A PARAPHRASE, AND ANNOTATIONS

Upon all the Books of the

New Testament:

Briefly explaining all the difficult places thereof.

By *H. HAMMOND*, D. D.

Χεισὸς γεννᾶται, δοξάσατε,
Χεισὸς ἐκ οὐρανῶν, ἀπαντήσατε,
Χεισὸς ἐπὶ γῆς, ὑψώθητε
Ἄσατε τῷ Κυρίῳ πᾶσα ἡ γῆ. Greg: Nazianz:

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A neceſſary Advertiſement to the *Reader*.

TO prepare the *Reader* to receive the deſigned benefit of this work, it will be firſt uſefull to preſent him with a *ſcheme*, or brief Table of the *ſeverals*, which here are offered to him, and will be reducible to *three* heads; The *firſt* concerning the *Original Text*, The *ſecond* concerning the *verſion* or *Tranſlation*; The *third* concerning the *Expoſition* of it. In every of theſe, if all that hath formerly been obſerved, and written by *others*, had here been ſummarily *repeated*, it would have given a *vaſt*, but *unneceſſary* bulk to this *Volume*, And therefore for thoſe things, which have been already thus largely inſiſted on, (whether by the *Antients*, S. *Chryſoſtome*, and the *Greek Scholiaſts*, or, among the many later *writers* on this *ſubject*, by the *moſt judicious* and *learned Hugo Grotius*, in his admirable *Comments* on the *Goſpels*, as alſo in the *Poſthumous Annotations* on the *other parts* of the *New Teſtament*, which for a *great part* bear his *ſignature* upon them) the care hath been to leave the *Reader*, from their own hands, to *receive* the *account*, and *reap* the *benefit* of their *excellent labours* (which are every where to be met with) and not to adde one *Volume* more to the *great number* of thoſe, which are already *inriched* with the *ſpoils*, and *ſwelled* by the *tranſcribing* of others *obſervations*.

In the *firſt* place, that concerning the *Greek Text*; Many *learned* men, eſpecially *Lucas Brugenſis*, and *Robertus Stephanus*, have uſed great *induſtrie* to obſerve the *various readings* of the many *Manuſcript Copies*, which had been diligently collected, and compared. And theſe are already to be had by thoſe that pleaſe to *conſult* them. Yet becauſe this *Kingdome* of ours hath been enriched with ſome *monuments* of *Antiquity* in this kind, which were probably deſigned by *God* for more honourable uſes, than onely to be laid up in *Archives*, as dead bodies in *vaults*, and *charnel-houſes*, to converſe with *duſt*, and *worms*, and *rottenneſs*, Some of theſe I have choſen to adviſe with, and from them to offer ſometimes a *various reading*, yet not *permitting* this to ſupplant or turn out that which hath vulgarly been received, but ſetting it in the *inner margent*, that thoſe that have judgment may, as they ſee cauſe, make uſe of it.

The firſt *MS.* which I have my ſelf twice compared, I found in the place of my *Education*, in the *Librarie* of S^t *Mary Magdalene College* in *Oxford*, a fair and an *antient Copie*.

The *ſecond* is that more known in the *King*'s *Librarie* at S^t *James*'s, preſented to our *late Soveraigne* by *Cyrill* the *Patriarch of Conſtantinople*, written in *Capital letters* by a very *antient* hand, of *Thecla*, as it is thought, and now happily prepared for the *preſſe* by the great pains, and judgment of M^r *Patrick Young*, from whoſe hands the *moſt Reverend Father* in *God* the *Archbiſhop of Armagh* having long ſince received a *Copie* of the *various readings*, was pleaſed to communicate them to me.

The *third* is the *Greek* and *Latine MS.* of the *four Goſpels*, and the *Acts*, found *ninety years* ſince in a *Monaſterie* at *Lions* in the time of the *Civil Warre* in *France*,

and *twenty years* after preſented by *Theodore Beza*, as a monument of *venerable Antiquity*, to the *Univerſity of Cambridge*, the *variations* of which from the *vulgar* printed *Copies* I alſo acknowledge to have received from the favour of the moſt *Reverend Archbiſhop of Armagh*. What hath from any of theſe appeared uſeful to be propoſed, is in the *inner margent* of this *Book* tranſlated, and ſet over againſt the *Text*, with an [or] in the front of it, as the *Characteriſtick* note to diſtinguiſh it from the *changes* of the *Engliſh Tranſlation*, which, without that mark, are put in the ſame *margent*.

2. In the next place concerning the *Tranſlation*, The firſt part of my *task* was to prepare a *new one* out of the *Original Greek*, ſuch as ſeemed to me moſt agreeable, and on which my preſent underſtanding of the *Text* is founded; And to authorize, or give confidence to ſuch an undertaking, I had in my proſpect not only the two *Engliſh Tranſlat*: the one in the *Book of Liturgie*, the other in the *Bibles*, but the examples alſo of many *learned* men, as well thoſe that live in the *obedience* of the *Biſhop of Rome* (whoſe great, I ſhall adde,* *juſt* value of the vulgar, is notwithſtanding ſufficiently known) as others of the *Reformed Churches*; Such of both ſorts are *Cardinal Cajetane*, M^r *Calvine*, who tranſlate from the *original*, what they *comment* upon; So doth *Oleaſter*, and *Mercer*, and *Forerius*, and *Eraſmus*, and *Malvenda* a late *Spaniſh Frier*, in his *ſeven Volumes* of *Comments* on the *Bible*, I need not adde *Junius*, and *Tremellius*, and *Beza*, and *Caſtellio*, the Authors of the *Spaniſh*, the *Italian*, the *French Tranſlations*, and many more, who have all made uſe of that liberty. Yet conſidering my own great defects, the incompetencie, and *diſproportionableneſs* of my ſtrength and few years conſideration to the length and weight of this *work*, and knowing that as oft, and as farre as I *differed* in my ſenſe from other men, ſo often and in the ſame diſtance did other men *differ* from me, and having before my eyes, from the *fate* of other men's *attempts* in this kind, (which I could not induce my ſelf to approve of) great *reaſons* to forecaſt, and foreſee mine own hazards, and (though not to diſcern, yet) to fear and ſuſpect many *miſadventures* therein, and ſo to paſſe that more early *cenſure* on my ſelf, which from others, which ſaw not with my *partial* eyes, I had cauſe to look for; Upon theſe, I ſay, and ſome ſtore of other *conſiderations*, I made choiſe of the *courſe*, which now is taken, in ſtead of *obtruding* a new, *retaining* the known *Tranſlation* of our *Bibles*, and (after the manner which was formerly uſed in our *Bibles* of the larger impreſſions, of *noting* ſome other *rendrings* in the *Margents*) annexing, where it ſeemed uſefull, another *Tranſlation* of ſome *words* or *phraſes*, with this * or †, or other like marks of reference, to the words in our *vulgar Text*; And this is done alſo in the *inner Margent*; And where the *matter* is of any difficulty or weight, the *reaſons* of the *change* are more largely offered, and are to be found in the *Annotations*, referred to by ſome *letter* of the *Alphabet* a. b. c. &c. ſet over the top of the *word* in the *Text*; But when the matter is more perſpicuous, or leſſe weighty, ſo that the bare affixing of the *Greek* words is a ſufficient reaſon for the *rendring* them, then that only courſe is taken, and the *Greek* being affix'd to the *Engliſh* in the *margent*, the *Reader* is left to judge of it, and to make that advantage of the *change*, which he ſees cauſe for, without any *prejudice* to other *rendrings*.

* See the moſt *excellent Paulus Fagius in his Præf:* to the *Targum* of the *Pentateuch*.

3. *Thirdly*, for the *Explication* of thoſe difficulties in the *phraſe*, or *ſenſe*, which this

this *divine* writing is ſtill capable of, *two waies* have been taken, which appeared moſt profitable, 1. by way of *Paraphraſe*, and 2^dly, of *Annotation*. The firſt in compliance with the wants, and deſires of the moſt *ignorant* Reader, For whom it appeared expedient, whenſoever any part of the *Text* ſeemed capable of clearer words than thoſe wherein the *Tranſlation* had expreſſed them, ſo often to affix to thoſe *obſcurer* words a perſpicuous *Paraphraſe*, which is accordingly done in the outer larger *margent* of every verſe, and ſo much of the verſe as is explained, is included in one, if it be from the *beginning* of the verſe, or, if not, in *two brackets*, after this manner [ ] ſo that the reſt of the *Text*, which is excluded by the *brackets*, may coherently be read with the *Paraphraſe* of that which is included, and the *ſenſe continue* undiſturbed by that means. This in the *hiſtorical* parts of this *Book* is contrived within the bounds of convenient *brevity*, and ſometimes being wholly omitted, is yet ſupplied by ſome *note of reference* to any *parallel* place, where it had been before explained: But in the *Epiſtles*, where the *Apoſtles reaſoning* is *cloſe*, or the *tranſitions* not very diſcernible, and in the *Revelation*, where the *obſcurities* of the *Prophetick ſtyle* require a greater circuit of words to explicate them, there the *Paraphraſe* is more enlarged; and ſo it is in like manner, as oft as the length of that ſeemed ſufficient to remove the *difficulty*, or *obſcurity* of the *Text*, without any *farther* trouble to the *Reader*. Beſides this, whenſoever any appearance of *difficulty* ſtill remained, which had not been *cleared* by the *former methods*, the only reſerve hath been by way of *Annotation*, affixt in *Columnes* at the end of every *Chapter*, and referred by ſome *Letter* to that part of the *Text* to which it belongs, and there anſwered by the ſame *letter* both in the *Text* and *Margent*. Theſe *Annotations* are generally deſigned for the ſatisfaction, and uſe of thoſe, who have ſome underſtanding of the *Original languages* of the *Bible*, and therefore the ſeveral *words*, or *phraſes* ſo explicated, are in *Greek* ſet down in the *margent* of the *Annotations*, and all of them collected into an *Index* at the end of the *Book*, (and for the uſe of the *Engliſh reader*, the like *Index* of every *word* or *phraſe* ſo explained, is *annext* in *that language* alſo.) And by comparing of thoſe *Original languages*, the *Hebrew* words, or phraſes with the *Greek* which are uſed to render them, by conſulting the *Gloſſaries* of the beſt *Grammarians*, *Heſychius* and *Phavorinus* eſpecially (who have a peculiar title to this buſineſſe of *explaining words* in the *New Teſtament*) and by taking notice of ſome *cuſtomes* among the *Jewes*, and *Grecians*, and *Romans*, and by adding ſometimes the *teſtimonies* of the *Antients*, when they appeared moſt uſefull, and when my ſlender *collections* enabled me to *annex* them, and by ſome other means which the *Reader* will diſcern, (that eſpecially of weighing the *Context*, and comparing one *Scripture* with another) and by the bleſſed *aſſiſtance* and *influence* of *God's grace* and *providence* upon all, this whole *work* hath been made up, and the *difficulties* of theſe *divine writings* in ſome meaſure *explain'd*, with as much *brevitie* as the matter ſeemed capable of, purpoſely abſtaining from all *doctrinal* concluſions and *deductions*, and *definitions* on one ſide, and from all *Poſtillary obſervations*, and *accommodations*, *moral*, or *myſtical anagogies* on the other ſide (both becauſe theſe latter are *infinite*, and becauſe every man is allowed (within the bounds of *ſobriety*) thus to apply *ſcripture* for himſelf, as his ſeveral *taſt*, and *Genius* ſhall ſuggeſt to him)

and

and generally contenting my ſelf with the one *primarie*, and *literal* ſenſe of each place, unleſſe when there appeared ſome *uncertainty*, and juſt reaſon of doubting betwixt two or more ſenſes, which ſhould be preferred. One thing only it will be needfull to adde here, that the leſſe *curious Reader*, which deſires only to underſtand, and comprehend the *plain* ſenſe of the *Scripture*, and without any more adoe to apply it to his *ſouls* health, ſhall not need to tyre himſelf with the larger trouble of the *Annotations*, which of neceſſity contain many things above the underſtandings of the more *ignorant*. But for thoſe whoſe *curioſitie* ſhall demand the reaſons of any leſſe obvious *interpretations*, or ſuggeſt to them a willingneſſe of any farther ſearch, it will be neceſſary that the *Annotations* be read, as oft as there are any, And if at any time they ſeem to be wanting (in which particular I am not ſecure, but that much more may be fitly added in the opinion of other men, than to me ſeemed neceſſary) I ſhall firſt deſire that reſort be made to the known *Commentators*, eſpecially to the *moſt excellent Hugo Grotius*, from whom, as oft as I had nothing to *adde*, I purpoſely avoided to *tranſcribe* any thing, And if by this *method* he find not ſatisfaction, I muſt firſt beſeech his pardon for my miſtake in thinking that *ſufficiently* cleared, which was *not*, and then his free, and charitable *advertiſement* of the particulars, that what is now wanting may find ſome way of *ſupply*, either by ſome *additional* ſheets, or in a *new* impreſſion.

In order to which, As I am abundantly convinced of the defects, and *miſcarriages* of this work, (and have my ſelf, on *ſecond thoughts*, already diſcerned ſome things fit to be *amended*, after they were paſt the *preſſe*, and accordingly in the *notes* on the *later books* made ſome light *variations* from what had formerly been ſaid) and have now nothing farther left toward the repairing all others of the like ſort, but a *ſincere* deſire to receive benefit by all the *admonitions*, and *directions*, that any *charitable Chriſtian* (*Father*, or *brother*) ſhall, upon this my *ſolemn requeſt*, pleaſe to afford me, together with my *promiſe* of all *readineſſe*, to *cut off*, whatſoever I ſhall by impartial weighing, diſcern to want that *diſcipline*, So I beſeech, and importune the *charity* of thoſe, who have *greater abilities*, to contribute every one his *talent* toward the diſcovery of all the *receſſes* of this *ſacred writing*, that at length (though not yet) this *Repoſitorie* and *Magazine* of all *ſaving knowledge*, and *divine obſervation*, being clearly *underſtood*, and reſcued from the many *unſound* reſolutions and poſitions, which the *gloſſes* of men have obtruded on it, the reſult may be the compoſing of all *diviſions*, and *factions* in the *Church* of *Chriſt*, the *thinking* and *minding of the ſame things*, the obliging and engaging of our ſouls to the purſuit of that *one neceſſarie*, the performance of an *early*, *cheerful*, *uniform*, *ſincere*, *conſtant obedience*, and *practiſe* of all that *Chriſt* came from heaven to propoſe to us.

The hope, and intuition of which, as it was the main deſigne projected in undertaking of this work, ſo it will be the *Readers* only *juſtifiable* aime in peruſing it, and the only *qualification*, which will render him capable of reaping any fruit by the *prayers*, and *miniſterie* of thoſe which *attend on this very thing*, among them, of

His Servant

H. HAMMOND.

A POSTSCRIPT
CONCERNING
NEVV LIGHT,
OR,
Divine Illumination.

§. 1. THat which *Jo: Beverovitius*, a *Phyſitian* of *Dort*, thought neceſſary to be ſtated by the vores of the *Learned* of his age, before he would hope his *profeßion* could finde any conſiderable entertainment among men, *viz.* whether there were a *fatall period* of every man's *life*, beyond which it were not in the compaſſe either of *art*, or *ſobriety*, or good managery to extend it, and as little in the power of *diſeaſe*, or *intemperance*, or even the *plague*, or *ſword* to ſhorten it; hath been matter of ſome conſideration to me in this work. For as in the deſigning of his *time*, and *ſtudies* it was prudently foreſeen by him, that one ſuch popular *error* being imbibed, and improved, as farre as it would fairly yeild, muſt needs be the defaming of his *medicaments*, and the blaſting of his whole profeſſion, as one great impoſture, ſo after the *pains* and *travail* that *this* work hath coſt from the time of the firſt *thought*, and deſignation of it, (at the beginning of my entrance on the *ſtudy* of *Divinity*) to this preſent day of the *Nativity* of it, I cannot look on it without ſome apprehenſion, that it may run the ſame hazard which we read of the *child* in the *Revelation*, c. 12. to be *devoured*, as ſoon as *born*, if one falſe pretenſion, which hath of late been ſomewhat *proſperous* in this Nation, and is utterly unreconcileable with the deſigned benefit of this, or any the like work, be not timely *diſcovered*, and removed.

§ 2. And the *Pretenſion* is this, That the *underſtanding* or interpreting the Word of *God*, or the knowing of his *will*, is not imputable to the uſe of *ordinary* means (ſuch are the *aßiſtance* of *God's Spirit* joyned with the uſe of *Learning*, *ſtudy*, *meditation*, *rational inference*, *collation* of places, *conſulting* of the *Original Languages*, and antient *Copies* and *Expoſitions* of the *Fathers* of the *Church*, *analogy* of received *Doctrine*; together with unbyaſs'd *affections* and ſincere *deſire* of finding out the *truth*, and conſtant *prayer* for *God's ſpecial* bleſſing on, and cooperation with theſe and the like means) but either to the *extraordinary* gift of the *Spirit* in *Prophecying*, *Preaching*, and *Expounding*, or to *Illumination*, not *Prophetical* or ſimply *extraordinary*, but ſuch as is thought to be promiſed to a *new life*, the work of the *Spirit* of *God* in the *heart* of every *Saint* of his, which conſequently ſuperſedes the uſe of all external *Ordinances* to ſuch, even of the *written Word* of *God* it ſelf contained in the *Canon* of the *Scripture*.

§ 3. Had this *Pretenſion* truth in it, I muſt confeſſe my ſelf, who do not pretend to any ſuch *extraordinary gift*, or *inſpiration*, obliged to acknowledge the great *impertinency* of all this inſuing work, the perfect vanity of the whole deſigne, and every part of it, and therefore am concerned (as far as the hazard of having *laboured* in *vain*) to examine the *grounds*, and manifeſt the *falſeneſſe* of this *pretenſion*, and that in this *method*, and by theſe *degrees*.

§ 4. *Firſt*, by ſurveying the *Scripture* grounds or proofs, which are producible in favour of it; *Secondly*, by ſetting down the *form* of *ſound doctrine* in this matter; *Thirdly*, by ſhewing the great *neceßity* of oppoſing this, and adhering to the *true doctrine*. And

theſe

theſe are likely to enlarge this *Poſtſcript* beyond the bounds that would regularly belong to it, but will carry their *Apology* along with them.

§ 5. The *firſt* ground or proof is fetch'd by the *Pretenders* from *Joel* 2.28. cited and applied by S *Peter*, *Act.*2. to the times of the *Goſpel*, *It ſhall come to paſſe afterward* (or, * *in the laſt days*) *ſaith God, that I will pour out my Spirit*, (or, † *of my Spirit*) *upon all fleſh, and your ſons, and your daughters ſhall prophecy, your old men ſhall dream dreams, your young men ſhall ſee viſions, and alſo upon the ſervants, and upon the hand-maids in thoſe days will I pour out my Spirit*, (or, *of my Spirit*) *and they ſhall prophecy.* Whatſoever can bee collected from this place to the benefit of the pretenders, will receive a ſhort and clear anſwer by conſidering the *time* to which this prediction (and the completion of it) belonged, and that is expreſsly the *laſt days*, in the notion, wherein the Writers of the *New Teſtament* conſtantly uſe that phraſe, not for theſe *days* of ours ſo far advanced toward the *end of the world*, (which yet no man knows how far diſtant it ſtill is) but for the time immediately preceding the *deſtruction* of the *Jewiſh* polity, their *City* and *Temple*; That this is it, appears not onely by the mention of *Sion*, and the *deſtruction* approaching it, in the beginning of that Chapter in *Joel*, which ſignifies it to belong to *Jeruſalem* that then was; but alſo by two farther undeceivable *evidences*, 1. By the mention of the *wonders* (immediately ſubjoined) *in the heavens, and the earth, &c.* as *forerunners* of the *great and terrible day of the Lord*, the ſame that had been before deſcribed in *Joel* *v.*2. *&c.* and applyed by *Chriſt*, in the very words, to this *deſtruction* of *Jeruſalem*, *Mat.*24. 29, 30. 2dly, By the occaſion, for which S^t *Peter* produceth it, *Act.* 2. 14. the *effuſion of the holy Ghoſt* upon the *Apoſtles*, v. 2.4. which, ſaith he, was no effect of drunkenneſſe in them, but the very thing which was foretold by that place of *Ioel*, *before that great and notable day of the Lord*, that was to fall upon that people to an utter *deſtruction*. This being a prediction of what ſhould come *before* the *deſtruction* of *Jeruſalem*, and the *completion* whereof was ſo viſible and remarkable in that age, to which by the *Prophet* it was aſſigned (and this as a peculiar *character* of *thoſe* times wherein the *Goſpel* was to be firſt propagated by this means, and to which it had a propriety, as a *laſt act* of *God's miraculous* and gracious *œconomy* for the full conviction of this peoples ſin, before they were *deſtroyed*) it muſt needs be impertinently and fallaciouſly applyed to any men or women, *old* or *young*, of *this* age, ſo diſtant from that, to which it belonged, and ſo well provided for by the ordinary means, the ſettled office of *Miniſtery* in *Chriſt's Church*, as to have no ſuch need of *extraordinary*.

§ 6. A ſecond proof is taken from 1 *Cor.* 12. 7. *To every man is given the manifeſtation of the Spirit to profit withal*, or, πρὸς τὸ συμφέρον, *for the benefit, and profit of the Church.* But this is ſoon cleared by the *Context*, which begins to treat v. 1. περὶ πνευματικῶν of, or *concerning thoſe that have the Spirit*, ſo πνευματικὸς *the ſpiritual* clearly ſignifies c. 14. 37. being joyned with προφήτης *prophet*, and ſo it is expreſt to ſignifie here v. 3. where ἐν πνεύματι λαλῶν *ſpeaking in, or by the Spirit*] is ſet as an inſtance of the πνευματικὸς *the ſpiritual* (and 'tis but a miſtake to render it *ſpiritual things*, the Greek πνευματικῶν belonging as directly to *perſons*, as *things*, being of the *maſculine* as well as of the *neuter gender*.) Now for theſe πνευματικοὶ *ſpiritual men*, or thoſe that have *the ſpirit*] 'tis well known that they were thoſe, which for the *firſt planting* of the *Goſpel* were by the *deſcent* of the *Spirit* indow'd with *extraordinary gifts of miracles*, of *healing*, of *prophecying*, of *ſpeaking* with *ſtrange tongues*, which they had never learnt; all which, and more are here mentioned v. 8. 9, 10. and when theſe are *exerciſed* or made uſe of by any, this is called φανέρωσις πνεύματος *the manifeſtation of the Spirit*, the *Spirit of God manifeſting* it ſelf hereby to be in ſuch a man after an *extrordinary* manner. And then I need onely add that the ἑκάστῳ *to every one*] in the front of the *verſe*, cannot in any reaſon be interpreted in the full extent of *every man*, or every *Chriſtian*, for then the moſt *wicked* would have their part in it, nor yet of every *Saint*, for there is nothing in the *Text*, which can ſo reſtrain it, but onely of every *ſuch* man as is ſpoken of in this diſcourſe, *i. e.* every πνευματικὸς, *ſpiritual* man, every one that is thus *endow'd* with *extraordinary gifts of tongues*, &c. for of ſuch it is here peculiarly ſaid, that the *manifeſtation of the Spirit*, the *exerciſe* of thoſe *gifts* is given, or deſigned by *God* for the *benefit* or advantage of the *Church*. And ſo this is of no force for the *Enthuſiaſt*, nor applyable to any, but thoſe who were thus *extraordinarily* endow'd by the *Spirits deſcending* upon them, which was a *privilege* of that *age*, for the planting of the *Church*, and not to be hoped for, (nor without *ſacrilege* pretended to) in any other.

§ 7. A

§ 7. A *third proof* is taken from *Joh.* 6. 45. out of *Isa.* 54. 13. where it is foretold of the *Christians*, that they shall *be all taught of God.* For the understanding of the full importance of this Text, two frequent known *Idiomes* of the *sacred style* must be observed, 1. That *verbs* of *knowing* or *understanding* (such is *learning* or *teaching*) do ordinarily include the *will* or *affections* also, so as to *know God*, is to *obey* and *serve* him. 2dly, That *verbs active* (*see note* on 1 *Thess.* 3. a.) and *passive* (see *note* on *Mat.* 11. b.) but especially *adjectives participial*, do frequently include a *real passion*, or an *effect* wrought in the *subject* of the *action* or *passion.* And by the virtue of these *two* observations (frequently exemplified in the *Annotations*) the phrase διδακτοὶ θεοῦ, *taught of God*] will signifie διδακτοὶ θεοῦ those that by the *attractions* of his prevenient grace yeilded to, and made use of by them, are perswaded to be his followers or disciples, and so belongs not at all to the matter to which it is applyed by the *Advocates* of *New Light*, (see *note on Mat.* 15. d.) That this not onely *may* be, (which is sufficient to repel the force of the *argument* drawn from hence) but certainly *is* the entire importance of this place, appears by the *Context* in the *Evangelist*, 1. By the *Antecedents*, *No man*, saith *Christ*, *v.*44. *can come to me, except the Father which hath sent me, draw him, and I will raise him up at the last day:* where the *Father's drawing*, and, in the same sense, the *Father's giving to Christ*, v. 39. denotes this *effect* of the *preventing grace of God*, received in the *humble* pliable heart, and that as necessary to the undertaking the *faith of Christ*, or *discipleship.* And to this is this *testimony* out of *Isaiah* applied, *It is written in the Prophets, They shall be all taught of God*, i.e. all that sincerely come to *Christ*, that *embrace* the *Christian religion*, are such as were formerly spoken of, *drawn* by *God*, given to *Christ* by *God*, *taught of God*, by his prevenient *grace* so fitted and prepared, that they *follow Christ*, become his Proselytes and Disciples, when he is proposed to them. 2dly, By the *consequents*, *Every one therefore that hath heard and learned of the Father*, *cometh unto me*, where, as the *coming unto me*, is all one with the *coming unto me*, i. e. unto Christ *v.*44. so they that had *heard* and *learned of the Father*, being all one with the *taught of God*, must needs be they on whom the *effect* of that *hearing* and divine *doctrine* was wrought, i. e. those who were obedient to God's grace, disposing and fitting them with such a temper, that they should be ready and willing to be Christ's *Disciples* (see *note* on *Iohn* 6. d.) 3dly, By the importance of the Prophecy from whence 'tis cited, *Isa.* 54. 13. where in a Prophecy of the *Christian Church*, (the *flourishing* condition thereof described v. 11, 12.) two things are affirmed of the *children*, i. e. members thereof, 1. Their *obedience* to *God*, *they shall be taught of the Lord*, they shall be disciples, followers, servants of God; and 2dly, their prosperous state, [and *great shall be their peace*] and those joyned in one, v. 14. *In righteousnesse shalt thou be established*] where, as *establishment* (farther expres'd by security from oppression) is all one with their great peace, so in all reason is their *righteousnesse* equipollent with their *being taught of God.* And so still according to all the imaginable ways of *judging*, this, which we have given, is the importance of that phrase, and not that which is pretended from it. Nay, if the Text be again observed, it would be a foul absurdity, that would be consequent to that interpretation of it, that *God* the *Father* should be said thus immediately to *teach* them, who upon being so *taught*, are said to *come to Christ*, For 'tis certain *Christ* was set forth by God, as the *teacher* of his *will*, and that was the end of God's drawing any man to Christ, that he might receive the *full knowledge* of his *will* from thence, which it were impertinent, and even impossible for him to do, who were first taught by God in this sense. (Of another notion of the word θεοδίδακτοι a little varied from this, see 1 *Tim.* 4. c.)

§ 8. A *fourth* ground is fetch'd from the purport of the *New Covenant*, set down *Heb.* 8. 11. out of *Ier.* 31. 34. *They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me from the least to the greatest.* But these words can no way belong to this matter, as will appear, if it be but considered, that that which is here promised, is somewhat wherein the state of the Gospel is opposed to that of the *Law*, which, if the *not teaching* be literally understood, it cannot be. For as in the *Law*, *Moses* taught God's will unto the people, and after him those that *sate in Moses chair*, so Christ also taught it under the Gospel, and the Apostles after him, which could not be, unless others were *taught* and *instructed* by them. And therefore that cannot be the sense of it. The words indeed belong to a matter very distant, They are a description of Christ's *easie* and *gracious yoke* (*Mat.* 11. 30.) as that is set out by the opposition to the *imperfect*, more *burthensome*, and lesse agreeable yoke of the *Mosaical* perfor-

Πτωχὰ στοιχεῖα
Οὐκ ἄμεμπτος
μεμφόμενος

performances, v.8. There were in that many πτωχὰ στοιχεῖα beggerly *elements* for beginners, many things improvable and capable of being *hightned*, and changed to the *better* by *Chriſt's reformation*, it was not ἄμεμπτος *faultleſſe*, v.7. and therefore when God deſigns to reform it, he doth it μεμφόμενος v.8. complaining of the defects of it, and incompetency toward the end. And then this *New Covenant*, which was to be introduced in ſtead of it, is ſet off and illuſtrated by the oppoſition to it, *But this is the Covenant which I will make with the houſe of Iſrael after thoſe days*, or *in the latter days*, i. e. at *the coming of the Meſſias*, *ſaith the Lord* &c. which as it is evidently a notation of the *ſecond covenant* betwixt God and the whole Chriſtian Church, and ſo ſufficiently removed from this of *New Light*, ſo can it not be applied to any peculiar gift of prophecy, of preaching, &c. appropriated to ſome men, but muſt have ſuch a notation, as will be common to the *whole houſe of Iſrael* in the *antitype*, i. e. to *all Chriſtian* profeſſors, not only the *Saints of God*, For with all ſuch is the *covenant* made in this *gracious manner* (though many of them doe not perform their parts, the condition of it) for otherwiſe they could not be ſaid to *count the blood of it an unholy thing*, *Heb.*10.29. The plain meaning of the words is, that it is a moſt *gracious covenant*, that *God* now meant to make with *Chriſtians*; and the *graciouſneſſe* of it was to conſiſt not only in the abundant mercy and pardon for ſin, which there would be afforded, v. 12. above what the *Moſaical purgations* and other obſervances could pretend to, but eſpecially in the *agreeableneſſe* of the *precepts* to the mind of man, to the humane rational ſoul; there ſhould be no need of taking ſuch pains (as among the *Jews* was taken) to *inſtruct* men in the multitude of obſervances, required of them, which yet under *Moſes* was abſolutely *neceſſary*, becauſe the things commanded were ſuch, as, unleſſe they had been known to be commanded by a *Divine Lawgiver*, and to that end frequently inculcated to that people, no man would have diſcerned himſelf obliged to perform; but the duties now required by *God* of *inward purity* (not of *external circumciſion* and *purifications*) were of their own nature able to approve themſelves to a *rational* creature, as moſt *excellent* and moſt *elegible*; *written*, as it were, in every mans *own heart*, if he would be patient to *conſult* them there; And then as this can no way be applied to *new light*, ſave as that ſignifies the *light* which *Chriſt* brought with him when he came into the *world* to *inlighten every man*, viz. the conſtant eſtabliſh'd duties of *Chriſtian* life univerſally *revealed* by *Chriſt's* preaching and promulgating this *ſecond covenant*, ſo it belongs not to any *extraordinary* way of *revealing* or expounding this *covenant*, or any part or branch thereof (there being no need of that after Chriſt had ſo plainly revealed it, and commanded his *Apoſtles* to preach it over the *world*) but onely to the agreeableneſſe (to the *human ſoul*) of that which was already *revealed*, the matter of this *covenant*. The ſame alſo is the importance of the former words, v.10. *I will give my laws into their minds, and I will write them on their hearts*, i. e. The *Laws* which ſhall now be given the Chriſtian Church, as God's Covenant with them, ſhall be *laws of ſpiritual internal obedience*, for the regulating, and ſubduing, and mortifying of their *affections*, impreſſed and inſcribed on their *hearts* (which muſt now be kept *pure*, as the fountain, from which all *actions* ſpring) whereas the former *Moſaical ordinances* reached onely to the *fleſh*, or *outward* members, and by that means did not conduce much either to *inward* or *outward purity* of the *heart* or *actions*.

διδοὺς νόμους εἰς διάνοιαν

§ 9. Another ſort of places there are, which more immediately belong to the *ſecond branch* of the *pretenſion* (and that which is more frequently preſſed) the *privilege* that the *Saints* have, by being ſuch, of *underſtanding* much more of the *will* of God, then any other can pretend to doe. And a *firſt ground* is that of *Joh.*7.17. *If any man will do his* (i. e. *God's will*) *he ſhall know*, &c. How little this place doth favour the pretenders of *New light*, will preſently appear 1. By conſidering what it is that here it is ſaid that the *pious* man, or the *doer of his Fathers will ſhall know*, viz. whether the doctrine which Chriſt preacheth, be of God or no. This was not matter of *new Revelation*, but the doctrine which Chriſt had already revealed and publiſhed to the world, and ſo could want no *new light* to make it known; Nay, for the paſſing judgment of that *doctrine* thus revealed by Chriſt, whether it were agreeable to the *will*, and *ſent* by the appointment of the *Father*, he had given them ſufficient means to proceed and conclude regularly, there was no need of any extraordinary diſcerning Spirit, the *miracles* which he did in the preſence of all, and the voice from *heaven* at his *baptiſme*, gave full *authority* to all that he ſaid, were matter of *abundant* conviction to all *pious* men, that it was the good *pleaſure* of *God* which he now *taught*, and there was nothing more wanting to be-

get

get*beleif*, but hearts duly qualified with *piety* and *humility*, which was neceſſary to render them a *ſubactum ſolum*, a *ſoil*, in which good ſeed being skilfully ſown, might *take root*, and bring forth plentifully. And that is the importance of the former part of the verſe, Ἐάν τις θέλῃ τὸ θέλημα μοῦ ποιεῖν, *if any man will*, or *take pleaſure*, (ſee *Mat.*27. *note* g.) *to doe his will*; The character of the pious man, of that preparation of the *heart*, which was required to fit men to a cheerful entertainment of Chriſt's *doctrine*, when it was already convincingly *revealed* to them. Which indeed is but proportionable to what * *Hierocles*, and the *Philoſophers* were wont to ſay of the neceſſity of curing and purging the *eye*, before it would be able to behold a bright or illuſtrious object, meaning the depoſiting of prejudices, and prepoſſeſſions and paſſions and prides, but eſpecially of all *habits* of ſin, which, while they are upon the ſoul, are the *blinding* of it, permit not *practical* truths, (eſpecially thoſe of an higher fourm, ſuch as thoſe of Chriſt's, requiring the purity of the *eye* and *heart*) to have any admiſſion with them: According to that of *Ariſtotle*, that as thoſe which are of raw and unruly affections, when they are taught *moral* precepts, λέγουσιν ἐπὶ δύσι, *ſay them by road*, but *beleive* not a word of them, ſo the *habit* and *cuſtome* of any vice is φθαρτικὴ ἀρχῶν *corruptive of principles*, makes men begin to queſtion, or not to underſtand thoſe *practical dictates*, which *human nature*, and *common notions* had furniſhed them with. This advantage indeed (very conſiderable) toward the *underſtanding* of truths already revealed, *humility* and *piety* hath, above *pride* and *impiety*; but as thoſe that take themſelves to be the only *Saints* of the earth, have but a weak claim to one of theſe, (and perhaps as weak to the other, which is never ſeated but in an *humble* breaſt) ſo if they had the beſt claim of any men now in the world, it would not raiſe or intitle them to the *gift* of *revelation*, any more than of *tongues* and *miracles*, of *new light*, than of *ſpeaking Arabick*, *removing mountains*, or *foretelling* things to come.

Θέλημα τὸ θέλημα

* *Præf: Com: eis χρυσὰ ἔπη*

§ 10. Two other places there are in the next chapter *Joh* 8. which ſound as much for the intereſt of the *pretenders*, and ſignifie as little, v.31.32. *If ye continue in my word*, &c. *ye ſhall know the truth, and the truth ſhall make you free.* But that muſt be expounded by another *idiome* of the *ſacred dialect* (taken notice of and exemplified *Mat.*9. *note* d.) when one thing only being deſigned to be ſaid, another is premiſed *preparative* to it. And ſo here to them that *continue in Chriſt's word*, i. e. in conſtant *obedience* to it, the promiſe is, that *the truth ſhall make them free*, i. e. that the *doctrine* of Chriſt being thus continued in, ſhall procure them a moſt valuable *freedome*. To which continuing in Chriſt's *word*, the *receiving* the *knowledge* of the *truth* being preparative, it is accordingly ſet down before it, but not as part of the promiſe, being neceſſarily preſuppoſed in the *condition*; Chriſt's *word*] v.31. and the *truth*] being all one, and the *knowing* it pre-required to *continuing* in it. However nothing of *new light* can poſſibly be intimated by this *knowing the truth*; but only that which by Chriſt's preaching was made known unto them.

Γνώσεσθε ἀλήθειαν

§ 11. The *ſecond* place in that chapter is v.43. *Why doe you not underſtand my ſpeech? Even becauſe you cannot hear my word.* But that hath no more aſpect on this matter, than the former had: 'Tis only the rendring an account of the *reaſon*, why Chriſt's expreſſions ſeemed ſtrange unto them, why they did not *acquieſce* and *beleive* all he ſaid unto them, but ſtill diſputed againſt it, viz. the *diſagreeableneſſe* of his *doctrine* to their *carnal* humors and fancies, their impatience of ſuch ſevere precepts, as he came to propoſe to them.

Λαλιὰν ἡμὴν οὐ γινώσκετε

§ 12. Another ground is fetch'd from 1 *Cor.*2. in many verſes thereof, (which are ſufficiently cleared and vindicated to their proper ſenſe by the ſeveral *Paraphraſes* upon them) but eſpecially v.15. *He that is ſpiritual judgeth all things*, &c. But how little that belongs to the juſtifying this claim, will ſoon be diſcerned by inquiring who is the ὁ Πνευματικὸς, or ſpiritual there; without queſtion ſuch an one, as is ſaid to have *received the Spirit which is of God*, v.12. Such were the Apoſtles and others of that time, which by the deſcent of the holy Ghoſt were taught, and inſtructed in all things, which belonged to their office to reveal to the world, to whom they had Commiſſion to preach. And of ſuch an one there is no queſtion, but that he ἀνακρίνει πάντα, *diſcerneth all things*, comes to the *knowledge* of all thoſe parts of God's will, which have before been kept cloſe with God, as *myſteries* which the Angels knew nothing of it, but are now by Chriſt and his Spirit (which, ſaith he, ſhould *teach them all things*) convincingly made known, to have been the ſubject of the antient prophecies: And the arguments that ſuch an one uſeth to convince others, being not fetch'd from human reaſon, or the Artiſt's Topicks of probation, but only from proofs afforded by this Spirit of

Πνευματικὸς

Ἀνακρίνῃ πάντα

God, miracles, gifts of *tongues, voices* from heaven, old prophecies &c. it therefore follows, that as he by theſe means comes to know theſe myſteries, ſo no worldly wiſe man, *Philoſopher*, or the like, called the ψυχικὸς, *animal man*, before, is qualified to argue or diſpute againſt him, And ſo this hath no propriety or peculiarity of aſpect on theſe *future* times, wherein as that which was revealed to thoſe Apoſtles is ſufficiently communicated to us by ordinary means, in the writings of the Scripture, ſo there can be no need or uſe of extraordinary.

Ψυχικὸς

§ 13. Others are pleaſed to argue from 1 *Joh.*3.24. *Hereby know we that he abideth in us, by the Spirit which he hath given us.* But that will ſoon vaniſh, if we obſerve the notion of πνεῦμα *Spirit*, (enlarged on in *note* on *Lu.*9.d.) in many places of the *New Teſtament*, for the temper abſolutely, or more ſtrictly a *gratious, pious temper*, or diſpoſition of minde, and ſo the *Spirit which he hath given us*, may there very commodiouſly ſignifie that *gratious charitable* diſpoſition, which being ſo eminently in Chriſt, is by his example & his precepts recommended, & by our continuing in his diſcipleſhip, *communicated* to us, and wrought in us. The underſtanding it ſo in that place is very agreeable to the former part of the verſe, *He that keepeth his commandements, dwelleth in him, and he in him*, i.e. every *obedient ſervant* of his *continueth* in *Chriſt*, i. e. adhereth to Chriſt, and Chriſt *continueth* in him, and ſo he receiveth all gratious influences from him, particularly that of *charity* or *loving* his *fellow-Chriſtians*, as *Chriſt gave us commandment*, v. 23. that ſpecial piece of *Chriſtian temper*, ſo largely exemplified, and ſo ſtrictly required by *Chriſt* of *all* his *Diſciples*. And ſo again we ſee the phraſe uſed, c.4.13. *By this we know that we abide in him, and he in us, becauſe he hath given us of his Spirit.* The ground of that ſpeech is laid v.12. *If we love one another, God abideth in us, and his love is perfected in us*, i. e. our *charity* to others is an evidence of our continuing to receive *divine infuſions* and *influences* from *God* (for *love* or *charity* is ſuch) and that a proof, that we have tranſcribed and imitated that *love*, which he hath exemplified to us, for this is meant by his *love* being *perfected in us*, as his *ſufferings* are *filled up* and *perfected* in us, when they are *imitated* by us, when we *ſuffer* for *well doing*, as he did, The end of a *copie* or *pattern* being this, that we ſhould *tranſcribe* it, and ſo the taking it out, *imitating* it, as we ought to do, the only way of *perfecting* it. And ſo that whole *verſe* is but a Paraphraſe on that ſpeech of *Chriſt's*, *By this ſhall all men know that ye are my diſciples, if ye love one another*, *Chriſt* bringing his ſcholars and followers up in the *practiſe* of *this* duty, beyond all others. And upon this is built that which immediately follows, and ſo it muſt be interpreted by it, *By this we know that we abide in him, and he in us*, ὅτι, *becauſe*, or *that he hath given us of his Spirit*, i. e. this is a ſure κριτήριον by which we may conclude our living like *diſciples* of his, our not having *forſaken* him, as other *uncharitable Gnoſtick hereticks* appear to have done, and ſo likewiſe his continuing to communicate his influences to us, as to *diſciples* he is wont, that we are like him in this ſpecial grace of *charity*, the *quality* that is ſo remarkable in him. And ſo this is very remote from the *Enthuſiaſt's* pretenſions.

Γνεῦμα ὃ ἔδωκε

ἐν ἡμῖν Μένομεν ἐν αὐτῷ καὶ αὐτὸς ἐν ἡμῖν

Ἠγάπηται ἐν αὐτῷ τετελειωμένη.

Ὅτι

§ 14. One eſpecial reſerve there is ſtill behind from 1 *Iohn* 2.20. *Ye have an unction from the holy One and ye know all things*, and v. 27. in words not much varied and to the ſame ſenſe, *The anointing which ye have received of him, abideth in you, and ye need not that any man teach you; But as the ſame anointing teacheth you of all things, and is truth, and is no ly, and even as it hath taught you, remain in him ſtill*, or, as we read, *ye ſhall abide in him*; That the full meaning of the *Unction's teaching* or having *taught* them *all things*, is their having been *inſtructed* by thoſe on whom the *holy Ghoſt* (which was to teach them all things) had deſcended, and confirmed by the gift of *miracles*, abiding at that time in their Churches, hath been ſhewed at large *note* on *Act.*10.d. and that takes away all the pretenders title from this place. But beſide this, it is evident by the Context, what it was, that this *Unction* was ſaid to *teach* them, *viz.* that *Jeſus* was the *Chriſt* contrary to the *Gnoſtick hereticks* v.18. which denyed it, and are therefore called Ἀντίχριστοι *Antichriſts*, *They*, ſaith he, v.19. *went out from us, theſe hereticks that denyed Jeſus to be Chriſt*, *But ye have an unction &c. and ye know all things* (the *all things* here, being according to the ordinary *Scripture* ſtyle, to be interpreted only of *all thoſe things* which are there ſpoken of) Ye have certain and infallible evidences, that *Ieſus is the Chriſt*, From whence he immediately concludes again, that *they that have denyed this are lyars and Antichriſts* v. 22. and puts them in minde of that which had firſt been taught them and ſufficiently evidenced unto them from the *beginning of the Goſpels* being preached unto them

Χρῖσμα ἀπὸ τοῦ ἁγίου

Μενέτω ἐν αὐτῷ

Ἀντίχριστοι

v.24. in *oppoſition* to theſe *falſe doctrines* which had ſince been infuſed amongſt them, v.26. to whom again he oppoſeth the *unction* v.27. And ſo ſtill here is nothing in the leaſt degree favourable to the pretenſions of the *Enthuſiaſt*.

§ 15. Some other places I find to be mention'd, which are yet farther removed from this matter, for which they are pretended, as *Gal.* 3. 14. *that we might receive the promiſe of the Spirit, through faith.* What is meant there by the *promiſe of the Spirit*, i.e. the *Spirit promiſed* his *diſciples* by *Chriſt* at his parting from the world, appears at the beginning of that *chap.* v. 2,3. *viz:* the *powers* of *working miracles* &c. and ſo 'tis interpreted v.5. *He therefore that miniſtreth to you the Spirit, and worketh miracles among you*, And this may fitly be ſaid to be received *through faith*, both as that is oppoſed to the *Moſaical œconomie*, under which there were not then thoſe *powers* in the *Church* of the *Jewes*, as it is ſaid v.2. *Received ye the Spirit by the works of the Law, or by the hearing of faith?* and according to *Chriſt's promiſe* to beleivers, *Theſe ſignes ſhall follow them that beleive, in my name they ſhall caſt out devils*, &c. *Mar.* 16.17. And ſo this place belonging to thoſe *miraculous operations of the Spirit* in thoſe times, uſefull for the erecting of a *Church*, can no more be applicable to *beleivers* in theſe times, than the *ſpeaking of tongues*, and gifts of *healing* &c. which are not imagined by theſe pretenders to belong to them by force of this place.

Ἐπαγγελία τ πνεύματ@

διὰ Πίστεως

§ 16. Somewhat different from this is that other of *Epheſ.* 1. 17. (and parallel to that *Col.* 1. 9.) that the *Father of glory would give you the Spirit of wiſdome and revelation in the knowledge of him, the eyes of your underſtanding being enlightned* &c. In this place there is little of difficulty, ſave that ἐν ἐπιγνώσει αὐτοῦ is not rightly interpreted *in the knowledge of him*, whereas it ſhould be, [*to the acknowledgment of him*] as the *end* of the *wiſdome* and *revelation*, not the *matter* of it. That it is ſo, appears by the following words, *The eyes of your underſtanding being enlightned, that ye may know*—— Where as the *enlightning* of their *underſtandings* is anſwerable to the *Spirit of wiſdome* and *revelation*, ſo the phraſe [*that ye may know*] is anſwerable to [ἐν ἐπιγνώσει] and ſo renders ἐν (as it is ordinarily uſed for εἰς) *to*, not *in* the *knowing*, or *acknowledging of him*. Which being præmiſed, the plain meaning of the words is, that the *Apoſtle* having heard of the *Epheſians* proficiency in the *faith* of *Chriſt*, praies that they may come to farther *growth* yet, even to all *abundance* of all ſorts of *Chriſtian knowledge*, underſtanding the higheſt *ſpiritual truths*, called *wiſdome*, and *interpreting of prophecies* of the *Old Teſtament*, called *Revelation*, and both theſe as extraordinary (χαρίσματα) *gifts* at that time, and ſo called the *Spirit of wiſdome and revelation*, and this for this *end*, that *Chriſt might be fully diſcern'd*, and the truth of his *doctrine acknowledged*, by this means; In the ſame manner as ch. 4. 11. it is ſaid of *Chriſt that he gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and teachers*, (each of theſe furniſhed with *extraordinary* gifts, ſuch as here are named) *for the building of the body of Chriſt* (i. e. his *Church*) *untill we come to the unity of the faith and acknowledgment of the ſon of God*—— *that ye be no more toſt* &c. All which ſhews the *high, extraordinary* waies that were then afforded by *God*, by the *deſcent* of the *Spirit*, (for the *building* of a *Church*, and confirming the *faith* of weaklings againſt the invaſion of *hereticks*, which fell off, and denied *Chriſt*) and were here by the *Apoſtle* pray'd for to the *Church* of the *Epheſians*, but cannot be extended as a *promiſe* to the *Enthuſiaſt* now that ſuch *gifts* ſhall be, or are afforded him.

Ἐν

πνεῦμα Σοφίας

πνεῦμα Ἀποκαλύψεως

§ 17. Beſide theſe of the *New Teſtament*, other places are produced out of the *Old*, as from *Pſal.* 25. 9. *The meek will he teach his way*, and v. 12. *what man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chooſe*, and v.14. *The ſecret of the Lord is with them that fear him, and he will ſhew them his covenant:* But all theſe belong to a matter very diſtant from what the *Enthuſiaſt* pretends, *viz:* the *benefit* and advantage, that accrues to all thoſe that ſincerely and diligently *obſerve* the *lawes* of *God*. The *meek* v. 9. are certainly the *obedient*, and ſo the man that *feareth the Lord* v.12,14. and for the *promiſes* that belong to ſuch, they are all to the ſame purpoſe, under ſeveral expreſſions, *God will teach them his way*, and *teach them in the way that he ſhall chuſe*, i. e. direct and aſſiſt them in doing that which ſhall be acceptable in his ſight (not make known his *lawes* of life by way of *Revelation* to them, for they were certainly made *known* to them already, and ſo here 'tis ſuppoſed, for otherwiſe how can they be ſaid to *keep* them? v.10.) and *then ſhew them his covenant*, and *communicate* his *ſecret* to them, i.e. afford them (in the *practiſe* of *piety* and virtue) thoſe *taſts* of the *ſweetneſſe* of it beyond all other courſes, that they ſhall by *experience* find how *excellent*, and (for it ſelf, abſtracted from the *eternal reward*) how deſireable a thing it is to follow *God's* waies, and not our own corrupt *appetites*. This muſt

needs be the meaning of *ſhewing them his covenant*, that *covenant*, whereby he promiſeth all *good* things to them upon their *obedience*, which *Covenant* was already made *known* to them, and could no otherwiſe now be ſhewed them, but by their diſcerning the *graciouſneſſe* of it; And for the *ſecret of the Lord*, that is this *ſweetneſſe* which reſults from the *obeying* his *precepts*, like that of *Manna* from *heaven* (called *hidden Manna*) agreeable to every man's *taſt*, ſavourie to every *rational* ſoul. That this is the full meaning of it, appears by v.10. where *all the paths of the Lord* (thoſe wherein he is ſaid to *guide* and *teach* the *meek* v.9.) are ſaid to be *mercy and truth*, i. e. made up of *goodneſſe* in the *higheſt degree* (ſo ſaith *Kimchi* of חסד *mercy*, that it is יתרון הטובה *the abundance*, or *excellence of goodneſſe*) and of agreeableneſſe to the *underſtanding* or *upper* ſoul of a man (to the *common impreſſions* that are in him) *to ſuch as keep his covenant and his teſtimonies*, i.e. *obſerve*, and *practiſe* them, and thereby have that *excellencie experimented* to them, which *wicked* men, which never come to *practiſe* and trie what it is to doe as *God* directs, never apprehend to be in it. To this purpoſe there are infinite *teſtimonies* in this *book* of the *Pſalms*, *Pſal.19.9,10. The judgments of the Lord are more to be deſired than gold, yea than much fine gold, ſweeter alſo than honey and the honey-comb, moreover by them is thy ſervant taught, and in keeping of them there is great reward*, Where 'tis manifeſt what the judgments are, the commands and rules of life, ſuch as are to be kept or obſerved, and all benefits, and pleaſures, and advantages preſent, and future, are the conſtant reſult, and reward of that obſervance. So again v.7. *The law of the Lord is perfect* (hath all kind of goodneſſe in it, ſo the *Hebrew* ſignifies, and the *Greek* τέλειος) *converting* or *reſtoring the ſoul*, bringing the man to himſelf again, from that degenerous condition of the ſinner (ſo unworthy of the rational creature, that it renders him a very fool and unreaſonable) to that honourable ſtate of piety and virtue, and ſo making wiſe the ſimple, changing the Sinner-fool into the Scripture-wiſe, i. e. pious virtuous man. To which purpoſe, ſee the 13 *part of Pſal.119.* And to the confirming this Interpretation of this and the like places, I ſhall uſe one argument taken *ab abſurdo*, from the *abſurdity* which would follow from making them inſtrumental to the *Enthuſiaſts* claims; For it is well known that God revealed his will in thoſe daies by Prophets particularly called, and deſigned, and commiſſionated to that purpoſe; And if any thing was to be done, which had not been ſufficiently declared by the ſtanding known Lawes, or when thoſe had been remarkably deſpiſed, and neglected, a *man of God* was choſen and ſent from heaven with ſuch new *Revelations*: Which was no way agreeable to, or reconcileable with this other method, of God's revealing all his ſecrets to every pious, obedient ſervant of his, for then there would have been no need of any other.

§ 18. Of the ſame nature with theſe, are thoſe others that are produced out of the *Pſalmiſt*, *Pſal.*111.10. *A good underſtanding have all they that doe his commandements* (where yet our *margent* reads farre otherwiſe, and ſo as takes away all appearance of force from it, *Good ſucceſſe have they* &c.) *Pſal.* 119. 18. *Open thou mine eyes that I may behold wondrous things out of thy law*; and ſo *Prov.* 2. 7. *God layeth up ſound wiſdome for the righteous*, and ch.3.32. *Gods ſecret is with the righteous*, All perfectly agreeable to the former Texts, and vindicated from the *Enthuſiaſts* miſpriſions by the Interpretations that have been affixed to them. As for that of *Prov.* 28. 5. *they that ſeek the Lord underſtand all things*,] it muſt be explain'd by the Context, not to belong to *all things* indefinitely, but, as hath been ſaid, and as it is ordinary in the Scripture-ſtyle (ſee 1 *Cor.* 13. 7.) *all the things* that are there ſpoken of, i.e. the *judgments* of God in the former part of the verſe, his wiſe and juſt proceedings againſt the wicked, and his rewarding of piety, ſo that no man ſhall have any reaſon (to call the proud *happy*) to *praiſe the wicked* v. 4. and ſo the plain meaning of the place is, that whatever the *Atheiſtical* ſinner thinks, of God's neglecting the government of the world, from whence he takes courage and confidence to ſin, yet the truly pious man is able to contend with (v.4.) and confute him, he finds experimentally the *reward of the righteous*, and knows that which the *Atheiſt* will not acknowledge, *that there is a God that judgeth the earth*, and ſo that is nothing to the purpoſe to which it is produced by the pretenders.

§ 19. And as little that of the Prophet, *Iſa.*35.8. of the *high way*, *the way of holineſs*, and the *wayfaring men though fools, ſhall not erre therein.* For (beſides that that Prophecie might have a completion in *Iſrael*, and muſt not needs be extended any farther, then to what it primarily belonged) this meaning of it, as figuratively it is applicable to the Chriſtian Church, is moſt obvious, that the duties by God required of us, are ſo plain and evident, that he that ſets himſelf to the practiſe of them, be he of never ſo ſlow an underſtanding,

ſtanding, cannot chooſe but know them; Or elſe that the condition of the Covenant now required of us under *Chriſt*, is not ſuch, as that any man through weakneſſe, or ignorance, or involuntary error, ſhould ever miſcarry, or loſe his part of the promiſe of that Covenant; Onely deliberate ſins againſt Grace, and againſt Knowledge are imputed to any man to his ruine.

§ 20. So for the promiſe of *putting a new Spirit in them*, *Ezech.* 11. 19. that is interpreted evidently by the latter end of the verſe, *I will give them an heart of fleſh*, i.e. give them that meaſure of my grace, which ſhall work a reformation in them, *that they walk in my ſtatutes and keep my ordinances*, as it follows v. 20.

§ 21. Laſtly for that of *Hag* 2. 5. *My Spirit remaineth with you*, 'tis evident that God's power, and mighty work of deliverance, ſuch as had been ſhewn in reſcuing the *Iſraelites* out of *Ægypt*, is the thing there meant by *my Spirit*, for thus the words are introduced (being ſpoken of the re-edifying of the Temple) *According to the word that I covenanted with you when ye came out of Ægypt, ſo my Spirit remaineth among you*, and therefore as an effect of confidence in that power, it follows, *Fear ye not*; which can no way pertain to the pretenſions of the *Enthuſiaſt*.

§. 22. Having taken this view of the chiefeſt of thoſe places, which have been deemed favourable to the pretenders of *New light*, and diſcovered the miſtakes of them, I proceed to the *ſecond* branch of my method, the ſetting down the *form of ſound doctrine in this matter*, and that will be moſt fitly done by theſe *ſteps* and *degrees*.

§ 23. 1. That all knowledge of God's will is confeſſedly (as *every good gift*) from God, communicated by thoſe means and degrees, which God hath been pleaſed to chooſe, the light of nature, the revelations, and oracles, and voices from heaven to the fathers, and at laſt by his own ſon Jeſus Chriſt, and his Apoſtles commiſſionated by him, which being the laſt method, or way of revelation which we have reaſon to expect, our whole duty is hereby reſolved to be contained and ſet down in thoſe laws of the Old, but eſpecially of the New Teſtament, which make up the Chriſtian Canon or Rule.

§ 24. 2^dly, That any farther light, than that which is thus afforded us, cannot in any reaſon be pretended to by any, or ſo as may ſatisfie himſelf or others, unleſſe it may appear by means ſufficient to convince a rational man, 1. In general, that it is agreeable to the œconomie under the Goſpel, that any one, after Chriſt and his Apoſtles, and others of that firſt age extraordinarily endowed, ſhould to the end of the world be called to the *office* of a Prophet, as that ſignifies one that is ſent to make known *de novo*, to publiſh God's truth or will unto men: And 2. that he particularly is ſuch a Prophet, and ſo ſent, and by authentick teſtification of divine miracles, or of mighty works, which neither man nor devil can work without the aſſiſtance of an omnipotent power, demonſtrated and evidenced to be ſo.

§ 25. 3^dly, That if it ſhould now be affirmed, that any man is, or ſince the Apoſtles age hath been, thus endowed, It would be under a very ſtrong prejudice from the contrary opinion of the whole Church of God for 15 Centuries, who having received the Books of the Old and New Teſtament for the one conſtant durable Canon of *faith*, muſt be ſuppoſed to reſolve, that nothing elſe ſhall ever be added to that *Canon*, i. e. no *new* Revelations ſhall ever be made, (for if they ſhould, our *faith* muſt be regulated by them as well as by any part of God's word already received) and therefore in all reaſon this affirmation muſt be teſtified by Arguments or proofs fit to out-balance ſo great an authority, which cannot be by any one mans affirmation of himſelf, whoſe teſtimony in this matter is of no validity, and yet 'tis evident that there are no other.

§ 26. 4^thly, That the underſtanding the word of God contain'd in the Scripture, is no work of extraordinary illumination, but muſt be attained by the ſame means, or the like, by which other writings of men are expounded, and no otherwiſe. In other writings ſome things are ſo plain, that by the ſtrength of common reaſon, any man that is maſter of that, and underſtands the *language* wherein they are written, may underſtand them; others have ſuch difficulties in them, ariſing either from the conciſeneſſe or length of ſtyle, or ſublimitie of the matter of the diſcourſe, or intermixture of old forgotten cuſtomes &c. that there will be need of proper helps in each of theſe to overcome the ſeveral difficulties: And ſo it is in the underſtanding of Scripture, thoſe places that are plain, want no farther illuminating either of the *medium* or of the eye, to diſcern or underſtand the meaning of them: And for the ſearching to the bottome of the greater depths, 'tis as certain that the uſe of humane means doth ordinarily aſſiſt and conduct us

ſucceſsfully (as obſervation of the uſage of the *word* or phraſe in other places, conſidering the cuſtomes of the people, the ſcope of the writer, and many the like) and when it doth not ſo, 'tis viſible that it is from my want of ſuch aſſiſtances, which when I after come to meet with, I get through the difficulty, and by growth in knowledge, and obſervation doe come as perfectly to underſtand the more abſtruſe paſſage to day, as I did the more perſpicuous yeſterday. And indeed if extraordinary illumination were required to underſtand the more difficult places of Scripture, it could not be denied to be neceſſary to all the moſt eaſie alſo (It being evident that the plaineſt precept in the original language, which alone is the *word of God*, is as inexplicable by him that underſtands not *Greek* or *Hebrew*, as the cloſeſt ſubtileſt arguings in S. *Paul's Epiſtle*) and ſo no man ſhould be acknowledged to underſtand any part of God's will, but the Saint that knows all of it, a ſuppoſition moſt evidently contrary to thoſe many Texts of Scripture, which ſuppoſe men to *know* the will of God, which they doe not practiſe.

§ 27. 5^tly, It is moſt true that there is need of the concurrence of God's aſſiſtance, and bleſſing, his grace and his providence to the uſe of all ordinary means to render them ſucceſsfull to us, and ſo there is need of God's *illuminating* Spirit to aſſiſt our weak eyes, our dark faculties; But then this Illumination is but that which is annexed to the uſe of the means, and not that which works without them, and this act of his providence is a ſuggeſting of means which had not otherwiſe been thought of, had not God by his good hand directed to them, which he doth not by any *inſpiration*, but by offering of occaſions which *humane* induſtrie is left to improve, and if it doe not, receives no benefit by them; And ſo ſtill this is the *old light* which hath commonly been afforded the diligent, no *new illumination* for the *Enthuſiaſt*. And of this ſort of *illumination* three things are obſervable, 1. That it is not diſcernible to be ſuch in the *principle*, but only in the *fruits* of it, 'tis not (nor can it without *miracle* be) known by any, that it is *divine illumination*, nor conſequently that it is *true* (the *ſuggeſtions* of my own *phanſie*, nay of the *devil* may be miſtaken for it) but only by the agreeableneſſe of it with thoſe *truths*, which are already *revealed* from God, and that are by other evidences, then that of the *private Spirit*, known to be ſo *revealed*, Nay that agreeableneſſe with *divine*, is not alwaies ſufficient to define it an *illumination*, for my *phanſie* may and doth ſometimes ſuggeſt *truth*, and the *devil* that knows much *truth*, may, when 'tis not his intereſt to *lie*, help men to the *knowledge* of *truth*, and ſo in the *Oracle* he often did; However that truth is again to be examined by *humane*, *rational* means, not by the *Spirit*, for if it were, that *ſecond* ſentence or judgment of the *Spirit* would again want other means to *diſcern* whether that were a *true Spirit* or no; 2^dly, That thoſe *Illuminations* come not ſo *irreſiſtibly*, but that they may be oppoſed by *humane* interpoſitions, *prejudices*, *prepoſſeſſions*, *pride*, *opinionating* &c. and ſo ſtill it will be at every turn *uncertain*, whether they be thus *reſiſted* or no, and till that be *revealed* by ſome *new light* alſo, it will ſtill be unevident which is the truth of *God*, to which the *illumination*, or the *providence* aſſiſts, or directs any; And 3^dly, that the *illuminations* ordinarily afforded by *God* are proportioned not to his *all-ſeeing knowledge*, but to our *capacities*, and our real *wants*, and ſo, as his *ſanctifying grace* is not given in ſuch a degree, or manner, as to preſerve us *impeccable*, ſo neither his *illuminations*, as to render us *inerrable* or *infallible*; But it being certain in both, that *God* is not wanting to us in *neceſſaries* (as he doth not bind himſelf to abound to us in ſuperfluities) the onely concluſion from thence will be, that where *God* affords not his *grace*, he requires not of us thoſe *performances*, to which that *grace* was neceſſary, and ſo that he will ſupply by his *pardon* what was wanting in our *ſtrength* (and ſure he will pardon *errors* of *weakneſs* as well as *ſins* of *weakneſs*, humane *neſciencies*, as wel as humane *frailties*) and not that he will give *all light*, when by not exacting *all knowledge*, that *light* was rendred *unneceſſary* for us.

§ 28. 6^tly, That *God's illuminations* being proportion'd to our *wants*, and not to our *ambitions*, or *wantonneſſes*, it will be ſufficient that they be afforded to thoſe who are by him regularly called and ſent to ſome *office* in his *Church* of inſtructing and teaching others, thoſe others being left to ſuch more moderate degrees, which are agreeable to their more private condition, and the ſupplies which are allow'd them from the *Paſtor*, whoſe *lips are to preſerve knowledge*, and they to *ſeek the law at his mouth*; And as this advantage belongs not to the *Ahimaaz*, who runs, or aſſumes *authority* to himſelf, when he is not ſo *ſent*, but only to him that can ſhew the *regularity* of his *miſſion*, ſo neither to him unlimitedly, but onely ſo farre as may competently fit him for the diſcharging his *office*, which is, the *calling ſinners to repentance*, and directing and confirming them in *Chriſtian* practiſe (and a moderate

moderate proportion of knowledge may be as competent for that, as a greater measure of Illumination, he that hears not plain duty from *Moses* and the *Prophets neither will he repent though one were sent from the dead)* Nor to him without use of the ordinary means, studie &c. Nor to him without possibility of error, through his humane weakness; nor of heresie, and even Apostasie, through the vicious habits in his own heart, which this light doth not dissolve or dispel, but leaves to be mortified by other means.

§ 29. 7^thly, The *sanctifying Spirit* of God being received and employed effectually to the mortifying of carnal sins, and all filthiness of the spirit also, pride, obstinacy, faction, singularity, ambition, vain-glory, sluggishness, and all irregular passions and interests &c. is an excellent preparative to the receiving benefit from God's illuminations, and the truly humble pious man is, *cæteris paribus*, more likely to be led into all profitable, or practical truths, than he who hath all or any of those clouds of darkness in him: But this again not so that the pious man shall be able to acquire knowledge without humane means, to understand the Bible in the original without many years studying of those *languages*, wherein it was written, or to divine the meaning of Scripture without the assistance of those that have searched into the depth of it, nor so as to be infallible in what he doth use means to search, when those means are perhaps imperfect (and will alwaies be so till he comes to the state of *vision)* and so incompetent to find out the *truth*, or else his parts incompetent for the judging or fathoming of it, It being evident in the most pious man, what S. *Paul* personates in himself, 1 *Cor.* 13. that we now *see as in a glasse darkly, and know but in part*, v. 12.

§ 30. 8^thly, That after all this the *common illuminations* of *God's Spirit* are imparted as God's sun and rain, to the unthankfull and unjust and wicked, as well as to the Saints and holy ones (we know the Devils science acquired by natural means is great beyond any mans, and could not be so, unless either those natural means were able to carry him as farre as common illuminations doe others, or else the illuminations afforded one, be also communicated to the other) The chief differences are 1. in the use of their knowledge, the one useth it to the benefit of himself and others, the other useth it not at all to his own advantage, but abuseth it to the destruction of others. 2^dly, The one through humility and many other virtues is kept from the assuming knowledge, where he hath none, or of boasting it, where he hath, and so is preserved from many errors and foul misadventures, which the arrogance of another betraies him to; but still these differences and others arise from the qualifications of the recipient, not from the degrees of the illuminations. If *illuminations*, of themselves, were competent to purge the heart, and prepare them for that *holiness* without *which no man shall see the Lord*, it might then be reasonable to extend God's promise of *more grace* to the *humble*, by way of reward for their humility, to the more illuminated: But the use of *illuminations* being to fit some men to instruct others (and that being reconcileable with the eternal perishing of the instructers, 1 *Cor.* 9. 27.) there appears not any reason of extending that promise from sanctifying grace, to that which is so distant from it, the increase of *light* and *knowledge* being so frequently, what the Apostle affirms in his time, the betraying and ruining of humility, 1 *Cor.* 8. 2. that it cannot regularly be looked on as the reward of it.

§ 31. It now remains that in the last place I proceed in few words to demonstrate the great necessity of opposing and rejecting the *Enthusiasts* pretensions, and adhering to the *true doctrine*. And that will be done by considering the dangers consequent to those pretensions.

§ 32. 1. That of *diminishing* or increasing the *Scripture* or *Canon* of the written word, whensoever the *Enthusiast* (who by his trusting on a *broken reed* is of all men the most likely to *fall* often) shall mistake in interpreting any part of it. For the *new light*, if it be from *heaven*, being as certain to discover *truth*, as it is certain that *God* cannot *ly*, what soever is taught by it, must necessarily be as *true*, as that holy *Scripture* it self, and if it be the interpretation of any particular parcel of *Scripture*, and yet vary from the *true* sense of it, it must consequently (to every one that *beleives* it) take out so much of *God's word* out of the *Canon*, as that parcel did truly contain, and add as much to it also as that false *interpretation* amounts to: which being as often iterable, as there be places of *Scripture* explicable; or mistakable by the *Enthusiast*, these *subtractions* and *additions* may also be *infinite*, and as many different new *Canons* of *Scripture*, every yeer made, as there be, or may be assuming *pretenders* to *interpretation*, and those are *infinite* also. And this is one competent *danger*.

§ 33. A *second danger* is, that by the possessing of men's minds with this opinion of *new light*, or the voice of *God's Spirit within* them, the *authority* of the whole *written* word of

God

God in effect is *ſuperſeded* and evacuated: This we ſee already to be the fruit of this *pretenſion* in many, who calling the *Scripture* the *Letter*, and the *voice within* them, the *Spirit*, apply to theſe two that place of 2 *Cor.* 3.6 *the Letter killeth, but the Spirit giveth life*, the concluſion from whence is naturally & inevitably this, that the *Scripture*, when it differs from the *Enthuſiaſts phanſie*, is *pernicious*, and mortiferous, and no antidote ſufficient againſt it, but the following the dictates, be they never ſo corrupt and carnal (as when they are contrary to *God's written word*, it muſt be expected they ſhould be) of a mans own *heart*. And then, as when there was *no King in Iſrael*, it was an eaſie deduction, that *every one ſhould do that which was right in his own*, not in *God's eyes*, ſo it is to be expected that when this *Theocraty* (*God's governing* men's lives by the *written* word) is caſt off, all villanies and abominations ſhould ſtraight poſſeſſe thoſe hearts, which have betaken themſelves to this riotous liberty. And ſo we find it affirmed of the *Gnoſticks* by S. *Peter* and S. *Jude*, (as the general obſervation of the Apoſtles) that they *ſceffed and derided the revealed promiſes* of *God*, *walking after their own ungodly luſts*, every man following his own inordinate appetite, & theſe very men, when they did all this, calling themſelves the ſpiritual, and the knowing (ſo Γνωστικοὶ ſignified, and that γνῶσις *knowledge* was the interpretation of the *myſteries* in the Scripture, after their own *phanſie*, miſcalled the *Spirit*, directly the *New light* which now we ſpeak of) A conſequent whereof it was, that they *ſeparated* from all the *Orthodox Chriſtians*, and joyned with the *Jewes* to perſecute them.

§ 34. A *third danger*, moſt immediatly conſequent to this pretenſion, is the making God oppoſite and *contrary* to himſelf, as he muſt be, if he be thought to own all the gleams of *New Light*, that ſhine in their *ſeveral* hearts that pretend to it, For theſe are moſt frequently *different*, and often *contrary* the one to the other (as appears by the *multitude* of *opinions* and *contrarietie* of *practiſes*, which this one *fruitful mother* of *monſters* hath brought forth, all equally pretending to the *wiſdome that cometh from above*) and that not onely in *ſeveral* men, but in the *ſame* men at *ſeveral* times ſeeing and unſeeing the *ſame* things; which how injurious it is to *God*, who can more *change*, than *ly*, need not be here manifeſted.

§ 35. A *fourth danger* is *confuſion* among men, continual diſturbances of *Kingdomes* or *States*, the *Governors* whereof having no other *authority* than what is founded on, or agreeable to the *word* & *wil* of *God*, It will ſtill be in the power of each pretender to deliver *oracles* out of his *own* breaſt, as immediate *dictates* of *God*, quite contrary to the *ſafety* and intereſt of that *Government*, whatſoever it is, which is at any time any where eſtabliſhed. And ſo the *peace of kingdomes* muſt be as uncertain and mutable, as the *phanſies* of men, and the *laws* as *ambulatory* as *Teſtaments*, while the *Teſtator* lives, every *illuminate* breaſt pretending to come like *Moſes* from *God* in *Sinai*, with *new tables* of *Divine* commandments, which in all reaſon muſt ſuperſede the *old*, be they never ſo firmly *eſtabliſhed*.

§ 36. The *ſum* of this matter is, that it being evidently conſequent to this pretenſion, that the *voice* of the *Devil* may be miſtaken for the *dictate* of the *Spirit* of *God*, there is nothing ſo *vile*, or *monſtrous*, *earthy*, *ſenſual*, *devilliſh*, but may paſſe for *divinely* inſpired by theſe means; and if it be regular to *worſhip* him as *God*, whom we *own* as ſuch, it may by *immediate* conſequence bring in among the *Chriſtians* the ſame worſhip of *Devils*, which had long poſſeſſion of the *heathen Temples*, thoſe being by the *worſhippers beleived*, and *adored* as the *true God*, becauſe they gave *reſponſes* out of the *cave*, delivered *Oracles* &c. unto them.

§ 37. How far the ſober *attempt* and endevour of interpreting obſcure places of Scripture, by the *aſſiſtance* of *God's* Spirit cooperating with humane means, is removed from all theſe dangers, I ſhall not need to ſhew in more words, than theſe, that what is here offered to the *Reader*, in this enſuing *volume*, pretends no otherwiſe to challenge his *beleif*, than it ſhall ſatisfie his *underſtanding*, that it probably is what it pretends to be, and then if he *receive dammage by us in any thing*, it is by his own *raſhneſſe* and over great *eaſineſſe* of *beleif*, which he muſt in reaſon endeavour to put off in exchange for ſome prudence and diligence of ſearch, before he enter into this *temptation*.

THE NEW a* TESTAMENT OF Our Lord, and Saviour JESUS CHRIST

a. * or Covenant

Annotation.

THE *Title* of this whole Book [ἡ καινὴ Διαθήκη, the *New Teſtament* or *Covenant*] which is prefixt in ſome *Copies*, (in others with this addition [*of our Lord and Saviour Ieſus Chriſt*] in others with ſome *variation* of the form, [Τῆς καινῆς Διαθήκης ἅπαντα, *All the books of the New Covenant*]) by whomſoever it was affixed to theſe *books* or *writings* following, doth referre to the conſent of the *Catholick Church of God*, and that *tradition*, which giveth *teſtimony* to theſe *Books*, as thoſe, and thoſe only, which complete, and make up the *new Canon*; And the word Ἅπαντα] ſignifies, as in the Titles of other *Authors*, ἅπαντα τὰ διδόμενα, *all the Books* or *Writings*, that have been *written*, and by *God*'s providence derived to the *Church*, ſo as by it to be received *in canonem*, i. e. into the *number* of thoſe *writings*, which are unqueſtionably acknowledg'd to be the *writings* of the *Apoſtles* and *Diſciples of Chriſt*; All others as *Apocryphal* (of dubious and uncertain Authority) being excluded out of this *Catalogue*. Now for the word [Διαθήκη] here, how it is to be rendred, and what is the peculiar *notion* of it, is a matter of ſome difficulty. Two things eſpecially it ſignifies in this *Book*, a *Covenant*, and a *Will*, or *Teſtament*; a *Covenant*, *Mat.* 26. 28. *Mar.* 14. 24. *Lu.* 22. 20. as may appear by the adjunct [καινὴ *New*,] which notes the *oppoſition* of this to the *Old*, and ſo that this is, what the *Old* was, i. e. not a *Teſtament*, but a *Pact* or *Covenant*; Not a *Teſtament* (to which *death* is ſuppoſed neceſſary, *Heb.* 9. 16. but could there have no proper place) but a *ſtipulation* betwixt *God*, and his *people* the *Iewes*, promiſing *mercies*, and requiring *duties* of them. And ſo the *Hebrew* ברית which is rendred by Διαθήκη, ſignifies a *Covenant*, but never a *Teſtament*. So again 2 *Cor.* 3. 6. καινὴ Διαθήκη is oppoſed to παλαιὰ v. 14. which *Old* was written in *Tables of ſtone*, v. 3. and ſo appears to be the *Law* given to the *Iewes*, and that was clearly a *Covenant*, not a *Will*, or *Teſtament*. So again *Ier.* 31. 31. (from whence the *writers* of the *Goſpels*, and S. *Paul* ſeem to have derived the word) there is mention of a *New Covenant*, καινὴ Διαθήκη; That muſt be a *New Covenant*, becauſe it is oppoſed to a *former*, v. 32. which *former*, being that of *God* the *Father* with the *Iewes*, is a *Covenant* ſtill, and not a *Teſtament*, for the reaſon forementioned, and ſo is there deſcribed to be a kind of *Marriage-Covenant*, as between an *husband* and *ſpouſe*, not a *Teſtament* between a *Teſtator* and *heire*. And the truth is clear, that *Baptiſme*, and the *Lord*'s *Supper*, being the *ſacraments* of this καινὴ Διαθήκη, this *New Covenant*, as *Circumciſion* was of the παλαιὰ, the *Old* or *former*, theſe are *fœderal rites*, or *ceremonies* (*Baptiſme* ἐπερώτημα 1 *Pet.* 3 21. and the *Lord*'s *Supper* in effect ſo alſo) *ſtipulations* and *promiſes*, which again referre to a *Covenant*, and not to a *Will* or *Teſtament*. So *Gal.* 4. 24. Δύο Διαθήκαι, I conceive, are *Two Covenants* (though the relation which the *Apoſtles* diſcourſe there hath to the κληρονομία v. 7. & 30. *inheritance* may ſeem to look toward a *Teſtament*) for the main drift of that place is, to repreſent to us the *Law* and the *Goſpel*, the *Law* as a *Codex of ſervile tasks*, the *Goſpel* of *gracious promiſes*, the latter outdating the former, but yet ἀνλίσυχον and *anſwerable* to it; and conſequently the *Law* being a *Covenant*, not a *Teſtament*, ſuch alſo muſt be the notion of the *Goſpel*, in that place, and the very *inheritance* it ſelf being part of the *promiſe* made to *Abraham*, is agreeable enough to the *word* under the notion of a *Covenant*, and not of a *Teſtament*, part of the *Evangelical Covenant* being *God*'s *promiſe* in *Chriſt* to receive us by adoption as *ſons*, and (*if ſons, then heirs*) to beſtow the *inheritance* upon us. One place indeed there is in theſe *Books*, where Διαθήκη infallibly ſignifies a *Will* or *Teſtament*, *Heb.* 9. 16, 17. as appears by the *Death of the Teſtator* mentioned v. 16. But of thoſe two verſes it is obſervable, that the notion of [*Teſtament*] is there taken in by way of *accommodation*, as a *ſecond ſenſe* of the word, ſuperadded to the former of a

a. Διαθήκη

[*Covenant*]

[*Covenant*] in which it is uſed v. 15, 18, 20. it being ſaid of *Chriſt*, v. 15. that he is the μεσίτης *Mediator*, or *Sponſor* of this καινὴ διαθήκη *new Covenant*, not *Teſtament*, that of *Mediator* being farre from this of a *Teſtator*. And beſides, that καινὴ διαθήκη, *the New*] there, is oppoſite to the [πρώτη, *the firſt*] in the end of the verſe, and ſo muſt be in the notion of a *Covenant* ſtill, becauſe the πρώτη, *the firſt*] was only a *Covenant*, and not a *Teſtament*, the *Author* of it there being clearly *God* the *Father*, in whom *Death*, the ratification of *Teſtaments*, could have no place. This again farther appears by what is ſaid of it, v. 18, & 19. For there the διαθήκη, which was ſaid to be *conſecrated* with *blood*, was *the Tables of the Law*, the *Commandements*, v. 19. and will fitly be rendred there [*Covenant*] not [*Teſtament*] v. 20. It being the conſtant cuſtome and practiſe of the *Eaſtern* Nations to uſe *blood* in the ſtriking of any *Pact* or *Covenant*, but not in making every *Will* or *Teſtament*, and to that the expreſſe teſtimony of *Exod.* 24. 6. which is there cited, doth belong, the *ſprinkling of blood* being the *ceremony* following *Moſes*'s *rehearſing* the *Commandements* to the people, *Exod.* 20, & 21, & 22, & 23. as the ſanction of a *Covenant*. So that although it be evident, that διαθήκη v. 16, 17. doe ſignifie *Teſtament*, yet it is as clear, that, as in all the other foremention'd *Texts*, ſo alſo in the verſes antecedent, and conſequent to theſe, it ſignifies *Covenant* alſo, and even in theſe not *Teſtament*, *excluſively* to *Covenant*, but *Covenant* & *Teſtament* ſuperadded to it, *Covenant* in the other *verſes*, and then, by extending the uſe of the word to its full latitude, *Covenant* and *Teſtament* both. Upon this conſideration, and in *reverence* to the uſage of the *Latine* and *Weſtern Churches*, who generally have uſed *Teſtamentum* in this place (though ſome have uſed *Inſtrumentum* to contain both, and others *Fœdus*, *Covenant* only) and that by reteining the word *Teſtament*, I may be ſure alſo to retain that comfortable intimation, *viz.* that in the *Goſpel* unſpeakeable *gifts* are given or delegated to us *antecedently* to all conditions required of us (ſuch are *Chriſt*'s giving himſelf for us, *calling* us, and giving us *ſufficient grace* to come unto him) Upon theſe grounds, I ſay, it is not amiſſe to take in both the words in the rendring of this *Title*, that of *Covenant*, as being moſt agreeable to the uſe of the word in the *ſacred Dialect*, and moſt agreeable to the nature of the *Goſpel*, which is, (as all *Covenants* made with inferiors are *laws*) νόμος Χριστοῦ, *the law of Chriſt*, νόμος πίστεως, the *law of faith*, a *new law*, requiring a *condition* of *faith* and *obedience* in us, without which the *Goſpel* is not *the ſavour of life*, a *Goſpel of mercy* to any; and withal that of *Teſtament* alſo wherein the *Chriſtian's inheritance* is ſeal'd to him as to a *ſon* and *heir* of *God*'s, and wherein the *death* of *Chriſt* as of a *Teſtator*, (*Heb.* 9. 16, 17.) is ſet down at large by way of ſtory, and as it is appliable to our benefit.

THE

THE [a]GOSPEL according to St. [b]MATTHEW.

a. b.

Annotations.

WHat the word Εὐαγγέλιον in *Greek* (which we render *Goſpel*) ſignifies among Authors, is ordinarily known, *viz:* from εὖ and ἀγγέλλω, *good news*, or *good tidings*. Thus the *Angel* ſpeaks of the *birth* of *Chriſt*, in relation to all that ſhould follow after it, *Lu.* 2.10. Εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην *I bring you good tidings of great joy*, i.e. very joyfull good tidings. Only in this *ſacred* uſe of it, there ſeems to be a *metonymie*, or figure very ordinary, whereby the word that ſignifies *good news*, is ſet to denote the *hiſtory* of that *good news*, the *birth*, and *life*, and *reſurrection* of *Chriſt*, which all put together is that joyfull *good news*, or *tidings*. As for our *Engliſh* word *Goſpel*, which the *Saxon* read ȝoꝺſpel, that is compounded of *God*, and *ſpel*, the word ȝoꝺ among the *Saxons* ſignifying *good*, as well as *God*, and no difference being diſcernible in the writing of thoſe two words among them, unleſſe that when 'tis taken for *God*, it hath an ꝺ after it. So in the Treatiſe *De Veteri Teſtamento*, ȝoꝺꝺ ẏſ eall ȝoꝺ, ⁊ æl⁊ ȝoꝺ cumꝺ oſ him, *God is all good, and all good cometh of him*. According to the notion of moſt Nations, the Heathens calling *God*, *Optimus*, *the beſt*, and *Chriſt* according to the *Jewiſh* notion telling the *young man*, that there was *none good, ſave God only*. As for the other part of it [*ſpell*] it ſeems to ſignifie [*word*] among the *Saxons*, as when biȝſpel, *Deut.*28.37. & *Pſal.*79.13. ſignifies a *by-word* or *Proverb*, or as it is ſtill uſed in the *North*, *by-ſpell*. So in the *Treatiſe de Vet: Teſt:* Among *Solomon*'s writings, an ẏſ paꝑabole ꝑ ẏſ biȝſpell boc, *One is Proverbs*, i.e. *by-ſpell book*, and agein piſꝺomeſ biȝſpell, *by-ſpell of wiſdome*. Some remains of the uſe of this word are ſtill among us, as when a *charm*, *carmen*, ἔπῳδη, indifferently a *verſe* or a *word*, one or more lines of *Scripture* or otherwiſe, either ſpoken, or written and hung about ones neck, on deſign to drive away a diſeaſe (according to the *ſuperſtitious* beleif, and practiſe of our Anceſtors) is ſtill among us called a *Spell*, from the antient uſe of it, as in *Propertius*,

(*Sunt verba & voces, quibus hunc lenire dolorem*
Poſſis —) *words* ſignifie *charms*. And ſo this word ȝoꝺſpel, or by *euphony*, *Goſpel*, in *Wicleifes* tranſlation, and ever ſince, notes theſe *good tidings* delivered, as firſt by an *Angel*, and after by the *Apoſtles* by the word of mouth, ſo here in writing, by way of *hiſtory* alſo; and in brief ſignifies that bleſſed *ſtory* of the *birth*, *life*, *actions*, *precepts*, and *promiſes*, *death*, and *reſurrection* of *Chriſt*, which of all other ſtories in the world we *Chriſtians* ought to look on with moſt *joy*, as an Εὐαγγέλιον, or *good word*, i.e. a *Goſpel*.

a. Εὐαγγέλιον

b. κατὰ Ματθαῖον

Κατὰ Ματθαῖον, *according to Matthew*] is no more than this, That ſtory of *Chriſt*, which *Matthew*, one of *Chriſt*'s *diſciples*, and *Apoſtles*, (who had aſſociated himſelf to *Chriſt*, as a *diſciple* of his, ever ſince he began to reveal himſelf, or to preach) compiled, and ſet down. This he is ſaid to have written *eight* years after the *reſurrection* of *Chriſt*, and that in the *Hebrew tongue*. Τὸ κατὰ Ματθαῖον ἅγιον εὐαγγέλιον πρὸς τοὺς ἐξ Ἰουδαίων ἐξεδόθη ὑφ' ὧν ἐν Ἱερουσαλὴμ διὰ γραμμάτων Ἑβραϊκῶν· διὸ τοῦτο μέν, ἅτε Ἑβραίοις γράφων, οὐδὲν πλέον ἐζήτησε διεξελθεῖν ἢ ὅσα ἀπὸ Ἀβραὰμ καὶ Δαυὶδ ἕως ὁ Χριστός· ἐξεδόθη δὲ μετὰ ἔτη ὀκτὼ τῆς Χριστοῦ ἀναλήψεως, ſaith an *antient MS. The holy Goſpel according to Matthem was ſet down by him for thoſe of the Jewes at Jeruſalem in Hebrew, and therefore, as writing to the Hebrews, he proceeds no farther in the Genealogie of Chriſt, then that he was from Abraham and David: Now this was ſet out by him eight years after the aſſumption of Chriſt*. So another *antient MS.* ἐξεδόθη εἰς Ἱερουσαλὴμ φωνῇ Ἑβραΐδι, *It was ſet out at, or delivered* and ſent *to Ieruſalem in the Hebrew language*. And though that which we now have be only in *Greek*, yet being tranſlated into that language either by himſelf, or ſome *Apoſtolical* perſon (that it might be of farther uſe, than only to thoſe of *Ieruſalem*, the *Iewes*, for whom it was firſt deſigned) and, as ſuch, univerſally without all contradiction, or queſtion received into the *Canon* of the *New Teſtament* by the whole *Primitive Church*, it is with the ſame reverence to be received by us, as if it had been firſt written in *Greek*, or as if we had the *Hebrew* ſtill remaining to us.

Having ſaid this of the firſt, it will not be amiſſe in this place, by the way, briefly to conſider, *who were the Authors of all the four Goſpels*, and *what is generally obſervable of each of their writings*.

For

For the *firſt*, it much tends to the advancing the *authority* of theſe *books*, to conſider, that two of them, the *firſt* and the *laſt*, were compiled by two *Diſciples*, and *Apoſtles* of *Chriſt*, who were perpetually preſent with him, and *ſaw*, and *heard* all the particular words and actions, which they relate, viz: *Matthew* and *Iohn*. And for the other two, *Mark* and *Luke*, though they were not ſuch *diſciples*, and *Apoſtles* immediately retaining to *Chriſt*, and continually attending on him, yet they were familiar and conſtant *attendants*, the former of *Peter*, one of theſe *Apoſtles* alſo, (who wrote his καθ' χρόνους 1. ſaith that *antient MS. ten years after the aſcenſion of Chriſt*) the latter of *Paul*, who being call'd by *Chriſt* miraculouſly from heaven, was at that time by *Chriſt* put into a courſe of coming to an exact knowledge of the truth of this whole matter, (as appears by the ſtory of the *Acts*) and long after, when he was at *Rome*, ſay the Antients, *Luke* being by him inſtructed, wrote this *Goſpel*, which therefore, ſaith the *MS.* Ἰταλικὸν χαρακτῆρα ἔχει, *hath the Italick Character*, or manner of writing diſcernible in it. To this may be added what the *Eccleſiaſtick* Hiſtorians ſay of *Mark*, that *Peter* did deliver, and, as it were, dictate this *Goſpel* to him, Ἰστέον ὅτι τὸ κατὰ Μᾶρκον Εὐαγγέλιον ἀναγραφῆναι ἐν Ῥώμῃ φασὶ τὸν Πέτρον, ſaith an *antient MS.* It is to be obſerved that the *Goſpel* according to *Mark* was dictated by *Peter* at *Rome*, according to thoſe verſes antiently written on his *Goſpel*,

Πέτρου μυηθεὶς τοῖς ἀπορρήτοις λόγοις
Τῷ τῆς θεοῦ κάτωσιν εἰς βροτῶν φύσιν,
Ἐν ᾗ τὸ διπλοῦν ὢν θεάνθρωπος φύσει,
Ταύτῃ καθεξῆς συγγέγραπται πανσόφως
Ὁ δόλιχοδίων Μᾶρκος ἐν Θεογράφοις.

Mark being inſtructed by S. Peter's preaching in the doctrine of the exinanition, or *deſcent of Chriſt to our humane nature, wherein he was two-fold, God-man by nature, ſet this down accordingly, and now hath the ſecond place in the writings of holy ſcripture*, i. e. of the *New Teſtament*. And of this there be ſome characters diſcernible in the writing it ſelf, As that ſetting down the ſtory of *Peter*'s denying of *Chriſt*, with the ſame enumeration of circumſtances, and aggravations of the fault, that *Matthew* doth, when he comes to mention his *repentance*, and *tears* conſequent to it, he doth it (as became the true penitent) more coldly, than *Matthew* had done, only ἔκλαυσε *he wept*, whereas *Matthew* hath, ἔκλαυσε πικρῶς, *he wept bitterly*. And for *Luke*, his profeſſion is, that he had made *diligent enquirie*, ch. 1. 3. and received his advertiſements not only from S. *Paul*, but alſo from thoſe who were both *eye-witneſſes* of what he writes, and ὑπηρέται, *officers*, inſtruments imployed by *Chriſt* in the particulars of the ſtory, and therefore is as creditable a *witneſſe* as their authority, from whom he had his inſtructions, can render him.

That which is generally obſervable of theſe *four writings* is this, that the three firſt of them write the whole ſtory from the *birth of Chriſt* till after his *reſurrection*, but two of them more *largely*, *Matthew* and *Luke*, the third, (*Mark*) more *ſuccinctly*, ſetting down the *ſeries* of the actions, rather than the ſermons, and paſſages delivered by him, And again though none of them agree throughout in obſerving the *order*, and *ſucceſſion* of the actions by them related, (ſee *note* on *Mar.* 5. a.) yet *two* of them doe agree in it one with the other, much more conſtantly, than the *third* with either of them, *viz: Matthew* an *Apoſtle*, and *eye-witneſſe*, and *Mark*, from *Peter*, who was ſuch alſo, but the third, *Luke*, which wrote his ſtory out of *collections*, which he had from others, and compiled it himſelf, hath not ſo exactly obſerved the *order*, wherein the things were done, but only ſet down the things themſelves; And when, beſide that of the *order*, he hath ſometimes varied from the others in ſome words, or circumſtances (as, when others ſay 'twas a *mayd* that ſpake to *Peter*, and occaſioned his *ſecond* denying of *Chriſt*, *Mat.* 26. 71. *Mar.* 14. 69. he reads ἕτερος in the *maſculine*, *Lu.* 22. 57. and ſome other the like) theſe are generally ſo inconſiderable, and of ſo no-importance to the main matters of *faith*, the doctrines of the *Goſpel*, that they are rather arguments to demonſtrate that theſe writings were not contrived by any *compact*, or agreement of one with the other, but each of them apart, without conſulting, or knowing, what the other had done, which is a circumſtance that was neceſſary to make their *teſtimonies* ſeveral, and ſo to give them the greater *authority* from the number of them. As for the fourth, *Iohn*, his writing ſeems to have been deſigned to theſe two ends, 1. To demonſtrate, and declare the *divinity* of *Chriſt* (διηγεῖται τὴν εἰς τὸν πάλαι ἡγεμονικὸν καὶ ἔνδοξον χεῖρα γενέαν, ſaith an *antient MS.* copie, *he deſcribes the firſt and glorious age*, or *generation of Chriſt with the Father*) as the other three had ſet down his *humanity*, and cleared the matter of his *conception*, and *birth*, of the *Virgin*, And 2^dly, to adde out of his own knowledge ſome remarkable things (eſpecially thoſe which moſt tended to the former deſigne) which had been omitted by the other three, to which purpoſe he ſaw it neceſſary to ſet down the ſtory of *Chriſt*'s *paſſion*, and *reſurrection*, as the reſt had done, that ſo he might *affix* thoſe other circumſtances, which he deſign'd to adde unto them. This is all that I think neceſſary to præmiſe in this place of this matter.

S. MATTHEW.

CHAP. I.

Paraphraſe.

1. THE book of the [a] generation of Jeſus Chriſt, the ſon of [b] David, the ſon of Abraham,] 1. An hiſtory of what concern'd, or narration of the paſſages of the birth, life, death, and reſurrection of Jeſus Chriſt, who according to the prophecies foregoing of the Meſſias, ſprang from the line of David, and Abraham, to both whom he was particularly promiſed. a. b.

2. Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat Judas and his brethren.

3. And Judas begat Phares and Zara of Thamar, and Pharez begat Eſrom, and Eſrom begat Aram,

4. And Aram begat Aminadab, and Aminadab begat Naaſſon, and Naaſſon begat Salmon,

5. And Salmon begat Booz of [c] Rachab, and Booz begat Obed of Ruth, and Obed begat Jeſſe. c.

6. And Jeſſe begat David the King, and David the King begat Solomon [of her that had been the wife of Urias.] 6. Of her that had been defiled by David, while ſhe was the wife of Uriah, but was now after Uriahs death taken to be Davids wife, and of her in that matrimony Solomon was born.

7. And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Aſa,

8. And Aſa begat Joſaphat, and Joſaphat begat Joram, [and Joram begat Ozias,] 8. And Jehoram begat Ahaziah, Ahaziah begat Joas, Joas begat Amaziah, Amaziah begat Ozias, called alſo Azarias, See 1 Chron. 3.11.

9. And Ozias begat Joatham, and Joatham begat Achas, and Achas begat Ezekias,

10. And Ezekias begat Manaſſes, and Manaſſes begat Amon, and Amon begat Joſias.

11. And Joſias begat Jechonias and his brethren, [* about the time they were carried away to Babylon, 11. Immediately before the time (ſee note on Mar. 2.b.) that Jechoniah king of Judah, Jer. 24.1. and the Jews with him, were, at divers times, carried captive by the king of Babylon to his countrey.

* neer upon the tranſportation or remove to Babylon, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

12. And after they were brought to Babylon] Jechonias [d] begat Salathiel, and Salathiel begat Zorobabel, 12. And after the time of their being carried or removed thither. d.

13. And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat [e] Azor, e.

14. And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,

15. And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

16. And Jacob begat Joſeph the husband of Mary, of whom was born Jeſus, who is called Chriſt.

17. So all the generations from Abraham to David are fourteen generations, and from David untill the carrying away into Babylon are fourteen generations, and from the carrying away into Babylon unto Chriſt, are fourteen generations.] 17. So that the Genealogy here ſet down (not by enumeration of all the ſeveralls which ſucceeded one another from Abraham to Chriſt, ſee v.8.but) in that manner as is ſufficient to deduce his pedegree from Abraham, and David, may, for memory ſake, be divided into three fourteens, one of thoſe from Abraham to David, before they were Kings; a ſecond from David to the captivity, whilſt they enjoyed the Regall power intire; the third from the captivity to Chriſt, when there were only ſome weak remainders of the Regall power among the Jews.

* For Mary his mother havingbeen betrothed to Ioſeph, μνηστευθείσης γὰρ, &c. before they came together, ſhe was found to be with child from or by the holy Ghoſt, ἐκ πνεύμ. ἁγ.

18. Now the birth of Jeſus Chriſt was on this wiſe: [* When as his mother Mary was eſpouſed to Joſeph, (before they [f] came together) ſhe was found with child of the holy Ghoſt.] 18. His mother Mary had been betrothed to Joſeph, but was not yet married to him, and in this ſpace he diſcerned her to be with child, but knew not by whom it was, it being indeed conceived in her by a wonderfull miraculous manner, by the operation of the holy Spirit of God. f.

† righteous

19. Then her husband Joſeph being [g] a [†] juſt man, and not willing [h] to make her a publick example, was minded [i] to put her away privily] 19. Then her husband Joſeph being a mercifull pious man and not willing to expoſe or ſubject her to that publick and ſhamefull puniſhment, which belonged among the Jews to thoſe women, whom the husbands when they firſt came in to them, found not to be virgins, was willing ſecretly to diſmiſſe her, that being not known to be betrothed to him, ſhe might only be lyable to the puniſhment of fornication, *viz.* infamy, not death. g. h. i.

20. proceeds from the powerfull work of the holy Ghoſt overſhadowing her, Luke 1. 35. and omnipotently working in her this conception.

20. But while he thought on theſe things, behold, the Angel of the Lord appeared unto him † in a dream, ſaying, Joſeph thou ſon of David, fear not * to take to thee Mary thy wife, for that which is conceived in her [is of the holy Ghoſt.]

† by dream, κατ' ὄναρ. * to take Mary to thee to wife, παραλαβεῖν Μαρίαμ τὴν γυναῖκά σου (ſee note f.)

21. Whither by thee (as here) or by Mary, Luke 1. 31. or by both together (by the common right of parents)

21. And ſhe ſhall bring forth a ſon, and [thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins,]

his name ſhall be called Jeſus, i.e. Saviour, the title of leaders, or generalls, and governours among the Jews, Obad. 21. to denote his ſpirituall kingdome, and conduct of all that beleive and obey him, againſt their ghoſtly enemies, ſin, &c.

k. 22. (And hereby that prophecy, Iſa. 7. 14. had a notable completion, when the prophet ſaid to Ahaz,

22. (Now all this was done k that it might be fulfilled, which was ſpoken of the Lord by the prophet, ſaying]

l. 23. And as there the child in the prophet was called Emmanuel to ſignifie the preſence and protection of God to Ahaz, ſo ſhall the birth of this child be the coming of God among us.)

23. Behold a virgin ſhall be with child, and ſhall bring forth a ſon, [and l* they ſhall call his name Emmanuel, which being interpreted is, God with us.)]

* or, thou ſhalt, for the antient Gr: & Lat: MS. reads καλέσεις

24. Then Joſeph † being raiſed from ſleep, did as the Angel of the Lord had bidden him, and * took unto him his wife,

† when he was riſen, διεγερθεὶς, * took her to him to wife: ſee v. 20.

25. And ſhe brought forth this Jeſus, her firſt born (and, in all probability, her only) ſon (the word [till] being of no force to the contrary, as may appeare, 1 Sam 15. 35.) without ever being known by her husband, either before, or after the conception of him, (and, as tis piouſly beleived, though not affirmed in Scripture, remained a virgin all her life after) and on the eighth day, the day of circumciſion, and of impoſition of names, his name was called Jeſus by the appointment of his parents, according to the Angels direction.

25. And knew her not, till ſhe had brought forth her firſt born ſon, and † he called his name Jeſus.]

† or, ſhe, for ἐκάλεσε beares either: ſee note l.

Annotations on Chapter I.

a. Γένεσις

The word γένεσις doth not here ſignifie peculiarly or preciſely *the birth of Chriſt*, for that is expreſſed by another word differing ſomewhat from this, v. 18. ἡ γέννησις from γεννάω to beget (ſo uſed v. 2. and ſo on, in every verſe after) whereas γένεσις is from γίνεσθαι, which ſignifies in a wider ſenſe, not only to be *born*, but alſo to be *done*, or *come to paſſe*. It is here anſwerable to the *Hebrew* תולדות, which though it come from ילד ſignifying to *beget*, (and ſo often ſignifies that peculiarly) yet the verb ſignifying alſo any *inanimate production*, any *event*, that time *brings forth* (as *Prov.* 27. 1. *thou knoweſt not what a day* יֵלֵד *will bring forth*, and *Eccl.* 4. 14. *and even in his kingdome* נוֹלַד רָשׁ *he is made, or becommeth poor* (not as we render it, *he that is born in his Kingdome*) and *Job* 11. 12. *and man* יִוָּלֵד *ſhall become a wild Aſſes colt*) proportionably the noun תולדות ſignifies *event*, *accident*, any thing that is *done*, or *come to paſſe*, and ſo likewiſe any ſuch *event*, or paſſage ſet down, or *related*, the *hiſtory*, or *relation* of it. So *Gen.* 2. 4. Theſe are the תולדות the things that came to *paſſe*, the *ſtory*, *relation of the heavens and the earth*, &c. i. e. not only the *creation* of them, but other paſſages following it. So *Gen.* 5. 1. the book of the תולדות βίβλος γενέσεως, *the book of the ſtory of Adam* his *creation*, and following life, as here βίβλος γενέσεως of the *birth*, and *life* of the *ſecond Adam*. So *Gen.* 37. 2. Theſe are the תולדות the *ſtory of Jacob*, where tis clear, that his own birth, or the procreating of his children is not the peculiar matter in hand at that time, that being paſt, c. 35. and *Eſau's* genealogy ſet after it, c. 36. but v. 1. his dwelling in *Canaan*, v. 2, 3. his love to *Joſeph*, and the paſſages conſequent to that. And accordingly *Aben Ezra* there obſerves, that the word noteth any *event*, any thing that befell *Jacob*, and ſo ſaith that excellent

* *In Chald: Para:* * *P. Fagius, Non ſtatuit hic texere genealogiam ſtirpis Jacob, ſed potiùs miſerabiles caſus, & eventa, qua ipſi acciderunt; He meant not to ſet down Jacobs genealogy, but the ſad events, that befell him.* So *Num.* 3. 1. *Theſe are the* תולדות, *the ſtory of the paſſages of Aaron and Moſes, &c.* and ſo here not only of the *birth of Chriſt* (for that is but a very ſmall part of this book) nor yet only the *genealogy of Chriſt*, for though that here follow immediately, yet makes it not up any conſiderable part of this whole book, but the *book of the ſtory* of the *birth*, *life*, *death*, and *reſurrection of Chriſt*, of all the *events* that belong to that matter, recorded by that *Evangeliſt*, as Πράξεις Ἀποστόλων is all that befell the *Apoſtles* after.

b. Δαβὶδ Ἀβραάμ

The reaſon of the ſpeciall mention of *David* and *Abraham* here, without any between, is the ſpeciall promiſes which had been made to thoſe two, to the one of continuing the *Kingdome* to his poſterity; to the other of a *numerous ſeed*.

c. Ῥαχάβ

That *Rahab* was the wife of *Salmon* and mother of *Booz*, is not ſet down in the *old Teſtament*, nor mentioned in the *genealogy* in Saint *Luke*, but recited by this *Evangeliſt* either out of the *Cabala* or *tradition*, or elſe from ſome other written Authors of ſufficient credit among the *Jewes*; as the names of *Jannes*, and *Jambres*, 2 *Tim.* 3. 8. appear to have been, and ſome others which ſhall be noted in their place.

d. Ἰεχονίας

Of *Jechoniah* 'tis pronounced [*Write this man childleſſe, Jer.* 22. 30. which ſeems to infer that *Salathiel* was not his *ſon*, but his *heir* only. And thus hath the learned *Grotius* ſet it, *Lu.* 3. 23. that *Joſias* begat *Jechoniah*, i.e. *Jehoiakim*, *Jehoiakim another Jechonias*, that dyed childleſſe, *Zedekias* (his uncle) ſucceeding him, and *Aſſir* ſucceeding *Zedekias*, and then *Salathiel* the ſon of *Neri* was *Aſſir's heir*, and ſo is here ſaid to be begotten by *Jechoniah*. For that of leaving one *heir*, or *ſucceſſour*, is a kind of civill *begetting*, and which the *Hebrew* ילד will bear, as *God* is ſaid to have *begotten* ſons, whom he hath only *adopted*. And therefore when *Jer.* 22. 28. there is mention of *Jechoniah's ſeed caſt into a land*, &c. i.e. carried captive with him, and 1 *Chron.* 3. 17. when in his *genealogy* we read, *The ſons of Jechoniah*,

Jechoniah, *Assir*, and *Salathiel* his son, this may be the meaning of it, that these were his *heirs*, or *successours*. Although others interpret it otherwise, either that his children should be cut off, or at least that none of his seed should sit upon the throne of *David*, which is there rendered as the reason of *Jeremies* speech, *For no man of his seed shall prosper*, verse 30.

e. Ἀβνὴρ

In a very ancient *Hebrew* copy of this *Gospel*, this verse is somewhat varyed, thus, *And Eliakim begat Abner, and Abner begat Azor, &c.* by which interposition of *Abner* the *fourteen generations* are compleated, in which otherwise there will seem to be defect, *Salathiel* probably being the first of this third *fourteen*, and not *Jechoniah* (as *Salomon* was the first of the second, and not *David*) from whom to *Christ* there will then be but thirteen, if *Abner* be not thus added to supply. Another way there is of making up the *fourteens* by putting in *Jachim* v. 11. (as *Rob: Steph:* finds and sets down in his *Var: lect:*) Ἰωσίας ἐγέννησε τὸν Ἰακείμ, Ἰακεὶμ δὲ ἐγέννησε τὸν Ἰεχονίαν, *Josias begat Jachim and Jachim begat Jechoniah*, and to this the *genealogy* agrees, 1 *Chron.* 3.15. and if this be taken, then *Jechoniah* must be first of the last *fourteen*, so that ἀπὸ τῆς v. 17. shall signifie *from the beginning of*, or from the [δὲ τῆς] v. 11. from that time, *about* or *before the transportation*; Of these and other the like questions both in the *Genealogy* here and in S. *Luke*, and especially for the according, and reconciling them with one another, I shall purposely abstein to speak more largely, both because, although they have great difficulties in them, yet the profit consequent to the resolving of them, is not proportionably great, and especially because this is a subject wherein very many *learned* men have already taken very excellent pains, (to whom I referre the Reader) especially the *most excellent Hugo Grotius*, in his *annotations* on the *Gospels*.

f. Συνελθεῖν

What is meant here by the [Συνελθεῖν, or *coming together*] of *Joseph* and *Mary*, may be best determined by consideration of severall *passages* of the *context*, all which seem to fix it on his *actuall marrying* of her, which is called συνδυασμὸς *conjunction* of *two* together, and ἀνδρὸς καὶ γυναικὸς συνάφεια, the *joyning of man and woman*, and συναλλάγωσις τοῦ βίου παντὸς, a *joyning of all that belongs* to them, their *whole estate*, *&c.* and not to relate to the *conjunction of bed*, as the sound of the word might import. For first it seems to be that which was next in order of time to *betrothing* (μνηστευθέισης, πρὶν ἢ συνελθεῖν, having *been betrothed before they came together*) This of her *being with child*, falling out in that space, which was betwixt the *betrothing* and συνελθεῖν. Now after *betrothing*, *marriage* was the next, and therefore *betrothing* is called by *Isidore*, *primæ nuptiæ*, *the first marriage*; and by S. *Basil*, ἀρχαὶ τοῦ γάμου, *the beginnings of marriage*, being (according to the definition of μνηστεία) μνήμη καὶ ἐπαγγελία τῶν μελλόντων γάμων, *a wooing and promise of the future marriage* (in the notion of μνήμη from μνάομαι, *ambio*, *procor*, to *woo*) and that *marriage* was to intervene, before the use of the *bed* was imaginable. And betwixt *betrothing* and *marriage* there was wont to be a *set space*, *Deut.* 20.7. in wch that, which is here related, might well fall out, her *being*, or *appearing to be with child*. Secondly, that which is meant by [παραλαβεῖν Μαριὰμ τὴν γυναῖκα αὐτοῦ, *taking to thee Mary to wife*] v. 20. seems to be the importance of συνελθεῖν, for thus the *story* lyes, she is with *child* between the *betrothing*, and the [συνελθεῖν] thereupon he is *afraid* παραλαβεῖν, *to take her to him*, till the *Angel* appears, and dispells that *fear*. Now παραλαβεῖν, *to take to him*, especially, as 'tis here παραλαβεῖν γυναῖκα αὐτοῦ, *to take her to him to wife*, v. 20. & 24. signifies to *marry*, and is *relative* to δίδωμι *to give*, which belongs to the *father* of the *spouse*, *Tob:* 7. 11. 13. (after the example of God in paradise, *Gen.* 2. 22.) because he *delivers* her into the *bridegrooms* hand, who was therefore called *Petitor* (*despondet puellam qui petit, spondet petitoris pater*, saith *Donatus* in *Andr: Terent:*) the *suiter*, and so λαβὼν τὸ γένος, *he that takes her*, in *Strabo*, is used for the *husband*, and so [*to take a wife*] signifies *Deut.* 20.7. and simply *to take*, *Tob:* 7.12. *Take her and lead her away to her father*; This, upon the *Angels* warning, he presently doth, being only *betrothed* before, and though he be called ἀνὴρ, her *husband*, v. 19. yet that implyes no more, then *betrothing a wife*, *Deut.* 20.7. and so 'tis here used immediately after mention of the *betrothing*, v. 18. One other *possible notion* there is of the [συνελθεῖν] his *taking her into family* with him; so in the *Gospel* for the *Sunday* after *Christmass*, it is rendered [*before they came to dwell together*] This is κομίζεσθαι εἰς τὸν οἶκον, among the *Greeks*, *to bring home the Bride*, which being joyned so closely with *marriage*, (*Tob:* 7. 12.) *Ducere uxorem* (which denotes that) doth among the *Latines*, signifie *marriage* also. As for that of the *bed*, not so much as a thought of that is medled with, yea or no, till the order of things require it, i.e. till after the *marriage* compleated; and then, under the phrase, so usuall in *Scripture*, of *knowing*, 'tis denyed, v. 25. *He knew her not*, &c.

The word δίκαιος answerable to the *Hebrew* צדיק, signifies ordinarily works of *mercy*, *charity*; of which when *Maimonides* sets down seven sorts or degrees, the seventh is distinctly צדקה *righteousnesse*: so *Deut.* 24.13. צדקה both according to the *context*, and the *Septuagint's* rendring, is ἐλεημοσύνη, *mercy*. So when the † *Rabbines* say, there are two *thrones*, one of *judgment*, לדין, the other of *mercy*, לצדקה, the latter is so styled by the *Author* to the *Hebrews*, c 4. 16. *the throne of mercy*: so *Psal.* 112.9. *He hath given to the poor, and his righteousnesse, &c.* that is, his *bounty to the poor*, precedent. So *Isa.* 58. 7, 8. and *Mat.* 6. 1. where we now read ἐλεημοσύνην, 'tis apparent (by the *vulgar* reading *Justitiam*) that δικαιοσύνην was an *ancient reading*, and that for *almes* in that *place*. Thus even in *Heathen Authors*. As when *Jarchas* the *Indian* and chief of the *Brachmans* in * *Philostratus*, doth scoffe at *Apollonius Tyanæus*, and the *Grecians*, that they apply the word δικαιοσύνη, *righteousnesse*, to any who *doe not wrong* others, when (saith he) among the chief offices of *righteousnesse*, and importances of that word, χρηστότης and ἀγαθότης, *goodnesse* and *bounty* are to be reckoned, and φιλανθρωπία, *humanity*. Proportionably to these acceptions of the word, the *righteousnesse of Joseph* here shall signifie not *legall justice*, but peculiarly *goodnesse* and *clemency*, of which this was an *eminent* expression in *Joseph*, which here follows.

g. Δίκαιος

† *Akiba* c. 4.

* *de vit: Apoll.* l. 3. c. 7.

The *Greek* παραδειγματίζειν signifies literally to *defame* or *disgrace*, to *publicate* or *shew openly*, as an

h. Παραδειγματίζειν

an *example* or *ſpectacle*, and by conſequence (in *Polybius* and other good *Authors*) to *inflict the puniſhment* of *death* on any, becauſe thoſe, that are ſo *puniſhed*, doe (as *Chriſt* ſaith *John* 12.32. though accommodating it to a diviner ſenſe) *draw all men unto them*, i. e. attract the *eyes* of all *ſpectators* to behold them, by which phraſe he there notes that he was to *die a condemned perſon*, according to that of *Iſa*: 53. 8. (ſee note on *Acts* 8. e.) According to this double notion of the word, we find the proceſſe, *Deut.* 22. againſt a *Damoſel taken to wife*, and ſuſpected by him to be defloured before his *coming in* to her. For in this caſe he is firſt ſaid *to give occaſions of ſpeech againſt her*, and *to bring an evil name upon her*, i. e. to *accuſe* and *publicate* her, to make a *publick buſineſſe* of it, and that before the *Elders of the city in the gate*, i.e. the *Judges*, v. 15. ſaying plainly, v. 14. *I found her not a maid.* And if this prove true, ſhe is then to be *ſtoned*, v. 21. both theſe together make up the full importance of the δειγματίζειν here, and ſo here it muſt belong to the *capitall puniſhment* of ſuch a one, who being taken to *wife* appears to be *no virgin*, before the husbands accompanying with her, which ſure was *Joſephs* opinion of *Mary* at this time, till the *Angel* had told him otherwiſe, v. 20.

i. Ἀπολῦσαι. *To put away*] here muſt be taken not as an act of *divorce*, but ſo as without taking notice of the *betrothing*, which being ordinarily performed *at home*, might be kept from *publick knowledge*, and ſo her *being with child* needed not bring the *puniſhment* of one found by the *husband* to be *no maid* (*Deut.* 22. 2.) upon her, but only that which belonged to the *unmarried*. Ἀπολύειν

k. It muſt be here noted once for all, that the particle [ἵνα, *that*] doth frequently denote the *conſequent*, or *event* only, and not the *end*. This is a difference of ſome weight, and very often worthy, and neceſſary to be obſerved. For example, *Ro.* 5. 20. *the Law came in betwixt*, i.e. between *Adam*, and *Chriſt*) ἵνα πλεονάσῃ τὸ παράπτωμα, *that ſin might encreaſe*, not that that was the *end*, for which the *Law* was deſigned to be given, but becauſe this was the *conſequent*, or *event* of giving the *Law*, that mens *offences*, being now committed againſt a promulgate *Law*, received aggravation thereby. To the ſame ſenſe, is [εἰς τὸ εἶναι] to be taken in many places, as *Rom.* 1. 20. *the inviſible power*, and *Godhead is diſcerned* [εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους] not [*that they may be*] as if that were the deſigned *end*, but [*ſo that they are*] (by way of *effect*, or *conſequent*) become *without excuſe*. And ſo here in this place, if it denoted the *end*, then the ſenſe of it would be, that all theſe actions of *God*, and diſpoſitions of infinite mercy in the birth of *Chriſt*, &c. were all deſigned by *God* to this *end*, that what was by one of his *Prophets* foretold, might be fulfilled; whereas indeed the great *end* deſigned by *God* in theſe actions, was the *benefit* and *ſalvation* of mankind, and ſo this the principall *effect* wrought by it. But becauſe, by the way, a *prophecy* was fulfilled, which being delivered upon another occaſion, had yet covertly foretold this glorious work of mercy, therefore 'tis alſo *conſequent* to this (though not the *aim* and *deſign*, unleſſe very remote and ſecundary) that this *prophecie* was fulfilled, and this is all, that is meant by the phraſe [*Now all this was done, that it might be fulfilled, which was ſpoken, &c.*] i.e. by the doing of all this, (not yet to recite thoſe grand *deſigns*, and many gracious *effects* of it, after to be declared) it fell out, that an *antient prophecie* was eminently fulfilled; And this indeed in a high improved ſenſe, over and above that other vulgar ſenſe, which belonged to thoſe words, when they were delivered to *Ahaz* by *God*, and wherein they had then been performed to him (*viz:* as a *ſign*, that within the ſpace of time wherein a *virgin* might marry, and *conceive*, and *bring forth*, and the *child* come to the age of diſtinguiſhing *good* and *evil*, *Iſa.* 7. 14, 15, 16. that is, within very few *years*, *Rezin* and *Pekah* his two great enemies ſhould be brought low.) This obſervation of the importance of [ἵνα] will often be made uſe of in the enſuing paraphraſe, without farther troubling the Reader with the account of the reaſon of it, having here once done it. This the *Grammarians* have expreſſed by [ἵνα διπαπικὸν, and ἐκβατικὸν, [*That*] *cauſal* and [*That*] conſequentiall, the latter many times beſt rendred by [*ſo that*] though here the precedent words permit it not: See note on c. 4. 14. c.

Theſe words in *Iſaiah* had there a *literall* ſenſe (whither *really* to be then performed, or only in *viſion*, it is not certain) which is thus to be interpreted, that the *child*, given for a *ſign* to *Ahaz*, was to have this *name* impoſed upon him, *Emmanuel*, which ſignifies *God with us*; Not that that *child* then born in *Iſaiahs* time, ſhould be *God*, but (as *Gen.* 22. 14. the place where *God provided* the *Ram* in ſtead of *Iſaac*, is called *Jehovah jireh*, *God will ſee, or provide*, which concludes not that the *place* was *God*, or that the *place ſhould ſee*, but only that that was to be a memorative of *Gods ſeeing* and *providing*, ſo here) that the impoſition of this *name* upon the *child* ſhould ſignifie (as a *ſign* given *Ahaz* to that purpoſe) that *God* would afford him his peculiar *preſence*, and *aſſiſtance* againſt his enemies. And ſo all is plain in the place of *Iſaiah* (as for the *accommodation* of it to this of the *birth* of *Chriſt* ſee note, *k.*) Onely it muſt be added, that if [καλέσεις] be the right reading of the place, then there is a *ſcheme* of the *ſacred dialect* diſcernible in it, whereby [*they ſhall call*] is but a phraſe, for [*he ſhall be called*] as, *Thou fool, this night ſhall they require thy ſoul*, i.e. *thy ſoul ſhall be required*, and as of *making friends of Mammon*, 'tis added, *that when ye fail, they may receive you*, i.e. *that you may be received into everlaſting habitations.* And accordingly v. 21. for καλέσεις, *thou ſhalt call*, ſpoken to *Joſeph*, ſome copies have καλέσουσι, *they ſhall call*, i.e. *he ſhall be called.* But the antient *copy* which *Beza* ſent to the *Univerſity of Cambridge*, reads [καλέσεις, *thou ſhalt call*] in both places, and ſo in *Iſaiah*, from whence this place is taken, 'tis certainly [*thou ſhalt call*] whereupon though our *Bibles* read, *a virgin ſhall conceive, and ſhall call*, yet in the *margent* 'twas thought neceſſary to ſet it, *thou, O virgin, ſhalt call.* And ſo in the *Epiſtle* appointed by the *Church* for the *Annuntiation* of *Mary*, 'tis rendred, *And thou his mother ſhalt call.* And in the *Goſpel* for the *Sunday after Chriſtmas*, the 25 verſe of this *chapt.* which ſtands ambiguouſly in the *Greek*, is there determined to the *mother*, [*till ſhe had brought forth her firſt begotten ſon, and called his name Jeſus.*] Ἐμμανουήλ. I. Καλέσουσι

CHAP. II.

CHAP. II.

1. NOW when Jesus was born in Bethleem of Judea, in the daies of Herod the king, behold there came * [a] wise men from the east to Jerusalem] 1. The birth of Christ, and the circumstances belonging to that, being set down in the former Chapter, here now succeed in this some passages pertaining to his childhood, and the first passage is, That after some time, not immediately after his birth, but whilest Mary and her son remained yet at Bethleem, certainly after the time of Maries purification at Jerusalem (mentioned by S. Luke) and return to Bethleem again, the Chaldeans or Arabian Astronomers came to Jerusalem, a.

* learned men, or, Magi, μάγοι.

2. Saying, [where is † he that is born [b] king of the Jews? for we have seen his [c] starre [d] in the east, and are come to worship him.] 2. When we were in our countrey we saw a strange extraordinary starre rise in the heavens, which we never saw before, and discerning that it signified the birth of the Messias of the Jews (and of all other true sons of Abraham) foretold by Jewish prophets that he should be born (and that all kings should worship him, Psal. 72. 11.) we are come to bring presents to him, and worship him, and therefore we desire to be informed, where is the place of his birth, and where is he. b. c. d.

† the king of the Jews which is born, ὁ τεχθεὶς βασιλεὺς, &c.

3. When Herod the king had heard these things he was troubled, and all Jerusalem with him,

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where * Christ should be born.] 4. And calling the Rulers of the Sanhedrin to him, (see note on Mar. 5. 22. a) he proposed this question to them, What place doe your books assign for the birth of your expected Messias? see note on Act. 15. c.

* the Christ is, or, must be born, ὁ Χριστὸς γεννᾶσθαι.

5. And they said unto him, In Bethleem of Judea, for thus it is written by the [prophet] 5. Prophet Micah, c. 5. 2.

6. And thou Bethleem † in the [e] land of Judah, art not the [f] least among the princes of Judah, for out of thee shall come a governour that shall rule my people Israel.] 6. And thou Bethleem which art part of the portion of land assigned to the tribe of Judah in the division, known by the name of Bethleem Ephrata for its affinity to Ephrath, Gen. 35. 16. though thou wert in precinct, and worldly account, one of the least cities of Judah, yet art thou not now by any means the vilest, but the most honourable, for from thee shall proceed, or, in thee shall be born a Ruler, who shall govern my people Israel. e. e. f.

† the territory of Iudah,

7. Then Herod when he had privily called the wise-men [g], * enquired of them diligently what time the starre appeared. g.

* learnt from them exactly

8. And he sent them to Bethleem, and said, Go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed, and loe the starre which they * saw in the east, [† went before them, till it came and stood over where the young child was] 9. Moved before them in the heavens as a guide to lead them to the place where the child was, and when it came to the point of the heavens which was just over the house, it stood still.

* had seen, εἶδον, † led them along, προῆγεν αὐτούς,

10. When they saw the starre, they rejoiced with exceeding great joy.] 10. And discerning that the starre, which they had not seen so long, appeared again to them, in an horizon so farre distant from that, where they first saw it, and that it conducted them, and at last stood still, and pointed out the house to them, they rejoiced very exceedingly.

11. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him, and when they had opened their treasures, they presented unto him gifts [h] gold, and frankincense, and myrrhe. 11. Gold as an acknowledgment of a King: which also fell out opportunely, to fit the parents for the charge of their journey into Egypt, v. 13. h.

12. And being warned of God * in a dream, that they should not return to Herod, [they departed into their own countrey another way] 12. They went home a neerer and more private way (not that way which they came, through Jerusalem, which was about) and so were out of Herods reach, before he mist them.

* by dream, κατ' ὄναρ

13. And when they were departed, behold, the Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there, untill I bring thee word, for Herod will seek the young child to destroy him.

14. And when he arose, he took the young child and his mother by night, and departed into Egypt.] 14. And upon the Angels warning, after the departure of the Magi, or Astronomers, immediately he took the child and his mother in the night time, and went a private way into Egypt.

15. And was there untill the death of Herod, [that it might be fulfilled that was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.] 15. And so that speech of Hos. 11. 1. which had one accomplishment in the people of Israels being carried into, and fetcht out of Egypt, was now again fulfilled in this true promised seed of Abraham, i. e. in Christ, (of whom Israel, called Gods first born, was a type) and in him, now that he was a child, as it was said in Hosea.

16. Then Herod when he saw that he was mocked of the wise men was exceeding wroth, and sent forth and slew all the children that were in Bethleem, and all the coasts thereof, from two years old and under, [according to the time which he had * diligently enquired of the wise men.] 16. According to the time of Christs birth, or according to the age which he had by conference with the Magi, calculated Christ to be of, viz. not two yeats old.

* learn'd, ἠκρίβωσε, see note g.

17. Then had that prophecy of Jeremy, c. 31. 15. (which was delivered firſt to expreſſe the captivity of Babylon and ſlaughters of Jeruſalem) another more eminent completion.

17. Then was fulfilled that which was ſpoken by Jeremy the prophet,] ſaying,
18. In Ramah was there a voice heard, lamentation and weeping and great mourning, i Rachel weeping for her children, and would not be comforted, becauſe they are not.
19. But when Herod was dead, behold an Angel of the Lord appeareth in a dream to Joſeph in Egypt,
20. Saying, Ariſe and take the young child, and his mother, and go into the land of Iſrael, forthey are dead which ſought the young childs life.
21. And he aroſe and took the young child, and his mother, and came into the land of Iſrael.

22. Went into Galilee, where another of Herods ſons, that contended with Archelaus for the whole kingdome, had ſeated himſelf, having gotten that from him. He probably would not be inquiſitive or jealous againſt any, that ſhould be likely to dethrone Archelaus, and ſo there was not from him any apprehenſion of danger. *v. Ravium p. 1.*

22. But when he heard that Archelaus did reign in Judah, in the room of his father Herod, he was afraid to go thither, notwithſtanding being warned of God in a dream, he [turned aſide into the parts of Galilee:]

23. And ſo by reſiding and dwelling in Nazareth, he was made capable of that title which is uſed of the Meſſias in the prophets, that he ſhould be Natſer, the branch of the root of Jeſſe, (or, as the word may bear, a Saviour) ſo often promiſed to that people.

23. And he came and dwelt in a city called Nazareth, [that it might be fulfilled which was ſpoken by the prophets, He ſhall be called a k Nazarene.]

Annotations on Chap. II.

a. *Μάγοι*

The *Greek* [*μάγοι*] ſignifies not only thoſe, which in our *ordinary dialect* we call *Magicians*, i.e. *Sorcerers*, but alſo *φιλόσοφοι, θεόλογοι*, in *Heſychius*, generally *learned* men, *ſtudents*, and profeſſours of liberall *ſciences*, eſpecially of *Aſtronomy*, without any ill character upon them; Theſe were then famous among the * *Perſians*, and were both their *Kings*, and their *Prieſts*, and ſo among other Nations alſo, but eſpecially the *Eaſtern*, and were at that time honoured and known for the ſtudy of good *learning*, and ſo the [*ἀπὸ ἀνατολῶν*, *of*, or *from the eaſt*] is perhaps to be joyned with *μάγοι the wiſe*, or, *learned men of*, or, *from the Eaſt*] (as *οἱ ἀπὸ Θεσσαλονίκης Ἰουδαῖοι, the Jews of*, or, *from Theſſalonica*, *Act.* 17. 13.) not to the word [*came*] as if they *came from the Eaſt of Jeruſalem thither*. Theſe are by an *Ancient* ~~Heathen~~ mentioned under the name of * *Chaldæans*, thoſe ſo much famed for skill in *Aſtronomy*. Now the *time* of their coming to *Bethleem when* it was, is not diſtinctly known, but may be concluded not to be the *twelfth* day from his *birth*, not only by the diſtance of *Bethleem* from their homes, but eſpecially by one circumſtance which is recorded. 'Tis here ſaid that immediately after theſe wiſe mens departure the *Angel* appeared to *Joſeph*, v. 13. and diſpatched them into *Egypt*, which could not be before the time of *Maries purification*, for then, ſaith S. *Luke*, they went up to *Jeruſalem*, *Luke* 2. 22. which cannot be ſuppoſed to be after their going into *Egypt*, nor betwixt the departure of the *Magi*, and their going thither, for that had been to throw themſelves into *Herods* hands at *Jeruſalem*, which they were commanded to avoid, by going into *Egypt*; From *Hieruſalem* it ſeems they returned to *Bethleem*, and there dwelt in an hired houſe, till after the coming and departing of the *Magi*, and therefore the *tradition* which makes the *Epiphany*, the *twelfe* day from the day of the *Nativity*, may mean it of that time twelvemonth (according to which it is, that upon exact *enquiring the time of the ſtarres appearing*, *Herod* v. 16. appoints the killing of all children from *two years old and under*, which probably he would not have done, if they had told him that the *ſtarre* appeared but *few* daies ſince.) Or elſe ſecondly, the word *ἐπιφάνεια* ſignifying *appearance*, may denote the time of the firſt *appearing* of the *ſtarre* to them in their countries, v. 2. differing from that other *appearance*, v. 9. & that might well come to be exactly known by the *Church*, from the intelligence that was given by the *Magi*, v. 7. and that might be the very *twelfe* day after *Chriſts nativity*. But then thirdly, the *Greek* *ἐπιφάνεια* is the word to ſignifie *Chriſts appearance* in the world, the *nativity*, which is among the Ancients commonly ſo ſtyled, *ἐπιφάνια*, and *θεοφάνια*, the *appearing* ſimply, or the *appearing of God*; and the feaſt of the *Nativity* being celebrated *twelve* daies, of which the *firſt* and the *laſt* according to the cuſtome of the *Jews* in their *feaſts*, were *high*, or *chief daies* of *ſolemnity*, each of theſe might fitly be called *ἐπιφάνια*, *Epiphanie*, in that ſenſe, and not only referring to the *ſtarre*, though not excluding, but containing it alſo, as a ſpeciall circumſtance belonging to the *nativity*.

Μάγοι παρὰ Πέρσαις οἱ φιλόσοφοι καὶ φιλόθεοι, ὧν ἦρξε Ζωροάστρης. Phavorin:

Ravium p. 1.

*See note c.

b. *ὁ τεχθεὶς βασιλεὺς Ἰουδ:*

Whether the *Angel* of *God* had appeared to thoſe *Magi*, and told them that ſuch a perſon was born, who *was*, or, *ſhould be King of the Jews* (and that in an extraordinary manner, the *Meſſias* whom that *Nation* did according to *Prophecies* fully expect about this time) is utterly uncertain, being neither here nor any where elſe diſtinctly *affirmed*. Yet ſome way of *revelation* may probably be conjectured or ſuppoſed by their calling him, the *King of the Jews*, which they could not read in the *ſtarre*, unleſſe either the *propheeie* of *Balaam*, or ſome other of *Daniel*, *&c.* had directed them thus to *apprehend*, or unleſſe the *Angel* had appeared to them, as he did to the *Shepheards*, *Luke* 2. 11. ſaying, *There is born to you this day a Saviour, which is the anointed Lord* (i. e. *Prince*, or, *King* here) *in the city of David*, i.e. (in another phraſe, the ſame with this here) *the King of the Jews*, with an emphaſis on [*the*] *The expected King*, or, *Meſſias*. Theſe *Magi* then having ſome way apprehended and beleived thus much already, that this ſo honourable perſon, *the deſire of all nations*, the expectation of the very *Gentiles*, was born, came to *Jeruſalem*, and enquired for him, *πῦ ἔϛι*; where is this *King*, *which is born?*

c. *Ἀστὴρ αὐτῦ*

His ſtarre ſignifies an extraordinary *ſtarre* appearing in the heaven, obſerved by thoſe *Magi* in

in the field to differ from the ordinary *ſtarres* of heaven, and ſomeway interpreted to them to be the *Index* or finger to point out this miraculous *birth*, the ἀναδεῖξαι to light him into the world. And for the confirming the truth of *Chriſtianity* by the *conſent* of *Heathen* writers, it is obſervable which we find in *Chalcidius* a very antient Writer, who lived a little after *Chriſt's time*, in his Comment upon *Plato's Timæus*, who relating ſome portentous *ſignificancies* of *ſtars*, adds (as the *Latine*, wch only [illegible] reads) *Eſt quoque alia venerabilior & ſanctior hiſtoria, quæ perhibet ortu ſtellæ cujuſdam inſolitæ non morbos, * moreſque prænunciatos, ſed deſcenſum Dei venerabilis ad humanæ †ſervationis rerumque mortalium gratiam, quam à Chaldæis obſervatam fuiſſe teſtantur qui Deum nuper natum muneribus venerati ſunt.* *There is alſo a more venerable and ſacred hiſtory* (the *Goſpel*, no doubt) *which mentions the riſing of one extraordinary ſtarre, by which was foretold, not the diſeaſes and* (*tempers*, or) * *manners of men, but the deſcent of a venerable God* (or, of a *God*, who is to be reverenced) *in favour to the preſervation of men* (or, *ſalvation*, as it ſeems, he collected out of the word σωτὴρ in S. *Luke* 2.7.) *and the benefit of mortalls here below, which ſtarre they teſtifie* (the *Goſpel* again) *to have been obſerved by the Chaldeans,* (the *Magi*, v. 1.) *who came to this God which was newly born and worſhipped and preſented him.* As punctuall a concordant *teſtimony*, as could be imagined.

* perhaps *moriéſque* † in Greek, no doubt, ſurely

* perhaps *deeds*

d. These *obſervers* learned in *Aſtronomy* and curious in their daily beholding the *riſing* and *ſetting* of the *ſtarres*, ſaw at this time a *ſtarre riſe*, which they never had ſeen before, and were amazed at it, as at a new prodigious ſight, which did certainly preſage ſomething of great conſideration: This riſing of the *ſtarre* may poſſibly be ſignified by ἀνατολὴ here, and [ἐν ἀνατολῇ] be rendred not [*in the Eaſt*] either here, or v. 9. but [*at the riſing of it*] or [*when it aroſe*] and that it ſhould be ſo rendred, may be gueſſed by the *ortu ſtellæ, &c.* in *Chalcidius* out of the *ſanctior hiſtoria*, i. e. out of this *Goſpel*, and 'tis obſervable to this purpoſe that among the *Greek Aſtronomers*, the *riſing* of *ſtarres* is called ἀνατολὴ and ὄπτολὴ, (as ἀνατολὴ ἡλίε, *the riſing of the ſun, Apoc*: 7.2.) and the *ſetting* of them δύσις, but the *Eaſt* is commonly expreſt in the *plurall* number ἀνατολαὶ, as 'tis here diſtinctly, v. 1. and the *Weſt* δυσμαὶ, and ſo they are uſed *Mat.* 8. 11. they ſhall come ἀπ' ἀνατολῶν καὶ δυσμῶν, and ſo *Luke* 13.29. and *Mat.* 24. 27. All this put together would make that of [ἐν τῇ ἀνατολῇ, *at the riſing of the ſtarre*] both here, and v. 9. a probable rendring, but becauſe ἀνατολὴ in the *ſingular* doth once ſignifie the *Eaſt*, *Revel:* 21. 13. and becauſe the 9 verſe ſeems to ſet down the ſeverall *places* of the *ſtarres* appearance, now juſt *verticall* to the houſe where *Chriſt* was, as before ἐν τῇ ἀνατολῇ, which ſeems to denote the place, where they firſt ſaw it, and whence they came, v. 1. It may therefore be rendred [*in the Eaſt*] in both places.

Ἀνατολὴ

The word [γῆ] is the *nominative caſe*, and here ſignifies that *portion* (i. e. a part of it) which belonged to the *Regall tribe*, (as c. 4. 15. γῆ Ζαβυλὼν καὶ γῆ Νεφθαλείμ, is *the portion of Zabulon and Nephthalim*) and though it were a *town* or *city*, yet it is capable enough of that appellation, as the *city* of the *Sodomites*, and of thoſe of *Gomorrha*, is called by the ſame word, γῆ Σοδόμων, &c. c. 10. 15. and is vulgarly rendred the *land*, clearly the *city* of *Sodome*.

e. Τῆ Ζαβυλὼν

In ſtead of the *Hebrew* word in *Micha* 5. 2. rendred [*the thouſands*] the *Evangeliſt* hath here ſet ἡγεμόνες, *Rulers*: The meaning of it will not be diſcerned, but by remembring a cuſtome of the *Jews*, among whom the People was diſtributed by *chiliads* or *thouſands*, ſo many in a *town*, or *city*, not that that number was ſo to continue, and not to exceed, but (as we ſee in our *hundreds* or *wapentakes*, which, as by the *originall of the view of Frankpledge* appears, was firſt an *hundred* families preciſely, but ſince hath much varied) only in relation to the *firſt diſtribution*. Hence it is, that ſuch a *diviſion*, or *town*, or *city* is in the *old Teſtament* phraſe call'd a *chiliad*, or *thouſand*, as in *Micha* it is, and *Jud* 6. 15. where the ordinary tranſlation reads [*My family is poor in Manaſſeh*] but the *Hebrew* rendred in the *margine* is [*My thouſand is the meaneſt, &c.*] Of every ſuch *Diviſion* there was ſome *Lord*, or *Chief*, under whom the whole *multitude* were, as under a *Patriarch*, or *head of a family*, and ſuch was *Gedeon*, *Jud:* 6. 15. when he ſaith [*My thouſand*] and as it is ordinary for a *King* of any *Nation* in *Authors* to ſignifie not only the *perſon* of the *King*, but the whole *people* under him alſo; ſo here the ἡγεμόνες, *Rulers*, in the *Evangeliſt*, are the very ſame with the *thouſands* in the *Prophet*, and each of them ſignifie the *towns* or *cities* of *Judah*, ſuch as *Bethleem* was, which is here ſpoken of, as the place where the *Meſſias* was to be born, according to that in *Micha* aforeſaid. Unto which alſo agrees that known *Oracle* that *Ex Judæâ profecti rerum potirentur*, *Rulers ſhould come out of Judea*, which is mention'd both by *Tacitus* and *Suetonius* (and by them falſly applied to *Veſpaſian*) and alſo by *Cicero* in l. 2. *De Divinat:* by *Virgil* in *Eclog:* 4. by *Suidas* in Αὐγῆς. Where as the [*rerum potiri*] is the direct rendring of the *Hebrew* משל in *Micha*, and ποιμαίνειν here (in the ſenſe wherein not only *Homer* calls *Agamemnon* ποιμένα λαῶν, and *Xenophon* alſo defines, ἐπιτήδευμα ἔργα ὅσα νομέως ἀγαθοῦ, καὶ βασιλέως ἀγαθοῦ, the *two offices* of a *Paſtor* and a *King* are neer, and *anſwerable one to another*; but wherein *Ezechiel* alſo deſcribes the *Regall power* by that of *Shepheards*, c. 34. 23. 27. 24.) ſo the [*ex Judæâ profecti*] is the very literall rendring of the [ἐκ σοῦ ἐξελεύσεται] here.

f. Ἡγεμόνες

g. Ἀκριβόω

Ἀκριβολογοῦμαι is to *enquire diligently*, ἀκριβῶς ἐξετάζειν, ver. 8. but ἀκριβόω with an *accuſative* of the thing, as ἀκριβῶ τεχνίω, or ἀκριβῶ χρόνον, here, ſignifies to *learn exactly by enquiry*, ἀκριβῶς ὄπτεσθαι, *to know exactly*, ſaith *Phavorinus*, and ἀκρίβεια, ἡ ἀκριβὴς κατάληψις, *the accurate knowledge of any thing*, ſaith *Heſychius*.

h. Χρύσου, λίβανου, σμύρνα

Among the *gifts* that *Abraham* gave to the ſons of *Chethura*, there were (ſay the *traditions* of the *Jews*) *Gold*, *Frankincenſe*, and *Myrrhe*, which he had received from the *Kings* of *Sodome* and *Gomorrha*, as *Epiphanius* cites it out of them in the *Expoſition of the Cathol: Faith*, and therefore (ſaith he) their poſterity in *Magodia*, a region of *Arabia*, preſented the ſame gifts to *Chriſt* at his *Nativity*.

i. Ῥαχὴλ κλαίουσα

That which is here cited out of *Jeremy* 31. 15.

was there a *prophetick* and *figurative* ſpeech ſpoken of the *captivity* of *Babylon*, and the ſlaughter at *Hieruſalem* (a city of the *tribe* of *Benjamin* the ſon of *Rachel*) long after *Rachels* death, who therefore did not *really weep*, but is ſet to expreſſe a *lamentable* ſlaughter, and ſo alſo it hath here a ſecond *completion* in this *killing* of the *Infants* in *Bethleem*; the people of the *Jews* being by an ordinary *Synecdoche* capable of the *title* of *Benjamin*, becauſe in the *breach* of the *Kingdome* the two *tribes* of *Judah* and *Benjamin* make up that *people*, and therefore *Rachel*, *Benjamins* mother, is alſo here figuratively brought in, lamenting this *ſlaughter* as of *her children*, and that the more properly, becauſe ſhe was buried in *Bethleem*, *Gen.*35.19.

k. Ναζωραῖος That he ſhould be called a *Nazarene*, as that ſignifies an *Inhabitant* of (or *one that ſprang from*) the city *Nazareth*, is no where found to be affirmed in the *Prophets* of the *old Teſtament*. That which is here obſervable, is, 1. That there is an *Hebraiſme* ordinarily to be diſcerned in the word [κληθήσεται, *he ſhall be called*] The *Hebrew* word דבר ſignifies promiſcuouſly a *word* and a *thing*, and is rendred ῥῆμα or λόγος, *word*, when it denotes a *matter*, or *thing*. So *Exod.*8.12. על דבר, διὰ λόγῳ βατράχων, *about the word*, i.e. *the buſineſſe of the frogs*. So 1 *Kings* 14.19. the reſt of the *acts of Jeroboam*, are in the *Hebrew* וְיֶתֶר דִּבְרֵי πρῶτον ῥῆμα, and v. 29. λοιπὰ λόγων, *the reſt of the words*. So *Tob:* 1.1. βίβλος λόγων, *the book of the words*, i.e. a *Commentary* or *ſtory* of the *actions*. And ſo 1 *Kings* 11.41. So *Luke* 2.15. ῥῆμα τοῦτο γεγονὸς, *this word*, i.e. *thing*, *which is done*. So *Acts* 8.21. *Marke* 1.45. *Luke* 1.37. By the ſame *analogy* and *proportion* the two words κεκλῆσθαι and קרוי [*to be called*] and [*to be*] are all one (as *names* and *perſons*, *Acts* 1.15. and *Luke* 6.22. *Revel.*3.4. & 11.13.) So *Iſa.*56.7. and *Mar.*11.17. *My houſe ſhall be called*, i.e. *ſhall be to all people an houſe of prayer*, i.e. there ſhall be a *court*, or *Atrium* in it for the *Gentiles*, as well as for the *Jews*, and ſo Saint *Luke* reads it οἶκος εὐχῆς ἔσται, *it is an houſe of prayer*. So *Iſa.*9.6. *his name ſhall be called wonderfull*, i.e. *he ſhall be a wonderfull perſon*, ſo *Lu.* 1.32. *he ſhall be called*, i.e. *he ſhall be the ſon of the higheſt*, & v.36. κεκλημένη στείρα, *ſhe that is called*, i.e. *that is barren*, and *Apoc:*19.13. *his name is called*, i.e. *he is the word of God*, and *Mat.*5.19. *he ſhall be called*, i.e. *he ſhall* really *be the leaſt*, *&c.* So *Gen.* 21.12. *In Iſaac ſhall thy ſeed be called*, i.e. the *ſeed* to which the *bleſſing* belongs, *ſhall be* from *Iſaac*. And accordingly here [*he ſhall be called*] is no more then [*he ſhall be.*] Secondly, it muſt be obſerved that the *Evangeliſt* accommodates unto this matter (of his dwelling in *Nazareth*) a title by the *Prophet* oft applied to the *Meſſias*, that of נֵצֶר *ſurculus*, a *branch*, and ſo (by that *Hebraiſm*) the meaning of theſe words [κληθήσεται Ναζωραῖος, *he ſhall be called a Nazarean*] will be no more then this, [*He ſhall be that Netſer* in the *Prophets*,] paraphraſed in the *Targum* by מְשִׁיחָא *Meſſiah*, but by the *Greek* rendred ἄνθος, *a flower*, *Iſa.* 11.1. perhaps by a miſtake of נֵצֶר for נֵץ *flos*, leaving out the ר, or elſe in a wider acception of ἄνθος, for any *branch*, or plant. From whence, no queſtion, it is that *Phavorinus* ſpeaking of this word Ναζωραῖος, beſides the ordinary acceptions of it, adds ἢ κατά τινας ἄνθος, *ſome uſe the word* for a *flower*, referring to the *Greek* rendring of נֵצֶר in *Iſaiah*, but applying it to Ναζωραῖος in the *Evangeliſt*, which no doubt ſignifies that learned *Grammarians* opinion, that נֵצֶר and Ναζωραῖος are all one. But beſide this acception of the word for a *branch* or *plant*, it may alſo be obſerved that the radix נָצַר ſignifying *ſervavit*, and *God* being called by a name coming from that *radix*, *Job* 7.20. *Prov.* 24.12. it may alſo poſſibly intimate the title of *Saviour*, which is ſo often given him in the *Prophets*, and which is the importance of נוצר and the Arabick *Nazir* a *defendour*, or *protectour*, according to which 'tis clear that *Iſ.* 60. where the *Hebrew* reads נֵצֶר a *branch*, and the *Targum* נצבא a *plant*, the *Greek* reads φυλάσσων *keeper*, taking it for נֹצֵר without points. But the former *notation* of the word, as it referres to the *branch* of the *root* of *Jeſſe*, is that which is to be preferred in this place, and the meaning of the [ἵνα πληρωθῇ] that by his dwelling in *Nazareth* he came to be ſtyled הנצרי or *Nazaren*, i. e. that true *branch*, of which the *Prophets*, *Iſa.*11.1. *Jer.*23.5. & 33.14. *Zach.*6. 12. & 3.8. *Iſa.* 4.2. had ſo often ſpoken. This I conceive to be the trueſt notion of the word Ναζωραῖος, both becauſe the *Jews* call *Chriſt* הנצרי with צ from the *Hebrew* נצר with צ, and becauſe this only can be ſaid to have been foretold διὰ τῶν Προφητῶν, *by the Prophets*. Others indeed think it not improbable that it ſhould referre to the word נזר with ז, which ſignifies *ſeparavit*. For thus alſo the *Greek* ζ in Ναζωραῖος and Ναζαρηνὸς, (which are indifferently uſed in the *Goſpels*) would bear, and to this purpoſe it is obſerved, that when *Gen.* 49.26. & *Deut.* 33.16. *Joſeph* is called נְזִיר אַחָיו one *ſeparated from his brethren*, the *Latin* reads *Nazoræus fratrum ſuorum*: and it may be conſidered to this purpoſe, how fitly *Joſeph* was a *type* of *Chriſt*, as he is repreſented to us in this *chapter*. As *Joſeph* was by his *brethren* ſold into *Egypt*, ſo is *Chriſt* by the perſecution of *Herod driven* thither: As *Joſeph* was *ſeparated from his brethren* and caſt out from among them, ſo was *Chriſt* for fear of *Archelaus* ſeparated from his own *tribe* of *Judah*, and conſtrained to dwell in *Nazareth* of *Galilee*, whoſe name may denote that *flight* or *ſeparation*: and laſtly, as נָזִיר in *Zachary* 7.3. is uſed for an *afflicted humbled* perſon, one *ſeparate* from the comforts of life, his *daily bread*, ſo is this applyable to *Chriſts* being brought up in *Nazareth*, a *vile* place (*Can any good thing come out of Nazareth?*) and ſo a ſpeciall part of *Chriſts humiliation* to live there. This other accompt of the word I cannot farther commend to the *Reader*; yet thought it not amiſſe to mention it, as it is. The former of the *Branch*] is moſt commodious and ſatisfactory; All the difficulty is, how this *dwelling in Nazareth* ſhould be ſaid to be deſign'd to the *fulfilling of that prophecy*, which referres not at all to his *dwelling* there. In anſwer to which, it is firſt to be remembred, (what was ſaid on c.1. note k.) that the word [ἵνα *that*] is here ὑποβατικὸν not ἀποδοτικὸν, and notes no more then this, that by this paſſage of *ſtory*, thoſe paſſages of the *Prophets* received a *completion*; and ſecondly, that *prophecies* are ſometimes ſaid to be *completed* or fulfilled, when *ſtrictly* and properly (or in the primitive ſenſe of the words of the *Prophet*) they are not fulfilled, but only in a large acception of them, ſo as by

by way of *accommodation* they may be applyable to what is come to paſſe, or that the thing done may *reflect* or *referre* to ſuch words in the *Prophets*, or bring them to the minds of men. Thus doth the *Author* to the *Hebrews* from the interpretation of *Salem*, of which *Melchiſedek* (the *type* of *Chriſt*) was *King*, conclude *Chriſt* to be the *prince of peace*, *Iſ:* 9. And then why may not the *Evangeliſt* here from his *dwelling in Nazareth* (and ſo being capable of the title הַנֹּצְרִי) conclude as properly that the *appellation* נֵצֶר that *Iſaiah* foretold of him, did now appear to belong to him (though not in that ſenſe in which twas *firſt* affirm'd of him, yet) by way of *accommodation?* which it will doe more diſcernibly, if it be conſidered, that as *Cinnereth* in *Ioſuah* (reteined by the *Hieruſalem Targum*, *Num.* 34. 15.) was after chang'd into *Genneſareth the valley of branches*, (and therefore *Chriſts* abode and *converſation* was ſo much about that *Lake*, by which he ſhewed himſelf to be truly that *branch* ſo oft prophecy'd of) ſo in all probability that *city* in the tribe of *Nephthali* which is called *En Hazor*, *Ioſ:* 19. 37. was after contracted and lightly changed into *Nazor* and *Nazareth* to ſignifie the *city* of the *branch*, or where the *Meſſiah* [*the branch*] ſhould be brought up, and accordingly this becomes *Chriſts* vulgar title, Ναζωραῖος, *Mat:* 26. 71. *Mar:* 10. 47. *Luke* 18. 37. 24. 19. *Iohn* 18. 5, 7. and 19. 19. and *ſeven* times in the *Acts*, and Ναζαρηνός (in the ſame notion) ſometimes, *Mar:* 1. 24. 14. 67. 16. 6. and *Luke* 4. 34.

CHAP. III.

Paraphraſe.

1. IN thoſe daies came John the [a] Baptiſt preaching in the wilderneſſe of Judea]

1. Now before Chriſts entring upon the firſt part of his office, that of preaching the will of God, called his prophetick office (in which he continued till his crucifixion) it was neceſſary to ſet down the office of John Baptiſt, who proclaimed his coming before-hand as his harbinger, or forerunner, and at whoſe baptizing of Chriſt, the holy Ghoſt viſibly deſcended on him, and conſecrated him to this prophetick office. And thus it was, while Jeſus continued at Nazareth, though many years after his firſt coming thither, John the Baptiſt preached in the deſert called the deſert of Judea (differing from other deſerts mentioned in the Scripture, under the name of Maon, Engaddi, Ziph, the deſert of Idumea, &c.) by a river ſide neer Enon and Salim. a.

2. And ſaying, [b] Repent ye, for the [c] kingdome of heaven is at hand.]

2. Not giving them any new precepts of life, but charging them with their breaches againſt the rule or law which they had already, and accordingly ſaying to all that people, Reform, and amend your lives, for the kingdome of the Meſſias, ſo long lookt for, is now approaching, and ſo the time that God ſhall come to execute moſt viſible judgments on this land (even to an utter deſtruction, if ye repent not at this preaching of John and Chriſt) and withall beſtow moſt eminent and remarkable preſervations upon all penitent believers, b. c.

3. For this is he that was ſpoken of by the prophet Eſaias, ſaying, The voice of one crying in the wilderneſſe, Prepare ye the way of the Lord, make his paths ſtreight,]

3. And this according to that which Iſaiah c. 40. ſaith, He ſhall preach in the wilderneſſe of Judea, and the ſumme of his preaching ſhall be, The approach of the Lords coming to receive his kingdome, and upon his being rejected, coming with his hoſts againſt the obdurate and rebellious, to deſtroy them that would not let him reign over them. See note c.

4. And the ſame John [had his [d] rayment of camels hayre, and a leathern girdle about his loynes, and his meat was locuſts and * [e] wild honey.]

* field honey

4. Wore a rough garment made of Camels haire (ſuch as Elias had, 2 Kings 1. 8. and was thence called an hairy-man) or of ſackcloth, Rev. 11. 3. agreeable to his being in the wilderneſſe, and nothing to gird it to him, but (as Elias again) a peice of leather made of ſome beaſts skin, and he eate nothing but either a larger ſort of graſhoppers, called locuſts, Lev. 11. 22. (or elſe, as ſome think, green herbs) and field honey, i.e. neither bread nor wine, Mat. 11. 18. Luke 7. 33. but only ſuch as the wilderneſſe, or as the wood brought forth. d. e.

5. Then went out to him Jeruſalem and all Judea, and all the region round about Jordan

6. And were baptized of him in Jordan, confeſſing their ſins]

5, 6. And upon this fearfull denouncing of his againſt the Jews, a great multitude of Jews of all parts went out to him, and confeſſed their ſins, which might juſtly bring down theſe judgments on them, each acknowledging his own particular guilts, and promiſing reformation. And he received them by baptiſm, or immerſion in the water of Jordan, promiſing them pardon, upon the ſincerity of their converſion, and amendment, or reformation of their lives.

7. But when he ſaw many of the Phariſees and Sadduces come to his baptiſm, he ſaid unto them, [O generation of vipers, who hath warned you to flee from the wrath to come?]

7. O yee, that are more like to broods of venemous creatures, then the progeny of Abraham, who hath admoniſhed you to make uſe of this means to eſcape this deſtruction approaching?

* worthy, or meet fruits of repentance, καρπὸς ἄξιος τῆς μετανοίας: † ſeem not

8. Bring forth therefore * fruits meet for repentance.

8. See that your reformation be ſincere, producing fruits worthy of the ſtock from which you glory to ſpring (i.e. of Abraham, v. 9. who is your father indeed, but from whom you are ſo farre degenerated, that you are become broods of vipers, v. 7.) or abſolutely (as Acts 26. 20.) meet, fit ſeaſonable fruits, ſuch as may avert or prevent thoſe judgments.

9. And † [f] think not to ſay within your ſelves, We have Abraham to our father, for I ſay unto you that God is able of theſe ſtones to raiſe up children unto Abraham.]

9. And ſay not, or, doe not pleaſe and ſatisfie your ſelves in ſaying or thinking, that you have the priviledge of being children of Abraham, which will be able to ſecure you; For God hath not ſuch need of children of Abraham, that he may not deſtroy them, he can, without breach of promiſe to him, deſtroy them all, and then out of the obdurate Gentile world (or, if he pleaſe, out of the ſtones in the ſtreets) produce and raiſe up a people to himſelf, followers of the faith of Abraham, and ſo as pretious to God, and to whom the promiſes made to Abraham as truly belong, as to the proudeſt Jew among you. f.

10. * And

10. But now are Gods judgments come home to this people, and ready to ſeize upon the whole nation, and ſhall actually fall upon every unreformed ſinner among you. See note on Acts 15. c. (In this how every ſort of people are concerned: ſee Luke 3.10. &c.)

10. * And now alſo the axe is layd to the root of the trees: therefore every tree which bringeth not forth good fruit, is hewen down, and caſt into the fire.

* But the axe is even already, ἤδη δὲ καὶ πρὸς

g. h. 11. But, this is not all I have to ſay to you, beſide this warning you to repent, I am alſo ſent to tell you, that the Meſſias is now at hand, ready to enter on his office. And indeed all that I doe, is to preach repentance, and to receive proſelytes after the Jewiſh manner, with water, the only ceremony that I uſe, but Chriſt, who, though he comes after me, is much ſuperiour to me, and whoſe diſciple or ſervant I am not worthy to be, (he being that great prophet foretold by Moſes, that all muſt hear under pain of utter exciſion, and accordingly reforming and hightning Moſes's law, which I have not meddled with, ſave to call you to repent of the breach of it) he ſhall come in greater pomp, ſhall firſt ſend the holy Ghoſt to come down viſibly on ſome of you his choſen diſciples who ſhall beleive in him, and to whom he ſhall entruſt all power in his Church after him) thereby not only to aſſure them of the truth of his doctrine, but alſo to conſecrate them to his ſervice (ſee note on Acts 1. a.) to preach his doctrine to the whole world (but firſt to all the cities of Jury) And this ſhall be another manner of initiating of diſciples, mine with water, but his with fire, which will purge thoſe things which water will not, and this fire perhaps an emblem of ſomething elſe; For immediately after that, by that time they have preached through all the cities of Jury, he ſhall alſo come down with fire, or flaming judgments on the obdurate unbeleivers, v. 12. (ſee Acts 2.17, 19. &c.) and at the end of the world, reward every man according to his works.

11. I indeed [g] baptize you with water unto repentance, but he that cometh after me is mightier then I, whoſe ſhoos I am not worthy to * [h] bear, he ſhall baptize you with the holy Ghoſt, and with fire.]

* remove, or carry,

i. 12. He comes like an husbandman to threſh and winnow with ſuch inſtruments in his hands which will ſever the wheat from the chaffe, the good from the bad, the good he will preſerve, but the refuſe he will deliver up to the wind and fire, to be utterly deſtroyed.

12. Whoſe * [i] fan is in his hand, and he will throughly purge his floor, and gather the wheat into his garner, but will burn up the chaffe with unquenchable fire.]

* winnowing inſtrument

13. While John was thus a preaching, and baptizing, and had gathered good ſtore of diſciples, Jeſus cometh

13. Then cometh Jeſus] from Galilee to Jordan unto John, to be baptized of him,

14. And John beſought him it might be otherwiſe,

14. But John forbad him,] ſaying, I have need to be baptized of thee, and comeſt thou to me?

15. To doe all thoſe things which are by God required of all under this ſtate of Johns miniſtery, (ſee note on Rom. 1. b) and by ſo doing, i.e. by my receiving baptiſm from thee, God hath determin'd to inaugurate me to my office of preaching the Goſpel, by ſending down his Spirit upon me at that time, and giving me teſtimony from heaven; upon this John permitted him and baptized him, and accordingly it came to paſſe.

15. And Jeſus anſwering ſaid unto him, Suffer it to be ſo now, for thus it becometh us [to fulfill all righteouſneſſe. Then he ſuffered him.]

k. 16. For Jeſus as ſoon as he was baptized, went out of the water before John, and aſſoon as ever he came out of the water, he fell down on his knees in prayer to his father, Luke 3.21. and whilſt he was praying, behold the heavens (ſee Acts 7. 56.) either really, or after ſome remarkable manner of appearance, parted aſunder viſibly before Chriſt, and the Spirit of God deſcended upon him, as a dove deſcends upon any thing, viſibly hovering, and lighting upon him, (ſo Mark 1. 10.) and John Baptiſt ſaw and diſcerned what was done, Jo. 1. 32.

16. And Jeſus, when he was baptized, [went up ſtraightway out of the water, and loe the heavens were opened unto him, and he ſaw the Spirit of God deſcending * [k] like a dove, and lighting upon him.]

* as it were,

l. 17. And as the heavens parted aſunder, a thunder came out, and (joyned with it) a voice, delivering theſe words, This is &c. i.e. This is my ſon whom I have ſent on purpoſe to reveal my will by him, and whatſoever he teaches, comes from me, and is perfectly my will or law.

17. And loe a voice from heaven ſaying, [l] This is my beloved ſon, in whom I am well pleaſed.]

Annotations on Chap. III.

a. Βαπτιστὴς

That we may underſtand the meaning of the title *Baptiſt*, we muſt firſt know what was meant by the *waſhings* among the *Iewes*. Their frequent *every day waſhings* I now ſpeak not of, but referre them to their proper place, *Mark* 7.3. Thoſe which we now ſpeak of were thoſe of the *whole body*, of which ſort were firſt the *waſhings* of the *Prieſts*, when they went into the *Temple* to miniſter or officiate, for that they never did after the building of the *Temple*, but they firſt *waſht* their *whole body*. At the going into the *Tabernacle* waſhing the *hands* and *feet* was ſufficient, *Exod.* 30.20. but not ſo after the building of the *Temple*: ſee *Cod: Ioma*, c.3. They bring the *Prieſt* to the *houſe of waſhing*, לבת הטבילה, *which was without the Temple over the water-gate*, There (as it follows §.3.) the *Prieſt waſhes*, and though he be under no legall uncleanneſſe, yet he never enters, but he *waſhes* firſt, and (§.4.) he puts off his *cloathes* and goes down, and *waſhes*. The *waſhing* of his *hands* and *feet*, which was oft repeated (10. time in a day §. 3.) was done in the *Temple*, over the houſe of *Happarvah*, as 'tis there called; but this firſt *waſhing* of the *whole body* was conſtantly uſed, before the entrance into the *Temple* (four times more in the *Temple* on the day of *Expiation*) for it was not lawfull to come in thither without *waſhing* firſt, an imitation of which are the *waſhings* and *luſtrations* among the *Gentiles*. A ſecond ſort was the *waſhing* of the *proſelytes*, who were to be received into the *Church* or *Temple* of the *Iewes*, and ſo to be *waſht* at their entrance, as the *Prieſts* at their going into the *Temple*. Thoſe *Proſelytes* I mean, which being not born of *Iewiſh* but *heathen* parents became *proſelytes* of *juſtice*, i. e. receiv'd the *Iewiſh religion*, and ſubmitted to their whole *Law*, were *circumciſed* &c. Theſe men were admitted by the *Iewes*, not only by *circumciſion* and (while the

Προσήλυτοι

Temple

Temple ſtood) by *ſacrifice*, but alſo with this ceremony, or ſolemnity of *waſhing*, i.e. *ablution* of the whole body, done ſolemnly in a *river*, or other ſuch great place, or receptacle of waters; ſo ſaith the *Talmud* of *Iethro Moſes* his father-in-law, בהגיור במילה ובטבילה במיום *He was made a Proſelyte by circumciſion, and immerſion in water*, *Tr: Repudii*, and the manner of this *immerſion* is ſaid to be, that they ſhould *ſit in water up to the neck, and in the while learn ſome of the precepts of the Law, both hard and eaſie.* This ceremony of their *initiation* was never upon any occaſion reiterated, ſay the *Iewiſh* writers (ſee note on *Ioh:* 13. 6.) and belonged not only to thoſe which being of years came over from *Heatheniſm* to the *Iewes* religion, but alſo to their *children-infants*, if their parents, and the *conſeſſus* under which they were, did in behalf of their children deſire it, and on condition, that the children, when they came to age ſhould not renounce the *Iewes religion.* Nay, the *native Iewes* themſelves were thus baptized, ſo ſaith the *Talmud*, *Tr: Repud:* ישראל לא באו לבריה אלא בשלשה דברים במילה ובטבילה ובהרצויות הקרבו אף הגרים כיוצא בהם *The Iſraelites doe not enter into Covenant but by theſe three things, Circumciſion, and Baptiſm, and Peace-offering, and the proſelytes likewiſe.* Now theſe that were thus initiated, did put off all their former relations, not only their former *worſhips* and *manners*, but their *relations* of *kindred*, &c. and came forth, as if they had been *New born*, of a *New mother*, as the *Talmud* oft expreſſes it. So that he which was kin to him before, ſhall from thenceforth ceaſe to be ſo, i. e. to be ſo accounted by him. To which I ſuppoſe our Saviour referres, when he ſpeaks of *leaving father and mother and wife and children*, &c. *Mark* 10. 29. *Luke* 18. 29. and when he talks of *being born again of water*, &c. To this nò queſtion belongs that of *Tacitus Hiſt:* l. 5. ſpeaking of thoſe that went over to the *Iewes religion, nec quicquam prius imbuuntur, quam contemnere Deos, exuere patriam, parentes, liberos, fratres vilia habere, they are taught by their firſt admiſſion to deſpiſe*, i.e. *to forſake their fathers and mothers, children and brethren*, &c. And the *Iewes* have a ſaying, that he that hath married a wife too neer of *kin* to him, if he turn *proſelyte* to the *Iewes*, and receive their *baptiſm*, he is no longer neer of *kin* to the woman, and ſo may now lawfully live with her. Of this cuſtome of *baptizing proſelytes* among the *Iewes*, we have a clear teſtimony in *Arrian* the *Stoick Philoſopher* in his *Epictetus*, l. 2. c. 9. where the *Proſelyte Iew* is by him ſtyled βεβαμμένος, *dipt*, or *baptized*, and he that is not really converted to their religion, but only λόγῳ *in word*, or outward profeſſion and *ſhew*, is by him called ψευδοβαπτίστης a *counterfeit baptized* perſon. Having ſaid thus much of the cuſtome among the *Iewes*, 'tis now moſt eaſie to apply it to the practiſe of *Iohn*, and after of *Chriſt*, who certainly took this ceremony from them. Hence was *Iohn's* baptiſm, as theirs, in a *river*, in *Iordan*, *Mark* 1. 5. in a *confluence of much waters*, as in *Ænon*, *Iohn* 3. 23. *becauſe*, as it is added, *there was much water there*, and therefore as the *Iewes* writing in *Greek* call thoſe *Lakes* wherein they waſh themſelves κολυμβήθρας, ſo in the *Chriſtian Church* the βαπτιστήριον, or veſſel which conteined the *baptiſmal-water*, is oft called κολυμβήθρα a *ſwimming*, or, *diving place*, with ſome reference alſo to that ἐπὶ τῇ προβατικῇ, *Iohn* 5. 2. where the cures were wrought on them that went down into it, (ſee note on *Iohn* 13. 10. and on 1 *Cor.* 15. 29. d. and *Iohn* 3. 10.) The other parts of the parallel will eaſily apply themſelves, all that is proper to this place is only this, that *Iohn* preaching repentance to the *Iewes* in the *deſert*, received all that came unto him, as new *Proſelytes*, forſaking their *old relations*, i. e. their *ſins*, and in token of their reſolved change put them into the *water*, *dipped* them all over, and ſo took them out again, and upon the ſincerity of their change promiſed them *remiſſion of their ſins*, and told them of the *Meſſias*, which was ſuddenly to appear among them, and warned them to *beleive* on him.

This μελάνοια is not only *ſorrow* for ſin, or wiſhing it undone, but a *change* of mind, μετάθεσις τοῦ νοῦ *converſion*, *Mal:* 4. 6. and *reformation*, μετάνοια ἀπὸ πονηρῶν ἔργων, *Heb:* 6. 1. *Repentance* not only *for* but, *from dead* or ſinfull *works*. Both very neceſſary. b. Μετάνοια.

The phraſe βασιλεία τῶν οὐρανῶν, or τοῦ Θεοῦ, the *kingdome of heaven*, and, *of God*] ſignifies in the *New Teſtament* the *kingdome* of the *Meſſias*, or that ſtate or condition, which is a moſt lively *image* of that which we beleive to be in *heaven*, and therefore called by that name. For as *Gods regall* power exerciſed in *heaven* conſiſts in *aſſiſting*, *defending*, and *rewarding* all his faithfull *ſubjects*, and in *warning*, *puniſhing*, and *deſtroying* his obdurate enemies, ſo this *kingdome* of the *Meſſias* is an exact *Image*, or reſemblance of it; And being, as 'tis elſwhere affirm'd, not of *this world*, a *ſecular kingdome*, but conſiſting eſpecially in ſubduing the world to his dominion, That is done firſt by the *deſcent of the Spirit*, and preaching the *Goſpel*, by his *word* powerfully working in ſome, and bringing them unto the *faith*, and then by his *iron rod* executing *vengeance* on others, *viz:* the *contumacious* and *obdurate* (to this purpoſe that *parable* deliver'd by *Chriſt*, *Luke* 19. 12. on occaſion of *their thinking that the Kingdome of God ſhould preſently appear*, v. 11. is very conſiderable: ſee the place.) And particularly thoſe of the *Nation of the Iewes* after the *crucifixion* of *Chriſt*. And accordingly this *kingdome of God* will generally ſignifie theſe *two* together, not only the *firſt* alone, but, in conjunction with it, that other more *tragicall* part of it alſo. That 'tis uſed ſo here may be diſcerned not only by that which is ſaid in *Malachi* by way of *prophecy*, of *Iohns* preaching, c. 4. 5. that he ſhould come *before the great and terrible day of the Lord*, (ſee note on c. 17. a.) i.e. before the fatall deſtruction of this people, and alſo in *Iſaiah*, that when he *cryed in the wilderneſſe*, this was part of his crying [*Prepare ye the way of the Lord:*] noting him an *anteambulo*, or *forerunner* of *Chriſt's coming* (which what it ſignifies will be explained, *Mat.* 24. b.) and again, *Every valley ſhall be exalted, and every hill brought low*; Which although it were *literally* ſpoken by the *Prophet*, of the reducing the people from *captivity* to their own country, (expreſſing it by the former deliverance and paſſage out of *Egypt* through *uneven craggy* waies in the deſert, which yet by *Gods* conduct were made paſſable to them, and they brought at laſt to a *Canaan*) c. Βασιλεία τῶν οὐρανῶν.

naan) and myſtically of the removing all *obſtacles* in our way to felicity and bliſſe, yet may farther
1. Revel. p. 2. be applied to this of the *Roman armies* coming againſt *Jeruſalem*, and perhaps be explained by that paſſage in *Joſephus de Bell: Jud:* l.6.c.12. that *the high and low places were made plain for the coming of the Roman Army, and engines againſt Jeruſalem*, but alſo by that which follows here v.10. as the explication of this text of the *Baptiſts* [*and now alſo the axe is laid to the root of the tree, every tree therefore that bringeth not forth good fruit is hewn down and caſt into the fire*] and again
Ὀργὴ μέλλουσα v.7. by the ὀργὴ μέλλουσα [*the wrath ready to come upon them*] which is *proportionable* or parallel to the *approaching kingdome of heaven*, as the exhortation v.8. of *bringing forth meet fruits of repentance*, is to μετανοεῖτε, *repent*, and ſo directly in that prophecy of *Malachi's* concerning the *coming* and preaching of *John Baptiſt*, *Mal.* 4. 5, 6. the ſumme of his preaching is expreſſed by the effect of it, *He ſhall turn the heart of the fathers to* (or, *with*) *the children, and the heart of the children to* (or, *with*) *their fathers*, i.e. ſhall convert all ſorts of *Iewes*, young and old, *fathers* and *children*, preach *converſion* and *repentance* to them, *leſt I*, (i.e. *God*) *come and ſmite the earth* (or, *land*) *with a curſe*; Where, as *Gods coming* is interpreted by his *ſmiting Judea* (*curſes* and inflictions on that *land*) ſo is this *denunciation* of thoſe *judgments*, part of that *Baptiſt's* ſermon, and the *repentance* or *converſion* by him preach'd, the only means to avert them. And ſo likewiſe in *Iſa:* 40. the *revealing the glory of the Lord*, &c. v.5. may be 1. the *preaching of the Goſpel*, and then the *viſibleneſſe* of *Gods judgments* on all the *Jewes* in *Judea*, and the 6t, 7th, and 8th verſes very fitly referre to the ſudden *deſtruction* of that *people*, as the *withering of graſſe* or *fading of flowers* upon *Gods* blowing upon them, whereby his *diſpleaſure* is expreſſed. To which yet his *preſervation of the remnant* (as here his *gathering the wheat* into his *garner* v. 12.) his protecting of the *few beleivers* (ſo that *not an hair of their heads ſhall fall*, *Luke* 21. 18.) is immediarely annex'd v. 9,10,11. And accordingly [*the kingdome of God*] here is not ſo to be reſtrain'd to the *punitive* part, but that it alſo contein under it that other peice of *Regality*, which conſiſts in *protecting* of *ſubjects*, and *rewarding them which doe well* alſo, which ſhould be moſt viſible at the time of his *puniſhments* on the *obſtinate*, *his burning the chaffe with unquenchable fire*. To this purpoſe the words of Saint *Luke*, c.21. v.18.31. are moſt remarkable, where ſetting down diſtinctly the *ſigns* and *forerunners* of the *deſtruction* of the *Temple* and that people, and among thoſe prognoſticks, the *great perſecutions* which the *Diſciples* ſhould find from the *Jewes*, he bids them then *cheerfully look up*, v.28. for their ἀπολύτρωσις *Redemption*, deliverance from theſe hazards and preſſures, *draweth neer*, and, with a ſhort *parable* interpoſed to expreſſe it, he adds v.31. *Know that the kingdome of God is at hand*, this *kingdome* ſurely here, which now *approached*, but ſhould then *be more neer*, wherein the *judgment* of *God* ſhould be moſt viſible in judging betwixt the *wheat* and *ſtraw*, *burning* up the *refuſe*, *deſtroying* the *impenitent* unbelieving *Jewes*, but *protecting* and ſetting ſafe on the ſhore all the *diſciples* and *believers*, and that by the very deſtruction of theſe their *brethren*, who were their chiefeſt perſecutors, v.16. This ſenſe will be the more unqueſtion'd, if it be obſerv'd, that when *Chriſt* himſelf begins to preach, he uſed theſe ſame words, c.4.17. by which it is clear, that *Chriſt's preaching* the *Goſpel* was not the only thing meant by this *kingdome* (as 'tis generally ſuppoſed) becauſe that was then actually preſent, when *Chriſt* ſaith only [ἤγγικε, *it is nigh* approaching] And if it be ſaid, that ἤγγικε in the *preter tenſe*, expreſſed by the *Latine*, *appropinquavit*, may ſignifie that it *hath been neer*, but now is *preſent*; Then firſt I anſwer, that that *grammaticall* nicety will not be applyable to many other places of *Scripture*, where that *tenſe* is uſed. 2. That even the full *Grammaticall* importance of it will be made up by rendring it [*it hath for ſome time been approaching*] that peoples ſins long calling for it. 3ly. *Luke* 21. 31. (which was long after this, and withall a prediction of a time then *future*) 'tis then but ἐγγύς ἐστι the *kingdome of God is nigh*. And as by *Chriſt*, ſo when the *Apoſtles* are ſent out by him the ſame ſtyle is ſtill preſcrib'd them, *Mat.* 10. 7. *As you go, preach, ſaying, The kingdome of heaven is at hand.* And as it is to this ſame ſenſe affirmed by *Chriſt*, that he came *to ſend a ſword* ἐπὶ τὴν γῆν i.e. a ſlaughter *on the land* of *Judea*, *Mat.* 10. 34. ſo when this commiſſion of the *Apoſtles* is ſet down by S. *Luke*, 10.11. to thoſe that *receive them not*, they are appointed to uſe a direfull ceremony, *ſhaking off the duſt from their feet againſt them*, and telling them the importance of it, that the *kingdome of God is nigh upon them*, ἐφ' ὑμᾶς, v. 11. and upon the back of that, v. 12. (*Verily I ſay unto you, it ſhall be more tolerable for Sodome in that day* (i. e. not in the *day of judgment to come*, for that belongs to each *particular* perſon, not whole cities together, but) *in that day* of the *kingdome of God*, then for that refractary city. *Gods* dealing with *Sodome* in the day of their *deſtruction* with *fire* and *brimſtone*, ſhall be acknowledg'd to have been more ſupportable, then his dealing with ſuch contumacious *impenitent* cities of *Judea*; So *Mat.*16.28. *The Son of man coming in his kingdome*] belongs not to the *transfiguration*, as 'tis by many miſtaken, but to a coming in the *glory of his father* to *reward* and *puniſh*, v. 27. (and is call'd the *kingdome of God coming with power*, *Mark* 9. 1.) and that belongs clearly to the ſcope of the place, *viz:* to arme his followers that they ſhould not be *terrified* with the malice of the *Iewes* v.25. or tempted to deny *Chriſt*, *Luke* 9.29. So *Luke* 19.11. when 'tis ſaid, they *thought the kingdome of God ſhould preſently appear*, *Chriſt's parable* concluding with the *bringing forth* and *ſlaying the enemies before him*, applies it directly to this purpoſe v.27. and ſo what he adds v 43. at his entrance into *Ieruſalem*. So *Luke* 17.20. when he anſwers that the *kingdome of God comes not with obſervation*, i.e. in a *pompous* remarkable manner, ſo as *Kings* are wont to come with their *court* and *train* attending, which all men come out to look after, and crie, *Lo here*, i.e. it *is come*, &c. it is clear by the conſequents that it belongs to this matter, 1. the preaching of the *Goſpel* among them, then already begun, v.21. and then the *deſtroying of unbeleivers*, v. 22. 24. &c. The way by which this phraſe comes thus to ſignifie, is this, becauſe there be ſeverall offices of a

King,

King, the exerciſe of *the power of the Sword*, as well as of *making Laws*, of *puniſhing* and *rewarding*, as well as of *reigning*, he is ἔκδικος εἰς ὀργὴν *Rom.* 13.4. *an Avenger to inflict puniſhment*, and ſo he is expreſs't at his ἐκδίκησις, *Lu:* 18.7. ſpeaking of this matter. In this reſpect it is that the *Governours* of the *Jews* were call'd *Judges*; inflicting of *puniſhments* or *judgments* (which is one part) giving denomination to the whole *regall office*, and ſo *Lu:* 10. theſe three phraſes, [*the kingdome of God*] v. 11. and [*that day*] i. e. the time of his exerciſing that *regall power* v. 12. (or as Saint *Marke* reads it, ἡμέρα κείσεως, *Mar:* 6. 11. *the day of executing judgment*) and in the ſame matter [κείσις ver. 14. *judgment* ſimply] are all phraſes of the ſame ſignificancy to note the deſtruction here threatned, with which there was alſo *mercy mingled*, and *preſervation* to ſome. See *Lu:* 17. 34. and 21. 28. The ſame thing is expreſs't by other phraſes, the *coming of Chriſt*, *the end*, the *end of all things*, the *concluſion of this age* &c. which in their due places ſhall be obſerv'd.

d. Καμήλε τρίχες.

This garment ἀπὸ τριχῶν καμήλε, of *Camels haire* uſed by *John* the *Baptiſt*, ſeems to be no more then a garment of *haire-cloth*, made of haire *rude* and raw, not of *haire* ſoftned, and *dreſt*, or ſpun into a thred. The difference betwixt theſe two is the ſame that betwixt *flax rude* or unprepared, and the ſame *dreſt* or ſpun, one having much more of *courſneſs* and aſperity then the other; or between that which we now call *haire-cloth*, which is made of *rude*, undreſt *haire*, and *chamlet* or *grogoram*, that is made of it, when 'tis ſoftned, and ſpun, and prepared. That the former is that which is here mention'd, may appear, 1. by the deſign of it, uſed by *John*, as here ſet down by the *Evangeliſt*, to ſignifie the *auſterity* of his *habit*, as well, as that, which follows, is of his *diet*; (and ſo interpreted by all the Ancients,) which it would not be, had it been thus *dreſs't* and ſoftned. 2ly. It is to be conſidered, that as he was *Elias*, *that was foretold* ſhould *come*, ſo his *habit*, and his *diet*, and the *wilderneſs* (as well as the matter of his *prophecy*, *fire from heaven*, judgments on the impenitent) were to repreſent *Elias*. Now of *Elias* we read, his habit thus deſcribed, 2 *Kings* 1. 8. *He is an hairy man, and girt with a girdle of leather about his loynes*, where the *haire*, being joyned with the *leathern girdle*, or *zone*, may moſt probably be interpreted (both of them) to the ſame matter of his *habit*, or manner of *attire*, enquired of v. 7. (and ſo 'twill be a complete deſcription of that, this *haire-cloth*, and *leathern zone* being all the *clothes* that he had viſible about him, as it was of the *Baptiſt* here) and not of the *form*, or manner, or conſtitution of his *body*, that he was like *Eſau*, a man with much *haire* growing upon him, for that alone would have been but a very imperfect deſcription of him, nothing elſe of his *body* being mentioned, and on the other ſide, only a *leathern girdle about his loynes*, which as it cannot be applied to the form or faſhion of his *body*, but muſt neceſſarily denote his *attire*, ſo it would be a very imperfect deſcription of that, if nothing elſe of that kind were joyned with it. 3ly. This was the *mourning* habit, *ſackcloth* and *haire-cloth* (if among them they differed at all) differing but little, both of them *garments* of the greateſt *courſneſs*, and *auſterity*. And then as in the *Chriſtian Church*, from the *Jewiſh*, he that *excommunicated*, or pronounced ſentence of *anathema* againſt any, is ſaid to *mourn* or *bewayle* him, 2 *Cor:* 12. 21. ſo the *Prophets* that came to foretell *judgments* upon a Nation, did put on ſuch *mourning* habits to denote the ſad errands they came about. That was *Elias*'s errand then, and *John Baptiſt*'s now, of the *axe laid to the root of the tree* &c. and thus the *two witneſſes* in the *Revelat:* c. 11. (that are deſcribed, like *Elias* v. 5. *the fire cometh out of their mouth, and devoureth their enemies*, relating to his calling for *fire from heaven*, and again v. 6. *they have power to ſhut heaven that it ſhall not rain*, as *Elias* had) are ſaid to *prophecy clothed in ſackcloth* v. 3. which *ſackcloth Rev.* 6. 12. hath the *epithet* of τρίχινος *hairy* beſtow'd upon it, expreſſing the materialls of it to be of *haire*, which they uſed for their *mourning habit*. To this clearly referres that of the *falſe prophets*, that they *wore rough garments to deceive*, *Zach:* 13. 4. The *rough garments*, the token of the *prophet*, as the *deceiving* is all one with the *falſe*. As for their conceit who think *John's garment* here to have been a *skin* of a *camel* with the *haire* on, ſuch as the *ſheep-skins* and *goat-skins Heb:* 11. it is ſufficiently confuted by the *Evangeliſt*, who makes the *clothing*, and the *girdle* of different matters, uſing different forms of ſpeech to expreſſe them by, which there is no reaſon to think would have been done, if they had been both of the ſame.

Σάκκος

e. Μέλι ἄγριον

The μέλι ἄγριον, or *field honey* is a kind of extemporary diet (as water out of the ſpring) ſuch as was to be found in *woods*, running out of *trees* where *bees* were, ſo 1 *Sam.* 14. 25. there is δρυμὸς μελισσῶνος καὶ πρόσωπον τῆς ἀγροῦ, where our *Engliſh*, out of the *Hebrew*, read [*they came to a wood, and there was honey upon the ground*, and v. 26. εἰσῆλθεν ὁ λαὸς εἰς τὸν μελισσῶνα, καὶ ἰδοὺ διεπορεύετο μέλι, *when they came into the wood, behold the honey dropt*, and v. 27. *Ionathan dipt his rod*, εἰς τὸ κηρίον τοῦ μέλιτος, *in a combe of honey*. In which place, that which is δρυμὸς μελισσῶνος *a wood of honey* in the *Greek*, is by an *Hypallage mel ſylveſtre*, *wood-honey*, the very thing that is here μέλι ἄγριον, *field-honey* or *wood-honey* (*agri* and *ſylvæ* being oft promiſcuouſly uſed for any places (remoter from towns) open and unencloſed, though they be not *woodlands*. So in *Virgil*, *ſylvis egreſſus*, *Æne:* 1. and *ſylveſtrem muſam*, *Eclog:* 1. in relation to the *mountains* or *downs*, where they fed their flocks) which ſenſe of the μέλι ἄγριον] makes it alſo not improbable, that ἀκρίδες, which here are joyn'd with it, as the *Baptiſts* only food, may ſignifie ἀκρόδρυα or ἀκρέμονες, i. e. πάντες οἱ τῶν δένδρων καρποὶ, or καρποὶ δενδρικοὶ, *all fruits of trees* in *Phavorinus*, i. e. fruits of the *wilder* trees, or indeed *herbes* or *leaves*, To which purpoſe I ſhall referre the *Reader* to *Steph: Forner: rer: quotid: l.* 6. *c.* 27. Thus doth *Iſiodore Peluſiote* interpret it with great earneſtneſſe againſt the other rendring of it. Αἱ ἀκρίδες ἃ ζῶά εἰσι, ὥς τινες ᾠήθησαν ἀμαθῶς, μὴ γένοιτο, ἀλλ' ἀκρέμονες βοτανῶν καὶ φυτῶν. *Ep:* 5. the *word*, which we render *locuſts*, *ſignifies not living creatures, as ſome have ignorantly conceived, No by no means, but the tops of herbs and plants*. And to this purpoſe is it, that *Burchardus* (p. 330.) in his *Deſcription* of the *Holy Land*, ſaith, that he hath found in the *Monaſteries* of *Paleſtine*, neer *Iordan*,

Ἀκρίδες

a *food* which the *Monks* there uſe, of a ſort of *herbs* call'd *locuſtæ*, the ſame, ſay they, which the *Baptiſt* fed on. Though the truth is, *Origen*, *Clemens*, *Ambroſe*, and *Hilary* interpret ἀκρίδες *locuſts* as a ſort of *graſhoppers*, and it appears by *Leviticus* c.11. 22. that they were uſed for *food*, being reckoned among the *clean creatures*, and by *Pliny Nat: Hiſt:* l.11. and *Athenæus*, l.4. that the *Æthiopians* and ſome others fed on *graſhoppers*, but thoſe *ſalted* and *dried*, ſaith *Pliny*, which cannot well be ſuppoſed of the *Baptiſt* here, whilſt he continued in the *wilderneſſe*. 'Tis more probable, that as the *Sarmani* or Σαμοναῖοι in *Clem: Alex: Strom:* l.1. or *Germanæ* in *Strabo* call'd ὑλόβιοι (*thoſe that lived in the woods*, (not as 'tis falſly read ἀλλόβιοι) and neither inhabited *cities*, nor had houſes) ἀκρόδρυα σιτῶν), καὶ ὕδωρ τῇ χερσὶν πίνουσι, *eat herbs, and drink water in their hands*, ſo the *Baptiſt* here abſtein'd from *wine*, fed on this *victus parabilis*, *food that wanted no dreſſing* (ὥσπερ ὁπόσον ἐγκεῖσθαι, ſaith he, *as the Encratites* of his *time*) which *Strabo*, out of *Megaſthenis Indica*, expreſs't by ὑλόβιοι ζῶντες ἐν ταῖς ὕλαις ἀπὸ φύλλων καὶ καρπῶν ἀγρίων, *they that lived in woods upon leaves, and wild fruits.*

f. Δοκεῖν — The phraſe [μὴ δόξητε λέγειν] is no more then μὴ λέγητε, *ſay not*, or, as S. *Luke* reads c. 3. 8. μὴ ἄρξητε λέγειν, *begin not to ſay*. For ſo δοκεῖ, and *videtur* is oft an *expletive*. So 1 *Cor.*10.12. ὁ δοκῶν ἑστάναι, *He that* truly *ſtands* (not only *ſeems* or *thinks* himſelf to *ſtand*) for none elſe are capable of *falling*, ſo 1 *Cor.* 11. 16. *If any man* δοκεῖ φιλόνεικος εἶναι (not *ſeem* to be, but *really*) *be contentious*; ſo *Heb:*4. 1. *Let us fear*, μή δοκῇ τις ὑστερηκέναι, *leſt any man* (not *ſeemingly*, but *really*) *come ſhort*. So *Lu:*8.18. the [ὃ δοκεῖ ἔχειν, *that which he ſeems to have*] being compared with *Mat:*13.12. καὶ ὃ ἔχει, *even what he hath*, and *Mat:*25.29. and *Mar:*4.25. appears to ſignifie [*that which really he hath*] (though he make not the right uſe of it) otherwiſe it could not be *taken from him*. So *Mar:* 10. 42. οἱ δοκοῦντες ἄρχειν *they that think or ſeem to rule*, is rendred by Saint *Matthew* 20.25. οἱ ἄρχοντες *the Rulers*. So in the *ſtory* of *Suſanna* v.5. οἱ ἐδόκουν κυβερνᾶν, not they which *ſeem'd*, but that *really did govern*. So in *Procopius* on 1 *Kings*, οἱ δόξαντες εὐσεβεῖν is applied to the *pious Kings*, *Aſa*, *Joſaphat*, &c. Thus in humane *Authors* [δοκεῖ] is the form of *affirming* any thing. If there be any farther force in this word, then only as an *expletive*, then (according to another notion of δοκεῖ) it will beſt be rendred, doe not *pleaſe*, or, *ſatisfie* your ſelves in ſaying, as δοκοῦντα is explain'd by ἀρέσκοντα, *Phavor:* ſee note on *Mar:*2. a. and *Note* on *Act:*16. a.

Revieu.p.3.

g. Βαπτίζειν ὕδατι — *John's Baptiſm* by *water* previous and preparatory to *Chriſt's baptiſm by the Holy Ghoſt and fire*, ſeems to be imitated by the *Devil* and his worſhippers the *Indians* in * *Philoſtratus*, who had, ſaith he, *a well, whoſe water they eſteem'd ſacred, and endued with ſecret virtue*, "Ορκιον ᾧ νομίζουσι τῇ θείᾳ Ἰνδικῇ πάσῃ, *which was counted ſacramentall to all the Indians*, nigh unto which, ſaith he, there was a veſſel of *fire* in which the *Indians* were purged from their *involuntary ſins*, whereupon their *wiſe men* call the *well*, *The well of conviction*, or, *reproof*, and the *fire*, *The fire of pardon*, or, *expiation*. And ſo the *Brachmans*, before they *ſacrificed*, uſed to anoint themſelves ἐλεκτρώδει φαρμάκῳ, *which ſo heated their bodies*, that they ſent out fume and ſweat in *great abundance*, *as if they had*, ſaith he, *been* * *waſht with fire*.

* *Devit: Apollon:* l.3. c.3.

p.118.d.

c.5.p.123.

* πυρὶ λούμενα.

That which is here βαστάσαι, is not, as in other places, βαστάζειν βάρος, the *bearing* of a *burthen* or *weight* (the *Labourers* or *Porters* office) but as a *Miniſteriall Office*, either 1. to *remove* things, that are not of preſent uſe, out of the way; the ſame that in other places is expreſs't by ἄιρειν, as ἄιρειν κράββατον *to take away*, or *put aſide the bed*, as being no longer uſefull; and by this means it will here be all one with λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων, *to looſe the latchet of the ſhooe*, *Mar:* 1.7. and *John* 1.27. that *looſing* being in order to *taking* it *off*; Or elſe 2ly, as *Lu:*10.4. βαστάζειν ὑποδήματα *to carry ſhooes* was ordinary in *journeys*, ſo might it fitly be the *diſciples* office to doe ſo, and ſo either way the meaning of the *Baptiſt's* ſpeech is, that he was *unworthy* to be *Chriſt's diſciple*, for the *diſciples* of any *prophet* among the *Iews* were to ſerve him as his *miniſters*, to perform to him his ordinary neceſſary ſervices, ſo *Joſuah* was unto *Moſes*, *Exod:*24.13. and in *Joſephus* l.1. So *Eliſha* miniſtred unto *Elias*, 1 *Kings* 19.2. *and poured water on Elias hands* (this being ſet down as the *diſciples* office among their *conſtitutions*) and ſo when *Chriſt* ſaith he was among them *as he that miniſters*, *Luke* 22. 27. That of *miniſtring* referres to the *office* of a *diſciple*. And ſo when they are call'd the *ſons of the prophets*, it is in the *Hebrew notion*, wherein παῖδες and ὑπηρέται, *ſons*, and *ſervants*, or *miniſters* are all one.

h. Βαστάζειν

i. Πτύον — Πτύον ſignifies a *winnowing inſtrument*, ξύλον ἐν ᾧ διαχωρίζουσι τὸν σῖτον ἀπὸ τῆς ἀχύρου, a piece of *wood*, *by which they ſeparate the wheat from the chaffe*, ſaith *Heſychius*. The *Hebrew* reads מִזְרֶה *ventilabrum* from זָרָה *diſperſit*, *ventilavit*, referring in generall to *winnowing* or holding up to the *wind*, but not peculiarly to the manner of doing it. The *Syriacke* hath רפשא *raphſho*, and ſo the *Arabick* alſo. In which languages the word is ſaid to have two ſignifications, 1. to note a *ſhovel* or ſuch like inſtrument with a *broad head*, as a *paddle* &c. wherewith the ſurface of the earth is *plained* or pared. So 'tis in the *Arabick proverb*, *Men al rapſh elal' arſh*, *from the ſhovel to the throne*, from the meaneſt profeſſion to the greateſt dignity; 2. (as * *Ieſu Bar Ali* defines it) an inſtrument with a *broad head*, wherewith *corn* is *moved* or *winnowed* or ſtirr'd up to cleanſe it. Accordingly the *Greek* πτύον *Heſychius* expreſſes firſt by σφῦρα, and then σφῦρα, ſaith he, is ὄργανον ὀδοντικὸν, *an inſtrument with teeth*, and again he explains it by τρίαινα, and τρίαινα he defines to be δόρυ τρεῖς ἔχον ἀκμὰς, a *ſpeare*, or *pike*, *having three teeth* or *ſharps*, a three-tooth'd *pitchfork* uſed to ſtirre or throw up corn, when they make up their floors; and in another place he makes it all one with τρίβολον, which being by the *Grammarians* ſaid to be τριβέλης, i.e. τρία ἔχων βέλη, that which *hath three darts*, *quod tres cuſpides habet*, it appears to be directly all one with τρίαινα. The reſult of all this *Grammaticall diſcourſe* is this, that the word πτύον here is ſet to denote that γεωργικὸν ὄργανον ὀδοντικὸν that *inſtrument* with *teeth* ſomewhat like our pitchfork, with which they managed the buſineſſe of *winnowing* their corn, *ſtirring* it up, that the

* *Syro-Arab: Lex:*

the *chaffe* when the *corn* is out of it, having no weight in it, may be driven away with the *wind*, if there be any, and if there be none, they had an *inſtrument*, as we have now *ſayles*, to make a *wind*, and then that blowes away the chaffe without any other helps then of ſtirring it up that the *wind* may have force on it. Thus *Iſa:* 30. 24. the corn is ſaid to be winnowed ברחרח (which, ſaith *Kimchi*, ſignifies *Pala, quâ grana, per ſpatium longiuſculum in ventum illata, à ventilatore purgantur*, (as Mr *Fuller* renders him) and accordingly we render it a *ſhovel*) ובמזרה *and* (*with the fan*, we read, i.e.) with that inſtrument here ſpoken of, that ſtirres up the corn for the wind, that that may *drive* all the *duſt* and *chaffe* away; the word that the *Hebre* where uſeth. This is diſtinctly and properly the manner of the διαχωρίζειν τὴν ἅλωνα, *the throughly cleanſing of the threſhing floor*, which here followes. For ſo at this day in thoſe parts under the *Turks* dominion (and alſo in *Spaine*, where, by the inhabiting of the *Moors*, who are *baſtard-Jewes*, many *Jewiſh* cuſtomes are reteined) the *threſhing floor* is in an *eminent* place in the *open field*, large enough to be compared with that of *Araunah*, 2 *Sam.*24. where *David* built an *Altar*. Thither, after gathering their corn, they bring it, then have they a pair of *wheels of iron*, joyned with an axle-tree, and *dented*, or toothed, like a ſaw, and ſometimes an heavy *boord* or *plank*, about the bigneſſe of an ordinary door, driven on the lower ſide, full of *ſharp ſtones*, or pieces of flints (the מורג and חרוץ *Iſa:* 41. 15. which the *Greek* renders τριβόλους ἀμάξης ἁλοῶνος, and *Iſa:*28.27. חרוץ, and אופן the *threſhing inſtrument* and *the cart wheel*) and one of theſe the *oxen* draw over it, ſo at once with their feet *treading out the corn*, and with theſe breaking the *ſtraw* into ſmall parts, which is the ordinary food for their cattell all the year. This they take away and put up in bags. As for the *chaffe* the *wind drives* that away, as 'tis *Pſal:* 1.4. and *Job* 21.18. and *Iſa:*41.16. λικμήσεις, καὶ ἄνεμος λήψεται αὐτοὺς, *thou ſhalt* * *winnow them, and the wind ſhall take them.* Only in caſe of the *winds* turning, when they fear that it will bring all the *chaffe* back again upon the *floor*, they put *fire* to it at the wind-ſide, and that creeps on and never gives over, till it have conſumed all the *chaffe*, and ſo is a kind of ἄσβεστον πῦρ here, a *fire never quenchable*, till it have done its work. To this deſcription of their practiſe many places in the *old Teſtament* agree. The *threſhing the mountains Iſa:* 41. 15. referres to the cuſtome of *threſhing floors* in ſuch eminent places, and ſo ſetting the *hills* as *chaffe*, *winnowing* or *diſperſing* them as *chaffe* upon a *hill*, and *the wind carrying them away* v.16. So *Jer:*4.11. *a drie wind of the high places in the wilderneſſe, not to winnow, nor to cleanſe, even a full wind* from thoſe places &c. a *full wind*, in ſtead of *winnowing* or *cleanſing* the *wheat* from the *chaffe*, carrying all away. So *Prov:* 20. 21. 'tis ſaid of the *wiſe King*, that he *ſcattereth the wicked, and bringeth the wheel over them, ſcatters* them as he that *winnows*, and that he may doe ſo, *brings* firſt upon them the *wheel* or *threſhing inſtrument*. The ſame אופן *wheel* that we had even now in *Iſa:*28.27. joyned with the *threſhing inſtrument*. And *Pſal:* 83.13. *O my God make them like a wheel, and as the ſtubble before the wind*, both parts referre to this cuſtome alſo, make them as a *threſhing wheel* is wont to make the *corn*, driving one part from another, and then the *wind* comes and drives away the *ſtubble* and *chaffe*, and then follows, *as the flames conſume the mountains* (that is, ſet the *chaffe* on the *mountains* on *fire*, and *burn* it, *lick* it quite up) *perſecute them ſo with thy tempeſt* &c. ſo *Iſa:*5.44. *as the fire conſumeth the ſtubble, and the flame devoureth the chaffe*. According to this notion of *winnowing*, and *burning the chaffe*, this verſe accords with the generall matter of *John Baptiſt's* preaching, viz: *Chriſt's* rich promiſes of all mercifull reception and preſervation to thoſe that ſhall repent and receive the *Goſpel*, and threatning of all *judgments* upon the *impenitent Jewes*, formerly expreſs't by *the kingdome of God approaching*, and again by the *axe layd to the root of the tree*, ready to *hew* it *down*, and that attended with *caſting into the fire*, as here the *chaff* is with *burning with fire unquenchable*. And ſo it was fulfill'd on the *Jewes* even in this life (as it was oft foretold) the godly true *penitents* that received *Chriſt*, through theſe *tribulations* were preſerved, when the reſt that could not bear, or hold out the tryall, all that the *wind of temptation*, falſe doctrine &c. carryed away, were generally deſtroyed, the *corn* layd up in a *garner*, and the *chaffe devoured with the fire*.

That the *Spirit* came upon *Chriſt* in the body or ſhape of a *Dove*, cannot, I think, be concluded from this place, nor from the parallel *Mar.* 1.10. but only that the *Spirit deſcended*, and *came* or *lighted* on him, as a *Dove* uſes to doe on any thing, firſt *hovering* and *overſhadowing* it. And whereas 'tis added by Saint *Luke*, σωματικῷ εἴδει, that will be beſt rendred *in*, or, *with a bodily appearance*, and joyned with καταβῆναι, i.e. the *Spirit deſcended* ſo, as might be (and was really) ſeen (εἶδε in *Matthew* and *Marke he ſaw him deſcend*) ὡσεὶ περιστερὰν *as it were a dove*, i.e. as a *dove* viſibly *deſcends*, and lights on any thing, or, *in a manner ſomewhat reſembling a dove* (ſo ὡσεὶ ſignifies, as *Act:*2.3. the *divided tongues* ὡσὶ πυρὸς, *as it were of fire*] doth not denote them to be of *fire*, at leaſt to have the *effects* of *fire*, *burning* &c. but either in the *colour*, or *form* like that of *fire*) not defining any *ſhape*, wherein the *Holy Ghoſt appeared*. That the *Holy Ghoſt* both here and in other places did *viſibly* appear, there is no doubt; That he did in the caſe of *Mary* at the time of her *conception* of *Chriſt*, ἐπέρχεσθαι *come upon her*, and ὀπιασιάζειν *overſhadow her*, is affirmed *Luke* 1.35. and that is perfectly agreeable here to this of *deſcending* ὡσεὶ περιστερὰν *as a Dove* uſes to doe, when it comes down and viſibly lights on any thing. Nay other *glorious* appearances of *God* are expreſs't in other places, in the ſame manner, as when the *bright cloud* (i.e. an appearance of *ſhining light*, as broad as a cloud) ἐπισκιάζουσιν αὐτοὺς, *Mat:* 17. 5. thus *hovered* over or *overſhadow'd* them. So again *Mark* 9. 7. *Luke* 9.34. and accordingly in the *tabernacle* were the *Cherubims* of *glory*, thoſe *officers* or miniſters of this appearance of *God*, *overſhadowing* or *hovering* over the *propitiatory*, or covering of the *arke*, *Heb:*9.5. And ſo 2 *Pet.*1.17. This *voice* at this time deliver'd [*This is my beloved ſon &c.*] is ſaid to have come from the *magnificent glory* (*gloriâ majeſtaticæ præſentiæ, the glory of the majeſtatick preſence*, ſo frequent in the *Targum*) i.e. from this *cloud*, where

k. ὡσὶ περιστερὰ

Ἐπισκιάζουσιν

* or perhaps *threſh* them, (ſee *note* on *chap.*21. g.)

the *Angels* were, and wherein *Elias* and *Moſes* appeared, and ſo in the 3d v. of that chap. Δόξα *glory* ſeems to denote the appearing of the *Holy Ghoſt*, as ἀρετὴ *virtue*, or *power*, *Chriſt's* after-miracles, In the like manner, as we find πνεῦμα *ſpirit* and δύναμις *power* in other places, and as learned men, in rendring the *Jewiſh* writers, interpret שכינה *Gods inhabiting* or appearing among us (ordinarily rendred *glory*) by *Spiritus ſanctus* the *holy Ghoſt*. But by all this there is no more expreſs't but only the *manner* of this appearance, or how he viſibly was ſeen, or appeared to *deſcend*; but for the *ſhape* wherein the *Holy Ghoſt* appeared, here is yet nothing expreſs't, That which ſeemeth moſt probable is this, That the *holy Ghoſt* took not on him here any bodily *ſhape*, but yet appeared to be *preſent* (as *God* is ſaid to be *preſent* in any place in the *old Teſtament* i.e.) by the appearance of *Angels*, which being the *courtiers* of heaven, where they *appear*, there *God* is ſaid peculiarly to be preſent. Hence it is, that the well *Lahairoi*, where the *Angel* appeared to *Hagar*, *Gen.*16.7.14. is by the *Hieruſalem-Targum Gen.*24.62. ſtyled *Beer (the well) ubi manifeſtata illi fuit præſentia Domini majeſtatica, where the majeſtatick preſence of the Lord*, or the *preſence* of *God* in *majeſty*, *was manifeſted to her*. And ſo the *ſanctuary* where, by the *Cherubims*, *God* exhibited himſelf, is called by the ſame phraſe, *Gloria majeſtaticæ præſentiæ Domini, The glory of the majeſtatick preſence of the Lord*, *Gen.*40.34. So in the delivering of the *Law*, which, the *Author* to the *Hebrews* c.2.2. ſaith was *ſpoken by Angels*, *God* ſaith *Ex:*19.11. *the Lord will come down in the ſight of all the people, and I have talked with you*, c.20.22. Now how thoſe *Angels*, the *good Angels*, the *courtiers* of *God* appeared, may be collected in generall from their title Ἄγγελοι φωτὸς *Angels of light*, in reference to a *lucid*, *ſhining*, *flaming* appearance (as the *Philoſopher* ſaith, that if *God* would take upon him a *body*, it would certainly be *light*) but more diſtinctly from the ſtory of it, *Mat.* 28.3. *His appearance was as lightning, and his garment white as ſnow* (as *Luke* 9.29. 'tis ſaid of *Chriſt* on mount *Tabor*, *his cloathing* was λευκὸς ἐξαστράπτων *white* and *flaſhing*, as *lightning* doth) i. e. a *bright ſhining cloud* (ſuch as in *Exodus* is call'd a *cloud by day*, but *fire by night*, a *pillar of cloud Deut.* 31.15.) or *fiery* appearance in the midſt of a white cloud, as of a *garment*, i.e. *cloathed* or *encompaſs'd* with it, which is directly νεφέλη φωτεινή, *the lightſome cloud*, even now mention'd, and ſo generally the *Schechinah*, by which the *Hebrews* uſe to expreſſe *Gods preſence* on earth, is rendred δόξα *glory* from *Exod.* 24.16. *the glory of the Lord abode*, &c. (ſee note on *Rom.* 1. i. and c. 9. b. and *Jo.* 1. b.) and that *glory* generally expreſs'd by Painters by the *rayes*, or beams of the *ſunne*, or *light*, becauſe that is the livelieſt reſemblance of it, as 'tis ſet down *Lu.*2.9. δόξα περιέλαμψεν *the glory of the Lord ſhone about them*, which is added to the mention of the *Angels* coming to them. And ſo *God's* promiſe of *coming to the people on Sinai the third day*, c.19.11. is thus performed v. 16. *there were thunders and lightnings and a thick cloud upon the mount*. And agreeable to this it is, that in that other viſible *deſcent* of the *holy Ghoſt* upon the *Apoſtles*, *Act.*2.3. ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἕνα ἕκαστον αὐτῶν, *there were ſeen by them tongues parted or divided, as of fire, and it*, i.e. *the fire* (or that ſo like *fire*,) *ſat, or reſted on every of them*. That which appeared was *cloven*, or *divided tongues* as of *fire*, ſeverall *flaſhes* or beams as of *fire*, in the ſhape of tongues divided, as it is eaſie to conceive by a flame cleft aſunder in many places, according to the naturall motion of flames, of which every part as it extends it ſelf in *longitude*, grows more *pyramidall*, and ſo divides from the part next to it, and one of theſe diviſions did, as it were, *lambere*, *lick*, and ſo reſt upon the head of every of the *Apoſtles*, according to the *Hebrews* phraſe or idiome, who for *flame* of *fire*, uſe לשון אש the *tongue of fire*, *Iſa.* 5.24. becauſe a flame is of that form, ſay they. Somewhat like this hath the appearing of *Angels* generally been in the *Scripture*, ſee *Exod.*19.18. where *God* deſcends on the *mount* in *fire*, *gloria præſentiæ divinæ in flammâ ignis*, ſaith the *Jeruſalem-Targum*, *the glory of the divine preſence in a flame of fire*, which is but the explication, and rendred as the reaſon of what was ſaid before v. 16. of the *lightning* and *thick cloud*, or *thick cloud*, or *darkneſſe where God was*, *Gen.* 20.21. and therefore *Pſal.* 104.4. *his miniſters* (i.e. *Angels* miniſtring to him) are ſaid to be a *flaming fire*. Thus in the firſt mention of it *Gen.* 3.24. the *Jeruſalem-Targum* reads, *gloriam divinæ præſentiæ ſupra duos Cherubinos collocavit, he placed the glory of the divine preſence upon two Cherubims*, where in the *Hebrew* we find the *two Cherubims* and לַהַט הַחֶרֶב (*a flaming ſword* we read it, but it may perhaps be better rendred) *a flame of ſword*, i. e. of *ſeparation*, diviſion, φλὸξ διαμερισμῦ, for ſo the *Hebrew* חרב which is rendred *ſword*, ſignifies *diviſion*, as is exemplified by *Mat.* 10.34. compared with *Luke* 12.51. where inſtead of μάχαιραν *ſword* in one, is διαμερισμὸς *diviſion* in the other, and then that φλὸξ διαμερισμῦ, *flame of diviſion*, or partition there (ſignifying that appearance to be a *bright ſhining* as of *fire*, and that parted one from another in many places, *to turn every way*, ſaith the text) will be ſomewhat anſwerable to the word διαμεριζόμεναι *divided*, in the *Acts*, in reſpect of the *diviſion* of the *fire* (that appeared) in ſeverall branches, but certainly in reſpect of the *fire*. By all that hath been ſaid the meaning of the words in this place may be conceived to be this, *The heavens were opened* to *Chriſt*, and the *Spirit of God* (it ſelf inviſible, and taking no bodily form or ſhape upon him) was by *John ſeen to deſcend* upon him *as a Dove deſcendeth* and lighteth on any thing, or *as it were a dove*, that which appeared, ſomeway reſembling a *dove* with the wings ſpread abroad and hovering over one; viz: *Angels*, the token of *God's*, or the *holy Ghoſt's preſence*, appeared in a *bright ſhining cloud*, or a *flaſh* of *lightning* in a *cloud*, and this ſtooped down upon him, and with that *lightning*, *thunder*, and with that *thunder* a *voice* v.17. (ſee note on *Acts* 10. b.) And this the *ſolemnity* of his *conſecration*, *impoſition of hands*, as it were, from *heaven*, by which he received his *commiſſion* to his *prophetick* office, which he after communicated to his *Apoſtles*, in a manner ſomewhat like *Acts* 2.2.

Δόξα

Μάχαιρα Διαμερισμὸς

Thoſe words of the *Father* from *heaven* both here, and at the *transfiguration* c. 17. [οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς ἐν ᾧ εὐδόκησα, *this is my beloved* 1.

Sonne

Sonne in whom I am well pleaſed] were by him deliver'd with an *intention*, that they ſhould be underſtood to *relate* to that *prediction* before deliver'd concerning the *Meſſias Iſa.*42. 1. This will not ſo eaſily and ſo clearly appear by comparing theſe words with that *prophecy*, either in the *Hebrew*, or the *Greek*, (becauſe for [*beloved*] here, and c. 17. 'tis [*choſen*] there; for [ὃν ᾧ εὐδόκησα, *In whom I am well pleaſed*] here, and c. 17. the *Septuagint* there have [προσεδέξατο αὐτὸν ἡ ψυχή μου, *My ſoul hath accepted him*] for [ὁ υἱός μου, *my ſonne*] here, and c. 17. 'tis there in the *Hebrew* [עבדי *my ſervant*,] and in the *Septuagint*, ὁ παῖς μου, agreeable to that, though capable of being rendred *my ſon* alſo) as by comparing that of *Iſaiah* with *Mat.* 12. 18. for in that place of *Matthew*, where thoſe words of that *Prophet* are purpoſely *recited*, we find all theſe *words* [ἰδὲ ὁ παῖς μου ὁ ἀγαπητός εἰς ὃν εὐδόκησεν ἡ ψυχή μου, *behold my ſonne or ſervant, beloved--in whom my ſoul* (i. e. *I*) *is well pleaſed*] which differ very little from thoſe *voices* from *heaven* in this, and that other place, ſave that the [ἰδὲ *behold*] of *emphaticall promiſe* in the *prophet*, is here chang'd into [οὗτός ἐστι, *this is*] as fitter to *point* him out now *preſent*; and παῖς an *equivocall* word for a *ſonne*, or *ſervant*, is changed into υἱός which is a *ſonne* only. To this may be added that one part of theſe words in *Iſaiah* [δέδωκα πνεῦμα ἐπ' αὐτὸν, *I have given my Spirit upon him*] was here really ſupplied at this time, the *holy Ghoſt coming viſibly upon him*, and in like manner [κρίσιν ἀπαγγελεῖ, *he ſhall declare judgment*] in the cloſe of that verſe, *Iſa.* 42. 1. is *equivalently* ſupplied *Mat.* 17. 5. in [αὐτοῦ ἀκούετε *Hear him*] he having then begun that office of *declaring* or *preaching*, which conſequently was then to be heard by them.

ᵇ Ἀγαπητὸς ἐν ᾧ εὐδόκει.

Παῖς

CHAP. IV.

Paraphraſe.

1. THen was Jeſus led up of the Spirit into the wilderneſſe, to be tempted of the [a] Devil.]

1. And immediately after his baptiſm, a.

and before he entred on his prophetick office, that Chriſt might give an evidence of his piety, and truſt in God, and of his conſtancy, it was thought fit that ſome triall ſhould be made of him, And to that end, by incitation or impulſion of the Spirit of God (of which he was full, Luke 4. 1.) he went up from Jordan farther in the deſert, not voluntarily putting himſelf upon temptation, but doing it according to Gods appointment.

2. And when he had faſted fourty dayes and fourty nights, he was afterward an hungred.]

2. And being there he was enabled by the miraculous power of God to continue fourty daies and nights without eating or drinking any thing, as Moſes and Elias, the two great prophets, had done, and after that, that he might be the fitter for the inſuing tryall of his truſt in God, made on him by Satan, he was as ſharply aſſaulted with hunger, as any man at any time is, for want of meat.

3. And when the tempter came to him, he ſaid, If thou be the ſon of God, command that theſe ſtones be made bread.]

3. And the Devil laying hold, and taking advantage of that opportunity came and ſaid unto him, If thou art the Son of God, make uſe now of that power to thy own relief, and turn theſe ſtones into bread.

4. But he anſwered and ſaid, It is written, [Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.]

4. Bread or ordinary means of ſuſteining men, is not of neceſſity to the life of man, God can feed and uphold him by other means, whatſoever he pleaſe to make uſe of to that purpoſe, his bare word and nothing elſe, Deut. 8. 3.

5. Then the Devil taketh him up into the holy city, and ſetteth him on * a b pinacle of the Temple,

5, 6. Then Satan, as 'tis moſt probable, b.

6. And ſaith unto him, If thou be the ſon of God caſt thy ſelf down, For it is written, He ſhall give his Angels charge concerning thee, and † in their hands they ſhall * bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.]

carried him in the aire, without doing him any hurt, unto Jeruſalem, being permitted by God to doe ſo, and ſet him on the battlement of the Temple; and urging a verſe of the Pſalme to him, Pſ. 91. 11. he perſwaded him to caſt himſelf down from thence, by that means to teſtifie that he was the Son of God; for if he were ſo, this he might doe ſecurely.

* the battlement.

† on ἐπὶ χειρῶν

* carry thee, ἀροῦσί σε

7. Jeſus ſaid unto him, [It is written again, Thou ſhalt not [c] tempt the Lord thy God.]

7. It is ſufficiently manifeſt to me, that I c.

am the Son of God, and cared for by him. I ſhall not require any more ſigns to prove it, nor expreſſe any doubt of his power, and goodneſſe toward me, as the Iſraelites did, Exod. 17. 7. ſaying, Is the Lord among us, or no? To which the prohibition of tempting God referres, Deut. 6. 16. which is the text quoted in this place, a prohibition not of too much, but too little confidence, of doubting of Gods preſence among them.

8. Again the Devil taketh him up into an exceeding high mountain, [and ſheweth him all the kingdomes of the world, and the glory of them.]

8. And from thence gives him a view of

all that was to be ſeen from thence, and addes a repreſentation of many of the other kingdomes of the world, in as ſplendid and inviting manner as he could, and all this in a moment of time, Luke 4. 5. not one after another, that ſo they might amaze and affect him the more with their ſplendor, and on a ſuddain prevail upon him, which otherwiſe would not be ſo likely to doe it.

9. And ſaith unto him, All theſe things will I give thee, if thou wilt fall down, and worſhip me.

10. Then ſaid Jeſus unto him, Get thee hence, Satan, for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

11. Then the Devil † leaveth him, and behold Angels came and miniſtred unto him,]

† diſmiſſeth, ἀφίησιν.

11. Then for a while Luke 4. 13. Satan left tempting him, (afterwards ſetting himſelf more induſtriouſly on all ſtratagems to take away his life) and as the Devil left him, the good Angels came and waited on him, miniſtring to his hunger, or bringing him meat, as to Elias was done.

12. After this, not immediately, but having gone once into Galilee, and done many things there, ſet down Jo. 2. &c. and having before that entertained ſome diſciples, or conſtant followers, John 2.2. by name Philip, John 1.43. (for this and much more was done before Johns being caſt into priſon, John 3.24. ſee note e.) when he heard of the impriſonment of John, he went a ſecond time into Galilee.

12. Now when Jeſus heard that John was * caſt into priſon, he departed into Galilee,] * delivered up, παρεδόθη

13. And leaving Nazareth he came and dwelt in Capernaum, which is upon the ſea coaſt, in the borders of Zabulon and Nephthali.

14. That it might be fulfilled, which was ſpoken of Iſaias the prophet, ſaying,

d. 15. Galilee incompaſs'd, or in the confines of other nations. e.

15. The land of Zabulon and the land of Nephthali [d] by * the way of the ſea, beyond Jordan, [Galilee [e] of the † Gentiles.] * the ſea ſide † Nations ἐθνῶν

16. The people which ſate in darkneſſe ſaw great light, and to them which ſate in the region, and ſhadow of death, * light is ſprung up. * did the light ariſe, φῶς ἀνέτειλεν.

17. Now began Jeſus to enter on his prophetick office (conſiſting of three things, preaching or making known the will of God, intertaining diſciples, doing of miracles: the firſt here, and more largely Mat.5.6,7. and in his many parables, the ſecond v.18.&c. the third, as neceſſary to confirm his doctrine, on all occaſions from time to time, till his death, and departure hence) and the ſumme of that office was to bring ſinners to repentance by giving them warnings from God, promiſes to allure, and threatnings to fright them to it.

17. From that time Jeſus began to preach, and to ſay, Repent, for the kingdome of heaven is at hand.]

18,19,20,21,22. And as Jeſus was walking by the lake of Geneſareth (ſee note on Luke 8. c.) he ſaw two brethren that were fiſhers, Simon who was afterwards ſurnamed Peter, and Andrew his brother, a waſhing their net upon the ſhore, Luke 5.2. and having ſpent ſome time in diſcourſe with them, or preaching to them, he went a little farther, and ſaw two other brethren, James and John with their father Zebedee, all of the ſame trade, and they were in their boats mending their nets, having newly waſht them on the ſhore alſo, Luke 5.2. and now returned to their boat again, And ſoon after this, having done a great miracle, ſet down diſtinctly Luke 5.3.&c. (ſee note a. on that chap.) he called all the four, commanding them to follow him, promiſing to make them fiſhers of men, or to inſtate them in a calling (and endue them with powers) of gaining and converting of men, and they all forſook their boats and trades, obeyed and followed him.

18. And Jeſus walking by [the ſea of Galilee] ſaw two brethren, Simon called Peter, and Andrew his brother, caſting a net into the ſea (for they were fiſhers.)

19. And he ſaith unto them, Follow me, and I will make you fiſhers of men]

20. And they ſtraightway left their nets, and followed him.

21. And going on from thence, he ſaw other two brethren, James the ſon of Zebedee and John his brother in a ſhip, with Zebedee their father, mending their nets, and he called them,

22. And they immediately left the ſhip and their father, and followed him.

23. And Jeſus went about all Galilee, teaching in their Synagogues, and preaching the Goſpel of the kingdome, and healing all manner of ſickneſſe, and all manner of diſeaſe among the people.

24. And his fame went throughout all Syria, and they brought unto him all ſick people, that were taken with divers diſeaſes and torments, and thoſe which were poſſeſſed with Devils, and thoſe which were [lunatick,] and thoſe that had the palſy, and he healed them.

24. affected with any diſeaſe, on which the changes of the moon had influence. whether madneſſe, or falling ſickneſſe, ſee note on c.17.

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jeruſalem, and from Judea, and from beyond Jordan.

Annotations on Chap. IV.

a. Διάβολος

The *Hebrew* שָׂטָן, an *adverſary*, may be taken either in the *generall*, or elſe as it conteins under it two *ſpecificall* notions, one of an *adverſary in foro*, an *accuſer*, and eſpecially a *falſe accuſer*, the other of a *treacherous perſon*, that conſults and ſtudies to *miſchief* others. In the *generall* it is often met with, and applied to the *Devil*, our *Enemy*, indefinitely. In reference to the *ſpecificall* notions, it is accordingly rendred by the *Septuagint*, ſometimes διάβολος, *accuſer*, ſometimes ὀπίβουλος, *betrayer*, and in 1 *Mac.*1.36. the word διάβολος *accuſer*, is uſed, where the ſenſe, and the mention of the *ſore ſnare* v.35. enforceth, and requireth ὀπίβουλος, *treacherous perſon*, and yet our *Engliſh* renders it in the *generall*) according to the more comprehenſive nature of the *Hebrew*, to which it is anſwerable) *an adverſary*. Thus in the *New Teſtament* doth the word διάβολος prevail, and is commonly uſed to ſignifie not in the *ſpeciall* either a *Calumniator*, or, *inſidiator* (though it ſometimes ſignifies one of them, perhaps the *latter* Joh.6.70. *One of you* διάβολός ἐστι, means to *betray me*, and the *former* Eph: 4.27. *Let not the ſun go down upon your wrath, neither give place* τῷ διαβόλῳ *to the Calumniator*, who is then wont to interpoſe, and widen the Breach, and ſo certainly 1 *Tim.*3.11. μὴ διαβόλους not *Calumniators*, and 2 *Tim.* 3.3. and *Tit.* 2.3.) nor yet the *Devil* under that one peculiar notion, as a *lyer* or *calumniator*, but ſo as the *Greek* be of the ſame latitude with the generall comprehenſive *Hebrew* word שָׂטָן, and as 'tis all one with ἐχθρὸς *enemy*, and ἀντίδικος *adverſary*, or ἀντίδικος *plaintiffe*, and ἀντικείμενος *oppoſer*, in other places, and ſo it may beſt be rendred *Satan* (reteining the *Hebrew* in the *tranſlation*, as the *Septuagint* oft doe) i.e. that *evil ſpirit*, which ſets himſelf as an *adverſary* againſt all good men, and endevours to doe all *miſchief* that he can.

b. Πτερύγιον

Πτερύγιον] ſignifying literally a *little wing*, doth here note the *exterior circuit* of the *top* of the houſe, which compaſſeth it in (and is thence call'd στεφανὴ *Deut.* 22.8.) to keep men from danger of falling from the *roof*, and is therefore in the *Law* preſcribed in their buildings, *that thou bring not blood*

blood upon thy houſe. It is by the *Grammarians* explain'd by ἀκροτήριον, and that defin'd to be τὸ ἔπανω τ̃ ναῶν ἀναπεφύκον ζῶδιον, *a kind of girdle on the top of the Temple to encompaſſe it*, which is clearly the *battlement*, not the *pinacle*, ſee note on c.10. i.

c. πειράζειν θεὸν That the phraſe of [*tempting God*] ſignifies not too much, but too little *confidence*, a diffidence, and *incredulity*, may appeare by the ſeverall places wherein the phraſe is uſed. Thus the *Iſraelites tempting* of *God* in *Exodus* and *Deuteronomy*, is generally *doubting* of *Gods* care, and providence, and power, and wiſdome, of wch they had had ſo many arguments, and aſſurances, and promiſes from him. And ſo *Num.*14. the *tempting God ten times*, v.12. is all one with *not beleiving him in all his ſigns, which he did in the midſt of them*, v.11. and what that unbeleif was appears by their words ver.2. *Would we had died in Egypt*, and, *Wherefore hath God brought us into this land?* thinking (it ſeems) that *God* would not go along with them, but permit them to be devoured by the people of the land (ſee v.9.) So *Pſal.* 78. their *provoking*, *and tempting of God*, v.18, 19. is firſt their *doubting* whether *God* could, and would *prepare* them *a table*, v.20. *give them bread*, *provide them fleſh in the wilderneſſe*, v.21. when by their own confeſſion he had evidenced his power, and will ſufficiently in giving them *ſtreams* of *water* out of the *rock*, and v.42. they *tempted God*, &c. which is explain'd v.43. by [*They thought not of his hand, and of the day when he delivered them, --how he had wrought his miracles in Egypt*] v.44. i.e. by their forgetting, or not conſidering the arguments they had had for the beleiving, and depending on him: and ſo again, after he had *caſt out the nations*, &c. done all for them imaginable, yet v. 57. they *tempted the moſt high God*, &c. ſo *Iſa.* 7. when *Ahaz* ſaith, he will not *tempt* the *Lord*, the words ſignifie, that he needed no farther arguments to aſcertain him of the truth of what there was promiſed. Where yet *Ahaz* ſeems to have ſpoken *ironically*, he will ask no more ſignes, beleiving the thing impoſſible, and therefore is reprehended by the *Prophet* for *incredulity*, and *wearying* of *God*, and making it neceſſary for him to give a *ſign*, v. 13, 14. And thus clearly the phraſe is uſed in this place, where the *Devil* perſwading *Chriſt*, by caſting himſelf down from the *battlement* to make *tryall*, whether *God* would deal with him as a *ſon*, i. e. preſerve him, or no, *Chriſt* that needed no ſuch evidences of his being the *Son of God*, *Mat.* 3.17. replies that this is that *tempting God*, which is forbidden in *Deut:* So *Mat.*16.1. and *Luke* 11.16. the *Phariſees asking a ſign from heaven*, to demonſtrate that he was the *Meſſias*, are ſaid πειράζειν, *to tempt Chriſt*, a note of their *infidelity*, and ſo cenſured by *Chriſt*, *an evil and adulterous generation ſeeketh after a ſign*, *Mat.*16.4. and beyond the miracles which he had already done among them, he will now ſhow thoſe *Phariſees* no more, but only that great convincing one of his *reſurrection* from the dead v.5. Sometimes this phraſe is uſed in a notion a little different from this, not in relation to any *promiſes* of *God*, but of any other part of his will revealed, and notes any act of *infidelity*, any *contrariety* to the revealed will of *God*, whether in point of *doctrine*, or *practice*, Of *doctrine*, ſo *Acts* 15.10. When *Peter* had given them convincing evidences and arguments (from the example of *God* toward *Cornelius*) that God required not the *Chriſtian Gentiles* to be circumciſed, he adds, *Now therefore why doe you tempt God, to lay a yoke* &c. i.e. your continuing to deſire to *lay* that *yoke* on the *Gentile Chriſtians*, after ſuch evidences of *Gods* will to the contrary, is an act of *infidelity*, and a kind of *tempting of God*. So alſo of *practice* 1 *Cor.* 10. 9. *Neither let us tempt Chriſt*, i. e. let us not by our provoking ſins dare *God*, *trie* his patience, whether he will make good upon us his threats againſt ſinne, ſo *Mal.* 3. 15. *they that tempt God*, are all one with the *proud ſinners*, contumacious offenders, which are alſo ſaid to *weary him* c.2. 17. So *Acts* 5. 9. *Why have ye agreed to tempt the Spirit of the Lord?* i.e. to commit a ſin, which is in effect a *trying*, or experimenting whether the *Apoſtles Peter*, &c. had the *Spirit* of diſcerning their fraud or no, and conſequently of *puniſhing*.

That which is here ὁδὸν θαλάσσης is in the *Greek* *Iſa.* 9.1. (whence this verſe is cited) οἱ λοιποὶ οἱ παροικοῦντες θαλάσσιαν, *the reſt that dwell by the ſea ſide.* Now for this whole place that is here cited out of the Prophet, and ſaid to be *fulfilled* by that which here happened, it muſt firſt be remembred, what hath been ſaid, *note* on c.1. k. that *prophecies*, beſide the *literall* ſenſe of them, have ſometimes another affixed to them, to which when they are accommodated, they are ſaid πληροῦσθαι, to *be fulfill'd*, i.e. to have a more *eminent accompliſhment*, And ſo here. For theſe words had in *Iſaiah* c. 9. 1. a clear literall ſenſe, belonging to that time, viz: That *God* having threatned by his *Prophet* a ſore calamity to *Judah* and *Jeruſalem* from *Sennacherib King of Aſſyria*, begins in theſe words a little to ſoften it, thus, *Nevertheleſſe the dimneſſe* (or miſt, or twylight) *ſhall not be to her, to whom the vexation ſhall be* (i.e. to *Jeruſalem* which ſhall be thus afflicted) *according to the firſt time, wherein he lightly afflicted the land of Zabulon, and the land of Nephthali, and the latter time, wherein he more grievouſly afflicted the way of the ſea beyond Jordan, Galilee of the nations*; i.e. this that ſhall befall upon *Judah*, though ſharp, ſhall not be comparable to either of thoſe two other, the *firſt*, the more tolerable of the two, when *Zabulon* and *Nephthali* &c. were carried into captivity by *Tiglath Phalaſſar king of Aſſyria*, 2 *Kin.*15.29. the *ſecond*, not then come, which ſhould be much more heavy, when the reſt of the *tribes* ſhould be carried away by *Salmanaſſar* into *Aſſyria*, 2 *Kin.* 17. *The people that walk in darkneſſe*, i.e. *Judah* and *Jeruſalem*, waſted and beſieged by *Sennacherib*, *have ſeen*, i. e. ſhould *ſee*, *a great light*, i. e. have an illuſtrious remarkable deliverance, the ſiege being raiſed by an *Angel*, and *Sennacherib's* army deſtroy'd, *and to them that were in the ſhadow of death*, i. e. expected verily to be deſtroyed, *hath the light appeared*, i. e. this deliverance is befall'n. This whole paſſage, belonging to that matter, is here by the *Evangeliſt* applied to *Chriſt's* preaching in the *borders of Zabulon and Nephthali*, only by way of *accommodation*. This preaching of his being the *great light*, and the ſtate of *ignorance*, that before they were in, the *ſhadow of death* and the *darkneſſe*; All the difficulty is, to give any account, how this ſhould here be applied

d. Ὁδὸν θαλάσσης

πληρωθῆναι

to

to *Zabulon* &c. when in *Iſaiah* they were not to have this deliverance, but only *Judah*, and they were only mention'd to *comfort Judah*, that they were and ſhould be more terribly afflicted then *Judah*, and had none of the *light*, or comfort, But the account muſt be, that ſuch *prophecies* as theſe, thus accommodated to *Chriſt*, are *accompliſh'd* in an higher ſenſe, then that wherein they were literally ſpoken, and here this *light*, i.e. the preaching of *Chriſt* came and ſhone on theſe, as well as on *Jeruſalem*, nay in the firſt place, before he went thither, and conſequently in the application here, the *great light* is applied to them, (though in the letter of the *prophecy* it belonged not to them.) Which being perfectly true, is all that is ſaid by the *Evangeliſt*, only the words of the *Prophet*, not in the literall, but an higher ſenſe, applied to them, by way of *accommodation*, which differs from the citation of a teſtimony. To which this may alſo be farther added, that now that land of *Zabulon*, and *Nephthali*, was not inhabited by *Iſrael*, for they were carried *captive*, never to return again, 2 *Kin.* 17. 20. 23. and *none left but the tribe of Judah only*, 18. and ſo that *prophecie* that ſpake of the *light ſhining* to *Judah*, did here literally belong to them, i.e. to thoſe of *Judah*, which after their return from *Babylon* inhabited theſe parts, which before belong'd to *Iſrael*.

e. Γαλιλαία τ῀ ἐθνῶν

That which is here Γαλιλαία τ῀ ἐθνῶν is in *Iſaiah* 9.1. גְּלִיל הַגּוֹיִם *the circumference of the nations*, or that part of *Paleſtine* which is fartheſt from *Jeruſalem*, and hath the *Nations* round about it, from גלל *volvit, circumduxit*, and ſo by the *Targum* is rendred תחום *confinium*, the *confines of the Gentiles*, becauſe round about that part of *Paleſtine*, the *Egyptians*, *Arabians*, *Phenicians* inhabited neer the ſeaſide, in reſpect of Traffick. Thus we find *Gen.*14.1. βασιλεὺς ἐθνῶν the *King of the nations*, which will be confeſs'd to belong to the *Nations* adjoyning to that region, if you compare it with *Joſ.* 12. 23. where though our *Engliſh*, out of ſome *Hebrew* copies, reads, the *King of the Nations of Gilgal*, yet the *Septuagint* reading [βασιλέα γοὶ Γαλιλαίας] ſhew that they read מֶלֶךְ גּוֹיִם גִּלְגָּל *the King of the Nations of the confines*, ſuch were the *Tyrians*, *Sydonians*, and other *Gentiles*, and accordingly we read that *King Solomon* gave twenty cities in that part to *Hiram* the King of the *Tyrians*, בְּאֶרֶץ הַגָּלִיל *in the land of the confines*, 1 *Kings* 19.11. Thus *Joſ.* 13. 2. we read גְּלִילוֹת *of the Philiſtines*, where the *Targum* reads תְּחוּמֵי *the confines* again, the *Septuagint* ὅρια *borders*, and *Joel* 4.4. *Tyre* and *Sydon*, and all the גְּלִילוֹת *circumambient regions* of the *Gentiles*, where though the *Greek* reads, as here, Γαλιλαία ἀλλοφύλων, *Galilee of the Gentiles*, yet the *Targum* more exactly תְּחוּמֵי *the confines*, or that part of *Paleſtine* which *bordereth* on the *Nations*. And ſo when the *Evangeliſt S. Luke* had ſaid, that *Jeſus* return'd into *Galilee* c.4.14. he adds, And *the fame went out* καθ' ὅλης τ῀ περιχώρου, *through all the ambient region*, ſo again v.37. *there went a noiſe of him* εἰς πάντα τόπον τ῀ περιχώρου, i.e. *into all that circumambience* of the *Gentiles*; And ſo ſaith * *Joſephus* of the *Galileans* τοσούτοις ἔθνεσιν ἀλλοφύλοις κεκυκλωμένοι *they are encompaſs't with ſo many other ſtrange* (or *heathen*) *Nations*. Theſe *ambient Nations* are meant by ὁδὸν ἐθνῶν *the way of the nations* c.10. 5. i.e. thoſe *ambient nations* next to *Galilee*, *Tyre* &c. in oppoſition to *Judea*, there expreſt by [*the houſe of Iſrael.*] * καθὼς: l.5. c.4.

Paraphraſe.

CHAP. V.

a. 1, 2. Chriſt now in a more eminent manner ſets upon his

1. AND ſeeing the multitudes he went up into a mountain: and when he was ſet, his [a] diſciples came unto him,
2. And he opened his mouth and taught them, ſaying]

prophetick office, and there being a great multitude preſent, he went up into a mountain, as a place of advantage to ſpeak moſt audibly, and there ſeating himſelf as a prophet or teacher, a company of his conſtant followers, all that received and obeyed his doctrine (not only the twelve, which were afterward choſen to be his Apoſtles) came cloſe up, and communed with him, And to them he addreſſed his ſpeech, ſaying, (for the explication of this whole Sermon, ſee Pract: Catech: l,2.&c.)

3. Bleſſed are all they that, how high ſoever their condition is in this world, are yet in mind, affection, and converſation humble and lowly, and they which, when they are in worldly poverty, bear it willingly, not only of neceſſity, for to theſe belongs the riches, and thoſe the greateſt, even of a kingdome, and that of heaven, (ſee Luk.6.21. Yours is the kingdome of heaven)

3. Bleſſed are the poor in ſpirit, for theirs is the kingdome of heaven.]

4. For they are of a fit temper, and capacity to receive that comfort, which Chriſt and the Spirit offer to all that are capable of it, and accordingly their preſent ſadneſſe ſhall be repaired here, and moreover rewarded with future joyes, Luke 16. 25. whereas thoſe that have moſt of the carnall jollities of this world, that have enjoyed all their good things here, have a ſad arrear of mourning which expects them in another world.

4. Bleſſed are they that mourn [for they ſhall be comforted.]

b. 5. The quiet-ſpirited perſons and they that live in obedience to government, for they ordinarily ſhall live quietly, and receive the protection, and benefit of Government, and invading no mans goods, or life, ſhall generally enjoy long life and tranquillity in the earth. Or when the exerciſes of this virtue in ſome ſingular conjunctures of time brings loſſes, or death upon them, they ſhall be richly rewarded in another world, and be made amends abundantly there for all that the practice of this virtue hath brought upon them.

5. Bleſſed are [the meek, for they ſhall inherit the [b] earth.]

6. Whoſe appetites are removed from the meaner inferiour objects of our thirſts (which may raiſe but never ſatisfie our appetites) from the worldlings importunate deſires, ambitions and covetings, to the eager and impatient purſuit of the favour of God, and of piety of the higheſt kind, that way of ſalvation now propoſed to men by Chriſt (ſee note on Rom.1. a.) For theſe ſhall be ſure to obtein what they purſue, and to be fully ſatisfied in the acquiſition.

6. Bleſſed are they [which doe hunger and thirſt after righteouſneſſe, for they ſhall be filled.]

7. Bleſſed

7. Bleſſed are [the mercifull, for they ſhall obtein mercy.] 7. They that are compaſſionate, and pitifully affected to the wants of other men whether of their ſouls, or bodies, apt to releive, and to pardon, to give and to forgive, for as they ſhall deal with others, God ſhall deal with them, in their time of want, and requeſts they ſhall have pity ſhown to them abundantly, Luke 6. 38.

8. Bleſſed are [the pure in heart, for they ſhall [c] ſee God.] 8. They whoſe eye of their ſoul is not defiled by looking after fleſhly or worldly luſts, nor polluted with other foul mixtures, for by this purity they are fitted for that viſion of God, which none elſe can attein unto, Heb. 12. 14. c.

9. Bleſſed are the [[d] peace-makers, for they ſhall be called the children of God.] 9. Peaceable, that love and labour for peace, for they are like to God, as children to parents, and like the only begotten Son of God, that great peace-maker, and ſhall have the priviledges that belong to ſuch, the childrens portion, that of grace in this life, and of the inheritance in another. d.

10. Bleſſed are they [which are perſecuted for righteouſneſſe ſake, for theirs is the kingdome of heaven.] 10. That ſuffer for the diſcharge of a good conſcience, for the conſtancy of their obedience to any of Gods commandements; for their ſufferings here ſhall be hereafter rewarded with a kingdome, though they are oppoſed and perſecuted by men, they ſhall be own'd, and crown'd by God, as his Martyrs, or Confeſſors.

11. Bleſſed are ye [when [e] men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you * falſly for my ſake.] 11. When ye ſhall be reviled, and perſecuted, and have all kind of evil reports calumniouſly raiſed againſt you, becauſe you are conſcientious and conſtant Chriſtians. e.

* or, for righteouſneſſe ſake, for inſtead of Ψευδόμενοι ἕνεκεν ἐμοῦ, the Greek and Latine MS. reads ἕνεκεν δικαιοσύνης, propter juſtitiam.

12. Rejoice ye and [be exceeding glad, for great is your reward in heaven, for ſo perſecuted they the prophets which were before you.] 12. Exult or leap for joy; for God will reward upon you not only your integrity, and your patience, but their multiplied revilings and ſlanders with a multiplied recompenſe in another world. For thus were the Prophets before you dealt with, thoſe that came with commiſſions immediatly from God, with whom if ye communicate in doing well, and ſuffering patiently, ye ſhall proportionably partake of reward with them.

13. Ye are the ſalt of the earth; but if the ſalt † [f] have loſt its ſavour, wherewith ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt out, and trodden under foot of men.] 13. You diſciples, all ſorts of true Chriſtians, (ſee note a.) are the men that by your doctrine, and exemplary piety, and charity are to keep the whole land, the whole world from putrefying, But if *your* lives grow unſavoury or noyſome, what means is there imaginable to repair or recover *you*? None certainly, And then are *ye* (unſavoury Chriſtians) the moſt unprofitable refuſe creatures in the world, and ſo ſhall be accounted of, (Mark 9.50. Luke 14.34.) and dealt with accordingly. f.

† become inſipid

14. Ye are the light of the world. A city that is ſet on a hill cannot be hid.] 14. As a city ſet upon an high illuſtrious place is ſeen by all that travail neer it, and by them enquired after what it is, ſo the Chriſtian Church (which is a moſt conſpicuous ſociety in reſpect of the difference of their lives from other men) cannot chuſe but be taken notice of by the reſt of the world, and either attract them by their good, or diſcourage and deterre them by their evil examples, Iſa. 60. 11. Phil. 2. 15.

15. Neither doe men light a candle and put it under a buſhel, but on a candleſtick, and it giveth light unto all that are in the houſe.] 15. It is my deſign in you, (in the doctrine which ye are to preach, and the exemplary lives which you are to live) to ſet up a torch or eminent luminary, like the ſun in the firmament, for all the world to be enlightned by it, and directed in the actions of their lives, Now ye know, 'tis not mens meaning, when they light a candle, to put it under that which will cover, and ſhut up the light of it, but to ſet it up at the beſt advantage, ſo that it may diſpenſe its light moſt freely to all that are within reach of it. And ſo muſt ye diffuſe your doctrine and examples to all the heathen world, whoſe ignorance, and ſins render them anſwerable to the dark parts of the houſe, which yet the candle, when it comes to them, doth illuminate.

16. Let your light ſo ſhine before men, that they may ſee your [good works,] and glorifie your father which is in heaven. 16. Honeſt, honourable, commendable actions ſuch as are not practiſed by other men.

17. Think not that I am come [to * deſtroy the [g] law and the prophets, I am not come to deſtroy, but [h] to † fulfill.] 17. To take any thing from the Law and the Prophets, i. e. the rule of duties, toward God and man, in force among the Jewes, to looſe mankind from the obligations that formerly lay upon them (v. 18, 19. and note f.) to permit, much leſſe to cauſe any one morall command to be evacuated, but to repair and make up whatſoever is any way wanting, to reſtore whatſoever hath been taken from it by falſe interpretations of thoſe which have ſtriven to evacuate ſome parts of it, to require more explicitly, what was obſcure before, and where there is any need, to encreaſe and adde unto the Law. g. h.

* diſſolve, or pull aſunder, καταλῦσαι.

† perfect, fill up,

18. For verily I ſay unto you, [Till heaven and earth paſſe, one * jot or one title ſhall in no wiſe paſſe from the law, † till all be fulfilled.] 18. Till the world be deſtroyed and all things come to an end, no one leaſt particle ſhall depart from the Law, or be taken away, or looſe its force, or obligation. i.

* Iota ἰῶτα

† untill all things be done, ἕως ἂν πάντα γένηται

19. Whoſoever therefore ſhall [* break one of theſe leaſt commandements, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdome of heaven, but whoſoever ſhall doe and teach them, the ſame ſhall be called great in the kingdome of heaven.] 19. By his practiſe and doctrine evacuate any one of the leaſt commands of the law, or which I ſhall now deliver to you, he ſhall be the leaſt, (ſee note on c. 8. k) i.e. be deſpiſed, and rejected by God in the day of judgment (which is called Gods Kingdome, 2 Tim. 4. 1. Mat. 25. 1.) or, he ſhall be caſt out of the Church, be thought unworthy of having his name reteined in the catalogue of Chriſtians here, or Saints hereafter, (as among the Jews he that did teach, and doe contrary to the determination of the Conſiſtory, i.e. who, being a Doctor of the Law, did teach any thing to be lawfull, which the determination of the Conſiſtory made to be unlawfull, he was lookt upon as a rebellious Elder, and was by law to be put to death. But whoſoever ſhall himſelf practiſe and teach others to practiſe all, not neglecting the very leaſt of them, ſhall be rewarded in an eminent manner here, and at the day of judgment; ſhall be a principall Chriſtian here, and Saint hereafter, advanced to the dignity of judging others, and to the glory attending it in heaven.

* looſe, or, diſſolve one of the leaſt of theſe commandements, λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων

20. For

20. Shall abound more above the ordinary practiſe of men, then the actions, or righteouſneſſe of the Scribes and Phariſees abounds.

20. For I ſay unto you, that except your righteouſneſſe [ſhall exceed the righteouſneſſe of the Scribes and Phariſees,] ye ſhall in no caſe enter into the kingdome of heaven.

k. 21. Delivered by Moſes in the Law to the Jews, that they ſhould commit no murther, and that he that did ſo, ſhould be lyable to be tryed for his life, pleadable in the leſſer Sanhedrim (the houſe of twenty three men, who had the cognizance in capitall and greater matters) obnoxious to capitall puniſhment, that particularly of the ſword.

21. k Ye have heard that it was [ſaid * by them of old times, Thou ſhalt not kill, and, whoſoever ſhall kill, ſhall be † in danger of the judgment.]

* to, τοῖς ἀρχ. † lyable to ἔνοχ. τῇ

l. 22. For a light cauſe, or above the proportion of the cauſe, or immoderatly for any cauſe, he ſhall be deemed to deſerve that puniſhment, which is anſwerable to capitall, viz: the loſſe of eternall life (except repentance prevent it, and relief from the death of our high prieſt) But he that ſhall call his brother empty worthleſſe fellow, that ſhall vilifie, deride, and ſcoffe other men, ſhall be lyable to the great Senate of ſeventy two, where the puniſhment is ſtoning, ſeverer then the former, and ſo proportionably in another world to a yet deeper degree of hell. But he that permits his paſſion to break out into virulent rayling, ſhall be lyable to that degree of puniſhment in another world, which is anſwerable to the burning in the valley of Hinnom, which was a puniſhment farre greater then the other two, and ſo notes a very great degree of eternall torments. For in that place 'twas the cuſtome to put their children into hollow brazen veſſels over the fire, and therein to ſcald them to death, crying out lamentably, very many together.

22. But I ſay unto you, that whoſoever is angry with his brother [* without a cauſe ſhall be † in danger of the judgment; and whoſoever ſhall ſay unto his brother, Racha, ſhall be in danger of the ‖ councell, but whoſoever ſhal ſay, Thou fool, ſhall be in danger of + hell fire.]

* raſhly, vainly, unſeaſonably, εἰκῆ † lyable to ἔνοχ. τῇ ‖ Sanhedrim, συνεδρίῳ + lyable unto the fire in the valley of Hinnom, ἔνοχ. εἰς τὴν γέενναν τοῦ πυρὸς

m. 23,24. If therefore at any time thou art a bringing, or haſt brought to the Prieſt thy offering for atonement of ſin, thy peace-offering to be received by him, and offered for thee upon the altar, and, as thou art there ready to preſent thy offering to the Prieſt, thou calleſt to mind that thou haſt done any man any injury, doe thou in that minute ſtop, and leave thy offering unpreſented to the Prieſt, and betake thy ſelf firſt to that perſon, whom thou haſt thus injured, uſe means to reconcile him, to make him friends with thee, to obtein his pardon, to work thy reconciliation with him, and then come and complete thy intended atonement.

23. Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee,

24. Leave there thy gift before the altar, and goe thy way, firſt * be m reconciled to thy brother, and then come and offer thy gift.]

* reconcile thy ſelf

n. 25. Leſt he accuſe and implead thee before the Judge,

26. Out of priſon, till thou haſt made full ſatisfaction (ſuch as the law preſcribes) for that treſpaſſe done by thee, whereas by a ſeaſonable timely compounding of it, it might have been done with ſome moderation; And ſo may a timely reconciliation with thy neighbour, whom thou haſt injured, and made thy accuſer, or adverſary, avert that puniſhment of God, which from him as the Judge and avenger of all wrongs, muſt otherwiſe be expected.

25. * Agree with thine adverſary quickly, whileſt thou art in the way with him, [leſt at any time the adverſary deliver thee to the judge,] and the judge deliver thee to the † n officer, and thou be caſt into priſon.

26. Verily I ſay unto thee, Thou ſhalt by no means come [out thence, till thou haſt paid the uttermoſt farthing.]

* Be at accord: ſee note m. and note on Mar. 14. f. † apparitor, ſerjeant.

27. Ye have heard that it was ſaid * by them of old time, Thou ſhalt not commit adultery.

* to them τοῖς

o. 28. That he that looks luſtfully, that feeds his eye (on any but his own wife) though he ſatisfie not his fleſh, he that delights himſelf with beautifull faces, gazes intemperately, &c. by that very luſtfull look, hath, for his part, made himſelf guilty of adultery on her.

28. But I ſay unto you [that o whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.]

29. And be thy eye (one inſtrument of enſnaring thee, as the hand is another, v.30.) never ſo uſefull or advantageous to thee, thou hadſt better have none, then be enſnared by it, And ſo for all other things, if that which is moſt pretious to thee, and uſefull (as inſtrumentall to the greateſt uſes, and moſt gratefull delights) be thereby a means of enſnaring thee in any ſin, or hindring thee in thy progreſſe of a holy or chaſt life, deny thy ſelf the uſe of that, which yeilds thee, together with that delight, that damage alſo, and the damage farre more conſiderable, then the delight; and Adultery being forbidden, account it the moſt advantageous precept, this of not feeding or pleaſing the eye, &c. which, when it is indulged to, makes it ſo hard, if not impoſſible, to abſtain from the fouler groſſer ſin, at leaſt in the heart, (the purity of which, and not only of the outward members, is ſtrictly required by Chriſt, v. 7.) For it is much better for thee to want thoſe delights or advantages at this preſent, then that by the enjoying them, thou ſhouldſt plunge thy ſelf body and ſoul into everlaſting perdition.

29. And if thy right eye * offend thee, pluck it out, and caſt it from thee, for it is profitable for thee, that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.]

* ſcandalize thee, cauſe thee to ſtumble, or inſnare thee, σκανδαλίσῃ σε, ſee note on c. 18. c.

30. See v.29.

30. And if thy right hand offend thee, cut it off, and caſt it from thee, for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

p. 31. He muſt, is bound to

31. p It hath been ſaid, Whoſoever ſhall put away his wife, [let him] give her a writing of divorcement,

32. Is guilty of making

32. But I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, [*cauſeth*] her to commit adultery, and whoſoever ſhall marry her that is divorced, committeth adultery.

33. And as v. 21. & v.27. (that of v.31. being but apppendant to that of adultery and brought in as in a parentheſis) I mention'd to you ſome of the commands of the Decalogue, So now again another.

33. Again] ye have heard that it hath been ſaid * by them of old time, Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine oaths:

* to, τοῖς

34. But

34. But I ſay unto you, [Swear not at all] neither by heaven, for it is Gods throne,

34. All voluntary ſwearing, though it be by a creature, is wholly interdicted thee. And though in involuntary, thoſe that are lawfully impoſed by the Magiſtrate, by way of adjuring, or laying an oath upon thee, thou mayeſt and art obliged, in obedience to authority, to ſwear by God himſelf, yet in any other caſe thou art not to ſwear by any thing elſe, though it be inferiour to God, becauſe being created by God, it is he only, that hath power over it, and therefore it is not ſubjected to thy will, to abuſe or ſwear by it, as for example,

35. Nor by the earth, for it is his footſtool, neither by Jeruſalem, for it is the city of the great King,

36. Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one haire white, or black.

37. But let your communication be Yea, Yea; Nay, Nay: for whatſoever is more then theſe, * cometh of evil.]

37. But let no more be uſed in your diſcourſe, but an affirmation, and, if need be, an aſſeveration, and ſo on the contrary, when you deny any thing, a negative, and if the matter require, ſome other addition of greater weight, to expreſſe the ſeriouſneſſe of your ſpeech, (but no kind of oath) to back or confirm it. For whatſoever is uſed above theſe neceſſary expreſſions, and confirmations, (as any kind of oath uſed in diſcourſe between men, be it, by the heaven, the earth, &c.) proceeds from ſome evil principle, ſometimes from your vainglorious humour, delighting in ſuch big-ſpeaking (founded in an opinion, that fearing to ſin is a poor-ſpirited thing) ſometimes from want of reverence to the name of God, ſometimes from the faithleſneſſe of men, but moſt commonly from the Devil, that evil one, who hath many ſnares to catch ſouls, and inſnare them in idolatry, or errour, or unbeleif, and the uſe of the forementioned forms of ſwearing may tend to this end undiſcernibly; and beſides, the not obſerving exact truth in all our converſation (which makes us not fit to be truſted without oaths) and the incredulity of men, (that they will not beleive without them) and ſo the pride, and irreverence alſo, are all the works of the Devil, in which reſpect (as alſo, becauſe there is no part of our ſenſitive appetite, to which oaths doe properly afford any delight, or pleaſure) the oaths that come from any one of theſe, may be ſaid to be from him, eſpecially all needleſſe promiſſory oathes, to which Chriſts ſpeech eſpecially belongs.

* is from evil, or, the evil one, ἐκ τῦ πονηρῦ ἐστι

38. Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth.]

38. It is appointed in the Judiciall law of the Jews, that he that wronged or maymed another, ſhall himſelf ſuffer that very evil which he hath done to that other.

39. But I ſay unto you [That you [q] reſiſt not * evil, but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo.]

39. That you oppoſe not violence to the injurious man, but on the contrary, whoſoever ſhall uſe thee contumeliouſly, bear it patiently (as to turn the cheek ſignifies proverbially, Lam. 3. 3.) yea though the doing ſo, ſeemeth to thee a likely means to bring the like upon thee another time, In matters of ſuch a light nature, venture that, rather then think of oppoſing violence unto it.

* the injurious, or, evil man, τῷ πονηρῷ

q.

40. And if any man will ſue thee at the law, and take away thy * coat [r], let him have thy cloak alſo.]

40. And if by ſuit at law any one endevour to rob thee of thy meaner or inner garment, doe thou rather then oppoſe violence to his injuſtice, venture the loſing of thy upper better garment alſo.

* ſhirt, let go even thy upper garment to him.

r.

41. And whoſoever ſhall † compell thee to [s] go a mile, go with him twain.]

41. And whoſoever ſhall make thee go and carry his burthens a little way, doe thou again rather then permit thy paſſions to oppoſe violence to this injury or light invaſion of thy liberty, venture to ſuffer as much more.

† preſſe

s.

42. Give to him that asketh of thee, and from him that would borrow of thee, [turn not thou away.]

42. Doe not thou diſdainfully or loathingly turn away.

43. Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour and hate thine enemy.]

43. 'Tis true indeed that the precept of Moſes concerning the kind-dealing of the Jews with other men, extended not univerſally to all, but peculiarly to their country-men or fellow-Jews (called, the ſons of thy people,) To others who were aliens, and alſo enemies to them, they were not bound to be kinde; but againſt ſome, viz: the ſeven Nations, they were commanded to proceed hoſtilely.

44. But I ſay unto you, Love your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them that deſpitefully uſe you and perſecute you.]

44. Let your kindneſſe be extended, as the bleſſings of heaven, even to enemies, and injurious provokers, in the ſame manner and meaſure as they doe ill to you, doe ye good to them, bleſſing, obliging, praying for them, and making them no other returns for all their virulencies, hatreds, and contumelious malicious behaviour toward you.

45. That you may be the children of your Father which is in heaven, for he maketh his Sun to riſe on the [t] evil and on the good, and ſendeth rain on the juſt and unjuſt.]

45. That ſo by imitating God, you may approve your ſelves to be like him, as children to a parent, it being evident in him, that he confines not his mercies to friends and good men, but extends them to injurious provokers and groſſe offenders, as well as the pious lovers of him.

t.

46. For if ye love them which love you, what reward have ye? Doe not even the Publicans the ſame?]

46. For if ye have ordinary charity to them which have ſo to you, do you deſerve or have reaſon to expect any reward from God for ſo doing? Why, the worſt ſort of men in the world will doe ſo.

* embrace ἀσπάσησθε † what extraordinary thing doe you?

47. And if ye * ſalute your brethren only, † what do [u] you more then others?] Doe not even the Publicans ſo?

47. And if ye abound in affection to Jewes only, what doe you more then all the moſt vulgar men of the heathen world think themſelves obliged to? who kiſſe and embrace thoſe, that are neareſt and deareſt to them.

u.

48. Be yee therefore perfect, even as your Father which is in heaven is perfect.]

48. Therefore of you Chriſtians I require that you exerciſe your charity whether of the loweſt or higheſt ſort, and extend it as farre as the mercy of God is extended, viz: to enemies as well as friends, Luke 6.36.

The

a. Μαθητὴς The word μαθητὴς signifies a *ſcholar*, or *learner*, that hath entred into any *ſchool* of knowledge, the relative to a *maſter* or *teacher*; And though the *twelve*, which were afterwards *Apoſtles*, be ordinarily known by this title of ὁι μαθηταὶ the *diſciples*, by way of excellence, yet doth it not from thence follow, that thoſe *twelve* were the *onely Auditors* of this *Sermon* (or if they had been, that the doctrine here preached, belongs onely to *Apoſtles*, and their *ſucceſſors* in the *Church*, becauſe thoſe very *twelve*, were as yet but μαθηταὶ *learners*, not *Apoſtles*, till they were ſent out to *preach*, *Mat.* 10. 1. and after to *govern* and rule the *Church* in Chriſt's ſtead) but rather the contrary, c. 7. 28. where at the concluſion of this *Sermon*, 'tis ſaid, ἐξεπλήσσοντο ὁι ὄχλοι *the multitudes* (of his *diſciples* or *learners*, thoſe that now heard, and received his *doctrine*, though perhaps not abſolutely the ὄχλοι c. 5. 1. the *promiſcuous multitude*, the ὄχλοι πολλοὶ c. 4. 25. the *many troops* that follow'd him, but, I ſay, the *multitudes* of *Diſciples*, that *beleived* on him) *were aſtoniſht at his doctrine*, ἦν γὰρ διδάσκων αὐτούς, *for he taught them*: thus *Lu.* 6. 17. it is ſet down diſtinctly ὄχλῳ μαθητῶν *a multitude of Diſciples* (*out of* which, 'tis ſaid, he choſe *twelve*, v. 13. ſignifying that there were more *Diſciples* then thoſe *twelve*) in oppoſition to the πλήθει πολὺ τοῦ λαοῦ, &c. *the great multitude of people from all Judæa*, &c. *that came to hear, and to be healed of him*; So oft in other places, the word [μαθητὴς *diſciple*] is apply'd to all that entred into his *ſchool*, as well as to the *twelve*. So c. 8. 21. 'twas a *Diſciple* which ſaid, *Lord, ſuffer me firſt to bury my father*, but ſure none of the *twelve*, and ſo in many other places. From all which 'tis clear, to whom the *doctrine* and precepts of this *Sermon* belongs, as alſo who are the [ὑμεῖς γε] who are ſaid to be *the ſalt of the earth*, &c. v. 13. not the *Apoſtles* peculiarly (for as yet there were none ſuch) but all *Chriſtians*, which were then in the world, and ſo in like manner all that ſhould ſucceed them in that title, all that enter *Chriſts ſchool*, that profeſſe his *doctrine*, and ſo *follow* him as obedient *Diſciples*.

b. Ἡ γῆ] very often hath a peculiar *criticall* ſignification in the *Goſpels*, and referres to the *land of Judæa*, and here by being promis'd to the *meek* and *obedient*, looks diſtinctly on the *fift Commandement*, and in it on *the Land, which the Lord thy God giveth thee*, i.e. a fruitfull proſperous beeing *here* on *earth*: which is here ſaid to belong by promiſe of *God* peculiarly to the *meek*; And though ſometimes it proves not ſo, when in time of *civil diſſenſions*, the *ſupreme Governours* are *reſiſted* and perhaps *overcome* (for then the *meek* or *obedient conſcientious* ſubjects, are commonly involv'd in the worſt (becauſe in the *Princes*) condition, are deprived of their part in this promiſe, turn'd out of their κληρονομία, *inheritance* or *portion*) yet becauſe this is an irregular and extraordinary caſe, (in reſpect of which this *generall* rule is capable of *exception*) and becauſe this is a particular *tryall*, fit to befall a righteous man, to ſee whether his *eſtate* will *tempt* him out of his *duty*, and becauſe the *Godly* mans πάντα πάντα, *temporall felicity*, that is promis'd to him, is alwaies with this reſervation, unleſſe it be *fitter* for his turn, that *God make* ſome *experiments* by afflicting of him (which, if he be found *faithfull* in ſuch *tryalls*, will encreaſe his *glory* and abundantly recompenſe the loſſe of *this earth* here, by the *land of the living* hereafter,) and becauſe the *hundred fold* promiſed in *this life*, i.e. the moſt fruitfull *Canaan-harveſt*, the κληρονομία τῆς γῆς *the inheriting of this* plentifull *land*, is diſpenſed μετὰ διωγμῶν *with* an allay or mixture of *perſecutions*, therefore, I ſay, the truth of this promiſe ſtill remains good, that *the meek ſhall poſſeſſe the earth*, that *obedience* to *ſuperiours* hath generally (though with the *exceptions* premiſed) the *promiſe* of this *life*, and on the other ſide the [κραυγὴ] or *cry*, which, ſaith *Procopius* on *Iſaiah* c. 5. 7. is the direct contrary to this, *murmuring*, *diſobedience*, *ſedition*, &c. is there, ſaith he, the peculiar cauſe of *deſolation*, even of *temporall infelicities*.

The *ſeeing God*] here may perhaps not look ſo farre off, as the *beatificall viſion* in another world, but be firſt fulfill'd in the work of *grace*, in *opening our eyes to behold the wonderfull things of Gods law*, for this belongs peculiarly to the *purity of heart*, as that excludes both *hypocriſie*, and *uncleanneſſe*, *filthineſſe* of the *fleſh* and *ſpirit*. Thus, ſaith *Origen*, did *God* exhibit himſelf to be ſeen of *Abraham*, *Iſaac*, and *Jacob*, not to the *eyes* of their *bodies*, ἀλλὰ καθαρᾷ καρδίᾳ, to the *pure heart*, *contr: Celſ:* l. 8. p. 285. Many excellent Diſcourſes toward this purpoſe we have from the *light* of *nature* among the *Pythagorean Philoſophers*, *Porphyry*, *Iamblichus*, *Plotinus*, *Marinus*, when they ſpeak of their καθαρτικὴ, particularly in *Hierocles* his *pref:* on the *Golden verſes*. c. Ὀφθ. Θεοῦ

The word ποιεῖν *to doe*, or *work*, in *ſacred dialect*, doth oft ſignifie the *habit* or *bent* of the mind, with the conſequent *actions*; ſo [ἁμαρτίαν ποιεῖν] *to commit*, or live *indulgently* in *ſin*, and [ποιεῖν δικαιοσύνην] to have a ſincere *inclination* or *reſolution* of *mind* (which is never *ſine effectu*, utterly *uneffectuall*) *toward righteouſneſſe*, as that ſignifies the practiſe of *Chriſtian* virtues. Thus εἰρηνοποιοῦντες, *James* 3. 18. *they that work Peace*, are *peaceable-minded* men, and ſo proportionably the compound [εἰρηνοποιοὶ] *peace-makers*, is uſed in this place, in the ſame ſignification. As for the [κληθήσονται υἱοὶ, (which followes,) *they ſhall be call'd ſons*] that muſt be rendred according to the importance of the word [καλεῖσθαι] *to be called*, i.e. *to be*, mention'd on *Mat.* 2. k. (And ſo 'tis uſed 1 *John* 3. 1.) and υἱοὶ Θεοῦ, *ſons of God*, both here and v. 45. are they which *partake* of (and *reſemble* him in) ſome ſpeciall divine excellencies (as *ſons of God* are *imitators* of him, *Eph:* 5. 1.) ſuch as *peaceable-mindedneſſe* here; Juſt as υἱοὶ Ἄρεως *ſons of Mars*, are good ſouldiers, and *ſons of Neptune*, men of a ſavage and tyrannous diſpoſition. And ſo 'tis obſervable, that *John* 8. 39. the ποιεῖν ἔργα *to doe the works*, and θέλειν ποιεῖν being *willing*, or *delighting* to *doe* them, v. 44. are evidences of *ſons*. d. Ποιῆτε

As [καλέσωσι ὄνομα, *they ſhall call his name*,] c. 1. 23. ſignifies *his name ſhall be called*, (and ſo in other places there noted) ſo here [ὅταν ὀνειδίσωσιν] *when they ſhall perſecute, and revile you*, ſignifies *when ye ſhall be perſecuted*, &c. and v. 12. [οὕτω γὰρ ἐδίωξαν τοὺς Προφήτας, *for ſo they perſecuted the Prophets*, without any intimation *who* the Perſecutors were) is [*ſo were the Prophets before you perſecuted.*] See note on *Luke* 16. 9. e. Ὀνειδίσωσιν

The *Hebrew* word תפל ſignifies two things, firſt ἄναλον, *inſipidum*, *unſavoury*, and then, by a *Metaphore*, f. Μεταφορᾷ

Metaphore, μωρὸν *fooliſh*, and here one of thoſe is taken for the other, and ſo [μωρανθῇ] uſed for being *ſaltleſſe*, *inſipid*, *unſavoury*, ἄναλον γένηται, having loſt all its *ſaltneſſe*, all of that *quality*, that belongs to that creature.

g. Νόμος. The uſe of the word νόμος *law*] in the *new Teſtament* is very obſervable, and the ſeverall notions of it may perhaps be reducible to two *heads*: for firſt it ſignifies in one *generall* notion the whole way of *œconomy* among the *Jewes* under the *old Teſtament* (taken *preciſely* by it ſelf, without *oppoſition* to the *reformation* wrought after by *Chriſt*,) That *way* that men were then put into, in order to their eternall weal. Thus in this *chap.* v. 17. *I came not to diſſolve the law* &c. but πληρῶσαι *to perfect it*, i.e. not to *deſtroy* or *pull* aſunder that former fabrick under the *old Teſtament*, but to *reform* and *improve* it in ſome things, wherein it may be better; And ſo v. 18. when he ſaith, *One Iota or title ſhall not paſſe from the law, till all be done*, i.e. till the end of the world (and again v. 19. when of him *that looſeth any of the leaſt of theſe commandements*, he ſaith, that *he ſhall be the leaſt in the kingdome of heaven*) 'tis clear that the *law* there ſignifies the *old Teſtament-courſe*; the *religion* of the former age, which indeed *Chriſt* came to *review*, and reform, to bring *ſubſtance* in ſtead of *ſhadows*, to make *clearer revelations*, *clearer* or higher *promiſes* and *precepts*, (which he calls πληρῶσαι to *fill up*) but not λῦσαι to *pull aſunder* or *diſſolve* it; This *Juſtin Martyr* excellently ſets down in his diſcourſe with *Tryphon* the *Jew*. Somethings there were, ſaith he, (not only *permitted*, as that of *divorce* &c. but) διαταχθέντα *ordained* and *appointed* you, διὰ τὸ σκληροκάρδιον τοῦ λαοῦ, *becauſe of the hardheartedneſſe of that people*, as *circumciſion*, and other ſuch *outward* obſervances, to interpoſe ſome checks, or *ſtops* in their courſe of *carnality*, and *impiety*, that they were ſo bent to, that they would not mind the τὰς αἰωνίους καὶ φύσει δικαιοσυναγίας καὶ εὐσεβείας, *thoſe eternall and naturall rules of juſtice and piety*. Now theſe things being thus required of them by the *Law* of *Moſes*, they again abuſed contrary to *Gods* deſign, placed all *piety* in thoſe *externall* performances, and neglected the *naturall juſtice* and *piety* ſignified, and meant by *God* to be ſecured, and not betray'd by them. This therefore *Chriſt* comes to *reform*, to require the *ſubſtantiall* duties, in ſtead of the *ſhadowes* that darkly ſignified them, and all the changes wrought by *Chriſt* were of this nature, *Reformations*; And ſo, we know, pulling out weak, or broken *Timber* in a building, and putting in better, and ſtronger, is not *pulling down* of a houſe, but only *repairing* it, ſo farre was Chriſt's deſign from deſtroying of it. And it is obſervable that in that place of v. 17. the *Prophets* are added to the *Law*, and ſo both in that, and many other places, the *Law* and the *Prophets* together ſignifie the *religion* of the former age, ſimply taken; as that differs from *Chriſtianity*, which was the altering ſome things in it to the better, *reforming* and *mending* of it; ſo *Mat.* 7. 12. *This is the law and the prophets*, i. e. this is a prime part of the *Jewiſh religion* or *doctrine*, and c. 11. 13. the *Prophets* and the *Law* prophecied *till John*, i. e. the *Jewiſh religion* continued in every part, till *John the Baptiſt*, and *Luke* 16. 16. the ſame is again repeated, and *Matth.* 22. 40. *all the law and the prophets*] i. e. the whole *doctrine* of that *religion*. Thus *Matth.* 12. 5. *Matth.* 22. 36. and 23. 23. *Luke* 2. 22. 23. 24. 39. *Luke* 10. 26. and 16. 17. and 24. 44. and ſo generally throughout all the *Goſpels*, and moſt places in the *Acts* it ſignifies, viz: the *religion* of the *Jewes*; only with this difference, that ſometimes the context pointeth to one part of it, ſometimes to another, but to any of theſe parts ſtill, as they are in conjunction with the other parts, and ſo with the whole body of their *religion*. In the *Epiſtles* (and perhaps in ſome of the places of the *Acts*, as when there is mention of ζηλωταὶ τοῦ νόμου, *Zelotes of the law*, and the like) ſome variation may be obſerv'd, and that will give us the ſecond notion of the word, as 'tis ſet *oppoſite* to the *Goſpel*. For though *Chriſt* had told them, and that moſt truly, that he *came not to deſtroy the law*, but only to *reform* and *perfect* it in all reſpects, yet ſuch was the blindneſſe and obſtinacy of the *Jewes*, and their *zeal* for every ceremony in the *law*, and their *pride* in diſcriminating themſelves from all other men, by that priviledge of having, and obſerving the *law*, juſt as 'twas given to *Moſes* (i. e. the *Jewiſh religion* in every title) that when *Chriſt* would make *reformations*, telling them the true ſignifications of their *types*, and giving them *ſubſtance* for *ſhadowes*, they look't upon *Chriſt* and his Diſciples after him, as enemies of the *religion* of the *Jewes*, and ſet up their more imperfect *legall* obſervances (which were only *burthens* to *exerciſe*, and imploy them in time of their *minority*, and had nothing of reall *good* in them, and might well be left off, eſpecially when *God* in *Chriſt* declared his will, that they ſhould, and gave excellent *morall*, ſubſtantiall precepts in ſtead of them) againſt all *Chriſt's ſcheme*, or form of *reformation*. Which dealing of theirs was the ſame in effect, as if that *God*, that firſt deſign'd the frame of the *Temple*, ſhould after appoint ſome little things to be *alter'd* in it (very much to the better, from that which was leſſe, to that which were more uſefull and agreeable) and to that end, to pull out ſome little pins, to take down ſome partitions, and the like, to take off *wood*, and put *Gold* in ſtead of it; and the people that firſt received that *Temple* from *God* (and obſerved, and valued it only for his ſake) ſhould now *oppoſe* the ſo uſefull *alterations*, and *reformations*, as deſtructive to this *Temple* of *Gods* erecting, and be *zealous* for the punctuall retaining of that *old form*, againſt *God* himſelf in this *new deſignation*. This was the practiſe of the *Jewes* generally in *Chriſt's* time, nay even of a great number of thoſe, that had received and beleived on *Chriſt*, for though they rejected not what he taught, but follow'd him, became his *diſciples*, took him for (and clave to him as) the *Meſſias*, yet many of them, (eſpecially thoſe that had any thing of the *Phariſee* in them before their *converſion*) would have all the *Moſaicall rites* obſerved by all *Chriſtians*, *Acts* 15. 2. Which was in effect, as if they ſhould accept of a *reformation*, and embrace all the new things which *Chriſt* brought in, but withall require to keep all the old ones too, thoſe which he took out, to put thoſe in in the ſtead; Or as if he, that had his burthen made *eaſier* by *God*, ſhould call for his *harder* heavier burthen again, and *oppoſe God* and all his faithfull ſervants, nay

perſecute them (as the *zealous Judaizing Chriſtians*, and *Gnoſticks* after did) becauſe they would not agree with them to impoſe theſe *heavier* tasks on all men. How unreaſonable this was, is eaſily diſcern'd, but however by this means it came to paſſe, that a great contention did in the infancy of the *Church* ariſe, betwixt the *Judaizing zelots*, and the *Orthodox* meek diſciples of *Chriſt*, The former were for the obſervation and continuance of every *ceremony* of the *Judaicall law*, obliging all the very *Gentiles* as many as accepted of the *faith* of *Chriſt*, to undertake the obſervance of it, to be *circumcis'd*, &c. The latter aſſerted the *liberty* of the *Gentiles*, who were never under that *Jewiſh yoke*, and for the *Jewiſh converts*, inſiſted on *Chriſt's* reformation, and conſequently the *abolition* and *non-obligation* of thoſe *ſhadowes*, which he had changed for that, which was ſo much more excellent, *Rom.* 7.4. The *Judaizers* yet farther preſs't the great *prerogative*, that the *Jewes* had beyond all others, in having that *Law* of *Moſes*, meaning by it that exact form, as it was given by him, and as that was *oppos'd* to *Chriſt's reformation*, or the ſame now *review'd* and *reform'd* by *Chriſt*. Nay becauſe the promiſes made to *Abraham* were by them ſuppos'd to belong to all the *Jewes*, which ſtuck cloſe to that *old Moſaicall form*, and to none elſe, and to help them to *juſtification*, to the favour of *God*, and pardon of *ſins*, *Mat.*3.8,9. (though they liv'd in many *ſins unreform'd*, and thoſe ſuch, as were of farre greater moment, *Mat.* 23.23. then the omitting the *ceremonies* of the *law* could ever be deemed, which they ſo vehemently ſtood for) therefore they more and more enhaunſed and preſs'd the neceſſity of retaining every *pin* in the *Temple*, every *ceremony* of the *Moſaicall law*, as it was before *Chriſt's reformation*; And with them the *Gnoſticks* ſoon complyed, and generally inflam'd the unbeleiving *Jewes* againſt all the *Orthodox Chriſtians*, that did not: And againſt theſe *hereticks*, and thoſe boaſters of this *law*, as a prerogative beyond all others, (theſe aſſertors of *Moſes's* old form againſt *Chriſt's* review and *reformation*) the *Apoſtles* wrote the greateſt part of moſt of their *Epiſtles*, And ſo in them, though the word be very oft uſed in the former notion for the *Jewiſh religion*, not as 'tis oppos'd to, but as 'tis *perfected* by the *Goſpel*, (and that ſo often, that 'twere tedious to name them) yet doth the word νόμος, the *law*, and ἔργα νόμου, *the works*
2 *of the law*, many times ſignifie (that, which I now ſet down for the ſecond notion of the word) this *old* form of the *Jewiſh religion* (as it was, before it was *reformed* by *Chriſt* in thoſe particulars forementiond) and that in oppoſition to the *new form*, as it now ſtands *reform'd*, and *hight'ned*, *alter'd* and *improv'd* by *Chriſt*; Thus *Rom.*2.17. [ἀναπαύῃ τῷ νόμῳ] (ſpeaking to, and of the growing ſect of the *Gnoſticks*, or *Judaizers*) *He reſts in*, depends on, and boaſts of *the law*, diſcriminates himſelf from all others, not only *Gentiles*, but *Chriſtians*, which *Judaize* not, and though he commit groſſe ſins againſt the very *law*, v.21.22. yet he thinks to be *juſtified* by being a punctuall aſſertor of the *externall* obſervances of the *law*, againſt all things elſe, even againſt *Gods* own *reformations*. So *Rom.*3.20. *By the works of the law no fleſh ſhall be juſtified before him*, i.e. by obſervation of the form preſcribed by *Moſes*, as it differs from *Chriſt's reformation*, or by bare obſerving the *outward*, *ceremoniall*, without the *inward*, *ſubſtantiall* part of it, the *circumciſion*, without the *purity*, *Rom.* 2.28,29. For, as it follows, by that is ἐπίγνωσις, the *diſcerning* or *acknowledging* of *ſin*, the law of *circumciſion* ſhews a man his obligation to *inward purity*, and his being *circumciſed* is an accuſation of him for every *impurity* he commits, farre from *juſtifying* him in the *commiſſion* of it. So again v.21. χωρὶς νόμου (as v.28. χωρὶς ἔργων νόμου) *without the law*, or, *without the works of the law*, i.e. without that punctuall obſervation of the *Moſaicall form*, the *righteouſneſſe of God* (or, *God's way* of *juſtifying* men) is *manifeſted*. Where 'tis obſerveable, that this *way* of *juſtifying* χωρὶς νόμου, *without the law*, taken in this *ſecond* ſenſe, is ſaid to be teſtify'd by the [νόμου καὶ προφητῶν] *the law and the prophets*, in the *firſt* ſenſe; It being often intimated by *them*, that not the *outward ceremony*, but *inward purity* was that which is acceptable to *God*. So again v.27. νόμου ἔργων, *the law of works*] oppoſed to νόμου πίστεως, *the law of faith*, the *outward* to the *inward law*; where yet v.31. having oppos'd them in that *ſecond* notion, he makes them friends again in the *firſt* notion of the *law*, In which, ſaith he, *Chriſt* did not *aboliſh*, but only *perfect*, and ſo *eſtabliſh* the *law*, *highten* the former duties, and require *more* elevated performance of them, then was before beleived to be under *precept*; and for the *ceremoniall*, change them from the *externall* to the *internall* performance of them; and ſo likewiſe for the *judiciall* requiring the *equity* of them, i.e. that which among us is *proportionable* to that, which appeared to be *Gods* will among them, as farre as the *variation* of *circumſtances*, makes *prudent*, or *reaſonable* for us. So again *Rom.* 4.13. ὁ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ, *the promiſe to Abraham* was *not by the law*; The *law* there ſignifies the command of *circumciſion*, *Gen.*17.10. which being *after* the giving the *promiſes* to him, *Gen.* 12.2,7. and 13.14. and 15.1,4,6. and 17.2. it could not be ſaid, that that was the *foundation* of the *promiſes* made to *Abraham*, (ſo *Gal.* 3.17, 18.21.) and ſo *Rom.*4.14,15,16. So again *Rom.* 6.14,15. where [ὑπὸ νόμον, *under the law*] under the *Moſaicall yoake* of *legall* performances, ſuch as *Chriſt reform'd* and alter'd, is oppos'd to [ὑπὸ χάριν, *under grace*] that ſtate under *Chriſt's reformation*. So *Rom.*7.4. *you are dead to the law*, or, the *law* to you, you are no more *bound* to it, and v.6. *we are freed from the law*, i.e. from thoſe parts of it, wherein *Chriſt's reformation* hath made a *change*. So *Rom.*8.3. [τὸ ἀδύνατον τοῦ νόμου, the *inability* and *weakneſſe of the law*] points to that *ſecond* notion of the *law*, before 'twas perfected by *Chriſt*. So *Gal.* 2.16. three times ἔργα νόμου, *the works of the law*] in the ſame ſenſe, as was explain'd, *Rom.*3.20. So again c.3.2,5. 10.11.12. and in many more places in that *chapter*, (onely with this light change, The *law* without the *mercy*, or *pardon* of ſin brought in by the *Goſpel*, The *law* taken *alone*, as *excluſive* of the other, For by that, *Curſed is every one*, *that continues not in all* &c. And in this ſenſe is v.13. the *curſe of the law*, that *puniſhment*, that the *law* brings on every ſinner, and none but the *Goſpel* frees us from.) So *c.*4.21. and *c.*5.4.18. So νόμου τῆς ἐντολῆς, *the law of commande-*

mandements] *Ephes.* 2. 15. (though νόμ☉ ἐντολῆς σαρκικῆς, *the law of a fleshly commandement*, *Heb.* 7.16. belong to *another* matter, speaking of *Melchisedek* and *Christ typified* by him, and denotes a *law* making provision for the *mortality* of *Priests*, appointing them in succession) that *Codex* or body of *commandements* under *Moses*, before *Christ's reformation*. So *Phil.*3. 6,9. *Heb.*7.19. And because this *law* of *Moses* was written and set down in the *Scripture* of the *old Testament*, and so oppos'd in that respect to the *law* of *nature* in the *hearts* of the *Gentiles*, and all men (call'd ἄγραφ☉ νόμ☉ the *unwritten law*) therefore as the word νόμ☉ or *law* is used, so in the same *notions* the word [γράμμα *writing*] is used also. Sometimes in the first notion of νόμ☉, for the *law* or *religion* of the *Jewes*. So *Rom.* 2. 27. σὲ ὁ διὰ γράμματ☉ καὶ περιτομῆς, *thee* that hast *literally* observ'd the *law* of *Moses*, and art *circumcis'd*, and v. 29. (with a little change) ἐν πνεύματι, οὐ γράμματι, the *circumcision in the spirit, not in the letter*, or, *writing*, i.e. the *spirituall circumcision*, purity of the *heart*, and not that *outward* commanded by *Moses's law*. So *Rom.*7.6. we serve in the newnesse of the *spirit*, i.e. according to this *new reformed law*, which looks most to inward *purity*, and not ἐν παλαιότητι γράμματ☉, *in the oldnesse of the letter* or *writing*, which required *externall circumcision*, &c. So *2 Cor.* 3.6. *God hath fitted and prepared us to be ministers of the new Testament*, οὐ γράμματ☉, ἀλλὰ πνεύματ☉, not of the *writing*, but of the *spirit*, i.e. not of the *law*, as it signifies the *externall* body of the *Mosaicall constitutions* unreformed, but of the *Spirituall* or *Evangelicall law*, the *law of faith*, or, the *law*, as *Christ* hath *reformed* it, or the *Covenant* of *mercy* and *pardon* of *sin* under the *Gospel*: For, as it follows, γράμμα ἀποκτείνει, that *law*, as it is in *Moses*, unreform'd by *Christ*, *brings death*, but no *life*, *condemnation*, but no *justification*, or pardon unto the world; But the *Spirit*, i. e. this *new reformed law*, ζωοποιεῖ, gives life, enables to gain *life*, to come to *justification* or *salvation*. And so again v.7. Διακονία θανάτου ἐν γράμμασιν, *the ministration of death in the writing*, i.e. in the *Mosaicall* or written law, as it stands there unreform'd by *Christ*, and *opposite* to the διακονία πνεύματ☉, v.8. *the administration of the Spirit*, i.e. this *new*, *reformed*, *Evangelicall law*; which, either first, because it comes neerer to the *soule*, and requires *purity* there, whereas the *Mosaicall law* deals most in *externall purifications*, or 2ly, because the *Holy Ghost* came down first on *Christ*, then on the *Disciples*, to confirm this *new Evangelicall* course under *Christ*, in opposition to the *former*, under *Moses*, or 3ly, because in this *Evangelicall* administration there is *grace* given to enable us to perform what is now requir'd (and that *grace* is a gift of *Gods Spirit*,) for one, or all these reasons, I say, it is called πνεῦμα, the *Spirit*. Thus much in this place of the word [νόμ☉ *law*] and, (by occasion of that) of γράμμα and πνεῦμα *letter* and *spirit*, which may help to the understanding of many places, and will not need to be repeated again, when we come to them.

γράμμα.

h. πληρῶσαι.

The Greek word [πληρῶσαι] is answerable to the *Hebrew* כלה which signifies not only τελέω, *to perform*, but τελειόω, *to perfect*, *to fill up*, as well as *to fulfill*; and so is rendred sometimes by one, sometimes by t'other. And the *Greek* it self is so used in like manner; when it referres to a *word*, or a *prophecie*, then it is to *perform*, to *fulfill*, 2 *Chron.* 36.22. 1 *Mac.*2.55. In other cases it is to *fill up*, to *compleat*, to *perfect*, *Ecclus.*33.16. and 39.12. 2 *Chron.*24.10. and *Mat.*23.32. This the *ancient Greek Fathers* expresse by the *similitude* of a *vessel*, that had some water in it before, but now is *filled up* to the *brim*, and again of a *picture*, that is first *drawn rudely*, the limbs only and lineaments, with a *cole* or *pen*, but when the *Painter* comes to *draw* it to the *life*, to adde the ζωγράφησις to the σκιαγραφία, then it is said to be *fill'd up*. This may farther appear by what *Christ* here adds, *Except your righteousnesse*, i.e. *Christian actions*, and performances, *exceed the righteousnesse of the Scribes and Pharisees*, i.e. go higher then that *strictest* sect of the *Jewes*, and the *Doctors* among them thought themselves obliged to, or taught others that they were obliged, they shall not *enter into the kingdome of God*, passe for *Christians* here, or prove *Saints* hereafter. This same truth is at large exemplified in the remainder of this chapter, by induction of severall particulars of the *law*, first barely set down by *Christ*, and then with *Christ's* improvement added to them, in this form of speech, *But I say unto you*] Thus when *Rom.* 8. 3. it is said that *God condemn'd sin in the flesh*, i. e. shew'd a great example of his wrath against sin, by what *Christ* suffer'd on the Crosse for our sins, the reason of *Gods* doing so, is rendred v 4. that the δικαίωμα τοῦ νόμου, *Ordinance of the Law*, *circumcision*, &c. πληρωθῇ ἐν ἡμῖν, *might be perfectly perform'd in us*, i.e. in a higher degree then by the *Jews* it was thought to oblige; And that it is the generall interpretation of the *antient Church-writers*, (especially the *Greeks*) down to S. *Augustine*, may appear by these few of a multitude of *testimonies*; *Irenæus* l. 4. c.27. *Dominus naturalia legis non dissolvit, sed extendit, sed & implevit*, Again, *sed plenitudinem & extensionem*, Again, *super extendi decreta, & augeri subjectionem*, And again speaking of *Christ*, *adimplentis*, *extendentis*, *dilatantis*, which are all the sense of πληρῶσαι here. So S. *Basil* on *Psal.* 15. calls *Christ* τελειότερα νομοθετῶν. See the *author of the Constitutions* l. 6. c. 23. So in *Chrysostom* Tom.3. p.93. Ἐν καινῇ νόμοι μείζονες καὶ περὶ πολλῶν μειζόνων. And that *Christ's* giving of *lawes* was πλήρωσις καὶ ὅπτασις, and that *Christ* did not here recite all the *Commandements* of the *Decalogue*, because he meant not πάντας αὐξῆσαι. So that it was then μιζόνων ἐντολῶν χωρὲς, & ὁ τὰ αὐτὰ κεῖ) παλαίοις καὶ ἡμῖν σκάμματα. So *Theophylact*, that *Christ* came not καταλύειν σκιαγραφίαν, ἀλλὰ μᾶλλον ἀναπληρῶν. So *Oecumenius*, ὃ τὰ αὐτὰ ἐν νεᾷ ὅπτατο τόμεθα, ἅπερ οἱ πάλαι ἐν νόμῳ. So *Tertullian*, *Christi legem supplementa necessaria esse disciplinæ servatoris* l. 3. *cont: Marc:* c.16. And, *Amplianda, adimplendaque legi adjutricem Christus præfecit patientiam.* l. de *pat:* And, *Christus Dei creatoris præcepta supplendo & conservavit & auxit* l. 4. *cont: Marc:* And, *Legem sistimus, scilicet in iis quæ & nunc Novo Testamento introducta, etiam cumulatiore præcepto prohibentur, pro non mœchaberis, qui viderit* &c. So S^t *Aug: serm: in mont:* l. 1. *Christus implevit addendo quod minus habet, & sic perficiendo confirmavit, & dum fiunt quæ adduntur, multo magis fiunt, quæ permissa sunt ad*

inchoationem. And, *quæ à me adduntur, qui non veni ſolvere ſed adimplere*, And, *non ſecundum illa minima, ſed ſecundum ea quæ dicturus ſum, Quæ ſunt autem iſta? ut abundet juſtitia* &c.

i. Κερ. Κεραία] is thought by ſome to referre to the *Hebrew Chirec*, by others to ſome *corners* of the *Hebrew letters*, from whence their *Criticks* were wont to deduce great *myſteries*. But the word muſt be reſolved to be of a *Greek* origination, and there it ſignifieth ἀρχὴ γράμματος (for ſo ſure we muſt read in *Heſychius*, not κερέα, ἀρχὴ γράμματα, but κεραία ἀρχὴ γράμματος) *the beginning of a letter*, which is leſſe, then the leaſt *letter*, *iota*, which went before; Thus (ſaith *Plutarch* l.2. *adverſus Col:*) did *Epicurus* contend with *Democrates* περὶ συλλαβῶν καὶ κεραιῶν, *about ſyllables and theſe*, where moſt probably they ſignifie *pieces of letters*, as *ſyllables* are *pieces of words*. Thus is the word uſed in *Heſychius* for any the leaſt *part* of any thing, thus he renders κάρφος (mention'd here c. 7. 3.) κεραία ξύλου λεπτή, *a thin* minute *piece of wood*, of ſome, but very little length. The *Hebrew* reads עוקץ, which the *Rabbines* frequently uſe for the *little ſtalk* or *taile* of any *fruit*. The *Syriack* hath *ſerto*, which *Ferrarius* interprets *minima linea*, and ſo the *Arabick Chatta*, *linea* or *lineola*, the leaſt *ſtroke* or part of a *letter*. And accordingly it is here ſet to denote any the ſmalleſt inconſiderable *parts*, any *minutiæ* in the *law*. The word is here joyned with ἰῶτα, the name of a *Greek letter*, which cannot be *tranſlated* into *Engliſh* any otherwiſe then that it is a *Greek* [ι] and therefore I have retein'd it in the *margent*, as *Alpha* and *Omega* two *greek letters* are retein'd in the rendring of the *Apocalypſe*.

k. Ἀκούειν. There were three waies among the *Hebrews* of interpreting *Scriptures*, firſt שְׁמַעְתָּא *hearing*, ἀκρόασις, when any fact is recited, or *Hiſtoricall* ſenſe explicated, which to have *heard* is ſufficient without any more. 2ly. אַגָּדָא myſticall *expoſition*. 3ly. מְתָלִי *parabolicall expoſition*. The firſt of theſe belongs to thoſe paſſages of *Scripture*, which were plain matters of *fact*, as here plain commands of the *Decalogue*, without any other expoſitions on them, then the bare reciting them out of the book; And to ſhew that this, and that of *adultery* v.28. and that of *perjury* v.33. were commands of the *Decalogue*, and that that of the *lex talionis*, *law of retaliation* v. 38. and *loving friends*, and *hating enemies* v.43. (which two, though they agree with the reſt in the ἠκούσατε, *yee have heard*, yet differ in the τοῖς ἀρχαίοις, *to them of old*) were doctrines of *Moſes law*, though not of the *Decalogue* (as that of *Divorce* having neither the [ἠκούσατε, *yee have heard*] nor the [τοῖς ἀρχαίοις] *to them of old time*, is neither) to ſhew this, I ſay, it is that *Chriſts form* here ſtill begins with ἠκούσατε *ye have heard*, in reference to the שְׁמַעְתָּא *hearing*, foremention'd, which belong'd to ſuch; and ſo, in like manner, his form of addition [ἐγὼ δὲ λέγω ὑμῖν, *but I ſay to you*] is an intimation of the *Rabbine's forme*, when having ſet down anothers *doctrine*, they make *obſervation* upon it, ואני אומר *And*, or, *But I ſay*.

l. Ῥακά. The word Ῥακὰ is an *Hebrew* word, and ſignifies *vaine*, or *empty*, and being applied to any man, is a word of *contumely*, calling him *empty*, *deſpicable*, *witleſſe* fellow, this is here forbidden by *Chriſt*, and (as an unſupportable *wound* to anothers *reputation*, which is generally prized next to life, often preferr'd before it) is by him thought fit to be ſuperadded to the *old command* of *not killing*. And that this is an elevation of *Chriſt's* doctrine above the *heathen theology*, may appear by a known paſſage in *Homer Iliad:* α'. where *Minerva* forbids *Achilles* ſtriking *Agamemnon*, Ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί, *Leave off contending, and draw not thy ſword*, yet gives leave to reproach him, and counſells to *contumelious words*, Ἀλλ' ἤτοι ἔπεσιν μὲν ὀνείδισον, &c. which is here moſt ſtrictly *prohibited* by *Chriſt*.

The words [καταλλάγηθι, and διαλλάγηθι] in the *paſſive* voice have a *peculiar* ſenſe in the *New Teſtament*; In ordinary *Greek Authors* they ſignifie to be *pacified*, *reconciled*, but contrariwiſe in theſe (according to the notation of the *reciprocall conjugation*, *Hithpahel*, among the *Hebrews*) *to reconcile himſelf* to another, i. e. to *appeaſe*, *get* the *favour* of that other. So 1 *Cor.*7.11. ἀνὴρ καταλλαγήτω *let her appeaſe, reconcile her ſelf to her husband*, So *Rom.*5.10. *If we being enemies* κατηλλάγημεν τῷ Θεῷ, *were reconciled to God*, i.e. reſtored to his favour (*God* pacified toward us) So 2 *Cor.* 5. 20. καταλλάγητε τῷ Θεῷ, *take care that God be reconciled unto you*, and ſo here διαλλάγηθι τῷ ἀδελφῷ, *take care that he be reconciled to thee, pacifie* him, *reconcile thy ſelf to him*, for that which goes before, is, not that *he* hath done *thee* injury, but *thou him*, *when thy brother hath ſomewhat againſt thee*] In which ſenſe alſo that other phraſe v.25. [ἴσθι εὐνοῶν,] literally [*be well minded*] is to be taken, not that thou *think well*, of thy *injur'd brother* (for that is not the buſineſſe of that place) but that thou *ſeek* his *favour* and *forgiveneſſe*, his *accord*, and *agreement* with thee, that he may *think well* of *thee*, and be *reconcil'd* to thee. See *Note* on *Mar.*14.54. f. So in like manner the *active* καταλλάξην is (not, as in other *Authors* it ſignifies, to *appeaſe*, but) to *reſtore* any man to *anothers* favour, 2 *Cor.*5.19. All this is to be made up, by obſerving the importance of the *Hebrew* רצה in the ſeverall *conjugations*.

m. Καταλλαγῆτε. Διαλλάγηθι. Εὐνοῶν. Καταλλάξην.

The word ὑπηρέτης *Officer*, or *Sergeant*, which is here uſed, and ſo in like manner *Joh.*18.3. is alſo uſed *Luke* 4. 20. in another ſenſe, by which compared together, it appears that the ſame men which in the *Conſiſtory*, or *Court* of *Judgment* among the *Jewes*, were *Apparitors*, or, *Sergeants*, were alſo in the *Synagogues* imployed, (as *Deacons*) to *miniſter*, to bring, and take away the *booke*, &c. So the very word διάκονος that we ordinarily render *Deacons*, doth *Mat.*22.13. ſignifie the *officers*, that take, and carry men to *priſon*, and (as it was the *Lictor's* office) *bind men hand and foot*, &c. In ſtead of ὑπηρέτης here, is πράκτωρ *Luke* 12.58. i.e. the *Sergeant* or *Lictor* that *executes* the *ſentence*, to which any man is adjudg'd by the *Court* of *Juſtice*.

n. Ὑπηρέτης. Διάκονος. Πράκτωρ.

Βλέπειν here ſignifies not to *ſee*, but to *behold*, *conſider*, *look* upon with ſome *intention*, or *earneſtneſſe*, or *voluptuous* deſigne. Proportionably to what we find of this word, when 'tis appplied to other matters, As *Epheſ.*5.15. Βλέπετε, *ſee*, i.e. *take heed very diligently* πῶς ἀκριβῶς &c. *that yee walk accurately*. And very frequently in that ſenſe for *taking heed*. Saint *Chryſoſtome* here reads, ὁ ἐμβλέπων,

o. Βλέπων.

βλέπων, *he that looks upon*, and as *Theophylact* renders it by *ſtandeth and looketh earneſtly*, ſo he by *maketh it a buſineſſe to doe ſo, hunts after, feeds his eyes with the ſpectacle, nails them to handſome faces*, and again, *looks that he may deſire*. An example of this there is in the two *Elders Suſ:* v.32. who being denied the farther enjoying of their *luſts*, command to *uncover her face, that they may be filled with her beauty*. And ſo 1 *Eſdr:* 4. 19. *they gape and even with open mouth fix their eyes faſt on her*, And *Eccluſ.*9.5. and 8. μὴ καλαμάνθανε, *gaze not, look not on a maide*, as if thou wert a *learning* her, filling thy *phanſy* with her beauty, *leſt thou be inſnared by her complexion, colour*, or *beauty* in her *cheeks*, for ſo I ſuppoſe the right reading (ϕιμυθίοις not ὁπλιμίοις) imports. So *Eccluſ.* 41. 21. καλανόησις *contemplating another mans wife* and περιεργία (not, as 'tis renderd, being *overbuſie*, but) *a curious earneſt beholding his maide*, as the word is uſed 1 *Tim.*5. 13. and *Eccluſ.*42.12. *Look not earneſtly on any man for beauty*, and ſo the *Fathers* generally uſe περιεργία, to this matter, And ſo in *humane* authors. Ερωτικοῖς ὀφθαλμοῖς εἶδε, καὶ τὸ κάλλος περιεργάσατο, *Niceph: Baſilac: ſtiny.* β. *Looke with amorous eyes, and earneſtly beheld his beauty*, and ſo ἐπὶ ψυχῆς ἐθαλαμιπόλει τὸ ἔρωτα, *bedded her love in her heart*, it being dangerous to let it out, The very thing call'd here, *committing adultery in the heart*. The thing then here forbidden by *Chriſt* is the *delight* or pleaſure of *looking* on *carnall objects*, which pious men of the *Old Teſtament* have abſtein'd from, as *Job* 31.1. but is now moſt ſtrictly *prohibited* by *Chriſt*. Thus ſaith * *Athenagoras*) τὸ ἡδέως ἰδεῖν, μοιχεία, *to behold with pleaſure* is *adultery* to a *Chriſtian*, μὴ τὰς ὥρας τῶν παρθένων περιεργάζεσθαι, *'tis not lawfull to behold curiouſly the beauty of virgins*, * *Cat:* in *Job.* and ſo ἐμβλέπειν περιεργότερον ὄψεις ὀλισθηρὰς in † *Clem: Alex:* and ὀφθῆναι ἀκολάστως, the *incontinence* of the *eye* is forbidden the *Chriſtian*, ſaith S. *Chryſoſt:*

The form of the *preface* here, being no more then [ἐῤῥέθη *it hath been ſaid*] without either the [ἀκούσατε, *ye have heard*] or [ἀρχαίοις, *to them of old*] doth note that the matter here recited was no *precept*, given either by *Moſes* in the *law*, or by any other after him, to that *antient* people, but that it was only a *permiſſion*, by allowing impunity in the דבר ערות, *the caſe of nakedneſſe*, or *turpitude*, *Deut.* 24. 1. to this the *Phariſees* diſtinctly referre c.19.7. and *Mar:*10.7. *Why then did Moſes command* &c. where yet all that *Moſes* did *command*, is only this, that he that doth *put away* his *wife* (in the caſe, which *for the hardneſſe of their hearts* he permits v. 8. but *allowes* not, much leſſe *commands*) ſhall doe it *formally*, and *legally*, *giving her a bill of Divorce*, that by that means the *divorced woman* may *marry* again, and bring forth children by ſome other man. 'Tis true indeed there were ſome *licentious* doctrines, brought after into the *ſchooles* by ſome of their *Doctors*, or *latter Interpreters* of *Moſes*, One ſort of them, which acknowledg'd it to be *allow'd* in no other caſe, but that of *nakedneſſe*, or *turpitude*, did yet extend the word *turpitude* to almoſt every matter of *diſlike*; another ſort extended the *liberty*, or allowance (without any reflexion on that of *turpitude*) to משום כל דבר, ἐπὶ πάσῃ αἰτίᾳ, *Mat.*19.3. *for*, or, *upon every cauſe*, But the context here ſeems not to referre to theſe *Doctors*, but peculiarly to the *permiſſion* afforded by *Moſes* (and the *command* of *giving* the *Bill* of *Divorce*) *Deut.* 24. which *indulgence*, or impunity is here, and *Mat.*19. retrenched by *Chriſt*, and ſuch *command* given, both that no *cauſe* but that of *fornication* ſhall be competent for *divorce*, and that no *Chriſtian* ſociety ſhall grant that *toleration*, which only *for the hardneſſe of their hearts* was then afforded the *Jewes*.

The word ἀντιστῆναι] may here ſignifie (in a notion, wherein ἀντὶ, in *compoſition*, imports *vicem referre*,) *repayment* of *injury*, *violence*, &c. as in the word ἀντιπάσχειν, ἀνταποδιδόναι *to ſuffer by way of retaliation, and give by way of recompenſe*, &c. and ἀντικαλεῖν to *invite* him *again*, who had invited *thee Lu:*14. 12. So doth *Tertullian* ſeem to render it, *leſi vicem referre prohibentur*, *Apol:* c. 37. *when we are injur'd we are forbidden to make returnes*, the ſame that *Rom:* 12. 17. is called κακὸν ἀντὶ κακοῦ ἀποδιδόναι, *to repay evil for evil*, which is there the interpretation of ἐκδικεῖν ἑαυτοὺς, v. 19. *avenging themſelves*. And 'tis obſervable that the word is apply'd in the *Old Teſtament* to *impleading*, or proſecuting at law, as *Jer.*49.19. where the *Hebrew* reads עוד, *diem dicere*, *to implead*, the *Greek* have, τίς ἀντιστήσεταί μοι; *who ſhall reſiſt me?* So *Jer:* 50. 44. and ſo the word עמד, when 'tis rendred ἀντιστῶμαι, *to reſiſt*, *Iſ:*5.8. it ſignifies *impleading in judgment*, and *Obad:* 11. to uſe *violence againſt any*. So ערר which ſignifies any kind of *return* to another in word or action (and is ordinarily rendred ἀποκρίνομαι or ἀνταποκρίνομαι *to anſwer*,) is rendred ἀντιστῶναι *to reſiſt*, as *Deut.* 19. 18. *Iſ.*3.9. and 59.12. *Jer.*14.7 by which (as 'tis here ſet in *oppoſition* to the *lex talionis*, *law of retaliation*, the *eye for eye* v. 38.) it will appeare that in caſes of this nature (*a light contumely*, &c.) not only *private revenge* is interdicted *Chriſtians*, but alſo the exacting of *legall revenge* before the *Magiſtrate*. But beſide this [ἀντιστῶμαι] ſignifies ordinarily *violent* and *armed reſiſtance*, *Ro.* 13.2. and ſo in *Heſychius* [ἀντιστάμενον] and [ἀντιστασιάζον] *reſiſting*, and *waging warre*, are all one; and ἀντιστάτης, is ἀνθεστὼς ἐν τῇ μάχῃ, in the *Old Gloſſary*, ἀνθίσταμαι *obſto, obſiſto, reſiſto*, and ſo in *Homer*, ——ἀλλ' ἔτ' ἀρ' ἀντίσταντα, *Iliad:* π'. and 'tis not certain that it ſignifies any otherwiſe here, and then the matter of *precept* will be, that in *injuries* (of this *nature* again) we may not for the *ſecuring* our ſelves from more, flie to any *violent reſiſtance*; *Patience* at the *preſent*, and *depending* on *Gods providence* for the *future*, doth much better become a *Chriſtian*. An example of this doctrine we have *James* 5. 6. where the *juſt man* is *impleaded* (even *capitally*) *condemn'd*, and *executed*, which is the higheſt, that can befall, and yet οὐκ ἀντιτάσσεται ὑμῖν (in a word equivalent with this notation of this) *he makes no violent reſiſtance*, prepares not to oppoſe your violence with the like, and then all *bloody* and *violent* means to *avert* and *repay injuries* (eſpecially ſuch *ſlight injuries* as are here mention'd) are here utterly forbidden. As for the τῷ πονηρῷ, that is plainly the *Greek* of לרשע, which *Exod.*2.13. is rendred diſtinctly [ἀδικοῦντι] *to the injurious*, as καλαπονέμενῳ the *paſſive*, is he that *receives injury*, *Act.*7.24. See *note*, t.

Some difficulty there is, what is here meant by

q. Ἀντιστῆναι. Ἀντιστάντα.

Περιεργία.

* in *Legat:* p. 36. B.

* p. 462.

† Pædag: l. 3. c. 5.

p. Περιέθη.

r. Χιτῶνα.

χιτῶν, which is rendred a *coate*, but more properly a *ſhirt* or *ſarke*, and ἱμάτιον the *upper garment*; perhaps it may be cleared by finding the notation of the former χιτὼν, for then the latter ἱμάτιον being a more *generall* word for any kind of *garment*, will be here regulated by *analogie* with *that*: For the *originall* of [χιτὼν] there is little doubt, but it is *Hebrew*, differing ſo little from their כתונת; The *Hebrew* word notes it to be *linnen*, and it is the name of the *Prieſt's inner garment* among them, and ſo χιτὼν τὸ ἐνδότερον, ſaith *Moſcopulus* on *Heſiod* p. 70. *it ſignifies the inner garment*, and a phraſe in Saint *Jude* v. 23. [ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα] ſignifies it to be next unto the *fleſh*, the ſame which the *Latines* call *camiſia*, and the *Greekes* ſometimes ὑποκάμισον, and *Heſiod* hath given it the *Epithet* of περμόεντα, ἵνσν ποδήρη, i.e. a *long garment*, ſaith *Moſcopulus*. Thus in *Homer's Iliads*, χλαῖναν τ' ἠδὲ χιτῶνα τά τ' αἰδῶ ἀμφικαλύπτει, *the outer and inner garment, both which cover the ſhame*. So in *Iſiodore Peleuſiota*, χιτὼν τὸ ἡδονῆς, is the *ſhirt* which covers the *nakednes*ſe, which, ſaith he, was it, which *Joſeph's* miſtreſſe rent from him, and brought to her *huſband* for an evidence of his *attempting* to *defile* her. The ſame *Hebrew* כתונת is, by *tranſpoſition* of letters, the *Latine tunica* (by which 'tis often rendred) as the writers of the *origination* of words have obſerved, and that, though it be ſometimes otherwiſe applied, agrees in the uſe of it alſo with the *Greek* and *Hebrew*; *Tunica* ſignifying principally the *inner linnen garment*, next the body, as when 'tis *proverbially* ſaid, *Tunica proprior eſt pallio*, and when 'tis in the *Poets* uſed for a *ſhirt* or *ſmock*, as when *Propertius* ſaith of the *Goddeſſes*,

——*quas Paſtor viderat olim*
Idæis tunicam ponere verticibus.

This being the meaning of χιτὼν, *the inner linnen garment next the body* (*Tunica* ποδήρης *ex lino* (ſaith Saint *Hierom ad Fabiol:*) *uſque ad crura deſcendens, ſuch*, ſaith he, *as the ſouldiers camiſia, cloſe to their body, that they may run or fight, or doe any ſervice the more expeditely*, and, agreeably to that, the *Roman ſouldiers* are ſaid to be μονοχίτωνες to have *no other garment* on, when they fought) there will now be little doubt, but that ἱμάτιον will ſignifie the *upper exterior garment*, the *Hebrew* מעיל or *Latine pallium*, which was the covering of the כתונת or χιτὼν or *tunica*, and therefore in *Plautus* in *Aulul:* when they are a ſearching one for ſomewhat loſt, 'tis *firſt, agedum, excutedum pallium*, then when that is done (when the *upper garment* is taken off, and yet the thing not found) it followes, *ne inter tunicas habeas*, ſignifying *pallium* to be the *upper*, *tunica* to be the *under garment*. So *Acts* 9. 39. we find together χιτῶνας, and ἱμάτια, all that belonged to the *clothing of the poor widowes* there, the *under* and the *upper garments*. So in the enumeration of the *High-prieſts garments*, *Cod: Jom:* c. 7. §. 5. there be four garments mentioned of the *Prieſt*, and כתונת χιτὼν, is the *firſt* of them, and then, ſaith he, the *High-prieſt* addes foure more to theſe, *which are all upper garments*, worne over the other, and מעיל is one of thoſe, as here ἱμάτιον is added to χιτὼν, And in *Heſiod*, χλαῖνα ἵνσν χλαμύδα, ſaith the *Scholiaſt*, τὸ ἐκτὸς ᾧ παχύτερον, *the outward garment thicker and warmer then the other*, and it is to be obſerved that this latter was both more uſefull and *prizable* (μαλακῷ ſaith the *Poet*) then the *former*, being (as *Joſephus* ſaith of the *High-prieſt's Pall*, and ſo *Rev.* 1. 13.) *a long garment down to the ground*, and as *Maimonides* addes, כדבר בגדי הגדולים *as the garments of noble men*. And ſo *Mat.* 11. 8. ſpeaking of theſe, under the title of μαλακὰ ἱμάτια, ἰδού, ſaith he, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσὶ, *the faſhion was for courtiers to wear them*, and ſo they go generally for *garments of peace*, and ἐν ἱματίῳ εἶ) in *Plutarch*, and ἐν ἱματίοις βιὸς in *Theophraſtus*, ſignifies ſuch a life, and then that is the gradation here, *If any man ſue thee, and take away thy lower or inner garment, let him take away thy upper garment alſo*, rather then thou by oppoſing violence, or revenging thy ſelf on him, think to ſecure thy ſelf from farther *greater damage*. The truth is, if *Chriſt's* diſcourſe were of his *forcible* taking away the *garment* from thee, it would be more reaſonable that the *upper garment* ſhould be firſt named, and the *inner garment* after it, becauſe that is the order of *pulling* off, and accordingly S. *Luke* ſetting it down with ſome change, and ſpeaking of the caſe of *forcible taking away*, he inverts the order and ſets ἱμάτιον firſt, and then χιτῶνα, *Lu.* 6. 29. but our *Saviour* here ſpeaks of *civil violence*, uſing a *ſuite* at *law* as the engine to rob thee, and then 'twas fitteſt to name that firſt, which was leaſt *pretious* or conſiderable, and afterward that which was *more valuable*, that ſo the duty of this *text* might be enforced, which was, that in caſe of any leſſer *inconſiderable injury* done to us, we ſhould not meditate *revenge*, or flie to *force*, though by that *pacifick* means we incurre the danger of a farre *greater* loſſe.

Ἀγγαρεύσῃ] is a *Perſian* word (and cuſtome) to *take up men*, as we take up *poſt-horſes*, to carry our *Burthens from ſtage to ſtage* (and ſo the word is uſed, c. 27. 31.) which when one hath performed, another is taken up in his ſtead for the next *Poſt*. Theſe *ſtages* are each of them a *Paraſange*, called ἀναπαυλαι ſaith * *Agathias*, becauſe when men came to the *end* of them, they did *refreſh* themſelves, and *returne* home. Now the μίλιον or *mile*, which is here mention'd for the ſuppoſed *ſtage*, is but the *fourth* part of a *paraſange* (or thereabout) the *paraſange* being, ſaith he, *thirty ſtadia*, and the μίλιον, but ſeven or eight, to ſignifie (as in the former the ῥάπισμα was a *light ſupportable injury*, or rather a *contumely* only, and the *taking away* the *cloake*, a robbery again *ſupportable* to him, that hath the *coate* left, and, perhaps, a great *Eſtate* alſo, ſo) here the *oppreſſion* or invaſion of *liberty* ſpoken of, to be but a *petty damage*, going but a *quarter* of an *ordinary poſt* (and no burthen mention'd neither) and they that are ſo impatient of ſuch *tolerable injuries*, as to *oppoſe force* or meditate *revenge* for them (which ordinarily brings greater ſufferings upon them, and ſo is farre from gainfull to them that uſe it) eſpecially to break into *open violence* upon ſuch *light grounds*, are directly contrary to this practiſe of *patience* here *commanded*, and preſcribed to all *Chriſtians*.

* *Hiſt:* l. 2. p. 55.

The πονηροὶ] here again anſwerable to *enemies*, v. 44. (and in the notion mention'd in *Note* on v. 39.) are the *injurious*; as on the other ſide [ἀγαθὸν *good*] are the *friendly* or *kind*, differing from

Νίκαιος

Δίκαιοι righteous, that follows, just as *Rom.* 5.7. or as צדקה & חסד, *righteous*, and *mercifull*, or as when *ἀγαθὸς good* is expres't to signifie *χρηστότης, benignity*, as *Mat.* 20. 15. (or as when *ἀγαθοεργίαι* *Ja:* 3.1. & *good works* in our ordinary phrase, signifies *works of charity*, or *mercy*) such an one as *Hesychius* explains by *χάριν* (a word taken into the *Greek* language from the *Hebrew* חסיד, or the *Syriak* חסי, only with the addition of the *Greek termination*) and so in like manner, the word *τέλειος perfect*, (answerable to the *Hebrew* word תם v.48.) signifies the same *charity* or *benignity* of nature, and is all one with *ἐλεήμων* in the *parallel* place *Lu.* 6.36.

Ἀγαθοεργίαι.

Τέλειος.

Τί περισσὸν ποιεῖτε;] The phrase may seem to have respect unto the * *Hebrewes* language, who call חסד *mercifulnesse*, פלגת הטובה, *abundance of goodnesse*, and יתרון הטובה in † *Kimchi*, *excellence of* (or *exceeding*) *goodnesse*, such as belongs to the speciall *pious extraordinary Jewes* (and *Christians* proportionably) Thus in *Pirche Avoth*, c. 15. האומר שלך ושלך שלי *He that saith, That which is mine is thine, and that which is thine is mine* (which is the *loving of friends*, doing curtesies to them, that will pay them again) *is an idiote*, עם הארץ *populus terræ*, an ordinary *vulgar person*, doth nothing *περισσὸν, extraordinarily*.

u.

* Περισσὸν. on *Prov.* 22.28.

† on *Ps.* 36.

Ἰδιώτης.

CHAP. VI.

Paraphrase.

1. [a] TAke heed, that ye doe not your almes before men, [to be [b] seen of them, otherwise ye have no reward of your father which is in heaven.]

1. To be beheld or look't on by them, If you doe not thus take heed, you will lose that reward which God in heaven hath layd up for the Almes-giver.

a. b.

* assemblies, or, places of concourse, *τὰς συναγωγὰς*, see note d.
† receive, or, are payd, *ἀπέχουσι*, see note on Mar. 14. d.

2. Therefore when thou dost thine almes, doe not sound a trumpet before thee, as the Hypocrites doe, in the * synagogues and in the streets, that they may have glory of men. Verely I say unto you, [They † have their reward.]

2. The prayse of men is their reward, the only one which they are likely to have for this performance, which is thus by them design'd to their owne glory. From God they are sure to receive none, by receiving this they acquit God of all farther payment.

3. But when thou dost almes, [let not thy left hand know what thy right hand doth,

4. That thine almes may be in secret; And thy father which seeth in secret, himself shall reward thee openly.]

3, 4. Watch over thy self as one that is very apt to fall into this sin, to doe works of mercy vainglorioufly, and therefore doe them as secretly as you can, and let not thy deareſt bosome-friend, which is to thee, as thy left hand, know what thou dost in this kind (unlesse so farre as he shall be necessary to assist thee in the doing of it, or as his knowing of it may some other way be ordinable to the glory of God, without any reflexion of any praise on thee from him or other) and God which beholds that which was thus done by thee in secret, shall give thee that very reward for thy secret piety, which the vainglorious person designes to himself, (but cannot so readily obtein, as by this contrary way thou shalt) make payment to thee in the sight of men and Angels.

5. And when thou prayest, thou shalt not be [as the hypocrites are; for they love to pray [c] standing in the * [d] synagogues, and in the corners of the streets, that they may be seen of men,] Verily I say unto you, They have their reward.

* places of concourse

5. Like them, which pray with the same designe, that stage-players act on the stage, to gain applause by so doing, For all their joy in praying is to doe it in places of greatest resort, where they may be most visible, as they that stand in the meeting of two streets, choose that as the place of best advantage, to be seen by those which passe in either street.

c. d.

6. But thou when thou prayest [enter into thy closet, and when thou hast shut thy doore, pray to thy father which is in secret, and thy father which seeth in secret shall reward thee openly.]

6. Retire from thy worldly company (as Jacob Gen. 32. 24. when he wrestled with the Angel) and with thy doores shut to thee, pray there to thy heavenly father, which is himself invisible, and seeth thee, how secret soever thou art, and consequently that which is done by thee in secret, and he that is thus the beholder of thy closet-devotions, shall reward thee before men and Angels.

7. But when ye pray [e], [use not vaine repetitions, as the heathen doe, for they think that they shall be heard for their much speaking.]

7. Doe not lengthen your prayers with idle tautologies, after the manner of the heathen, which think they shall have their prayers granted through the multiplicity of words used by them in their devotions.

e.

8. Be not ye therefore like unto them: For your father [knoweth what things you have need of, before ye aske him.]

8. Hath no need of your expressions to tell him your wants, and therefore is not likely to be wrought on, by the length and multiplicity of them.

9. [After this manner therefore pray ye, Our father which art in heaven, hallowed be thy name.

10. Thy kingdome come. Thy will be done in earth, as it is in heaven.]

9, 10. I shall therefore set you a pattern, after which to form your prayers. Our father which remainest in thy throne in heaven, and there art praised by the Angels and Saints, which reignest there, and art perfectly obeyed, grant that thy name may be hallowed, thy throne may be set up and acknowledged, thy holy will and commands obeyed here below on earth also, by us thy sons, and servants, sincerely, and readily, and in some proportion, to what is there in heaven.

11. Give us [this day our [f] daily bread.]

11. The necessaries of our lives from day to day, or that which is proportion'd to every mans beeing, or sustenance.

f.

12. And forgive us our debts, as we forgive our debtors.

12. And punish not on us all the sinnes wherewith we have offended, and provoked thee to punish us, as we doe most freely forgive all the injuries, which have by others been done to us.

* bring
† the evil one, *τοῦ πονηροῦ*
‖ for ever and ever, see note on Lu. 1. 1.

13. And [g] [* lead us not into temptation,] but deliver us from † evil, for thine is the kingdome, the power, and the glory, ‖ forever. Amen.

13. Permit us not to be brought into any temptation or snare, suffer us not to be intangled in any dangers or difficulties, which may not be easily supported by us.

g.

14. For

14. For it hath been well obſerved by the wiſe men among the Jewes, that our pardoning of thoſe who have injur'd us, is rewarded by God with hearing of our prayers for his forgiveneſſe. See Ecclus.28. 2,3,4,5. & Mat.5.7.

14. For if [ye forgive men their treſpaſſes, your heavenly father will alſo forgive you.]

15. But if ye forgive not men their treſpaſſes, neither will your father forgive your treſpaſſes.

16. They put on faſting, ~~or mournfull countenances~~, unwaſh't faces, or perhaps they cover or veil their faces, that they may diſcover or reveal their faſting.

16. Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance, for [they * h disfigure their faces, that they may appear unto men to faſt,] Verily I ſay unto you they have their reward.

* cover, or, darken

i. 17. Behave thy ſelf as upon an ordinary day (for the Jewes anointed and waſhed themſelves daily, ſave only in time of mourning.)

17. But thou when thou faſteſt, [i anoint thy head, and waſh thy face]

18. Who ſeeth thee when no man elſe doth.

18. That thou appear not unto men to faſt, but unto thy father [which is in ſecret,] and thy father which ſeeth in ſecret ſhall reward thee openly.

k. 19. 'Tis a great vanity to hoard or treaſure up any of the poſſeſſions of this world, for they are all, whether cloth, or fruit, or mony, ſubject to thoſe three caſualties of moths, vermin, and theeves, every one the worſe, ſome loſt, by keeping.

19. Lay not up for your ſelves treaſures upon earth, where moth and * k ruſt doth corrupt, and where theeves break thorow and ſteale.]

* ſmutte, or, vermine do conſume,

20. Ecclus.29.11.

20. But [lay up for your ſelves treaſures] in heaven, where neither moth, nor ruſt doth corrupt, and where theeves doe not break through, nor ſteale,

21. For as long as your treaſures are thoſe of this world, your hearts will be faſtned upon this world, your only way of elevating your deſires and ſetting them on heaven, is to lay out that which God gives you, on his ſervice.

21. For where your treaſure is, there will your heart be alſo.]

l. 22,23. As the eye is the candle of the body, lightens and directs it, ſo hath liberality of mind a moſt obſervable influence upon the whole Chriſtians life, and actions, ſerving them with light and directions, toward the making them all very Chriſtian; But where, in ſtead thereof, covetouſneſſe is gotten in, there is commonly nothing but darkneſſe, i. e. a life aliene from Chriſt, from the temper which he requires; If then that moſt eminent leading virtue in Chriſtianity, thy charity, or liberality be extinct, and turn'd into the contrary, that of covetouſneſſe, what a deep darkneſſe ſhalt thou walk in, though the light of the Goſpel ſhine round about thee?

22. The * light of the body is the eye, If therefore thine eye be † l ſingle, thy whole body ſhall be full of light.

23. But if thine eye be ‖ evil, thy whole body ſhall be full of darkneſſe. If therefore the light that is in thee, be darkneſſe, how great is that darkneſſe?]

* candle, ; λύχνος
† good, liberall,
‖ envious, covetous, injurious, malitious, πονηρὸς, ſee note l.

m. 24. He will perform faithfull ſervice to the one whom he loves, but for the other, whom he hates, or undervalues, if he be engaged in his ſervice, he will deſpiſe his commands, and not care to pleaſe him; even ſo the tending and obſerving of wealth, doing nothing, but what may in the eye of the world, tend to increaſe of riches, is not reconcileable with the ſerving of God, doing what Chriſt requires of us.

24. No man can ſerve two maſters: for either he will hate the one, and love the other, or elſe [he will m hold to the one, and deſpiſe the other; Ye cannot ſerve God and Mammon.]

25. Be not fearfull or anxious for the future, nor doubtfull of God's providence in allowing you the neceſſities of life, food and rayment, for 'tis ſo much more eaſie to give food, then life, and rayment, then a body, that ſure God, who was ſo able, and ſo kind to doe the one, will not be unable or backward to doe the other to all that depend upon him faithfully.

25. Therefore I ſay unto you [* take no thought for your life, what ye ſhall eate, or what ye ſhall drink, nor yet for your body, what ye ſhall put on. Is not the life more then meate, and the body then rayment?]

* be not ſolicitous, μὴ μεριμνᾶτε.

26. Behold the fowles of the ayre, for they ſow not, neither doe they reap, nor gather into * barnes, yet your heavenly father feedeth them. Are ye not much better then they?

* granaries, repoſitories, ἀποθήκας.

n. 27. But which of you by taking thought can adde n one cubit unto his * ſtature?

* or, age, ἡλικία.

o. 28. They neither labour in husbandry, for the ſowing thoſe things, from whence in the time to come, garments are made, hemp, flax, &c. nor doe they ſpin them, when they are grown; i. e. they contribute nothing toward this matter of providing themſelves cloathing for the future.

28. And why take ye thought for rayment? Conſider the lilies of the field, how they grow, [they o toyle not, neither doe they ſpin:]

29. The naturall bravery of the lily, eſpecially of the white lily, is beyond all the glory of apparel, that art and coſt could bring in to Solomon (though 'twere his glory ever to go in white) that being but accidentall and adventitious to him, this coming from the lilies owne fruitfull bowels, and ſo more genuine and naturall, and truly glorious.

29. And yet I ſay unto you, that even [Solomon in all his glory, was not arrayed like one of theſe.]

p. 30. And if God have made ſo rich and glorious a proviſion of attire for thoſe ſhort-liv'd flowers, Then certainly for us (that have ſuch inſtances of his providence) to doubt of Gods power or will to provide us ſufficient rayment, is a piece of weakneſſe, or want of faith, which will not be excuſed in us, God having promiſed, that he doth, and will care for us, which promiſe cannot be doubted of, without infidelity.

30. Wherefore if God ſo cloath the P graſſe of the field, which to day is, and to morrow is caſt into the oven, ſhall he not much more cloath you, O ye of little faith?]

31. Be not beforehand ſo troubled with apprehenſion of future wants of food and rayment.

31. Therefore [take no thought, ſaying, What ſhall we eate, or what ſhall we drink, or wherewithall ſhall we be cloathed?]

32. (For

32. (For after all theſe things doe the Gentiles ſeek) for your heavenly father knoweth that ye have need of all theſe things.] 32. (The things that heathen men are ſo ſollicitous for; they that worſhip falſe Idol gods, or that acknowledge nothing of a divine providence,) For the Goſpel tells us (not that we haveno need of them, but) that God knows we have need of them, and will in his providence take care for our wants, help us to the neceſſaries of life in due time, as long as he affords us life.

33. But ſeek ye firſt the kingdome of God and his righteouſneſſe, and all theſe things ſhall be added unto you. 33. But let your principall and firſt care be to approve your ſelves the obedient ſervants of God, performing all thoſe things with all diligence and exactneſſe, which are required to render you acceptable in his ſight, and then for the neceſſaries of this life (though yé now which follow me have no way to lay in for your ſelves) I promiſe you that they ſhall not be wanting to you, I will take care they ſhall be brought in unto you.

34. Take therefore no thought for the morrow, for the morrow ſhall take thought for the things of it ſelf, ſufficient unto the day is the evil thereof. 34. Be not therefore beforehand importunely doubtfull, or ſollicitous concerning your future ſubſiſtence, be not ſollicitous for that to day, which may be ſoon enough cared for to morrow, only labour and pray for that which is ſufficient for the preſent time; and when the future comes, then take care, and pray for that, let that have the proportion of care and prayer, which is due to it, layd, or charged upon it, and let not the preſent have the charge, and burthen of the future alſo, having enough of its own trouble and turmoyle belonging to it; (Thus is this whole diſcourſe directly deſigned by Chriſt to prohibit all anxiety for the future in a Chriſtian, though not abſolutely all care or proviſion for the preſent neceſſities of life, or the prudent managing of ſtore, and poſſeſſions, when God gives ſuch, Every day, as it comes, requiring that duty from us, to preſerve that life in our ſelves (and thoſe that belong unto us) which God hath beſtowed on us.)

μαχιὰ μὴ N.T. apud Pisc. χαχίω affliction p. ἡμέρα vic. עָנָה ubram Amama Ant. Bibl. l. 3. p.

Annotations on Chap. VI.

a. Προσέχειν. Προσέχειν] with an *Accuſative* caſe, is ὀπτικῶς τηρεῖν, to *watch*, or *obſerve carefully*, ſaith *Phavorinus*. and may poſſibly here be ſo, there being no neceſſity, that the conſtruction ſhould run thus, προσέχετε μὴ ποιεῖν, *take heed that you doe not*, but as probably προσέχετε τὴν ἐλεημοσύνην, *look to your almes*, μὴ ποιεῖν *not to doe it*, or, *that thou doe it not*, &c. But yet becauſe the phraſes uſed in *theſe* books are not alwaies to be judged by the uſe in *other Authors*, and becauſe Saint *Matthew* uſeth [προσέχετε] in all other places, a little diverſly from the reſt of the *writers* of the *New Teſtament*, thoſe generally joyning unto it a *dative* caſe; but Saint *Matthew* leaving it out, and underſtanding it, therefore 'tis poſſible it may be ſo here alſo; and ſo the reading will be neither [προσέχετε ἐλεημοσύνῃ, *look to your almes*] nor [προσέχετε μὴ ποιεῖν, *look that you doe not*,] but underſtanding [ἑαυτοῖς] *look to your ſelves*, *that you doe not*, &c. So when Saint *Matthew* reads προσέχετε ἀπὸ τῆς ζύμης, c. 16. 16. and 11. 12. *take heed of the leaven*, Saint *Luke* reads, προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, *take heed to your ſelves of the leaven* &c.

Ἐλεημοσύνην. As for the word ἐλεημοσύνη, from whence our *Engliſh* word [*Almes*] is form'd, that is any act of *pity* or *mercy*, eſpecially of *liberality* to them which want, for which ſome copies read δικαιοσύνη *righteouſneſſe*, which as it is all one with ἐλεημοσύνη, and, in the *tranſlation* of the *Old Teſtament*, uſed promiſcuouſly for it (according to the notion of the *Hebrew* צְדָקָה forementioned, *Note* on c. 1. g.) ſo doth it ſignifie this *charity*, to be an act of *duty* and *righteouſneſſe* required of all *Jewes* and *Chriſtians*, and not to be omitted (by them which are able) without ſin.

b. Θεαθῆναι. The word [θεαθῶσι] imports ſuch a *beholding* or *looking on*, as is on a *ſtage* or *Theatre*, for men that *act* parts, or *ſtrive for maſteries*, whoſe reward conſiſts only in the θεαθῶσι, and δοξασθῶσι, v. 2. the *applauſe*, and *praiſes*, and *approbation* of the *ſpectators*, which appears to be the meaning of the word here, by the concurrence of all the circumſtances, 1. by the μισθὸς *reward*, twice uſed immediately, v. 1. 3. By being thus *looked on*, *they have their reward*, as in thoſe *ſpectacula* or *prizes* 'tis wont to be, where the *conqueror* hath no other acquiſition or βεβαῖον, but the *reputation* of the *victory*, with a *crown of leaves*, of no kind of value, to *expreſſe* and *teſtifie* it. Then 2ly. to this, I ſuppoſe, referres the mention of the σαλπίζῃς, v. 2. the *ſounding* of the *Trumpet before him*, a ſolemnity with which the *ſtage-players*, and *gladiators* were brought into the *Theatre*, and by which the *company* were call'd together, χρῶνται σάλπιγγι καλοῦντες τὸν ὄχλον δι' αὐτῆς, *they uſe the trumpet calling the multitudes with it*, ſaith *Phavorinus*, and this uſe of it among the *Jewes*, *to call the people together*, is oft mentioned by *Moſes*. This might yet 3ly. be farther probable by the mention of [οἱ ὑποκριταί] (the very word that ſignifies thoſe *Actors* or *ſtage-players* primarily, and is only by a *figure* brought to that ſignification which now ordinarily belongs to the word *hypocrites* in *Engliſh*) but that this word in the *New Teſtament* is in ordinary uſe for *hypocrites*, as we now ſpeak, and not for *perſonators*, or *Actors*. But then 4ly. theſe were wont to have their *trumpet* ſound in the *Market-place*, and *places* of *concourſe* (which is the meaning of συναγωγαὶ here, not *ſacred Aſſemblies*, or *Synagogues*) and ἐν ῥύμαις *in the ſtreets*, *places* where men are wont ordinarily to paſſe, and where to meet, (as *Heſychius* renders ῥύμη all one with ἀγορὰ) where the ſounding of the *trumpet* may moſt probably be a means of calling *together* all men, that dwell in that place or *neighbourhood*.

Σαλπίζῃς. Ὑποκριταὶ. Συναγωγαὶ. Ῥύμαις.

c. Ἑστῶτες. The word [ἑστῶτες] may poſſibly referre to that particular poſture of *ſtanding*, which was uſuall in *prayer*, as among the *ancient Chriſtians*, ſo among the *Jewes* before them, whence it is that עמידה *ſtatio*, is reckon'd by them as one of the *ſeven* names of *prayer*. So *Manahem* ſpeaks of *Abrahams ſtanding*, i. e. (ſaith he) *praying before the Lord*, and thence is the proverbiall ſpeech of *Rabbi Judah* in *Muſarim*, without עמידה *ſtation*, *the world could not ſubſiſt*. And beſides the poſture of *ſtanding* might be more convenient for their turne of being more and farther *ſeen by men*. But the truth is, both the *Greek* ἑστῶτες, and the *Hebrew* belong promiſcuouſly (not to *ſtanding* only, but) to *every* or any *poſture* of the body. So *Mat.* 16. 20. *ſome of thoſe that ſtand* (i.e. *that are*) *here*, as עמד ſignifies *eſſe*, *to be*, or *adeſſe*, *to be preſent*; and ſo

Καθίζειν. *Jo:* 12. 19. ὄχλος ὁ ἑστὼς, *the people that ſtood* (i.e. *were preſent*) (in like manner as καθίζειν *to ſit* is uſed for *any poſture*, or without relation to any, no more then ſimply *to abide*, as *Lu.* 24. 49. καθίσατε ἐν τῇ πόλει *tarry in the city*) and ſo in this very matter, *Mar:* 11. 25. ὅταν στήκητε προσευχόμενοι, *when you ſtand praying*, i.e. *when you pray*. So in *Heſychius*, ἕστακε or ἕστηκε, κεῖται, ἑστάναι, ἕστι, *to ſtand*, i.e. *to be placed, ſituate, to be*, yea and ἕστηλο, ἐκάθητο, *he ſtood*, that is, *he ſat*, to take it quite off from the notation of *ſtanding*. So ſaith S. *Chryſoſtome* of the *ſea*, ὅτως ἀσφαλῶς ἕστηκεν, ὡσανεὶ δεδεμένη. *Cat: in Job: it ſtood as firmly, as if it were bound*, which the *Learned tranſlator* renders rightly, *firmiter & in tuto ſitum eſt, it was placed firmly*, and ſo the *Latine*, *ſto*, as well as *exiſto*, is often uſed as a *verb ſubſtantive* only, to ſuſtein a *participle*, without reference to any *poſture*. * p. 544.

d. Συναγωγαὶ. That the word Συναγωγαὶ ſignifies not what we call in *Engliſh Synagogues* (by them meaning *places ſet apart for divine ſervice*) but any place of *publick concourſe*, will be very probable in theſe places following; Beſides the two in this place v. 2. & 5. (where 'tis joyned with ῥύμαι *ſtreets*, and γωνίαι πλατειῶν, *Angles of the ſtreets*) ſee c. 10. 17. c. 23. 6. and 34. *Mar.* 12. 39. c. 13. 9. *Lu.* 8. 41. c. 11. 43. c. 12. 11. c. 20. 46. c. 21. 12. *Acts* 9. 2. c. 22. 19. c. 24. 12. c. 26. 11. *Jam.* 2. 2. and therefore *Munſter's Hebrew* of *Matthew* having מקהלותיהם here is literally rendred [*in frequentiis*] to note, as the *Hebrew* doth primarily, any place where the people are met together, for though עדה ſignifie ſome ſpeciall *congregated aſſembly*, and be therefore the word uſed by the *Syriack* for ἐκκλησία, *the Church*, c. 16. 18. yet קהל ſignifies every kind of meeting, either *civill* for *Judicature*, (*Mat.* 10. 17. and 23. 34. *Lu.* 12. 11. *Acts* 9. 2. *James* 2. 2. and in ſome other of thoſe places, where this word ζωαγωγὴ is to be rendred *Conſiſtory*) or even for *ordinary affaires* of *trading*, &c. (as ζωαγωγὸς and ζωαγοράζειν are all one) and ſo it is moſt commodious to render it in this place. See *note* on *James* 2. b.

e. Βαττολογέω. The *Greek* [βαττολογέω] is literally, *to doe as Battus did*, which what it is, is deſcribed by *Suidas* in theſe words, Βαττολογία ἡ πολυλογία, *Battologie is multiplying of words* (juſt agreeable to this verſe which ſets theſe two words as *Synonymous*) ἀπὸ Βάττου τινὸς μακρὰς καὶ πολυστίχους ὕμνους ποιήσαντος, ταυτολογίας ἔχοντας, *The word is taken from one Battus, who made long hymnes, conſiſting of many lines, full of Tautologies*. Whence *Heſychius*, βαττολογία (it ſhould be βαττολογία) ἀργολογία, ἀκαιρολογία, *empty, idle, unſeaſonable diſcourſe*. 'Tis ſure enough that *Chriſt* ſpake not *Greek* in this *Sermon*, and ſo referr'd not to the *name* or *ſtyle* of *Battus*, but the *Evangeliſt*, or his *Tranſlator* thus rendred his *Syriack* expreſſion, by this proverbiall *Greek* word. *Munſter's Hebrew* reads it לא תרבו את דבריכם *doe not multiply words, viz:* above that which is *fit* and *ſeaſonable*. The peculiar notation of this phraſe in this place, will be beſt diſcerned by the *practiſe* of the *heathens*, which is here referr'd to, ὥσπερ οἱ ἐθνικοὶ, *as the heathens doe*] and that practiſe is beſt repreſented in their *tragedians*, as in *Æſchylus*, who hath neer a hundred verſes at a time, made of nothing but *Tautologies*, ἴω, ἴω, and φεῦ, φεῦ, and ἔ, ἔ, ἔ, ἔ, in their *crying to their Gods*. So 1 *Kings* 18. 27. The Idolatrous worſhippers cried in the ſame words from morning till noone, *O Baal heare us*. And *Acts* 19. 34. for *two houres* ſpace, The *Great Diana of the Epheſians*. Of this kind generally were their *charmes* and *Incantations*, and therefore *Polybius* calls the uſing of ſuch repetitions, περὶ τοὺς Θεοὺς μαγγανεύειν, *to ſet upon their Gods to charme them*. This thoſe *heathens* did to two ends, 1. to make their *Gods heare them*, not knowing how *farre* off they might be, which *Elias* referres to, 1 *Kings* 18. 27. *Cry aloud, for perhaps your God is aſleep*, &c. and they look not on it as an *Irony*, but follow his advice, v. 28. 2ly. that they may underſtand and remember their petitions the better, both which Chriſt mentions here, v. 7. & 8. So that the things here forbidden in *prayer* (and eſpecially in *private prayer*, ἐν ταμείῳ and ἐν κρυπτῷ, in the *cloſet*, and in *ſecret*, v. 6.) are firſt ἀργολογία, a *cold unſeaſonable lengthning* out of time with *tautologies*, when it is not any effect of *zeale*, 2ly. the care of *verball*, not *reall eloquence* in prayers, for that will come under πολυλογία, *much ſpeaking*. But ſtill not all *repetition*, or *length*, or *eloquence*, for of all theſe we have approved *examples* in the *Scripture*, and they are each of uſe for the quickning and *enflaming* devotion, eſpecially in *publick prayers*, And even in *Poëtry* it is obſervable, that what was unskilfully done by *Battus*, and ſo became *ridiculous* in him, being yet done *dextrouſly* by others, is a great *ornament* of *verſe*, that of *Repetition*.

f. Ἐπιούσιος. The word ἐπιούσιος is capable of a *double origination*, either from the word ἐπιοῦσα, the *day approaching*, whether that be the now-*inſtant* day, or elſe the *morrow*, that is (in the Scripture ſenſe of the *Hebrew* מחר) the *future*, the remainder of our lives, how long, or how ſhort ſoever. Thus in *Phavorinus*, ἐπιοῦσα is explained by ἐπερχομένη *approaching*, or *coming* on, and ἐπιοῦσα τύχη notes the *future events*, as oppoſed to παροῦσα the *preſent*, in *Niceph: Baſilac: διηγ.* ιε. If the word be derived from hence, then the ἄρτος ἐπιούσιος will denote as much as ſhall be *ſufficient*, or proportionable for the *future*, or the remainder of our *lives*, which we pray that we may receive *this day*, i.e. as S. *Luke* inteprets it, τὸ καθ' ἡμέραν, *day by day*. Another way there is of deducing this word, from ἐπὶ τῆ ἐσίαν, that which is agreeable *for my beeing*, or *ſubſiſtence*, or *condition* in the world, ἐπίσιος ἄρτος, ὁ τῇ ἐμῇ ἑσίᾳ ἡμῖν ἁρμόζων, ſaith *Phavorinus*, that which *Solomon* calls *food convenient* for him; and ſo in either ſenſe (but the firſt is more according to *analogie* of *derivations*) that which is *ſufficient*, and *agreeable* for the *remainder* of our lives, the daily *ſuſtenance*, and neceſſaries of our *bodies*, and eſpecially of our *ſoules*.

g. Εἰσέρχεσθαι εἰς πειρασμόν. בא במסא εἰσέρχεσθαι εἰς πειρασμὸν, *to enter into temptation*,] ſignifies to be ſo *involved* in *ſtraights* or *difficulties*, as that one cannot *extricate* himſelf, c. 26. 41. and proportionably here εἰσφέρειν εἰς πειρασμὸν] is to *bring* men, or *ſuffer* them *to be brought* into ſuch an *eſtate*; Contrary to which is *God's promiſe*, 1 *Cor.* 10. 13. of [ποιεῖν σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν] *giving a way of eſcaping*, or getting out together *with the temptation*, and that is it which we here pray for, in aſſurance of *Gods fidelity* in performance. Εἰσφέρειν.

h. Ἀφανίζειν. What ἀφανίζειν here ſignifies will be ſomewhat uncertain,

uncertain, becauſe in this very Chapter, v.19. it is uſed again in a ſenſe, which will hardly be accommodated to this place, howſoever we ſhould render it. A probable way to hit upon the right in both places, will be, to conſider the *diverſity* of the matter, and accordingly to apply the word in the *diverſe* ſignifications of it. In that other place 'tis clear that it muſt ſignifie ſome kind of *taking away*, *ſpeiling*, or *conſuming* (for that is proper to the *moth*, and the βρῶσις, whatever that ſignifies) and ſo *Heſychius* renders it φανομεῦσαι, either as that is *feeding upon*, φονομία, φραβόσκησις, *feeding*, ſaith he, or as 'tis *preying upon*, ſnatching, carrying away, φερνομάδι, ἁρπάζῃ, κλαπεῖ, and ſo ἀφανισμὸς is uſed for any kind of *conſuming*, whether by *Death* or otherwiſe, as γηρῶσκον ἐγγὺς ἀφανισμῶ, *that which is old is neer dying*, *Heb.*8.13. and in the *Pſalme*, *Before I go hence and be no more ſeen*, or, *be taken away*; and ſo ᾅδης *the ſtate of the ſoule ſeparate from the body*, or, the *ſtate of Death*, is expreſs'd by ἀφανισμὸς, as a word of the ſame origination and notion with it, one being deduced from the privative particle, and ἴδω, *video*, *to ſee*, and the other from the ſame *particle*, and φαίνω, *appareo*, *to appear*, and ſo both ſignifie *death*, the vaniſhing of the ſoule into ſoft *ayre*, as the *Atheiſt* (which beleiv'd no future life) calls *death*, *Wiſd:* 2.3. or in the *Chriſtians* notion the *departure* from the body. And thus the word is uſed not only for *totall deſtruction*, but for *being loſt*, or out of the way for a while. So ſaith *Thomas Magiſter*, ἀφανίζῃ ἀντὶ τοῦ ἀφανὴς δὲν κομεῖν γίνῃ, Φιλόσοφαι ἐν τῇ εἰκόσιν, ἐχ ὡς ἀπόλλοιντο, ἀλλ' ὡς ἀφανισθεῖεν εἰς μίαν ἡμέραν, *not that they are deſtroyed or gone, but that they diſappeare for one day*. But this notion of the word cannot at all belong to this place, where the *hypocriticall faſters*, that deſire their *devotions* ſhould φαυλῶαι *be ſeen* and *commended* by *men*, are ſaid to be σκυθρωποι *of a ſad countenance*, and ἀφανίζῃν πρόσωπα *to uſe their faces*, contrary to thoſe which *anointed their heads*, and *waſhed their faces* (which ſignifies an abſence of all *mourning* at leaſt) The moſt then that the matter of the place will direct us to, toward this enquiry, will be only this, That this ἀφανίζῃν πρόσωπα, as it is elegantly joyned with [ἵνα φανῶσι νηστεύοντες, *being diſcern'd to faſt*] being uſed as a means to make others beleive, that they are in a condition of *ſadneſſe* and *faſting*, and of *ſadneſſe*, as that may be an evidence, and reporter of their *faſting*, ſo it may poſſibly ſignifie only *negatively*, they *doe not anoint*, and ſet out themſelves, as men ordinarily doe, when no *ſad occaſion* forbids it, and that this is it, one probability the *context* affords, for that which is ſet *oppoſite* to this v.17. and preſcribed as the way of avoiding that *hypocriticall practiſe*, is, *to anoint the head*, *and waſh the face*, which makes it probable, that their *hypocriſie* conſiſted in not doing ſo, or neglecting to doe ſo. But beyond this perhaps it may denote ſomething *poſitive*. And to this purpoſe it may be obſerved, that *Heſychius* renders it ἀφανίσαι, σκεπάσαι, *to hide*, *or cover*, So 'tis known that that of *hiding*, or *veiling*, or *covering the face*, was cuſtomary among the *Jewes*, and hath been ſo among other *nations* in time of *mourning*, and ſo ſtill among us the uſe of *hoods* in *cloſe mourning* is obſerved, and *veiles* are generally the *garment of mourners*. Thus not only in *Horace*——

Rufus tecto capite, ut ſi Filius immaturus obiſſet, he covered his head, as if his ſon were come to an untimely death; but particularly in the *Scripture*, *The King covered his face, and cryed* &c. the deſcription of *David's lamentation* for *Abſolom*, 2 *Sam.* 19. 4. and ſo *Haman*, *Eſth:* 6. 12. *mourning*, and *having his head covered*. So *Ezech:*24.7. *make no mourning, cover not thy lips*, and ſo v.22. and ſo *Mich.* 3.7. it being the cuſtome of mourners, *caput*, *faciem*, *os*, *labra tegere*, to *cover* the *head*, the *face*, the *mouth*, and the *lips*. And then why may not this be the meaning of [ἀφανίζειν πρόσωπα] here? which literally ſignifies, to *hide* or *cover*, ſo that it doe not *appeare*. So ſaith *Phavorinus* ['Αφανίζῃ] is not only τὸ φθείρῃ ὅλως, *totally periſhed*, but alſo τὸ κρύπτῃ, καὶ μὴ φαίνῃ, when a thing *is hidden and appears not*, and ἀφανίζαι τὸ ἀφανὲς ποιῆσαι, *to make inviſible*, and ſo 'twill be proper to affirm, by its contrariety to ἐμφανίζειν, to *make manifeſt*. And this may ſeem to be a proper, and *firſt* notion of the word, which comes to ſignifie other things by *deduction* from this. And this will be very proper to the turn, by *hiding*, or *covering*, or *veiling* the face, to ſignifie *mourning*, or *ſadneſſe*, or *humiliation*, and by that to *publiſh* their *faſting*, which they ſhould keep *ſecret*. Another notion of the word ἀφανίζῃν is ordinarily pretended for [*diſfiguring*, or *diſcolouring* their faces] for ὠχρότης, *paleneſſe*, but this, as it will hardly be *exemplified* either in *ſacred*, or *profane* Writers, ſo will it not be found, that the *Jewiſh hypocrites* uſed any ſuch *arts*, either in time of *mourning* or *faſting*; neither is it eaſily defined or explained, what particular way of *diſfiguring* it is, which is meant by it. *v. Review. p. 6*

The interdict of *unction* and *lotion* among the *Jewes*, belongs only to daies of *mourning* and *humiliation*. Thus the *Miſchna Cod: Joma* c.7. §.1. On the day of *Expiation*, *that great day of humbling the ſoul*, אסור באכילה ובשתיה וברחיצה *they are interdicted meat and drink*, *and waſhing and anointing*, and ſo in like manner, בתשמיש המטה the *companying of husband and wife*, to which agrees that of *S. Paul*, 1 *Cor.* 7.5. *that the husband and wife are not to deprive one another*, *but for a ſeaſon upon conſent*, that they may σχολάζῃν τῇ νηστείᾳ καὶ τῇ προσευχῇ, *be at leiſure for faſting and prayer*, (and accordingly the *Greek*, and *Latine Church* have made *Canons* to that purpoſe, ſee *Balſamon ad Can:* 3. *Dionyſ: Alex:* and *Gratian: Decret: par:* 2. *cauſâ* 33. *quæſt:*4.) by which it appears that this *anointing* and *waſhing* are not *feſtivall Rites*, but uſuall at *all* times, ſave only of *faſting*. So *Dan.* 10. 3. deſcribing his *faſt* [*neither did I anoint my ſelf at all*] is joyned to his [*I eat no pleaſant bread*, *neither came any fleſh or wine into my mouth*] and ſo of *David*, 2 *Sam.*12.20. when he made an end of *mourning* for the child, 'tis ſaid, *he aroſe from the earth*, *and waſhed*, *and anointed himſelf*, *and eat bread*, to ſignifie that the omiſſion of thoſe, was a *ceremony* of his *mourning*, and *faſting*, and ſo 2 *Sam.*14.2. the *widow of Tekoa*, that is to feign her ſelf a *mourner*, is bid *to put on mourning apparell*, *and not anoint her ſelf with oyle*. By this and many other teſtimonies appeareth the daily uſe of *anointing*, and *waſhing*, and not that they were uſed onely on *feſtivall* daies, though then they were uſed moſt liberally, (ſee

i. Αλειφειν.

(see *note* on c.26.c.) And consequently that which *Christ* here commands under the phrase [*anoint*, and *wash*] is no more then this, that in those *private fasts* of theirs they should appear in their *ordinary guise*, and not *seem to men to fast*, (not that they should appear to *feast* at that time.)

k. Βρῶσις. The word βρῶσις is directly *Greek* for the *Hebrew* חסיל from חסל *consumpsit, comedit*, to *consume* or *eat*, for which the *Septuagint* read κατέδε) *Deut.* 28. Hence is the *noun* used for the *locusts*, or whatsoever it is, that *strikes* and devoures the *corn*, *Joel* 1.4. 1 *Kin.*8.27. *Psal.*77.57. and is rendred βρυχὸς, and ἀκρὶς, and ἐρυσίβη, and in *Latine*, *rubigo*, *rust*, not that which *Iron* is subject to, but that which spoils *corn*, and is called *smutte* among us. And so this will be a proper sense for the word βρῶσις here, yet so that in a greater latitude it may belong to all other *vermin*, which devour *corn* in the *barn* or *garner*, yea and the *Caterpillers* that eat up *plants*, and all other *fruits* also. And then all the 3 sorts of *earthly riches*, which *humane providence* is wont to store up, are here noted, 1. *Garments*, 2. *Corn* and fruits of the earth, and 3. *Gold*, and *Silver*, and *Jewels*, all subject to these three sorts of such great uncertainties, as make them unfit to be *kept* or *treasur'd* up, only fit for the present use of themselves and others; the poor mans *stomach*, or *back*, or *purse*, being the safest *store-house*, wherein we can lay them up, and that by *Malachi* called *Gods store-house*, and our *liberality* to them, *the laying up our* riches, or *treasures in heaven*, here v.20. 'Tis true the word [*rust*] doth seem to referre to *metalls*, which are subject to it, and if we took it in that sense, it would be agreeable to the sound of θησαυίζετε θησαυρὸς, *Laying up treasures*, forbidden at the beginning of the verse, *garments* and *metalls* being the chief *treasures*, and so reckon'd *Ja.*5.3. where after ἱμάτια, and χρυσὸς, and ἄργυρος, *garments*, *gold* and *silver*, followes θησαυρίζετε, *treasure up*. So *Achan* of the *treasure* of *Jericho*, purloin'd (to adde to his own *treasure*) a *wedge of Gold*, and *a Babylonish garment*; and agreeably to this, the usuall *presents* that *subjects* gave to their *Kings*, and the ξενία which great personages gave to their guests, as *tesseras amicitiæ & hospitalitatis, tokens of friendship and hospitality*, at their departing, were either *apparell* or *metalls*. So *Naaman*, 2 *Kings* 5. offer'd *Elizeus*, *talents of Gold*, and *changes of rayment*. And *Alcinous* and other *Phæacian* Princes gave to * *Ulysses*, at his departure, each a *talent of Gold*, and a rich vestment,

* *Hom: Odyss: Θ'.* 440. Ἐνθῦτα χρυσόντε, τὰ δι Φαιῆκες ἔδωκαν

† *Odyss: υ.*136. and—† ἔδος ἣ δι ἄμπεπται δῶμα,

Χαλκόντε χρυσόντε ἄλις, ἐνθῦτα δ' ὑφαντὼ,

* *Odyss: β.*217. and—* τρίποδας θεικτλλέας, ἠδὲ λέβητας

Ἠρίδμᾳ, ἣ χρυσὸν, ὑφαντάτε εἵματα καλά.

and so in *Isocr: ad Nicoc:* in the beginning. And for *garments* and *cloaths* it was wont to be a great *treasure* in *this* Kingdome, till the *vanity* of changing *fashions* made it otherwise. So in *records* and ancient wills among us, the bequeathing of *garments* took up a great part. And accordingly the offices about the *Wardrobe* were of eminence in the *Kings* court, as those other about the *treasury* or *Exchequer* also. Notwithstanding all this, the former sense of [*rust*] (as it belongs to *corn*, and *fruits* of the *earth*, and the many accidents that those are subject to) seems to be the thing here most pertinent and proper. For first the notion of βρῶσις in the *Bible* belongs only to this *rubigo*, not *ærugo*; and so secondly, the notion of θησαυίζειν *to treasure up*, and θησαυροὶ *treasures*, here doth not referre to the *pretiousnesse* of *commodities* (though the *fruits* of the *earth* also be called τίμιος *pretious*, *Jam.*5.7.) but to the *sollicitude*, or μέριμνα in *making provision for the time to come*, which is the literall notation of θησαυίζειν, πρόνοια εἰς ἄυριον, *laying up for tomorrow*, and the particular thing here *look't* to in *Christs* prohibition; and thirdly, the fear of *rust* to their *Gold* and *Silver* would not be very considerable, in respect of the *damage*, nor consequently so great an argument to deterre them from *hoarding* it, as *rust* to their *corn* would be, and *theeves* to their *money*; fourthly, the *rust* of their *money* is rather threatned as a witnesse against them to *condemn* them (as coveting the *possession*, but not making use of it, in liberality to them that want it) *Jam.*5.3. then for marring their *metall*; and lastly, the word there used by S. *James* for the *rust* of their *money*, is ἰὸς, not βρῶσις.

1. Ἀπλότης. Ἁπλότης *simplicity*] in the *New Testament*, generally signifies *liberality*, *Rom.*12.8. 2 *Cor.*8.2. c.9.11. and 13. as ἀφελότης also, *Acts* 2.46. (by the same analogie, that τέλειος *perfect*, *Mat.*5.48. is all one with ἐλεήμων *Lu.*6.36. from the latitude of the *Hebrew* * תם, for that ἀφελὴς and τέλειος are *synonymous*, appears by *Hesychius*, who renders it καθαρὸς, ὁλόκληρος, *pure*, and *perfect*) so in *Phavorinus* not only ἁπλῶς *single*] is rendred ἐλεύθερος *free* or *liberall*, but ἐλευθεία *liberality*, back again rendred χρημάτων ἁπλῆ δόσις, or ἀρετὴ τῆς ψυχῆς εὐδαπανήλος εἰς τὰ καλὰ, a *liberall bestowing of money*, or *giving of wealth*, or, *the virtue of the mind, consisting in a discreet laying out* of what a man hath, *upon good*, and proper *objects*; clearing this matter, that ἁπλότης signifies *liberality*. Then for the applying this *epithet* to the *eye* here, 'Tis 1. that the similitude may go on in the ἀνταπόδοσις or *second part* of it; 2. because the *eye* is that part of the body, which hath most to doe with *wealth*, as appears by *Eccl:* 5.11. *What good is there to the owners of riches, save the beholding them with their eyes?* and therefore *Covetousnesse* is call'd *the lust of the eye*, 1 *Joh.*2.16. 3ly, because the phrase is most agreeable to the *dialect* of *Scripture*, *Deut.* 5.9. *Prov.*23.6. and 28.22. *Ecclus.*14.8, 9, 10. wherein πονηρὸς ὀφθαλμὸς *the evil eye* signifies *envie*, as that is the contrary to all *liberall disposition*, in the sense, wherein ἀφθονέστερος χεὶ, in *Aristophanes*, *he who hath little of envie in his hand*, and ἄφθονος *he that hath no envie*, so frequent a title of *God's* in *Damascen* (the *father* of the *Greek school*) signifies *bounty*, and *liberality*. And in that sense, I suppose, πονηρὸς is taken c.7.11. for *niggardly*, *covetous*, or, *illiberall*, the contrary to ἁπλῆς *liberall* here, in the notion, wherein רשע *evil* is used in *Hebrew*, when 'tis set opposite to צדיק and חסיד the *righteous*, and *mercifull*, and is proverbially said to say, *That which is thine, is mine, and that which is mine, is mine own*. So on the contrary, טוב עין, the *good eye*, is by us rendred *bountifull*, and by the *Greek* ἐλεῶν τὸ πτωχὸν, *pitying the poor*, *Prov.*22.9. and so ἀγαθὸς *good*, *Mat.* 20.15. If this sense be embraced, then these two verses will perfectly connect with *antecedents*, and *consequents*

* See *note* on *Mat.*5.45.

Ἁπλότης. Πονηρὸς ὀφθαλμὸς.

all to the same matter of *liberality*, otherwise they will cause a direct *chasme*, or *hiatus* in the *context*.

m. Ἀντέχομαι] here used, is by *Phavorinus* rendred ἀντιλαμβάνομαι *to help*, and so by *Hesychius*; and ἀνθέξει, ἀντιλήψεται, who also adds φροντίζειν *to care for*. The former of these notions may be accommodated to this place of a *Servant* toward a *Master*, whose office is to assist his *Master* in all his business, and accordingly it is applied to *servants*, 1 *Tim.* 6. 2. δουλευέτωσαν ἀντιλαμβανόμενοι τῆς εὐεργεσίας, *let them serve them, assisting them in well doing*. But being set opposite to *despising*, perhaps that of *caring for* may be the fitter notion of it.

n. Ἡλικία] signifies μέγεθος σώματος, and μέγεθος, the *quantity* or *stature* of the *body*, and again the *habit* of *body*, and consequent to that, the *verdure* of *age* and *beauty*, as when ἡλικίαν διαφθείρειν, in *Heraclitus* περὶ ἀπίστων α'. signifies to *destroy* their *beauty* or *youthfull colour*, but especially *stature*, as in *Niceph: Basilac: ιγ'.* p. 167. τὴν ἡλικίαν ὑφορᾶσθαι, of a *stature reaching to the clouds*. So ἐνήλιξ *tall*, being spoken of *Pyrrhus*, p. 310. μέγας τῇ ἡλικίᾳ, of *Nestor*, p. 307. ἡλικίαν τετράγωνος, *foursquare*, as broad as high, of *Diomedes*, p. 307. ἡλικίαν σύμμετρος, a *proportionable stature* in *Is: Porphyrogen:* p. 206. And so also doth it ordinarily signifie *age* (and so doth קוֹמָתוֹ *Kaumto*, which the *Syriack* here uses, *statura, item annus ætatis, stature*, as also *the year of* ones *age*, saith *Ferrarius*) and may possibly doe so here, 1. because the *Dehortation*, which this is brought to enforce, was particularly that concerning *sollicitude* for the *life*, and to that this will be very proper, of our not being able to *adde*, by all our *sollicitude*, the least proportion to our *age*, to enlarge the *period* of *life* πῆχυν ἕνα, *one cubit*, i. e. one *smallest* measure or proportion, beyond what *God* hath set us. 2ly. It will be observable, that *one cubit* being here set down as a *very small measure*, and therefore the *Hebrew* readeth [*even one cubit*] would yet be a very *great proportion*, being applied to the *stature of the body*. Nay such as are come to their full *growth* (as the farre greatest part of *Christ's auditors* were) could not thus hope to adde one *thousandth* part of a *cubit* to *their stature*, but on the other side a *cubit* will seem but a small part to the many *yeares* of a *long life*, and he that is of the *fullest growth*, may yet hope to *enlarge* the *period* of his *life*, and to that generally mens *sollicitude* is applied, by diet, *Physick*, &c. to acquire *long life*, not to *encrease their stature*. 3ly. The word πῆχυς *cubit* is ordinarily a *measure* of the *longitude* of any space, *Jo.* 21. 8. *Jos.* 3. 4. and so saith * *Eustathius*, πλέθρον μέτρον γῆς, πηχέων, ξ'. and generally the same is said of other measures of the *ground*, &c. and particularly of a *race* (to which *mans life* is compared, *Job* 9. 25. and 2 *Tim.* 4. 7.) in the *Scholiast* on *Pindar*, Ὀλυμπ: ὀδ': 13. Στάδιον, saith he, ὁ τόπος ἐν ᾧ ἔτρεχον, ἦν δὲ πηχέων τριακοσίων διάστημα, &c. *The race*, as it signifies *the place wherein they run, was the space of* 300. *cubits*.

Πῆχυς

* in Il: 2.

The word κοπᾶν doth properly belong to *husbandry-labour, plowing, sowing*, &c. So 2 *Tim.* 2. 6. κοπιῶντα γεωργὸν, the *husbandman labouring*, and *Joh.* 4. 38. θερίζειν ὃ οὐκ ὑμεῖς κεκοπιάκατε, *to reap what you have not labour'd*, i. e. *ploughed*, and *sowed*, &c. and so here of *flax*, which is first *sowed*, and *pluck'd* &c. before it comes to *spinning*.

o. Κοπιᾶν

Χορτὸς signifies any thing that growes in the *field*, or *garden*; here the *generical* word is restrain'd by the *context*, and referring to the *lilies* of the *field* v. 28. doth signifie [*a flower*] (see *note* on c. 7. e.) one day *glorious* and beautifull in the *field*, and the next day, or soon after, *cut down*, and used for the heating of *ovens*, or *fornaces*.

p. Χορτὸς

CHAP. VII.

Paraphrase.

1. Judge not, that ye be not judged.] 1. The sin of judging is very rife among the Jewes (see note on Rom. 2. a.) against this therefore you are to be forewarned. Observe not other mens words or actions severely, or without mercy, lest you suffer the same from others which you doe to them, and would be most unwilling to suffer from them, nay feel the like severity from God, when he comes to judgment, Jam. 2. 12.

2. For with what judgment ye judge, ye shall be judged, and] with what measure ye mete, it shall be measured to you again. 2. For you have reason to expect to be dealt with, both by God and man, as you your selves deal with others in this particular; and this generally is so observable, that it is become a proverb, among you, (see note on c. 10. h.) that with &c.

* small thin shiver of wood,

3. And why beholdest thou the * [a] mote that is in thy brothers eye, but considerest not the beam that is in thine own eye?] 3. How strange a thing is it, that thou should'st look so severely on the light faults of others, who hast for the most part so much vaster crimes to be censur'd and reform'd in thy self? this makes thy censuring others very unreasonable in thee. a.

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold a beame is in thine own eye? 4. Which way in reason shalt thou ever be fit so much as to reprehend, or direct another to amend any the least fault, much lesse to judge him, when thou art thus guilty of greater faults thy self? Thy continuing still guilty of such greater sins argues either no need of having his lesser faults reformed, or thy no skill to assist him therein.

5. Thou hypocrite, first cast out the beame out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.] 5. The beginning with other men, and neglecting the reforming of thy self, is a piece of hypocrisie, Take care to reform thy self first, then wilt thou be better able to work a reformation of any even the smallest sin in another.

6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest [b] they trample them under their feet, and turn again and rent you.] 6. And for this matter of reprehending others, (all holy advises and admonitions out of Gods word) because they are a very pretious deed of charity, (and so in like manner, for all other holy things, the word, and prayer, and the use of the sacraments, &c. by way of analogie with that of reprehension, here particularly spoken of, v. 4.) take care, they be not cast away upon those that are incorrigible, and will but return thee reproaches, and contempt for them, as swine tread under feet the most precious jewels, that are offer'd them, and as dogs often tear them, that give them what is most precious. b.

7. And that your ſelves may be blameleſſe, free from the greater, and leſſer guilts, (and ſo for all other things you want) apply your ſelves to God in prayer, and that will be a means of obtaining it, Lu. 11.9.13. Ja.5.6.

7. Ask, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you.]

8. For prayer, if joyned with conſtancy, and importunity, never miſſeth to obtain that which is moſt for his benefit to receive, and therefore ſhall not fail to obtain grace.

8. For every one that asketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened.]

c. 9, 10. Any father will give his ſonne which asks him profitable things, thoſe things, for which he asks, at leaſt will give him other things as good or better, but by no means worſe, or hurtfull (nay if he ask ſuch, he will not give them.)

9. Or what man is there of you, whom if his ſon aske bread, [c] will he give him a ſtone?

10. Or if he aske a fiſh, will he give him a ſerpent?]

11. If you therefore which are not alwaies willing to give, and doe not alwaies know what is good for your children, doe yet not make ſuch ill returns to your childrens requeſts, as to give them ſerpents for fiſhes, how much more ſhall God be ſure to give you thoſe things, that are beſt for you? (though not alwaies in kind what you ask for, becauſe that is not alwaies ſuch, yet) grace which is alwaies ſo.

11. If ye then being *evil, know how to give good gifts unto your children, how much more ſhall your father which is in heaven, give good things to them that ask him?]

*envious, niggardly; ſee note on c.6.1.

12. Another branch of prime Chriſtian duty required of you is this, that whatſoever you would eſteem reaſonable that other men ſhould doe to you, if you were in their, and they in your condition, the ſame you muſt now think your ſelves obliged to doe to them, for this equity is taught you by your own law, and Scriptures in force among the Jewes: ſee note on Mat.5.g.

12. Therefore all things whatſoever you would that men ſhould doe to you, doe ye even ſo to them, for this is the law and the prophets.]

13. Let all your care be to ſet your ſelves upon the Chriſtian courſe, be it never ſo ſtrict (for 'tis eaſie to enter on a vicious courſe, and go through with it, and there are multitudes good ſtore, which paſſe that way to eternall deſtruction, and damnation)

13. Enter ye in at the ſtrait gate, for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which goe in thereat.]

14. And there will be all need of your care, becauſe the entrance, and whole courſe of a Chriſtians life is made up of perfect ſtrictneſſe, in oppoſition to the looſneſſe of the world, and that makes ſo few to chooſe it.

14. Becauſe ſtrait is the gate, and narrow is the way, which leadeth unto life, and few there be which find it.]

15. Take heed of falſe teachers, that, when they come to infuſe their doctrines into you, weare ſheep-skins, as the prophets oft uſed to doe, thereby pretending the greateſt innocency and meekneſſe, that can be, but deſign and intend the direct contrary, devouring and rapacity. See Acts 20.29.

15. Beware of falſe prophets which come to you in ſheeps cloathing, but inwardly they are ravening wolves.]

16. Ye ſhall certainly know them and diſcern them, if you take notice of, and weigh the doctrines, which, when they have gotten ſome authority with you, they will preſently endevour to infuſe into you. They that make no other uſe of their being counted prophets, but to infuſe higher degrees of all kind of piety and charity into you, ye may reſolve they are ſent from God, for the Devil would never help men to credit and reputation in the world, who ſhould make uſe of it only to the advancement of piety. But if their deſign be to infuſe into their followers any ſeeds of impiety, injuſtice, uncleanneſſe, uncharitableneſſe, ſedition, rebellion, &c. Let their pretences, and behaviour be never ſo fair, be ſure they are falſe prophets.

16. Ye ſhall know them by their fruits:] Doe men gather grapes of thornes, or figs of thiſtles?

17. Even ſo every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire.

20. Wherefore by their fruits ye ſhall know them.

21. And though in words they take upon them to be the only ſervants, ſons, and ſaints of God, as hereticks and ſchiſmaticks ordinarily doe, yet theſe words of theirs, and their confident calling on God, are not ſuch fruits, by which you can judge well of them, For 'tis not every one which beleiveth on me, which acknowledgeth me, which looketh for ſalvation from me, that

21. Not every one that ſaith unto me, Lord, Lord,] ſhall enter into the kingdome of heaven, but he that doth the will of my father which is in heaven.

22. at the day of judgment, Lord we are the men which thou by thy power haſt enabled to foretell things to come, and by the ſame, to exorciſe Devils, and doe all kind of miracles.

22. Many will ſay to me [in that day, Lord, Lord, have we not prophecyed *in thy name? and in thy name have caſt out Devils? and in thy name, done many wonderfull works?]

*by, τῷ ὀνόμ.

d. 23. ſaying, I never knew you,

23. And then will I profeſſe unto them, [d I never knew you;] depart from me, ye that work iniquity.

24. beleiveth and entertaineth all theſe commands here contained in this Sermon, (beginning c.5.1.) and practiſeth them, he is like a prudent builder, that laid the foundation of his houſe on a rock (ſee note on c. 10. b.)

24. Therefore whoſoever [heareth theſe ſayings of mine and doth them, I will liken him to a wiſe man, which built his houſe upon a rock,]

e. 25. Land-floods that proceeded from that ſuddain rain.

25. And the rain deſcended, and [the e floods] came, and the winds blew, and beat upon that houſe, and it fell not, for it was founded upon a rock.

26. And

26. And every one that heareth theſe ſayings of mine, and doth them not, [ſhall be likened] unto a fooliſh man, which built his houſe upon the ſand.

26. Shall be like, and by all men known and reputed to be like

27. And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe, and it fell, and great was the fall of it.

28. And it came to paſſe when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine.

29. For he taught them, as one having authority, and not as the Scribes.]

29. For all this Sermon of his, whether ſpoken continuedly, or with pauſes between, was delivered by him as by one which had extraordinary power and miſſion, prophetick at leaſt, which ſince Ezra's time had been intermitted (as the Jewes confeſſe) and not as the Doctors of law among the Jewes.

Annotations on Chap. VII.

a. Κάρφος. What [κάρφος] here ſignifies, will appear by two waies of judging, firſt by the judgment of the *Greek Grammarians*. *Heſychius* renders κάρφη, ξύλα λεπτὰ καὶ ξηρὰ, *thin, drie pieces of wood*, and then taking it in that notion of a *thin piece of wood*, the leaſt *ſplinter* or *ſhiver* imaginable, of very *little*, yet of ſome *length*, 'twill be here very fitly uſed, and ſet oppoſite to the δοκὸς, *the beame*, the *biggeſt* and *longeſt* piece of *wood*, which is uſed. The ſecond way is by comparing the next verſe (which is the varying the phraſe a little) with a *proverbiall* ſpeech among the *Jewes*, in and before *Chriſt's* time (ſet down afterward with ſome variation in the *Talmud*, thus) They which ſay to others שוֹל חיסם מבין שניך *take out the ſmall* piece of *wood out of thy teeth*, are anſwer'd קורה מבין עיניך שוֹל *take out the beame out of thine eyes*. To check the importunity of thoſe, who are alwaies *cenſuring* and *condemning* others for *ſmall* matters, reprehending for *trifles*, when they are themſelves guilty of thoſe things, which are much more to be *reprehended*.

b. Ἐπάνοδος. There is in theſe words obſervable an ἐπάνοδος or ὑστέρησις, a *going back*, ſpeaking firſt to the ſecond of the two things propoſed, and then after to the firſt, As it is very frequent with the *Prophets* in the *Old Teſtament*, and not ſeldome uſed in the *Writers* of the *New*. So *Mat.* 12. 22. *the blind and the dumb both ſpake and ſaw*, i.e. the *blind ſaw*, and the *dumb ſpake*, and c. 18. *Chriſt* having mention'd the *three* degrees of *admonition*, by *one alone*, by *two or three*, and by the *Rulers* in the *preſence* of the *aſſembly*, v. 15, 16, 17. he then reſumes to ſpeak ſomewhat farther of each of theſe, and begins *firſt* with the *laſt*, what, in caſe of ſuch refractarineſſe, the *Rulers* of the *Church* are to doe, *Verily I ſay unto you, Whatſoever ye ſhall bind on earth* &c. v. 18. And then v. 19. (in reference to the ſecond thing mention'd, *the admonition* in the preſence of *one or two* v. 16.) *Again, Verily I ſay unto you that if two of you ſhal agree upon the earth* &c. it *ſhall be done unto them of my Father*; From which, before he proceeds back again in the *firſt* place to the firſt, of the *private admonition*, *Peter* asks a *queſtion*, which introduces the diſcourſe, which was proper to have been deliver'd on that ſubject. So c. 23. 16. *Chriſt* having mention'd *ſwearing by the Temple* firſt, and then *by the Altar* v. 18. he after reſuming them both again, v. 20. begins firſt with that of *the Altar*, and then that of the *Temple*, after it. So in that c. 23. 25. having mention'd firſt the *outſide of the cup and platter*, and then the *inſide* v. 26. he returns firſt to the *cleanſing* of the *inſide*, then the *outſide* of it. So *Rom.* 2. 12. S. *Paul* having affirm'd two things, the firſt of the *Gentiles that had not the Law, that they ſhould periſh without it*, the ſecond of the *Jewes that had the Law, that they ſhould be judged by it*, he v. 13. ſpeaks firſt of the ſecond, *for the hearers of the Law*, &c. and then v. 14. of the firſt, *For when the nations &c.* So *Rom.* 14. having ſet down two heads of diſcourſe, that the ſtrong ſhould not *ſet at nought the weak*, Nor ſecondly, the *weak judge*, or condemn *the ſtrong* v. 3. he reſumes the latter firſt v. 4. *who art thou that judgeſt*, and then v. 10. returns to the former, *and thou why doſt thou ſet at nought thy brother*. So 1 *Cor.* 6. 11. After the generall of *waſhing*, which contains, the two ſubſequent, *ſanctifying*, and *juſtifying*, the mention of our *Lord Jeſus Chriſt*, which is firſt named, belongs to the latter, that of *juſtification*, and *the Spirit of our God*, to the former, that of *ſanctifying*. So 2 *Cor.* 2. 15. Having mention'd the σωζομένοι firſt, *them that are ſaved*, and then ἀπολλυμένοις *them that periſh*, he goes back v. 16. firſt to the latter, to *thoſe a ſavour of death unto death*, and then to the former, to *thoſe a ſavour of life to life*. So *Philem.* 5. *hearing of thy love*, and *faith, which thou haſt toward the Lord Jeſus, and toward all Saints*, 'tis apparent, that the *Saints* are the *object* of the *love*, and the *Lord Jeſus* of the *faith*. So *Heb.* 5. where in the four firſt verſes there are *three* things propounded of an *high Prieſt*, 1. that he *offer for ſin*, 2. be *compaſſionate to ſinners*, and to that end be himſelf infirm, and *offer for himſelf*, as well as the *people*, 3. *that he be called* to *this* office *by God* himſelf, To theſe three, all applied to *Chriſt*, the *Apoſtle* ſpeaks particularly, and to the laſt firſt, *So likewiſe Chriſt glorified not himſelf to be an high Prieſt* &c. v. 5, 6. Then to the ſecond v. 7, & 8. *who in the daies of his fleſh offer'd up prayers* &c. and then to the firſt laſt, v. 9. *being made perfect he became the author of eternall ſalvation* &c. So *Heb.* 9. 1. having named two things, the *ordinances of worſhip*, and the *worldly ſanctuary*, he dilates firſt on the laſt of them, v. 2, 3, 4, 5. *For there was a tabernacle made* &c. and then after comes back to the former, v. 6. *Now when theſe things were thus ordain'd, the Prieſt went alwaies* &c. So *Heb.* 10. 33. having mention'd two acts of *ſuffering* in them, the firſt *perſonall* in themſelves by *reproaches*, and *afflictions*, the ſecond by way of *ſympathy* with the *Apoſtles*, in the next ver. he reſumes both, but firſt the *latter, for ye had compaſſion on me in my bands*, and then the former, *took joyfully the ſpoiling of your goods*. So 2 *Pet.* 3. where the *Atheiſts* objection conſiſts of two parts, 1. that *God hath* not made good his *promiſe* concerning his *coming* v. 4. 2ly, as a proof of that, that there had been no ſenſible *mutation*

ſince the beginning of the world, in the latter part of the verſe, The *Apoſtle* makes anſwer firſt to the latter, v. 5,6,7. and then comes back, and ſatisfies the former alſo, v.8. &c. And, to inſtance no more, two *examples* of this there are moſt clearly here in this place, The firſt in the *ſixt* and *ſeventh* verſes, for having mention'd two things, v 5. *pulling out the beam in thine own eye*, i.e. *reforming* a mans *own* ſins; 2ly, *caſting out the mote out of the brothers eye*, i.e. *reprehending* faults in *other* men, he ſpeaks firſt to the latter of theſe, the matter of *reprehenſion*, v.6. and then v.7. returns to the former, the *means* that muſt be uſed for the *reforming* our ſelves, *prayer* for *grace*, which ſhall ſo ſurely bring it. The ſecond here in the *ſixt* verſe, where having mention'd the *Dogs* and the *Swine*, he firſt ſpeaks of the *Swine*, and after of the *Dogs*, for certainly the treading belongs to the *Swine*, and the *rending* to the *Dogs*; for the *Swine* doe not uſe to *turn*, and *rend*, but the *Dogs* doe; (and therefore *Munſter's Hebrew* read's it וְיָשׁוּבוּ הַכְּלָבִים *and the Dogs returning* &c.) and *Dogs* doe not *tread* under their feet what is caſt to them, as *Swine* doe. Theſe are both *proverbially* ſpoken, to expreſſe, how ſure good charitable *reprehenſions* are, to be caſt away upon *incorrigible ſinners*, according to that of the *Satyriſt*,

——— *vitia ultima fictos*
Contemnunt Scauros, & caſtigata remordent.
Enormous vices, if they be chaſtiſed, or reprehended, will contemn and bite again.

c. Μὴ — Μὴ ὀπιδόσει,] is here no more then [*will he give?*] The *Greek* μὴ being oft all one with the *Hebrew* מִי *nunquid?* as in the **Gemara* מִי כתיב. *nunquid ſcriptum eſt? is it written?* *tr: Sanhed: fect.10.

d. "Οτι — "Οτι] here and in ſome other places, hath a *peculiar* notion, neerer an *Expletive*, then a *cauſall*, and is beſt rendred by the *Latine*, *ſcilicet*, the *Engliſh*, *Thus*, or the like, as a *form* only of *introducing* the ſpeech that comes after. *He ſhall ſay unto them*, what ſhall he ſay? *Why*, or *thus* he ſhall ſay, *I know you not*, &c. So c.10. 7. and ſo c.26. 72. *He denied with an oath*, ὅτι οὐκ οἶδα, which will be beſt rendred [*ſaying, I know him not*] ſo v.74, 75. In all which places, if it ſhall be rendred [*that*] the words will not be coherent, but if it be rendred [*ſaying*] or elſe quite omitted, as an *expletive*, and not rendred at all, the ſenſe will be perſpicuous. Thus I conceive is ὅτι to be taken *Rom.* 3. 8. καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθώς φασί τινες ἡμᾶς λέγειν) ὅτι ποιήσωμεν &c. *and why ſhould we not ſay (as they ſay we doe) to wit, Let us doe evil* &c.

The word πόλαμοὶ doth not peculiarly ſignifie *rivers*, i.e. *ſtreams* or *chanels*, either beginning from *ſprings*, or proceeding from the *ſea*, but is a *generall* word, of which, as thoſe *rivers* are one *ſpecies*, ſo are *land-floods* or *torrents*, that ariſe from any *tempeſtuous*, ſuddain *rain*, another, and the latter of theſe is here meant, being joyn'd to the *deſcending* of the *rain*, and accompanied with the *blowing of the winds*. Thus in *Homer*, Ἰλ: δ'. e. Ποταμοὶ

Ὡς δ' ὅτε χειμάῤῥοι πόλαμοὶ κατ' ὄρεσφι ῥέοντες.
As, when the torrent rivers running down from the mountains—— Where ſaith *Euſtathius*, the word πόλαμοὶ is a *genericall* word, χειμάῤῥοι, a *ſpecificall*, πόλαμὸς being of two ſorts, 1. ἀέννα⊖, a *continuall river* that *flowes* from a *ſpring*, and 2. χειμαῤῥ⊖ *that comes in a torrent from a tempeſtuous rain* (ὄμβειμον ὕδωρ, *rain water* there in *Homer*) and therefore he concludes τόδε πόλαμὸς χειμάῤῥο⊖ ὄμβρειμον ἔχει τῷ γένει τὸ εἶδο⊖, ὁμοίως τῷ βοῦς ταῦρο⊖. *The word πόλαμὸς hath the adjective* [χειμάῤῥο⊖] *added to it, the ſpecificall word to the genericall, as if to* βοῦς *the word* ταῦρο⊖ *were added.* And ſo as βοῦς is ſometimes taken peculiarly for a *bull*, though it be a more *generall* comprehenſive word, and ſignifie an *oxe* alſo, ſo doth πόλαμὸς here ſignifie a *land-flood* or *torrent*, though in its own *amplitude* it ſignifie a *river* alſo, juſt as χορτὸς the *genericall* word for *graſſe* and *flowers* &c. is yet by the context reſtrained to ſignifie *flowers* peculiarly, c.6.30.

CHAP. VIII.

Paraphraſe.

1. After the finiſhing of this Sermon of his, there was great reſort unto him, not only for his doctrine, but his miracles of cures &c.

1. WHen he was come down from the mountain, great multitudes followed him.]

a. 2. Fell down and beſought him that he would pleaſe to make uſe of his power, whereby he was confident that he was able to cure his leproſie.

2. And behold there came a leper and [* a worſhipped him, ſaying, Lord if thou wilt, thou canſt make me clean.] * fell down before him

3. He was cleanſed or cured from his leproſie.

3. And Jeſus put forth his hand and touched him, ſaying, I will, be thou clean. And immediately [his leproſie was cleanſed.]

b. c. d. 4. Be ſure thou divulge not this to others, but according to the Law ſhew thy ſelf to the Prieſt, and offer the offering required of all ſuch, as are thus cleanſed from leproſie; This Jeſus ſaid to him on deſign, that it might by this means be a teſtimony to aſſure them, 1. that he was the Meſſias, 2. that he was God, 3. that he oppoſed not the law given by Moſes.

4. And Jeſus ſaith unto him, [b See thou tell no man, but goe thy way c ſhew thy ſelf to the Prieſt, and offer the gift that Moſes commanded, d for a teſtimony unto them.]

5. A commander of a troop of an hundred ſouldiers.

5. And when Jeſus was entred into Capernaum, there came a [Centurion,] beſeeching him,

e. 6. And ſaying, Lord, my ſervant lyeth at home ſick of the palſie, grievouſly e * tormented. * affected, punished,

7. And Jeſus ſaith unto him, I will come and heal him.

8. But of this I am aſſured, that one word of thine will as eaſily cure him, as if thou ſhouldſt thy ſelf come perſonally.

8. The Centurion anſwer'd and ſaid, Lord, I am not worthy that thou ſhouldſt come under my roof, [but ſpeak the word only, and my ſervant ſhall be healed.]

9. For

9. For I am a man under authority, having ſouldiers under me: And I ſay to this man, Goe, and he goeth, and to another, Come, and he cometh, and to my ſervant, Doe this, and he doth it.]

9. For I am a man, who, though I am under other mens authority, that of the chief Commander, and of the Emperour, yet have under me ſouldiers for my military commands, and ſervants for my domeſtick, and whatſoever I command them, is done by them as ſurely, as if I did it my ſelf, how much more canſt thou with thy word command health (who art the word, which healeth all things, Wiſd. 16. 12.) without troubling thy ſelf to come down to my houſe?

10. When Jeſus heard it, he marvelled and ſaid to them that followed, Verily I ſay unto you I have not [found ſo great [f] faith, no not in Iſrael.]

10. Found any Jew ſo fully perſwaded of my power, or that behaves himſelf ſo much like a beleiver, as this Gentile. f.

11. And I ſay unto you, that [many ſhall come from the eaſt and weſt, and ſhall [g] ſit down with Abraham, and Iſaac, and Jacob in the kingdome of heaven:]

11. Many from all parts of the world will come in, and beleive on Chriſt, partake of this ſpirituall feaſt, and be made to ſit down with Abraham the father of the faithfull, and the reſt of the Patriarchs of the Jewiſh nation. g.

12. But the children of the Kingdome ſhall be caſt out into utter darkneſſe,] there ſhall be [h] weeping and gnaſhing of teeth.

12. And the Jews themſelves, to whom this Meſſias was primarily ſent, will disbeleive, and be puniſhed accordingly, ſhut out of the ſpirituall feaſt, out of the Church here, and heaven hereafter, deprived of the light and cheerfull heat, that is wont to be in houſes of feaſting, and left to utter darkneſſe (the cold of the night, and winter, without) ſtupid blindneſſe here, and eternall darkneſſe hereafter. h.

13. And Jeſus ſaid unto the Centurion, Goe thy way, and as thou haſt beleived, ſo be it done unto thee; And his ſervant was healed the ſelf ſame houre.

14. And when Jeſus came into Peter's houſe, he [ſaw his wives mother layd, and ſick of a feaver:]

14. Found his wives mother ſick of a feaver and layd to bed under it.

15. And he touched her hand, and the feaver left her, and ſhe aroſe and [miniſtred unto them.]

15. Provided for them, what was neceſſary for their entertainment.

16. When the even was come,] they brought unto him many that were poſſeſſed with devils, and he caſt out the ſpirits with his word, and healed all that were ſick:

16. When by the approach of the evening-coole it was more convenient,

17. That it might be fulfilled which was ſpoken by Eſaias the prophet ſaying, [Himſelf [i] took our infirmities, and bare our ſickneſſes.]

17. He was ſo affected with all the miſeries that befell us, that out of compaſſion to us, he made uſe of his divine power to heal even our bodies of the diſeaſes that were on them. i.

18. Now when Jeſus ſaw great multitudes about him, he gave commandement to depart unto the other ſide;

19. And a certain Scribe came and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt;

20. And Jeſus ſaith unto him, The Foxes have holes, and the birds of the ayre have neſts; but the ſon of man hath [not where to lay his head.]

20. No place or dwelling of his own to reſt in, or entertain any follower.

21. And another of his diſciples ſaith unto him, [Lord, ſuffer me firſt to goe and bury my father.]

21. Lord I deſire, and firmly purpoſe to be a conſtant follower of thine, But for a time I beſeech thy leave, that I may abide at my fathers to perform the laſt rites of funerall obſequies unto him.

22. But Jeſus ſaid unto him, Follow me, and [let the dead bury their dead.]

22. Leave that office to be performed by others who are not imbarked in this more holy, and divine imployment; For as in the Law the Nazarites and the Prieſts might not meddle with the interments even of their parents, but others might lawfully doe it, others that were not Nazarites or Prieſts might bury one another, So thou that art a conſecrated perſon, the departing to bury a deceaſed friend, though it be a Father, or to receive an inheritance or legacy from him, is an imployment unfit for thee.

23. And when he was entred into a ſhip, [his diſciples] followed him,

23. His diſciples and none elſe.

24. And behold there aroſe a great tempeſt in [the ſea,] inſomuch that the ſhip was covered with the waves; but he was aſleep.

24. The lake, ſee note on Lu.8. c.

25. And his diſciples came unto him, and awoke him, ſaying, Lord ſave us, we periſh.

26. And he ſaith unto them, Why are ye fearfull [O ye of little faith?] Then he aroſe and rebuked the winds and the ſea, and there was a great calme.

26. Ye that in the due ſeaſon make not uſe of that promiſe in the Pſalmiſt, Pſal. 107. 23, 28. and apprehend not the fulfilling of it in, and by Chriſt, ye that have ſo poor an opinion either of my power, or care of you, as to doubt of my preſence to ſecure you.

27. But the men marvelled] ſaying, What manner of man is this, that even the winds, and the ſea obey him?

27. And at this they were wonderfully amazed and terrified, Mar. 4. 41. Lu. 8. 25.

28. And when he was come to the other ſide, into [the countrey of the Gergeſenes,] there met him two poſſeſſed with devils coming out of the [k] tombs, exceeding fierce, ſo that no man might paſſe by that way.

28. That country where Gergeſa and Gadara (Mar. 5. 1.) lie neer together, ſee Mar. 8. 10. k.

29. And behold, they cried out, ſaying, [What have we to doe with thee, Jeſus thou ſon of God? Art thou come hither to torment us before the time?

29. Be quiet, let us alone, we deſire not to have any thing to doe with thee, thou ſon of God and Saviour of mankind, Our time is not yet come of being remanded to our priſons, doe not thou haſten and precipitate it.

30. And there was a good way off from them an herd of many [m] ſwine feeding, m.

31. And thereupon the Devils knowing that Chriſt would caſt them out, and by that miracle ſo farre ſhew forth his power, that it would probably bring all the country to beleive on him, deſired to prevent this, and thereupon fell on this project, which might incenſe the countrymen againſt him (as it proved in the event, v.34.) and in order to it beſought Chriſt,

31. So the Devils beſought him,] ſaying, If thou caſt us out, ſuffer us to goe away into the herd of ſwine.

32. See Mar.5.13. Lu.8.32.

32. And he ſaid unto them, Go, and when they were come out, they went into the herd of ſwine, and behold the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters.

33. Gave them notice of the loſſe of their ſwine, and telling the occaſion of it, let them know how as their ſwine were loſt on one ſide, ſo two men poſſeſt with Devils were recover'd, and that Chriſt had done this ſince his coming thither.

33. And they that kept them, fled, and went their waies into the city, and [told every thing, and what was befaln to the poſſeſſed of the Devils.]

34. Hereupon the whole city as being very much concern'd in that which had happened, came out to meet, and ſee Jeſus which did ſuch miracles, and in ſtead of being wrought on, by his cure on the men, to deſire his continuance among them, the conſideration of the loſſe of their ſwine made them deſire, and beſeech him

34. And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him] that he would depart out of their coaſts.

Annotations on Chap.VIII.

a. Προσκυνεῖ. Προσκυνεῖ, προσπίπτει, ſaith *Heſychius*, and *Phavorinus*, it ſignifies *to fall down*, as *ſuppliants* doe to any.

b. Ὅρα μηδένι εἴπῃς. What was the reaſon why *Chriſt* ſo oft commanded the *concealing of his miracles*, and of his *being the Meſsias*, will beſt be conjectured, by conſidering the ſeverall places, where this is mentioned. Firſt here to the *Leper* cured by him, *See thou tell no body*. v. 4. Then *Mat.* 9. to the *blind* reſtored to ſight, *he charged them, ſaying, See ye tell no man.* v. 30. And as yet there is no reaſon diſcernible in the *Contexts*, unleſs perhaps in this latter, when they obeying not his command, but his *fame ſpreading*, the *Damoniacks* coming to him, he *cures* them, which the *Phariſees* hearing of, ſay, *He caſts out Devils through the Prince of Devills*. v. 34. For 'tis poſſible that *Chriſt* foreſeeing the *Phariſees perverſneſs*, and *blaſphemy*, and that they would proceed to the *crucifying* of him, in ſtead of being convinced by his *Miracles*, did, in *mercy* to them, and to leave them the excuſe of *ignorance*, *Lu.* 23. 34. *Act.* 3. 17. *forbid* the *divulging* them, leſt they ſhould come to the *eares* of thoſe, that would make ſo *ill* uſe of them. Next: c. 12. 16. *He charged them that they ſhould not make him known.* *Whom* did he *charge?* *Mar.* 3. 12. the words are ſet immediately upon the mention of the *Devills falling down to him*, and *ſaying*, *Thou art the Son of God.* But that being but a paſſage which comes in incidentally upon the mention of his *caſting out Devills*, among his other *cures*, which he wrought on many, v. 10, 11. tis not neceſſary that the [αὐτοῖς *them*] muſt belong to the *Devills* immediately precedent, but may belong to the [πολλοὶ] *many*, or *multitude*, that were *cured by him*; or if to the *unclean ſpirits*, then ſtill thoſe muſt ſignifie the *men* that were *poſſeſt* with them, or elſe how could they *fall down before him?* v. 11. and ſo 'tis poſitively ſaid v. 12. that he charged *them*, i.e. either the ὄχλοι πολλοὶ *many multitudes*, or αὐτοὶ πάντες, *all they* that were *cured by him*. In this one place two circumſtances there are, which ſeem to give ſome light to the matter in hand, concerning the *reaſon* of his *charge* to be *concealed*. For firſt v. 14. upon his former *miracle* on the *withered hand*, wrought on the *Sabbath* day, *The Phariſees went out and conſulted againſt him, how they might kill*, or bring a *capital* charge againſt *him*, and *when Jeſus knew this, he withdrew himſelf*, v. 15. this *not for fear of death*, οὐ διὰ φόβον θανάτου, ſaith *Origen* againſt *Celſus*, but becauſe (his coming into the world being for the *benefit* of men) he would not die, ἕως ὅπερ ὁ ὑπὲρ ἡμῶν θάνατος, *till the convenient ſeaſon were come* of *dying*, more for man's *advantage*, then he had hitherto *lived*, (To the ſame purpoſe is *Chriſt's* telling his mother *Joh.* 2. 4. *My hour is not yet come*, ſee *Joh.* 2. a.) It followes therefore v. 15. that as great *multitudes* followed him, ſo he healed them all, i. e. he did not ſo *withdraw himſelf*, as to omit doing any *good*, but for the preſent, ſo as to avoid *oppoſition* and diſputing (which he had met with, v. 2. and 10.) yea and *death* it ſelf, of which there was now *danger*, unleſſe he would either thus before-hand, or at the inſtant of danger, by *miracle withdraw*, or unleſſe he would make uſe of his *omnipotence* to preſerve himſelf, which he would not doe, being come not to *reſiſt*, but to *lay down his life*, which yet he *deferred* to doe, *his time being not yet come*, And upon this it followes diſtinctly, v. 16. *and he charged them that they ſhould not make him known*, which notes *that* to be the reaſon of his *prohibition* in this place, becauſe he would decline, and fairly avoid (*perhaps* the *diſpute* with *perverſe*, and *treacherous Phariſees*, *aſſuredly*) the *Death*, which they were providing for him: and ſo ſaith *Origen* in that place, ἐκ ἀγχινείας ὅτι τὸ μετ' οἰκονομίας φεύγειν τοὺς κινδύνους, μὴ ὁμόσε ἀυτοῖς χωρεῖν, *'Tis no degenerous thing in Chriſt to avoid dangers by providence, and not to go among them.* The *ſecond* circumſtance in this place, which may help to give light to it, is the *prophecy* which is cited juſt on the back of theſe words, v. 16. *That it might be fulfilled which was ſpoken by Eſaias the prophet*, c. 42. 1. The ſumme of the words of *Iſaiah* is, that the *Meſſias* ſhould, when he came, in the diſcharging of his office behave himſelf very *quietly* and *ſtilly*, never ſet himſelf out *magnificently* (as other *princes* doe) againſt all *oppoſers*, never uſe any *ſecular* force to defend himſelf, but manage it ſo, as was moſt agreeable to that *Goſpel*, which he came to *proclaim*, *meekly* and *mercifully* dealing with ſinners and weaklings, and never giving over, till he had ſo *rooted* the *Goſpel* on earth, that it ſhould never

never be gotten out again, but extend to the *Gentiles*, and be *beleived* on, and embraced by them. Which *prophecy* being here fulfilled, not *all* of it in this *one interdict* of his, but in the whole paſſage laſt rehearſed, doth yet ſo farre reflect on *this* particular, that that part of the *prophecy* (of his *preaching*, and *making known the will of God* to as many as were likely to receive benefit from it, his *not reſiſting*, *not contending* with others, his *meekneſſe* and *not conteſting* with the *Phariſees*) may be fulfilled in it, and ſo that may paſſe for one part of the *reaſon* of his prohibition; which being added to the former circumſtance, makes up this entire *reaſon* of his doing it, *viz: Chriſt* would not have his *miracles*, *divulg'd*, becauſe, when they were ſo, the *Phariſees* ſtill came and diſturb'd him, oppoſed him (and he had not a mind to conteſt with them, and it was a great *mercy* to them that he would not, being likely to doe no good upon them) and would probably have proceeded to cut him off (if he did not thus *withdraw*, or *defend* himſelf) before he had done what he was ſent for, i.e. preach't the *Goſpel* to all the *Jewes*, and made it known (as it appears he did at this time, by that *withdrawing*, *Mar.*3.8.) to the *Gentiles* alſo. But beſides theſe another paſſage there is, which muſt be taken in, being of ſpeciall conſideration to this purpoſe, and that is *Lu.* 9. 21. parallel to *Mat.* 16.20. and *Mar.*8. 30. The matter in hand in two of thoſe places, is, *Chriſt's* asking his *Diſciples* what the *opinion* of the *world* was concerning *him*; and at laſt, what was their *own* opinion, whereupon *Peter* anſwers, that he was the *Chriſt of God*, v.20. On which it immediately followes, that *he ſtraitly charged them, and commanded them to tell no man that thing*, v.21. Why he gave now ſo ſevere an *interdict* of this promulgation (when his *miracles*, and all that he *did*, and *taught*, had hitherto tended to the evidencing of this) the reaſon was certainly this, leſt the *Diſciples* witneſſing, or proclaiming it might be taken for a thing *compacted* between them; And thoſe that were not wrought upon and convinced by his *miracles*, would be more likely to be alien'd by this. And beſides *Chriſt* knew that he was to be *rejected*, and to *ſuffer death* (and ſo it followes in all the three *Goſpels*) and conſequently not to be *beleived* on by the *chief* of the *Jewes*, And ſo the proclaiming of his *divinity*, till they had that great addition of his *reſurrection*, to adde to their own teſtimony, was not yet ſo ſeaſonable. This was the occaſion of the like ſpeech *Mar.* 9. 30. where *paſſing through Galilee* (where formerly he had freely *preacht*, and done *miracles*) he now *was not pleaſed, that any man ſhould know it*, *For*, as it followes v. 31. *he ſaid to his diſciples, The ſon of man is deliver'd into the hands of men*, &c. And this very thing *Chriſt* in effect tells the *Phariſees* themſelves, for when they deſire a *ſign* from him, that he was the *Meſſias*, he tells them, that they ſhall *have no other ſigne but that of the prophet Jonah*, *Matth.* 12.39. which referring clearly to that of his *riſing from the grave the third day*, ſignifies that he would uſe no more means *now* to convince them, till by his *reſurrection from the dead*, his *divine power*, and the *completion* of the *types* and *prophecies* in him, ſhould be moſt *convincingly* made *known to them*, and this I conceive to be the reaſon of his then prohibiting them to *tell* that he was the *Meſſias*, becauſe having been thus long *rejected* by the *Rulers*, &c. (and the *prophecies* of his *dying*, containing a *prediction* that they ſhould ſtill *reject*, and at length put him to *death*) it was in all reſpects moſt fit, that the moſt *convincing evidences* of his being the *Meſſias* (of which the *Apoſtles* had ſtore, particularly, and above others, *Peter*, and *James*, and *John* had that of the *voice* from *heaven*, at the *transfiguration*, and would in all reaſon adde them to *evidence* that truth, and not content themſelves with the bare *affirmations* that he was ſo) ſhould be *reſerved* and not *yet* publiſht, till after his *death* and *reſurrection*, that ſo his *riſing* from the *dead* being added to his former *miracles*, and to his infinite *meekneſſe* and *charity*, demonſtrated by his *death*, might be able to *convince* the moſt *pertinacious*, *obdurate* heart, which certainly would not now (having ſo oft reſiſted the like) be perſwaded by his *miracles* or *preaching*, much leſſe by the teſtimony of his *own Diſciples*, but might afterwards poſſibly be wrought upon, (As indeed ſome of them were, *A great multitude of the Prieſts*, *Acts* 6. 7.) by the *evidence* of his *reſurrection*, and they that were not, are left utterly *unexcuſable*. And thus in the *parable*, *Lu.*19. The *King* takes poſſeſſion of his *kingdome*, i.e. *Chriſt goes to heaven*, before he proceeds to *execution* againſt his *enemies* that would not have him *reigne* over them; v. 15. 27. According to this it is, that at the *transfiguration* c. 17. when thoſe three *Apoſtles* had received that clear teſtimony *by a voice from heaven*, *This is my beloved ſon*, &c. he *commands* them to *tell it no man* (not *abſolutely*, but with this particular *reſtraint*, which implies the cauſe of it) *till the ſon of man be riſen from the dead*, telling them withall, as here, that it was *prophecied* of him, that he *muſt ſuffer*, &c. ſo *Mar.* 9. 12. In which paſſage, the three *Diſciples* being taken up alone into the *mount* with him, and commanded to *tell it no man*, the phraſe [*No man*] will moſt probably be interpreted in the greateſt latitude, [no not to the reſt of the *Diſciples*] and the reaſon of that ſtrict prohibition will be this, that the deſigned uſe of this *viſion* being the working of *faith* in the *obdurate*, and the *ſeaſon* of making that uſe of it being not yet come, till after the *reſurrection*, it was uſeleſſe to be revealed to the whole number of the *twelve*, who *believed* already, and ſo needed it not for themſelves, and were not to be permitted to *preach* it to others, if they had known it.

The *leper* continued without the *camp* or *city*, c.
On the day of his *cleanſing*, he was led to the outſide of the *camp*, and in the latter ages, to the *gate* of *Jeruſalem*, and the *Prieſt* went out to meet him, and performing ſome *rites* for him, afterwards received him into the *city* or *camp*, and by degrees into the *ſanctuary*. This was the *form* or manner of *ſhewing himſelf to the Prieſt*, (who, as the πεσοφόροι among the *Ægyptians*, was exerciſed in all kind of *knowledge*, particularly in that of being able to *judge* of *diſeaſes* in the body) and this *ſhewing* was neceſſary to every one, that had been *leprous*, though never ſo perfectly cured, *Lev.*4.2. and therefore *Chriſt* in obedience to the *Law*, here requires it of him. δείξειν τῷ ἱερεῖ.

The

d. εἰς μαρτύριον

The phraſe [εἰς μαρτύριον αὐτοῖς, *for a teſtimony to them*] may poſſibly, connect with [λέγει ὁ Ἰησοῦς *Jeſus ſaith*] in the beginning of the verſe, and [λέγει αὐτῷ, *he ſaith unto him*] Mar. 1. 44. not with [προσέταξε Μωσῆς, *Moſes commanded*] next before it. Or which is more probable, it may ſtand alone by it ſelf after all; and that not only the *comma* after Μωσῆς, but alſo the *ſenſe* makes probable, viz: that this whole action of *Chriſt* in curing the *Leper*, and *ſending him to the prieſt*, &c. was for a teſtimony unto *them*, i.e. to the *multitudes* there, v. 1. (and ſuppoſed *Mar.* 1. 39. though not expreſt) that he was *the ſon of God*. For the *Jews* themſelves confeſſe that *Leproſy* is the *finger of God*, a *diſeaſe* peculiarly of his *ſending* and *removing*, and that tis not lawfull for the *Phyſician* (or any but the *Prieſt* by *God* appointed, and directed in his courſe) ſo much as to attempt the *cure* of it. Thus ſaith R. *Menachem* in *Lev.* 13. And therefore in the anſwer to *John Baptiſts* queſtion, whether *Chriſt* were the *Meſſias*, or no, one part of it is, that *the lepers are cleanſed*, that being as peculiar an act of *Gods*, as that the *dead are rayſed*, in the following words, *Mat.* 11. 5. So 2 *Kin.* 5. 7. the *King* of *Iſrael* being ſent to by the *King* of *Syria* to recover *Naaman* of his *leproſy*, *He rent his clothes, and ſayd, Am I a God to kill and make alive, that this man ſends to me, to recover one of his leproſy?* But if the *Comma* after Μωσῆς] be conceived not to belong to that place, either in *Matthew*, or *Mark*, then no queſtion it muſt referr to *Moſes's* order to the *Leper* of *ſhewing himſelf to the prieſt, and offering* a gift, for that was by the *Law* deſigned as a cleare μαρτύριον or *teſtimony*, that the *cure* of *leproſy* was a peculiar work of *Gods*; Tis true indeed there is another ſenſe, of which the words are thought capable, that his *ſhewing himſelf to the Prieſt*, and being by him *examined* and *pronounced cleane*, might be a ſufficient *teſtimony* to the man, that the *cure* was perfectly wrought, and no *impoſture* in it, or again *a teſtimony to the Prieſt*, either of *Chriſts* being the *Meſſias*, who had wrought that *cure*, or of his not oppoſing the *law*, by ſending his patient to ſubmit to thoſe Ordinances, which the *Law* in that caſe provided, But the former interpretation ſeems rather to be the importance of the place, becauſe of the [αὐτοῖς] in the *plural*, the multitude, to whom the *teſtimony* was deſign'd, and not in the *ſingular* to him, either the *Prieſt*, or *leper*. And for the laſt, that of the *Prieſt*, it ſeems alſo to be reſiſted by the former part of the verſe, where the command to *tell no man*, will not be obeyed, if he ſo *tell the Prieſt*, that it be by him taken notice of that the cure was wrought by *Chriſt*, which it muſt be, if it were a *teſtimony* to him and the reſt, and would probably have brought that danger, that Chriſt ſeem'd willing to avoyd. *See note* b.

e. βασανίζεσθαι

Βασανίζεσθαι] doth not always ſignify *torment*, or *ſharpe paine*, for here the *palſy* is not ſuch, but any great *diſaffection* or *diſeaſe of body*, or commonly any *puniſhment*, As v. 29. and ſo c. 18. 34. βασανισταὶ *lictors, gaolers*, according to that of the old *Gloſſary*, Βασανίζω, not only *crucio, torqueo, to torment*, but *coerceo* too, agreeable to that of *impriſoning*.

f. Πίστις.

There are *five* acceptions of the word πίστις *Faith* in the *New Teſtament*, Firſt, the *Faith*, or *beleiving* that *Chriſt* was able to *cure diſeaſes*, &c. So here, and c. 9. 22. *Act.* 14. 9. and under this head the *faith* of the *Diſciples*, by which they *beleived Chriſt* ſo far, as that by his delegated *power*, they were able to do the like *miracles*, *Mat.* 17. 20. & 21, 22. *Mar.* 11. 24. 1 *Cor.* 13. 2. and perhaps c. 12. 9. where *faith* as a χάρισμα, or *gift* of the *Spirit*, is joyned with the *gift* of *healing*.

Secondly, the *beleif* of all that is *revealed by God*, and that is in effect the *true religion*, either *before Chriſts birth*, (and then tis *the faith of God*) *Heb.* 11. 3. 30, 31. and referred to v. 6. Or *after*, and then 'tis the *faith of Chriſt*, *Rev.* 14. 12. Or *beleif* of the *truth*, i. e. that *truth* now revealed by *Chriſt*, 2 *Theſſ.* 2. 13. and when this is not ſo *complete* as it ſhould be, for want of *light*, then tis *weak faith*, or *weakneſſe in faith*, *Ro.* 14. 1. To this many places belong, 1 *Theſſ.* 3. 2. 5. 2 *Theſſ.* 1. 3. *Ja.* 2. 1. *Jude* 3. *Rom.* 1. 5. *Acts* 6. 7. and 14. 22. So *Lu.* 18. 8. where by reaſon of the *perſecution* of that *faith*, *Chriſt foretels*, that there ſhall be (at his *coming* to act *vengeance* on his *enemies*) very little *Faith upon the earth*, i. e. in the *land of Judæa*, and *Samaria*. So *Lu.* 22. 32. And as this *Chriſtian faith* contains in it *doctrines* in oppoſition to the *Moſaical law*, ſo tis uſed *Ro.* 3. 27, 28. c. 4. 15. As it comprehends Chriſts precepts, ſo tis *Ro.* 16. 26. and as *promiſes*, ſo tis uſed *Gal.* 3. 14. 1 *Cor.* 15. 14. *Heb.* 11. 1. And this laſt branch of it comprehendeth *Hope* alſo, whoſe *object* are thoſe *Promiſes*, and ſuppoſes, and includes a ſincere care of *performing* the *condition*, now required under the *Goſpel*, without which as the *promiſes* belong not to any, ſo the *Faith* is but an *imperfect*, and falſe *Faith*, which will never availe any.

Thirdly, the *dictate of Conſcience*, rightly perſwaded, or aſſured of the *lawfulneſſe* of what a man doth, and that either to one *particular* action, *Ro.* 14. 22, 23. or *univerſally* to the *generall* current of the *life*, *Heb.* 10. 22.

Fourthly, in a more limited ſenſe tis a *Confidence* in *prayer*, that what we ask, as we ought to do, we ſhall *receive*, (*Ja.* 5. 15.) and as an aſſociate of that, depending on *Gods proviſion* for things of this life, the want of which is called ὀλιγοπιστία, *littleneſſe of Faith*, *Mat.* 6. 30. this being one *promiſe* of the *Goſpel*, that *they who ask, ſhall receive*, and that *all theſe things* (the *neceſſaries* of life) *ſhall be added to them*, that *firſt ſeek the righteouſneſſe of Gods kingdome*, or of the *Goſpel*.

Fiftly, *Fidelity*, and that either in *God*, making good his *promiſe* to us, *Ro.* 3. 3. 1 *Cor.* 1. 9. & 10. 13. 1 *Theſſ.* 5. 24. Or in *man* toward other *men*, *Mat.* 23. 23. *Gal.* 5. 22. *ſervants* toward *maſters*, *Tit.* 2. 10. ſo πιστὸς the *faithfull ſteward*, *Mat.* 25. 21. *Lu.* 14. 17. 1 *Cor.* 4. 7. or of *men* toward *God*, 2 *Tim.* 4. 8. where *keeping the faith*, after *fighting*, and *finiſhing the courſe*, muſt needs be *conſtancy*, and *fidelity*, (ſee *note* on *Ia.* 1. a.) from whence the word πιστὸς moſt commonly draws its ſignification, being frequently taken not for *beleiving* but *faithfull*, ſee *Heb.* 2. 17. & 3. 2. 1 *Tim.* 1. 12. *Rev.* 2. 10. and ſo ἄπιστος is ordinarily *unfaithfull*, *Lu.* 12. 46. all one with *hypocrites*, *Mat.* 24. 51. In this acception it is that it notes *ſincerity* of reſolution of *Chriſtian life*, which *God*, that ſees, accepts, though, for want of *occaſion*, or *tryall*, as yet it be not expreſt in *action*, and ſo approved to men.

men, So 1 *Pet.*1.7. and *Phil.*1.29. and thus when *Abraham's faith* was tried, first by a hard *command of going out of his country*, then by an *incredible promise* of a *Child* from *barren old Sarah*, then again by a hard *command* of *sacrificing his Son*, these three being but *trialls* of his *faith*, upon which it was approved to be *sincere* (and so he justify'd) 'tis now apparent, that before these *tryalls*, he had *faith*, which then, before it was tryed, was nothing but this *resolution of obedience* &c. or, a sincere *giving himself* up to *God* in *præparatione animi*, *in purpose of mind*, or *resolution*; and if it had fail'd in any of those *tryalls*, would then have lost its *acceptance* with *God*, but *failing not*, was *approved*. This, I conceive, is the *faith*, which in S. *James* must, when opportunity serves, be *shewed* or *demonstrated* by *works*, *James* 3.18. and if in that case it doe not, is a *dead faith*, v.20. but supposing it *sincere*, though yet not *tried*, then it is that which I now speak of, and is then opposed to *works*, not as those note 1. the *ceremonies* of the *Mosaicall Law*, or 2ly. *perfect*, *unsinning obedience*, but as they signifie *actuall performance*. To this there is a place of a *venerable* ancient Writer, *Cyrill* of *Jerusalem*, which is very appliable, who having said of the *Theif* on the *Crosse*, Θέλῃ δικαιοπραγῆσαι ὁ λῃστὴς, ἀλλὰ προλαμβάνῃ ὁ θάνατος, *he was willing to doe well*, *but death prevented him*, answers him presently in the person of *Christ*, ἐ τὸ ἔργον προμένω μόνον, ἀλλὰ τ πίστιν ἀποδέξάμλω, *The work is not the only thing which I expect* (or, which I *so require*, that nothing else will serve the turn) *but I have accepted thy faith*. By which it appears, that *faith* in his acception, is that faithfull resolution then begun, though, through want of life, no *works* followed it. Thus when *faith* denotes *profession of faith* (or of some duty to be performed by a *Christian*, as 1 *Tim.* 5.11.) this is either *sincere*, and then *accepted*, as in that *Theif* (and is then opposed to *works*, only as a *lesse* to a *greater*, or *imperfectius magis perfecto*, the *more imperfect*, to the *more perfect*, *James* 2.22.) or *unsincere* and *hypocriticall*, and is then opposed to *works*, as *falsum vero*, *false* to *true*, and so * *faith* and *life* are ordinarily opposed in the *Fathers*.

* πίστις ἡ βίος

Besides these *five*, the word is also sometimes used in a looser sense, for *beleiving* the *doctrine* of *God* and *Christ*, howsoever acquir'd; whether from *sensible experience*, *Jam:*2. 19. or from *ocular demonstration*, *Joh:*20.25. or from *relation*, as when 'tis said to *come by hearing*.

g. Ἀνάκλισις

The custome of ἀνάκλισις, *accubitus*, *lying along at meat*, so usuall among the *Græcians* and the *Romans*, though it be not mention'd in the *Old Testament* (but, on the other side, *Tables* were in use, at which they *sate*, ἐκάθιζε, *Ecclus.*31.13. and so saith * *Philo* distinctly of *Joseph's* brethren, ἐκάθιζε *they sate*, μήπω τῶν ἀνθρώπων ἐν τ συμποσίοις ἡλίκλισει χρωμένων, *the custome of lying along at meat*, *being not then come in among men*) yet under the time of the *New Testament* (and before) it was come in among the *Jewes* also; Many places there are in the *New Testament*, where this use appears, and that both *within dores*, on *beds*, and *abroad* (in the *fields*, and in *Gardens*) on the *ground*, ὅπι χόρτῳ χλωρῷ *Mar:* 6.39. upon *the green grasse*, which is v. 40. described by ἀνέπεσον πρασιαὶ πρασιαὶ, they *lay along rank by rank* in severall *areolæ* or *beds*. For so are πρασιαὶ φυτειῶν χέρσεις τετράγωνοι (saith the *Scholiast* on * *Homer*, upon ἔνθαδε κοσμῇ πρασιαὶ) *four-square divisions*, which, from thence, we vulgarly call *Beds* in *gardens*, because they were so used, as the κλιναὶ *beds*, in the *houses* (see *note* on *Mar:* 6.40.) The manner of this *lying at meat* is described by many, and shall no farther be *recited* here, then as will be useful to explain some passages in the *Evangelists*. The *chief person* lay at the *head* of the *bed*, (which the *Evangelists* call πρωτοκλισία *lying first*, the *chief* or *first place* of dignity) with his feet behind the back of the next to him, (by which advantage it was, that the *woman* came *behind*, and *wash't* and *kiss't Christ's feet*) so that the hinder part of the *head* of the *second* lay in the *bosome*, or touched the *breast* of the *first*. Thence we read of *John*, *Joh.*13. 23. ἦν ἀνακείμενος ἐν τῷ κόλπῳ Ἰησοῦ, ᾧ ἠγάπα ὁ Ἰησοῦς, v. 25. *he lay in the bosome*, *and leaned on the breast of Jesus*, (*viz:* at *supper* time, *Joh:* 21.20. compared with v.1, and 4, and 12.) i.e. *lay next to him*. An argument both of *John's dignity* (which I suppose the reason, that he mentions not his name, when he speaks of it himself, v.23.) as when *Lazarus* is said to be in *Abraham's bosome*, i.e. at that *supper of the Lamb* next (in dignity and height of glory) to the *Father of the faithfull*, *Lu:*16. and 2ly of *Christ's* speciall *love* to him, as the custome was for the most tenderly *beloved*, the *wife*, &c. *in sinu virorum discumbere*, *to lie at meat in the bosome of the husband*, saith * *Cicero*, and *Zonaras* of *Heliogabalus*, ἐν κόλποις ὡτῦ ὡς ἐρωμένη ἐδείπνησε, *she supt* lying *in his bosome* as his *beloved*, and in * *Juvenal*,

κόλπος

* in *Verr:* 1.

* *Sat:* 11.

——— *Ingens*
Cœna sedet, gremio jacuit nova nupta mariti,

and in *Catullus*, *intus accubans*, and therefore 'tis there added ὃν ἠγάπα ὁ Ἰησοῦς, *whom Jesus loved*. And so *Joh:*1.18. when the *only*, i.e. *beloved Son of God* is described, 'tis with this mark upon him, ὁ ὢν εἰς τ κόλπον τ πατρὸς, *He that is in the bosome of the father*, i.e. in reference to this *custome*, he that is *next* unto him, and so knows most of his *mind*, as is intimated *Joh:* 13.24. By all this 'tis clear what is meant by ἀνακλιθήσονῖ μετ' Ἀβραὰμ &c. in this place, (which *Euthymius* expresses by ἀνακλιθήσονῖ ἐν τοῖς κόλποις τ Ἀβραὰμ &c. *lying in the bosome of Abraham* &c.) *viz:* The *Gentiles* coming in to partake of that spirituall *feast* of the *Patriarchs* (who were the first to whom this *Messias* was promised, and to whose posterity he was accordingly first *raised up*, *Acts* 3.26.) when the *sons* of this *kingdome*, i.e. the *Jewes* themselves, to whom these *priviledges* were designed and *promised*, are *cast out into* an *estate* of *obduration* and *destruction*, as it there follows.

h. Κλαυθμὸς

That κλαυθμὸς is deduced from κλαίω *clamo*, *to crie*, there is no doubt, and that both of them signifie (more then *weeping* or *shedding* of *Teares*) *crying out*, and *ejulation*, see *Numb:* 11.10. (where 'twas that which was *heard by Moses*) *Job* 30.31. *the voice of them that wayle*, or *crie out* in lamentations, *Ezr:* 3.13. *The noise of the weeping*, or *wailing of the people*, and so *Isa:* 65.19. *Jer.* 31.16. As for βρυγμὸς which follows, though by that which *Hesychius* saith of βρύχω (ὀδοῦσι πέζονλα ζῦφον ἀποτελεῖν, ὡς ὲν ῥίγει συμβαίνῃ) it might

Βρυγμὸς.

πρασιαὶ

* So *Cicide off:* l.3. in the story of *Canius*, the *Eques Romanus*, that bought the garden of Pythius, that he might make invitations and feast in it.

* p. 433.

be thought to signify *chattering of teeth*, proper to a state of *cold*, and agreeable to the second notion of *Hell*, by some mention'd from *Iob* 24. 19. *Gehenna nivis, the hell of snow*, as the other is *Gehenna ignis, the hell of fire*, yet the notion of βρύχω *Act.* 7. 54. for *anger*, or *rage*, which is proper to that of *gnashing the teeth*, and the mention of *fire* joynd with it, *Mat.* 13. 4. & 50. which cannot agree with *chattering*, do sufficiently justify the ordinary rendring, *gnashing*, or, *grinding of teeth*, as in *pain* or *rage* is usuall.

i. Ἀδυνάτως ἔλαβε. This place of *Scripture* cited here by the *Evangelist* out of *Is.* 53. 4. is principally fulfilled in the sufferings of *Christ* on the *Crosse*, where *he bare our sins in his own body*, i. e. suffered the punishment of them; and tis so applyed 1 *Pet.* 2. 24. Yet here tis applied also to *Christs healing the sick*, and with a kind of *Sympathy* bearing their *corporall Infirmities*, and removing them from the *patient* (and both these kinds of *bearing our diseases* were requisite in our *perfect high Priest*, *Heb.* 5. 1. & 4. 15.) by which tis apparent that the same *prophetick scripture* may truly and fitly belong to two or more events, and beside the first, *literall*, have a double remarkable πλήρωσις, or *eminent completion.*

k. Ἀνταναάκλασις. There is *a figure* in *Rhetorick*, called ἀνταναάκλασις, whereby it hath been usuall in all sorts of *Authors* to affect to use the same word *twice* in the same place, though it be oft-times in a different sense. In the *holy* writers there are frequent examples of this. *Psal* 18. 26. *With the froward thou wilt shew thy self froward*, where *frowardnesse*, or peevishnesse, being a fault, and piece of *stubborn*, ill nature, cannot properly be affirmed of *God*, to whom yet those words belong (as appears by the next words, *And the afflicted people thou wilt save* v. 27.) The only meaning is, that those that deale *frowardly* or stubbornly with *God*, shall be punished by him, and that there expresst (by this figure now mentioned) [*thou shalt shew thy self froward*] only by reason of the word [*froward*] præceding. So in the *Prophet*, *If ye walk contrary to me, I will also walk contrary to you*, where [*walking contrary*] in the first place is their *obstinacy*, or *frowardnesse* against *God*, in the second, *Gods* punishing, sending *judgements* on them, thus expresst by this *figure*. So *Jer.* 33. 17. upon the mention of the word [*liberty*] follows [*Liberty to the sword* &c. i. e. *destroying*, quite contrary to the *liberty* before spoken of. So *Mat.* 5. 19. *Whosoever shall break one of these least commandements* (the *iota* or *title* mentioned before) &c. *he shall be least in the kingdome of God*, i. e. indeed, shall not be admitted *at all*, which by this *figure* is thus expres's'd, in relation to what went before, *He shall be the least*, as, he *breaks the least*; without which, that would not have been the style in all likelyhood. Thus *Isai.* 65. 11. *Yee are they that furnish the drink-offering to that number, Therefore will I number you to the sword*, &c. Thus *Mat.* 12. 50. upon mention of his *mother* and *brethren seeking him*, which was literally true of *Mary* &c. *Christs* reply is, in another, not a *literall* sense, *Whosoever doth the will of my father, the same is my brother, and sister and mother.* So 1 *Cor.* 8. 2. speaking of the *knowing* of *God*, in the vulgar ordinary sense of *knowing*, he adds v. 3. *but if any man love God, he is known of God*, in another notion of *knowledge* for *approbation*, and in the same kind again, *Gal.* 4. 9. *Now after ye have known God, or rather are known of God*, and *Rom.* 14. 13. *Let us no longer judge one another*, i. e. *censure, separate* from communion, *but rather judge this*, quite in another sense, as *judging* signifies *thinking fit*, and *resolving*, and *Rev.* 22. 18, 19. ἐάν τις ἐπιθῇ, *If any man shall adde* to these things, ἐπιθήσει ὁ θεός, *God shall adde to him the plagues* &c. and so ἐάν τις ἀφαιρῇ, *If any man shall take away, God shall take away his part out of the book of life.* Agreeable to these is this phrase here, on mention of the *dead father* præceding, *Let the dead bury their dead, but follow thou me*, i. e. (not, *let the dead*, but) let others do that office, interre the *dead*, but thou, that art a *consecrated* person, must do that, to which thou art *consecrated*, which in all probability, if it were not a *proverbiall* speech known among them, was yet the imitation of some other *proverb* as [*Like to like, the living to the living, the dead to the dead* &c.] which are not always to be required to the literall sound of the words, wherein they are expresst.

'Twas usuall for the *Devils* to abide in the *tombs* to confirme in men that vain persuasion of the *souls* of men (after *Death*) being turn'd into *Devils*, (see *Hieron: Magius miscellan:* l. 4. c. 12.) and for divers other ends, for which the *solitude* of such places was advantagious to him, none using to come thither, but to *bury* their *dead.* l. Δαιμονιζόμενος, ἐκ τῶν μνημείων.

That there were *swine* among the *Gadarens*, contrary to the *Jewish* customes, will not bee strange, when tis remembred that *Gadara* is by *Iosephus* numbred among the ἑλληνίδες πόλεις, *Grecian Cities*, which *Pompey* took away from the *Jews* (see *Is: Casaub: ad Baron:* p. 219.) and that the greatest part of the *inhabitants* were *Syrians*, not *Iews*, by the affirmation of the same *Iosephus*, l. 2. *de Bello Iudai:* c. 33. See *Constant: l' Emper: de legibus*, p. 181. m. Γαδάρα.

Paraphrase.

CHAP. IX.

1. Capernaum, where he now dwelt, v. 7. and Mar. 1. 21. 45. and c. 2. 1. and to which he removed from Nazareth, Mat. 4. 13.

1. AND he entred into a ship, and passed over, and came into [his own city.]

2. By this extraordinary course of bringing the sick man, discerning the great vigor of their faith.

2. And behold, they brought to him a man sick of the palsie, lying upon a bed: and Jesus [seeing their faith,] said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee.

a. 3. Either in their hearts, or in private discourse one with another, not heard by him, or his disciples.

3. And behold, certain of the Scribes said [a within themselves,] This man blasphemeth,

4. And

4. And Jeſus, knowing their thoughts, ſaid, Wherefore think ye evil in your hearts?] 4. And Jeſus by his divine power, as

ſearcher of hearts, diſcerning whither their thoughts or words whiſpered among themſelves, and not ſpoken audibly, ſaid unto them, Why doe you paſſe ſuch malitious cauſeleſſe cenſures?

5. For whether is eaſier to ſay, Thy ſins be forgiven thee, or to ſay, [Ariſe and walk?] 5. Be cured of thy palſie, and walk about.

6. But that ye may know [that the ſon of man hath power on earth to forgive ſins,] (Then ſaith he to the ſick of the palſie) Ariſe, take up thy bed, and go unto thy houſe. 6. That Chriſt in this ſtate of exinanition, hath authority

to forgive ſins here, to men that lie under puniſhment of them, and conſequently to deliver from their bond thoſe that were deliver'd up to Satan, and ſo tormented by him. (This power given to Chriſt on earth in the commiſſion received from his Father, v.8. to be from this time continued on the earth, and accordingly committed by Chriſt, at his departure, to the Apoſtles, Joh: 2[illegible]. (and in them to their ſucceſſors) that what they forgive on earth, ſhould be forgiven in heaven, and the bonds looſed.)

7. And he aroſe, and departed to his houſe.

8. But when the multitudes ſaw it, they [marvelled, and glorified God, which had given ſuch power unto men.] 8. were amazed to ſee it, and acknowledged it an incomprehenſible mercy of God, to ſend a Prophet to them with ſuch a commiſſion, power of pardoning ſin, and that teſtified by doing an abſolute miracle, v.6.

9. And as Jeſus paſſed forth from thence, he ſaw a man named Matthew, [ſitting at the [b]* receit of cuſtome; and he ſaith unto him, Follow me, And he aroſe and followed him.] 9. a tole-gatherer, or Publican by trade, buſie about his work,

and upon Chriſts firſt word of command, or call, he left his trade, and attended him as his conſtant diſciple.

*tole-booth

b.

10. And it came to paſſe, as Jeſus * ſate at meat in the houſe, behold, many [c]publicans and ſinners] came, and † ſat down with him, and his Diſciples, 10. And this new diſciple of his made him a feaſt, Mar.2.14. and that a great one, Lu.5.27. (though Matthew being the Writer of this Goſpel affirm it not of himſelf,) And as Jeſus was at that feaſt in Matthews houſe, many other Publicans, ſuch as Matthew had been, who were looked upon by the Jewes as the vileſt ſort of men, that no Jew was to eat, or drink, or converſe with familiarly,

* was laid to eat, ἀνακεῖμαι † lay along, συνανέκειτο

c.

11. And when the Phariſees ſaw it, they ſaid to his diſciples, [Why eateth your maſter] with publicans and ſinners? 11. Why doe your maſter and you Lu.5.30. a thing which is ſo unlawfull, eat

12. But when Jeſus heard that, [he ſaid unto them,] They that be * whole, need not a phyſitian, but they that be ſick. 12. He raiſed his voice and directed it to the Phariſees, that ſtood thus cavilling by, and ſaid,

* ſtrong, ἰσχύοντες, ſee note on Ro.8. f.

13. But goe ye and learn [what that meaneth, I will have mercy and not ſacrifice,] for I am not come to call the righteous, but ſinners to repentance. 13. what is the meaning of that ſpeech Hoſ.6.6. I preferre acts of mercy and charity, eſpecially ſpirituall, belonging to the reſcuing, and ſaving of ſoules, before ceremonies even of the worſhip of God, ſuch rituall laws as theſe, of not accompanying with a heathen, or unclean perſon.

14. Then came to him the diſciples of John, ſaying, [[d]Why doe we and the Phariſees faſt oft, but thy diſciples faſt not?] 14. Our maſter John obſerveth ſtrict

rules of abſtinence, and appointeth us to doe what the Phariſees the ſtricteſt ſect among the Jewes doe, viz. to faſt twice every week, Lu.18.12. whereas thou and thy diſciples uſe no ſuch abſtinences, what is the reaſon of that?

d.

15. And Jeſus ſaid unto them, [Can the [e]children of the bride-chamber * mourn, as long as the bridegroom is with them? but the daies will come when the bridegroome ſhall be taken from them, and then ſhall they faſt.] 15. Can the ſpeciall gueſts of a marriage feaſt faſt or retain any thing of ſadneſſe, as long as the marriage ſolemnities laſt? This duty of faſting will be more ſeaſonable after my death, and then ſhall it be practiſed by my followers.

* or, faſt, for the Gr: and Lat: MS. reads νηστεύσουσιν

e.

16. No man putteth a piece of * new cloth unto an old garment; for that which is put in to fill it up, [taketh from the garment, and the rent is made worſe.] 16. diminiſhes the beauty or handſomneſſe of it, and there

is made by that meanes a worſe breach (either becauſe the new cloth teareth from the old, or becauſe in a pieced garment, if the piece doe not look like the cloth, the rent is more diſcernible, and the parts more divided and different one from the other, then if it had not been pieced at all (both theſe are ſet down Lu. 5.36.) and this proves well that point in hand, both that joy and mourning doe not well together, and that young novice diſciples, that were not yet renewed by the coming of the Spirit upon them, and ſo were not ſtrong enough for ſuch, muſt not preſently be overwhelmed with ſevere precepts, ſuch as faſting &c. leſt they fall off, and be diſcouraged.

*undreſs't, unfull'd, unworn, ἀγνάφου

17. Neither doe men put new wine into old [f]bottles, elſe the bottles break, and the wine runneth out, and the bottles periſh: [but they put new wine into new bottles, and both are preſerved.] 17. but ſtrong precepts are adapted to ſtrong diſciples, and

then they doe very well, which otherwiſe being unſeaſonably enjoyned, will be brought into hatred and contempt.

f.

18. While he ſpake theſe things unto them, behold there came [a certain [g]ruler, and worſhipped him, ſaying, My daughter is * even now dead,] but come and lay thy hand upon her, and ſhe ſhall live. 18. One of the Conſiſtory of that city, that dwelt there,

Mar.5.22. and fell down, beſeeching him, and ſaying, My daughter, when I came from my houſe, was at the laſt gaſp, Mar.5.23. ſo that I ſuppoſe her dead by this time.

*by this time, ἀρτι

g.

19. And Jeſus aroſe and followed him, and ſo did his diſciples.

20. (And] behold, a woman which was diſeaſed with an iſſue of blood twelve years, came behind him, and touched the hem of his garment. 20. And as Jeſus was a going to the Rulers houſe to cure his daughter,

21. For ſhe ſaid within her ſelf, If I may but touch his garment, I ſhall be whole.

22. And

22. And Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that houre.)

23. And when Jeſus came into the rulers houſe, [and ſaw the [h] minſtrels, and the * people making a noyſe,]

h. 23. And found them very buſily preparing for the interment of the rulers daughter, with Muſick and other ſolemnities for the funerall,

* Company in an hurry, or, making a ſtirre, ὄχλον θορυβούμενον.

24. He ſaid unto them, Give place, for the mayd [is not dead, but ſleepeth,] And they laughed him to ſcorn.

24. is not ſo departed, that ſhe ſhall not return again, her death ſhall not continue above the ſpace of an ordinary ſleep, and ſhe ſhall, as from a ſleep, awake from it.

25. But when the people were [i] put forth, he went in, and [took her by the hand, and the mayd aroſe.]

i. 25. He came to her, as to one that was aſleep, and took her by the hand, and ſhe awaked, or came to life again, and roſe up.

26. And the fame hereof went abroad into all that land.

27. And when Jeſus departed thence, two blind men followed him, crying, and ſaying, [Thou ſon of David,] have mercy on us.

27. Thou which art the Meſſias (which wer't promiſed to be of Davids ſeed) of whom tis oft prophecyed, that he ſhall open the eyes of the blind, Iſ. 42. 7. 29. 18. and 35. 5.

28. And when he was come into the houſe, the blind men came to him. And Jeſus ſaith unto them, Beleive ye that I am able to do this? They ſaid unto him, Yea, Lord.

29. Then touched he their eyes, ſaying, According unto your faith, be it unto you.

30. And their eyes were opened, And Jeſus ſtraightly [k charged them, ſaying, See that no man know it.]

k. 30. See note on c. 8. b.

31. But they when they were departed, ſpread abroad his fame in all that country.

32. As they went out, behold, they brought to him [a dumb man, poſſeſſed with a devil.]

32. one that by the devils poſſeſſing him was fallen dumb.

33. And when the devil was caſt out, the dumb ſpake, and the multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael.

34. * But the Phariſees ſayd, [He caſteth out devils through the prince of the devils.]

34. See c. 12. 24. note, f.

* This verſe is wholly omitted by the Gr: & Lat: Ms. & ſeems to be taken in here from c. 12. 24. to which the other places Mar. 3. 22. & Lu. 11. 15. are parallel.

35. And Jeſus went about all the cities and villages, [l teaching in the Synagogues, and preaching the Goſpel of the Kingdome, and healing every ſickneſſe, and every diſeaſe among the people.]

l. 35. expounding the Scriptures in their Synagogues, and on that occaſion making known to them the doctrine of the Goſpel, and healing all that were brought to him, or came in his way.

36 But when he ſaw the multitudes, he was moved with compaſſion on them, becauſe [they [m] † fainted, and were ſcattered abroad, as ſheep having no ſhepherd.]

m. 36. they wanted a guide or director to teach them conſtantly, and ſo were wearied out with wandering up and down betwixt their falſe guides, Scribes and Phariſees, &c.

† were ſtrayed, or toſt and wearied.

37. Then ſaith he unto his diſciples, [The harveſt truly is plenteous, but the labourers are few.

38. Pray ye therefore the lord of the harveſt, that he will ſend forth labourers into his harveſt.]

37. 38. There are great ſtore of thoſe that are willing to receive inſtruction, but few to give it them aright, And therefore it is the duty of all Chriſtians that have any care of the ſouls of their brethren, to pray (according as the four ember weeks have ſince been appointed in the Church) that God will ſend (ſee note h.) orthodoxe, and skilfull labourers, for the uſe of his Church, to convert, and inſtruct thoſe that are ready for it. (This very fitly at this point of time, immediately before Chriſt proceeds to ordination of the *twelve*, c. 10. 1.)

Annotations on Chap: IX.

a. Ἐν. The particle ἐν (and ἐνδὸς) is oft uſed in the ſacred writings, not for *within*, but *amongſt*, ſo c. 16. 7. where their διαλογισμὸς, or *diſpute* was not *mental*, but *verbal*, for tis added [λέγοντες *ſaying*] and many the like. One eminent place there is *Ex.* 17. 7. εἰ Θεὸς ἐν ἡμῖν; *is the Lord among us?* and from thence 2 *Cor.* 13. 5. *Do you not diſcern your ſelves, that Ieſus Chriſt* ἐν ὑμῖν ἐστι; *is amongſt you?* Do not the many *miracles* of *Chriſt* done before you give aſſurance, that *Chriſt* is *among you?* But yet here it may be in the other ſenſe, So as εἶπεν ἐν ἑαυτοῖς, *ſaying within themſelves*, be all one with ἐνθυμήσεις *their thoughts* and *thinking in their hearts*, v. 4. ſo v. 21. ἔλεγε ἐν ἑαυτῇ is, without doubt, *ſpeaking within her ſelfe*.

b Τελώνιον Τελώνιον ſignifies a *Publicanes ſtall*, and the *Syriacke* read בית מכסא *the houſe of Publicanes*, literally a *tole-booth*, the *Engliſh tole* coming from the *greek* τέλος, and *booth* being the *Hebrew* בית very little varyed.

c. Τελῶναι Τελῶναι *Publicanes* were *infamous perſons* among the *Jews*, not only becauſe they *dealt*, and (by neceſſity of their *trade*) *converſed* with the *Gentiles* (whence perhaps the ἁμαρτωλοὶ *ſinners*, here joyn'd with them, note *heathens*, call'd *ſinners of the Gentiles*, *Gal.* 2. 15. and as *publicans* and *ſinners* here, ſo we read *publicans* and *heathens*, c. 18. 17.)

c.18 17.) but also in respect of their *calling*, that of hiring the *tributes* at a *price*, and raysing gain to themselves by *exaction*, τελώνε ἐργασία ἄχρωμος, the *Publicans trade* is *filthy* and *sordid*, saith * *Artemidorus*, joyning with them κατήλυς, λῃςὰς, ζυγοκρυςὰς, διβολογςὰς, *thieves, cheats*, &c. and so that of the *Poet*, Πάντες τελῶναι πάντες εἰσὶν ἅρπαγες, all *Publicans are theives, all rapacious*, or *robbers*, and the *Hebrews* have a *proverb*, *Have not a wife out of a family in which there is a publican*, becaus̃e they are all מוכסין i. e. *publicans, theives, wicked sinners*. According to this is *Zachæus's* confessiõn of his former life, *Lu.* 19. 8.

* *Onirocrit.* l. 4. c. 44. & c. 59.

d. Ἰδίωμα λόγε

Among the *Idioms* or peculiar formes of writing obsẽrvable in the sacred writers, This may be one, that when one thing only appeares by the context to be designed, and meant, another thing is yet delivered, as *preparative* to that, that by it, either by way of *Comparison* or *opposition*, &c. the one principal thing designed may be more set out. Thus *Exod.* 20. 9, 10. in the *fourth* commandement, in which the *Sabbatick rest* is the only thing designed, that is introduced with a [*sixe days shalt thou labour, and do all that thou hast to do*] which being not the matter of that *commandement*, is there set, only to *prepare* for the ensuing *rest*, [*but the seventh day is the Sabbath* &c.] and must not be extended any farther, and is best interpreted by way of *comparison*, thus, *As* thou hast *six days* allowd thee to *labour* &c. *So* the *seventh* must be looked on as a *rest* to that *God*, which hath been so liberal to thee. So here the *disciples of John* designing to ask *one* question, *why Christ, and his disciples fast not*, what is the *reason* of that, 'tis not to be thought, that they would ask concerning their *own fasting*, being well enough satisfied of the *reason* of that, viz. the *practise* of all pious *Jews* for a long time, and yet is this other *question* first asked, and set as *preparatory* to the other [*why doe we and the Pharisees fast oft, and thy disciples fast not?*] which cannot therefore be better interpreted then thus by way of *comparison*, Why doe not *thy disciples fast*, as well as we? So *Mar.* 12. 10. *If a woman shall put away her husband, and marry another, she commits adultery*, Where it is not to be thought in the power of a *wife* to put away her *husband*, but only of the *husband* to *put away the wife*, as being *superior*, and having authority over her, but becaus̃e it is possible for a *woman*, the wife of one, to yeild her self to be *married* to another, and in what case soever she doth so, she *committeth adultery*, that being the thing there in hand, designed to be spoken of by *Christ*, the former of *putting away the husband*] is mentioned without any weight set on it, to *prepare* for the latter important part, and is onely set to continue the *opposition* with that, which had preceded, the *husband's putting away his wife*, v. 11. So *Eph.* 4 26. *Be angry and sin not, let not the sun go down on thy wrath*, where 'tis not the *Apostles* meaning so much as to *permit anger*, but that is only set down, as a *preparative* to the consequent [*not sinning*] i. e. *moderating* that *passion*, and not letting it *dwell* upon us, which is the only thing in that place designed to be commanded us. So *Ja.* 1. 9. *Let the brother of low degree rejoice, or boast, that he is exalted, and*, or, but *the rich that he is brought low*, where the matter of the discourse from v. 2. being exhortation *to rejoice in afflictions*, inforced by the *advantages* of them v. 3, 4. and backt with *directions how* to practise it, by praying to *God* for *wisdome*, v. 5. and *perseverance* in the *faith*, required to the obtaining answer to his prayers, v. 6, 7, 8. (and so still kept to the same matter of *rejoicing* in *afflictions*) it followes v. 9. *Let the brother*, i.e. the *Christian*, of *low degree rejoice, that he is exalted*, which is not at all to the point in hand, but onely as it *prepares* for that which followes (by way of *opposition* to it) *but let the rich rejoice*, or, *boast in his being made low*, which cannot better be interpreted according to the sense, then thus, *As glad as a poor man would be of being* made *rich, so glad* let the *rich* be of his being *brought low*. So *Rom.* 6. 17. where giving *God thanks* that they had received, and obeyed the *Christian faith*, he prepares for it with that, which would not probably have been matter of his *thanksgiving* [*God be thanked that* ye *were the servants of sin*] were it not to *introduce* the only designed matter, that follows [*but ye have obeyed from the heart the form of doctrine delivered to you.*]

e. Those which were the speciall *guests* of a *marriage feast*, were by custome to goe and *fetch the bridegroom*, and wait on him to the *marriage feast*, as we see the practise of it 1 *Mac.* 9. 37. so *Mat.* 25. 1. the *ten virgins took their lamps, and went forth to meet the bridegroom*, and those that were ready at his coming, v. 10. went in with him εἰς γάμους, i.e. *to the marriage feast*. (for so the word γάμος and γάμοι, which we render *marriage*, signifies, *Mat.* 22. 3. *Jo.* 2. 1. not a *marriage*, but a *marriage-feast* in *Canah* of *Galilee*. So there were in *Homer* three sorts of *feasts*, of which γάμος was one, Εἰλαπίνη, ἠὲ γάμος, ἐπεὶ ἂν ἕξαν τάγε δ' ὄξη. *Odyss.* α'. 224. and Ἦ γάμῳ, ἢ ἐράνῳ, ἢ εἰλαπίνῃ τεθαλείῃ, *Odyss.* λ'. 415 whereupon saith *Eustathius*, ἥδε εἰλαπίνη, ἢ ὁ γάμος, ἢ ὁ ἔρανος εἶδη εἰσὶ τῆς δαιτὸς, *These three are severall species of feasts*. So γάμους δύειν in * *Philo*, so *nuptias celebrare* in the *civil law*, the *marriage festivity*.) These *speciall guests* which attended these *nuptiall solemnities*, are call'd παράνυμφοι, and παρόχοι in * *Phavorinus*, and here the *sons* or *children* of the (νύμφων, i.e. τόπος ἐν ᾧ οἱ νύμφιοι *the*) *place*, *in which the Bridegroom* and *Bride* are; These I suppose are the φίλοι νυμφίε *Ioh.* 3. 29. *the friends of the bridegroom*, which, saith *Phavorinus*, τῷ ὀχήματι ἅμα τῇ νύμφῃ καὶ τῷ νυμφίῳ ὀχοῦνται, *are carried in the* same *chariot with the bride and bridegroom*, or else goe with them πεζῇ *on foot*, and of these some performed some *nuptiall offices* to the *bridegroom*, (as to be the *Kings friend*, 1 *Kin.* 4. 5. is a *speciall office* of *neerneſſe* about the *King*.) So we find in * *Julius Pollux*, καλεῖται τὶς τῶν νυμφίε φίλων, θυρωρὸς &c. *One of the bridegrooms friends is call'd the Doorkeeper*. Of these it is here said, that *as long as the bridegroom is with them*, i.e. as long as the *marriage feast* is celebrating (parallel to which is the time of *Christ's* abode on this earth, *marrying* himself to his *Spouse*, this *Church* of his) It is not imaginable that they *should mourn* or *fast*, but when this *marriage-feast* was turned into a *funerall obsequy*, then should they *fast in those daies*. See more in *Note* on *Joh.* 3. 29. b.

* *de spec: leg:* c. 6. 7.

* *in voce* νυμφαγ: Νυμφίος

* *Onomast.* l. 3. c. 5.

f. The use of ἀσκοι *skins* for the *keeping* or *carrying* of *wines*, is ordinary in *authors*, Ἄσκῳ ὐν αἰγείῳ, in *Homer*, *in a goats skin*, *Odyss.* ζ'. 78. see

Ἄσκος

Casaubon: on *Athenaeus.* So in *Spaine* the *wine* is carried in *borachoes, bags* made of *hog-skins,* and the whole *skin* of a *hog* made up close to put wine in.

g. There was among the *Jewes,* the *lesser,* or the *greater Sanhedrim* or *consistory, Mat.*5.22. The *former* consisting of 23 *Judges* in *every City,* the *latter* of 72 in *Jerusalem.* The greater *Sanhedrim* was made up of the *chief Priests* and *Elders,* or *Presbyters* of the *people* (call'd oft the *Elders of Israel*) and *the Scribes of the people, Jud.* 5.11. (or in the *Chaldee paraphrase,* the *Scribes of Israel*) they of the *lesser Consistory* were call'd *Rulers,* as here. See *note* on *Mar.*5.28. o.

Ἀρχῶν

h. This custome of having *musicall instruments* in *funeralls* came to the latter *Jewes* from the rites and manner of the *Gentiles.* For though in the * *Misna, Rabbi Jehuda* saith, that at the *funerall* of the *wife* there should be *instruments* at least, besides the person which began the *lamentation,* yet this testimony of his is but of the latter times, such as this in this verse, And in the *Old Testament* there is no mention of any such custome. They were wont indeed to *mourn* for the *dead, Ecclus.*22.10. and to *commend* them, thereby to *excite* the living to the *imitation* of their virtues, or that they may *lay it to heart, Eccl.* 7.2. (And so 'twas at the *death* of *Tabitha,* where the *widows wayled,* and shewed the *coats* and *garments,* which her liberality had provided for the *poor* in her *life-time*) and many other ceremonies they used, as you may find *Ezech.* 24. 17. and *Jer.* 16. 6,7. As 1. *tearing their flesh,* 2ly. *shaving their heads bald,* 3ly. the *Neighbours* sending in *good cheer,* which is in *Ezechiel, eating the bread of men,* or (as אֲנָשִׁים would be better rendred) *of mourners,* and in *Ieremy* (not יִפְרְסוּ * *tearing,* but) * *breaking bread to the mourner,* to *comfort* him, and, as it followes, *giving the cup of consolation to drink,* so saith * *Iosephus* of *Archelaus, πενθήσας ἡμέρας ἑπτὰ τὸν πατέρα καὶ τὸ ἐπιλάφιον ἑστίασιν πολυτελῆ τῷ πλήθει παρασχών, he mourned seven daies for his father, and made a sumptuous funerall feast for the multitude,* and he addes that this custome among the *Iewes* was the *impoverishing* of many, and that upon a kind of necessity, for if any man omitted it, he was counted no *pious man,* So the *meat of mourners, Hos.*9.4. and *πένθιμον νεκρῶν, the funerall feast,* in the *Epistle* of *Ieremy,* v.32. and to that perhaps belong the *ἐδέσματα βρωμάτων παρακείμενα τάφῳ, the messes of meat set on the sepulchre, Ecclus.* 30.18. But all this while no mention of *instruments* of *musick* in *funeralls,* among the *ancient Iewes* of the *old Testament,* But on the other side the use of *musick* in *lamentation* is mention'd among the *ἀκαιρα, unseasonable things, Ecclus.* 22.6. *Songs of lamentation* they had, *Ier.* 9. 17. *Amos* 6.15. *Ier.*34.5. *Ier.* 22. 18. but these were perform'd only by the *voice,* not by *instruments,* saith * *Schickard.* This custome of *Instruments* in *funeralls* was *heathen,* and came in but late among the *Iewes,* Among the *Heathen* there is frequent mention of it, both among the *Romans,* under the † *Sicinnium,* and in *Apuleius, monumentarii choraulæ,* and among the *Grecians* under that of *τυμβάυλοι,* and in *Aristot:* l. 5. *de gen: Anim:* *ἀιάζουλες,* and in *Lucian* *εἰς τὸ μέλος ἐπαιάζοντες,* and in *Artemidorus* l.1. c.58. *αὐλεῖν πυθικοῖς αὐλοῖς πένθος σημαίνῃ.* As for (that which here follows the mention of *minstrels*) the *company keeping a stirre,* That belongs to the *γόοι* and *ὀδυρμοὶ,* the *wailing* of the *rest* of the *company,* and may be explained by an *expression* in *Homer,* where after *θρηνῶν ἐξάρχους,* the *beginners of Lamentations,* followes --*κλαίων ἀμφίσταθ' ὅμιλος,* and again -*ὅπῃ ὃ γενάχουλο γυναῖκες,* the *women* or the *company stood about wayling.* The * *Musicians* beginning, and all that were present following in the *θρηνωδίᾳ,* which † *Lucian* calls *τὸ περὶς τὴ αὐλὸν στερνολυσίαν, the beating their breasts to the musicall instrument.* And that this was the custome about *Christ's* time is clear by * *Iosephus,* who speaking of the taking of *Ioppe* by *Vespasian,* saith, that the *Iewes mourned for it thirty daies,* and adds *πλείους μισθοὺς τοὺς αὐλητὰς, οἱ θρηνῶν ἔξηρχον αὐλοῖς, they hired Musitians, who began the lamentations to them.* This following in the *lamentation* (which was done by the *voice* only) is expres't by *ἕλκειν καὶ ἐπόπτοιλα, Lu.* 8. 52. *crying* and *wayling,* and by that you will understand the meaning of that *proverbiall speech, Mat.*11.18. *ἐθρηνήσαμὲν καὶ οὐκ ἐπόψασθε, we* have *begun* the *lamentation* to you, and you have not followed it by *wayling,* but so as referr'd not to the *heathen* or *latter Iewish custome,* where there was *use of instruments,* but to the *pure ancient Iewish custome,* where, as was forementioned, the *lamentation* was not *begun* with *musicall instruments,* but only *voices of old women,* which in a * *sad modulation* strove to extort *lamentation* from those that were present. Which custome, it seems, the *children* in the streets were wont to *act* or *imitate.* Thus much for the use of this custome in the *New Testament.*

*Tit: Cheibubeith: c.4.

*De jure Reg: p.162.

† vide Perotti Cornucop: p.512. Non: Marcell: de propr: Serm: p.1248. Hieron: Mag: Miscell: l.1. c.13. Ovid: de Fast: l.6. *Cantabis mœstis tibia funeribus, Stat: Theb: 6. Virg: Et eolo clamorque virûm, clangorque tubarum.*

*αὐλοὶ καὶ κύμβαλα θρῆνον ἐγείρουλες, Chrysost: † περὶ παντὸς: p.792.

* ἀλώσ. l.3. c.15.

Θρηνεῖλες

* ἐθρηνήσαμεν.

The word *ἐκβάλλειν* which in ordinary *Greek authors,* and many times in the *New Testament* signifies to *cast out by violence,* doth severall times also, in the *New Testament,* signifie in a softer sense, only to *send* or *bring* out. So not only in this verse, and the places parallel to it, in the other *Gospels,* but in this *chap.*v.38. *ὅπως ἐκβάλῃ ἐργάτας,* i. e. *ἐκπέμψῃ* not *cast,* but *send forth labourers,* so c. 12.20. *ἕως ἂν ἐκβάλῃ τὸν κρίσιν, untill he send forth judgment,* and v. 35. *ἐκβάλλει ἀγαθὰ καὶ πονηρά, sends* or *brings forth good and evil things,* and c.13. 52. *ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ, whosoever brings forth out of his treasure,* So *Lu.* 10. 35. *ἐκβαλὼν δύο δηνάρια, he took out two pence,* and *Ioh.* 10. 4. *ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ when he brings out his sheep,* for it is added, immediately, *he goes before them.* Thus נפק signifies in *Syriack,* both *to goe out,* and to be *cast out,* and *Mat.*8.12. where the *Greek* reads [*ἐκβληθήσονται*] *shall be cast out*] the *Syriack* hath נפקון which is ordinarily rendred *exibunt, shall goe out,* and agreeably to this promiscuous use of those words we may observe *Rev.*14. that *πέμπειν to send* v. 15. is *βάλλειν to cast* v.16. in the same matter. See chap.12.20.

i. Ἐκβάλλειν

The word *ἐμβριμῶσαι* that is here used, is rendred by *Phavorinus* *ἐπιτιμῆσαι, κελεῦσαι, προστάξαι μετ' ἐξουσίας, to charge, to command, to appoint with authority,* and *ἐμβριμώμενος, μετ' ἀυστηρότητος ἐπιτάττων, καὶ ἐπιπλήττων, ἢ μετ' ὀργῆς καλῶν, commanding with austerity, threatning, speaking angrily,* and *Hesychius, μετ' ἀπειλῆς ἐνελλόμενος, commanding* or *charging with a threat,* Thus again in *Phavorinus, ἐμβρίμησις τῆς ψυχῆς λογικῆς τὸ θυμικὸν μέρος ἐνέργεια,* 'tis *an act of the irascible part of the reasonable*

k. Ἐμβριμῶσαι

reasonable soule, i.e. a *rationall earnestnesse*, or vehemence, not a *passionate*, and so 'tis *Mar.* 1.43.

l. It was the manner among the *Iewes* for divers men to contribute their *talents* to the exposition of the *lesson* which was read, This ordinarily belong'd to the *sons of the Prophets*, who were brought up in *learning* the *Law*, and at thirty years old might be made *Doctors* (at which time, being then of *Doctor's* standing, saith *Irenæus*, *Christ* began to *preach*, and not before, and proportionably *Presbyters* were not made in the *ancient Church* till that *age*) and continued in that notion, or the other of *Scribes*, till they obtain'd the *Spirit* of *prophecy* at *Gods hands*, till which time they did ordinarily *expound Scriptures*, though not by *Revelation*. Answerable to which was that *custome* or *practise* among *Christians* mention'd 1 *Cor.*14. 29. And thus might *Christ* without pretension to any *extraordinary* power or *authority*, *expound* in their διδάσκειν *Synagogues*, which being the *Doctors* work is here call'd *teaching*, and differs (in the *Christian* use of κηρύσσειν the word in the *New Testament*) from κηρύσσειν *preaching* (which followes) and εὐαγγελίζειν *publishing* or *preaching* the *Gospel*, and μαθητεύειν parallel with it (as appeares by comparing *Mat.* 28.19. with *Mar.*16.15.) *gathering of Disciples*, in other places. All these being the publishing somewhat to those, to whom 'twas *Newes* (as here the *Gospel of the kingdome*, i.e. *the doctrine of Christianity*) the other (διδάσκειν) *instructing* congregations, that already *profess't that doctrine*, which is therefore by the *Doctor* onely farther explain'd to them, And so *Act.* 5.42. where you have διδάσκοντες εὐαγγελίζεσθαι and εὐαγγελιζόμενοι, *teaching* and *preaching*, the first referres to the ἐν τῷ ἱερῷ *in the Temple*, the 2d to the κατ' οἶκον *in somewhat more private places* (see *note* on *Act.*1. c.) the first to those that were instructed in the *doctrine* of *Christianity* already, the second to those that had not already *received* it, and so *Act.* 15.35. In proportion to which was that difference in the *Christian Church* betwixt *Evangelist* and *Doctor* or *Teacher*, the first *telling* them the *good newes*, and *planting* the *Gospel*, the other *watering* or *instructing* them farther in it, and so the *word* and *doctrine* are different, 1 *Tim.*5. 17. the first *without the Church* to *unbeleivers*, 2 *Cor.*5.19. *Mat.*13.19. *Mar.*4.14. c.2.2. *Act.*4.4. and 6.2. 1 *Pet.*2.8. the second *in it*, or to those that were already *converted* to the *faith*.

The *Greek* copies doe vary in this place, some m. reading it ἐσκυλμένοι, so the *ancient Greek and Latine MS.* and that in *Magdalen College* in *Oxford*, and so both *Chrysostome*, and many very antient *Copies* have it, and then it would be rendred [*tost.*] So the *old glossary* σκύλλομαι *jactor*, or else Σκύλλομαι [*wearied*] σκύλλω *fatigo*, saith the same, and so the *Greek* and *Latine MS. fatigati*, or again *troubled*, *vexed*, *molested*, as 'tis in that place, *Why troublest thou the master? Mar.* 5.35. and then ἐρριμμένοι joyned with it, will agree with it very well, for that signifies *jactati*, *tost*, and so ῥιπασμοὶ among the Ῥιπασμοῖς *Physitians*, are the *tossings* of the *sick* and *tumblings* on their beds; but our ordinary reading is ἐλελυμένοι] which signifies *looset one from another*, Ἐλελυμένοι *dissolved*, not keeping together in companies, so saith *Hesychius*, ἐλελαμμένον, and after ἐλελισμένῳ, it should sure be ἐλελυμένῳ in each place, ἐξεστραμμένῳ, *turn'd out of the way*, *gone astray*, which is the thing here proper to *sheep wanting a shepherd*, and is the notation of διελυθησ *dispersion* or *disbanding*, *Act.*5.36. 'Tis true the word doth sometimes note a *dissolution* of *spirits*, (whether through *fasting* or *going* too much) a *fainting*, (as when tis joyned with κάμνειν, *Heb.* 12.3. and *Gal.*6.9.) and so it may signifie c.15.32. *I will not send them away fasting*, μήποτε ἐκλυθῶσιν, *lest they faint by the way*. But the *similitude* of the *sheep without a shepherd*, inclines to the former notion of ἐλύθησ, *dissolved*, *straying* one from another, if that be the right reading of it.

CHAP. X.

Paraphrase.

1. AND when he had called unto him his twelve disciples,] he gave them power against unclean spirits to cast them out[a], and to heal all manner of sickness, and all manner of disease.

1. And selecting twelve of his followers, who should continually be with him, and whom he might send out on any message of preaching &c. Mar. 3. 15. (and who should, after his death, undertake the whole work of preaching, &c.) he now ordains them to that office, and to that end. a.

2. Now the names of the twelve Apostles are these, [the first Simon, who is called[b] Peter, and Andrew his brother, James the son of Zebedee, and John his brother,

2. The name of the first was formerly Simon, or Simeon, which signifies heark'ning or obedient (a name aptly noting his readinesse to follow Christ, and become his disciple) but by Christ he is now called Cephas (see Jo.1.43.) in Syriack, which signifies a stone, such as might be fit in a building to be superstructed upon Christ the corner-stone, and that in the Greek is Petros, in English turn'd into the appellative Peter, and with him Andrew his brother, and James, and John, two sons of Zebedee, after called Boanerges, b.

3. Philip, and Bartholomew, [Thomas, and Mathew the publican, James the son of Alphæus, and Lebbæus surnamed Thaddæus.]

3. Thomas Didymus, and Matthew or Levi, who had been a publican, James the son of Alphæus, and Lebbæus, or Judas, the brother of James, Lu. 6.16. who also was surnamed Thaddæus.

*Cannite, or Zelot, †deliver'd him up, see note on c.17.c.

4. Simon the *[c] Canaanite and Judas [d] Iscariot, who also † betrayed him.

5. These twelve Jesus sent forth, and commanded them, saying, Goe not into the way of the Gentiles, and into any city of the Samaritanes enter ye not.

5, 6. These twelve Jesus furnisht them with a commission which they should use at present; as on occasion he should send them out to any city, and after his death, by going and preaching the Gospel over all the cities of Judæa, against which time he now gave them command, saying, (when you goe about that work,) Preach the Gospel first to the Jewes strictly taken, the cities of the seed of Abraham through all Judæa, and till you have c. d.

6. But goe rather to the lost sheep of the house of Israel.]

firſt preached through all their region (ſee Act. 13. 46.) goe not to any of the cities that border upon Galilee, nor to Samaria, nor to any other city from them, See note on c. 4. e.

7. A remarkable viſitation from heaven approacheth, as of notable puniſhments upon the unreformed, ſo of deliverance, and protection to the penitent among you, that ſhall timely receive the Faith of Chriſt.

7. And as ye goe preach, ſaying, [The kingdome of heaven is at hand.]

8. And wherever ye come, make uſe of the power which I now give you, with the ſame frankneſſe and liberality, that is uſed toward you, work all manner of healing mercifull miracles whereſoever ye come, to all that beg them from you.

8. Heale the ſick, cleanſe the lepers, raiſe the dead, caſt out devils; freely ye have received, freely give.]

9. Make no proviſion of money, much or little,

c.

9. Provide neither gold, nor ſilver, nor braſſe in your [e] purſes,]

10. Nor of victualls, nor cloaths to carry with you, nor of any thing for your defence by the way, For taking ſo much paines for the benefit of others, ye may very reaſonably expect to be entertained for all neceſſaries by them, who profit by you.

10. Nor ſcrip for your journey, nor two coats, neither ſhooes, nor yet * ſtaves, (for the workman is worthy of his meat).]

* a ſtaffe, ῥάβδον, ſee note e.

11. Whenſoever therefore you come into a town or village, inquire what pious perſon there is dwelling there, and there faſten your ſtation, and eat and drink what they ſet before you, Lu. 10. 7. and goe not from that houſe to any other, while you ſtay in the town.

11. And into whatſoever city or town ye ſhall enter, enquire who in it is worthy; and there abide till ye goe thence.]

12. ſay, Peace (i. e. all kind of proſperity) be to this houſe.

12. And when ye come into an houſe, [ſalute it.]

13. And if thoſe of the houſe be qualified to receive it, your bleſſing ſhall reſt upon it, but if not, your bleſſing ſhall return upon you, and they ſhall receive no advantage, but the contrary, by your coming among them on a deſign of ſo much charity.

13. And if the houſe be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.]

14. Depart from them, and uſe that expreſſion of ſhaking off the duſt from your feet as a teſtimony to them that in their rejecting, or not receiving of you, they have rejected the onely remaining means of their ſalvation, and as a teſtimony againſt them, that will one day be brought to give in a ſad evidence, the duſt ſhaken off from your feet, (as it ſignifies that you have been there, and thus been fain to depart from them) will lie very heavy upon them.

14. And whoſoever ſhall not receive you, nor hear your words, [when ye depart out of that houſe or city, ſhake off the duſt of your feet.]

15. I aſſure you, the puniſhment or deſtruction that will light upon that city, ſhall be ſuch, that the deſtruction of Sodome ſhall appear to have been more tolerable then that. See note on c. 3. c.

15. Verily I ſay unto you, that it ſhall be more tolerable for the land of Sodome, and Gomorrha in the day of judgment, then for that city.]

f.

16. And therefore though ye may be allowed to be as prudent and wary as may be to preſerve your ſelves, becauſe they among whom you goe, are ſavenous as wolves, yet ye muſt moſt ſtrictly preſerve your innocence, uſe no forcible, or unlawfull means to preſerve your ſelves, becauſe ye are as ſheep.

16. Behold I ſend you forth as ſheep in the midſt of wolves; [f be ye therefore wiſe as ſerpents, and harmleſſe as doves.]

17. Your greateſt danger will be from the Men, as they are called 1 Pet. 2. 4. thoſe you wott of, of the Jewiſh Sanhedrin, and Conſiſtories, for you ſhall be accuſed and brought before them, who if your offences be not conceived capitall, ſhall ſcourge you (according to Deut. 25. 2.) in their aſſemblies.

17. But beware of * men, for they will deliver you up to the † councels, and they will ſcourge you in their ‖ ſynagogues.]

* the men, τῶν ἀνθρώπων
† conſiſtories, συνεδρίοις
‖ aſſemblies, ſee note on c. 6. d. Ja. 2. b.

18. But if they deſire to have you puniſht capitally, they will remove you from thence to the Roman governours, requiring you to be put to death (as 'twas with Chriſt Joh. 18. 30.) And this carrying you from the Jewiſh to the Heathen, from one Tribunall to another, will be a means to proclaim and teſtifie the Goſpel to Gentiles, as well as Jewes.

18. And ye ſhall be brought before governours and kings for my ſake, for a teſtimony * againſt them, and the Gentiles.]

* to them, αὐτοῖς

19, 20. Make no proviſion beforehand what anſwers ye ſhall give, ye ſhall at the time be directed what anſwers to make. And how ſuſpicious ſoever ye may be of your own abilities, yet this need not trouble you, for God will enable you to ſpeak that which is moſt fit and proper to be ſpoken by you, and ſure they that have God to enable and direct them, need not fear they ſhall want anſwers.

19. But when they deliver you up, [take no thought how or what ye ſhall ſpeak, for it ſhall be given you in that ſame houre, what ye ſhall ſpeak,

20. For it is not ye that ſpeak, but the Spirit of your Father, that ſpeaketh in you.]

21. And one Chriſtian (at leaſt ſuch as pretend to be ſo) ſhall accuſe, and deliver up another to the perſecutors, and forgetting all naturall affection, the neareſt kindred ſhall miſchief one another, and cauſe them to be put to death. See c. 24. 9, 10. & 2 Tim. 3. 3, 4.

21. And the brother ſhall deliver up the brother to death, and the father the child, and the children ſhall riſe up againſt their parents, and cauſe them to be put to death.]

g.

22. And the Jews, wherſoever you come, ſhall perſecute you for preaching of Chriſt; but there is a fatall day approaching for theſe Jewes, and they that in deſpight of all theſe perſecutions, v. 18, 19, 20, 21, 22. ſhall ſtick faſt to their Chriſtian profeſſion, they ſhall, beſide their crown in another world, have a remarkable deliverance here out of that deſtruction, which univerſally lighteth upon all others.

22. And ye ſhall be hated of all men for my names ſake; but he that endureth to the end [g] ſhall * be ſaved.]

* eſcape.

23. When they thus perſecute you in one city, you may flee to another, and be aſſured from me, that by that time you have gone through all the cities of the Jewes, v. 6. this fatall day ſhall come upon your perſecutors, ſee note f.

23. But [when they perſecute you in this city, flee ye into another: For verily I ſay unto you, You ſhall not have gone over the cities of Iſrael, till the ſon of man be come.]

24. The

24. The disciple is [h] not above his master, nor the servant above his Lord.] 24. How reasonable it is for you to expect this ill usage among men, ye may judge by what ye see already, and shall more largely hereafter discern to befall me. The disciple cannot in reason expect to be better used then his master, nor the servant then his Lord. h.

25. It is enough for the disciple that he be as his master, and the servant as his Lord: If they have called the master of the house Belzebub, how much more shall they call them of his houshold?] 25. The most that a disciple or servant can aspire to, is to come to his masters perfection, Lu.6.40. And if they have called me Belzebub, how much reason have you to expect, that they shall deal with you, as with the wickedst Apostates in the world, revile you proportionably, in your places and orders?

26. Fear them not therefore; for there is nothing covered that shall not be revealed, and hidden that shall not be known.] 26. Be ye therefore courageous, not terrified by any thing that can befall you, this fear or foresight of the danger must not make you conceal any thing that I have taught you. See Mar.4.22.

27. What I tell you in darkness, that speak ye in light: and what ye hear in the [i] eare, that preach ye upon the house tops.] 27. And therefore what I say now in parables to you, doe ye courageously publish to all, and what I more privately impart to you as my disciples, and not to the multitudes, c.5.1. doe you stand on the top of the houses, and proclaim from the battlements to the people in the streets, as publickly as ye can. i.

28. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell.] 28. And never be afraid of any man, armed with the most power or malice, for the utmost he can doe, is to kill your bodies, but your souls he cannot touch, And what an improvidence would it be in you, if to escape those terrors ye should neglect your duty, and so incurre that farre greater danger from God, who hath imployed you, whose punishments are farre more terrible, casting unprofitable servants bodies, and souls into eternall misery, and torment.

29. Are not two sparrows sold for a [k] farthing? and one of them shall not fall to the ground without your Father.] 29. Besides, consider, that all the power of men whom ye can fear, is restrained and bounded by God, on whose messages you goe, If he see it most for his glory and your good to permit them to kill you, what reason can you have to be afraid of death, and if he see it not fit thus to permit, be confident they shall never be able to touch you, 'Tis not all the malice of men, that can extend farther, then Gods providence sees fit to permit and order, even in the least matters. k.

30. But the very hairs of your head are all numbred.] 30. God hath the knowledge and care and overruling of all the least things that belong to you, or shall befall you,

31. Fear ye not therefore, ye are of more value then many sparrows.] 31. This is full ground of all confidence, and courage to you, your lives are dearly valued by God, and will not by him be negligently or prodigally wasted.

32. Whosoever therefore [shall confesse me before men, him will I confesse also] before my Father which is in heaven. 32. shall courageously preach my doctrine, when the preaching of it is persecuted, and when any particular duty taught by me, and required by me to be performed by all Christians, is so opposed by the world, that the practising it then may bring the utmost hazard upon him, shall then constantly adhere to that precept, and so confesse and honour me, how dear soever it cost him, I will be sure to own, and honour, and stick to him, declare those performances of his to his honour, before my Father in heaven, from whom he shall have the acclamation, and reward of a good servant.

33. But whosoever [shall deny me before men, him will I also deny] before my Father which is heaven. 33. renounce the faith of Christ, or obedience to him in time of danger, he must expect to be renounced by me.

34. Think not that I am come to send peace on earth; I came not to send peace but a sword,] 34. Doe not deceive your selves with an imagination, as if the effect or design of my coming into the world, were to secure unto the Christian profession a perpetuall enjoyment of worldly quiet and prosperity upon earth, when all the malice of wicked men and devils are set against it, but rather reckon beforehand of persecution as your portion, and expect that your perseverance and constancy in this profession, may and very often will bring great outward calamities upon you for a season, even unto the killing of some of you.

35. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law,] 35. The far more generall effect of my doctrine will be, (or, upon the publishing my doctrine will ensue) all manner of contention, quarrels and variance betwixt the deareſt and neareſt friends, either about acknowledging the truth of it, or adhering to it in time of danger.

36. And a mans foes shall be they of his own houshold.] 36. And the nearer men are to others in kindred &c. the more bitter will their hatred be against them (as against blasphemers, &c.) upon their receiving my doctrine, especially when it comes to be persecuted.

37. He that loveth father or mother more then me, is not worthy of me,] and he that loveth son or daughter more then me, is not worthy of me. 37. And he that preferres the advantages, which he can, and is like to receive from his parents, or any that are deareſt to him, before those he expects from me, or, that values their kindnesse or good opinion more then mine, is no fit person for my service, no way qualified to be a disciple for me, for it is certain all such worldly interests will ever be soliciting against me.

38. And he that taketh not his crosse and followeth after me, is not worthy of me.] 38. Nay I must plainly tell you, that he that doth not provide for the utmost that can come, that is not content to suffer death it self (and therein to doe what I doe before him) rather then doe any thing contrary to Christian duty, is not competently qualified to be a disciple of mine.

39. This comfort mean while ye have, that as he that uſeth any way of compliance with the perſecutors, and ſo eſcapes their malice, and ſaves his life, ſhall gain little by this, but be involved in the deſtruction which awaits them, ſo on the other ſide he that ſhall hazard the utmoſt, that he may ſtick cloſe to me, ſhall be likely to fare beſt even in this world. For thus I foretell you it will be, ſome to comply with the perſecuting Jewes, and to eſcape their perſecutions will renounce Chriſtianity, and feign themſelves zealous Jewes, and ſo when the deſtruction falls upon the Jewes, as it certainly ſhall moſt heavily, they ſhall be involv'd in that deſtruction, and that is all that they ſhall get by that compliance, and puſillanimity, Whereas at the ſame time they that comply not, and ſo venture all that the Jewes malice can doe againſt them, ſhall by the deſtruction of their perſecutors be reſcued from that danger, and live to ſee a peaceable profeſſion of Chriſtianity, or if they doe not, have the loſſe of a ſhort temporary life rewarded with an eternall.

39. He that findeth his life ſhall loſe it, and he that loſeth his life for my ſake, ſhall find it.

40. And therefore both to arme you againſt this great error, and to ſatisfie one objection more, which will be apt to riſe in your hearts, (viz: that if Chriſtian doctrine will be ſo perſecuted, you have reaſon to expect that it will be look'd on ſtrangely by all others, and that no body will dare to receive you into their houſes) I now tell you, that how great ſoever your perſecutions are, and how dangerous a thing ſoever to profeſſe to be a follower of Chriſt, yet ſhall no man have reaſon to feare the entertaining of you, for the ſame protection that waits over you, v. 39. and the ſame reward that attends you, v. 32. ſhall alſo await thoſe that are thus kind, as to receive you, It ſhall be as if they had entertained not only Angels but Chriſt, and God himſelf, they ſhall be farre the ſafer, not in more danger for ſuch gueſts, according to that ſaying ſo ordinary among the Jewes, that every mans Apoſtle is as himſelf. (See note on Joh. 20. a.) what is done to ones proxy, is interpreted as done unto himſelf.

40. He that receiveth you, receiveth me, and he that receiveth me, receiveth him that ſent me.

41. He that entertaineth (ſee note on 1 Tim. 1. c.) a Prophet in the name of him that ſent him (one Prophet coming in the name of another Prophet, as Elizæus in the name of Elias, and the Apoſtles in the name of Chriſt) or in that one conſideration, becauſe he is a Prophet, or he that doth ſupport and enable a prophet to doe his work that ſent him, he ſhall receive the ſame reward, that he ſhould, if himſelf had been ſent to prophecy, (gain thereby an intereſt in his work, and ſo in the reward due to it) yea the ſame that he ſhould have had, if he had received him that ſent him, even Chriſt, and God which ſent Chriſt, ſee v. 40. And ſo likewiſe he that entertains any holy man ſent by another to plant holineſſe among men, ſhall receive the benediction, Gen. 30. 27. that attends the having a righteous man in ones houſe, or that of Lots entertaining the Angels, the meſſengers of God, or of Rahabs receiving the Spyes, i.e. ſhall himſelf be delivered by that means, when others are deſtroyed.

41. He that receiveth a prophet in the name of a prophet, ſhall receive a prophets reward; and he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous mans reward.

42. in this notion, becauſe he is a diſciple of Chriſt. (as Mar. 9. 41. in my name, becauſe you are Chriſts.)

42. And whoſoever ſhall give to drink to one of theſe little ones, a cup of cold water only, [in the name of a diſciple,] verily I ſay unto you he ſhall in no wiſe loſe his reward.

Notes on Chap. X.

a. Ἐκδαλλὴν πνευμάτα, θεραπεύειν νόσυς.

The *Devils* poſſeſſing men in thoſe daies, which was much more ordinary before the *coming of Chriſt*, and about that time, then it hath been ſince (*Chriſt* having much retrench't and reſtrain'd *Satans* power) had generally corporeall diſcernible effects attending it, *diſeaſes* of all kinds, *Epilepſies*, &c. And agreeably thereto, the *Apoſtles delivering men up to Satan* is ſaid to be [εἰς ὄλεθρον σαρκὸς *to the deſtruction of the fleſh.*] And therefore before any ſuch *diſeaſe* could be cured, the *Devil* muſt be *caſt out*. And accordingly here the ſame *power* is given to the *Diſciples*, to *caſt* out *Devils*, and to *heal diſeaſes*.

b. Πέτρος

His name was *Simon*, but is now *Joh*: 1.43. alter'd by *Chriſt* into כֵּיפָא which in *Syriack* ſignifies (as it is rendred *in Greek*) πέτρα *a ſtone*: Πέτρα, *ſaxum, cautes, ſilex*, ſaith the old *Gloſſary*, it ſignifies a *ſtone*, or *rock*, or *flint*, but in this place no more then a *foundation-ſtone* (for ſuch the *Apoſtles* were, *Epheſ.* 2.20. *Rev.* 21.14.) as that is layd upon the *corner-ſtone*, *Jeſus Chriſt*, And upon that, and other the like (the reſt of the *Apoſtles* ſtyled *twelve foundations*, *Rev.* 21.) all *beleivers*, as *living ſtones*, are built, 1 *Pet.* 2.5. This *Greek* word Πέτρα in the *feminine* is exactly all one with πέτρος in the *maſculine*, as may appear not only by *Mat.* 16.18. where that which is in the *Greek* [*thou art* πέτρος, *and upon this* πέτρα &c.] is in the *Syriack* [*thou art Kipha, and upon this Kipha* &c.] but alſo by other good *authors* in the *Attick Dialect*, particularly *Homer*, who four times uſeth πέτρος for a *ſtone*, or *petra*: Ἰλ. υ'. 'tis taken for a *great ſtone*, μέγα ἔργον, ſuch a weight as two ordinary men could not have carried, and yet is taken up in *Æneas's* hand (χερμάδιον) *to throw at Achilles*. In two other places, Ἰλ. η'. 'tis μυλοειδὲι πέτρῳ] not μυλίας a *mill-ſtone*, for it was ſuch, as one *flung* at another, but from the *figure*, and weight of it, (that it was στρογγύλος,) only a *very great* one again, πολὺ μείζονα λᾶαν, not ſimply an *huge ſtone*, an *immoveable rock*, &c. but comparatively very *big* for that *uſe* of *throwing*: In the 4th place, Ἰλ. ω'. it is a *ſtone* which he could, and did *take in one hand*, ἑτέρηφι, ſaith he. So *Rom.* 9.33. πέτρα and λίθος, *rock*, and *ſtone*, are as perfectly all one, as πρόσκομμα and σκάνδαλον, *ſtumbling*, and *offence*, and both diſtinctly to be rendred not *rock*, but *ſtone*, ſuch as men are apt *to ſtumble at*. And ſo more clearly, 1 *Pet.* 2.7. where the *ſtumbling ſtone* (πέτρα σκανδάλε) is made uſe of in the *building*, as a *corner-ſtone*, So *Mat.* 27. 51. the πέτραι which are rent in *ſunder* are the *ſtones* of the *Temple*, (the ſeverall parts of which, are there enumerated, the *veyle*, the *ground*, the *ſtones*, the *timber*, and the *bodies* of the *interr'd*.) And therefore for any *concluſion* from the *criticall* notation of the word πέτρα here, that it ſhould ſignifie a *rock*, and not a *ſtone*, I ſuppoſe no ground can be fetcht from hence; πέτρα and πέτρος being in the *Grammar*-notion abſolutely the ſame, and both of them ſet ſometimes to ſignifie ſuch a *ſtone*, as is made uſe of in a *building*, and is joyn'd it ſelf to the *corner-ſtone*, as here to *Chriſt Jeſus*, thereby helping to ſupport the *ſuperſtructure*, which is raiſed on it, as may appear both by the circumſtances of the *context*, *Mat.* 16. (where in reference to this name of his, *Chriſt* ſaith he will build his *Church* ἐπὶ ταύτῃ τῇ

τῇ Πέτρᾳ *upon this ſtone*) and by *Eph.*2.20.where the *Apoſtles* are lookt on, as this *foundation* of the building (the *Church*) and *Rev.*21.14. as *twelve foundations* of it. 'Tis true indeed that in ſome other places Πέτρα doth ſignifie a *rock*, as that notes a great *immoveable* mine of *ſtone*, as c.27. 60. where the λαλομεῖν *hewing* or *cutting* the *tomb in* (or, as S. *Mark* reads, *out of*) the πέτρα, notes it to ſignifie a *mine*, or *rock* of *ſtone*, *in*, or, *out of* which that *tomb* was cut out whole, or in one entire piece, and ſo πέτρα *Lu.*8.6. on which the *ſeed fell*, might poſſibly be an *entire rock* without any earth or moyſture in it, but *Matthew* and *Mark* read ὅπου τὰ πετρώδη, *on earth* which is *ſtony*, *on ſtony ground*, not making it *one* entire *ſtone*, but which had ſtore of *ſtones* in it. So *Mat.* 7. 25. *the houſe founded* and v. 24. *built* ὅτι ἦν πέτραν, upon a *rock*; Where it muſt be obſerved what place the πέτρα hath there in the *building*, and 'tis clear, that it is not there (as here) any part of the *foundation*, but as the *ground* whereon the *whole building* (*foundation* and *all*) is layd, as in the *Antitheſis*, v. 26. the *ſand* is the *ground*, on which the other *houſe* is *built*. The houſe *builded* and *founded* upon a *rock* had its *corner-ſtone*, and all the reſt of the *foundation cemented* to a *rock*, or naturall *mine of ſtone*; and that made it ſo firm, that unleſſe the *cement* ſhould fail (which is not there ſuppoſed) or the *rock* move, that *houſe* could not move neither, but the other being *built* upon the *ſand*, (and therefore ſaid but to be *built*, whereas the former is ſaid to be *built*, and *founded*) could have no *foundation* on ſo *fluid* a *bottome*, as *ſand*, to which nothing can be faſten'd, and that is the cauſe, that it fell ſo ſoon. In theſe three places, and perhaps 1 *Cor.*10.4. πέτρα may ſignifie a *rock*, and accordingly the *Gloſſary* renders it *cautes*, as well as *ſaxum*. But in this, and the other places (when *Peters* title is concern'd in it) it cannot ſignifie a *rock*, either as that is abſtracted from *building* (for this here referres to *building*) or as that is ſuch, on which the whole *building* (*foundation* and *all*) is *founded*, as *Mat.*7. for that muſt ſuppoſe *Peter* antecedent to *Chriſt* himſelf (as that *rock* is to the whole *foundation*, and ſo to the *corner-ſtone* it ſelf, that houſe being not only *built*, but *founded* on the *rock*) which is too abſurd to be aſſerted or confuted. Thus much of the word Πέτρος, which thus became that *Simons* ordinary *title*, or *agnomen*, by which he was principally known and recorded to poſterity, *Simon* or *Simeon*, being, till his coming to *Chriſt*, his *ordinary name*.

c. Καννίτης Ζηλωτὴς

Many *Greek* copies have Καναναῖος, others Καναναῖος, and Καννανῖος. The word comes not from the name of a place, as a παρωνυμικὸν, but from קנאה and קנאן *zeale*, from whence is Καννανι (which with the *Greek* termination, ος, is directly Καναναῖος) a *Zelote*. The *Syriack* hath קנניא *Kenonoyo*, which ſeems to be the verſion of Καναναῖος. The matter is clear, that this *Simon*, *Lu.*6.15. and *Act.*1.13. is called Ζηλωτὴς *the Zelot*, And Καννίτης and Ζηλωτὴς are as perfectly the ſame, as *Cephas* and Πέτρος, *Tabitha* and Δορκας, and the like. Of theſe *Zelots* ſo famous among the *Jews*, many mentions we have in ſacred Writ. *Phinees* is looked on, as the firſt, to whom that name was competible, for his ſlaying the *uncleane* paire in the very fact, which *Mattathias* in his dying ſpeech calls his ζηλῶσαι ζῆλον, *having zeal*, 1 *Mac.* 2. 54. And after him *Elias* in his apprehending the prophets of *Baal*, and ſlaying them 1 *Kin.*18. 40. which again *Mattathias* calls ζηλῶσαι ζῆλον νόμου, *having zeal for the law*, v. 58. And ſuch was this *Mattathias*, and his ſon *Judas* &c. which without any externall calling, took upon them to *deſtroy* the *profaners* of the *Temple*, and were thereupon call'd *Maccabees*, which ſignifies *Zelots*. In after times, from theſe beginnings great diſtempers, and *flames* broke out, A multitude of men under pretence of being *zealous* for the *Law*, and *honour* of God, under the name of ζηλωτὴς *Zelots*, committing all the riots, and bloodineſſe imaginable. See *Joſephus* ἁλώσ: l. 4. c.11. where he ſaith of them, that they *killed many of the chief men of the nation*, and ſtill when they did ſo, *boaſted of themſelves* ὡς εὐεργέτας καὶ σωτῆρας τῆς πόλεως γεγονότες, *that they were become the benefactors and Saviours of the people*, Whoſe inſolence meeting with the *timidity*, and *baſeneſſe* of the peoples minds, advanced ſo farre, ὡς ἐπ' αὐτοῖς καὶ τὰς χειροτονίας τῶν ἀρχιερέων, *that they took upon them to chuſe and ordain the high Prieſts, contemning the rules of birth by which thoſe were to ſucceed, and conſtituting ignoble obſcure men in thoſe places, that by that means they might have abetters and partners of their villanies.* Theſe, ſaith he, c. 12. impoſed this name of *Zelote* upon themſelves ὡς ἐπ' ἀγαθοῖς ὄντων δρωμένοις, *as if their undertakings were good*, and honourable, and not (as indeed they were) ζηλώσαντες τὰ χείρισθ' ἔργων, καὶ ὑπερβαλλόμενοι, *emulous of the worſt deeds imaginable, and even outſtripping all.* Of theſe (as a *ſect* having its originall from *Judas Gaulonita*, and *Sadduchus*,) *Bonavent: Corn: Bertram: in* the end of his Book *de pol: Jud:* thus ſpeaketh, *Zelotarum ſecta Judæis ipſis omnibus perniciosiſſima, ut quæ Judæorum omnium excidium, totiuſque rei publicæ Judaicæ proſtrationem non modo accelerarit, ſed & eam tam miſeram & calamitoſam effecerit. The ſect of the Zelots was moſt ſadly pernicious to the Jewes themſelves, and did not only accelerate the totall deſtruction of them, and the proſtration of the whole Jewiſh common-wealth, but withall made it ſo miſerable and calamitous when it came.* Which ſtory of the *Zelots* in *Joſephus* agrees very well to this time, wherein *Chriſt* lived, and ſo there is little doubt, but that this *Simon*, was himſelf one of this *ſect*, and ſo call'd by that title, *Simon the Zelote*.

This *title* of his may either be taken from his *country* whence he came, a *man* of *Carioth*, (according to which it is that the *antient Greek* and *Latine MS.* generally reads ἀπὸ Καρυώτου *Acariota, from Carioth,*) Or elſe from the *Syriack*, which calls a *wallet* or purſe *Secariat*, and then סכריוטא *Secariota*, or *Iſcariota* may ſignifie ὁ ἔχων τὸ γλωσσόκομον, *him* that *hath* the *wallet*, which was the *office* of this *Judas*. d. Ἰσκαριώτης

The word ζώνη, that literally ſignifies a *girdle*, both in *Greek*, and *Latine* authors, ſignifies alſo a *purſe*, either becauſe that was wont to be ſowed, or faſten'd to the *girdle*, or becauſe the *girdle* being a *looſe* thing, like a *ſcarfe*, tyed about the *middle*, they uſed to wrap up their *money within* it, and ſo the *gold* and *ſilver* and *braſſe* (for ſuch were the *Roman aſſes*, and *quadrantes*) in their *zones*, are three ſorts of *coines* made of thoſe three *metalls*, the *braſſe* being *coines* of the *leaſt value*, for the leaſt commodities, or for common uſes and *exchange*, as Ζώνη.

gold

gold and *silver* for higher purposes, and so under the prohibition of all these, is forbidden all *greater*, or *lesser provision* of *money*, to be carried out with them. These they are forbidden κτήσασθαι to *possesse*, i. e. to *acquire*, or any way to *provide* for themselves, against this journy, for so the word signifies *to get, to purchase, Acts* 22.28. and not only to *possesse*, κλάομαι, *acquiro*, saith the old *Glossary*, κτησάμενος *adeptus, indeptus*, and accordingly in *Demosthenes*, 'tis set opposite to φυλάττειν, *to keep*, *Olynth*: 2. This making *provision* of *money* for their *journy*, as they that goe on their own businesse are wont to doe, is forbidden the *Apostles*, who going on *Christ's errand*, are to expect and confide to be *provided* for by him, and so also for *victualls*, which sure is meant here by πήραν *the scrip* which was usuall for *travellers*, or any to carry *victuals* in. Thus 2 *Kin.* 4. 42. that which we read [*eares of corn in the husk*] the *Greek* read [παλάθας ἐν τῇ πήρᾳ αὐτοῦ, *eares in his scrip*, or *sachel*, thus rendring the *Hebrew* צקל, which some taking for a *vestment*, rendred it there a *husk*, as the *garment of the corn*, but surely not rightly, for that was sufficiently said in the [*eares of corn*] precedent. The *Hebrew* צקל is directly our *English*, *sachel*, and as there the *eares of corn* were brought in the *sachel*, and the *bread* (the *twenty barley loaves*) besides, some other way, so *Mar.* 6. 8. (the place parallel to this here) 'tis set distinctly, μὴ πήραν, μὴ ἄρτον, neither *sachel* nor *bread*, neither other kind of *victualls* in the *scrip*, nor so much as *bread*; The word πήρα is only thrice more in the *old Testament*, in the *Apocryphall* book of *Iudith* c. 10. 5. πήραν ἐπλήρωσεν ἀλφίτων, *she filled the scrip* or *bag with parched corn*, and c. 13. 10. πήραν τῶν βρωμάτων *the sachel of victuals*, and so again, v. 17. And so in all the places it notes a portage for *victuals* carried out with them, not as some have conjectured πτωχῶν πήραν, the *poor man's*, or, *begger's scrip* (which, saith the proverb, ἡ πήρα λαθ, is *never filled*, and again, πτωχῶν ἀλάδες ἀεὶ κεναὶ, *the poor men's sachels are alwaies empty*) for sure *Judith* with her Maid went not, like *beggers*, with empty *sachels*, but, as it appears c. 10. 5. with *rich provision* along with them, and so the ἄρτον *bread*, added to πήραν the *sachel*, in S. *Mark*, enforces, the *bread* being certainly *carried out* with them, and the *scrip* to the same purpose that the *bread*, i.e. both of them for *provision* for the *way*. To that of *asking* or *begging* by the *way*, others have with more probability applied that of the ῥάβδον *staffe*, that follows, making that the *character* of a *poor* man or *begger*, So the *Germans* **bættel ſtab**, is their *begging staffe*, saith * *Stuckius*, (the word **bætten**, saith he, coming from the *Greek* αἰτεῖν, to *ask*, or *begge*) and his best testimony is that of *Juvenal*, *A tegete & baculo*, to signifie *from begging*. As for that of *Jacob's speech* of himself, *Gen.* 32. 2. *with my staffe I went over Jordan*, (i. e. *alone*, without any companion) and *Ulysses* in *Homer* returning to his country with his σκῆπτρον καὶ πήραν, *his staffe and scrip*, These doe not conclude for him, because *Jacob* doth not affirm that he *begg'd*, but that he *travailed* a *single person*, in opposition to the *two bands*, with which he returned: and so *Ulysses* is express't by the *Poet*, not as a *mendicant*, but a *solitary person*, in opposition to the *greatnesse*, in which he had formerly been. It is therefore more reasonable to resolve, that the *staffe* is here look't on (as our *Saviour prohibits* it) as an Instrument of *defence* or *offence*, to secure them from *assaults* or *dangers* by the way, from which *God* is to be trusted to *defend* them, without any *provision* on their part. Thus in the story of *Bel* and the *Dragon* v. 26. *Daniel* undertakes to *kill the Dragon* ἄνευ μαχαίρας καὶ ῥάβδου, *without sword or staffe*, and *Ezech.* 21. 21. the *Greek* uses ῥάβδον for חץ, an *arrow*, or *sharp* instrument ordinarily rendred βέλος *a dart*, and when they render מקל by it, it then goes oft for a *weapon of defence*, as against a *dogge*, 1 *Sam.* 17. 43. And that it is to be taken here in this notion, may probably appear by *Lu.* 22. 36. where *Christ* referring to this direction of his for the *Disciples journey*, *I sent you without purse, scrip, shooes*] he saith, to expresse the *distresses*, that are now like to befall them, *But now he that hath a purse, let him take it, and likewise his scrip*, (now *permitting* what he had before *prohibited*) *and he that hath no sword, let him buy one*, in which words the *sword* seems to be set down in the place of the *staffe*, which is there omitted, and so concludes the use of the *staffe* here to be the same in generall, as of the *sword* (viz: for *defence* from *assaults*) though the *sword* be more advantageous for that purpose. One thing only I shall have need to adde, that the *staffe* was also among them, as among us, *the companion of the way*, either as an *help* and *susteiner* of *weak travailers* (and accordingly *Exod.* 21. 19. περιπατήσῃ ἔξω ἐπὶ ῥάβδῳ *walk abroad upon his staffe*, and *Zach.* 8. 4. where the *Hebrew* is מִשְׁעָן *fulcrum*, a *staffe* to *lean* on) or *universally* for *all*, when מַטֶּה is rendred by it, and when 'tis ῥάβδος ἡ ἐν χειρὶ, *the staffe in the hand*, oft-times in the *Old Testament*. In which respect perhaps it is, that *Mar.* 6. 8. where this very *commission* is recited, they are commanded *to carry nothing with them* εἰ μὴ ῥάβδον, *but a staffe*; Which places, though they appear contrary one to another, are yet thus reconcileable, that they were not like sollicitous persons to carry the *former kind of staffe* that for *defence*, but the *walking staffe* they might, like *ordinary travailers* (and accordingly *Lu.* 9. 3. μήτε ῥάβδους *neither staves*, and so the *Plantine Edition* reads it here) in like manner as in *Marke* they are allowed to be *shod* with *sandals* (ὑποδεδεμένους σανδάλια) for the *journey* or *travaile*, and yet in *Matthew* they are forbid κτήσασθαι ὑποδήματα to *possesse shooes* (i. e. *provide* or carry along with them any other then those *sandals*, which they wore) which 'twere a piece of *sollicitude* to doe. That all these were the ordinary *viaticum* for *travailers* (and accordingly are here forbidden by *Christ*, who means that they shall not need any such *provision*) will appeare by *Maimonides* in *Halacha Beth Habbechira*, c. 7. where speaking of them that came up to *Jerusalem*, and forbidding them to come into the *Temple* in their *travailing guise*, he expresseth it thus, *No man may come into the mount of the Temple with a staffe or shooes, or with a wallet, or with money folded up in a wallet.*

One *idiome* of the *sacred Writers* may be here taken notice of, who by words *imperative*, having the form of *precept*, doe oft-times mean no more then either *prediction* of what will befall, or else *permission* of what may lawfully be done by them. So here in the next the 17th verse, προσέχετε ἀπὸ τῶν ἀνθρώπων,

Κτήσασθε

Πήραν

Ῥάβδον

* *Antiq: convivi*: l. 2.

f. Ἰδίωμα λόγου

ἀνθρώπων, *take heed of the men*] is no *command* of *caution* or prudentiall behaviour toward the *Jewish Sanhedrin*, nor was it so understood by the *Apostles*, who many times did avowdly professe *Christ* before them, when it brought the *utmost* peril upon them; and that they should be so used by them, is here foretold in the latter part of the verse, *they will deliver you up to the Councels, and they will scourge you in their Synagogues*, i. e. *ye shall* be *deliver'd up* and *scourged* by them, and so that is all that is meant by προσέχετε ἀπὸ τ.] a *prediction* that their greatest *danger* is from *them*. So *Mat.* 23. 32. καὶ ὑμεῖς πληρώσατε *and doe ye fill up the measure of your fathers*, a *prediction* what they *would*, no kind of *command*, what they *should* doe. So c. 24. 16. *Let them that are in Judæa, flee unto the mountains, let him that is on the house-top not descend* &c. and v. 20. *Pray ye, that your flight be not in the winter*, all in form of *precept*, yet none but the first of them is so much as an *admonition*, (and that onely of *counsell*, prudentially what was *best* for them) all the rest are but so many forms of *predictions* of the suddain, and horrible dangers, that should overtake all that continued in *Judæa*, when that day of vengeance came. So *Lu.* 21. 19. ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, *In your patience, or perseverance possesse ye your souls*, or *lives*, *Possesse ye*] i. e. there is no such way to *keep* or *preserve* your *lives*, as *persevering* faithfull adherence to *Christ*. So v. 28. *When these things begin,* ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς — *look up and lift up your heads*, i. e. by those signes ye may know that the worst of your *danger* is then over, *and* your *redemption draweth nigh*. So *Lu.* 22. 36. *Let him that hath a purse, take it, and he that hath no sword, let him sell his garment and buy one*, Where sure there is no command of *arming* themselves, or *buying swords*, (if there had, it would have been necessary to have had as many *swords* as men, whereas 'tis plain v. 38. that *two* are said by *Christ* to be *sufficient* for the whole company, and after, when *Peter* drew and smote with one of them, he was sharply reprehended for it,) but only a prediction of the dangers they should run, &c. So 1 *Cor.* 7. 23. μὴ γίνεσθε δοῦλοι ἀνθρώπων, *be not ye made the servants of men*] which is no *precept* against a *Christians serving* another man, but only a *liberty*, or permission, that he *may* lawfully keep, or enjoy his *freedome*, if he have it by *birth*, or donation, but not a *precept* imposing a *necessity* on him that he must. By all which examples it may be conjectured, what weight must be laid upon the γίνεσθε φρόνιμοι ὡς ὄφεις, *be ye wise*, or *prudent as serpents*] not that it is a *precept* of the *serpentine wisdome*, *guarding*, and *securing* themselves, for sure 'twas *lawfull* for them, in the *preaching* the *Gospel*, voluntarily to run the utmost *hazards*, but either by way of *prediction*, that the *wolves*, among whom they came, would be very *ravenous*, and so their *danger* great, or else by way of *permission*, that (provided they kept themselves perfectly *innocent*) they might be as *wary* and *prudent* as they pleased.

g. Ὑπομείνῃ εἰς τέλος. To *endure to the end* doth here clearly signifie a *persevering* constant adherence to *Christ*, in despight of all the *persecutions*, that shall befall them for the *name of Christ*. And for an *encouragement* to that, is here added the *promise* that this shall be the most probable course, in the event, to *escape* not only *eternall wrath*, but even present *destruction here*, This will appear by the *context* which runs thus, The *Apostles* are appointed to go *preach* first to the *Iewes* peculiarly, and not to any others, till they have done with them, v. 5. they are foretold what usage they shall meet with among them, *scourging* and *killing* v. 17. and as a means to escape the sharpnesse of this ill usage among them, is their *flying from one city to another*, v. 23. which will save or deliver them for the time, and *before they shall have gone over all the cities of Israel*, that fatall *destruction*, or *coming of the son of man* v. 23. shall be, and so shall supersede their farther cruelty upon them, and withall involve all those, who, to *save* themselves, shall *deny* and forsake *Christ*; See v. 39. and *Lu.* 9. 24. That this is the meaning of σωθήσεται Σωθήσεται here, as 'tis in many other places, will appear both by *Mat.* 24. 13. where the same words are again used in that very *businesse*, and by *Mar.* 13. 13. which is parallel to that place; And there these words [*but he that endureth to the end, shall escape*] are attended immediately with the mention of [*the abomination of desolation*] in stead of which S. *Luke* sets [the *encompassing* of *Ierusalem with armies*] (see *note* on *Mat.* 24. 3.) and the advice to them, which are in *Judæa*, to *flie to the mountains*, which is a *character*, by which we may discern, to what the *escaping* doth belong; And that σωθήσεται is not alwaies to be interpreted of *eternall salvation*, but of *temporall escaping* (any more then σωτηρία doth Σωτηρία *Act.* 7. 25. where 'tis clearly the *deliverance* of the *Israelites* out of *Ægypt* by *Moses*) and is directly answerable to the *Hebrew reciprocall*, וְנִמְלַט and הַנִּצָּל, wch *Gen.* 19. 19. and in other places we render *escaping*, will appear hereafter on occasion of the phrase [οἱ σωζόμενοι] *Act.* 2. 47. and *Lu.* 13. 23. and 1 *Pet.* 1. 5. and 2 *Pet.* 1. 3. And this verse being thus understood, will be all one with that famous prediction of the *bird* in the *Capitol*, ἔσται πάντα καλῶς (see *Suetonius* in *Domit:* c. 23.) spoken surely for the comfort of *Christians* then, in respect of their persecutions, but wrested to *Trajan* and *Adrian* by the *Historian*.

This is a *proverb*, or known saying among the *Hebrewes*; *Aben Ezra* on *Hos.* 1. 2. sets it down in *Hebrew*, thus, דו לעבר להיות כרבו. *It is enough* or *sufficient for the servant to be as his master*, i. e. he hath no reason to *expect* any *better portion*, hath all reason to be *content* with that. Many other such proverbiall speeches there are, falling from *Christ*, (as purposely making use of what was *good* among them, their *customes*, their *proverbs*, their *forms of prayer and benediction*) So that of *Mat.* 7. 2. *In the measure you mete, it shall be measured to you again*. For so in that part of the *Gemara* call'd *Sanhedrim* we find במדה שאדם מדד בה מודדים לו *In the measure that a man meteth, they shall mete to him in that*. See c. 19. note c. and 2 *Thess.* 3. 10. and *Rom.* 14. b. h. Παροιμίαι Ἑβραικαὶ.

This phrase of [*hearing in the ear*] will be best explain'd by referring to the custome of the *Iewes* mention'd by the *Rabbins*, who affirm that the *Masters* among the *Iewes* were wont to have their *Interpreters*, who (as the φωνὴ of the *Oracles*) did receive the *Dictates* of the *Masters*, *whisper'd in the eare*, and then *publickly* propose them to all; the *Masters dictating softly*, but the *Interpreters delivering them aloud*. Of this *Elias Levita* speaks i. Ἀκοὴν εἰς τὸ ὦς.

in his *Thisbi*, on the word תרגם, and saith that the *Interpreter* is mention'd *Exod.* 4. 16. *he shall be to thee as a mouth* (where the *Targum* reads לתורגמן, the *word* which is among the *Chaldees* the *title* of an *Interpreter*) and adds that every *Psalme* that is inscribed משכיל; was received from a *Master*, and *dictated* by an *Interpreter*. So 'twas an ensigne of a *Master*, to have an *Interpreter*, In the *Excerpta Gemaræ*, tr: *de Sanhed:* c. 1. §. 7. *Dixerunt Jehudæ interpreti Resh Lachisho, adsta illi in concione, adstitit, & se inclinavit juxta illum, & iste nihil ei dictavit. Judah the interpreter of Resh Lachish stood by him in the assembly, and bow'd himself to him, and he dictated nothing to him.* And in *Barachoth*, c. 9. *Rector Universitatis eris, adstabitque tibi* אמורא *thou shalt be ruler of the University, and shalt have by thee* an *Interpreter*. This *Christ* applies to *himself* and the *Disciples*, making himself the *Master*, *dictating* to them the words of *life*, the *New Covenant*, which they consequently are bound κηρυσσειν to *proclaim* to others, as so many κήρυκες, *aloud*, *publickly*, *on the house-top*, and not for *fear* keep in any part of it. As for the phrase Δῶμα. *on the house-top*, that is taken from the custome of their *flat* buildings, plain on the *top* with *battlements* about them (see note b. on c. 4.) by which means it was both *ordinary* and very *convenient*, when any thing was to be *proclaimed* to the people, to doe it from the *top of an house*, standing on the *battlements*. So in *Hegesippus* there is a remarkable * *Eccl: Hist:* 1. 2. c. xy'. place cited by * *Eusebius*, *When*, saith he, *by the preaching of James the brother of the Lord, and Bishop of Ierusalem, many of the chief of the people beleived in Christ, Many of the Pharisees and other sects which believed not, came to him and perswaded him that he would unseduce the people*, and to that end, *at the Passeover, when all the people came up to Ierusalem*, they intreat him, thus, σῶν Πτερύγιον. ἐν δὴ τὸ πτερύγιον τ ἱερ , ἵνα ἄνωθεν ἧς ὀπφανὴς, κ ἡ ἐυάκουσά Ꮳ τὰ ῥήματα παντὶ τῷ λαῷ, *set thy self upon the battlement of the Temple, that from above* (i. e. by the advantage of place, as the *Latine Interpreter* reads it, *de superiore loco*) *thou mayest be conspicuous* (or, known who thou art, because by the title of *Iames the Iust* he was so reverenced by all the nation, and known by them generally) *and thy words easily heard by all the people*. And accordingly ἔστησ ὅτι τὸ πτερύγιον τ ἱερ , *they set him upon a battlement of the Temple*, in the very same phrase, that is used of the *Devil* to *Christ* c. 4. 6. in order to the βάλε Ꮳ σεαυτὸν κάτω, *casting himself down*; To that the setting him on the *top of the battlement* (and not *within*, so as to lean over it) was sure most proper, and so 'tis certain that that is the meaning of it c. 4. and by consequence (the phrase being to a letter the same) in the story of *Iames* in *Hegesippus* also, where accordingly it followes ἀναβάντες κατέβαλον δίκαιον, *they went up, and cast him down* (and so *Eusebius* cites it there out of *Clemens* ἀπὸ τ πτερυγίυ βεβλῆσθ, *he was cast down from the battlement*) though it seems καταβληθεὶς οὐκ ἀπέθανε, *he died not with the fall*. From this circumstance of that story it is most probably concluded to be the custome for those that *proclaim'd* any thing *from the house-top*, to stand on the *top of the battlements* (which accordingly were of a sufficient breadth to stand upon) and not so to stand *within*, as to speak *over* it.

For Ἀσσάριον the *Hebrew* reads טבע קטון *a little piece of money*, the *Syriack* reads אסר *Asor*, the *Greek* word so changed by them. The *Arabick* have *Phals*, which they use to expresse the *least piece* of money that is, and accordingly for λεπτὰ δύο *Mar.* 12. 42. they read *Phalsain* the *duall* from that. For the *value* of the coyne, according to the use of the word *Asoro* in the *Syriack*, * *Iesu Bar Ali* saith, that there are such diversities of opinions, that 'tis hard to determine any thing in it. k. Ἀσσάριον. * *Syro-Arab: Lex:*

Paraphrase.

CHAP. XI.

1. to give instructions, and teach the Gospel (see note on c. 9. 1.) in the cities whither he now removed.

1 AND it came to passe, when Jesus had made an end of commanding his twelve disciples, he departed thence [to teach and to preach in their cities.]

2. Now John Baptist being put in prison, and in danger of being put to death, and hearing of the

2. Now when John had heard in the prison the works of Christ, he sent two of his disciples,

a. 3. And said unto him, Art thou [a] he that should come, or look we for another?]

miracles done by Christ, though (Joh. 1. 34.) he had been sufficiently convinced, that Christ was the Messias, and, after the testimonies given by him Joh. 3. 32. 36. cannot be imagined to lie open to any doubtings, Yet, to satisfie and confirm his disciples, which were in danger to be thus assaulted, being tempted with their Masters imprisonment and danger, hereupon he sent two of his disciples to know of Christ, if indeed he were the great Messias, or no, that, when he was cut off, his disciples might not be shaken in their belief of Christ, but adhere and cleave fast to him.

4,5. To this Jesus answered, by giving them the character of the Messias, as it lies

4. Jesus answered and said unto them, Goe and shew John again those things which ye doe hear and see.

b. in the Prophets of the Old Testament, of

5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor [b] * have the gospel preached to them.] * receive

opening the eyes of the blind, &c. (All which they now see verified in him) and to those other parts of curing diseases and raising the dead, he added this farther branch, that the humblest and meanest persons, those of the lowest condition, have the glad tidings of the Gospel preacht to them, as good a share in this blessed message as the best, and peculiarly they above others are affected, and wrought on by the preaching of it.

c. 6. And for that which concerns their doubting of what before they had beleived, and that founded on John's present condition, Christ adds (over and above the words of the Prophets) Blessed is he, who doth not forsake, or fall off from me in this time (or by occasion) of temptation, or affliction, (such as now John is in, and) such as shall oft befall Christians in this world, Christ's office being not to deliver all men in this world out of such, but to shew them the way to suffer patiently, and to conquer by suffering.

6. And blessed is he, whosoever shall not be [c] * offended in me.] * scandaliz'd at, or, about

7. And

7. And as they departed, [Jeſus began to ſay to the multitudes concerning John, What went ye out into the wilderneſſe to ſee? a reed ſhaken with the wind?]

7. Jeſus thought fit, upon this occaſion, to give the people a right notion of John the Baptiſt, which conſequently would give them a more perfect knowledge of himſelf, Johns office being wholly ſubſervient to the revealing of Chriſt. Thus therefore he began to them, What was it that ſo many of you went out into the wilderneſſe to behold? was it a reed, ſuch as the wind playes with there in the wilderneſſe, any trifle of ſo little moment and ſo ordinary to be ſeen there? Sure your going out to him was not on ſo childiſh an errand.

8. But what went ye out for to ſee? A man cloathed in ſoft rayment? Behold, they that wear ſoft cloathing, are in kings houſes.]

8. Or was it any glorious gallant perſon in ſplendid array? ſure ſuch an one you would not have look't for in a deſert, but a court, and you know 'twas quite contrary of him, You found him in an auſtere habit and diet, and therefore you cannot now imagine that he is troubled with the confinement or danger he is in, ſo that he ſhould preſently be caſt into doubts, or be changed ſo ſoon to ſo much weakneſſe of faith from ſo much ſtrength, Certainly he that lived in a wilderneſſe and obſerved that habit and diet there, is not now troubled at all that he is from Herods court caſt into priſon.

9. But what went ye out for to ſee? A prophet? yea, I ſay unto you, and [d] more then a prophet.]

9. No,'tis certain, you went out to him, d. as to a prophet, and of him I muſt tell you, that he is a great Prophet, nay of a pitch beyond all the prophets that ever went before him, a direct herald, and harbinger of Chriſt.

10. For this is he, of whom it is written, Behold, I ſend my meſſenger before [e] thy face, which ſhall prepare thy way before thee.]

10. For himſelf was prophecied of by the e. other Prophets, that he ſhould be the forerunner of the Meſſias, and when he came, he did accordingly, pointing at him, This is he &c. Joh. 1. 30.

11. Verily I ſay unto you, Among them that are born of women, there hath not riſen a greater then John the Baptiſt; notwithſtanding he that is leaſt in the kingdome of heaven, is greater then he.]

11. Of him I ſhall freely ſay, that among all the Prophets or ſpeciall perſons which ſince the beginning of the world have been by God ſent to any office in his Church, John Baptiſt is abſolutely the greateſt, honour'd with more ſignall revelations, then any of the old prophets, Joh. 1. 32. ſeeing the holy Ghoſt come down upon me &c. And yet let me tell you, that an Apoſtle of mine, the meaneſt or leaſt of them, whether in reſpect of revelations (having to thoſe of his, many others ſuperadded) and the power of miracles, which John had not, Joh. 10. 41. and the holy Ghoſt viſibly deſcending on them, or whether in reſpect of office, ſent by Chriſt to teſtifie his reſurrection, to convert firſt, and then to rule the Church after me, is to be look't on, as a farre greater perſon and more honourable officer, then John Baptiſt, who is no prophet himſelf, but only the forerunner, and ſo diſciple, ſervant of a prophet.

12. And from the daies of John the Baptiſt * untill now, the kingdome of heaven [f] ſuffereth violence, and the violent take it by force.]

* as yet, ἕως ἄρτι.

12. And yet after all this ſo acknowledg'dly true of John, it is moſt ſadly conſiderable, how after all Johns preaching of me, and all Judæa's going out to him, c. 3. 5. (and even the Phariſees and Sadduces many of them v. 7.) and their being baptized of him into the beleif of the Meſſias (firſt preached, and then pointed out by him, and teſtified, This is he) yet from that time till this, all this while to this houre, ſcarce any but the multitude, and meaner crowd of the Jewes, come into the Goſpel, together with the Publicans, and Sinners, or Gentile men among you, who are looked on by the Jews as thoſe, which have no right to the Meſſias, and ſo as violent perſons, invaders, intruders. The wiſe and learned among you, who could not but know him to be a prophet, and conſequently in any reaſon ſhould have given the readieſt obedience to his doctrine, and ſo according to his direction have beleived in me (as finding him ſo diſtinctly foretold by the prophets, as the forerunner of the Meſſias) doe not receive either of us. They were the men which received not the Baptiſt, c. 21. 24. 32. whereas all beſide them (as tis there ſaid v. 25.) the multitudes, Lu. 3. 10. the publicans v. 12. the ſouldiers v. 14. were very obſervant diſciples of his; and in like manner ever ſince, the multitudes, and the publicanes, from whom 'twas leaſt to be expected, they have beleived on me, but the principall men, Phariſees, and Doctors, &c. they oppoſe and blaſpheme, v. 18. 19. And thus, as when a houſe is broken up by thieves, thoſe of the family are deprived and all is parted among invaders, ſo is it now, the eminent Jewes are deprived of all their part in the Goſpel, and only the more ignorant multitude, and the publicans, &c. they divide it among them. f.

13. For all the prophets and the law prophecied untill John.]

13. For the Law and Prophets all of them, i. e. the Writers of the Old Teſtament, had a propherical relation to the Meſſias, darkly and afarre off, deſcribed Chriſt, in types and predictions, and ſo continued to doe, till John came, but he, beyond them all, by way of indication, pointed at him, as actually preſent, whom all others foretold as future, and at a diſtance.

14. And if ye will * receive it, this is Elias, which was for to come.

* receive him, this- δέξασθαι, αὐτὸς

14. And whether you will or will not receive him, take it, how you will, This is that Elias prophecied of in Malachi, to uſher in a new ſtate, and the Meſſias the prince of it.

15. He that hath eares to hear, let him hear.]

15. And the embracing of his doctrine or meſſage, is a matter of huge concernment, and they that doe not embrace it, will not excuſe themſelves from the crime and puniſhment of obſtinate wilfull blindneſſe.

16. But whereunto ſhall I liken [this generation? It is like unto [g] children ſitting in the markets, and calling unto their fellowes,

17. We have piped unto you, and ye have not daunced, we have mourned unto you, and ye have not lamented.]

16, 17. the chief men of this age among the Jewes, the Phariſees, &c. Their dealing with John & Chriſt is juſt the ſame that ye have ſeen boyes playing in the ſtreets, ſportingly complain of, telling their fellows that they will doe nothing as they ſhould, neither follow them in their mirth, nor their ſadneſſe. For juſt ſo theſe, whatſoever kind of meſſages God ſends to them, they reſpect and obey them not, nay ſome great exceptions ſtill they have to the meſſengers, to contrary ſorts of them, contrary exceptions, firſt one exception they have to John, and then another quite contrary to Chriſt. g.

18. For John came neither eating nor drinking, and they ſay he hath a devil.]

18. If John uſe a diet more auſtere then ordinary, then they that are the wiſe men among you, Phariſees, Doctors of the Law, look on him as a mad man, a melancholy, hypochondriacall perſon. See Joh. 7. 6.

19. The

19. And if Chriſt come, uſing the ordinary diet of men, and
h. eating promiſcuouſly with all company, they cenſure him as a looſe perſon, and a favourer of ſuch. And ſo Chriſt and his forerunner, the Baptiſt, and in them two, the wiſdome from above, divine knowledge, or the Goſpel of Chriſt, is by this means juſtified, teſtified, approved to be that, which the Goſpel of Chriſt was foretold to be v. 5. (contrary to the wiſdome of the world,) embraced generally by none, but the meaneſt, and moſt deſpiſed, the Publicans and people, and they generally receive it.

19. The ſon of man came eating and drinking, and they ſay, Behold a man gluttonous, and a wine-bibber, a friend of Publicans and ſinners; * but wiſdom is juſtified h of her children.] * and, καὶ

20. the places of note, cities or towns, or regions, wherein he had done the greateſt miracles in moſt abundance, that after all this they did not amend their wicked lives according to his doctrine.

20. Then began he to upbraid [the cities wherein moſt of his mighty works were done, becauſe they repented not,]

21. heathen cities neer you, whence they came out in troops Mar. 3. 8.

21. Wo unto thee Chorazin, wo unto thee Bethſaida; for if the mighty works, which were done in you, had been done in [Tyre and Sydon] they would have repented long agoe in ſackcloth and aſhes.

22. The judgment or puniſhment which befalls meer heathen cities, ſhall be eaſier, or leſſe, then that which expects you.

22. But I ſay unto you, [It ſhall be more tolerable for Tyre and Sydon at the day of judgment, then for you.]

23. And thou Capernaum the place of my abode, which haſt
i. been ſo honour'd, and favour'd by me, beyond all other places, and haſt received ſuch ſpirituall advantages, ſhall be brought to deſtruction and deſolation ſuddenly, humbled as low, as thou wert highly advanced; for if the miracles done in thee, on deſign to reform thee, had been done in Lots time for the reforming of Sodome, and Gomorrah, Sodome would certainly have reformed, and ſo ſhould not have been deſtroyed.

23. And thou Capernaum, which art exalted unto heaven, ſhalt * be brought down to i hell: for if the mighty works which have been done in thee, had been done in Sodome, it would have remained untill this day.] * or, goe down, for the Gr. & Lat. MS. read καταβήσῃ, deſcends.

24. And therefore you in all reaſon are to expect a ſadder deſtruction and vaſtation, then that which befell Sodome, and Gomorrah.

24. But I ſay unto you that it ſhall be more tolerable for the land of Sodome in the day of judgment, then for thee.]

25. About that time it was, that Jeſus upon ſome occaſion taken, probably that of v. 19. founded on the cloſe of v. 5. (his being received by the meaner, and refuſed by the higher ſort) brake out into an affectionate expreſſion of thanks to God, that thoſe myſteries of the Goſpel, which the wiſe men of the world deſpiſed, (and were thereupon given up by God to their own wilfull blindneſſe) were yet by him revealed to the meaneſt and moſt ignorant, i.e. that God had ſo diſpoſed the way to heaven, that the moſt ignorant, and moſt humble, not the moſt illuminated, and moſt proud were moſt ready to receive, and embrace it.

25. At that time Jeſus anſwered and ſaid, I thank thee, O father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.]

26. This is an act, ſaid he, of thy free undeſerved mercy, O Lord, to ſome, and of thy juſt deſertion to others.

26. Even ſo, Father, for ſo it ſeemed good in thy ſight.]

27. All that come to me, and beleive on
k. me, are by my father (enlightening and ſtirring up their hearts, and uſing all powerfull means to that end) brought and delivered unto me, and none acknowledgeth me but the Father, and thoſe, who by the miracles &c. which my Father enableth me to doe, are attracted to me, As on the other ſide, none acknowledgeth the Father in that manner, as he now requires to be acknowledged, but the Son, and he that beleives his preaching of him. Wherefore

27. k All things are delivered unto me of my father, and * no man knoweth the ſon, but the father, neither knoweth any man the father, ſave the ſon, and he to whomſoever the ſon will reveal him.] * none οὐδεὶς

28. that are now engaged in a ſad drudging courſe of ſervice, and ſlavery to Satan, and I will entertain you into a cheerfull, pleaſant, not only ſupportable ſervice.

28. Come unto me all ye [that * labour, and are heavy laden, and I will † give you reſt.] * toyle, κοπιῶντες † refreſh you, ἀναπαύσω,

29. Put off your preſent ſervitude, and exchange it for my yoke, exemplified to you by my ſelf in mine own meekneſſe and humility, and you will find a ſtrange exchange, refreſhment in ſtead of wearineſſe, which came from your former courſe.

29. Take my yoke upon you, and learn of me, * for I am meek and lowly in heart, and ye ſhall find † reſt unto your ſoules.] * that, ὅτι † refreſhment, ἀνάπαυσιν

30. For my ſervice
l. is a good deſireable, excellent ſervice, and the commands, or tasks that I require you to perform, are very tolerable, and eaſie to be performed.

30. For my yoke is l * eaſie, and my burthen is light.] * gracious

Annotations on Chap. XI.

a. Ἐρχόμενος The *propheeyes* of *Chriſt* as the *Meſſias* of the *Jews*, by them expected, (and alſo of the *Gentiles*, though by them not ſo diſcern'd) were ſo plain in *the Old Teſtament* under the title of *Shilo coming* &c. and yet the *perſon* or *name* of him ſo unknown, that he was by them wont to be expreſs't by ſome *circumlocutions* particularly by this of [ὁ ἐρχόμενος *he that cometh*] as it appears by the continuing that phraſe both here, and *Heb.* 10. 37. *Mat.* 21. 9. *Lu.* 7. 20. 13. 35. *Joh.* 12. 13. and *Lu.* 19. 38. by ἐρχόμενος βασιλεύς *the coming king* (and ſo the ſtate of *Chriſtianity* is βασιλεία ἐρχομένη *the coming kingdome*, *Mar.* 11. 10. and in *Iſ.* 9. 6. μέλλων αἰὼν *the age to come*, in the *Septuagint's* rendring) by which is diſtinctly meant the *Meſſias* entring on thoſe great offices, to which he was deſign'd and deſtin'd by *God*. So alſo ἐλεύσεται μέλλουσα, *Heb.* 2. 5. *the world to come*, and δυνάμεις μέλλοντος αἰῶνος, *Heb.* 6. 5. *the ſtate*, and *power of grace*, or *Chriſtianity*. And of this the *Baptiſt* here asks the *queſtion*; by this means to help his diſciples to a more explicite conviction, and aſſurance of the truth of it, that whatſoever befalls him, they may cleave faſt to *Chriſt*. Μέλλουσα ἐλεύσεσθαι, μέλλων.

It

b. It is an *idiome* ordinary in these Books of the *Old*, & *new Testament*, that *passive* verbs (by a *Metonymie* of the effect) comprehend & import the *reality* of the *effect* of the *passion*, or a *willing* reception of the *impression*, i.e. note the *patient* not only to receive influxes from the *Agent*, but to be *effectually chang'd* by the *passion*. So *Isai.* 65. 1. *I am sought of them that asked not for me*, Where 'tis clear that *seeking*, and *asking* for, are all one, *Aske and ye shall have, seek and ye shall find*, saith our *Saviour*, directly in the same sense, And therefore it cannot be imagined how they that have *not asked for God*, he may yet be truly affirmed to be *sought by them*. It remains therefore that [*to be sought*] must here be understood *cum effectu*, so as to have the *effect* of *finding*, attend it, and so 'tis distinctly interpreted by that which follows, *I am found by them which sought me not*, Where as [*sought me not*] is equivalent to [*asked not for me*] so [*I am found*] is directly all one with [*I am sought*] in the beginning of the verse. And accordingly *Rom.* 10.20. where these words of the Prophet are cited, in stead of [*I am sought of them*] the *Apostle* reads [*I was made manifest unto them.*] So ἐξέστραπ͂, *turned out of the way*, *Tit.* 3. 11. signifies not only the being *perswaded*, and *turned*, and *perverted* by another, but the having *really* received the *impression*, being effectually *wrought on*, and *corrupted* by *seducers*. So [πειρ͂ζω *to be tempted*] *Gal.* 6. 1. is [*to be wrought on by temptation*] or else the possibility of it would not be used, as an argument to inforce so much *Christian care*, and *meekness* toward him, who *is overtaken in a fault*. [So σκανδαλίζω *to be scandaliz'd*] is to be *wrought* on (brought into *sin*, actually discouraged in the waies of Godlinesse) by the *scandall* laid in his way, (as in this very verse) and so here Εὐαγγελίζω to be *Evangeliz'd*] is to be wrought on by the *preaching* of the *Gospel* (not only to have it preach't to them,) which is peculiarly observed of the *poor*, *humble-minded* man, of whom 'tis therefore said, under the embleme of the *little children*, that *of such is the kingdome of heaven*, the *Christian Church* is made up of such (see *Jam:* 2. 5.) whereas the proud *resist*, and despise, and stand out against it. The vulgar *Latine* have rendred it agreeably to this sense, *Evangelizantur pauperes*, *the poor are Evangeliz'd*. Another sense there is, whereof the words are capable, thus, that the promises of *Christ*, and all the good *newes* and beatitudes of the *Gospel* pertain to the *poor*, *humble soul*. So *Heb.* 4. 2. ἐσμὲν εὐαγγελιζόμενοι] seems to signifie, The *promises* of the *Gospel* were offer'd to us. But this will be contain'd under the former sense, for if they have the *Gospel preacht* to them, and are effectually wrought on by it, then sure the *Gospel* pertains to them. The true and *compleat* sense of the phrase will thus best be fetch't out, These two verses, 4th, and 5t, are *Christ's* way of answering *John*, and assuring him that he is the *Messias*, by giving him the *characteristicall marks* of the *Messias* in the *prophets*, and shewing him how visibly they belong to him. The places in the *Prophets*, on which he pitcheth, are chiefly these three, first *Isa.* 29. 18, 19. where the *Greek* read ἀκούσον͂ ἐν τῇ ἡμέρᾳ ἐκείνῃ οἱ κωφοὶ, *in that day the deaf shall hear*, καὶ ὀφθαλμοὶ τυφλῶν ὄψον͂, καὶ ἀγαλλιάσον͂ οἱ πτωχοὶ διὰ κύριον ἐν εὐφροσύνῃ, *and the eyes of the blind shall see* (on occasion of which he further adds what was then frequently done of the same kind, the *lepers are cleansed*, and *the dead are raised*) *and the poor shall rejoice because of the Lord with mirth*. The second is *Isa.* 61. 1. *The Lord hath anointed me* εὐαγγελίσασθ͂αι πτωχοῖς — καὶ τυφλοῖς ἀνάβλεψιν *to proclaim glad tidings to the poor, and recovering of sight to the blind*. The third is *Isa.* 35. 5, 6. *Then the eyes of the blind shall be open'd, and the eares of the deaf shall heare, the lame shall leap, and the tongue of the dumb shall sing*, By the two former the sense of [εὐαγγελίζον͂] will be guess't at, one whereof makes it the mark of the *Messias* to *preach to the poor*, and so in the rendring of this place here this *active* office of *Christ* must be taken notice of, and then the *reall passive* sense also, as it belongs to us, must be superadded to it, proportionable to the *poors joyfull receiving the Gospel*, *in Isaiah*. So *Psal.* 68. 10, 11. *God's providing for the poor*, is express't by [*the Lord gave his word, great was the multitude of preachers*] and that referres to the first part, the *preaching* to them, And to the second, that of their receiving it, see *Zeph:* 3. 12, 13. *the afflicted poor people shall trust in the name of the Lord*, &c. see also *Zach.* 11. 11. The *Hebrew edition* both of *Munster*, and *Mercer*, reads עניים יאשרו *the poor are made blessed*, But 'tis probable that that is a misreading for יבשרו *they are Evangeliz'd*, in either of the former senses.

Ἔμφασις ἐσ-τὴν ἐξέστραπ-ται

Πειρ͂ζω

Σκανδαλι-ζω

Εὐαγγελι-ζω

The use of the word [σκάνδαλον *scandall*] in the *sacred* (being seldome, or never found in the *antient profane*) Writers, is once for all to be observed, It is either *naturall* (as generally in the *Old Testament*) or *metaphoricall*, (as chiefly in the *New*) It *naturally* signifies three things, 1. a *trap*, a *gin*, or *snare* to catch any thing: So in the *Greek translation* of *Psal.* 69. 22. the word is used (being joyned with two other words which signifie * *snare* and *gin*) and therefore in the place of *Rom.* 11. 9. where the same words are cited out of the *Septuagints* translation, and not out of the *Hebrew* text of the *Psalme*, it should be rendred by *analogie*, not *stumbling block*, but *gin*, or some other word belonging to this signification. In this sense it is used 1 *Mac.* 5. 4. where it is all one with *snare*, and it is farther interpreted by (*laying wait by the way*) to *catch* them treacherously. So again *Wisd.* 14. 11. the word is used, and explained by another word, signifying a *trap* or *snare*, the very same that is used in the *Psalmes* and to the *Romans*. 2ly, It signifies any *obstacle*, or *hindrance* laid in a mans way, by which the passenger is detained, or *stopped*, peculiarly a *sharp stake*, such as in time of warre men were wont to put in the *fields*, where their enemy should follow, to *wound* their *feet* or legs in the passage: against which being so ordinary in warre, they anciently used *greaves* of *brasse*, to defend their *feet*, or *legs*, 1 *Sam.* 17. 6. Thus is the word σκάνδαλον used, *Judith* 5. 1. where we render it *impediments*, a word somewhat too generall to signifie those *sharp stakes*, or other instruments to *wound*, or *gall* the passengers, which are known by the name of *gall-trappes*. 3ly, The word signifies a *stone*, or *block* in the way, at which men are apt (if they be not carefull, or if they goe in the dark) to *stumble*, and *fall*: and thereupon in the *Old Testament* it is taken for a *fall*, and so sometimes for *sin*, the *fall* of the *soule*, as *Judith* 12. 2. in which sense,

c. Σκάνδαλον

* πάγις καὶ θήρα

I conceive, 'tis uſed *Judg.* 8. 27. where 'tis rendred a *ſnare*, i. e. a *ſin enſnaring*, or occaſioning ruine. Beſide theſe three ſignifications there is no other, ſave once, *Pſal.* 50. 20. for *ſlander*, or *calumny*, or defamation. Now for the uſe of the word in the *New Teſtament*, the firſt place in which we find it is *Mat.* 13. 41. the *Angels ſhall gather out all ſcandals*, in a ſenſe borrowed from the ſecond ſignification of a *ſharp ſtake*, which he who hath once met with, and been *galled* by it, is wont to *gather up*, and caſt into the *fire*, as there it follows, the *Angels* for our ſakes ſhould doe, v. 24. (to which S. *Paul* alſo ſeems to allude 2 *Cor.* 11. 29. in putting *ſcandalizing*, and *burning* together) and denotes ſimply whatſoever may *wound*, or *gall* us in our *Chriſtian courſe*, and by that means cauſe us to ſlacken, or give over, or lie down in the ſervice of *Chriſt*, So *Mat.* 17. 27. *Chriſt* payes *tribute*, that he may not *offend* the *Jewes*, i. e. that they might not think him a contemner of the *Temple*, to which the *tribute* was due, and ſo forſake, and not beleive in him, that he might not diſcourage them from following him. So *Mat.* 15. 12. The *Phariſees* hearing a doctrine, that *gall'd* them particularly, ἐσκανδαλίζοντο, *were offended*, and *forſook him*, that doctrine drave them away from following him. So *Mat.* 18. 7. *it muſt needs be that offences come*, of *hereſies*, and *exemplary* ſins. So *Mat.* 18. 6. *He that ſhall offend one of theſe little ones*, i. e. he that ſhall occaſion their falling off into any ſin, or by contemning them, *diſcourage* them from the ſtudy of piety. So *Chriſt crucified* is ſaid a *ſcandall to the Jews*, i. e. they that followed him with the multitudes, when they ſaw him *crucified*, were quite *diſcouraged*, and fell away from him, reſolving that he was not the *Meſſias*, To which belongs this place here, and *Lu.* 7. 23. *Bleſſed is he that ſhall not be offended in me*, i. e. ſhall not be *gall'd*, and *diſcouraged*, and ſo fall off by ſeeing the ſufferings, that befall me, and await my diſciples or followers. So again *Mat.* 13. 57. *Mar.* 6. 3. It is ſaid, that the conſideration of his known, and mean birth occaſioned their being *offended at him*, i. e. their *deſerting*, and not *beleiving* of him, when the *miracles*, which he had done, inclined them ſomewhat to a valuing of him. So *Ioh.* 6. 61. when *Chriſt* talks of *eating* the *fleſh of the ſon of man*, they were *offended*, i. e. that ſpeech carnally underſtood, either that *Chriſt* was to *die* (which the *eating his fleſh* preſuppoſed, and they did not like to hear of, dreaming of a temporall *glorious Meſſias*) or that they were to turn *Canibals*, and eat *mans fleſh*, *diſcouraged* them from following him, at leaſt from taking him to be the *Meſſias*. So *Gal.* 5. 11. *perſecution* is called the *ſcandall* of the *Croſſe*, or that, upon which ſo many are *diſcouraged* from profeſſing the *crucified Saviour*, according to that in the *parable* of the *ſower*, *Mat.* 13. 21. *Mar.* 4. 17. *upon the coming of perſecution preſently he is offended*, i. e. *galled*, and falls off, and *Mat.* 24. 10. on the ſame occaſion, and in the ſame ſenſe. So *Mat.* 26. 31. *Mar.* 14. 27. *this night* (to wit of my attachment) *ye ſhall all be offended becauſe of mee*, i. e. fall back, and *forſake* me: and ſo in S. *Peter's* anſwer, v. 23. *Although all men ſhould be offended*, yet *will I never be offended*; upon which, that which *Chriſt* replies (*before the cock crow*, i. e. before morning, *thou ſhalt deny me thrice*) is an interpretation of the word [*offended*] and ſhews that [*to be offended*] is to *deny Chriſt*. And ſo *Ioh.* 16. 1. *Theſe things have I ſpoken unto you, that ye ſhould not be offended*; where *Chriſt* foretells the *perſecutions*, that ſhould befall them, that they might be forewarned too, and not fall off, when they befall them, And thus *Rom.* 14. 13. where πρόσκομμα ἢ σκάνδαλον are joyned, the firſt ſignifies *the ſtumbling block*, the 2d *the gall-trap*, the firſt apt to *keep* one from *coming* to Chriſtianity, the ſecond to *drive* one away, to *diſcourage* in the courſe, both which the *Iewiſh Chriſtians* then did, by binding the *Gentile* converts to the *Moſaicall* Law, and the *Gentile* converts alſo by *deſpiſing* the *ſcrupulous Iewes*. And the ſame is the importance of v. 21. where [*ſtumbling* and *ſcandalized*] are put together. Other places there are which muſt be interpreted by bringing the *metaphore* from the *firſt* of the three ſenſes, as it ſignifies a *ſnare*, or *gin*. So *Mat.* 16. 23. Thou art an *offence* unto me, i. e. by expreſſing thy deteſtation againſt my *ſufferings*, thou laboureſt to bring me into an horrour, or fear of ſuffering, and ſo in effect *tempteſt* me to ſin. In the ſame ſenſe is that *Rev.* 2. 14. of *Balaam*, *who taught Balak* βαλεῖν σκάνδαλον, *to lay a ſnare* for the children of *Iſrael* to *entice* them by their *daughters* to *Idolatry*, and by *Idolatry* to *intrap*, and deſtroy them. In this ſenſe *ſcandall* is ſo perfectly all one with *temptation*, that, as a * learned man hath obſerved, the *Æthiopick Interpreter* of the *New Teſtament*, in ſtead of *ſcandall* puts a word that ſignifies * *temptation*, and the ſame that in the *Lord's prayer* is put for *temptation*: In this ſenſe is that of the *eye*, and *foot offending* us, *Mat.* 5. 29. 18. 8. *Mar.* 9. 47. i. e. when a mans *eye*, or any other member of his *body* proves a *ſnare* to him, an inlet to *temptation*. A third ſort of places there are that referre to the third mention'd acception of the word, as it ſignifies a *ſtumbling block*, ſo when the word [*ſtone*] is joyned with it, or the *Greek* word which ſignifies *ſtumbling*. So *Rom.* 9. 33. *Chriſt* is called a *ſtumbling block*, a *rock of offence*, i. e. an *occaſion of fall*, or ſin in many, and conſequently of increaſing their condemnation, as he ſaith, if *he had not come*, &c. *they had not had ſin*, i. e. had not been ſo great ſinners, had not been guilty of the great ſin of *unbelief*, and crucifying of *Chriſt*. So 1 *Pet.* 2. 8. *Chriſt* is called a *ſtone of ſtumbling*, and *rock of offence*, at which to *ſtumble* is to be *diſobedient* to *Chriſt*. So again 1 *Cor.* 8. 9. *ſtumbling block to the weak*, and ſo v. 13. To this may belong that other place 1 *Ioh.* 2. 10. where that phraſe [*there is no ſcandall in him*] ſeems to ſignifie, falls not into thoſe *ſins*, that ignorant men, or uncharitable (who are ſaid in the *Antitheſis* v. 11. to *walk in the dark*) are ſubject unto. By this brief view will appear the ſeverall acceptions, and notions of this word in all the places of the *New Teſtament*. As for the *bleſſedneſſe*, which is here attributed to thoſe which are not *ſcandalized* at *Chriſt*, *diſcouraged*, or *gall'd* by the *perſecutions*, which befall *Chriſt* and his followers, this is here ſuperadded by him to the other parts of the *Character* given him in the *Prophets*, purpoſely in conſideration of *Johns* preſent condition, now being in *priſon*, which might occaſion ſome *doubts* to *his diſciples*, whether *Chriſt*, whoſe *forerunner* he was, were indeed the *Meſſias*, or no.

There were, ſaith *Maimonides*, among the *Iewes* eleven

d.

eleven degrees of *prophecy*, of which (ſaith he) only Nine were of true, *genuine prophecy*, or properly ſo called; the other two being *ſublime tranſcendent* ſorts, ſomewhat more *excellent* then ordinary *prophecy*. One of theſe he there defines to be that, which comes on the man without *dream*, or *extaſie*, the ſpeaking by the *Holy Ghoſt*. Of this ſort was *John the Baptiſt*, who was clearly told by the *Father* (*Mat.* 3. 17. *Joh.* 1. 33. and by the deſcent of the *Spirit of God*) and accordingly proclaim'd as clearly to others, that *Chriſt* was the *lamb of God*, &c. ſo farre that he is ſaid to ſpeak only as a *witneſſe*, not as a *prophet*, *Joh.* 1. 7. In this reſpect it is, that he is called by ſo many other ſtyles, *The voice of one crying*, *Mar.* 1. 3. a *proclaimer*, a *herald*, v. 4. a *meſſenger* of *Gods*, v. 2. μέγας a *great*, *illuſtrious* perſon, *Lu.* 1. 15. and one *filled with the Holy Ghoſt*, and, by way of excellence, *the prophet of the moſt high*, v. 76. but never ſimply a *prophet*, unleſſe it be *Lu.* 7. 28. where yet the words may be beſt rendred thus, that *no prophet born of a woman is greater then John the Baptiſt*, where *Baptiſt*, not *Prophet* is his only title (and therefore in the 11th verſe of this Chapter, the word [*Prophet*] is left out of the expreſſion) only a compariſon made betwixt *him* and *all the prophets*, and ſo *Lu.* 16. 16. where 'tis ſaid, that *the prophets continued till John*, not including him in that number, but referring him to the *higher claſſis* of a *forerunner* of *Chriſt*, or a *preacher* of the *Goſpel*, for ſo it followes, *From that time the kingdome of God*, i. e. *Chriſtianity* is *preached*, and to the ſame ſenſe it is, that here he is ſaid to be *one*, or ſomewhat *ſuperior* to a *prophet*, viz: in reſpect of the *clearneſſe* of *God's* ſhewing *Chriſt* to him, and his revealing him to others, pointing at him, ἰδὲ, *behold*. But yet becauſe this office of *forerunner* was the office of *diſciples* (ſee *Mat.* 26. 18.) and conſequently *John* was only a *diſciple*, and *meſſenger* imployed by *Chriſt*, therefore being compared with the *Apoſtles*, who were to be *rulers* of the *Church*, it is here ſaid, that *the leaſt of them is greater then he*, deſigned to a more honourable imployment.

Περισσότερον προφήτου

e. That which is here [*before thy face*] is in *Malachi* c. 3. 1. [*before my face*] and ſo thereby it appears, that *Chriſt* (here referred to in the [*thy*]) is there all one with *God the Father*; or yet farther, that the [*face of God*] ſignifying often his *coming*, or his *preſence*, (and *ſending before his face*, ſending an *harbinger* or *forerunner* in a *journey*, *Lu.* 9. 52.) this *coming of Chriſt* into the world, is the coming of *God* himſelf, this *preſence* of his on the earth, the *preſence* of *God* himſelf, and ſo the ἱλαστήριον or *covering of the Arke* noting the *preſence* of *God* appears to have been meant as a *type* of *Chriſt*, *Rom.* 3. 25.

Πρόσωπόν σε.

f. Βιάζεται] notes a thing being *taken* by one, that hath no *legall* acknowledg'd *right* to it, βιαίως κρατεῖ, ſaith *Heſychius*, it is *taken* and *violently poſſeſst* (βία ſignifying ἡ ἐκ τῆς δυναστείας ἀδικίαν, ſaith *Phavorinus*, *injuſtice by over-ruling power*) Thus when the people of *Iſrael* were forbidden to goe up to *Sinai*, their *going up* thither is in the *Greek* expreſs't by βιάζεσθαι *Exod.* 19. 24. Thus in the * *Talmud*, *Two men had an inheritance equally divided betwixt them, and one of them carried his own part away, and his fellowes too*, therefore they called him בן המצין the *ſon of violence*, a *violent dealer*, the very βιαστὴς here. Thus the *kingdome of heaven* being as an *Inheritance* provided for all *Jewes* and *Gentiles*, and the *Jewes* being in a manner the *elder brother*, the *Goſpel* being firſt by appointment *preach't* to *them*, the chief cities thereof, *Corazin*, *Bethſaida*, and *Capernaum*, nay *Jeruſalem* it ſelf have not been ſo carefull to look after it, eſpecially the *principall perſons* among them, *Doctors* and *High-Prieſts*, &c. but continue to contradict and oppoſe it, and then the *multitudes* and *meaner* ſort of the *Jewes*, the *people*, which, ſay the *Doctors*, *know not the law, and are accurſed*, and thoſe that dwelt in *Idumæa*, *Tyre*, and *Sidon*, (ſee cap. 12. 15. compared with *Mar.* 3. 8.) and of *Galilee*, ſo deſpiſed by the *Phariſees*, that they ſaid proverbially, *no good thing comes out from thence* (and beſides them, the *Publicanes* and *Sinners*) they *carry* all *away*, and proportionably are called here βιασταὶ, *violent perſons*; and the *Goſpel*, which *primarily*, and (as 'twas by them conceived) *legally* belonged not to them (and therefore 'tis one of the *Phariſees* arguments againſt *Chriſt's* being the *Meſſias* [*Have any of the Rulers or Phariſees beleived on him? but theſe people* &c.] and another that he *eat with Publicans and Sinners*]) is now wholly *encloſed* and *engroſs't* by them. That this is the meaning of the verſe, will appear by what followes, where 'tis ſaid over again in other expreſſions. Parallel to v. 11. (where the office of *John* is *extoll'd*) is v. 13, 14. which diſcriminates him from the *Law and the Prophets*, i. e. all that went before him, and points him out as the famous Ἠλίας ὁ μέλλων, *Elias that was to come*, and parallel to this twelfe verſe, (which, I ſay, contains the *Doctors* and *Rulers* contemning, and the *multitudes*, and *Publicanes*, and *peoples* receiving the *Goſpel*) is v. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24. But that which will make this moſt manifeſt is, that *Lu.* 7. (where this ſtory of the *Baptiſt's* ſending to *Chriſt*, and *Chriſt's* teſtimony of him, and the *parable* here immediately following of *piping* and *mourning* is ſet down) in the very place of the words of this verſe (which are not there repeated by him) he ſets down theſe, καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν &c. *And all the people* (i. e. the *common ſort*) *and the Publicans juſtified God, having been* (or, in that they were) *baptized with the baptiſm of John, but the Phariſees and the Lawyers*, i. e. the *chief* men, thoſe of the *Sanhedrim* or *Conſiſtories*, the *Rulers*, or men in *authority* among them, *rejected the counſell of God toward themſelves, having not been* (or, in that they were not) *baptized of him*. And if it be objected that many of the *Phariſees*, and *Sadduces* came to his *baptiſme*, *Mat.* 3. 7. the anſwer is clear, that by *Phariſees*, &c. there, are meant ſome of the people, that were of thoſe *ſects*, and by the *Baptiſt's* wondring, and asking *who had forewarn'd them to flie* &c. 'tis clear, that the reſt of them, the greateſt and moſt conſiderable for *number* or *quality*, did not come; and as clear it is, that thoſe were the men, that ſaid of the *Baptiſt*, *he had a devil*, v. 18. of this *chap:* becauſe thoſe were they, that call'd *Chriſt glutton* and *wine-drinker*, a *friend of Publicans and ſinners*; and therefore when S. *Luke* repeats the words of this verſe (out of the place) c. 16. 16. it is πᾶς βιάζεται *every one* (i. e. the *meaneſt*, not the *chief* of the *Jewes*, and not only *Jewes*,

* *Joma* c. 4. *fol.* 30. a.

but *Publicans*, &c.) *forceth into it*, robs the *Rulers* and *Doctors* of it, and those words are there said to be used by *Christ*, directly in reply to the *Pharisees*, who *mock't* and rejected his doctrine, ver. 14.

g. Παιδάρια ἐν ἀγοραῖς

It was the custome of *Children* among the *Jewes* in their sports to *imitate* what they saw done by others upon greater *occasions*; And particularly the customes in *Festivities*, wherein the *Musician* beginning a *tune* on his *instrument*, the *company danced* to his *pipe*; and so likewise the customes in *Funerals*, wherein some *old women* beginning the *mournfull song* (as the *præficæ* among the *Latines*) the rest followed *lamenting* and *beating* their *breasts*, *Alas my brother! Ah his glory!* &c. (of this custome in funerals, see note on c. 9. h.) These did the children act and personate in the *streets* in *play*, and when one had begun to act the *Musicians* part, or another the *old womans* part, and the rest did not follow him in theirs, then was the occasion of this speech, which is here mention'd, *We have piped* &c.

h. Δικαιωθῆναι

The *Scripture* notion of the word ἐδικαιώθη (as of the *Hebrew* צדקת and the *Syriack* אזדקת *Ezdadkat*, wch are here used,) is known & vulgar, [*justified, approved*] And if that be here received, then the καὶ, and ! the ordinary *copulatives*, which are used both here, and *Lu.* 7. 35. must either be rendred [*but*] as those *copulatives*, especially the *Hebrew* !, sometimes are, or else this other importance, and connexion with the Antecedents they may have. The men of this age, i.e. the *Rulers*, and *Pharisees*, and *Doctors*, which *reject the counsell of God toward them*, i. e. *God's* wise and various methods of reducing them, *Lu.* 7. 30. doe quarrell and complain and except against all that is done, either by *John*, or *Christ*, v. 16, 17, 18. and by doing so, bear a testimony that this is the *true wisdome* of the Father, which according to predictions was to be refused by all the *Great* ones, and *approved*, and entertained only by the meaner sort, the *Publicans*, and the *people*, which in this part of the history, are by S. *Luke* said to have *justified God*, *Lu.* 7. 29. Πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, *all the people that heard, and the Publicans, justified God*. And then the υἱοὶ σοφίας *children* of *wisdome*] here are those that receive it, that pretending least to the *wisdome of the world*, have yet *humility* enough to receive this *true wisdome which comes from above*, when 'tis offer'd to them. And all these, as S. *Luke* reads v. 35. doe *approve* or *justifie* this *wisdome*, this *counsell*, these most gracious, and wise proceedings of *God* toward them. This rendring of the place is sure most agreeable to the *Scripture* style, and acception of δικαιῶν, and also with the ordinary rendring of καὶ, (not *but*, but) *and*, and therefore is to be preferr'd as the cleerest interpretation. Yet if the use of δικαιῶν, among antient *Greek* authors should be consider'd, another rendring there might be, which would be competible with the [καὶ *and*] as that ordinarily signifies, and agreeable to the *context* also. *Phavorinus* and *Suidas*, two learned *Grammarians* render δικαιῶ, καταδικάζω *to condemn*, and δικαίωσις, κατάκρισις, *condemnation*, and so *Thucydides* uses it, l. 3. ὑμᾶς αὐτοὺς μᾶλλον δικαιώσετε, *you shall rather condemn your selves*, and so the *Greek Scholiast* there understands it, and explains it by δικαίως καθ' ὑμῶν ἀποδείξετε ὅτι τυραννικῶς ἄρχετε, *you shall demonstrate against your selves that you reign tyrannously*, i.e. you shall *condemn* your selves So again l. 8. p. 499. τὸ δεσμωτήριον ὅτε ζήτησις, ὅτε δικαίωσις ἐγίγνετο, where the *Scholiast* saith, δικαίωσις ἀντὶ τῆς κολάσεως, ἢ εἰς δίκην ἀπαγωγὴ, ἤτοι κρίσις, it is taken for *punishing*, *impleading*, *judging*. So in *Hesychius*, δικαιῶσαι, κολάσαι to *punish* (as the *Judge* doth when he gives *sentence* of *punishment*) and so *Harpocration* observes it, to signifie oft in *Thucydides*, Ὁ μὲν οἱ Θουκυδίδης πολλάκις τὸ δικαίωσιν ἀντὶ τοῦ κολάσεως τάττει, and so *Julius Pollux* too, and so *Synesius* uses it, *Ep.* 44. μέγιστον ὄντως ἀγαθὸν τὸ μὴ ἁμαρτεῖν, δεύτερον ἀγαθὸν τὸ δικαιωθῆναι, *The greatest good is that men offend not, the second, that they be punish't who doe*; which appears to be the sense by the πίσις and πιναὶ, that preceded. Thus doe our *Northern* and *Scotchmen* use the phrase [*to be justified*] for to be *hanged*, and our *Common-law forms* of *commission* to the *Judges*, are *Præcipimus tibi, quod tu justicies*, *we command thee that thou shalt justifie* in *condemning*, as well as *absolving*. Should this notion of the word be here thought appliable, then the sense would be this. At the *coming* and *preaching* of *Christ*, and that *wisdome from above*, to the *Jewes*, the *learned*, and *chief*, and *wisest* among them, those of the *Sanhedrim* (which by an *Hebraisme* may be called the *children of wisdome*) either *wisemen*, or those which of all others pretended most to *divine knowledge*, i. e. the *Pharisees*, *Doctors of the Law* &c. *Lu.* 7. 30. rejected *Christ*, and all the waies of preaching the *Gospel* to them, and this they did universally, *all*, saith S. *Luke* (not *all* the *Jewes*, but) *all* the *wisemen*, *all* the *sons of wisdome*, *Lu.* 7. 35. These, though in reason they should have acknowledg'd *Christ* before all others, he being *wisdome* it self, and they the great *pretenders* to *divine wisdome*, did yet prove the greatest *enemies*, *opposers*, *exceptours*, *arguers*, *quarrellers*, against it, held out most impenitently, v. 21. and which way soever the addresse was made to them, they had still *exceptions* against it, v. 18, 19. and at length (in the *Attick* sense of the word δικαιῶν) caused him to be *condemn'd* and *put to death*, *executed* the *wisdome* of the *Father*, *Christ* himself, But the former appears (by comparing it with S. *Luke*) to be the sense of it.

Τοῖ σοφίας

i. Ἅδης

Ἅδης doth not signifie here, the *place of Hell*, but a state of *perishing* or *dissolution*; And because this is the first place, wherein the word is used in this book, It will not be amiss, more largely to clear the notion of it: Among *profane* writers it is cleare that the word signifies not the *place* of the *damned*, no nor any kind of *place*, either *common* to both, or proper to either *bliss*, or *woe*, but only the *state of the dead*. Thus in * *Cornutus* ἐν ᾅδῃ οἰκεῖν, is interpreted by ἐν ἀσαφεῖ κεῖσθαι, *to be no body knows where*, according to the definition of *death* in *Job* c. 14. 10. *man giveth up the ghost, and where is he?* and agreeable to the *Etymologie* of the word, ᾅδης quasi ἀειδὴς, *an invisible state*, (and so in the *Rhetors*, * *Severus Sophista*, &c. tis generally call'd not Ἅδης, but & Ἀϊδὴς) And therefore, saith he, the meaning of that *fable* of *Hades* stealing *Ceres's* daughter, is the perishing of *Corn* in the earth, ὃ γινόμενος ὅτε χεῖνον πνὰ τῶν σπερμάτων καὶ γῆς ἀφανισμός, *the disappearing of the seeds in the earth for some time*, which

* Θεωρ: περὶ τῆς τῶ Θεῶν φυσ: p. 10.

* Ἡσθωνι: ὁ γ.

which word ἀφανισμὸς (directly the same with ᾅδης) is taken absolutely for death, 2 *Mac.*5.12. and is the *periphrasis* of *death* in the *Psalmist*, *before I go hence, and be no more seen*, and so *Heb.* 8.13. *that which grows old, is* ἐγγὺς ἀφανισμοῦ, *neer to disappearing*, or *death*. So * again Ἅδης is call'd Πλούτων, *the rich man*, ὅτι μηδὲν ὄζιν, ὃ μὴ τελευταῖον εἰς αὐλὸν καταγέλα, καὶ αὐτῷ κλῖμα γίνεται, *because there is nothing which doth not at last come to it, and become its possession.* The same is meant by him, when he defines Ἅδης the *last ayre that receives souls*, not referring to any particular *place*, but that *state of the dead*, which the *Atheist*, *Wisd.* 2. calls the *vanishing as the soft aire*; So *Heraclitus* * περὶ ἀΐδος: speaking of the *helmet* of *Hades*, which makes men *invisible*, he saith it is τὸ τέλος *the end*, or death of every man, εἰς ὃ ἀπελθὼν τελεσθὲν τελεσθήσεται ἀοράτῳ γίνεται, *to which he that comes, becomes invisible*, Thus in those which are call'd the *Sibyllin Oracles* (if they were not written by a *Christian*) upon occasion of this close, τὸν δ' ἂν ὑπεδέξαλο Ἅδης, *Hades received them*, this account is given of Ἅδης,

Ἅδην δ' ἂν ἔνθε κάλεσσε, ἐπεὶ πρῶτος μόλεν Ἀδαμ
Γευσάμενος θανάτου, καὶ αἰεὶ μιν ἀμφεκάλυψε.
Τέκνα δὲ πάντες οἱ ὀπιχθόνιοι γεγαῶτες
Ἀνέρες εἰν Ἀΐδαο δόμοις ἐέναι καλέονται.

Where tis clear that *Hades* is the *common state* of the *dead*, when their *bodies* are laid in the *grave*, the condition not only of the *wicked*, nor only of the *godly*, but of the πάντες ὀπιχθόνιοι all *mortall men*, who, as there follows, εἰν Ἀΐδαο μολόντες Τιμὴν ἔσχηκαν, *when they were gone to Hades, were honour'd by us.* So in *Philemons Iambicks*

Καὶ γὰρ καθ' ᾅδου δύο τρίβους νομίζομεν,
Μίαν δικαίων, χἀτέραν ἀσεβῶν ὁδόν.

There are *two paths* in *Hades, one of the righteous, the other of the wicked.* In the *Scriptures* of the *Old Testament*, the word is used accordingly, of *Jacob*, *Gen.* 37.35. καταβήσομαι πρὸς τὸν υἱόν μου πενθῶν εἰς ᾅδου, *I will goe* (not to the *grave*, for he thought his son *devoured* by *wild beasts*, but) to *Hades*, i.e. out of this *life to my son mourning.* So *Esth:* 13.7. εἰς τὸν ᾅδην καταδύλες] signifies to *die*, v.6. to be *kill'd*, for that heathen *King* cannot be thought to dream of *hell.* So *Bar:* 3.19. καταβῆναι εἰς ᾅδου] is joyned with [ἠφανίσθαι] and so signifies *death*, being there set to note the *vanishing* transitory estate of men, who *die*, and are succeeded by others. So 3. *Mac:* πλησίον ᾅδου, μᾶλλον δὲ ἐπ' αὐτῷ βεβηκότες, *They that are neer Hades*, or the *state* of the *dead*, or rather are *come at it.* So when *Act.* 2. 27. out of *Psal.* 19. 10. we read of the *soul* in Ἅδης, as the *soul* signifies the *living soul*, so *Hades* must be the state of the *dead*, the state of *separation of soul* from *body*, So *Apoc.*6. 8. after the mention of *death* is added and *Hades*, i. e. *continuance* in *death*, of both which together 'tis accordingly said, that *they had power to kill with sword* &c. and c.20. 14. *Death* and *Hades* are *cast into the lake of fire*, and v.13. *gave up those that were in it*, which sure cannot be said of *hell*, from whence there is no *release*, So *Ecclus.* 48. 5. *he that raiseth the dead from death and Hades*, sure rayses not out of *hell*; and so in the *Song* of the *three children*, *God's* delivering them from *Hades.* And when *Eleazar* 2 *Mac.* 6. 23. desires his friend to *bring him on his way to Hades.* So 2. *Esr:* 4. 41. In *Hades the chambers of souls, are like the womb of a woman*, desiring to powr back the *souls*, that are departed from the bodies, to their wonted *abodes* again, as a *woman* that is come to her time, desires to bring forth. Thus every where doth this word signifie a *state of death, destruction* (denotes no place either of *souls*, *heaven*, or *hell*, or of *bodies*, the *grave*, but) the ἀφανισμὸς *invisible state.* And as in other places it is peculiarly the state of *separation* of *soul* and *body*, belonging to particular *men*, so in this place being spoken of a *city*, 'tis a state of *destruction* and desolation, to which that may as properly be said to *descend* (being a state of *humiliation*, or *bringing low*) as if it were a *place* to which a *locall* motion belonged. For so of *Jacob* it is said (and in the other *premised* examples) καταβήσομαι εἰς ᾅδου, *I shall goe down to that state of death*, which therefore probably is the right reading here (according to the antient *Gr: and Lat: MS.* καταβήσῃ, and not καταβιβασθήσῃ) *humbled to this low estate*, as before *lifted* up to *heaven.*

The word πάντα *all things*] here, though it may possibly signifie either *all power given* to *Christ*, or *all things* belonging to his *office*, yet by the *context* it rather seems to belong to *persons*, then *things*, for of those he peculiarly speaks under the title of *babes* v. 25. those single-hearted plain persons that *beleived* on him (for whom he there *thanks God*, as here he saith, they are *given unto him*) And the *neuter* gender will be no hindrance to this, being ordinarily used in this manner for *persons*, see c. 18. 11. where *that that is lost*, is these *little ones* v. 14. and *whatsoever* v. 18. is *whomsoever*, and so c.16.9. So 1 *Joh.*5.4. *Apoc.* 21.27. *Heb.*7.7.19. and c.12.13.

The word χρηστὸς signifies ἀγαθὸς *good*, and something more, *good* in the *highest degree*, and is rendred *gracious* 1 *Pet.* 2. 3. Κύριος χρηστὸς, the *Lord* is *gracious*, and so τὸ χρηστὸν Θεοῦ, *Rom.* 2. 4. the *bounty of God*, that which is immediately before, ὁ πλοῦτος χρηστότητος, *the riches of his bounty*; and proportionably here *Christs yoke*, the precepts, which he layes on his *disciples* (being of all other, the very things most *agreeable* to our *humane*, *rationall* nature, and which by them, which did not think men *bound* to doe them, have yet been counted most *excellent* in them, that did practise them, and which, if the one custome of sin did not make us incompetent judges of it, would appear to us the *fittest* for our *turns*, the most *pleasurable*, *profitable*, and *honourable* of all things) are here said by him to be, not only a *good*, but a *gracious*, *benigne*, *bounteous yoke*, that any man is the better for taking on him, and if he consider'd it well, he would *put it on*, of his own accord, preferre it before *liberty*, or any other *service.*

* Comm: p.4.

* καὶ

καλαβαίνω

k. πάντα

l. χρηστὸς

CHAP. XII.

Paraphraſe.

1. On the morning of the Sabbath day, before the time of the publick ſervice, through corn-fields, and his diſciples, being hungry, pluckt the ears of corn, thereby to break their faſt, which among the Jewes was not cuſtomary, till the publick offices were paſt, (See note a.)

1. AT that time Jeſus went [on the ſabbath day thorow the corn, and his diſciples were an hungred, and began to pluck the ears of corn, and to eat.]

2. Thereupon, the Phariſees taking notice of it,

2. But when the Phariſees ſaw it they] ſaid, unto him, Behold, thy diſciples doe that which is not lawfull to doe upon the ſabbath day.

3. Remember the ſtory of David 1 Sam. 21.6. and by that you will diſcern that the caſe of hunger will diſpenſe with the law, concerning holy daies, or things.

3. But he ſaid unto them, [Have ye not read what David did when he was an hungred, and they that were with him?

4. How he entred into the houſe of God, and did eat the ſhew-bread, which was not lawfull for him to eat, neither for them which were with him, but only for the prieſts?]

5. in the Moſaicall law of the Jewes religion, (ſee note on Mat. 5. g.) how, when it is for the ſervice of the Temple, the Prieſt's uſe the Sabbath, as another day, doe works about the ſacrifice on that day, which, were it not for that end, were unlawfull?

5. Or have ye not read [in the law, how that on the ſabbath daies the prieſts in the temple profane the ſabbath, and are blameleſſe?]

6. And therefore if the Temple and the neceſſities of the ſervice thereof might give ſuch a diſpenſation to the law of the Sabbath, much more Chriſt (who is greater then the Temple) and the neceſſity of nature, and the ſervice due to Chriſt from his Diſciples.

6. But I ſay unto you, that in this place is one greater then the temple.]

7. And if you were not mercileſſe men, & ſo unlike that which God likes beſt in men, if you did conſider that which is ſo viſible in all Gods word, and methods, that God likes mercy toward them that ſtand in need of it, better then the offering to him the richeſt ſacrifices, you would rather have made a fair conſtruction of this action, which their neceſſity renders juſtifiable, and would be ſo acknowledged by any that had humanity or bowels in them, then, under pretence of zeal to the Sabbath, thus falſly charge the innocent.

7. But if ye had known what this meaneth, I will have mercy and not ſacrifice, ye would not have condemned the guiltleſſe.]

a. 8. As for the ceremoniall obſervance of the Sabbath which you think is broken in this, God hath diſpenſed with it in caſes of this nature, of neceſſity, &c. And therefore the ſon of man, i.e. Chriſt which is here, and who as he is greater then the Temple v.6. ſo is the Lord alſo of the Sabbath, and for whoſe ſervice that is done which is here done, may, and doth diſpenſe with that ſtrict obſervation of it in many caſes, and now permits his diſciples to preferre their health or life, before the exact obſervance of the ceremonies, or reſt of that day.

8. For the [a] ſon of man is Lord even of the ſabbath day.]

9. And when he was departed thence, he went into their ſynagogue.

10. Is healing, and doing cures on the Sabbath day one of thoſe permitted things, of which thou ſpeakeſt? If he ſhould ſay it were, this they knew would (though the former would not) bear an accuſation in their Sanhedrim, being by them at that time counted utterly unlawfull.

10. And behold, there was a man which had his hand withered, and they asked him, ſaying, [Is it lawfull to heal on the ſabbath daies? that they might accuſe him.]

11. In the ſmalleſt matter, if it be but of one ſheep, the practiſe is ordinary among you now, according to your preſent interpretations of the law, if that fall into a ditch, to dragge it out, to ſave it from drowning on the Sabbath day.

11. And he ſaid unto them, [What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath day, will he not lay hold on it, and lift it out?]

12. 'Tis therefore in all reaſon lawfull to work a cure on a man, to perform a charitable deed of ſaving life, &c.

12. How much then is a man better then a ſheep? [wherefore it is lawfull to doe well] on the ſabbath daies.

13. Then ſaith he unto the man, Stretch forth thy hand; and he ſtretched it forth, and it was reſtored whole, like as the other.

14. the Phariſees joyning with the Herodians, (either prefects of Herod the Tetrarch, or a ſect called by that name, See note on c. 16. a. and c. 22. c.) went, and debated in counſell, and reſolved to charge a capitall crime againſt him, and ſo to have him put to death.

14. Then [the Phariſees went out and held a councell againſt him, how they might deſtroy him.]

15. to avoid this danger (as c. 4. 12.) he went with his diſciples to a private place, the ſea of Galilee, Mar. 3. 7. yet great multitudes from Galilee and from Judæa, and from Jeruſalem, and from Idumæa, and beyond Jordan, and of thoſe that dwelt about Tyre and Sidon, Mar. 3. 8. and of all quarters round about that place,

15. But when Jeſus knew it, [he withdrew himſelf from thence: and great multitudes] followed him, and he healed them all.

16. And he commanded, that this ſhould not be celebrated, proclaim'd abroad, that no acclamations ſhould be uſed toward him, deſiring quietly to diſcharge his office of doing good, and healing, without more notice taken of him, and conſequently more conteſtations with the Phariſees, who, he ſaw, would not be wrought on by him, but deſired only matters of accuſation, and advantage againſt him, v. 10. even to put him to death, v. 14.

16. And charged them that they ſhould not make him known.]

17,18. By all which actions of his, (humility and averſation of glory on one ſide and on the other, his receding, and not contending with thoſe that would not acknowledge him, and the Spirit, or power of God in his miracles,

b. c. 17. That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

18. Behold, my * ſervant, whom I have † [b] choſen, my beloved in whom my ſoul is well pleaſed, I will put my Spirit upon him, and he ſhall ſhew [c] judgment to the || Gentiles.]

* or, ſon, ſee note on c. 3. 1.
† ſuſtained, or, taken to my ſelf,
|| nations. ſee note on Mar. 24. e.

miracles, but continuing to preach the Goſpel, and heale diſeaſes, by the ſea of Galilee, Mar. 3 7. even to the meaneſt parts, and people of them, v. 15. when the principall Jews reſiſted him,) was fulfilled that propheyce Iſa. 42. 1. of the Meſſias, to this ſenſe, Behold the Meſſias, who is very obedient to all my will, whom I have loved, and preferred before all others, to execute this great office, and to that end, ſent down my ſpirit on him And he ſhall carry forth or propagate the law of living well (the will of God in the Goſpel) unto the Jews in Galilee, and in the heathen cities of Tyre and Sidon, &c. bordering round about.

* cry out, make an outcry, κραυγάσει.

19. He ſhall not ſtrive nor * cry, neither ſhall any man heare his voice in the ſtreets.]

19. He ſhall not ſet forth himſelf, or his regall power, as kings are wont to doe, magnificently, with a noyſe, or tumult, or proclamation before them in the ſtreets, calling all in queſtion, that do not preſently acknowledge them, but ſhall come in an humble, and lowly manner. (And 'twere ſtrange that he ſhould be deſpiſed by us for that, it beeing meerly for out ſakes, that he hath put on this condition, this humble guiſe is the fitteſt for the office, which he means to exerciſe, that being all mercy to the weak, &c.)

* bring forth ἐκβάλῃ: ſee note on c. 9. 1.

20. A [d] bruiſed reed ſhall he [e] not break, and ſmoaking flaxe ſhall he not quench, till he * ſend forth judgement unto victory.]

20. Thoſe that have fallen, as long as there is any hope left in them, he wil not deal with rigidly, but very mercifully, being deſirous to plant the Goſpel, i. e. Evangelicall righteouſneſſe compleatly in the world.

d. e.

† nations ἔθνη,

21. And in his name ſhall the † Gentiles truſt.]

21. And though the rulers and Phariſees doe not, yet the Jews of the Gentile cities, Tyre, and Sydon, &c. ſhall lay hold on him. Thus they did, v. 15. compared with Mar. 3. 8. and this is by Eſaiah call'd waiting for his law c. 42. 4. willingly receiving and giving obedience to him.

22. Then was brought unto him one [poſſeſſed with a Devil, blind aud dumb] and he healed him, inſomuch that the blind and dumb both ſpake and ſaw.

22. whom the devil had caſt into a diſeaſe, which depr.ved him of ſpeech and ſight.

* Is not this, μήτι οὗτος.

23. And all the people were amazed, and ſayd, * Is this [the ſon of David?]

23. The Meſſias that was ſo oft foretold, and expected to be born of the family of David, and ſo he that ſhall deliver us, and reign over us ?

24. But when the Phariſees heard it they ſayd, This fellow doth not caſt out devils, but by [f] Beelzebub [the Prince of the Devils.]

24. The ruler of the Devils, which conſequently is able to caſt out devils that are his ſubjects, inferiour to him.

f.

25. And Jeſus knew their thoughts, and ſayd unto them [Every kingdome divided againſt it ſelf is brought to deſolation, and every city or houſe divided againſt it ſelf ſhall not ſtand.]

25. If any King mean to uphold his kingdome, he will not quarrell and fall out with his own ſubjects, and caſt them out, which are a doing him ſervice, ſuch diviſions and civill diſſenſions as theſe will ſoon deſtroy his kingdome, and therefore cannot probably be affirmed of any prudent Ruler, or Prince.

26. And if ſatan caſt out ſatan he is divided againſt himſelf, how ſhall then his kingdome ſtand ?]

26. And Satans caſting out devils, which are about his buſineſſe, (poſſeſſing thoſe whom he would have poſſeſt) would be ſuch a civill diſſenſion and breach, as this. This is an argument againſt you, But then ſecondly

27. And if I by Beelzebub caſt out Devils, by whom do [g] your children caſt them out? Therefore they ſhall be your judges.]

27. Why may not I caſt out devils by the power and in the name of God, as well as your diſciples and countrymen the Jews among you (who being evil are therefore more obnoxious to ſuſpicion of holding correſpondence with Satans kingdome) doe, at leaſt pretend to doe ? When they in the name of God go about to caſt them out, you affirm it to be by the power of God, and ſo doe I. Why ſhould you not beleive that of me, which you affirm of your own ?

g.

* upon you, ἐφ' ὑμᾶς.

28. But if I caſt out devils by the Spirit of God, then the kingdome of God is come * unto you.]

28. But if it bee indeed by the power of God, that I doe all this (calld the finger of God Lu. 11. 20.) then it is clear, that, although you were not aware of it, yet this is the time of the Meſſias, whoſe miſſion God hath teſtified with theſe miracles, and would not have done ſo, if he had bee a falſe Chriſt. And then 3dly

† plunder, or forcibly carry away his houſhold-ſtuffe, τὰ σκεύη αὐτοῦ διαρπάσαι;

29. Or elſe how can one enter into a ſtrong mans houſe, and † ſpoyle his goods? except he firſt bind the ſtrong man, and then he will ſpoile his houſe.]

29. My diſpoſſeſſing Satan of his goods, turning him out of thoſe whom he poſſeſſes, is an argument that I have maſtered him, and ſo that I do not uſe his power, but that mine is greater then his, and employed moſt againſt his will, and to his damage.

30. He that is not with me, is againſt me, and he that gathereth not with me, ſcattereth abroad.]

30. And 'tis proverbially known, that he that is not on ones ſide, that brings forces into the field, and is not for a mans aſſiſtance, he is certainly for his enemy, engages againſt him, doth him hurt; and conſequently my caſting out devils, ſhews that I am Satans declared enemy.

31. Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men, but the blaſphemy againſt the holy Ghoſt, ſhall not be forgiven unto men.]

31. For this ſpeech of yours [that I work by Beelzebub] let me tell you, Phariſees, v. 24. that this malitious reſiſting, and holding out againſt the viſible work of God, and deſpiſing the miracles, that I have wrought by the Spirit and power of God, v. 28. is ſuch a crime, of ſo deep a dye, that it ſhall to them, that continue in it, be irremiſſible.

32. And whoſoever [h] ſpeaketh a word againſt the ſonne of man, [i] it ſhall be forgiven him, but whoſoever ſpeaketh againſt the Holy Ghoſt, it [k] ſhall not be forgiven him, neither [l] in this * world, nor in the world to come.]

32. Whoſoever ſhall ſay this againſt the ſonne of man, i. e. ſhall not receive me, as I am the ſonne of man, or before I am ſufficiently manifeſted by the Spirit or finger of God to be the Meſſias, he may by want of light, or manifeſtation, be excuſable, and by a generall repentance for all his ſinnes of ignorance, may receive pardon. But he that ſhall reſiſt the Spirit of God, manifeſtly ſhining in theſe miracles wrought by Chriſt, to the aſtoniſhment and conviction of all, but Phariſees, v. 23. and ſhall impute thoſe miracles to the devill, which, by what hath been ſayd, ſufficiently appear to be the works of Gods own power,

h. i. k. l.

* age, nor in that to come.

If

If he repent not particularly of this, and come in, and acknowledge Chriſt thus revealed and manifeſted to him, there is no pardon or mercy to be had for him, neither in this age, nor at the coming of the Meſſias (by him ſuppoſed yet future) or, neither in this life, where he ſhall be puniſhed with ſpirituall death, Gods withdrawing of grace, nor in the other, where eternall death expects him.

33. For indeed they that do this, that impute the miracles, which by the power and finger and ſpirit of God are wrought by me, unto the devil, muſt, according to the old known rule of judging the tree by the fruit, be underſtood to affirm the ſame ill of him (i. e. the holy Ghoſt) whoſe productions theſe miracles are, as they affirm of the miracles themſelves, by pronouncing theſe to be diabolicall, they do by implication pronounce the holy Ghoſt to be an infernall ſpirit, and ſo God to be the devill, which is the higheſt, and the moſt irremiſſible blaſphemy imaginable.

33. Either make the tree good, and his fruit good, or elſe make the tree corrupt and his fruit corrupt: for the tree is known by his fruit,]

34. Yee are indeed a wretched ſort of people, Your language ſpeaks you what you are, viz. that your viperous hearts will not permit you to ſpeak any otherwiſe, (as [how can you] is uſed Jo. 5. 44. and of Chriſt, he could not doe miracles Mar. 6. 5. i. e. their unbeleif was a let and impediment to him) For as your hearts are, even ſo by conſequence will your language be, and therefore from ſo viperous a brood no better can be expected.

34. O generation of vipers, how can ye, being evil, ſpeak good things? For out of the abundance of the heart the mouth ſpeaketh.]

35. Every man entertaineth his gueſts with ſuch proviſions, as he hath, And juſt ſo, mens words are teſtifications of what is in their hearts.

35. A good man out of the good treaſure of his heart bringeth forth good things, and an evill man out of the evill treaſure bringeth forth evill things.]

m. 36. But deceive not your ſelves, as if words were too light to be accounted for, Beleive it, words, ſuch they may be, falſe, blaſphemous words, ſuch as yours are now, v. 32. and ſuch as flow out of the evil treaſure of the heart, v. 35. ſhall be moſt ſadly accounted for in the day of judgment.

36. But I ſay unto you; that every m * idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment.] * vain, falſe

37. For words as well as actions are accounted of by God in conferring either rewards or puniſhments upon us.

37. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.]

38. All that take upon them to be ſent from God, and expect to be received, bring ſome ſigns with them, miracles or ſomewhat of that nature to give them authority, we now deſire ſome ſuch from you.

38. Then certain of the Scribes and of the Phariſees anſwered, ſaying, Maſter, [we would ſee a ſign from thee,]

39. 'Tis the ſigne of a wicked infidel people to be alwaies unſatisfied, after ſo many miracles and manifeſtations, (ſufficient to prove me the Meſſias) ſtill to be requiring more, without ever being moved with what you have already; For ſuch as you there is but one ſigne, or token, or miracle behind, that of my reſurrection from death, after ye have crucified me; whereby you ſhall have my office aſſerted, after I am gone, and find Jonas's drowning and wonderfull reſtoring from the whales belly to have been a type of me, and that a moſt ſignificant one.

39. But he anſwered and ſaid to them, [An evil and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the prophet Jonas.]

n. 40. For as Jonas lay buried in the whales belly three daies, ſo ſhall Chriſt continue in the grave part of three naturall daies, or ſhall die in one day and riſe again the third day after it.

40. For as Jonas was three daies and three nights in the whales belly, ſo ſhall the ſon of man be n three daies and three nights in the heart of the earth.]

41. And they that are not convinced & brought to repentance by my reſurrection, and the preaching of my Apoſtles which ſhall be conſequent to that, their ſin and condemnation ſhall be much greater then that of the Ninivites was, for upon Jonas's recovery from the whales belly, and coming to preach to them, they repented, Jon: 3. whereas the reſurrection of Chriſt, and miſſion of the Spirit, and preaching of the Apoſtles over all Judæa after that, is a farre greater way of conviction, then that recovery and preaching of Jonas.

41. The men of Nineveh ſhall riſe up in judgment with this generation and ſhall condemn it, becauſe they repented at the preaching of Jonas, and behold, * a greater then Jonas is here.] * ſomewhat more, πλεῖον

42. for certainly here is that which is infinitely more then all that wiſdome of Solomon, manifeſtations of God, infinitely more diſcernible then ever Solomons wiſdome was, which yet was ſo talk't of, that it brought in foreign princes from afarre, at the newes of it.

42. The Queen of the ſouth ſhall riſe up in judgment with this generation, and ſhall condemn it; [for ſhe came from the uttermoſt parts of the earth to hear the wiſdome of Solomon, and behold, * a greater then Solomon is here.] * ſomewhat more, πλεῖον

43, 44, 45. But to you that having received ſuch means of converting & bringing you to repentance, ſuch miracles, and particularly caſting out devils, v. 22. (which occaſion'd all the diſcourſe ſince, and to which this is annext Lu. 11. 24.) have not yet walk'd worthy of them I ſhall now apply this parable, v. 43, 44, 45. the meaning of which is, That this nation (out of which I came to caſt out the power of Satan, and to bind the ſtrong man, and take from him his uſurped poſſeſſion and goods, for their proper Maſters uſe) doth appear ſo farre to reſiſt all my methods, as to blaſpheme that holy Spirit, by whom I work v. 24. and then what is to be look'd for, but that the Devils ejected (either by your own children, or) by me in my Fathers name, either out of any ſingle perſon, or nation, finding no where elſe in the heathen world, ſuch pleaſant deſireable habitations of reſt and contentment, as here among you (as a well watered ſeat is the moſt pleaſant) ſhall try their utmoſt, to reenter here, and when they come to doe ſo, finding that Chriſt hath not gotten any admiſſion, they ſhall with many more worſe then themſelves, make entrance, and take a durable poſſeſſion again, and ſo the ſtate of this people is like to be more deſperately damnable, then, before I came among you, it was, or then, if Satan had never been caſt out, it would have been.

43. When the unclean ſpirit is gone out of a man he walketh through drie places, ſeeking reſt and finding none.

44. Then he ſaith, I will return into my houſe, from whence I came out. And when he is come, he findeth it empty, ſwept and garniſhed.

45. Then goeth he, and taketh with himſelf ſeven other ſpirits, more wicked then himſelf, and they enter in and dwell there, and the laſt ſtate of that man is worſe then the firſt. Even ſo ſhall it be alſo to this wicked generation.]

46. While

46. While he yet talked to the people, behold, his mother and his brethren ſtood without deſiring to ſpeak with him.

47. Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeak with thee.]

46, 47. Whilſt he was on this ſevere diſcourſe ſo ungratefull to many of his auditors, it happened that his mother, the bleſſed virgin Mary, and ſome others of his neareſt kindred, were waiting without to ſpeak with him, and upon this occaſion one of his auditours, either to trie what he would ſay, or perhaps to interrupt him in his ſpeech, told him that his mother and kindred waited for him.

48. But he anſwered and ſaid to him that told him, Who is my mother? and who are my brethren?

46. And he ſtretched forth his hand toward his diſciples, and ſaid, Behold my mother, and my brethren.]

48,49. To which he preſently replied (to ſignifie this office of his, to declare the will of his Father, to be dearer to him, then all relations, and withall to ſhew, that obedience to God, was the thing above all others moſt welcome to him) in theſe words, Who is my mother &c. i.e. Ye are deceived in me, bare naturall or ſecular reſpects ſway not with me in compariſon to the gaining of proſelytes to heaven.

50. For whoſoever ſhall doe the will of my Father which is in heaven, the ſame [is my brother, and ſiſter, and mother.]

50. becomes thereby the child of God, and conſequently, by that means, the brother and ſiſter of Chriſt, and beſides, Chriſt is alſo formed in him, and ſo he is the mother of Chriſt, anſwerable to the Virgin, in whom Chriſt was conceived. And therefore I doe moſt juſtly ſet that valuation on him, and in that reſpect more tend the teaching of ſuch, and converſing with them, then the paying a civility to thoſe, who are in carnall reſpects neareſt to me.

Notes on Chap. XII.

a. Τὸν ἀνθρωπον

That by the phraſe [*the ſon of man*] in this place is not meant *man* in *common*, (as ſome very *learned* men have thought) but peculiarly *Chriſt*, is more then probable, not only by theſe words [*a greater then the Temple is here*] (aſſuming a greater liberty for his *Diſciples* from his preſence, and the neceſſity of their ſervice to him, then belonged to other ordinary *Jews* in all caſes, or then the *Temple* could give any *ſervants* of the *Temple*) but alſo by the uſe of this phraſe of [*ſon of man*] for *Chriſt* in *Daniel*, c. 7. 13. and in every other of the 88 repetitions of it in the *New Teſtament*. And although by the words, as they are in S. *Mark*, c. 2. 27. the contrary ſeemeth not improbable, where the *ground* of *Chriſt's* affirming that the *Son of man is Lord of the Sabbath*] is, becauſe *the Sabbath is made for man*,] as if the *Sabbath's* being *made for man*] did conclude him *Lord of it*, and conſequently that *he* was *Lord*, for whom it was made, i. e. *Man* in *common*, and not *Chriſt*; yet to this the anſwer is ready, that the caſe of which *Chriſt* there and here ſpeaks, being for the neceſſary uſe, and *good of man*, plucking and *eating* for neceſſity, and *preſervation* of *life*, That may be very fitly referr'd to by *Chriſt*, when he ſaith [*The Sabbath is made for man*] ſo that the phraſe [*for man*] ſhall ſignifie *for the good of man*, and import that the *Sabbath* being deſigned *for the good of man*, could not reaſonably be conceiv'd to oblige him to any thing ſo contrary to that, as is *ſtarving*, or *debilitating* of nature (ſo as to render him unable to diſcharge the duty of the calling.) And from thence that former concluſion of [*man's being Lord of the Sabbath*] will not follow, becauſe *man* is not *Lord*, or *free diſpoſer* of all thoſe things that are for *his good*, (for even all the *morall precepts* of *God* alſo are for *mans good*, and the *King* is ſaid to be *for thy good*; yet is not he ſubjected to thee, as to a *Lord*, no more then the *morall law* can be diſpens't with by thee) The only proper *concluſion* from this notion of [*the Sabbath's* being *made for man*] will be this, that therefore he that gave that *poſitive law*, can diſpenſe with the *obſervance* of it (and conſequently *Chriſt may* doe it, as here he *doth*) in ſuch caſes which are *for the good of man*, as works of *mercy* (which being part of the *morall eternall law*, he preferres before the performance of theſe *poſitive laws*, which reſpect his own ſervice v. 7.) Nay that at the very making of it, it was diſpenſed with in ſome caſes, as thoſe v. 5. of the *neceſſary ſervices* of the *Temple* (and what is done here was for the *ſervice* of *Chriſt*, who *is greater then the Temple*) And ſo ſtill *Chriſt*, that *ſon of man*, who comes *to doe good* in the world, is in any reaſon ſo *Lord* of the *Sabbath*, as that he may uſe it, which way he *will*, for the *uſe* and *good* of *man*, and thus *God* did alwaies appoint it to be uſed, ſo as the *Reſt* might be broken, when any *morall good* requir'd it. And ſo likewiſe the ſtrict *abſtaining* from *eating* till the *ſixt* houre, or till their *ſolemn ſervice* was performed, which is ſaid to have been obſerved among the *Jews* upon their *Sabbaths*, at leaſt their *great* daies, and that cuſtome referr'd to by S. *Peter*, *Act.* 2. 16. when, it being the day of *Pentecoſt*, as this alſo was (ſee note on *Lu.* 6. a.) he proves that they were not *drunk*, as they were accuſed, becauſe it was yet but the *third*, not the *ſixt* houre of the *day*, before which they knew they did not uſe to eat or *drink*; And this ſeems to be the quarrell that the *Jewes* had here to the *Diſciples*, that, on the *Sabbath* day, they *eat* before the time, not that the *reſt* was broken by *rubbing* the *eares* of *corn*. Of this therefore ſaith *Chriſt*, that were it never ſo much a part of the *law*, or *cuſtome* of the *Sabbath*, yet in caſe of *neceſſity*, which implied *charity*, it was not of force, at leaſt was *diſpenſable* by his *preſence*, and for his *ſervice*. For of *Gods* temporary *poſitive laws* 'tis reſolved that he might, and did ſo diſpence with obedience to them, as the *morall*, *eternall*, *indiſpenſable precepts* were to take place of them. Thus the *Hebrew* לרעות and the *Greek* νεμεσθαι] is to have *power of uſing* any thing *freely*, and ſo may *God* doe with his *poſitive precepts*, diſpenſe with them, when he pleaſes, *uſe* and *countermand them freely*. And thus the *Jewes*, to whom Chriſt ſpake, underſtood his ſpeech, as appears by the queſtion that next follows v. 10. whether 'twere *lawfull to heal on the Sabbath day*, i.e. whether in this caſe (of *curing*) *God* had permitted *working*, or doing any thing on the *Sabbath*, which *Chriſt* anſwers diſtinctly, that the *life* or *ſafety of one ſheep* (according to their own *doctrines*) much more of a *man*, is to be preferr'd before the obſervation of the *Sabbath*. One other ſenſe is affix'd

Κύριος σαββάτου

to theſe words, as if by this phraſe of [the *Son of man's* being *Lord of the Sabbath*] *Chriſt's power* of *aboliſhing* the *Sabbath* were here aſſerted by him. But to this, I conceive, this place doth not belong, For although there is little reaſon to doubt of *Chriſt's* having this power, yet if *Chriſt* had ſpoken upon that head, of his *power* to *aboliſh* the *Sabbath*, then 1. he would not have defended his *action* by that which was already (while that *law* was in *force*) continually *practiſed* among them [*which of you having* &c.] And 2. if he had once aſſerted the *abolition* of the *Sabbath*, the *Phariſees* would have needed no other *leſſer* argument, nor conſequently have asked that *other queſtion*, to get *matter of accuſation* againſt him v. 10. To which again *Chriſt's* anſwer is the ſame, as to the former, For to both, his only *anſwer* is, that *God* preferres *acts* of *charity* before the outward ſtrictneſſe of *ſabbatick reſt*, To that belongs his saying *Joh.* 5. 17. that his *Father worketh till now, and he worketh*, i.e. that *God the Father* at the creating of the world did not ſo *reſt* on the *ſeventh* or *Sabbath day*, but that he *worketh* ever ſince in the *acts* of *conſervation* and *providence*, as he did then in *creating* on the *ſix* daies, and accordingly in *imitation* of him, v. 19. *Chriſt* may fitly doe the like, doe *cures*, i.e. *preſerve*, &c. As for any diſtinct text in the *Goſpels* for *Chriſt's abrogating* the *Judaicall Sabbath*, there is no more reaſon to expect it, then the like for *Sacrifices*, or *Circumciſion*, or the *Judaicall Prieſthood*, the *ſubſtance* being come, and the *Temple*, and that *people* deſtroyed, the *ceremonies* or *ſhadowes*, (*Col.* 2. 16, 17.) as farre as they were ſuch, ceaſed of their own accord, and no farther are they now *abrogated*, having never been *obligatory* to any, but *that people*.

b Αἱρετίζω — Ἀιρεϱίζω ſignifies ſo to *preferre* before all others, as to *chooſe*, or *aſſume* to any *office*, προσλαμβάνω, or ἄιρω πρὸς ἐμαυτὸν, *I take to my ſelf*, in *Phavorinus*; but in *Iſaiah*, whence this verſe is cited, 'tis ἀνθιλήφομαι to *ſuſtain*, which ſeems rather to belong to it, that of *choſen* being after mention'd there, and rendred [ἀγαπητὸς *beloved*] here.

c. Κρίσις — The word κρίσις in this place ſeems to ſignifie the whole *Goſpel*, the *true religion*, the *true way of worſhipping* and *obeying God*, the *whole will* of *God* under the *Goſpel*, and either is to bee rendred [*Truth*] out of the *Hebrew* אֱמֶת, *Iſ.* 42. 1. (whence theſe verſes are taken) which *Prov.* 8. 20. is rendred ἀλήθεια *truth* (and ſignifies ſo, when 'tis rendred [κρίσις, *judgement*] *Jer.* 5. 4. *Pſal.* 37. 6. & *Job.* 3. and κρίμα, *Iſai.* 32. 26.) and oftentimes δικαιοσύνη *righteouſneſs*, which is all one with ἀλήθεια *truth*: and ſo in *Heſechius* κρίσιν, ἀλήθειαν (not, as 'tis falſe printed, ἀκολουθίαν) *judgement* ſignifies *truth*: or elſe being rendred [*judgement*] it is to be taken in the ſame ſenſe, as if 'twere rendred *truth*, as indeed κρίσις *judgement* is the *title* of the prime *Chriſtian virtue*, *Righteouſneſs*, or *equity* in *judging*, *Mat.* 23. 23. And either way it here ſignifies the *Goſpel*, and ſo v. 20. alſo.

d. Κάλαμος συντετριμμένος — The *reed* is the *weak*, *infirme man*, the *bruiſing* of that *reed*, is his *falling into ſin*, and the *flaxe* on fire i. e. *burning* in the *illychnium*, or *lampe* (ſee *Iſa.* 43. 17. *Jud.* 15. 14. 16. 9.) is the *man* again, the *ſmoaking flax*, (τυφόμενον) is when the *flame* is out, or burns *darkly* for want of *oyle*, and yet there remains ſome *fire* in the *flaxe*, and that *ſmoakes*, or ſhines *dimmely*, in ſtead of *flaming*; and anſwerable to that is the *man*, in whom *grace* is decayed, but yet not *deſperately* or irrecoverably *gone out*, ſome *ſparks* of *good* being ſtill left in him: and this perſon, in this *eſtate*, *Chriſt* is ſo farre from *deſtroying*, or *triumphing* over, that he doth moſt tenderly *cheriſh*, and labour to *reſtore ſuch an one in the ſpirit of meekneſſe*, to a firme habit of *Chriſtian* practiſe again. This is *Chriſt's* practiſe at his coming into the world, as deſigning to plant (not the *unſinning*, *legal*, *perfect*, but) the *ſyncere*, *Evangelicall righteouſneſſe* through the world, which is the meaning of the phraſe that follows [*untill he bring forth* (or, *ſend forth*) *judgment into victory*] the *Hebrew Iſ.* 42. 3. is [*he ſhall bring forth*] and the word [*untill*] is taken out of v. 4. where the ſame ſenſe is repeated again, and *judgement* again ſignifies *the Goſpel*, i. e. *Chriſtian*, *Evangelicall righteouſneſſe* (ſee *note* c.) and though [εἰς νῖκος] in the *old Teſtament* ſignifies *forever*, *Lam.* 5. 20. 2 *Sam.* 2. 26. *Iob* 36. 7. *Ier.* 5. 3. *Am.* 1. 11. yet that is, when it renders לָנֶצַח which ſignifies both *to victory*, and *to eternity*, but here (ſeeming to be the *Epitome* or *breviate* of the following words v. 4. *he ſhall not faile nor be diſcouraged*) it moſt probably ſignifies *victoriouſly*, and notes that the *Goſpel* ſhall be ſo ſet up over the world, that *he ſhall not faile*, or *be diſcouraged*, i. e. either 1. the *bruiſed reed ſhall not faile*, or be *broken* worſe then it is, nor the *flax* be *diſcouraged* or *quench't*, or elſe 2dly, the *Meſſias* ſhall not *faile* &c. till he have ſet *judgement on the earth*, i. e. till he have ſet up the profeſſion of the *Goſpel* in the world, among the *heathens*, if the *Iews* will not receive it. By this rendring of it will appeare what is the meaning of לְאֱמֶת in the *Hebrew* of *Iſaiah*, and εἰς ἀληθῆ (for ἀλήθειαν) in the *Septuagint*, ſure, that κρίσις εἰς ἀλήθειαν, *judgement in truth* ſhould be ſet for *true judgement*, and rendred ſo, *He ſhall bring forth true judgment*, and ſo 'twill remain, that εἰς νῖκος ſhall be the ſumme of the following words, v. 4. he ſhall not *faile*, nor be *diſcouraged*, *till he have ſet judgement on the earth*, and ſo the conſequents both in *Iſaiah* and *here* will be the ſame, There [*and the Iſles ſhall wait for his law*] here [*and in his name ſhall the Gentiles truſt.*]

Εἰς νῖκος

e. Ἰδίωμα λόγου — It is the cuſtome of all writers, very frequent in the *ſacred dialect*, to uſe phraſes whereby they *underſtand* much more, then they do expreſſe. An *example* of it we have in this verſe out of the *prophet*, where *Chriſts not breaking the bruiſed reed*] ſignifies his *great mercy*, and *kindneſſe* in *repairing*, and *reſtoring* and *curing* the *bruiſed* weakling, and ſo his *not quenching the ſmoaking flax*, is his *enlivening*, *quickening*, *enflaming* that *fire* or *ſpark* of grace or goodneſſe, which was almoſt *quencht*, So ἀργὸν ῥῆμα *idle word* v. 36. is much more then *idle*, *vain*, even *blaſphemous ſpeeches*, So *Eph.* 5. 11. where the *Gentile* foule *abominations*, taken up by the *Gnoſticks*, are called ἄκαρπα ἔργα τῦ σκότους, *unprofitable works of darkneſſe*, meaning ſurely not that they brought in *no profit*, or advantage, but the *greateſt danger*, and *miſchief* in the world. So ἄχρειος δῶλος, is a *wicked*, and not only an *unprofitable ſervant*. So ἄνομος] which properly ſignifies *without law*, and ἀνομία, a *breach*, or commiſſion againſt the *Law*, is oft ſet

Ἀργὸν ῥῆμα.

Ἄκαρπα ἔργα.

Ἄχρειος

Ἄνομος

to

to signifie the highest degree of *obdurate* profane sinning, 2 *Thess.* 2. 8. being there spoken of *Simon Magus* the most *blasphemous Apostate*. So though Παραβαίνειν. παραβαίνειν] literally signifies to *transgresse*, and may belong to the *least* sin, as being a *variation* from the *strict rule* of the *Law*, yet παραβαίνων, *he that transgresses* 2 *Io.* 9. (and so παραβάτης, *transgressor*, since the solemn title of *Iulian*) Ἀποστάσιαν. signifies an *Apostate*, So 2 *Tim.* 3. 3. [ἀφιλάγαθοι, *those which do not love the good*] is set to expresse the most *virulent haters* of the orthodox pious Ἐ χαιρει *Christians*, So 1 *Cor.* 13. 6. where tis set down as the *character* of the *charitable* man, ἐ χαίρει ἐπὶ τῇ ἀδικίᾳ, *he rejoyceth not in iniquity*, the meaning is, he is very much *troubled*, and *sorrowfull*, so Ἐ φυσιοῦται. v. 5. ἐ φυσιοῦται, the *charitable* man *is not pufft up*] signifies much more then so, that he is *extremely humble*. So in the *third commandement* of the *Decalogue*, where 'tis said of the *perjured* person, that *the Lord will not hold him guiltlesse*, that sure signifies, that *God* will look on him, and deal with him as a Μαλακὰ ἀναστροφὴ most *guilty*, *punishable* person. And so 1 *Pet.* 1. 18. μαλακὰ ἀναστροφὴ *vain conversation*, is *most vitious*, and *enormously ill*, and *Rom.* 1. 16. ἐκ ἐπαισχύνομαι *I am not ashamed*, is *I rejoice*, and *glory* in the *Gospel of Christ*. And *Rom.* 8. 8. *They that are in the flesh*, (i. e. those that follow their *carnall* appetites, in despite of the *law*) *cannot please God*, i. e. are *very farre* from *pleasing*, being in profest *enmity* to him v. 7. must needs be *hated* and *opposed* by him. And v. 12. *We are debters not to the flesh to live after the flesh*, i. e. we are *farre* from all obligation to *goe* on any farther in any *carnall* course, 'tis *more then time* to give over that, as 1 *Pet.* 4. 3. *the time past of our lives may suffice us to have wrought the will of the Gentiles*, i. e. 'tis abundantly sufficient, *much more then enough*, to have spent so vilely. So *Rom.* 13. 10. where it is only said of Κακὸν ἐ κατεργάζεται Charity that κακὸν ἐ κατεργάζεται, *it worketh no evil to the neighbour*] the meaning certainly is, that 'tis so farre from *doing* so, that it *worketh all the good* it can, or otherwise it would not thence be concluded, that it were πλήρωσις τῦ νόμε *the filling up*, and *improving of the law*.

f. Βεελζεβὺβ. *Beelzebub* in *Hebrew* בעל זבוב, is rendred by the *Greek* of the *Old Testament* Βαὰλ μύιας, *the prince of the flie* or *flies*, the *god of Ekron* 2 *Kin.* 1. 2. and v. 6. being indeed an *Idol*, that the inhabitants of that city in *Palestine* worshipped, and conceived to have power over all hurtfull *flies*, and to drive them out of their *region*. That this was the *heathen Jupiter* is not improbable, the title of μυίαιθ, μυωδης, ἀπομυῖθ, ἀπομυαῖθ, μυάγρθ and μυοδήρας being bestow'd on him by the *heathens*, i. e. *he that caught*, or, *drove away flies*. This *Idol* in * *Pliny* is call'd *Achor Deus* from *Accaron* or *Ekron* the name of that *city*, and, as he saith, the *Cyrenæans*, when any plague of *flies* comes on them, *sacrifice* and pray to him, and on that they die presently. This is here called *Prince of Devils*, i. e. one that hath power over them (as 'twas, it seems, beleived) able to throw them out of those, that were possess't with them, (whole *legions* together) like *swarms of flies*, which, with their *Prince* or *chieftain*, flie about in the *upper* and *middle region* of the *ayre*; This gives the reason of their speech here, why they conceived *Christ* to cast out Devils by *Beelzebub*, because *Beelzebub* they thought to have that *power*, and therefore to have the name of *Ruler*, or *Prince of Devils*, and *Christ* visibly *casting them out*, they thought he operated by *this power*.

Your children here signifie either your *Disciples*, g. i. e. *spirituall children*, or, your *countrey-men*, i. e. Τὰ υἱὰ ὑμῶν. *children* of your *nation* naturally, and so he means the *Jewes*, who did pretend at least to *exorcise* and *cast out Devils in the name of the God of Abraham, the God of Isaac, the God of Jacob*, which was their ordinary form of *exorcisme*; and which, it seems, the *sons of Sceva* were willing to change into the *name of the Lord Jesus*, in imitation of the *Apostles Act.* 19. 13. So in *Justinus* against *Trypho* the *Jew*, *If*, saith he, *you invoke the name of any of your Kings*, or *just men*, or *prophets*, or *Patriarchs*, *the Devil will not obey you*, *but if you call upon the God of Abraham* &c. *and so exorcize*, ἴσως ὑπακούσεται, *perhaps he will obey*; So saith *Irenæus*, *By the invoking of the most high, and almighty, even before the coming of Christ, men were delivered from wicked Spirits, and à Dæmoniis universis, from all kinds of Devils*; And so *Tertull: contra Marcion:* expounds this passage in S. *Luke*, that *Christ* affirms himself *to cast out Devils by the same power*, by which *their children* did, *in virtute scilicet creatoris, by virtue of the Creator*. That there was this custome among the *Jewes* (and so long continued) of *charming* and *incantations*, may farther appear by the latter remainders, (being (as appears by the *Christians renouncing* them) *abuses* of the true) which we find in the *forms* of *renouncing Iudaisme*, in the *Liturgies* of the *Greek Church*; where, after the mention of the severall *feasts* and *Sabbaths*, is added καὶ τῆ ῥοπελείας, καὶ τῆ ἐπωδαῖς, καὶ τοῖς φυλάγμασι, καὶ τοῖς (not as 'tis read by *Goar* out of *Allatius* his *Manuscript*, and that of *Cryptoferrara*, φυλακτηρίοις by him rendred *observationibus*, but without question) φυλακτηρίοις ἀποτάσομαι, *I renounce all charms and incantations and defensatives*, &c. The *Phylacteries* there renounced being not those (mention'd in this *Gospel* c. 23. 5.) worn about them as remembrances of a part of the *divine law*, but such *Antidotes* as we now speak of, which they carried about them, to defend themselves from *Witchcraft*, and *Fascinations*, whether they were some written *Characters*, or the names of *God*, as *the God of Abraham*, *the Lord of Sabbaoth*, &c. From the *Iewes* the *Ægyptians* borrowed their *magicall practises*, saith *Orig: cont: Cels:* l. 1. and l. 4. ὧν τοῖνυν δύναται τὰ ὀνόματα ζωοπρόμφια τῇ τῦ Θεῦ θεοσεβείᾳ, ὡς ἐ μόνον τῦ ἀπὸ τῆ ἔθνες χριστῦ ἐν τῇ πρὸς Θεὸν εὐχαῖς, καὶ ἐν τῷ καθεπάδειν δαίμονας, τῷ, Ὁ Θεὸς Ἀβραὰμ, ὁ Θεὸς Ισαὰκ, καὶ ὁ Θεὸς Ιακὼβ, ἀλλὰ καὶ σχεδὸν καὶ πάντας τῦ τὰ τῇ ἐπῳδῶν, καὶ μαγειῶν φαγμαλδομένους, εὐρίσκεται καὶ ἐν τοῖς μαγικοῖς συγγράμμασιν ἡ τοιαύτη τῦ Θεῦ ὀνόματος ἐπίκλησις καὶ παρέλκυσις τῇ Θεῦ ὀνόματος, &c. *The names of Abraham* &c. *joyn'd with the name of God is not only of force in the Iewes prayers, and exorcismes, but almost all others that dealt in conjurations, use them:* and from thence the Ignorant sort came to take *Abraham* for the name of a *God*, saith S. *Chrysostome*, because of the form [Θεὸς Αβραὰμ] by them thus easily mistaken. So in like manner the words *Zebaoth* and *Adonai* were ordinary among them, saith *Origen*, l. 4. and * *Iamblicus* calls these *Assyria nomina*,

* *Nat: Hist:* l. 10. c. 28.

* *De Myst:* l. 8. c. 4.

nomina, i. e. *Hebrew names*, as when *Themistius* saith the saying of [*The Kings heart is in the hands of God*] is taken out of the *Assyrian* books, he clearly means the *Hebrew*, the Book of the *Proverbs*, and the letters now used for *Hebrew* letters, are properly the *Assyrian*, which in their captivity they compelled them to use, in stead of their own *ancient* letters, which only the *Samaritane* retaineth. The same *incantations* were by them also used in curing *diseases*, as I remember, there is a famous one in *Trallian* for the cure of the *Gowt*, and *Pausanias* in his description of the *rites* of the *Pyratheia* (mention'd by *Strabo* l. 15.) saith that in *Lydia* the *Magician* having laid wood on the *altar*, first puts a *Mitre* on his head, then ὀπίκλησιν ὅτῳ ὁ Θεὸς ἐπαδὴ βαρβαρικῇ, καὶ οὐδαμῶς Ἑλλησιν, *calls upon some kind of God in a barbarous form, not understood by the Grecians*, ἐπᾴδῃ ὃ ὁπλεγόμενος ἐκ βιβλίου *he reads his charm out of a book* (we might render it literally, *out of the Bible*) ἀνὰ ὃ πυρὸς ἀνάγκη πᾶσα ἀφθῶσι τὰ ξύλα (as in the story of *Elias*) *and presently the wood is set on fire, Eliac*: a. Such forms as these 'tis not improbable that *God* was sometimes pleased to *prosper*, when he was particularly call'd on, as *the one true God*, as he had revealed himself to his *own* people, and not as one of the false *Gentile* gods, and when 'twas thus, 'twas sure the power of the *true God*, and not any *virtue* in the *words*, that did it. This *Christ* uses as an argument *ad homines*, that they, who themselves profess't to *cast out Devils* by the *God of Abraham*, had no reason to say *Christ* did it by the *Prince of Devils*.

h. Βλασφημία πνεύματος

It is ordinary in the *Hebrew dialect* for [*speaking*] to signifie [*doing*] and [*word*] to signifie [*thing*] and so here to *blaspheme* or to *speak a word against the sonne of man*, and again *against the Holy Ghost* is to *oppose* and *resist* them. Now the phrase [*Son of man*] here belongs unto *Christ*, as he appear'd in the *weakness* of *humane* state; the *son of Mary*, considered without any such light shining in him, to *convince* all men that he was the *Messias*, viz. *Christ* abstracted from the great power of his *doctrine* and *miracles*, which when they did appeare, convinced the *Auditors* to an acknowledgment, that *never man spake as he spake*, and the beholders here, v. 23. and elsewhere, that *sure he was the Messias*. This power (of his *doctrine*, and here particularly) of his *miracles*, is in the *parallel* place *Luc.* 11. 20. called the *finger of God* (which what it signifies is cleare by *Exod.* 8. 19. when that is said to be truly the *finger of God*, i. e. a *work of Gods own power*, which the *magicians* by their *sorcery* were not able to doe) and here v. 28. *the spirit of God*: which two phrases [*finger of God*] and [*spirit of God*] appeare by these two parallel places compared, to be all one, and consequently [*To oppose*, or to *speak against* the πνεῦμα ἅγιον *the holy spirit*, or the πνεῦμα Θεοῦ, *Spirit of God*] is in this place to oppose the *power*, and *convincing light* of these *miracles* of his, which manifested him to act by the *power of God*, and so were the Testimonies of *God* himself, that Christ was, what he affirm'd himself to be, the *Messias* promised. And that shews the ground of difference betwixt these two sinnes [*speaking against the Son of man*] and [*speaking against the Holy Ghost*] the first was the *not beleiving* him to be the *Messias*, when, though he affirmed himself to be so, yet there was not that *convincing light*, and manifestation of his being so, but the second was *resisting* this *light* thus brightly *shining* in him, *acknowledging* the *miracles* which he did, *Ioh.* 11. 48. but rather then they would acknowledge them to be done by *God* (because if they did that, they must receive him as the *Messias*, which they would not doe, because he was not such an one, as they had fancyed, and desired he should be, a *temporall deliverer*) affirming them to bee done by the *Devill* v. 24. which beeing their onely possible evasion, (and that here confuted by *Christ* by three arguments, the first v. 26. the second v. 27, 28. and the third v. 29. and 30.) hee now tells them, that this, if they continue in it, must needs bee a wilfull blindnesse, and so not capable of that excuse of ignorance or blinde zeale, of which the former sinne was capable.

The difference of these two sinnes beeing set downe, (note h.) it followes now that the former of these was a sin, for which under the *law* of the *Iewes* there was place for *sacrifice*, and so for *forgiveneſſe* (upon a generall confession of all *unknowne* sins, and *asking pardon* for them of *God*) It did not incurre that *Sanction* of *Death*, or *excision from the people*, and proportionably (in the *Christian anagogy*) it was in the number, or of the nature of those *sins*, by which the sinner, if before *living spiritually*, doth not *ipso facto* become *spiritually dead*, nor incurre present obligation to *death eternall*, but by *Christ's sacrifice* is preserved from it, and if before he were *spiritually dead*, yet is not this such, as is to him imputed, so as to *fill up the measure of his iniquities*, and bring utter *desertion* upon him, but (as a sin ἀκουσιαζούσης ψυχῆς of *unaffected ignorance*, *Num.* 15. 28.) is accordingly *pardonable* by a *generall repentance* (such was that of *Nathaniel Ioh.* 1. 4, 5. *Can any good come out of Nazareth?* which was *speaking a word against the son of man*, and yet easily *pardonable*.)

i. Ἀφεθήσεται αὐτῷ

As that former kind of sin was capable of mercy, so this second was of a farre *higher* nature, none of those ἀγνοήματα *Ignorances*, for which only *sacrifices* were appointed under the law, *Heb.* 9. 7. *Num.* 15. 18. but parallel to those, for which there was no *sacrifice* accepted (see *Heb.* 10. 26.) but *just vengeance*, and *punishment* under the *law*, to which *death* without *mercy* was to be expected on the *impenitent opposers*, the ὑπερήφανοι, and ἀθετήσαντες *adversaries* and *despisers*, *Heb.* 10. 27, 28. Those that sin thus, are *the soul that doth ought presumptuously*, or *with a high hand*, *Num.* 15. 30. (a *hand lifted up*, saith the *Hebrew*, a *hand against Gods finger*, *Lu.* 11. 20. or *against the holy Spirit* here) and so that reproaches the *Lord* there as the *spirit*, *Heb.* 10. 29. (which is just the βλασφημία or *blaspheming* the *spirit* here, and so the *Hebrew* נאץ *reproach* there, is rendred *blasphemy* by the *Greek* 2 *Kin.* 19. 22.) and so *must be cut off from the people*; And proportionably now under the Gospel, such a sin as this *shall not be forgiven*, the *offender* thereby, if he were before *spiritually living*, certainly *dyes spiritually*, and so is *cut off* from *God's* true *Israel* (and by the *Apostle's* and the *churches* discipline is to be *cut off* from the congregation by *censures*) the *sacrifice* of

k. Οὐκ ἀφεθήσεται

of *Christ's death* typifyed by the *legall sacrifices*, doth not obtain, that such sinners should not fall into *present spirituall death*, and *present obligation* to *eternall death*, nor doth the *spirit of meekness*, but the *rod of excommunication* belong to such. Or if the *offender* were not before *spiritually living*, this addes unto his *dead works*, and so brings on him a *new obligation* to *eternall death*, Though the *sacrifice* of *Christ's death*, if they repent of such sin *particularly*, and actually, (*God* giving them space of life to do so) may and certainly doth *raise* them *up* from this *spirituall death*, and *obligation* to *eternall*, by *justification*. But without such *particular speciall repentance* from their sin *particularly retracted*, they shall continue in *death spirituall* here, till they fall into *eternall* hereafter, which is now by *Christ* most clearly revealed against all *wilfull sin* continued in impenitently, though it were not before so *clearly* revealed under the *law*. The issue of this whole matter, as farre as concern'd the *Pharisees* there, was this, that unlesse their sin were *particularly retracted* by *repentance*, and *Christ* received and acknowledged upon these *miracles* of his, or afterwards by the *conviction*, which the *Holy Ghost* should work upon the *crucifiers*, they can never have *pardon* or *remission*, not that they that were here guilty, should never after *repent*, or upon *repentance* be accepted; This is not said here, or in any other place, but rather the contrary is every where affirmed in the *Scripture*, which offereth *repentance* to all (and that so really, that by the *grace* of *Christ* and the *Holy Ghost* assisting his *word*, they may *receive* it) and promiseth pardon to all, be they never so *great sinners*, so they doe amend their lives *sincerely*, and lay hold on *God's mercy* in *Christ*; and this is particularly apply'd to those *Pharisees* by force of *Christ's prayer* for his *crucifiers* (which was certainly heard) *Father forgive them*, i.e. deny them not the *means* of *forgivenesse*, the *power of Repenting*, and *forgivenesse*, if they shall *repent*, And accordingly the *Apostles* after teach that *God* had exalted *Christ to his right hand to give repentance unto Israel*, *Act.* 5.31. i.e. *to all Israel*, *Act.* 2.36, and 38. and particularly those *crucifying rulers*, *Act.* 3.17. whose *ignorance* is there, as on the *crosse* by *Christ*, urged to make their case the more *hopefull*, not that it was not notoriously *vincible* and *criminous*, but that they had not yet received *all* those *means*, and *methods* of the *Holy Ghost* for their conversion, the greatest of all being yet behind, the *raising up Christ from the dead*, to be such a sign to move them, as *Jonas* was, whereupon v.38. &c. he tells them, that that only *sign* more they should have (though they were a *malitious* and *adulterous generation*) and when that was witness'd by the *descent* of the *Holy Ghost* upon the *Apostles*, and the *preaching*, and *miracles* wrought by that *descent*, then they that come not in to *Christ*, *shall never be forgiven*, nor be capable of any farther means of working *repentance* in them, this being indeed the last that should ever be allow'd them.

l. Ἄφεσις ἐν μέλλοντι αἰῶνι

This phrase seems to referre to a perswasion of the *Jewes* that some sins which could not be forgiven upon their *sacrifices* (whether their *daily sacrifices*, or that on the *great day* of *expiation*) and so were irremissible ἐν τούτῳ τῷ αἰῶνι, *in this age*, might yet be *remitted*, and pardon'd ἐν τῷ μέλλοντι, *in that to come*, which sometimes signifies among them *the age* of the *Messias*, sometimes *the state after death*, (see note on *Lu.* 1.m.) But of this sin *unrepented* of, saith *Christ*, there is no place for any such *hope*; That opinion of yours, that every *Jew* hath his part in the *age to come*, as that notes the *age* of the *Messias* (there being now no farther *Messias* to be lookt for by you) shall stand you in *no stead*, if you stand out *impenitently* against all this *light* and manifestation of *divine power*, now evidently testifying, that I am the *Messias*. And for the *state after death*, when that comes, and your *sentence* is once past, there will be small hope of *relief*, or *release* for you.

m. Ἀργὸν ῥῆμα

The word ἀργὸν] may bear proportion in sense to the *Hebrew* אָוֶן, which signifies *vain* indeed, but frequently *false*, because that which is *false*, wants the *solidity*, and substance of *Truth*. So ματαίου λόγου καὶ ψεύδη, *vanity and lies*, *Prov.* 30.8. Or, as the *Greek* ἀργὸς is derived, *quasi* ἄεργος, when the *words* are without *deeds* agreeing to them. Thus κενὸς λόγος *vain speech*, *Eph.* 5.6. is, not *unprofitable*, but *false speaking*, such as with which they are advised, that they *be not deceived*. But 'tis farther observable from the *Scripture style*, mention'd *note* e. (which uses to signifie more, then the words literally import) that the word ἄκαρπος *unfruitful* *Eph.* 5.11. and μάταιος *vain*, doe signifie not only the *negation* of, but *contrariety* to all *profit*, i.e. the greatest *wickednesse*, and so may ἀργὸς here, And accordingly in this place *R. Stevens* mentions another reading, πονηρὸν in stead of ἀργὸν, *every wicked word*. Thus will the ἀργὸν ῥῆμα be the same with πονηρὰ *evil things* v. 35. and thus it may referre to the notion of πονηρὸν ῥῆμα used for *reproach* and *contumely*, c.5. 11. for such was that against *Christ* v.24. that great *contumely*, and *falsity* of his *casting out Devils* by the *Prince of Devils*. That it is some *grand crime*, not every *word* which tends not to some *speciall end* of *Christian edification*, appears by the next verse, where they are affirm'd to be such, as for which under *Christ*, men are sure to be *condemn'd*, and not by *evil works*, or *actions* only.

n. τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

That *Christ* was not in the *earth three nights*, it is clear, and therefore the way of interpreting this place must be taken from a *figure*, which expresses one whole thing by two parts of it. Thus the *heaven* and the *earth* in S. *Peter* 2 *Pet.* 3.7. (see *note* b.) signifie the *world*; And the *naturall day*, consisting of *night* and *day*, and beginning among the *Hebrewes* at *Evening*, is here meant by this phrase [*night and day*] and so *Christ* is said to be *three daies and three nights in the earth*, though the first *naturall day* he was not in the *grave*, any part of the *night*, but the latter part of the *Friday*, *all Saturday*, and so much of *Sunday* as untill the Sun approached their *Horizon*. The reckoning of Daies by the *Jewes* was by the νυχθήμερον *evening* and *morning*, which made up the *naturall day*, And as it is practised in the business of *circumcision*, which was precisely observed the *eighth day*, if the *child* were born in one day, though but *half an hour* before the end of it, i.e. before the *beginning* or *evening* of the next, that *half hour* was counted for one of the *eight daies* (because, say they, *legall daies* are not accounted *from time to time*, or

from houre to houre) ſo is it here, that part of *Friday* wherein he was *buried*, was the *firſt day* of this number. Thus when *Lu.* 9. 28. 'tis ſayd [*about eight daies after*] *Mat.* 17. 1. and *Mar.* 9. 2. 'tis [*after ſix daies*] i. e. after *ſix daies complete*, the *firſt* and the *laſt* being not *complete*, and ſo though numbered by *one*, yet omitted by *two Evangeliſts*, and accordingly the ſpace of theſe very *three daies*, of *Chriſts* lying in the *grave* untill his *reſurrection*, are, when 'tis *prophetically* mentioned by *Hoſea*, c. 6. 2. ſaid to be [*after two days*:] So a *luſtrum* and an *Olympiad*, though they contain but *four complete* years are yet ſaid to be *five years*, after the manner of our accounting a *tertian*, and a *quartan Ague*. See *Nebriſſenſis quinquag.* c. 25. and *Iſ. Caſaubon* againſt *Baron.* p. 16.

Paraphraſe.

CHAP. XIII.

1. THE ſame day went Jeſus out of the houſe, and ſate by the ſea ſide.

2. was forced to goe ſit in a boat.

2. And great multitudes were gathered together unto him, ſo that he [went into a ſhip and ſate] and the whole multitude ſtood on the ſhore.

3. by ſimilitudes

3. And he ſpake many things unto them [in parables] ſaying, Behold a ſower went forth to ſow,

4. And as he ſowed in the field, ſome of his ſeed fell on the path, or the ground which was not prepared for ſowing, but left to goe on in paſſing through the field, and there, that which fell, was (trod on, ſaith Luke, and ſo was never able to grow, but lay till it was) devoured by the birds.

4. And when he ſowed, ſome ſeeds fell by the waies ſide, and the fowles came and devoured them up.]

5. ſufficient mould to take roote, only enough to cover them, and by that meanes, as the manner is, they came up the ſooner for having no depth of mould to take root in.

5. Some fell upon ſtony places, where they had not [much earth, and forthwith they ſprang up, becauſe they had no deepneſſe of earth.]

6. when the time of year came for the ſun to get up to more ſtrength and heate,

6. And [when the ſun was up] they were ſcorched, and becauſe they had not root, they withered away.

7. in ſome parts of the field, where there were roots of bryars not deſtroyed; and the bryars or thornes overgrew the corne, and ſo choaked it.

7. And ſome fell [among thornes, and the thornes ſprang up, and choaked them.]

8. thoſe cornes ſprang up proſperouſly to the harveſt, every corne yeilding plentifully.

a. a hundred fold, ſome ſixty fold, ſome thirty fold.

8. But other fell into good ground, and [brought forth fruit] ſome an

9. Who hath eares to heare, let him heare.

10. And his Diſciples wondred that he ſhould ſpeake ſo myſtically and obſcurely to the people, and therefore asked him why he did ſo.

10. And the Diſciples came and ſaid unto him, Why ſpeakeſt thou to them in parables?]

11. And he gave them this anſwer, The underſtanding the higher and obſcurer parts of the Goſpel is a priviledge that belongs only unto you diſciples, which are beleivers already, which have already received and profited, and undertaken to direct your lives according to the rules of my doctrine communicated to you, but theſe which have not done ſo, are not yet fit for revealing of ſecrets to them, (that which is fitter for their turne, is to be incited by the darkneſſe of parables to enquire into the meaning of them, v. 13.)

11. He anſwered and ſaid unto them, Becauſe it is given to you to know the myſteries of the kingdome of heaven, but to them it is not given.]

12. Whoſoever hath to purpoſe, i. e. hath made uſe of any degree of grace or knowledge afforded him by God, ſhall have more given him (as in the ſeed that fell on good ground) he ſhall have an abundant encreaſe, as proverbially 'tis known of rich men, 'tis eaſie and uſuall for them to grow richer ſoon, by wiſe imployment, and laying out of their wealth, and every mans preſenting them, But whoſoever is poor ordinarily growes poorer: And ſo ſhall it be in the ſpirituall wealth, whoſoever imploys what he hath, he ſhall encreaſe by exerciſing his graces, and beſides, have addition from God, but whoſoever makes not uſe of what he hath, and ſo by his own fault falleth into poverty, he ſhall not onely be denyed more, but ſhall be deprived of what he hath, the meanes of grace ſhall be taken from him, and alſo grace it ſelf, (as to that meaſure, which is in all the children of God) upon his wilfull continuance in ſin againſt conſcience, And all degrees of it taken away, either when he ſhall have filled up the meaſure of his iniquities, or, (in all who die before effectuall repentance) at death.

b. 12. For whoſoever [b] hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath.]

13. Parables may be deſigned to ſeverall uſes, 1. They are ſuch things that thoſe who deſire ſincerely to learn, may by induſtry, and examination of the parables, more fully diſcerne by them, then by the plaineſt ſpeech, and withall better carry it away, and retain the ſenſe of them; But ſecondly, They that willingly ſhut their eyes againſt the light, becauſe their deeds are evill, they doe not uſe to ſee, but underſtand and diſcerne leſſe by parables, then otherwiſe (and yet thirdly, if they have any deſire of learning left, parables will more excite and inflame a deſire of underſtanding, and enquiring after the meaning of them, then any thing elſe) and therefore doe I not ſpeake plainly to them, but in ſuch veiles as theſe, becauſe what hath formerly been without parables delivered unto them, as plainly as what is before their eyes, they have not made uſe of.

13. Therefore ſpeake I to them in parables, becauſe they ſeeing, ſee not: and hearing they heare not, neither doe they underſtand.]

14. And ſo what Eſaias foretold of Gods dealing with an obſtinate people, although it was foretold of ſome of your anceſtors, yet hath a moſt eminent completion now, and is found moſt true of them, That they ſhall not receive ſo much profit, as otherwiſe they might, by what is repreſented or delivered to them; things ſhall be ſo ænigmatically and darkly repreſented to them as that they (having before ſhut their eyes, v. 13.) ſhall now diſcern but little.

14. And in them is fulfilled the prophecy of Eſaias, which ſaith, By hearing ye ſhall heare, and ſhall not underſtand, and ſeeing ye ſhall ſee, and ſhall not perceive.]

15. For

15. For this peoples heart is waxed groſſe, and their eares are dull of hearing, and their eyes they have cloſed, leſt at any time they ſhould ſee with their eyes, and hear with their eares, and ſhould underſtand with their heart, and ſhould be converted, and I ſhould heal them.]

15. And this is a juſt judgement of God's upon them, for their former obduration and obſtinacy, in

that they have hung down their eares (as creatures doe, that hearken not, whereas others hold them up) and ſhut their eyes againſt me, wilfully blinded themſelves; for fear, as 'twere, that they ſhould ſee, or hear, or underſtand, and by repentance and converſion become capable of my working cures of mercy on them, which otherwiſe I ſhould infallibly doe, (and alſo, on God's part, leſt ſuch precious knowledge ſhould be expoſed to farther contempt.) See note on Mar. 4. a.

* that, ὅτι † that, ὅτι

16. But bleſſed are your eyes, [* for they ſee,] and your eares, † for they hear.

16. that by receiving what hath been already taught you, you are thus capable of theſe higher illuminations,

17. For verily I ſay unto you, that many prophets, and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen them, and to hear thoſe things which ye hear, and have not heard them.]

17. For though there have been many men imploy'd by God to

reveal his will to others, and many ſo farre in Gods favour, that God hath made himſelf known very particularly unto them, as Abraham, and Moſes, with whom he talkt face to face, yet the revelations now made to you, are infinitely beyond all thoſe that were ever afforded men before.

18 Hear ye therefore the parable of the ſower.]

18. You diſciples

therefore to whom it is given to know the myſteries v. 11. (from whence to this 18 verſe all was ſpoken as in a parentheſis) Hear ye the meaning of this parable.

19. When any one heareth the word of the kingdome, and [c] underſtandeth it not, then cometh the wicked one and catcheth away that which was ſown in his heart; † this [d] is he which received ſeed by the waies ſide.]

19. When the Goſpel is preached to any, and he laies it

c.

d.

† this is it which is ſown by the path ſide.

not to heart, but by temptations is induced to live an unchriſtian life, This is it, that is meant by the ſeed, that is ſown by the path-ſide, i.e. by that part of the parable mention'd v. 4.

*that which is ſown on ſtony ground, ὁ δὲ ὅτι τὰ πετρώδη σπαρείς, ſee note d.

20. But * he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it,]

20. But the ſowing of ſeed on the ſtony

ground denoteth him, that at the firſt hearing receives the Goſpel with all greedineſſe and joy, looking only on the ſmoother part of it,

21. Yet hath he not root in himſelf, but dureth for a while; for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended.]

21. But for want of an honeſt heart, a

good ſoyle, where it may take deep root, for want of reſolution to bear whatſoever the Goſpel requires of them, they laſt but a little while, Aſſoon as ever Chriſtianity is perſecuted, aſſoon as any chargeable duty is required of them, immediately they are galled and diſcouraged from going any farther in the waies of piety, See note on c. 11. c.

* And that which is ſown, ὁ δὲ σπαρείς † it becometh γίνε)

22. * He alſo that received ſeed among the thorns, is he that heareth the word, and the cares of this world, and the deceitfulneſſe of riches choke the word, and † he becometh unfruitfull.]

22. But the ſowing of ſeed among thorns denoteth him, that

heareth the Goſpel, but the ſollicitude and care of preſerving the things of this world (and of getting of riches) being in his heart, where the word is ſown, ſuffocates it, and ſo renders the word in him unfruitfull, makes him live never the better for being a Chriſtian.

* that which is ſown upon

23. But * he that received ſeed into the good ground, is he that heareth the word, and underſtandeth it, which alſo beareth fruit, and bringeth forth, ſome an hundred fold, ſome ſixty, ſome thirty.]

23. But the ſowing the ſeed in good ground denoteth him,

that by hearing and underſtanding, and laying to heart the precepts of Chriſt, expreſſes the effects of it by bringing forth abundance of Chriſtian practiſe all the life after, ſome in a greater meaſure then others, but all in a good proportion.

24. Another parable put he forth unto them, ſaying, [The kingdome of heaven] is likened unto a man which ſowed good ſeed in his field.

24. The ſtate of the Goſpel or ſucceſſe of Chriſt's preaching in the world

* cockle ζιζάνια

25. But while men ſlept, his enemy came and ſowed * tares [among the wheat] and went his way,

25. all through the wheat, all over the ground,

26. But when the blade was ſprung up, and brought forth fruit, then appeared the * tares alſo.]

26. This was not diſcern'd at the time,

* cockle

but when the corn came up, and began to eare, then beſide the wheat that was ſow'd, there appeared cockle alſo.

27. So the ſervants of the houſholder came and ſaid unto him, Sir, [didſt not thou ſow good ſeed in thy field? From whence then hath it Tares?]

27. Certainly all the ſeed which thou

didſt ſow in thy field, was good wheat, And yet we diſcern now a great deal of cockle among it, Whence ſhould this be?

28. He ſaid unto them, [An [e] enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we goe, and gather them up?]

28. Some malicious perſon hath done

e.

this, Hereupon the ſervants offer their pains if he pleaſe to accept them, to goe preſently and weed up all the cockle.

29. But he ſaid, [Nay, leſt while ye gather up the tares, ye root up alſo the wheat with them.]

29. No, for ſome of them are in ſuch

a conjuncture with the wheat, that the one cannot be pull'd up, but the other will follow, if it be done by you, that are not ſo able to diſcern them.

30. Let them both grow together [untill the harveſt, and in the time of harveſt, I will ſay to the reapers,] Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

30. untill my time of judgment, & then I will appoint the Angels my officers, ſaying

31. Another parable put he forth unto them, ſaying, [The kingdome of heaven is like to] a grain of muſtard-ſeed, which a man took and ſowed in his field,

31. The ſtate of the Goſpel is of ſuch a

growing procreative nature both in the world, and in the heart of man, where 'tis received, that it is fitly reſembled to

32. Which being one of the leaſt ſeeds that are, yet when it comes up proſperouſly, it becomes bigger then any thing that comes from a ſeed, and among the Jews growes into a tree with boughs large enough for birds to rooſt or lodge in. See note on Lu. 13. 2.

32. Which indeed is the leaſt of all ſeeds, but when it is grown, it is the * greateſt among herbs and becometh a tree, ſo that the birds of the aire come and lodge in the branches thereof.]

* greater then herbs: μείζον των λαχάνων.

33. The Goſpel hath ſuch a ſecret inviſible influence on the hearts of men, to change them and affect them, and all the actions that flow from them, that it is fitly reſembled to leaven, ſo mixt throughly with the whole, that although it appeareth not in any part of it viſibly, yet every part hath a tincture from it.

33. Another parable ſpake he unto them, [The kingdome of heaven is like unto leaven, which a woman took and hid in three meaſures of meale, till the whole was leavened.]

34. All theſe things ſpake Jeſus unto the multitudes in parables, and without a parable ſpake he not unto them,

35. I will powre out all thoſe myſterious truths which have been kept cloſe from all time, and now though in parables are revealed by me.

35. That it might be fulfilled which was ſpoken by the prophet, ſaying, I will open my mouth in parables, [I will f utter things which have been kept ſecret from the foundation of the world.]

f.

36. Explain, interpret.

36. Then Jeſus ſent the multitude away, and went into the houſe: and his Diſciples came unto him, ſaying, [Declare] unto us the parable of the tares of the field.

37. He anſwered and ſaid unto them, He that ſoweth the good ſeed is the ſon of man.

38. The field is this world, the place of our living here; that part of the parable, that concerning the good ſeed, ſignifies the Chriſtians: but that of the tares, ſignifies the wicked, ſeducers, ſuch were the Gnoſticks, and other hereticks of the firſt times, ſuch are all hereticks and ſchiſmaticks ſince.

38. The field is the world, the good ſeed are the children of the kingdome: but the tares are the children of the wicked one.]

39. The time when beleivers and unbeleivers (and ſeducers) ſhall be called to account, is, to this people, that ſolemne approaching time of their viſitation, as to all other people, the time of finall exciſions, and eſpecially the day of judgment.

39. The enemy that ſowed them is the devill, [the harveſt is the * end of the world] and the reapers are the Angels.

* concluſion of the age συντέλεια τε αἰῶνος.

40. At God's times of eminent diſcrimination, ſuch as his judgment on the Jews (ſee note on c. 24. c. and on Lu. 1, 1.) and ſuch the laſt dreadfull day of doome.

40. As therefore the tares are gathered and burnt in the fire: ſo ſhall it be [in the † end of this world.]

† concluſion of this age.

41. Chriſt by his meſſengers and inſtruments of his juſtice ſhall deſtroy all hereticks and ſchiſmaticks, that any way keep others from the Chriſtian religion, and all that live profeſtly in any unlawfull courſe of contrariety to Chriſtian purity.

41. The ſon of man ſhall ſend forth his Angels, and they ſhall gather out of his kingdome all * things that offend, and them which doe iniquity.]

* ſcandals τὰ σκάνδαλα.

42. And ſhall caſt them into a furnace of fire: there ſhall be wayling and gnaſhing of teeth.

43. The true pure Chriſtian profeſſors ſhine eminently in the Church here, and after in glory.

43. Then ſhall [the righteous ſhine forth as the Sun in the kingdome of their father.] Who hath ears to hear, let him hear.

44. The Goſpel being by ſome not lookt after, is yet ſometimes met with by them, and becomes matter of infinite joy and deſire to them, and ſo is likened fitly to a treaſure, which a man finding caſually in a field, hid again or concealed it, and then deſigning to get it into his poſſeſſion, accounts no price that he can pay, too dear for it.

44. Again, [the kingdome of heaven is like unto treaſure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field.]

45. Others there are which have ſo[illegible]d it ſtudy of wiſdome, & thirſted after ſome inſtructer, and then the Goſpel of Chriſt comes as a rich prize doth to a merchant, which is in purſuit of rich merchandiſe, and meeting with a jewell for his turne, layes out all his eſtate upon it.

45. Again [the kingdome of heaven is like unto a Merchant man ſeeking goodly pearles.

46. Who when he had found one pearle of great price, he went and ſold all that he had, and bought it.]

47. caught fiſh of all ſorts, good and bad.

47. Again, the kingdome of heaven is like a net which was caſt into the ſea, and [gathered of every kind.]

48. That which was ſick, or unwholſome at the ſeaſon.

48. Which when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt [the bad] away.

49. At the time wherein Chriſt ſhall come to work his revenge upon his enemies, not only at the deſtruction of the Jewiſh State (wherein that diſcrimination ſhall be made betwixt beleiving and unbeleiving Jews, reformed, and unreformed) but eſpecially at the final day of every mans doome, at the concluſion of the world.

49. So ſhall it be [at the end of the world, the Angels ſhall come forth, and ſever the wicked from among the juſt.]

50. And ſhall caſt them into the furnace of fire, there ſhall be wailing and gnaſhing of teeth.

51. Jeſus ſaith unto them, Have yee underſtood all theſe things? They ſay unto him, Yea, Lord.

52. Then

* made a diſciple for, μαθητευθεὶς εἰς

52. Then ſaid he unto them, [Therefore every ℞ ſcribe, which is * inſtructed unto the kingdome of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.]

52. Therefore if, over and above your knowledg in the law, ye have underſtood the things which I have told you of the nature of the Goſpel, the excellency of it beyond all other profeſſions, and the obligation to good life, ye are obliged to ſhew forth the effects, and to the old actions of your former life, acted by Jewiſh principles, to ſuperadde a Chriſtian practiſe, after the manner of the houſholder, who when he makes ſhew of his poſſeſſions, his proviſions, or wealth, brings forth, and ſhewes the fruit of the new, as well as the ſtore of the old year, his new, as well as old rayments, &c. and all little enough for the frank entertainment of his gueſts.

53. And it came to paſſe, that when Jeſus had finiſhed theſe parables, he departed thence.

54. And when he was come into his own countrey, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this man this wiſdome, and theſe mighty works?]

54. And coming to Nazareth where he was bred, he ſet about the work of publick teaching of them in their aſſemblies, which he did in ſuch manner, expreſſing ſuch knowledge, and doing ſuch miracles, that they which ſaw and heard, were amazed and aſtoniſht at it, ſaying, What means of knowledge hath he had by his education, and from whence can he be imagined to derive the power of doing ſuch miracles?

55. Is not this the carpenters ſon? is not his mother called Mary? And [his brethren] James, and Joſes, and Simon and Jude?

55. his firſt couſens

56. And his ſiſters, are they not all with us? [Whence then hath this man all theſe things?]

56. Whence then is it that he thus farre excells and ſurpaſſeth all them?

* ſcandalized at, ſee note on c.11.c.

57. And they were [* offended in him. But Jeſus ſaid unto them, A prophet is not without honour, ſave in his own countrey, and in his own houſe.]

57. diſcouraged from following him any longer, whereupon Jeſus ſaid unto thoſe that were preſent, This is no ſtrange thing to me, for it is proverbially obſerved, that a Prophet, or any ſent from God is not deſpiſed or undervalued ſo much any where, as among his own countrey-men and kindred, who knew his birth here below, but know not of his commiſſion from heaven.

58. And he did not many mighty works there becauſe of their unbeleif.

Notes on Chap. XIII.

a. Διδόναι ἑκατὸν

That great proportion of an *hundred fold* in the *harveſt* is no ſuch *prodigious encreaſe*, as men imagine. For though it were ſtrange that to the number of the buſhels of ſeed, there ſhould be an *hundred times* ſo many brought home by way of *increaſe*, becauſe a great deal of the corn that is ſowed, miſcarries, and comes to nothing, yet it is eaſie to obſerve, that from one *ſingle corn* (which is here referr'd to by the ὁ μὲν ἑκατὸν &c. and εἷς in *Marke*, i. e. *one an hundred*) there oft comes ſo many branches, and ſtalks, and *grains* in all thoſe ſtalks, as may eaſily and ordinarily make up the number ſometimes of *thirty*, ſometimes of *ſixty*, nay ſometimes of an *hundred fold*, though, the truth is, the *hundred fold* is the liberalleſt proportion, and ſo is ſet down as the *higheſt degree* of *fruitfulneſſe* in the *good ground*. See c.19.29.

b. Ἔχειν

The word ἔχειν ſignifies here, (as 'tis plain by the *parable*,) to *uſe*, to *occupy*, to *traffick* with *grace*, to take that care of it, which belongs to ſo great a *treaſure*, ſo ſaith *Phavorinus* in the word εὐνοῦχος; ἔχειν τὸ ἐπιμελεῖσθαι φάσι καὶ φυλάττειν, *To have*] is uſed for to *take care of*, to *keep*, thus perhaps may χάριν ἔχειν] ſignifie *Heb.* 12. 28. though it be capable of another rendring, as there we ſhall ſee.

c. Συνίημι

Συνίημι ſignifies ordinarily *laying to heart, thinking on, conſidering*, ξυνέηκε, Συνέλαβε, ſaith *Didymus*, and ſo Συμβάλλω *Lu.*2.19. ſeems all one with it; and ſo *Suidas*, Συνίημι ὅτι τὸ νοῶ, to *conſider* or *think on*, and again σκόπει, βλέπει, Συνεῖς, and *Heſychius*, Συνίασιν, νοοῦσιν: So Ὀδύσ: ὁ. Σιγῇ νῦν ξυνίει καὶ τέρπευ, *Conſider and pleaſe thy ſelf in private.* And ſo *Prov.*21. 12. the *Septuagint* renders *Maſchil* by Συνίει, and ſo *Pſal.*106.7. and ſo here v.15. *conſider and turn*, anſwerable to *Ezech.* 18. 28. *becauſe he conſidereth and turneth away from his ſinnes.*

d. Ἐστὶ

That the ἔστος ὅτι σπαρεὶς] ſignifies literally not *Him that receives the ſeed*, but *that which is ſown*, either ὁ σπόρος the *ſeed* in S. *Luke*, or ὁ λόγος *the word*, or the like, appears both by the *parable*, in which anſwerable to it is the ἃ μὲν ἔπεσε &c.] *ſome fell*, i. e. in *ſowing fell*, and alſo more particularly by the parallel place, *Lu.*8 11. where 'tis ſaid, that ὁ σπόρος ὅτι λόγος, *the ſeed is the word*, and v. 14. in ſtead of the σπαρεὶς *ſown*, is the τὸ πεσὸν, *that which falls*, which muſt needs be the *corn*, and not the *ground*, and in S. *Mark* c.4. 19. 'tis clearly the *corn* (and not the *man*, or the *ground*) that *becometh unfruitfull*, and therefore 'tis clear that as [ἔστος *he*] referres to the whole *precedent oration*, [*when any one heares* &c.] ſo the [σπαρεὶς *ſown*] is the *whole* of that *part* of the *parable*, the *ſeed*, and the *ground*, and the *ſowing*, and the *fowles picking it up*, all together, and then [ἐστὶ] ſignifies [*is denoted by*] Only 'tis true, that in the following expreſſion [ἔστός ἐστιν ἀκούων, *this is he that heareth* &c.] the word [*is*] is taken a little otherwiſe, and the phraſe ſignifies, *this is it* (i. e. the *ſeed ſown* in that ground, or *in complexo* the *ſeed* with its *ground*, is it) *which denoteth*, or, *by which is denoted that heareth* &c. By both which 'tis obſervable, that in the *Scripture Dialect*, the word [ἐστὶ, *is*] or [ἔστος ὅτι, *this is*] doth either, as S. *Auguſtine* ſpeaks, ſignifie [*ſignificat, ſignifies*] or [*ſignificatur, is ſignified*] i. e. denotes one thing which is anſwerable to another, whether it be the *ſigne*, or the thing *ſignified*, ſometimes the *ſigne*, as v. 19. the ἔστός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεὶς, *this is it that is ſignified by the ſeed ſown by the path ſide*, and ſometimes the thing *ſignified*, as v.20. ἔστός ἐστιν ὁ τὸν λόγον ἀκούων, *this is it which ſignifieth him which heareth the word*, &c. and ſo v.22. and 23.

e. Ἐχθρὸς ἄνθρωπος.

The phraſe [ἐχθρὸς ἄνθρωπος literally *enemy man*] is here an *Hebraiſme*, the like as we ſhall find *Heſt.*7.6. *the man adverſary*, or *adverſary man*, *is this wicked Haman*, And ſo it reſtrains not the word here to a *man*, but leaves it in the latitude, that ἐχθρὸς alone would be, a *man*, or *devil.*

f. Ἐρεύξομαι — The word ἐρεύξομαι must be rendred, *I will poure out*, for, ſaith *Heſychius* ἐρεύξει, βρύσει, it ſignifies to *ſend forth*, ſo as *a fountain doth water*, or as a *Tree* its *juice* or moyſture. Thus נבע (which *Pſal.*19.2. and ſo *Pſal.*119.171. and *Pſal.*145.7. is rendred ἐρεύγομαι) ſignifies *ſcaturire*, or *exundare*, to *pour forth* water from within it, as here the κεκρυμμένα, *what before was kept cloſe* within.

g. Γραμματεὺς Μαθητὴς — The γραμματεὺς *Scribe*] here ſet oppoſite to [μαθητὴς *diſciple*] ſignifies him that is skilfull in the *Moſaicall Law* (as the *diſciple* is he that hath thereto ſuperadded the knowledge of the *Goſpel*) or any man conſider'd as furniſhed with *ſacred inſtructions*, and obſervations out of the *Law*, and the *Prophets*, and their διδασκάλους, any skill in the *myſteries* of the *Old Teſtament*, or *Jewiſh religion*; who when he becomes a *Diſciple*, or turns *Chriſtian*, he becomes furniſh'd with the *myſteries* of the *New Teſtament*; By this means he is here ſaid to be like the *houſe-keeper*, who for the maintaining of his family all the year long, is ſuppoſed to have a *repoſitory* for proviſions (which is here call'd his θησαυρὸς or *ſtore-houſe*) and there to have layd in *proviſions* of both ſorts, *new* and *old*, the *new* of *daily purveyance*, and the *old* which we call the *ſtore*. And being thus *furniſhed*, when any entertainment is to be made, he *brings forth*, and uſeth what is neceſſary of *both*. So for the furniſhing a *table* he brings forth his *hot and cold meat*, that which is *new dreſt*, and that which *remains* of former meals. And ſo in all other parts of *œconomy*, *New* and *old garments* in the *wardrobe*. Thus doth this knowing *Jew*, being now farther inſtructed by *Chriſt*, lie under an obligation of performing, as occaſion requires, all actions both of *morall* and *Chriſtian virtues*, but firſt and eſpecially of *Chriſtian*, which are the *new*, here firſt named, though the μαθητεύων was laſt, by way of ἐπάνοδος, in other places frequently obſervable, See note on chap.7. b.

Paraphraſe.

CHAP. XIV.

1. AT that time Herod the Tetrarch heard of the fame of Jeſus,

2. though John the Baptiſt, when he lived, did no ſuch miracles, yet being put to death, and God thinking fit to raiſe him from death again, 'tis reaſonable to expect that God will aſſiſt him with a miraculous power to aſſure men that he was ſent from God, his riſing from the dead is ſo ſtrange a thing, that it muſt needs be attended with other miracles.

2. And ſaid unto his ſervants, This is John the Baptiſt, [he is riſen from the dead, and therefore mighty works doe ſhew forth themſelves in him.]

3. For Herod had laid hold on John, and bound him, and put him in priſon for Herodias ſake his brother Philips wife.

4. For John ſaid unto him, It is not lawfull for thee to have her.

5. a Prophet, or of ſomewhat a higher rank, more then a Prophet, c. 11. 9.

5. And when he would have put him to death, he feared the multitude, becauſe they counted him [as a prophet.]

6. Mar.6. note b.

6. But when Herods birth-day was kept, the daughter of Herodias daunced before them, and pleaſed Herod.

7. Whereupon he promiſed with an oath, to give her whatſoever ſhe would aske.

a. 8. upon the advice, impulſion, inſtigation of her mother, with whom ſhe conſulted what ſhe ſhould aske,

8. And ſhe [being before [a] inſtructed of her mother,] ſaid, Give me here John Baptiſt's head in a charger.

b. 9. This petition was very unacceptable to Herod, yet becauſe he had ſworn, and that it might not appear a levity, or inconſtancy to thoſe that were at the feaſt with him, when he made the oath, he gave appointment it ſhould be ſo.

9. And the king [b] was ſorry, nevertheleſſe for the oaths ſake, and them which * ſate with him at meat, he commanded it to be given her.]

* lay, συνανακειμένους

10. And he ſent, and beheaded John in the priſon.

11. And his head was brought in a charger and given to the damoſell: and ſhe brought it to her mother.

12. And his diſciples took care of his buriall, and that being done came to Jeſus, whoſe forerunner John was, and told him what had befaln John, and (probably) continued with him as his diſciples.

12. And his diſciples came and took up the body and buried it, and went and told Jeſus.]

13. that the ſame might not befall him, before he had fulfill'd his office, for which he was ſent, (ſee c.12.15.) he departed by ſhip from thence, taking none but his Diſciples with him, and went to a place which was not inhabited, and when the people heard whither he was gone, they took a compaſſe by land, and came to him thither.

13. When Jeſus heard of it, [he departed thence by ſhip into a deſert place apart; and when the people had heard thereof, they followed him on foot out of the cities.]

14. was ſo kinde, as not to conceale himſelf from them any longer, but came to them, and when he was come,

14. And Jeſus went forth, and ſaw a great multitude, and [was moved with compaſſion toward them, and] he healed their ſicke.

15. the time of evening when every one gets him to his Inne and provides for his ſupper, is already paſt,

15. And when it was evening, his Diſciples came to him, ſaying, This is a deſert place, [and the time is now paſt] ſend the multitudes away, that they may goe into the villages and buy themſelves victualls.

16. But Jeſus ſaid unto them, They need not depart, give ye them to eate.

17. And they ſay unto him, We have here but five loaves and two fiſhes.

18. He

18. He ſaid, Bring them hither to me.

19. And [he commanded the multitudes to ſit down on the graſſe,] and took the five loaves, and the two fiſhes, and looking up to heaven he[c] bleſſed, and brake, and gave the loaves to his Diſciples, and the Diſciples to the multitude.

19. he appointed the Apoſtles Mar. 6. 39. to diſpoſe them meal-wiſe on graſſe-plats there, c.

20. And they did all eate, and were filled; and they took up of the fragments that remained twelve baskets full.

21. And they that had eaten were about five thouſand men, [beſides] women and children.

21. not counting

22. And ſtraightway Jeſus conſtrained his Diſciples to get into a ſhip, and to goe before him unto the other ſide, while he ſent the multitudes away.]

22. Upon this the multitudes deſigning to take him and proclaime him King, Joh. 6. 15. he preſently ſent his Diſciples before him by ſea to the wilderneſſe, Mar. 6. 32. (which was on the ſame ſide with Bethſaida and Capernaum, whither it ſeems they went, Joh. 6. 17.) that ſo he might quietly diſmiſſe the multitude.

23. And when he had ſent the multitudes away, he went up into a mountain apart to pray: and * when the evening[d] was come, he was there alone.

* The evening being ended. d

24. But the ſhip was now in the midſt of the ſea, toſſed with waves, for the wind was contrary.

25. And [in the fourth watch of the night] Jeſus went out unto them, walking on the ſea.

25. towards the morning.

26. And when the Diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is [a ſpirit;] and they cryed out for feare.

26. Some ſpirit or phantaſtick ſhape, that ſeems there to walke bodily.

27. But ſtraightway Jeſus ſpake unto them ſaying, Be of good cheer: It is I, be not afraid.

28. And Peter anſwered him, and ſaid, Lord, if it be thou, [bid me] come unto thee on the water.

28. Give me thy commiſſion, and then I know I ſafely may.

29. And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water to goe to Jeſus.

30. But when he ſaw the wind boyſterous, he was afraid, and beginning to ſink, he cryed, ſaying, Lord ſave me.

31. And immediately Jeſus ſtretched forth his hand and caught him, and ſaid unto him, O thou of little faith, [wherefore didſt thou doubt?]

31. why did thy minde ſtand divided, flote between faith and diffidence? why didſt thou ſtagger? why didſt thou diſtruſt my power, when I had bid thee come to mee?

32. And when [they] were come into the ſhip, the winde ceaſed.

32. Chriſt & Peter.

33. Then [they that were in the ſhip came and worſhiped him,] ſaying; Of a truth thou art the ſon of God.

33. the reſt of his Diſciples came every one of them and adored him, and acknowledged his omnipotence,

34. And when they were gone over, they came into the land of [e Genneſaret.]

34. Cinnereth, Deut. 3. e.

35. And when the men of that place [had knowledge of him,] they ſent out into all that countrey round about, and brought unto him all that were diſeaſed;

35. knew him, as having been there before, Lu. 5. 1.

36. And beſought him that they might only touch the hem of his garment, and as many as [touched] were made perfectly whole.

36. touched it, or any part of his garment.

Notes on Chap. XIV.

a προβιβάζω

The word προβιβάζω, ſaith *Budæus*, hath a peculiar notion for a *client* inſtructing an *advocate* in his cauſe, telling him the heads of his *defence*, and ſo it may properly ſignifie here, that *Herodias* inſtructed her daughter, what ſhe ſhould propoſe to the *King* by way of requeſt; But beſides this, *Heſychius* renders προβιβασθεὶς, προαχθεὶς, and in the *old Gloſſary*, προβιβάζω *promoheo, provevo*, and *Suidas* προβιβάζεις, ὁρμᾷς, πείθεις, in all of theſe *to ſtirre up, perſwade, inſtigate*. The *Interpreters* of the *Old Teſtament* uſe it for שנן to *ſharpen*, *Deut.* 6. 7. and that belongs to the ſame ſenſe.

b Ἐλυπήθη ὁ βασιλεύς.

Of *Herods ſorrow* many motives, and reaſons might be collected; One leſſe obſervable might be, becauſe this was his *birthday feaſt*; On ſuch dayes they were wont to make *merry*, and entertain the people, and make it *holy day* from all ſecular employments, and they tooke ſpeciall care to avoid all ill omens, to have no *quarrels* nor contentions, no *pleadings in foro*, (*Natalem colimus, tacete lites, Marti.* l. 10. 87.) but eſpecially no *ſhedding* of *blood*, no *executions*, counting it unfit to *deprive* any of *life*, that day, wherein they *received* theirs (Ἔδοξε τῷ μηδένα κολάζειν τῶν κολακείτων, ἄχρις ἂν ὀπφανεῖς, γενέθλιοι, ἢ πανηγύρεις, &c. διεξέλθωσι, ſaith *Philo* againſt *Flaccus*) and if any hanged on the *gallowes*, or *croſs* before, they were then to be taken down. This was done by the *Pagans*, leſt they ſhould *offend*, or *ſadden*, or *diſpleaſe* their *Genius*, and *Herod* being more then half a *Pagan*, might well have this cauſe of *griefe*, and ſo be *troubled* to doe this on *John Baptiſt* this day. But beyond this, two other reaſons of *Herod's ſorrow* are ſet down by the *Evangeliſts*, one *Mar.* 6. 20. where 'tis ſaid *Herod feared John*, and look't upon him as a *juſt* and *holy* man, and *obſerved* or bare a *reverence* to him, and thereupon reformed *many things* upon his inſtance, and *took pleaſure in hearing him*, and that is mention'd as the

obſtruction

obſtruction of *Herodias's* deſigne of *killing* him, v. 19. A ſecond reaſon is here mention'd v. 5. he *feared the multitude, becauſe they counted John as a prophet*, he was afraid to meddle with him, becauſe of his *popularity*, (as the *Phariſees* were, c. 21. 26.) Both theſe had an influence on *Herod*, and cauſed this *reluctancy* to his execution.

c. Εὐλογεῖν

That εὐλογεῖν *to bleſſe*] ſignifies to *give thanks*, is ſufficiently known; And the ſame is otherwiſe expreſt by *praiſing, glorifying, ſinging, confeſſing, calves of lips*, but eſpecially *giving thanks*, and two of them together, ἐν χάριτι ᾄδοντες, *Col.* 3. 16. *with thanksgiving ſinging* or *praiſing*. The only difficulty here is, whether the verb εὐλόγησε, *he bleſt*] be to be rendred ſo, as to joyne with the *bread* and *fiſhes*, or with the word [*God*] underſtood, i.e. whether it be, he *gave thanks to God*, or *he bleſſed the bread*, &c. praying for *Gods* bleſſing upon them, The ſenſe in either notion will be much the ſame, For if he *bleſſed*, or *gave thanks* to *God*, he is to be ſuppoſed alſo to have pray'd for his *bleſſing* upon them, and ſo if he *gave thanks*, or pray'd for *bleſſing* on them, it muſt be to *God* that this was perform'd. But the uſe of the phraſe in the *New Teſtament* inclines it (both here and *Mar.* 6. 41. and 8. 7.) to the latter notion, that of *bleſſing* the *bread*, giving *thanks* for it, For ſo 1 *Cor.* 10. 16. where it hath an *accuſative* caſe joyn'd with it, it is ποτήριον the *cup*, or *pot*, the *cup of bleſſing* ὃ εὐλογοῦμεν *which we bleſſe*, which makes it neceſſary to render the word in that place, not to *give thanks* ſimply, but to *bleſſe*, i.e. by *giving of thanks*, to ſeparate or *conſecrate* it to a holy uſe, as when *Gen.* 2. 3. 'tis ſaid of *God*, that he *hallowed* the *ſeventh day, and bleſſed it*. Thus 1 *Sam.* 9. 13. we read εὐλογεῖν τὴν θυσίαν *to bleſſe the ſacrifice*, i.e. by *giving thanks to God* to *conſecrate* it. And ſo *Lu.* 9. 16. 'tis clearly (without the notion of any extraordinary *conſecration*) of the *loaves* and *fiſhes*, εὐλόγησεν αὐτοὺς, *he bleſſed them*, and *brake* &c. And this is ἁγιάζειν to *ſanctifie with prayer* &c. 1 *Tim.* 4. 5. which belongs to the uſe of every *creature*, and not only of thoſe which are *conſecrated* to a peculiar uſe in the ſervice of *God*.

d. Ὀψία

The different ſignification of [ὀψίας γενομένης, *the evening being come*] in this verſe, from the ſame *phraſe* v. 15. may be obſerved; For betwixt that and this, the *people* were *ſet* to ſupper, and riſen again, the *Diſciples* ſent to take *boat*, and the *multitudes diſmiſs'd* by *Chriſt*, and all that being done, *Jeſus* goes by himſelf *to the mount to pray*, and then after that it followes [ὀψίας δὲ γενομένης, *the evening being come.*] The ſure way of underſtanding this muſt be by comparing theſe paſſages with the relations of the other *Evangeliſts*, S. *John* aſſignes not any part of the day to the *former* part of the action, but to the *latter* he doth, *Joh.* 6. 16. ὡς δὲ ὀψία ἐγένετο, *when the evening was come*, S. *Mark* in the firſt place hath a different phraſe, ἤδη ὥρας πολλῆς γενομένης, *much time being now ſpent*] c. 6. 35. and S. *Luke* another, ἡ δὲ ἡμέρα ἤρξατο κλίνειν c. 9. 12. *Now the day began to waine*,] In the latter place, S. *Marke* reads with S. *Matthew*, [ὀψίας γενομένης *evening being come*] and S. *Luke* proceeds not to that part of the ſtory. By this it is cleare, that the *latitude* of the word [ὀψία,] which we render *evening*, is it, which muſt reconcile the ſeeming difference. *The evening and the morning were the firſt day*, ſaith *Moſes*, and ſo 'tis clear that the ὀψία ſignifies all from the *beginning* of the *evening*, till the *next morning*, the ſpace of the *Sun's being ſet*, as the *morning* is of the *Sun's being up*. So *Mat.* 28. 1. ὀψὲ Σαββάτων the *evening of the Sabbath*] is immediately attended with τῇ ἐπιφωσκούσῃ εἰς μίαν Σαββάτων, *the light of the morning of the firſt day of the week*, and here the firſt thing, after this laſt [ὀψίας γενομένης] is *the fourth watch in the night*, i.e. *toward morning*. According to this latitude, the *declination of the day*, the *Sun-ſetting* in S. *Luke*, and the *much time being ſpent* in S. *Marke*, is by S. *Matthew* call'd, ὀψία, v. 15. And the *night time* (for ſo it was, when they were a *rowing* in the *river*, and he at his *prayers* in the *mount*) is by all the three *Evangeliſts*, that mention it, called ὀψία too. See note on *Mar.* 14. c.

e. Γεννησαρὲτ.

The place called גִּנֹּסַר in *Joſuah* (and uſed by the *Hieruſalem Targum Num.* 34. 15.) was after commonly call'd *Genezar*, ſaith *Joſephus*, from the *Chaldee* גִּנּוֹסַר, which was the rendring of that *Hebrew*; from both which put together, ariſeth the word here, *Genezareth*, i. e. the *valley of branches*; and this as the title of the whole *province*, which contain'd in it the *Lake* ſo call'd, and the *city* in the *tribe* of *Nephthali*, which *Herod* adorn'd with magnificent buildings and call'd it *Tiberias* in honour of *Tiberius Cæſar*, and accordingly the *Lake of Genezareth*, is ſometimes call'd the *Sea of Tiberias*.

Paraphraſe.

CHAP. XV.

1. THen came to Jeſus Scribes and Phariſees which were of Jeruſalem, ſaying,

a. 2. before meat, as the Jews think themſelves obliged to doe.

2. Why doe thy diſciples tranſgreſſe the [a] tradition of the elders? for they waſh not their hands [when they eat bread.]

3. the obſervance and practiſe of thoſe things, which are not taught by God, but by your ſelves delivered to your diſciples? Sure this muſt be acknowledged by you a great fault, who expect to have all your own ordinances obſerved ſo punctually.

3. But he anſwered and ſaid unto them, Why doe you alſo tranſgreſſe the commandement of God by [your traditions?]

b. 4. uſeth them ill in words or deeds, that lightly regards them, that refuſeth to doe ought for them, v. 9.

4. For God commanded, ſaying, Honour thy father and mother, and he that [b] curſeth father or mother] let him die the death.

c. 5, 6. But contrary to this your tradition is, that if a man can anſwer his parents, when they need any relief, I have bound my ſelf by an oath that I will not doe any thing to the relief of my father and my mother; or, O Father,

5. But ye ſay, Whoſoever ſhall ſay to his father or mother, It is a [c] gift by whatſoever thou mighteſt be profited by me,

6. And honour not his father or his mother, *he ſhall be free*. Thus have ye made the commandement of God of none effect] by your tradition.

Father, that by which thou ſhouldeſt be releived by me, is a gift already devoted to God, and cannot without impiety be otherwiſe employed, and by this piety to God, I may be as profitable and helpfull to thee, for God will repay it upon me and thee in our needs, He hath ſaid enough to his parents, or, he ſhall be free from that obligation to relieve them. (See note on 1 Per. 3. c.) Here is a clear example to demonſtrate that you that ſtand ſo for the obſerving of your traditions, doe make no ſcruple to evacuate the obligation of Gods commands.

7. Ye hypocrites, well did Eſaias prophecy of you, ſaying,

8. This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is farre from me.

* injunctions, ἐντάλματα.

9. But in vain doe they worſhip me, teaching for doctrines the * traditions of men. 9. The ſervice which they performe to me is little worth, and likely to receive a ſlender reward, when my commands are not heeded by them, but their own conſtitutions ſet up in ſtead of them, ſee Mar. 7.7.

10. And he called the multitude, and ſaid unto them, Hear and underſtand.] 10. And leaving the Phariſees with ſome diſlike, he calls the multitude, (who while he talk't to the Phariſees, ſtood at ſome diſtance) and ſpeakes more hopefully of, and cheerfully to them, ſaying, To this matter of waſhing before meat, ſo inſiſted on by the Phariſees, do you conſider what I now ſay.

11. Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.] 11. Not that which is eaten, but that which is ſpoken, polluteth any man.

12. Then came his Diſciples, and ſaid to him, knoweſt thou that the Phariſees [were offended] when they heard this ſaying? 12. galled and diſcouraged from receiving thy doctrine,

† plantation φυτεία.

13. But he anſwered and ſaid, Every † plant which my [d] heavenly father hath not planted, ſhall be rooted up.] 13. To this he gave no other reply but this, All ſuch as they, which come with ſuch prejudices, as the Phariſees do, that prefer their own injunctions before the commands of God, v. 9. 'tis to be expected, that the telling them the truth will aliene them, All ſeed but that which falls on the good ground, and is there radicated in humility and piety, ſuch as my father owns the planting of, ſhall certainly come to nought, And conſequently ſo muſt all faith in theſe opinionative men, and therefore 'tis not ſtrange if they be galled, and depart from me, upon the noting and reproving of their errors. d.

14. Let them alone, they be blind, leaders of the blind, And if the blind lead the blind they ſhall both fall into the ditch.] 14. If this have galled and diſcouraged and drove them from me, let them go, They are ſtupidly and perverſly ignorant themſelves and take great pleaſure to be accounted Doctors, and Rabbi's, inſtructors of the ignorant, and what can be the effect of this, but that the leaders, and they that are led by them, ſhall together ingulfe themſelves in perdition.

15. Then anſwered Peter, and ſaid unto him, [Declare unto us] this parable. 15. Tell us the meaning of

* ſtil all this while, ἀκμήν.

16. And Jeſus ſaid, Are ye alſo * yet without underſtanding?

17. Doe not ye yet underſtand, that [whatſoever entreth in at the mouth goeth into the belly, and is caſt out into the draught?] 17. every thing that we eate, firſt comes from without, and ſo is no part of us, is not imputable to us in reſpect of the principle, and then doth but paſſe or travell through us, is ſoon diſpatched, and thrown out of the body again, and ſo be it never ſo groſſe, never ſo unclean, it cannot pollute the eater, at leaſt not comparably ſo much as that which hath the originall from our ſelves, and hath ſome ſpace of permanency there.

18. But thoſe things which proceed out of the mouth, come forth from the heart, and they defile a man.] 18. But unclean, unſavory ſpeeches 'tis clear that they proceed from the heart, and thoſe that are there, i. e. in the heart, that ſpring from that fountain, which we are moſt concerned to keep pure, and which is moſt truly and properly ours, and impurable to us, thoſe are the ſort of things that may moſt reaſonably be deemed to defile any man.

* wicked machinations, or, deſignes.

19. For out of the heart proceeds [e] * evill thoughts, murthers, adulteries, fornications, thefts, falſe-witneſſe, † blaſphemies. e.

20. Theſe are the things which defile a man. [But to eat with unwaſhed hands defileth not a man.] 20. but ſo meerly corporeal and external a thing as omitting to waſh before meat, cannot be thought to defile any man.

† raylings, or, ſlanders, βλασφημίαι.

21. Then Jeſus went thence, and departed into the coaſts of Tyre and Sidon.

22. And behold [a [f] woman of Canaan came] out of the ſame coaſts, and cryed unto him, ſaying, Have mercy on me, O Lord, thou ſon of David, my daughter is grievouſly vexed with a Devill. 22. an heathen woman born in Phenice, hearing of his miracles, and that he was now come thither, came to him on purpoſe f.

23. But he anſwered her not a word. And his diſciples came, and [beſought him ſaying, [g] Send her away,] for ſhe cryeth after us. 23. entreated him (ſee note on Joh. 4. b.) ſaying, doe that for her that ſhe deſires, that ſhe may be quiet. g.

24. But he anſwered and ſaid, [I am not ſent but to the loſt ſheep of the houſe of Iſrael.] 24. My miſſion is purpoſely to the Jewes, to reduce them to repentance, and ſo to ſhew my miracles among them.

25. Then came ſhe and [worſhipped him,] ſaying, Lord help me. 25. fell down, and beſought him,

26. But he anſwered and ſaid, It is not meet [to take the childrens bread, and to caſt it to dogs.] 26. to work theſe miracles and cures on an heathen, which were deſtin'd to Gods people the Jewes.

* Yea, or, I beſeech thee.

27. And ſhe ſaid, [[h] * Truth, Lord, yet the dogs eate of the crumbes, which fall from their maſters table.] 27. I beſeech thee Lord, for although it be as thou ſaiſt, yet 'tis ordinary alſo that the dogs lick up the remainders and ſcatterings of the table, and ſo may the Gentiles be admitted to partake of thy mercies to the Jewes. h.

* deſireſt θέλεις.

28. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith; be it unto thee, even as thou * wilt. And her daughter was made whole, from that very [hour.] 28. inſtant point of time.

29. And

29. to the coaſt by the ſide of the ſea

29. And Jeſus departed from thence, and came [nigh unto the ſea] of Galilee, and went up into a mountain, and ſat down there.

30. deaf, and, by that, dumb, men that had loſt their limbs, and many more ſick of other diſeaſes.

30. And great multitudes came unto him, having with them thoſe that were lame, blind, [dumb, maimed, and many others] and caſt them down at Jeſus feet, and he healed them.

31. And they all, whether Jewes or Gentiles, acknowledg'd this to be a wonderfull work of mercy wrought by the God of Iſrael, and ſuch as no other God was able to doe.

31. Inſomuch that the multitudes wondred, when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee, [and they glorified the God of Iſrael.]

32. Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they continue with me now three daies, and have nothing to eat, and I will not ſend them away faſting, leſt they faint by the way.

33. And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſſe, as to * fill ſo great a multitude?

* feed, or ſatisfie, χορτάσαι

34. And Jeſus ſaith unto them, How many loaves have yee? And they ſaid, ſeven, and a few little fiſhes.

35. And he commanded the multitudes to ſit down on the ground.

36. And he took the ſeven loaves and the fiſhes, and gave thanks, and brake them, and gave to his diſciples, and the diſciples to the multitude.

37. And they did all eate and were * filled; and they took up of the broken meat that was left ſeven baskets full.

* ſatisfied, ἐχορτάσθησαν

38. And they that did eate, were four thouſand, beſides women and children.

39. And he ſent away the multitudes, and took ſhip, and came into the coaſts of i Magdala.

i.

Notes on Chap. XV.

a. Νίπτεσθαι χεῖρας

A cuſtome this was taken up among the *Jewes*, and ſo ſtrictly commanded one another, that he that ſhould not obſerve it, was thought guilty of an heavy *crime*, and a *capitall*. So ſaith *Rabbi Aquiba*, *He that takes meat with unwaſh't hands, is worthy of death*, and therefore having, in priſon, *water* given him for his uſe, to *waſh*, and to *drink*, having by accident ſpilt one half of it, he waſht his hands in the remainder, thinking it more neceſſary to doe ſo, then to *drink*, and to *die*, then to *violate* the *traditions* of his *Anceſtors*. Hence is that of another *Jew*, *Rabbi Joſe*, that *to eat with unwaſh't hands, is all one as to lie with a whore*.

b. Κακολογέω

The words of this ſecond *Text*, being by our *Saviour* taken out of *Exod.* 21. 17. and ſet down punctually out of the *Septuagint*, κακολογέω, according to the *ſcope* of *Chriſt*, muſt have the extent of the ſignification of the *Hebrew radix*, קלל, and therefore it ſignifies 1. *poſitively*, *doing*, or, *ſpeaking injuriouſly* to any, and 2dly, *privatively*, *lightly regarding*, in *words*, or *deeds*, and ſo not maintaining them in their *need*. For as this is the thing to which *Chriſt's* ſcope directs the ſignification of it here, ſo קלל the word uſed in all the *Texts*, to which this referres, *Exod.* 21. 17. *Levit.* 20 9. *Prov.* 20. 20. ſignifies *vilipendere*, *contemnere*, *parvi facere*, to *ſlight*, and *contemne*, and *ſet at nought* (as in *Pihel* moſt uſually *maledicere*) So *Ezech.* 22. 7. πατέρα καὶ μητέρα ἐκακολόγησαν, ſay the *Septuagint*, where we rightly render it, *ſet light by father and mother*, and although every part of this was not ſo farre meant, *Exod.* 21. 17. as to bring *temporall death* on all, that did thus *neglect* their *parents*, yet it is thus fitly extended by *Chriſt* in the following words, as bringing danger of *eternall death* on thoſe, who though they did not in plain words *curſe their parents* (which the *Phariſees* told them, was all that was meant by that *text*) would not yet *doe ought for* them, and ſo in S. *Paul's* judgment, 1 *Tim.* 5. 8. were *worſe then Infidels*. It is here farther obſervable, that ὁ κακολογῶν ſignifies here *indefinitively*, *every man*, whoſoever he be, not excepting any, under what *vow* ſoever, for ſo 'tis in *Lev.* 20. 9. אִישׁ אִישׁ ἄνθρωπος ἄνθρωπος, ſay the *Septuagint*, *every man*, or, *what man ſoever*.

c. Κορβᾶν Δῶρον

A ſolemn form of *devoting* there was among the *Jewes*, called ἐυχὴ ὠφελείας, and though very contrary to *charity*, yet frequent among them, to *bind a man's ſelf by vow, or execration, that he will in nothing be beneficiall to his neighbour*, his *parent*, &c. and this was called by them *Corban*, and is often in this ſenſe to be met with in the *Miſnaioth*, and in *Maimonides*, and is the word uſed in *Mar.* 7. 11. as all one with δῶρον *a gift* here. This was uſed among them even againſt their own *parents*, and, though quite contrary to the *precept* of *honouring* and *relieving* them, yet was by them thought *obligatory* to the *fruſtrating* of that *commandement*, and many caſes are ſet down, wherein it doth ſo, in *Maimonides* and the *Rabbins*, and that may very probably be that which is here charged on the *Phariſees* by *Chriſt*; But that which is more ordinarily received by the *Ancients*, and which *Origen* had from an *Hebrew*, is, that *Corban* and δῶρον are (in the ſenſe of it *Lev.* 1. 2. and 7. 14. &c.) *a gift conſecrated to God*, and ſo ſaith *Theophylact* the *Phariſees* (covetous greedy perſons) *perſwading children to give nothing to their parents, but to conſecrate all to the treaſury of the Temple, taught them to ſay, O Father that which thou deſireſt to be profited by me* (i. e. *relieved*) *is a gift*, i. e. *conſecrated to the Temple*, and ſo they *divided with the children all that they had*, ᾧ οἱ γονεῖς καταλιμπάνοντο ἀσπεγκόμενοι the poor old *parents were left without any relief* in their *old age*. This interpretation is probable alſo. But in either way, the words in *Greek* have an *ellipſis*, which muſt be ſupplied by adding, *ſhall be guiltleſſe*, or, *ſhall be free*, i.e. from the obligation or puniſhment attending

that

that prohibition, or, *there is no more required*, or, *this is enough*, or the like.

d. Φυτεία — The word φυτεία *plantation*] here signifies not one *single plant*, but a *garden*, or *nursery* of *plants*, And so fitly belongs to a *multitude* of men, a *sect*, or *sort*, as here of the *Pharisees* v. 12. which followed *Christ*, and heard his *doctrine*. The only difficulty is, what is meant by such a *plantation* being *planted*, or *not planted by God*. And that will be best conjectured from the *context*, At one saying of *Christ*, the *Pharisees* were *scandalized*, *gall'd*, and *discouraged* from following him, or intertaining his *doctrine*, v. 12. And when *Christ* is told of this, his only answer is, *Every plantation which is not planted by God, shall be rooted out*, Where as their being *scandalized*, or *discouraged* from *following* him, is the *rooting* out of this *plantation*, so their *manner* of *following*, *beleiving*, *intertaining* of his *doctrine* is expreſt by *Gods having not planted that plantation*. The bottome of it is, That *faith* which comes from *God*, as *founded* on his *testimony*, and *terminated* in his *doctrine*, will extend it self *infinitly* to *all* that shall come so *testified*, and so to the *whole* doctrine of *Christ*, as well as to any part of it, it being certain that *God* cannot lie, or bear *testimony* to any, that shall say any thing false, and as certain, that *all Christ's doctrine*, particularly this, v. 11. hath a tincture of *divinity* upon it. And therefore they that profesſe to hearken to *Christ*, and to receive his *doctrine* in *some* things, but not in *all*, to follow him *a while*, and then to *quarrell* with his doctrine, when it agrees not with their humour, 'tis hereby evident, that the *faith*, which is in them, is not *founded* on *Gods teaching*, or *testifying* (see c. 16. 17.) is not his seed received into an *humble*, *obedient*, *honest* heart, (wch is a *mould*, that receives *all* that comes from *God*, and brings forth *fruit* abundantly c. 13. 23.) but is *founded* on some other *principle*, the *gratifying* their *humours*, or *interests*, &c. and accordingly as the *seed* that *fell* on *stony ground*, soon *withered away*, (that kind of beleiver, when *tribulation* came, was *scandalized*, fell off and forsook *Christianity*,) so this kind of *partiall*, *hypocriticall faith*, of them that beleive *Christ's* doctrine no farther then they like it, is sure not long to last, whensoever a *crosse doctrine* comes, as here, they are *scandalized*, and fall off from *Christ*, the *plantation*, being none of *Gods*, is *rooted out*. By this will be discern'd, what is meant by θεοδίδακτοι, *being taught of God*, by *having* any thing *revealed from God*, c. 16. 17. i. e. when, as *God* by his *testimony* of *Christ*, or the *holy Ghosts* descent on the *Apostles*, testifies the *truth* of any *doctrine*, so the *humble*, obedient beleiver receives it, as *God's*, and without consideration of any *humane* or *carnall* motives, imbraces it whatever it is, how *strange*, or *ungrateſull* soever. — Θεοδίδακτοι

e. Διαλογισμοὶ — Διαλογισμοὶ] cannot well in this place signifie *reasonings*, *bare thoughts*, without subsequent *actions*, because they are here said to *come out of the heart*, and to *come out of the man*, *Mar.* 7. 20. it may therefore possibly be *wicked talking* from λόγ& *speech*, and not λόγ& *reason*, according to which it is, that *Hesychius* renders it ἀδολεσχεία *loquacity*, *garrulity*, and so 'twould accord with the mention of the *mouth* v. 11. 18. 19. But it may well be that the *mouth* there may be used by a *Synecdoche* for the *outward man*, as in *Marke* 'tis set [*out of the man*] and then other circumstances there are of the *context*, which will, I conceive, suggest another signification of the word, which may be most agreeable to them, Our *Saviour* here mentions severall sins against the *second Table*, against the 7th *Commandment*, *Adulteries*, and *fornications* together, and by setting *fornications* after *adulteries*, I suppose he means a *fouler sort* of that sin, *unnaturall* uncleanneſse, such as is meant by πορνεία in many other places. Then against the *eighth*, *Thefts* of all sorts, the word κλοπὰς will belong to *greater* and *leſſer* kinds of that sin, and so no other word is added to it. Then against the 9th, *false witneſse*, and βλασφημίαι i. e. *defamations* and *raylings*, (as that word being annext to ἀδολεσχεία certainly signifies here, and so in *Cyrills Lexicon* βλάσφημος, *maledicus*, βλασφημία, *infamia*, and βλασφημῶ, *jurgo*, *maledico*,) by which 'tis plain that he mentions the sins against the severall *Commandments* in the order wherein the *Commandments* are set, and in two of them he sets down two severall words to comprehend all the sins against those commandements; and the latter of the two an higher sin then the former. This makes it very probable, that as φόνοι *murthers*,] the *breach* of the *sixt Commandment*, is set immediately before *adulteries*, the breach of the *seventh*, and the word *murthers* signifying the higher part of that *sin*, actuall *bloodineſse* or *killing*, so the πονηροὶ διαλογισμοὶ] should be set to signifie that which is the *degree* next to *actuall murther*, and so note *wicked machinations*, or *conſpiracies* against the *life* of any man; and that not only from the force of the word πονηροὶ *wicked*, but of διαλογισμοὶ too, by which מְזִמָּה (*vafricies*, *machinatio*, *stratagema*) is rendred, *Psal.* 139. which is in other places rendred ἐγχείρημα *conatus*, *machinatio*, *Jer.* 23. 20. and 30. 20. and so the ordinary *Hebrew* word חָשַׁב for διαλογίζομαι, is ἀρχιτεκτονέω, *Exod.* 31. 4. μηχανάομαι 2 *Chron.* 26. 15. μηχανάω *Zach.* 7. 10. Thus *Gen.* 6. 5. with the *wickedneſse of man which was great on the earth*, and for which the *flood* came, (by which is to be understood that *violence* mention'd v. 11. and 13. and that *bloodguiltineſse*, which is particularly forbidden the *sons of Noah* after the *flood*, *Gen.* 9. 6. and hedged in with a ceremoniall *ordinance*, v. 4.) is joyned *the imagination of the thoughts of his heart*, *which was only evil continually*, no doubt meaning these *wicked bloody machinations*, and so 1 *Mac.* 2. 63. διαλογισμὸς ἀυτῶ is the *heathen* Tyrants *bloody machination* against *God's* people. Thus *Lu.* 6. 8. *Christ* knowing their διαλογισμὸς (where that it signifies not their *secret reasonings* of *thoughts*, appears by the parallel in *Mat.* 10. 12. where they openly ask him the question, *Is it lawfull* &c.) it must therefore note their *treacherous deſignes* against him, to which this question was *subservient*, that *they might accuse him*, And *Lu.* 2. 3. ἐκ πολλῶν καρδιῶν διαλογισμοὶ are the *severall deſignes* and *machinations* of men, which lying hid in their *hearts*, are by the means there mention'd, the coming of *Christ*, brought forth ἐκ τῶν καρδιῶν, *out of their hearts*, and so *revealed*. And thus *Phil.* 2. 14. διαλογισμοὶ are added to γογγυσμοὶ *murmurings*, and both of them together lookt on as *sins*, that would much blemish the *Christian profeſſion* among the enemies there-

of,

of, but above all, the uſe of the word in this ſenſe is moſt commodiouſly appliable to 1 *Tim.* 2. 8. where he commands all that *pray in every place*, to doe it, *lifting up pure hands, without wrath* and διαλογισμοὶ, where ſure as *wrath* ſignifies *bloudymindedneſſe*, *malice* &c. ſo διαλογισμοὶ is the *contriving* of that, the *deſire* of which was contained in the former word, according to that of *Iſa.* 1. where the *hands being full of bloud*, i. e. their bloudy ἐγχειρήματα (as they are all one with διαλογισμοὶ) are the things that ſo blemiſh their *prayers*, and make them odious in *Gods* ſight. 'Tis indeed in S. *Mar.* c. 7. 21. only κακοὶ διαλογισμοὶ, and there the order of the ſins according to the *Decalogue* is not obſerved, and many more are named then here, but becauſe in this place the order is more exact in all the other, it muſt be ſo in all probability in this alſo, and if the notion of διαλογισμοὶ be rightly obſerved in the other places, eſpecially in that to *Timothy*, then ſure κακοὶ being joyned to διαλογισμοὶ will ſignifie ſuch *wicked* or *evill machinations*, and not *ordinary evill thoughts*. Thus doth the word ſeem to be uſed in the Epiſtle of *Clemens Romanus* to the *Corinthians* p. 30. ἐδὲν λέλησθεν ἀπὸ τῶν ἐννοιῶν ἡμῶν, ἐδὲ τῶν διαλογισμῶν ὧν ποιήμεθα, *The machinations* (meaning thereby *ſeditions* and *factions*) which they were *guilty* of, or which they are ſaid to have *committed* or *acted*, which concludes the word to ſignifie ſomewhat beyond *thought*. Of this word ſee more, *Ro.* 14. *note* a.

f. Χαναανίτης This woman of *Canaan* is *Mar.* 7. 36. called a *Syrophœnician*, *Canaan* and *Phœnicia* being the ſame *region*, and therefore the *land of Canaan* is by the *Septuagint* called Φοινίκη *Ex.* 16. 35. ſo *Shaul Ex.* 6. 15. is by them called Σαὰλ ὁ υἱὸς τῆς Φοινίσσης, but *Gen.* 46. 10. υἱὸς Χαναανίτιδος *the ſon of a Cananiteſſe*. Theſe *Canaanites* were ſaid to be peculiarly thoſe, which were on the *Sea ſhore*, *Numb.* 13. 29. which is called *Phœnicia*, and ſo the *Phœnicians* were famous for *Merchandiſe*, and for *cunning*, and ſubtlety therein. So in *Homer Odyſſ.* 15. Ἔνθα δὲ Φοίνικες ναυσίκλυτοι ἤλυθον ἄνδρες, Τρῶκλαι, μυρί' ἄγοντες ἀθύρματα νηὶ μελαίνῃ, The *Phœnicians* are great *Merchants*; and again, Δὴ πότε Φοῖνιξ ἦλθεν ἀνὴρ ἀπαλήλια εἰδώς, Τρώκλης, ὃς δὴ πολλὰ κάκ' ἀνθρώποισιν ἐώργει. The ſame is obſerved of the *Canaanites*, *Hoſ.* 12. 7. *Iſ.* 23. 8. And that which is ſaid by the *heathens* of the *original* of *letters* and *literature*, by *Cadmus* from the *Phœnicians*, confirmeth the ſame, by the *Phœnicians* meaning the *Hebrews*, from whom (according to *Clemens* his obſervation that Ἕλλωνες ἀεὶ κλεπταὶ) the *Græcians ſtole* all that they had. This ſame *woman* is by S. *Mark* called Ἕλληνις a *Grecian*, either in reſpect of her *religion*, that ſhe was not of the *Jewiſh profeſſion*, or elſe as all that were not *Hebrewes* were called *Greeks*, and as the *Greeks* call all other nations *Barbarians*, and as the *Turkes* call ſeverall nations *Frankes*.

g. Ἀπόλυσον. The *Diſciples* ſpeaking to *Chriſt* to *diſmiſſe* her] ſeemeth not here to mean, that he ſhould *ſend her away without doing what ſhe deſired*, *ſend* her away *empty*, but that he ſhould ſatisfie her *requeſt*, and ſo *diſpatch*, or *diſmiſſe* her (as when a *Maſter* bids the *ſervant diſmiſs* the poor body, his meaning is, that he ſhould give him his *dole*) this ſenſe accords with *Chriſts* anſwer, which is, that he is *not ſent ſave to the houſe of Iſrael*, v. 24. in oppoſition to this *Canaanitiſh woman*, which was not ſuch, and v. 26. *It is not good to take the childrens bread and caſt it to dogs*, which objection of *Chriſt's* is a reaſon, why he ſhould *not* preſently cure the *Womans child*, not why he ſhould cure it, and ſo argues the ſenſe of the *Diſciples* (who ſure deſire him to doe, that which he did not ſeem to intend to doe) to be, that he ſhould *grant*, not that he ſhould *deny* her.

h. Ναὶ The *Greek* ναὶ] is here a ſigne of *beſeeching*, not only of *aſſenting*, as *Philem.* v. 20. ναὶ ἀδελφὲ, *I beſeech thee brother, let me* &c. *Rev.* 22. 20. ναὶ ἔρχου κύριε, *Come Lord I pray thee*. This uſe of the word [ναὶ] ſeems to be taken from the *Hebrew* נָא which is a forme of *exhorting* or *praying*, *Numb.* 12. 13. *heale her now, O Lord,* נָא *I beſeech thee*. So *Gen.* 19. 7, 8. and 18. 30. 32. and ſo in the word *Hoſanna*. So in *Euripides*, ναὶ πρὸς σὲ τῆς δὲ δεξιᾶς ἐυωλένου, and in *Ariſtophanes*, ναὶ ναὶ κἀναιδέσθητε παλαιὸν Δία.

i. Μαγδάλα What the *Greek* here reades *Magdala*, the *Syriack* reades *Magedu*, the *vulgar Latin*, *Magedan*, and the *antient Greek* and *Latine MS.* τῆς Μαγαδὰν *Magadan*, which makes it probable, that this *coaſt of Magdala*, is all one with the *valley of Mageddon*, or *Megiddo*, which belongs to the *tribe of Manaſſes Joſ.* 17. 11. *Jud.* 1. 27. where *Ioſias* was ſlaine, 2 *King.* 23. 29. by *Pharaoh Neco*. For to this belongs the narration of that ſtory in *Herodotus*, l. 2. Συρίοι πεζῇ ὁ Νεκὼς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε, *Neco fought on foot with the Syrians* (i. e. the *Hebrews*) in *Magdol, and had the victory*, and, as it followes, μετὰ τὴν μάχην Καδύτιν πόλιν τῆς Συρίης ἐούσαν μεγάλην εἷλε, *After the fight took Cadytis* (i. e. ſaith *Joſ. Scaliger*. *Cadeſh*) *which was a great city of Syria*.

CHAP. XVI.

Paraphraſe.

1. THE Phariſees alſo with the Sadducees came, and [tempting,] deſired him that he would ſhew them a ſigne from heaven.]

1. Not being ſatisfied with his former anſwer of the ſigne of Jonas c. 12. 39. they again require ſome farther ſigne from him, to teſtifie that the God of heaven hath ſent him.

2. He anſwered and ſaid unto them, When it is evening, ye ſay, It will be faire weather, for the ſky is red.

3. And in the morning, It will be foule weather to day; for the ſky is red and lowring. O [yee hypocrites ye can diſcerne the face of the ſky, but can ye not diſcerne the ſignes of the times?]

3. Ye hypocrites ye have skill enough to expound and interpret the appearances of the ſky, and can prognoſticate what kind of weather it will be, by what at the preſent yee obſerve in the colour of the clouds, (ſee note on Ja. 1. 23.) And when my preaching in theſe words, [Repent, for the kingdome of God is at hand] and my adding miracles of all ſorts to enforce beleife on you, do not yet work on you,

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Is it not ſtrange that you cannot diſcern what is coming upon you? Can there be any more certain prognoſtick of approaching deſtruction then this? and are not you much more neerly concerned herein, then in rain or fair weather yee can be? Why ſhould not your ſagacity in other things extend to this alſo?

4. A wicked and adulterous generation ſeeketh after a ſigne, and there ſhall no ſigne be given to it, but the ſigne of the prophet Jonas. And he left them and departed.] 4. 'Tis an argument of great perverſneſſe and falſneſſe in

you, that when ſo many miracles have been wrought, and repentance ſo long preached among you, ye now require a ſigne from heaven, to evidence that I am a true prophet. This ye would never doe, if ye were not bent againſt all reformation. And ſince ye are ſo, All that I ſhall farther adde, is to put you in mind of Jonas's preaching to Niniveh, and to aſſure you, that if ye doe not now repent ye ſhall ſuddenly be deſtroyed. And having ſaid this he departed from them.

5. And when his diſciples were come to the other ſide, they had forgotten to take bread.

Look, and take heed, ὁρᾶτε καὶ προσέχετε 6. Then Jeſus ſaid unto them, [Take heed and beware of the leaven of the Phariſees, and of the [a] Sadducees.] 6. Take ſpeciall heed of the Phariſees a.

and Sadducees, a ſowre, and a proud ſort of people, and ſo not fitter compared to any thing then to a piece of ſowre dow, that diffuſeth it ſelf to the whole lump of bread, with which tis mixt, as their diſpoſition doth to all their ſect.

7. And they reaſoned among themſelves, ſaying, It is becauſe we have taken no bread.] 7. And they underſtood not his meaning, but from the mention of leaven, groſsly conceited that the occaſion of his ſpeech was, becauſe they had forgotten to bring bread along with them.

8. Which when Jeſus perceived, he ſaid unto them, [O ye of little faith, why reaſon ye among your ſelves, becauſe ye have brought no bread?] 8. What a piece of infidelity is this, thus to apply my ſpeech to the want of bread?

9. Doe ye not yet underſtand neither remember the five loaves of the five thouſand, and how many baskets ye took up? 9. Will you never lay to heart, or conſider? Have you ſo ſoon forgot how eaſily I am able to relieve your want of bread? Ye have had two competent evidences of this very lately afforded you, five thouſand men fed with five loaves, and yet twelve baskets of fragments to ſpare, after they were ſatisfied.

10. Neither the ſeven loaves of the four thouſand, and how many [b] baskets ye took up?] 10. And ſo foure thouſand fed with ſeven loaves, and ſeven baskets of fragments remaining. b.

11. How is it that you doe not underſtand, that I ſpake not to you concerning bread, that ye ſhould] beware of the leaven of the Phariſees and of the Sadducees? 11. How then could yee be guilty of ſo groſſe an infidelity,

as to think me ſtill unable to provide neceſſaries for my ſelf and you, and conſequently to ſpeak of bread when I bid you

12. Then underſtood they how that he bad them not beware of the leaven of bread: but of the doctrine of the Phariſees and of the Sadducees. 12. Then they underſtood their miſtake, how that he had not ſpoken of bread, or leaven literally, but that he foretold them what kind of people all the Phariſees and Sadducees were, and all that were leavened or taught, or received infuſions from them, viz: that all the whole tribe of them were a ſort of hypocrites Lu. 12. 1. who pretended much piety, and love of the truth, and ſo enquired after ſignes from heaven v. 1. but were indeed moſt perverſly and maliciouſly bent againſt Chriſt, and his doctrine, and would prove the moſt virulent perſecuters both of him and them, c. 10. 17.

13. When Jeſus came into the coaſts of [c] Ceſarea Philippi, he asked his diſciples, ſaying, Whom doe men ſay that I [d] the ſon of man, am?] 13. And being on his way, (Mar. 8. 27.) to Cæſarea Philippi, he asked his Diſciples, What opinion have the multitude Lu. 9. 18. of me? doe they take me for an ordinary man? or a Propher, or what elſe? c. d.

14. And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others [Jeremias, or one of the prophets.] 14. ſome old Prophet of the old Teſtament, either riſen from the dead (as tis clear they expected Elias ſhould come again) or elſe that the ſoule of one of them was by way of tranſmigration (which the Phariſees had borrowed from the Pythagoreans) come into his body. See note on Joh. 9. a.

15. He ſaith unto them, But whom ſay ye that I am?

16. And Simon Peter anſwered and ſaid, Thou art the Chriſt, the] ſon of the living God. 16. To this queſtion Simon Peter particularly rendred an anſwer, Thou art the Meſſias, even the

17. And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Bar-Jonah, for [e] fleſh and blood hath not revealed it unto thee, but my father which is in heaven.] 17. This faith of thine is not built upon humane teſtimony, but upon the miracles, and doctrines, which thou haſt heard and ſeen, which are the teſtimonies of God himſelf, whereby he hath teſtified of me to thee, and ſuch as thou art, Mat. 11. 25. See note on c. 15. d. e.

18. And I ſay alſo unto thee, that thou art Peter, and upon this [f] rock I will build my church, and the gates of [g] * hell ſhall not prevail againſt it.] 18. And ſeeing thou haſt ſo freely confeſt me before men, I will alſo confeſſe thee, Thou art &c. i. e. The name by which thou art ſtyled and known by me is that which ſignifies a ſtone or rock, and ſuch ſhalt thou be in the building of the Church, which accordingly ſhall be ſo built on thee, founded in thee, that the power of death or the grave ſhall not get victory over it; the Chriſtian Church, now to be planted, ſhall never be deſtroyed. * Hades f. g.

19. And I will give unto thee the [h] keyes of the kingdome of heaven, and whatſoever thou ſhalt bind on earth ſhall be bound in heaven, and whatſoever thou ſhall looſe on earth, ſhall be looſed in heaven.] 19. And I will give thee (as afterwards to all the twelve c. 18. 18. and more diſtinctly Joh. 20. 23.) the keyes of the gate of this court or kingdome, the Church, of which every h.

one of you is to be the ſteward (as the keyes of the court were given to Eliakim Iſa. 22. 22. in token of his being ſteward of the houſe, to admit and exclude whom he pleaſed) i.e. both power and enſigne of power, Apoc. 3. 7. to exerciſe cenſures, and by them to exclude men in caſe of their impenitence, either by laying ſome reſtraints on them in the Church, or to turn them out of the gates of this city, and upon repentance to receive them into the Church again. And what you doe here, as you ought to doe, ſhall be valid in heaven.

20,21. The Diſciples knowing that he was the Meſſias, and having told him ſo, v. 16. he commands that this be not publickly diſcloſed (till after his reſurrection, at which time in his wiſdome he thought it moſt ſeaſonable) telling them that it was neceſſary that Chriſt ſhould be put to death, by the inſtance of the Jewiſh Sanhedrim. See note on chap. 8. b.

20. Then charged he his diſciples that they ſhould tell no man that he was Jeſus the Chriſt.

21. From that time forth began Jeſus to ſhew unto his diſciples, how that he muſt goe unto Hieruſalem, and ſuffer many things of the elders, and chief prieſts and ſcribes, and be killed, and be raiſed again the third day.]

i. 22. God forbid, or avert this from thee, or as the Syriack reads, be propitious to thy ſelf, Lord.

22. Then Peter took him, and began to rebuke him, ſaying, [i Be it farre from thee,] Lord, this ſhall not be unto thee.

k. 23. a ſnare or ſtumbling block, moving me to that which were a ſin, if I ſhould yeild to it, and contrary to the will, courſe, and commandment of God my Father, See note on chap. 11. c.

23. But he turned, and ſaid to Peter, Get thee behind me k Satan, thou art [an offence unto me,] for thou ſavoureſt not the things that be of God, but thoſe that be of men.

l. 24, 25. And not only I, but all that have a mind to be my Diſciples and followers (as you profeſſe to be) muſt deny their owne humane will of ſparing themſelves, indulging and favouring themſelves, and in preparation of mind take up that croſſe, and indeed when I am gone, the ſame afflictions which befall me, ſhall purſue them. But yet of this ſtate of theirs this will be obſervable, that perſeverance in the faith will be the only way to relieve and reſcue them out of their preſſures; for they that by perſecutions ſhall be brought to apoſtatize and joyne with the Jewes, ſhall with them be certainly deſtroyed in that great ſlaughter of them, and he that ſhall hold out, and venture the utmoſt for the confeſſion of the truth, ſhall be moſt likely to be deliver'd, when they are deſtroyed (unleſſe when his ſuffering death is more behoofefull, as mine is now, and then he ſhall, for that enduring, be raiſed again to an endleſſe life,) ſee c.10. 22. note g. and 2 Pet.1.16.

24. Then ſaid Jeſus unto his diſciples, [If any man will come after me, let him l deny himſelf, and take up his croſſe and follow me.

25. For whoſoever will ſave his life ſhall loſe it, and whoſoever will loſe his life for my ſake, ſhall find it.]

m. 26. Nay if by denying me a man ſhould gain ſome advantage at the preſent, what a pitifull bargain would he make of it, although he ſhould gain the whole world, as long as life, (v.25.) eſpecially eternall life were loſt by it? And what price is there imaginable to buy that back again, if it be loſt, or what is there that a man would not willingly give for it?

26. For what is a man profited, if he ſhall gain the whole world, and m loſe his own ſoul? Or what ſhall a man give in exchange for his ſoul?]

n. 27. For there ſhall be a ſolemn viſitation among the Jewes, a time of judgment on them (ſee note m.) wherein there ſhall be a viſible diſcrimination between thoſe which cleave faſt to Chriſt, and thoſe which doe not, and ſo likewiſe on all mankind either in particular viſitations upon kingdomes, or at the day of doom.

27. For the ſon of man ſhall come in the n glory of his father with his angels; and then he ſhall reward every man according to his works.]

o. 28. And of this coming of mine againſt my enemies, and to the relieving of them that adhere to me, I tell you aſſuredly, that ſome that are here preſent, John by name, ſhall live to ſee it, i. e. that he ſhall not die till that remarkeable coming of Chriſt in judgment upon his crucifyers, the viſible deſtruction of the Jewiſh ſtate.

28. Verily I ſay unto you, There be ſome ſtanding here, which ſhall not taſt of death, till they ſee the ſon of man o coming in his kingdome.]

Notes on Chap. XVI.

a. Ζύμη Σαδδουκαίων

That which is here the *leaven of the Phariſees, and Sadducees*, the *infuſions* of theſe upon all their followers, is *Mar.*8. 15. *the leaven of the Phariſees, and of Herod*, And the reaſon may be, either becauſe ſome of the *Sadducees* were alſo *Herodians*, adhered to *Herod's* party, i.e. to the *Roman government* (ſee *note* on c.22.b.) whereas generally the *Phariſees* were on the other ſide, took *Cæſar* for an *uſurper*, Or elſe becauſe *Chriſt* mention'd all three, the *leaven* of the *Phariſees*, and of the *Sadducees*, and of *Herod* alſo, each of them deſigning ill againſt *Chriſt*, and his *Apoſtles*.

b. Σαυεῖδες

That which is here rendred *baskets*] is not κοφίνους (the word uſed before v. 9. and in the relation of the ſtory, to which that referres, *Mat.* 14.20. *Mar.*6.43. *Joh.*6.13. conſtantly retain'd in all the three *Evangeliſts*) but σαυεῖδας, which is retain'd alſo in the other *ſtory* (to which this paſſage referres) *Mat.* 15. 37. and *Mar.*8. 8. from whence 'tis probable, that theſe two, κόφινοι and σαυεῖδες were *veſſels* of ſeverall quantities, and σαυεῖδες much the *bigger*, ſo *large* that *Saul* was let down in one, *Act.* 9. 25. but what the bigneſſe was, or how they differ'd, will not perhaps be worth the paines of enquiry, and however the word [*basket*] (being not a note of a *limited meaſure* or *quantity*, but only of the kind of the *veſſel*) may well enough be retain'd in both places.

c. Καισάρεια Φιλίππου

Καισάρεια Φιλίππου is not here ſet to ſignifie that *city* where *Philip* the *Evangeliſt* dwelt, *Act.*21.8. The ſtyle is of another *origination*, for *Euſeb: Chron:* l.1. p.43. ſaith that *Philip the Tetrarch, Herod's* brother built many houſes in the city *Paneas*, and having ſo enlarged it, gave it a new name, *Cæſarea Philippi*, the firſt part in honour of the *Emperour*, the ſecond of *himſelf*. And to the ſame purpoſe *Joſephus* alſo. Whereas that other *Cæſarea* ſimply ſo call'd, without any addition, in the *Acts*, was built by *Herod*, and was in *Syria*, formerly call'd *Stratonis turris*, of that ſee *Ærodius Pandect: rer: Jud:* l.5. tit.21. c.7. where he relates the contention between the *Jewes* and the *Syrians* before *Nero* for this city, the *Jewes* ſaid it was a city of *Judæa*, becauſe built by *Herod*, and by him

Jewes

Jewes planted there, the *Syrians* that it was in *Syria*, and that *Herod* did not *found*, but only *enlarge* it, and give it a *new name*, and that he built it not for the *Jewes*, becauſe he ſet up *images* in the *Temple*, which are not allow'd by the *Jewes*. Wherupon the *Emperor* adjudg'd it to the *Syrians*.

d. Υἱὸς τ ἀνθρώπ — That *the ſon of man* is a title of *Chriſt* peculiarly (though the moſt *humble* title, and of leaſt *eminence*, belonging to his ſtate of *exinanition*,) hath been before ſaid, note on c. 12. a. And ſo here it is ſet to ſignifie *Chriſt* in that humble guiſe, as a *man*, or according to his *humanity*. Where the ſetting of the words in *Greek* [Τίνα με λέγουσιν οἱ ἄνθρωποι εἶ) τὸν υἱὸν τ ἀνθρώπ;] doth ſomewhat incline to read them ſeparately, not μὲ τ υἱὸν, *that I the ſon of man*, but μὲ εἶ) *that I am?* (and then in a new *interrogation*, or as the top of the former) τ υἱὸν τ ἀνθρώπ; *the ſon of man?* thus [*Who doe they ſay that I am? doe they ſay that I am the ſon of man?*] But the ordinary reading agrees better with the *context* or *queſtion* following, where, if *Chriſt* had firſt mention'd that phraſe as the title of the *Meſſias*, and thereby ſo much as by intimation call'd himſelf the *Meſſias*, he could not probably have askt them, v. 15. *Who ſay ye that I am?* The meaning then of the whole is this [*I that have done ſuch miracles on one ſide*, and ſo am *the ſon of man* by way of *eminence*, ſomewhat above other *men*, *and yet live in ſo mean a humane* condition *on the other ſide*, and have call'd my ſelf by no other *name* among you, pretended to no other title, but that of the *ſon of man*, *Who am I taken to be?*] In the other *Goſpels* of *Mark* 8.27. and *Lu.* 9.18. 'tis only thus, *who do men ſay, or who ſay the people that I am?*

e. Σὰρξ κ αἷμα — The phraſe [σὰρξ κ αἷμα *fleſh and blood*] is an *Hebrew* phraſe, בשר ודם ſignifying no more then *a meer man* here upon the *earth*, one that hath aſcended no higher then the common ſtate of *men*, Thus 'tis ordinary in the *Jewiſh* Writers, Take one example for all, in *Gemara Babyl: ad Cod: Berachoth*, where a parable of a rich man (the firſt draught as it were, and *monogramme* of that which is enlarged, and fill'd up with lively colours by our *Saviour*, *Lu.* 16. 19.) is call'd משל למלך בשר ודם *a parable of a King of fleſh and blood*, i.e. of a *humane mortal king* here on *earth*. Thus 1 *Cor.* 15.50 σὰρξ κ αἷμα, *fleſh and blood cannot inherit the kingdome of God*, i.e. theſe *corruptible*, *groſs*, *earthy bodies* of *ours*, till they be *refined*. So *Eph.* 6.12. *our wreſtling is not againſt fleſh and blood*, i. e. againſt ordinary *humane enemies*, but, as it follows, againſt the moſt *powerful* enemies, &c. and ſo here, when *Chriſt* tells *Peter* that that confeſſion of his, That *Chriſt was the ſon of God*, was not founded on any *humane teſtimony*, nor on the *votes* and *wiſhes* of *men*, which were not much likely to be *gratified* by this doctrine, but on that ſtronger of *God* himſelf. And ſo, when S. *Paul* mentions his *call* to *Apoſtleſhip* immediately from *heaven*, *Act.* 13.2. he adds *Gal.* 1.16. that he applied not himſelf to *fleſh and blood*, i.e. to any *men*, to receive *miſſion* or *commiſſion* of *Apoſtleſhip* from them.

f. Πέτρ — The name of Πέτ signifying a *ſtone* here, ſuch an one as for the *firmneſſe* and validity is fit to bear the greater ſtreſſe, and weight in the building, is applicable to the perſon of S. *Peter* in reſpect of the *Church*. He was the *Apoſtle* of the *circumciſion*, as *Chriſt* himſelf was. He was already a very conſiderable *Diſciple*, joyn'd ordinarily with *James* and *John* in the participation of ſome favours, which others enjoyed not, (though in *Chriſt's* favour *John* enjoy'd the *firſt* place, *Joh.* 13.25.) he twice made confeſſion, with greateſt *boldneſſe*, of *Chriſt's* being the *Meſſias*, and *ſon of God*, *Joh.* 6.19. and here. And after the *reſurrection* of *Chriſt*, he had among the *twelve* the honour of his *firſt appearing*, 1 *Cor.* 15.5. and proportionably was firſt of all to *preach*, and make known to the *Jewes*, (but ſo as not to exclude the *heathens*) the truth of that, which he here profeſt, *viz:* that *Jeſus is the Chriſt*. In this reſpect it is here told him, that he ſhould be a *ſtone*, by way of *excellence* (for amongſt the *Hebrewes* all the *Levites* were in a common notion of this phraſe call'd *ſtones of the Temple*) ſuch as (next the *corner-ſtone*) may alſo be called the *firſt ſtone* in building the *Church* of *Chriſt*, (which when 'twas once *built*, ſhould never be *deſtroyed* again) and that he ſhould have a power of *governing*, ſignified by the *keyes* v. 19. yet ſo as that other *Diſciples* are to be lookt on as *foundation-ſtones* alſo, *Epheſ.* 2.20. *Revel.* 21.14. (ſee note on c. 10. b.) as they are called, after the erecting of it, *columnes* and *pillars*, *Gal.* 2. 9. i.e. principall *ſupporters* of the *Church built*, and principall *ingredients* in the *building*, and ſo alſo endowed with the *power of governing*, of *binding and looſing*, c. 18. 18. *remitting* and *retaining*, *Joh.* 20.23. all one directly with that which is here beſtowed on him. So that the application of this whole ſpeech to *S. Peters perſon*, doth not either immediately import, or by neceſſary or probable conſequence inferre any *œcumenicall paſtorall power* in him (much leſſe in any other *perſon*, by claime of *ſucceſſion* from him) over other *Apoſtles* and their *plantations*, i. e. the *Univerſall Church of Chriſt*, but only a *reverence* due to him, who was ſo excellent and principall an inſtrument in the firſt erecting of the *Church*, and, in proportion alſo, to his *Succeſſors* in each *Church* by him planted, as far as they ſhould walk in his *ſteps*. And for any other priviledges of particular *Sea* or *Biſhop*, upon claim of ſucceſſion from him, they cannot appear to belong to any one or more, above all others, by the force of this *Text*.

g. Ἅδης — *Hades* here (according to the notion of ᾅδης for the ſtate of ἀφανισμὸς before mention'd, note on c. 11. i.) ſignifies *death*, or *grave*, or *deſtruction*, and by conſequence *Satan* alſo, who hath the power of theſe. Then for *gates*, they may ſignifie firſt *power*, *force*, *ſtrength*, which conſiſts in *armes* or *weapons*, which were uſually kept over the *gates* of the *cities*. Secondly *counſell*, contrivance, ſtratagems, *policy*, becauſe they were wont to ſit in *counſell* in the *gates*, Thirdly *worldly authority* borrowed by *Satan* from his *inſtruments*, the *heathen powers* of the world, becauſe *judgment* was wont to be exerciſed in the *gates:* and ſo theſe three (τὰ τρίοδα διαβόλ in *Macarius* his ſtyle) being put together will conclude, that 'tis not all the *power* and *ſtrength*, *wiſdome* and *policy*, *authority* and *Empire* in the world, no not *death* or *grave* (which are proverbially *irreſiſtible Cant.* 8. 6.) nor *Satan* himſelf that ſhall be able to deſtroy this *fabrick* now to be erected by *Chriſt* and his *Apoſtles* in the hearts of men, though that *glorious Temple* of *Jeruſalem* erected by *Gods* own ap-

pointment ſhall be *deſtroyed*. Now that all this ſhall not *prevail* againſt the *Church*, may be underſtood either as the *Church* ſignifies *particular* perſons (*beleivers, true faithfull Chriſtians*) of which the *Church* conſiſts, or as it ſignifies the whole *congregation* and *ſociety* of *men*: As the *Church* ſignifies the *perſons*, ſo the phraſe imports, that though *Chriſtians* ſhall *die*, yet *death ſhall have no dominion over them*, *Chriſt* ſhall break open thoſe *barres*, and reſcue them by his *reſurrection* from the *power of the grave*; As it referres to the *Church in complexo*, i.e. to the *whole congregation* of *Chriſtian* profeſſors, ſo it ſignifies a promiſe of *Chriſt*, that it ſhall never be *deſtroyed* ſo as to *periſh totally*, irrecoverably, but whatſoever *change* it undergoes in the world, it ſhall again lift up the head, and have as it were its *reſurrection*; which promiſe is perform'd, if, as it *decaies* or periſhes in *one branch* or part, it *revive* and flouriſh in *another*.

h. Κλεὶς τῆς βασιλείας

What is here meant by *the keyes*] is beſt diſcernible by *Iſai.22.* where *God* foretells *Eliakim* v.20. *the ſon of Helkiah*, that he will *call him*, and *cloath him with the robe of Shebna* (wch was *over the houſhold* v.15.) and *ſtrengthen him with his girdle, and commit his government into his hand, and lay the key of the houſe of David upon his ſhoulder, and he ſhall open, and none ſhall ſhut, and ſhut, and none ſhall open*, By which is noted the beſtowing on him the *power* of *adminiſtring*, and *ruling* the whole family, or *houſe* of the *King*, ſo as to entertain and *admit* into it, and in like manner to *exclude* out of it, whom he would. And accordingly this being by *Chriſt* accommodated to the *Church*, notes the *power* of *Governing* in it. This *primarily*, and independently belongs to *Chriſt*, *the holy, and true, which hath the key of David, Apoc. 3. 7.* as to whom was given by the *Father* all *power in heaven and earth*, particularly that of *looſing*, or *remitting ſins on earth, Mat.9.6.* And by *Chriſt* here communicated to his *Apoſtles*, and their *Succeſſors* the *Biſhops* in the *Church*. Hence is that of S. *Chryſoſt:* περὶ ἱερωσ: l.3. *That the Biſhops are thoſe faithfull ſervants in the parable, whom the Lord ſets over his houſhold.* And ſo this agrees perfectly with the *promiſe* of *Chriſt*, c. 19. of the *Apoſtles* ſitting *on twelve thrones*, where the power of *judging* and *governing* in the *Church*, ſet anſwerable to that of the *Phylarchæ* or *chief of the tribes*, which was, among the *Jewes*, next unto the *Regall*, is directly that of the *œconomus*, or *ruler* of the *Kings* houſhold, which is here noted by the *keyes*. And this power being here promiſed by *Chriſt* to be conferr'd on *Peter*, a *ſingle* perſon, ſo that whatever he *bound*, or *looſed*, was *bound*, and *looſed* by *Chriſts* affirmation, is by force of the words c.18.18. (before the keyes were given) [*whatſoever ye ſhall bind, and ye ſhall looſe*] and by the form of conferring it actually, *Joh.20.23.* [*he breathed on them, and ſaith unto them, Receive the holy Ghoſt, whoſeſoever ſins ye remit they are remitted, &c.*] actually, and equally inſtated on every of the *Apoſtles*, and accordingly the fiery tongues *deſcended, and ſat upon every one of them*, And ſo when *Cephas* in reſpect of this *authority* is ſtyled Πέτρος, *a ſtone*, on which as on a *foundation-ſtone*, built on *Chriſt* the *head of the corner*, this *holy city*, that *comes down from heaven*, the *new Jeruſalem*, the *Church of Chriſt* is built, 'tis alſo apparent that all, and every the *Apoſtles* have the ſame title beſtow'd upon them, *Revel.21.14.* where the *wall of the city* hath *twelve foundations*, and *upon them twelve names of the twelve Apoſtles*, of which every one in reſpect of this *power* and *dignity* in the *Church* is particularly compared to a *pretious ſtone* v.18. And when the *wall* of that *city*, the *Church*, exactly meted, is found to be 144 *cubits*, i.e. *twelve* times *twelve*, 'tis clear that an equall *portion*, or *province* is aſſigned to each of them. To which purpoſe is that of *Theophylact*, Εἰ γὰρ καὶ πρὸς Πέτρον μόνον εἴρηται τὸ δώσω σοι, ἀλλὰ καὶ πᾶσι τοῖς Ἀποστόλοις δέδοται, *though it were ſaid to Peter alone I will give unto thee the keyes, yet they were given to all the Apoſtles.* And *Cyprian, Ep. 27. Dominus noſter Epiſcopi honorem & Eccleſiæ ſuæ rationem diſponens in Evangelio loquitur & dicit Petro, Ego tibi dico, quia tu es Petrus, & tibi dabo claves, & quæ ligaveris, &c. Inde per temporum, & ſucceſſionum vices Epiſcoporum ordinatio & Eccleſiæ ratio decurrit, ut Eccleſia ſuper Epiſcopos conſtituatur, & omnis actus Eccleſiæ per eoſdem gubernetur. Our Lord Chriſt providing for the honour of the Biſhop, and the diſpoſition of his Church, ſpeaks in the Goſpel, and ſaith to Peter, I ſay unto thee, that thou art Peter, and I will give thee the keyes, and what thou ſhalt bind, &c. From thence by viciſſitudes of times and ſucceſſions the ordination of Biſhops, and the diſpoſition of the Church doth flow, ſo that the Church is built on Biſhops, and every act of the Church is govern'd by them.* And before him *Irenæus*, l.5. c.20. *the Apoſtles delivered the Churches to the Biſhops.* And many the like teſtimonies. So *Tertullian de Præſcr:* c. 32. *Sicut Smyrnæorum Eccleſia Polycarpum à Johanne collocatum refert, utiq; & cæteræ exhibent, quos ab Apoſtolis in Epiſcopatum conſtitutos Apoſtolici ſeminis traduces habent. As the Church of Smyrna had Polycarp placed Biſhop there by John, ſo the other Churches* are able to ſhew thoſe, whom they have *conſtituted Biſhops by the Apoſtles, the children*, as it were, *of the Apoſtles*, who are *propagated by them.* So S. *Athanaſius* of the *office* of *Biſhop*, that it is one of the things, ἃ ὁ Κύριος διὰ τῶν Ἀποστόλων πεποίηκε, *which Chriſt hath formed by the Apoſtles*, in his *Ep: to Dracontius.* And S. *Baſil* the *Great*, Ἐπισκοπὴ πρεσβεία Ἀποστολική, *Epiſcopacy is the Apoſtolicall precedence*, or *authority* over others. And S. *Ambroſe*, *Claves regni cœlorum in Beato Petro cuncti ſuſcepimus ſacerdotes. All Biſhops* (that is the notation of *Sacerdotes* there, ſuch as he then was) *received in S. Peter the keyes of the kingdome of heaven, de dign: facerd:* c. 6. And *Theophylact*, Ἔχουσιν ἐξουσίαν ἀφιέναι καὶ δεσμεῖν οἱ τῷ Πέτρου ὁπαδοποιηθῆς ἀξιωθέντες χάριτος, *They that according, or anſwerably to Peter, are vouchſafed the honour or grace of Epiſcopacy, have power to bind and looſe.* And generally all the antient Writers to this purpoſe, even S. *Jerome* himſelf in *Pſal.45. Quia Apoſtoli à mundo receſſerunt, habes pro illis Epiſcopos filios, becauſe the Apoſtles have departed from the world, ye have their ſons the Biſtops in ſtead of them.*

This form of ſpeech, Ἱλεώς σοι] is borrowed from the *Hebrewes*, who uſe it to expreſſe the *Latine, abſit*, i. e. *amoliri malum aliquod*, to ſignifie our deſire that ſuch *a thing may not come to paſſe.* i. Ἱλεώς σοι

So

So in the *Hierusalem-Targum* on *Gen.* 49. 22. *Parce tibi Joſephe, ut ne conjicias oculos*, i. e. *God forbid thou ſhouldſt caſt thine eyes*, and on *Num.* 31. 50. *Parce nobis Moſes Doctor noſter, ne unus aſpexit*, *God forbid that any of us ſhould have lookt*. See *Buxtorf: Chald: Dict: rad:* תים.

k. Σατανᾶς

The title of *Satan* here ſignifies according to the uſe of the *Hebrew* phraſe, 2 *Sam.* 19. 22. where *David* rejecting the counſel of *Abiſhai*, ſaith, *Why art thou to me this day* לשטן *in Satanam, for an adverſary*, i. c. Why doſt thou give me this *evil pernicious counſel*, and ſo ſupplieſt the *true enemies*, or even the *Devils* place to me?

l. Ἅπαντον ἀρνεῖσθαι

Denying himſelf] is *renouncing* all intereſt, *relations*, engagements of his *own*, when they come in ballance or competition with *Chriſt*. Thus ſaith *Porphyrie* of the *Gymnoſophiſts* among the *Indians*, that there were two ſorts of them the Θεόσοφοι, *Divines*, by *families*, and the *Samanæi*, which were *choſen*, and of theſe, whenſoever any had once taken the *ſtole* upon him, ὔτε πρὸς γυναῖκα ὔτε πρὸς τέκνα (εἰ τύχοι κεκλημένῳ) ἐπιστρέφω, ἢ πρὸς αὐτὸν ὅλως νομίζων; περὶ ἀποχ: l. 4. p. 358, 59. *he never thought of any return to wife, to children, or at all to himſelf again.*

m. Ζημιωθῶσι

Ζημιωθῶσι] *to have a mulct inflicted on* one, is not thought very fitly to be joyn'd with ψυχὼ, *the ſoul*, as the *accuſative* caſe govern'd by it, but rather to ſtand as a *paſſive*, and τῇ ἢ τῇ ψυχῇ to be in ſtead of κατὰ ἢ τὴν ψυχὴν, and ſo not only to belong to the *finall fatall loſſe*, or *damnation of the ſoul*, but alſo to any *loſſe*, or *damage* that belongs to it here, as *deprivation* of *grace*, nay *guilt* of *ſin*, &c. ſo *Munſter's Hebrew* reads it יִשָּׂא נֶזֶק בְּנַפְשׁוֹ *receive damage in his ſoul*. Yet may it be read with an *accuſative* caſe following the *verb*, as in that place of *Agathias* in the ſpeech of *Phartazes* to the *Colchians*, Τί ἢ κερδανεῖμι ἅπαξ τὴν Περσίδα, ζημίαν δὲ ἕτω, περιλαμβάνοντες, τὰς ἢ ψυχὰς ἐζημιωμένοι; *What if we gain all Perſia, and loſe our lives, or, our ſouls?* a place almoſt parallel to this. L3. p. 82.

n. Δόξα

The *Hebrew* שכינה] the *appearance of God*, or, *ſpeciall preſence*, which is call'd his δόξα *glory*, conſiſts generally in the appearance of *his guard*, the *Angels* that wait on him, as when *Jacob* ſees the viſion of *Angels*, he concludes, *Surely the Lord is in this place*, And accordingly here, *Chriſt's* coming ἐν δόξῃ πατρὸς, *in the glory of his father*, is expreſt by μετ᾽ τῶν ἀγγέλων αὐτοῦ, *with his Angels*. See note on c. 3. k.

o. Ἐρχόμενος ἐν τῇ βασιλείᾳ.

The nearneſſe of this to the ſtory of *Chriſt's transfiguration*, makes it probable to many, that this *coming of Chriſt* is that *transfiguration* of his, but that cannot be, becauſe the 27th *ver:* of the *ſon of man's coming in his glory with his Angels to reward*, &c. (to which this verſe clearly connects) cannot be applied to that, And there is another place, *Joh.* 21. 23. (which may help to the underſtanding of *this*) which ſpeaks of a *reall coming*, and *one* principall perſon (agreeable to what is here ſaid of *ſome ſtanding here*) that ſhould *tarry*, or *not die*, till *that coming* of his. And that ſurely was fulfilled in *John's* ſeeing the παυολεθρία, or *famous deſtruction of the Jewes*, which was to fall in *that generation*, *Mat.* 24. i. e. in the *life-time* of ſome there *preſent*, and is called the *kingdome of God*, and the *coming of Chriſt*, and by conſequence here moſt probably the *ſon of man's coming in his kingdome*, (ſee the *notes* on *Mat.* 3. 2. c. and ch. 24. 3. b.) i. e. his *coming* in the *exerciſe* of his *kingly* office, to work vengeance on his *enemies*, and diſcriminate the faithfull *beleivers* from them. And becauſe the way for God to be *preſent* in one place more then another (as to the preſence of a *glorious appearance* or *viſion*) is by the *preſence* or *ſatellitium* of *Angels*, and becauſe the *appearing* of them is call'd *Schechina* or δόξα *glory*, and again becauſe theſe *Angels* are his *officers*, and *employed* in his *ſervice* to *puniſh* (as when the *Angel ſmites* with *peſtilence*, or *diſcomfits* the *enemies armies*, *deſtroyes* the murmurers, and the firſt-born of *Ægypt*, and is accordingly call'd ὀλοθρεύτης 1 *Cor.* 10. 10. and ὁ ὀλοθρεύων *the deſtroyer*, *Heb.* 11. 28. and the like) therefore this *coming of his* is ſaid to be *in the glory of his father, with his holy angels*, v. 27. as *Jude* 14. *The Lord cometh with his holy myriads*, i. e. with his *hoſts* of *Angels* to *execute* &c. which it ſeems was an *ancient forme* of ſpeech there cited from the *book* of *Enoch* by *Gods coming with his Angels*, to ſignifie his taking *vengeance* on ſinners. Ἁγίαις μυριάσιν

CHAP. XVII.

Paraphraſe.

1. AND after ſix daies Jeſus taketh [Peter, and James, and John his brother, and bringeth them up into an high mountain apart.]

1. Thoſe three of his Diſciples which had many ſingular favours afforded them above the reſt of the twelve Peter, and the two ſons of Zebedee, and leaving all the reſt behind, bringeth them up into an high mountain.

2. And was [transfigured] before them, and his face did ſhine as the ſun, and his rayment was white as the light.

2. changed into another form, or manner of appearance (expreſſed in the following words, his countenance ſhined &c.)

3. And behold there appeared unto them Moſes and Elias, talking with him.

4. Then anſwered Peter and ſaid unto Jeſus, Lord, It is good for us to be here: If thou wilt, let us make here three tabernacles, one for thee,] and one for Moſes, and one for Elias.

4. Then Peter ſaid to Jeſus, Lord, let us abide here, and not conſort any more with thoſe beneath us, and to that end build three boothes, one for thee and us.

5. While he yet ſpake, behold a bright cloud overſhadowed them, and behold a voice out of the cloud, which ſaid, This is my beloved ſon, in whom I am well pleaſed [hear ye him.]

5. Whatſoever he ſhall teach, is that which you are to receive as my good pleaſure, before any either of the law or prophets, Moſes or Elias then appearing, according to that prediction of Moſes himſelf, Deut. 18. 15. Him ſhall ye hear.

6. And when Peter, and James, and John heard that voice from heaven, they were amazed and aſtonied for fear, and fell down proſtrate.

6. And when the diſciples heard it, they fell on their face, and were ſore afraid.]

7. And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

8. And when they had lift up their eyes, they ſaw no man ſave Jeſus only.

9. Tell not that which you have now ſeen, and heard, to any man, no not to the reſt of your fellow-diſciples, (ſee note on c. 8. b.)

9. And as they came down from the mountain, Jeſus charged them, ſaying, [Tell the viſion to no man,] untill the ſon of man be riſen from the dead.

a. 10. And upon the contemplation of what here they had ſeen, and heard, theſe three diſciples asked him ſaying, If this be true that was ſaid by Moſes and Elias in the mount concerning the approach of the great and dreadfull day for the deſtroying of Gods enemies, and reſcuing his faithfull ſervants, Then what is the meaning of that which the doctors generally teach, that Elias muſt come before that great and dreadfull day of the Lord, and the riſing of the ſun of righteouſneſſe with healing in his wings, to them that fear Gods name? Mal. 4. 5. 2.

10. And his diſciples [a] asked him, ſaying, Why then ſay the Scribes that Elias muſt firſt come?]

b. 11. 'Tis truly obſerved by them from Malachi that Elias is firſt to come, and to do his office of reſtoring and returning the Jewes to repentance (ſee Mar. 9. 12.) to preach repentance, and ſo prepare for this famous coming.

11. And Jeſus anſwered and ſaid unto them, [Elias truly * ſhall firſt come and [b] reſtore all things.]

* cometh firſt and ſhall reſt. ἔρχεται πρῶτον.

12. But I ſay unto you that it is another perſon that is prophecyed of under the name of Elias, which cometh, and that perſon is come and gone already, but not acknowledged, by the principall men of the Jews, but deſpiſed by them, and put to death by Herod, and ſo Chriſt himſelfe ſhall alſo be, before this great day that now ye heare of.

12. But I ſay unto you that Elias is come already, and they † knew him not, but have done unto him whatſoever they liſted, likewiſe alſo ſhall the ſon of man ſuffer of them.]

† acknowledg'd ἐπέγνωσαν

13. Then the Diſciples underſtood that he ſpake to them of John the Baptiſt.

14. And when they were come to the multitudes, there came unto him a certain man, kneeling down to him and ſaying,

c. 15. the changes of the moon have ſuch a power on him, that at ſuch times the divell v. 18. handleth him miſerably, caſting him into fits of the falling ſickneſſe, throwing him into the fire or water, which ſoever is next.

15. Lord have mercy on my ſon, for [he is [c] lunatick, and ſore vexed, for oft-times he falleth into the fire, and oft into the water.]

16. thoſe diſciples of thine that ſtayed beneath when thou wert retired.

16. And I brought him to [thy diſciples] and they could not cure him.

17. Upon this Jeſus rebuked thoſe diſciples, accuſed them of infidelity and perverſneſſe that when he had been with them ſo long, given them power to heale diſeaſes, and caſt out devills, and in ſome caſes preſcribed prayer and faſting, v. 21. as the means of doing it, they now neglected that means, and ſo were not able to caſt out this devill, this impotency of theirs therefore was very culpable, and ſo here charged upon them by Chriſt, and having done, he calls for the lunatick to be brought to him.

17. Then Jeſus anſwered and ſaid, O faithleſſe and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him hither to me.

18. And when he came, Jeſus commanded, and chid that evill ſpirit that brought that diſeaſe upon him, and the devill, and the diſeaſe departed from him together.

18. And Jeſus rebuked the devill, and he departed out of him] and the childe was cured from that very hour.

19. Then came the Diſciples to Jeſus apart, and ſaid, Why could not we caſt him out?

20. I have given you the power of doing all miracles, and directed you to the means which ye are to uſe in the doing them, and if you did ſincerely beleive though in never ſo weak a degree, the things that I have ſaid to you, and obeyed and practiſed accordingly, ye ſhould by me be enabled to do any thing that is moſt impoſſible among men, as even to remove a mountain out of the place by ſpeaking to it (which is literally affirmed to have been done by the gift of miracles) or any thing elſe as ſtrange and as difficult as that.

20. And Jeſus ſaid unto them, becauſe of your unbeleife: for verily I ſay unto you, [If ye have faith as a grain of muſtard ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove, and nothing ſhall be unpoſſible to you.]

21. Now that which ye faild in was this, that ye uſed not faſting and prayer to this purpoſe, for that is the method that muſt be uſed to the ejecting of this ſort of diſeaſes, and of devills, viz. great intention of devotion joyned with faith, and if that be not uſed, it will not goe out, and your not uſing that means, was a want of faith in you, v. 20.

21. * Howbeit [this kinde goeth not out but by prayer and faſting.]

* But this τοῦτο δὲ

d. 22. Jeſus kept himſelf as private as he could, Mar. 9. 30. telling his diſciples the reaſon of his doing ſo, becauſe having done ſo many miracles among them and wrought ſo little effect upon them, as that he foreſaw he ſhould ſoon be put to death by them, he thought it not yet ſeaſonable to doe any more, till by the addition of his reſurrection from death he ſhould be more likely to be received and beleived on by them. (See note on c. 8. b.)

22. And while they abode in Galilee, [Jeſus ſaid unto them, The ſon of man ſhall be [d] † betrayed into the hands of men,

† delivered up.

23. And they ſhall kill him and the third day he ſhall be raiſed again. And they were exceeding ſorry.]

e 24. The tribute that every Jew yeerly paid to the Temple, to the value of fifteen pence.

24. And when they were come to Capernaum; [e] they that received [* tribute money] came to Peter, and ſaid, Doth not your maſter pay tribute?

* the halfe ſhekels, or, double drachmes, τὰ δίδραχμα.

25. He

25. He ſaith, yes. And when they were come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? of whom do the Kings of the earth take cuſtome or tribute? of their own child ren, or of * ſtrangers?]

* others children.

25. And when they were retired into the houſe, and Peter was a muſing within himſelf about this buſineſſe of paying or not paying the tribute money, and was about to aske Jeſus concerning it, Jeſus prevented, and asked his opinion, From whom, ſaith he, doe all kind of Kings exact tribute or head-mony (ſo the Syriack renders it) from thoſe of their own family, their own children, &c. or from other folkes only?

26. Peter ſaith unto him, [Of ſtrangers. Jeſus ſaith unto him, Then are the children free.]

26. Never of thoſe of their own houſhold. Jeſus replyed, Then this tribute which is paid to God for his Temple belongs not to me, who am his Son, not to you who are now domeſticks of his.

27. Notwithſtanding leſt we ſhould [offend them, Goe thou to the ſea, and caſt an hook, and take the fiſh that firſt comes up, and when thou haſt opened his mouth, thou ſhalt find † a piece of money,] take that and give unto them for me and thee.

† ſtater, στατῆρα ſee note c.

27. make them beleeve, and ſay that I contemn the temple, (or deſpiſe the authority that requires it) which will be an occaſion to them to reject, and ſin againſt my doctrine, goe and caſt an angle into the lake, and the firſt fiſh which thou catcheſt, when thou openeſt his mouth, thou ſhalt in it finde a piece of money, worth two ſhillings ſixpence, which makes two didrachmes, or headmony for two perſons.

Annotations on Chap. XVII.

a. Ἠλίαν δεῖ ἐλθεῖν πρῶτον

By this *queſtion* of the *three Apoſtles* made unto *Chriſt*, at his coming down from the *mount*, may be collected what was the prime matter of the *diſcourſe* betwixt him, and *Moſes*, and *Elias*, v. 3. (For that their *queſtion* ſhould refer to *Chriſt's reſurrection from the dead*, incidentally mentioned v. 9. is not poſſible, becauſe the *Scribes* did not beleive that the *Meſſias* ſhould *die*, or *riſe*, nor conſequently that *Elias* ſhould come before that.) Of this diſcourſe, what was the ſubject matter of it, there is nothing ſaid either in this *Goſpell*, or in that of Saint *Marke*, but only this, that the *diſciples asked him, ſaying, Why then ſay the Scribes that Elias muſt firſt come?* By the *Scribes* are here meant their *Doctors* of the *Law*, thoſe that were skilfull (not onely in the *Law*, but) *in the doctrine* of the whole *old Teſtament*, and ſo of the *Prophets*, among whom, *Mal.* 4. 5. they found, that *Elias* was to *come*, *before* a ſet time or *period*, i. e. *before the great, and dreadfull day of the Lord*; This therefore being it that was aſſerted by the *Scribes, the great and dreadfull day of the Lord*, the thing, *before* which, ſaid they, *Elias muſt firſt come*, and the *Diſciples queſtion* [*why then do they ſay that Elias muſt firſt come*] being an *objection* againſt what they had heard diſcourſed of in the *mount*, it neceſſarily followes, that that wch was *diſcourſed* of in the *mount*, was the approaching of *that great and dreadfull day of the Lord*. Now what is meant by this *great and dreadfull day of the Lord*] appears by the firſt, and ſecond, and third verſes of that Chapter, *Behold the day cometh, that ſhall burne as an oven, and all the proud, yea and all that do wickedly ſhall be as ſtubble, and the day that cometh ſhall burn them up, that it ſhall leave them neither root nor branch. But unto you that fear my name ſhall the ſun of righteouſneſſe ariſe with healing in his wings, and ye ſhall goe forth and grow as calves of the ſtall, and yee ſhall tread down the wicked, for they ſhall be as aſhes under the ſoles of your feet, in the day that I ſhall do this ſaith the Lord of hoſts.* What was the *ultimate* completion of this *Prophecy* (and of the like *Ioel* 2. 11. 22. 32, 33. though *Elias* be not mentioned there) is clear enough, the *eradication* of the *wicked obſtinate Iews*, v. 1. and the *delivery*, and preſervation of all the *humble, faithfull penitents* out of that deſtruction, v. 2. together with the advantages, that ſhould come to the *faithfull* by that means, as from a *victory* over enemies, and perſecutors v. 3. So in *Ioel, the fire devoureth before and the flame conſumeth behinde, the land from a garden of Eden becomes a deſolate wilderneſſe, yea and nothing ſhall eſcape them*, v. 3. and much more to the ſame purpoſe, *noting* the utter *deſtruction* of the *Iews*, and then, *Fear not O land, be glad and rejoyce, for the Lord will doe great things*, v. 21. *Be not afraid*, v. 22. *be glad ye children of Sion*, v. 23. and *yee ſhall eate in plenty, and be ſatisfied, and praiſe the name of the Lord, that hath dealt wondrouſly with you, and my people ſhall never be aſhamed*, v. 26. *And it ſhall come to paſſe, that whoſoever calls upon the name of the Lord, ſhall be delivered, for in mount Sion and in Ieruſalem ſhall be deliverance, as the Lord hath ſaid, and in the remnant whom the Lord ſhall call.* Theſe two then being the parts of that *great*, and *dreadfull day*, the *deſtruction* of the *unbeleiving Iews* that ſtood out and perſecuted and crucified *Chriſt*, and *Chriſtians*, and the reſcue of a *remnant*, the *perſevering beleevers*, and *John Baptiſt* being the *Prophet*, ſent into the *wilderneſſe*, like *Elias*, to foretell this *deſtruction*, and to preach *repentance* for the averting of it, there is little reaſon of doubting, but that that *Prophecy* of *Malachi* was exactly thus fulfilled, and that conſequently this was the matter of the diſcourſe of *Elias*, and *Moſes* with *Chriſt*, though as in a *viſion* ſomewhat obſcurely, and darkly delivered, upon which the *diſciples* diſcerning this to be the *day* ſpoken of by *Malachi*, but not diſcerning that *Elias* was yet come, (and ſo that that precedaneous part was yet fulfilled) aske *Chriſt* this *queſtion*, why then is reſolved on by all that *Elias muſt firſt come? firſt*, i. e. before this *great and terrible day of the Lord*, which they now heard was *approaching*, and had nothing to ſay againſt it, but the known Scripture-prediction that *Elias was firſt to come*. That which hath been thus explained from this advantage of the diſciples queſtion, is indeed the very ſame with what Saint *Luke* (the onely one of the *four Evangeliſts*, that mentions any thing of this diſcourſe of *Elias*, and *Moſes* with *Chriſt*) relates of it, c. 9. 31. ἔλεγον τὴν ἔξοδον αὐτοῦ, *they related* his *Exodus*, or *going out which he ſhould accompliſh at Ieruſalem*, which that it agrees perfectly with what hath heer been

ſaid

ſaid, ſee note on *Lu.*9. b. and 2 *Pet.*1. c. And for this diſcourſe *Elias* indeed, and *Moſes* were fit perſons to be brought in in a *viſion* to deliver it, becauſe *Elias* was he that *call'd fire from heaven* upon the *enemies of God*, and ſo might fitly repreſent the *deſtruction* of *enemies*, and *Moſes* beſide the *deſtructions* wrought on the *Ægyptians*, and *Pharaoh*, deliver'd the *Iſraelites* out of that thralldome and perſecution indured there, and ſo was fitly choſen to repreſent the *deliverance* and *reſcue* of true patient *perſevering beleivers*.

b. Ἀποκαθιστάνει] the word here uſed is rendred by *Heſychius* and *Phavorinus*, to *finiſh* or *perfect*. 'Tis true indeed the ordinary books read ἀποκαταστῆσαι τελειῶσαι, but that is a falſe reading, as it is evident by that which it immediately followes, ἀποκατάστασις, τελείωσις, the ſubſtantive ſignifies *perfection*, *completion*. According to this notation of the word, this would be the importance of the place, he ſhall *finiſh* or *perform*, *eſtabliſh*, *ſettle all things*, both *perform* all that was *prophecied* of *Elias* at his *coming*, and cloze and ſhut up the firſt ſtate of the world, that of the *Moſaicall œconomy*, making entrance, as an harbinger, on the ſecond, that of the *Meſſias*. In this ſenſe it is, that it is ſaid, *that the law and the prophets were untill John*, noting him to be the *concluſion*, and ſhutting up, finiſhing and cloſing that *ſtate*, and that was to be the *office* of *Elias*; under whoſe name *John* was prefigured. And thus the word ἀποκατάστασις clearly ſignifies, *Act.*3.21. the *eſtabliſhing*, *ſetling*, *completing* or *fulfilling of all things*, *which God hath ſpoken by the mouth of all his prophets*, &c. and ſo ſaith *OEcumenius* ἀποκατασταθῆναι, εἰς πέρας ἐλθεῖν ἅπαντα, *for all things to come toan end*. But 'tis alſo certain, that this word hath another ſignification belonging to it, to *reſtore* or *reduce*. So *Act.*1.7. when the *Diſciples* demand of *Chriſt*, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; *Doſt thou at this time reſtore* or reduce *the kingdom to Iſrael?* (that *kingdom* wch was prophecied of, that in the *Meſſias's* time, the *ſaints of the moſt high ſhould take the kingdom and poſſeſs the kingdom for ever, even for ever and ever*, *Dan.*7. 18.) *Chriſt's* anſwer is, that they were not to *know the times and ſeaſons*, but be fitted for the miniſtery by *deſcent* of the *Holy Ghoſt*, *and preach the Goſpel over all Judæa and Samaria*, &c. and by that time, *Chriſt* had ſaid, *Mat.*10. 23. that *the ſon of man* ſhould *come*, i.e. ſhould really perform that which was meant by thoſe *prophecies*, which they conceived to ſignifie his illuſtrious *delivering* and *redeeming* of *Iſrael*, *Lu.*24. 21. and (in that of *Act.*1.7.) of his *reſtoring the kingdome to Iſrael*. And ſo for this place in S. *Matthew*, it muſt be obſerved, that *Mal.*4.6. where *Elias's coming* is foretold, 'tis there added in the *Septuagint*, in ſtead of השיב לב *he ſhall turn the heart of the fathers* (not to, but) *with the children*, ἀποκαταστήσει καρδίαν, (the word here uſed) *he ſhall reduce*, or *reſtore the heart*, &c. And 'tis evident that this place referres to that, though it repeat not the remainder of that verſe, but only πάντα] in ſtead of it, And doing ſo, it muſt then ſignifie *John Baptiſt's preaching* of *repentance*, (which is the ſignification of תשובה, and the importance of that *verſe* in *Malachi*,) and by that means *converting* them to the *faith* of *Chriſt*, i. e. by his *preaching*, *endevouring* though not very ſucceſsfully to doe ſo. This then being the meaning of that *prophecy* in *Malachi* of a *ſpirituall reſtoring*, *bringing* them to *repentance*, or *preaching* the *doctrine of repentance to the Jewes*, they underſtood it in a more *carnall* ſenſe, of *reſtoring* them to their *ſplendid* ſtate again, which they enjoyed before their *captivities*, and late conqueſt of the *Romans* over them. Thus is the word uſed by *Origen* againſt *Celſus* of the *Jewes*, θαῤῥοῦντες ἐρροῦμεν ὅτι οὐδὲ ἀποκαταστήσονται, *We affirm confidently*, *that they ſhall not be reſtored*, and *Chriſt* acknowledging the *prophecy*, gives it the right *interpretation*, and ſhewes how 'twas fulfilled in *John Baptiſt*.

c. Σεληνιάζεται

The word σεληνιάζεται] here, coming from σελήνη, *the moone*, is directly parallel to the *Engliſh* [*Lunatick*] from *Luna* the *Moone* alſo. Yet ſome miſtake hath ariſen from thus rendring of it. For the *Engliſh* word *Lunacy*] and *Lunatick*] is vulgarly taken to ſignifie a *mad man*, and nothing elſe, to wit that *ſpecies* of *madneſſe*, which comes on men at ſuch a ſet time toward the *full* of the *moon*, as ordinarily 'tis obſervable in thoſe that have any *intervalls*. But here it is apparent by the nature of the diſaffection, and the effects of it [*falling into the fire*, *and water*, &c.] that it was not any *madneſſe*, that this mans ſon was affected with, but a plain *Epilepſy*, or *falling ſickneſſe*, which farther appears by the relation of this ſame ſtory made by S. *Luke* c. 9. 39. where 'tis ſaid that the *ſpirit taketh him* (λαμβάνει, of which, *epilepſy* is compounded) *and preſently he cries*, καὶ σπαράσσει αὐτὸν μετ' ἀφροῦ, *and it agitates*, *ſhakes*, *boyles within him*, *and thereby cauſeth him* (as the *boyling* of a pot) to *foam* at mouth, *and hardly departeth from him*, i.e. coſts him an horrible pain in coming to himſelf again, as in the *Epilepſy* 'tis obſerved, and συνσείει αὐτὸν, *ſhakes him ſhrewdly*, works a great weakneſſe on all his faculties, All clear and evident *ſymptomes* of an *Epilepſy*; Now the reaſon why this is here expreſt by σεληνιάζεται, is becauſe this diſeaſe being in the *head*, as well as *madneſſe* is, the *moon* hath the ſame influence on one, as on the other, And generally the changes of the *moon* affect thoſe that are ſubject to this diſeaſe, and caſt them into *fits* of it; Now whereas it is ſaid here in the 18th verſe, that *Chriſt rebuked him*, *and the Devil went out of him*, noting this perſon to be *poſſeſt* with the *Devil*, and ſo *Lu.* 9. 39. *the ſpirit takes him*, and 42. *the devil threw him down*, *caſt him into a fit*, and again *Jeſus rebuked the unclean ſpirit*, The clear meaning of all this is, that as in thoſe daies it was ordinary for the *Devil* to have power over mens *bodies*, and having ſo, to exerciſe it in bringing *diſeaſes* upon them, (ſee note on c.10. a.) ſo it was here, the *Devil*, that *poſſeſt* him, caſt him into frequent fits of *Epilepſy*, of which there was no way of curing him, but by caſting out the *Devil*. See *note* on *Joh.*7. b. This will generally be obſervable in all the *dæmoniacks*, which appear to be, by the *Devil* that poſſeſſeth them, brought into ſome *diſeaſe* or other, And ſo when men are by the *Cenſures* of the *Apoſtles delivered up unto Satan*, 'tis ſaid to be εἰς ὄλεθρον σαρκὸς, *to the deſtruction of the fleſh*, i. e. to the bringing ſome ſore *diſeaſe* upon them.

d. Παραδιδόναι.

Some difference there is betwixt παραδιδόναι, and προδιδόναι, *tradere*, and *prodere*, the latter is ordinarily taken for *treachery*, falſneſſe to him, whoſe

whose part we take, whether by *going* over to the enemies part, or *betraying* secrets, but the former is somewhat more, not only to *reveal* those things to the enemy, that may be hurtfull to the *friend*, but to *deliver him* (master, captain, friend, fort) *into the enemies hand*, who desires to have him and mischief him. And this is it that is peculiarly affirm'd of *Christ* here and in other places, *he shall be delivered* into the *hands of men*, and of *sinners*, the *Roman* souldiers, and *Mat.* 26.3. he shall be *deliver'd to be crucified*, And therefore although the *English* word *Traitor* is originally all one with the *Latine*, *traditor*, and so to *betray* with παραδιδόναι here, yet because the ordinary use of the word is for *revealing* of secrets, or advantages, &c. and is not thought peculiarly to denote that, to which the *Greek* here belongs, of *delivering into* the enemies hand, It was therefore most reasonable to render it in this phrase (not so subject by custome to mistake) *to deliver up*.

e. διδραχμα

The δίδραχμα signifies *two drachmes*, The word δραχμὴ is a *Greek* word, first δραγμὴ, saith *Julius Pollux*, i.e. an *handfull*, as containing so many *oboli æneï*, *pieces of brass money*, as would make an *handfull*, to wit *six*. This word from the *Greeks* came not only to the *Romans*, but, after the time of the *Seleucidæ*, to the *Jewes* also, so *Ezr.* 2.69. we have דרכמונים, the *Greek* word with a very light change, which is by the *Septuagint* rendred δραχμαὶ, by us *drachmes*. Now four *Attick drachmes*, make one *shekel*, or στατὴρ, so saith *Hesychius* and *Phavorinus*, στατὴρ (not τετράχαλκον, as 'tis corruptly read, but) τετράδραχμον and so v.27. it appears, one στατὴρ was two of these *half shekels*, which served there for *two* mens *tributes*, See *note* on c.26.d. Now the truth is, the δίδραχμον ἅγιον, the *shekel of the Jewes*, and the *Alexandrians*, the *shekel of the sanctuary*, is double as much, as the *Attick shekel*, or δίδραχμον, And therefore *Ex.* 30.13. when there is mention of the *half shekel*, which was to be paid for the use of the *Temple*, the *Septuagint* reads τὸ ἥμισυ δίδραχμα *the half of the didrachme*, or *half shekel*, which is all one with a whole *didrachme Attick*, This summe was yearly paid by every *Jew*, above 20 years old, to the use of the *Temple*, and so continued till *Vespasian* transferr'd it to the *Capitol*, so saith *Josephus*, φόρον ὃ τοῖς ὅπου δήποτ' ὦσιν Ἰουδαίοις ἐπέβαλε δύο δραχμὰς, ἕκαστον κελεύσας ἀνὰ πᾶν ἔτος εἰς τὸ καπιτώλιον φέρειν, ὥσπερ πρότερον εἰς τὸ ἐν Ἱεροσολύμοις ναὸν ἐτελέλεσαν, *he commanded that every Jew should pay the yearly tribute of two drachmes to the Capitol, as they did before to the Temple in Jerusalem.*

f. Τοὶ ἀυτῶν, ἢ ἀλλότριοι

That the *own sons* here are not the *naturall subjects* of the *kingdome*, and ἀλλότριοι those, whom they have *conquer'd*, and brought under their *dominions*, will appear, 1. because the *naturall subjects* ordinarily doe pay *tribute*, and the *law* was clear, *Exod.* 30.13. that every *Jew* should *pay* his *half shekel* to the *Temple*. And 2. because to the state of the *Jewes* which now exacted this *tribute* (not the *Publicans* or *officers* of *Cæsar*, this being not collected by them, till 'twas transferred to the *Capitol*, i.e. in *Vespasian's* time) there were no such sorts of men, that were so *conquer'd* by them, which could own that *title* of ἀλλότριοι in that notion. The words and sense will be clear, if it be understood thus, that no *King* imposes *taxes* on his *own children*, or *family*, but on ἀλλότριοι υἱοὶ, *alieni filii*, i.e. the *children of other men*, as ἀλλότριος δοῦλος is *another mans servant*, opposed to ἴδιοι δοῦλοι, *his own servants*, c.25.14. (as that is oppos'd to οἰκεῖοι, or ἴδιοι, *his own children* and *servants*) and therefore by proportion, this *tribute* to the *king* of *heaven* ought not to be exacted from the *son* of that *king*, but from others; Some possibility, and colour there is that this *tribute* here might be a *Tax* paid to the *Romans* imposed under the form of the δίδραχμα ever since *Pompey* had overcome the *Jewes*, or else imposed on them by *Augustus*, and a passage in *Josephus de Bell: Jud:* l.7.c.10. (where he saith that *Agrippa* remitted them the *tax* which was yearly paid by them) makes it more probable; and it might well be that this was by the *Romans* imposed under the form of the δίδραχμα, the *known tax* among the *Jewes*, as in *Cicero's* orations against *Verres* we every where see, that the *Prætor of Syria* required the *tenths* of that *Province*, which was we know first instituted by *God* to be paid the *Priests*. And so *Christ's* pleading an *immunity* (who yet was to fulfill all *righteousnesse*, i.e. to observe the *Judaicall law*) and mentioning the *kings* of the *nations*, is thought to encline also. But because 1. that *tribute* in *Josephus*, remitted by *Agrippa*, was paid by each *house*, not by each *head*, and this here is for each *head*, and 2dly, because, though *Christ* as *man* was resolved to *fulfill* all *righteousnesse*, and accordingly paid this, yet as *God*, or here as the *son* of *God*, he was not *bound* to it, at *least* 'twas not the *custome* (which is all that *Christ* here saith) in other places for the *children* to pay their *fathers* those *taxes*, which *others* paid, and 3dly, because 'tis not so much as intimated that this was paid to the *kings* of the *nations*, but only that among them 'tis not the fashion for *kings sons* to pay (which *Christ* only accommodates to his own purpose,) and 4thly, because *Christ* was to live as *obediently* to the *Roman laws* (as farre as they were of force in *Judæa*) as to the *Jewish*, and to give example of *obedience* to all that are set over us by *Gods* providence (and so did in his good confession to *Pilate*, and making no resistance at his *crucifixion*,) and 5thly, because there is no *evidence*, but only *conjecture*, that there was any such *Roman tax* on *every head* at that time, or that that was δίδραχμα, but on the contrary, the *Cæsarean tribute-money* is *denarius* a *Roman coyne* (see *note* on ch.22.c.) and if it had been *Roman*, it would have been gathered by *Publicans*, and those in all probability would have been here named, whereas on the contrary the persons are here styled as by a known *title*, *they that received the* δίδραχμα, For these reasons, I say, the former interpretation of the *Jewish tax*, seems to be most reasonable, especially when 'tis not very likely that, (or imaginable how) *Christ* should call himself a *child* or *son* of the *Roman Emperors*, to whom that *tax* was payed. One only question may be farther asked, why the *payment* should fall particularly on *Christ* and *Peter*, and not on the rest of the *Disciples?* To which I answer, 1. that it no way appears by *Christ's paying for himself and Peter*, that the others did not also *pay*, and 2dly, that it may be very probable that those Receivers did at that time require it only of those that dwelt at *Capernaum*, and so of *Christ* and *Peter*, and that the rest paid it in their severall cities.

CHAP.

CHAP. XVIII.

Paraphraſe.

1. Upon Chriſt's mentioning his reſurrection from death, c. 17. 23. and Mar. 9. 31. which they took to be a beginning of his kingdome here, the diſciples enquire ambitiouſly (among themſelves Mar. 9. 33.) who ſhall have the chiefe place of dignity in that kingdome of the Meſſiah here? (ſo again on the ſame occaſion they fall on the ſame thoughts Mat. 20. 20. Lu. 22. 24. and look that way, Act. 1. 6.

1. AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdome of heaven?]

2. And Jeſus willing by an embleme, or viſible repreſentation to ſatisfie this queſtion of theirs as farre as was uſefull to them,

2. And Jeſus] called a little child unto him, and ſet him in the midſt of them,

3. Unleſſe you change your inclinations and deſires, and take your ſelves off from this vain ambitious expectation and purſuit of a carnall kingdome of Chriſt, and of your receiving dignities and preheminencies in it, you can never be true diſciples of Chriſt, this carnall ambition, and projecting being ſo contrary to the Chriſtian temper.

3. And ſaid, Verily I ſay unto you, [except ye be converted and become as little children, ye ſhall not enter into the kingdome of heaven.]

4. Two things therefore I ſhall teach you from this emblem, firſt that the ſtate of Chriſtianity is ſuch a ſtate, that he which is moſt lowly, is moſt capable of eminence in it.

4. Whoſoever therefore ſhall humble himſelfe as this little child, the ſame is greateſt in the kingdome of heaven.]

5. Secondly that all the lowlyeſt and meaneſt perſons are ſo dearly valued by me, that he that would do a gratefull thing unto me, cannot find any fitter way to doe it then by cheriſhing, and treating kindly and tenderly any ſuch mean lowly perſon, eſpecially if it be by ſhewing kindneſſe and tenderneſſe to his ſoule, endevouring to advance that in the ways of godlineſſe.

5. And whoſo ſhall receive one ſuch little child in my name, receiveth me.]

6. Whereas on the other ſide, he that ſhall gall, diſcourage, drive from me and the Chriſtian practiſe any ſuch meaneſt perſon that comes to mee, 'twere for his advantage, that the ſtone of a mill, not ſuch as women turn with the hand, c. 24. 41. but ſo big that it is fain to be turned by an Aſſe, were hung as a weight about his neck, and he then caſt into the ſea, ſure to be hurryed preſently to the bottome of it.

6. But who ſo ſhall offend one of theſe little ones which beleive in me, it were better for him that a * milſtone were hanged about his neck, and that he were drowned in the depth of the ſea.]

* mil-ſtone ſuch as is drawn by an Aſſe, μύλος ὀνικὸς

7. Upon this occaſion I tell you before-hand, that great falling off, and apoſtatiſing there will be amongſt thoſe that receive the faith, great diſcouragements to obſtruct the receiving of it, many will be ſeduced from the right way, (which is a ſad and wofull thing) But though this be to be expected in reſpect of the wickedneſſe of ſome, and ſeducibleneſſe of others, and though it be not imaginable that the world ſhould by God be kept free from all ſuch temptations to ſin, (nay God hath thought fit to permit ſuch for the tryall and exerciſe of Chriſtians) yet will this be little matter of excuſe, but rather of aggravation of their ſinne and woe, that ſhall be inſtrumentall to this end, that ſhall be the authors of them.

7. Wo unto the world becauſe of offences: for it muſt needs be that offences come, but wo to that man by whom the offence cometh.

† Scandals σκάνδαλα

8. And therefore I now forewarne you that if any that is neareſt to you (friend, profit, pleaſure, as dear to thee as a member or any part of thy ſelfe) go about to diſcourage thee in thy Chriſtian courſe, to withdraw thee either in groſſe from the Chriſtian profeſſion, or more particularly from any act of duty to the contrary ſinne, thou be ſure to renounce it, part with it: (Mat. 5. 29, 30.) It being ſo much more eligible, and deſireable for thee to attain eternall bliſſe, having in thy life time been halt or maimed, i. e. paſſing through ſome difficulties or auſterities, then by eſcaping thoſe difficulties to run into ſinne, and ſo to hazard everlaſting fire.

8. Wherefore [if thy hand or foot * offend thee, cut them off, and caſt them from thee, it is † better for thee to enter into life halt or maimed, rather then having two hands or two feet, to be caſt into fire everlaſting.]

† ſcandalize σκανδαλίζει
* good καλὸν

9. having heer for ſome years loſt the benefit of one of thine eyes.

9. And if thine eye offend thee, plucke it out, and caſt it from thee: it is † better for thee to enter into life [with one eye,] rather then having two eyes, to be caſt into hell fire.

† good καλὸν

10. It is a matter of great moment, then, worthy your a. ſaddeſt care, that you doe not undervalue or neglect the good, and advantage of any the meaneſt perſon, to whoſe reformation, or eſtabliſhment ye are able to contribute any thing, but eſpecially that you take care leſt by neglecting to do what is in your power to do toward the recalling, or confirming, or elſe by any other meanes (though but occaſionally) ye prove the undoing of any my meaneſt ſervants, for I tell you, The Angels which are by God appointed to bee their guardians on earth, have yet their continuall returnes, and recourſe to Gods glorious preſence, are neer and high in Gods favour, always having acceſſe to make requeſts, or complaints in their behalfes, and to receive commands from him concerning them, and therefore theſe, though little in their own, and the worlds account, are not yet to be ſlighted, or deſpiſed by any, or averted from their courſe of piety by that means.

10. Take heed that ye deſpiſe not one of theſe little ones, for I ſay unto you, That in heaven their [a] Angels doe always behold the face of my father which is in heaven.]

11. For Chriſt that came to reduce thoſe (ſee note on c. 11. k.) that are gone aſtray from the ways of God, muſt be thought to require the ſame of you, to be moſt diligent and induſtrious to reduce the meaneſt perſon upon earth, that is in a courſe of any danger of ruine to the ſoul.

11. For the ſon of man is come to ſave that which was loſt.]

12, 13. For judge in reaſon, I pray, by this ordinary reſemblance, If an ordinary man on earth have a poſſeſſion on which he ſets any conſiderable value, be it an hundred ſheep, and if one of them be ſtrayed from the reſt, and that be diſcerned by him, doth he not ſet ſo great a value on that one loſt ſheep, as at the preſent to leave the whole number

12. How thinke ye? If a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninty and nine, and goeth into the mountains and ſeeketh that which is gone aſtray?

13. And if ſo be that he find it, verily I ſay unto you, He rejoyceth more of that ſheep, then of the ninety and nine, which went not aſtray.]

ber besides (knowing them safe in the pasture or fold) and go and search diligently and solicitously for that one, and upon the finding it, is he not affected with more joy at the first sight of it, then he is at the beholding his whole flock, which had never run that hazard?

14. Even so it is not the will of your father which is in heaven, that one of these little ones should perish.] 14. And just thus it is with God, he is very unwilling that any the meanest person upon earth should be lost, that might with any care or methods of ours be recovered to piety.

* But if Ἐὰν δὲ

15. * Moreover, If thy brother shall trespasse against thee, goe and tell him his fault between thee and him alone, if he shall hear thee, thou hast gained thy brother.] 15. To this purpose, these directions I shall now give, which I require to be used in the Church forever. If any fellow Christian of thine do thee any injury, and by so doing offend against God, thy charity to him, as it must be sure to put off all thoughts of revenge against him, to forgive him freely, v. 22. so will it oblige thee to use all prudent methods to reduce him to a sense and reformation of his fault (and by the same reason this is to be extended to all other wilfull crimes of which thou seest him guilty, those being as fit to exercise this part of thy charity towards his soul, as any injury done to thee immediately) and let this be the method, first go and admonish him of it privately, so that it have nothing of shame or reproach joyned with it, and if he mend upon such admonition, there's an end, thou hast reason to rejoyce as at the finding the stray sheep, that thou hast been so happy an instrument of his repentance.

16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.] 16. But if this first method of thy charity succeed not, another essay must be made, take with thee one or two other men, either that the crime which thou layest to his charge, be so confirm'd to him by sufficient testimony Joh. 8. 17. that he be no longer able to deny it (as that, which cannot be contradicted or denyed, is said to be established, Heb. 6. 16.) or that the authority of these added to that of thy private admonition, may be of more force with him, induce him to condemn himself, at least be more likely to doe so, be more weighty in the presence of two or three.

17. And if he shall neglect to hear them, tell it unto the Church, but if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publican.] 17. But if he be still refractary, either through non-conviction of the fact, or non-contrition for it, if this second admonition work not on him, then make it a matter of publick cognizance, tell it to the rulers of the assemblies (saith S. Chrysostome, see Power of Keys c. 2. §. 12.) or tell it in the presence of all the people, that before them the Governour may rebuke him, (as Timothy is appointed to do 1 Tim. 5.20.) But if this last method succeed not neither, if he be still refractary, thou art then to look on him as a desperate deplored sinner, (see Power of Keys c. 2. §. 9.) fit for the censures of the Church to overtake him.

18. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.] 18. Which yee therefore to whom now I speake, the designed rulers of the Church, and your successors the Bishops, are in this case to proceed to, to use the Keys given to you, as Stewards of the house c. 16. 19. for the ejecting of such. And I assure you, whomsoever (see note on c. 11. k.) ye shall thus cast out of the Church on earth, shall, without repentance, and submission to your censures and reformation upon them, and sincere desire to reconcile, and approve themselves to you, be by me excluded from heaven, These censures of yours, inflicted by this commission from me, shall be backt by me, And so whomsoever ye shall upon sincere repentance receive into the peace of the Church again, he shall by me be pardoned also.

19. Again, I say unto you, that if two of you shall agree on earth as touching any thing [b] that they shall aske, it shall be done for them of my father which is in heaven.] 19. As for the second of the three admonitions, spoken of v. 16. (see note on c. 7. b.) this I assure you, that as the assize of three men among the Jews had some power, so shall any two or three Christians, joyning in such a reprehension, be considerable in this matter, having the privilege of Gods presence (as in their prayers thus united, so in their united admonitions) to give them authority, assistance and blessing. b.

20. For where two or three are gathered together in my name, there am I in the midst of them.] 20. For where two or three are met, or assembled for this piece of discipline, (as for any holy action besides) there am I present with them in a speciall manner, and will not suffer the actions, which thus they undertake by my appointment, to be set at nought by any.

21. Then came Peter to him, and said, Lord, how oft shall my brother sinne against me, and I forgive him? till seven times?] 21. When Christ had gone thus farre by way of returne from the last to the second, and before he proceeded from that to the first, Peter interposed this question (the answer to which comes home to the first of the three also) Sir, seeing I am bound to forbear my brother, or fellow Christian, that injureth me, and not to act any revenge upon him, as we were taught by thee, Mat. 5. 39. and seeing now, upon admonishing him that hath injured me, in case he repent, either on the first, or second, or third admonition, I am to proceed no farther against him, but forgive him, and rejoyce that I have done so much good upon him, v. 15. yet because he that hath thus trespassed, and repented once, may possibly trespasse againe, and repent again, (see Lu. 17. 3, 4.) I desire to be taught by thee, how oft I am to do this, to forgive him, that, though he repent of his injury, aske forgiveneſſe, and promise to do so no more (see v. 26. 29.) yet oft times relapses again, How oft must I be thus indulgent to him and forgive him upon his request? must I doe it often, or seven times?

22. Jesus saith unto him, [I say not unto thee, untill seven times, but untill seventy times seven.] 22. This rule is to hold eternally, not only for a great, but an unlimited number of trespasses, supposing that the trespasser repent, and promise amendment for the future, Lu. 17. 4. (otherwise thou art not so bound to passe by his trespasse, but that thou maist by the means prescribed v. 15. &c. endevour his reformation, for in that case that is the greatest charity he is capable of.)

23. Therefore is the kingdome of heaven like unto a certain King, which would take account of his [c] servants.] 23. To which purpose (to shew you how necessary it is for every of you to remit most freely the injuries that are done to you by your brethren, be they never so great, if you expect any remission for God from your sinnes committed against him) I shall give you this parable. God's dealing with men under the Gospell is very fitly resembled to a King calling his servants to account. c.

24. And

προσωφείλετη αὐτῷ εἷς μυρίων ταλάντων

24. And when he did ſo, one of his ſervants upon account was found to owe him a great ſumme caſt up by ordinary valuation to be a thouſand eight hundred ſeventy five thouſand pounds.

24. And when he had begun to reckon, one was brought unto him, which ought him ten thouſand talents.]

25. But he being not able to pay that ſumme his maſter appointed him to be uſed as debtors, which are not able to pay, are wont to be uſed among the Jews, ſold, they and their wives and their children, to be ſervants, and bondmen, 2 Kings 4. 1. and by that ſale the debt to be paid.

25. But for as much as he had not to pay, his Lord commanded him to be ſold and his wife and children, and all that he had, and payment to be made.]

26. Heerupon the indebted ſervant fell down on his face, and beſought him that he would ſtay a while, till he might be able to pay him, and not uſe this extremity towards him, promiſing, if he would do ſo, that he ſhould loſe nothing by him.

26. The ſervant therefore fell down and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all.]

27. And his maſter was mercifull, and quitted him of the former ſentence, v. 25. and frankly forgave him that vaſt ſumme, upon his bare requeſt.

But the Lord—loosed him—ἐπελαβήσθη δὲ ὁ κύριος—ἀπέλυσεν

27. Then the Lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt.] τὸ ὀφείλημα

28. But when this was done, this ſervant, that had been thus mercifully and magnificently dealt with by his maſter, having had ten thouſand talents forgiven him, met with one of his fellow-ſervants, which ought him ſomewhat, one hundred denarii, valued to three pounds two ſhillings ſixpence of our money, a contemptible ſumme, in compariſon with what had juſt now been forgiven him, and he preſently apprehended him in a moſt rigid manner, requiring him to make preſent payment.

d.

28. But when this was done, this ſervant, that had been ought him an hundred pence, and he laid hands on him, and [d] * took him by the throat, ſaying, Pay me that thou oweſt.]

* ſhook him

29. And this fellow-ſervant of his beſought him with as much humility to forbear him, as he had v. 26. beſought his maſters forbearance, for ſix hundred thouſand times as much.

29. And his fellow-ſervant fell down at his feet, and beſought him ſaying, Have patience with me, and I will pay thee all.]

30. And that ſervant that had had ſo much forgiven him, would not forgive ſo little, but deal with him in the extremeſt rigor, caſt him into priſon never to be releaſed, but upon paying the whole debt.

30. And he would not: but went and caſt him into priſon, till he ſhould pay the debt.] τὸ ὀφειλόμενον

31. For this all the fellow-ſervants that ſaw it, were much troubled, both for the unhappy lot of him that ſuffered, and the unreaſonable behaviour of him that thus dealt with him, in ſo diſtant a manner from what himſelf had ſo lately found from his maſter, and upon this they came and informed their maſter of it.

διεσάφησαν

31. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their Lord all that was done.]

32. O thou unconſcionable man, thou canſt not but remember, how I lately forgave thee all that vaſt ſumme owing to me by thee, (with which this of thy fellow-ſervant to thee beareth no proportion) and that upon thy bare requeſt, having no motive, beſide my own compaſſion to an helpleſſe creature, to invite me to ſo great a mercy.

ſaid him unto him—σκαλισάμενος—ὀφειλὴν ἐκείνην—πᾶσαν

32. Then his Lord, after that he had called him, ſaid unto him, [O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me.]

33. Was it not then reaſonable for thee that hadſt received pardon of ſo vaſt a debt from thy maſter, or ſuperiór, to have (in like manner as I gave thee example) ſhewed pity to thy fellow-ſervant, to whom thou wert ſo much more obliged then I to thee, and to have remitted him ſo ſmall a ſumme, when I forgave thee ſix hundred thouſand times as much?

33. Shouldſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee?]

34. Upon this, the maſter was moſt juſtly enraged againſt him, and uſed him as he had done his fellow, v. 30. and though he had before remitted him, yet upon his unworthy impious behaviour revoked his deſigned mercy, and caſt him into priſon.

e.

34. And his Lord was wroth, and delivered him to the [e] † tormentors, till he ſhould pay all that was due unto him. πᾶν τὸ ὀφειλόμενον αὐτῷ

† jaylours

35. By this reſemblance yee ſee what meaſure yee muſt expect from God in this matter, For juſt ſo ſhall God deal with you, remit nothing of that rigour againſt you, which you uſe againſt others, deal moſt ſeverely with you, if ye doe not clearly, plenarily, and ſincerely (without any reſervation, or deſigne to have God execute any vengeance for you, or the like) forgive all injuries, how great ſoever, (being certainly farre below the proportion of yours againſt God) that are done to you by any man living.

35. So likewiſe ſhall my heavenly father doe alſo unto you, if yee from your hearts forgive not every one his brother their treſpaſſes.]

Notes on Chap. XVIII.

a.

"Αγγελοι αὐτῶν

That *Angels* are *God's miniſtring ſpirits*, and doe performe his commands in *guarding* his ſervants here below, is the doctrine of *Scripture*, *Heb.* 1. 14. and ſo ſeverall times in the *Revelation*, where the *ſeven Spirits* c. 1. 4. and c. 4, 5. (i. e. ſaith *Andreas Cæſareenſis*, *ſeven Angels*) are ſaid *in heaven to behold his face*, in the ſame manner as is here affirmed of them. But whether the ἄγγελοι αὐτῶν, *their Angels*] here, be to be defined *ſingular Angels* peculiarly deſign'd to particular perſons, is not here diſtinctly affirmed, onely that they are, as *God* ſees fit, employed in ſervices for the benefit of theſe *little ones*, i. e. of *Chriſtians*, And of that there is no doubt. Thus ſaith *Origen contr. Celſ.* l. 6. [a] Ἄγγελοι τεταγμένοι εἰς τὸ περίπασθαι αὐτῶν, *the Angels that are appointed to preſide over them*, as *guardians*, to counterwork the *treacheries* and *policies* of *Satan*; That theſe are ſaid *continually* to *behold* the *face of God*, is, ſaith * *Dionyſius Alexandr.* ὅτι ἀτενίζουσι τῷ θείῳ προσώπῳ διὰ παντὸς, ἀδιαλείπτως ἐν τῷ ὄντως ἀγαθῷ περιπολείας ἐκπίπτοντες, becauſe *they continually and ſtedfaſtly behold*

* in Cat. Jobi. p. 22.

behold the beauty of God, and never fall off from that dignity and preferment (as *Lucifer* did) *which they enjoy by their nearneſſe to the true, reall, eternall good.* But there is beſides this, a more peculiar notation of the phraſe, as *to behold the face*, ſignifies to *wait, attend* as a *ſervant*, *Pſal.* 123. 2. as a *Miniſter* to be ready at hand, to doe whatſoever is commanded. Thus in *Elias Levita*, ſpeaking of the word *Mitateron, he is*, ſaith he, שַׂר הַפָּנִים *princeps facierum, Prince of faces*, i. e. *Angelus qui ſemper videt faciem regis excelſi, &c. an Angel which always beholds the face of the high King, &c.* i. e. of *God*. And both theſe put together make up the full ſenſe of the words, which yet farther note a more *eminent* ſort of *Angels*.

b. Αἰτήσωνται. It is ſomewhat uncertain what is the meaning of [ὃ ἐὰν αἰτήσωνται] here. For that it is not in the *Active*, which is ordinarily uſed for *asking* (ſee c. 21. 22.) is clear, and if it be rendred in a *paſſive* ſenſe, then it will be [*whatſoever they ſhall be required to*] and referre to the *one or two*, that are *taken* v. 16. i. e. *required* to go along *with* the *admoniſher*; which being here part of *Chriſts inſtitution*, it may conſequently be ſaid of it, as a *promiſe* from *Chriſt*, [γενήσεται αὐτοῖς &c. *it ſhall be unto them from my father*,] i. e. *my father* ſhall give authority to that, which they being thus called, or *required*, συμφωνήσωσιν *ſhall agree on*. The reaſon of which is given v. 20. *For where two or three are thus aſſembled in my name, according to my appointment, there am I in the midſt of them.* This hath that degree of *appearance* of *truth*, that I thought fit here to mention it, but not ſo much *certainty*, as to put it in the *margent*, or to impoſe it as the *primary* ſenſe in the *paraphraſe*.

c. The *ſervants* here, that the *King* or *Lord* is ſuppoſed to *call to account*, ſeem to be thoſe, which are *intruſted* by him to *negotiate* for him, ſuch as are mentioned, c. 25. 14. and *Lu.* 19. 13. And proportionably his *reckoning* with them here, v. 24. is all one with that, *Mat.* 25. 19. and the ſame phraſe συναίρειν λόγον is uſed in both places, which in S. *Luke* (who calls him a *King* alſo, as he is here) c. 19. 5. is expreſs't by *commanding* his *ſervants to be called, that he might know how much every one had gained by trading*. i. e. what every man had gotten, and had ready, to bring him in, above the money which he received. That is there ſet down to be a very ſtrange *encreaſe*, *one pound* had been improved into *ten*, v. 16. another into *five pounds*, v. 18. and in S. *Matthew*, *five* are encreaſed into *five more*, *two* into *two more*. And ſo in both *Evangeliſts* ſome ſuch *encreaſe* is brought in by every one, but only by him that had *laid it up in a napkin*, and been perfectly *idle*, done nothing with it. Agreeably to this it here followes, that one of theſe *ſervants*, when he comes to be *reckon'd* with, is found upon *account*, to be *endebted* to his *Lord ten thouſand talents*, which at the rate of 750 *ounces* of *ſilver* to a *talent* and of *five ſhillings* an *ounce*, ariſes to *one thouſand eight hundred ſeventy five thouſand pounds*, a vaſt ſum of money. And that being required, he was no *way able to make payment*, and ſo was adjudg'd by his *Lord* (as ſuch *debtors* are wont) *to be ſold*, &c. upon this his petition to his *Lord* is, that he will *bear with him a while, and he will repay him all*, that upon *account* was *due* unto him, all the *ten thouſand talents*. And thereupon his *Lord* moved with *pity* towards him not only ἀπέλυσεν αὐτὸν, *releaſed him from that ſentence* of *ſelling* and *impriſoning*, before decreed againſt him, but alſo remitted him τὸ δάνειον, the *whole debt*, the *ten thouſand talents*, for which he was *caſt into priſon*. 'Tis true indeed, that the word δάνειον here uſed, and rendred *debt*, doth alſo ſignifie *uſury*, or *intereſt*, and ſo might be thought to ſignifie here not the whole *debt*, but only the *intereſt*, that would be due for the *forbearance* of it for the ſpace that he now deſired, To this alſo the words of the ſervant's *requeſt* ſeem to incline, which were only theſe, that he would *have patience*, i. e. grant him ſome time, promiſing if he would, *to pay him* the whole *ſumme*, and not deſiring the forgiveneſſe, or *remiſſion* of that. But although δάνειον ſometimes ſignifies *uſe*, yet it ſignifies a *loane*, or *debt* alſo, and ſo it is expreſt to do here, v. 30. 32. 34. and the *Arabick* reads *Colla mah alaihi, all that was upon him, all* that he was *lyable* to, or reſponſible for, now that was plainly not only all the *intereſt*, that this deſired *forbearance* would ariſe to, but even the *principal* it ſelf, For though the *ſervant* doth not beg the abſolute remiſſion of that, but uſes the ordinary forme of inſolvent debtors, which deſire *patience*, or releaſe from priſon, and labour to encline the *creditor* to that, by fair promiſes, that he ſhall loſe nothing by them, yet *Gods* mercy, expreſt by this of the *Lords*, and the example ſet to us, in the former paſſage, v. 22. of *plenary* and abſolute *forgiveneſſe*, of what is already ſuffered (and not only of what may follow) will certainly extend it to the *whole ſumme*, and not ſuffer it to be reſtrained to no more then the *Creditors* requeſt; the *intereſt* for forbearance. And ſo the other part of the *parable*, his dealing with his *fellow-ſervant* doth demonſtrate alſo, for there that which he would *not forgive*, was (in all reaſon) anſwerable to that, which the *Lord* had forgiven him, (differing only in the quantity of it, ſo few *denarii* or eight parts of an ounce, to ſo many *talents*, and anſwerable to that is the *brothers treſpaſſe* againſt *me* in proportion to thy *ſins* againſt *God*) and that is there called τὸ ὀφειλόμενον (in a word which is not capable of that ambiguity) *the debt*, v. 30. not the *intereſt*, and πᾶσαν ὀφειλὴν ἐκείνην, *all that debt*, and therefore this is moſt reaſonably to be pitcht on as the meaning of the place, and the *Concluſion* from thence, this plain truth, that *Gods pardons* here in this life are not to us *abſolute*, while we become *uncharitable* to our *brethren*, but, according to the petition in our *Lords Prayer*, anſwerable to our dealings with others, and ſo *conditional*, and are no longer likely to be *continued* to us, then we performe that *Condition*.

λόγον συναίρειν

The word πνίγω is not only to *choak* or *throttle*, d. Πνίγω
but alſo, according to the uſe of the *Hebrew* בָּעַט (which ſometimes is rendred πνίγω, 1 *Sam.* 16. 14. ſometimes σαμβέω, παίω, ἐπιλαμβάνω, σφίγω) ſignifies to *pluck*, to *exagitate*, to *trouble*, to *hale*, to *ſhake*, to *terrifie*, and ſo it may here ſignifie.

Βασανιστὴς δημόσιον & ſaith *Heſychius*, it not e. Βασανιστὴς
only ſignifies one that *explores*, and *examines*, and puts upon the *rack* (in which notion it cannot be taken here) but alſo a *keeper* of a *common gaol*; and ſo it muſt do here, the uſage in

this verſe being proportionable, and parallel to that, which this man had dealt to his *fellow-ſervant*, v. 30. which was *caſting him into priſon, untill he ſhould pay the debt*, which argues the Βασανισὴς here, to whom he is delivered, to be the *keeper* of that *priſon*, and no more, there being no uſe of the *rack*, or *torment* in this buſineſſe.

CHAP. XIX.

Paraphraſe.

1. when all thoſe occaſions were over, on which he ſpake thoſe things,

1. AND it came to paſſe that [when Jeſus had finiſhed theſe ſayings,] he departed from Galilee, and came into the coaſts of Judea beyond Jordan.

2. no leſſe in Judea now, then before in Galilee.

2. And great multitudes followed him, and he healed them [there.]

3. The Phariſees alſo came unto him, tempting him, and ſaying, Is it lawfull for a man to put away his wife for every cauſe?

4, 5. Ye cannot but remember the ſtrict union, and conjunction betwixt man and wife which

4. And he anſwered and ſaid unto them, [Have ye not read, that he which made them at the beginning, made them male and female?

5. And ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife, and they twain ſhall be one fleſh.]

was appointed by God in the creation, Gen. 1. 27. where as ſoon as the man and woman were created, we finde this concluſion made by Adam, (or rather the hiſtorian) Gen. 2. 24. that the man was to forſake all and cleave to his wife, and continue with her as inſeparably as with another part of the ſame fleſh, (ſee note on Lu. 16. b.)

6. And therefore thus are they to be

6. Wherefore they are no more twain, but one fleſh. What therefore God hath joyned together, let no man put aſunder.]

thought of, as two by God united into one, and then ſure that which hath been thus inſtituted by God, muſt not by man be altered, it ought ſtill to continue among you, as it was firſt inſtituted, 'tis utterly unlawfull (unleſſe in caſe of falſeneſſe to the husbands bed Mat. 5. 32.) to put the wife away.

7. To this the Phariſees objected,

7. They ſay unto him, Why did Moſes then command to give a writing of divorcement, and to put her away?]

ſaying, What account then is to be given of that precept in the Law, wherein Moſes appointed the husband (in ſome caſes mentioned by him Deut. 24. 1.) to give a bill of divorce unto the wife, in this manner permitting him to put her away?

8. knowing you Jews to be ſo imper-

8. He ſaith unto them, Moſes, [becauſe of the hardneſſe of your hearts ſuffered you to put away your wives, but from the beginning it was not ſo.]

ſwaſible and obſtinately bent to your own luſts and rages, that in caſe you were obliged to live with hated wives, and not permitted divorces, it would probably cauſe in you ſome greater ſin, was forced to permit thoſe divorces, to let them goe unpuniſhed, though he did not allow or appoint them, But this you ſee (v. 4, 5.) was very diſtant from the appointment of God in the firſt inſtitution of marriage.

9. And accordingly I now define that whoſoever ſhall

9. And I ſay unto you, Whoſoever ſhall put away his wife, except it be for fornication, and ſhall marry another, committeth adultery, and who ſo marrieth her that is put away, doth commit adultery.]

uſe that liberty ſo frequent among you, to put away his wife, for any leſſer cauſe then that of fornication, and then thinke it free for him to marry again, that man by marrying another, whilſt his wife is alive, (from the obligation to whom he is not, nor cannot be freed) is conſequently guilty of adultery, and ſo likewiſe he that marrieth her that is divorced, taketh another mans wife, which is adultery alſo.

10. Hereupon his own diſciples began

10. His diſciples ſay unto him, If the caſe of the man be ſo with his wife, [it is not good to marry.]

to object, that if marriage brought ſuch an inſeparable conjunction with it, then ſure the inconveniencies and hazards of marriage above the advantages and conveniencies of it would be ſo great, that it were more prudent not to marry at all, then to be ſubject to ſuch poſſible inconveniences.

11. To this objection he gave this

11. But he ſaid unto them, All men cannot receive this ſaying, ſave they to whom it is given.]

anſwer, that all men are not capable of that prudentiall aphoriſme [that a ſingle life is more profitable and fit for their turn, then marriage] but thoſe only, whom God hath ſome way more then ordinarily fitted for it, by ſome ſpeciall gift.

a. 12. For ſome live unmaried, as being naturally enabled to doe ſo, chaſtly, and without great difficulty, ſome, as being

12. For there are ſome [a] Eunuchs, which were ſo born from their mothers wombe: and there are ſome Eunuchs, which were made Eunuchs of men: and there be Eunuches which have made themſelves Eunuches for the kingdome of heavens ſake. He that is able to receive it, let him receive it.]

by men diſabled (of which ſort there were many among the heathens, ordinarily called Eunuches) ſome out of firmneſſe of reſolution have gotten that maſtery over themſelves, that they can live chaſtly in ſingle life, and do ſo on purpoſe, that they may have fuller vacancy to ſet themſelves apart for the duties of Chriſtianity. Now he that finds this agreeable to his condition, and can thus conquer and ſubdue himſelfe, he may doe accordingly, if he pleaſe, and ſhall do well, and wiſely in ſo doing.

13. that by impoſition of hands he

13. Then were there brought unto him little children, [that he ſhould put his hands on them, and pray: and the Diſciples rebuked them.]

would beſtow his benediction upon them. And his diſciples would have chid them away.

14. their meekneſſe, humility and

14. But Jeſus ſaid, Suffer little children and forbid them not to come unto me: for [of ſuch is the kingdome of heaven.]

docility, are the temper, which of all others is moſt like that which is required of diſciples of Chriſt.

15. And uſing that

15. And he laid his hands on them,] and departed thence.

ceremony of impoſition of hands, frequent among the Jews in all kind of benedictions, he beſtowed his bleſſing upon them.

16. And

16. And behold, one came and ſaid unto him, Good maſter, [what good thing ſhall I doe that I may have eternall life ?] 16. what is the condition required of me to make me capable of eternall bliſſe ?

17. And he ſaith unto him, [Why calleſt thou me good ? there is none good but one, that is God: but if thou wilt enter into life, keep the commandements.] 17. thy calling me good, without conceiving mee to be God, is not right. But for thy queſtion of the way to eternall bliſſe, this is ſoon anſwered, 'tis by obedience to Gods commandements.

18. He ſaith unto him, Which ? [Jeſus ſaid] Thou ſhalt doe no murther, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſſe. 18. Jeſus ſaid, thoſe great precepts given by God to Moſes, containing the heads of all duties both toward God and man, particularly thoſe ſix of the ſecond ſort, containing the duty toward man.

19. Honour thy father and thy mother, and, [Thou ſhalt love thy neighbour as thy ſelf.] 19. Thou ſhalt not deſire advantage to thy ſelf by another mans loſſe, or deſire any thing that is his, but conſider his good, as well as thine own, which is the ſumme of the laſt commandement.

20. The young man ſaith, [All theſe things have I kept from my youth up: What lack I yet? 20. All theſe parts of duty I have ſincerely obſerved all my life, what more is required of me ?

21. Jeſus ſaid unto him,] If thou wilt be [b] perfect, go and ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven, and come and follow me.] 21. If thou wilt aſcend to that higher pitch, to which I come to raiſe men, if thou wilt be a Chriſtian, then muſt thou upon contemplation of the reward that is laid up in heaven for all that ſincerely obey me, be contented to part with all the wealth of the world, whenſoever that is required of thee, either directly (as now I command thee to ſell and give to the poor all that thou haſt, and ſo to follow me, as all my Diſciples have done, though they had not ſo much to part with, as thou haſt) or by conſequence, when thou canſt not obey any particular precept without danger of being undone by it. b.

22. But when the young man heard that ſaying, he went away ſorrowfull, for he had great poſſeſſions.] 22. When the young man heard Chriſt ſay this, he was much grieved, becauſe he had a very great eſtate, and therefore ſeeing he could not be a Chriſtian at any cheaper rate, he forſook, or departed from Chriſt, would not pay ſo dear for that perfection.

23. Then ſaid Jeſus to his diſciples, Verily I ſay unto you that [a rich man ſhall hardly enter into the kingdome of heaven.] 23. It is very difficult for a wealthy man to undertake that condition, required of all by me, that will be Chriſtians, and come to bliſſe now under the Goſpel.

24. And again I ſay unto you, [It is eaſier for a [c] camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.] 24. The rich man ſetting his heart upon his riches, and truſting in them, Mar. 10. 24. muſt part with as much of his humour, before he can be capable of being a Chriſtian, of performing the condition by me required to attain bliſſe, as that which is of the greateſt bulk, muſt part with, to be qualified to paſſe through the ſtraighteſt place. c.

25. When his diſciples heard it, they were exceedingly amazed, ſaying, [Who then can be ſaved ?] 25. If the way preſcribed by thee to bliſſe be as ſtraight as a needles eye, who then can undertake it ? who can come to bliſſe upon ſuch termes as theſe ? who is there that according to this rule is qualified for ſalvation ?

26. But Jeſus [beheld them, and ſaid unto them, With men this is unpoſſible, but with God all things are poſſible.] 26. lookt upon them (as examples of the practicableneſſe of this doctrine, of forſaking, parting with all to follow him) and tells them, to encourage them, that, it ſeems, thoſe things which are in themſelves ſo hard, and ſo unreaſonable for meer men to doe, are yet very poſſible for God; and ſo this of contemning the world, working ſuch a change on a worldly mans heart, that he ſhall liberally beſtow his wealth, and not place any confidence in it, is a work, that God doth ordinarily work in mens hearts, and enables them to doe with eaſe.

27. Then anſwered Peter and ſaid unto him, Behold, we have forſaken all, and followed thee, what ſhall we have therefore ?

28. And Jeſus ſaid unto them, Verily I ſay unto you, [that ye which have followed me, [d] in the regeneration, when the ſon of man ſhall ſit on the thron of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. 28. ye that are now my diſciples, and have by receiving the faith and baptiſme left all to follow me, ſhall, aſſoon as I come to my kingdome, be highly honoured and rewarded by me, or, You that have received me and followed me, and perſevered conſtant to me, continued with me in my temptations, Lu. 22. 28. ſhall in the new age, or ſtate, (taking its beginning from the reſurrection, and aſcenſion of Chriſt) have a power in the Church inſtated on you, as my ſucceſſors, ſomewhat proportionable to that of the ſeverall Rulers of the Tribes among the Jewes, (a token of which are the keyes, after given to them, and promiſed, as here, c. 16. 19.) The power which my father hath given me on earth, ſhall at my departure be inſtated upon you, Lu. 22. 29. d.

29. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake, ſhall receive an [e] hundred fold,] and ſhall inherit everlaſting life. 29. And whoſoever ſhall for my ſake part with any of the advantages and poſſeſſions of this life, whatſoever it is, he ſhall be ſo farre from being a loſer by it, that he ſhall in this very life be by that means abundantly more richly provided for, in the ſame proportion, that he which in the harveſt hath the moſt plentifull returns to his ſeed and pains-taking. (c. 13. 8.) e.

30. But many that are firſt ſhall be laſt, and the laſt ſhall be firſt.] 30. But though you have advantage of other men in being thus early in Diſcipleſhip, yet 'tis very poſſible that ſome that come after you in time (as Paul) may labour as fervently, deſerve as much, and conſequently be as richly rewarded as you. (upon which followes the parable of c. 20. 1.)

a. Ευνοῦχοι

The word ἐυνοῦχοι and ἐυνουχίζειν have a vulgar ordinary signification, which is known by the *Engliſh* uſe of the word *Eunuch*, i.e. in the expreſſions of the *Grammarians*, παιδων, τομίας, &c. And accordingly three ſorts of them are ordinarily ſet down, 1. ἐκτομίαι *caſtrati*, οἱ διὰ ζιδήρου ἀκρωτηριασθέντες, 2. Σπάδωνες, οἱ ἐκ γενετῆς διδύμους μὴ ἔχοντες, and 3. Θλιβίαι and Θλασίαι, οἱ νηπόθεν ἀποβάλλοντες τὰ παιδόγονα μόρια ὑπὸ τῶν γονέων θλιβέντα, καὶ ἀχρηςιδεύτα. But here the context which ſets it in oppoſition to marrying, makes it clear, that *Eunuchiſme*, is taken for the *chaſtity* of a *ſingle life*, howſoever acquired, whether 1. by *naturall temper*, or 2. by ſome outward accidentall *weakning*, or *debilitating* of nature, as was frequent among the *Gentiles*, in order to ſome offices and ſervices, to which men, that were thereby ſecured from *deſires*, were deſigned; Such, if it were done by themſelves, are called by the *Apoſtles Canons*, αὐτοφόνδ *ſelf-murtherers*, ἐχθροὶ τῆς Θεοῦ δημιουργίας, *enemies of God's workmanſhip*, *Can.* 22,23. or 3ly, by *firm* purpoſe or reſolution of mind, aſſiſted by *God's* grace, in order to his ſervice, ſuch were the *aſcetæ*, σκληραγωγοι, τῇ ἰδίᾳ καρδίᾳ ἀγωνιζόμενοι, *thoſe that impoſed hardſhips on themſelves*, and *combated with their own deſires*. Thus in *Phavorinus*, the word being deduced according to ſome *Grammarians* from ἓν νῷ ἔχειν, *to have the mind well* or *wiſely diſpoſed*, it ſignifies, ſaith he, ἀπαλλάχθαι τῶν ἀφροδισίων, *to have nothing to doe with any thing of venery* or *carnality*, for, ſaith he, the Ancients ἀφροδίσια ἀνόητα ἐκάλουν, *call'd all things of that kind follies*; Thus we know the *Scripture* hath expreſt any ſuch *unlawfull* commiſſion, the doing *folly in Iſrael*, and ſo 'tis cited out of *Ariſtophanes*, ὕπνου τε ἀπέχεσθαι καὶ τῶν ἀνοήτων πάντων, *to abſtain from ſleep and all fooliſh things*, where yet *Ariſtophanes* hath only Οἴνου τ' ἀπέχε καὶ γυμνασίων, καὶ τῶν ἄλλων ἀνοήτων, which the *Scholiaſt* expounds by τῶν ἀφροδισίων, τὸ γὰρ ἀνοήταινεν, μωραίνειν, διὰ τὸ ἀφροδισιάζειν ἔλεγον, ſaith he. But 'tis poſſible that the place in *Ariſtophanes* is to be read [ὕπνου τε] in ſtead of οἴνου, and then there is no queſtion, but that [ὕπνος *ſleep*] might be a *civil* word for things of that nature, as in the *wiſe man*, ἡδονὴ δι' ὕπνου] ſignifies.

b. Τελειότης

What is the notion of τελειότης *perfection*] here, muſt be defined by conſidering what is meant by *entring into the kingdome of heaven*, v. 23. For it appeareth that the not undertaking the condition required of the yong man by *Chriſt*, to his being *perfect*, doth alſo exclude him from *entring into this kingdome*, or render him uncapable of it. Now that *kingdome of heaven*, ſignifying that crown of *eternall life* and *bliſſe*, which was this mans aime, v. 16. the *entring into that kingdome* is the undertaking the *condition* now required by *Chriſt*, or the attaining that bliſſe by performing that condition, and therefore his *going away* v. 22. i.e. forſaking of *Chriſt*, cauſed by the greatneſſe of his *riches*, is all one with the *rich mans not being able to enter into that kingdome* v. 23. This again appeareth by the queſtion and anſwer enſuing, v. 25. where when the Diſciples *aske*, *Who then can be ſaved?* (whatſoever they mean by that, whether, [who can be a *Chriſtian?*] as the word rendred [*eſcaping*] or [*being ſaved*] often ſignifies, (ſee *Mat.* 10. g. *Lu.* 13. a. and *Rom.* 10. a.) or whether [*who can come to heaven?*]) *Chriſt's* anſwer is, by *looking upon them*, &c. intimating them to be examples of this poſſibility, capable of this ſalvation, this *entring* into the *kingdome of heaven*, as having perform'd the *condition* required to qualifie them for it. From theſe premiſes it ſeems neceſſary to conclude that the *perfection* here ſpoken of is *Chriſtianity* it ſelf, (and not only an *heroick* eminent degree of it) and that the condition here required to it, is matter of *command*, not *counſel* only, and ſuch, as he that will not aſcend to, (the *young man* here) cannot be called or deemed a *Chriſtian*, cannot attain to *bliſſe*, as 'tis now offered under the *Goſpel*. From hence it followes not, that no man is *ſaveable*, or a *Chriſtian*, but he that *ſells all*, and *gives it to the poor*, *and ſo followes Chriſt*, for there is no *command* elſwhere given by *Chriſt* to *all* men to doe ſo, (and this command here given to this *young* man, and the like, in ſome degree, to the *Diſciples*, to *leave* their *nets*, i. e. their whole eſtates, and *follow him*, obliges none but thoſe to whom it was given) but only thus, that he that *loves* any thing more then *Chriſt*, is no *Chriſtian*, that whatſoever *Chriſt* ſhall at any time by any *explicite command*, as here, or elſe by his *providence* (by making it impoſſible to preſerve my *fidelity* to him, or *obedience* to any known command of his, without parting with my *wealth* &c.) require of me, I muſt impartially perform it, though it be with the loſſe of my *eſtate*, or even of *life* it ſelf, and if I doe not reſolve, and undertake to doe ſo, I cannot be *ſaved*, I am no *Chriſtian*, Or if having *vowed* it, (as every *Chriſtian* doth in *baptiſme*, vowing there, whenſoever the *world* comes in competition with *Chriſt*, to *forſake* the *world* and *follow Chriſt*) I doe not, in time of tryall, perform it, I forfeit the privileges of *Chriſtianity*, all title to *bliſſe*. And this is it, that maketh it ſo *hard* a thing for the *rich man*, and even ſo impoſſible for him that *truſteth in riches*, *Mar.* 10. 24. (that hath repoſed any *confidence* in them, that depends, or looks on them as his *felicity*) to *enter this kingdome*, to be, and continue *Chriſtian*, to attain this *perfection* or this *bliſſe*; for, where his *treaſure is*, *there will his heart be alſo*.

c. Παροιμία Ἑβρ:

It was an ordinary *proverb* among the *Jewes* that *An Elephant cannot paſſe through the eye of a needle*, to ſignifie the moſt *impoſſible* thing. Thus in the *Babyl: Talmud. Perek Haroe Berachoth*, *You perhaps are one of Pombeditha* (an *Academy* of *Jewes* in *Babylon*) *where they can make an Elephant paſſe through a needles eye*; ſignifying them a vain-glorious people, that would boaſt of doing *impoſſibilities*, and in *Gemara* לא פולא דעיול בקיפא דמחטא *there is no Elephant that enters by the hole of a needle*. This *proverb* Chriſt was willing to change from the *Elephant*, which was a beaſt, that few had ſeen, to a *Camell*, which was very ordinary in *Syria*, and whoſe *bunch* on his *back* was apt to hinder his *paſſage* through any *narrow* entrance. This being thus premiſed, as the full account of the place, it is yet farther obſervable that *Phavorinus* on the word κάμηλος, ſaith, that 'tis not only the name of that *beaſt*, but καὶ τὸ παχὺ χοινίον, ἐν ᾧ δεσμοῦσι τὰς ἀγκύρας οἱ ναῦται, it ſignifies *alſo a cable with which the mariners bind the*

Κάμηλος διὰ τρυπήματος ῥαφίδος εἰσελθεῖν

the anchors, and cites this place of the *Goſpel*, as belonging to that ſignification of the word, and ſo *Theophylact*, that 'tis παχὺ χοινίον ᾧ χρῶνῃ ναῦς πρὸς τὸ ῥίπτειν τὰς ἀγκύρας, *a cable which Mariners uſe to caſt their Anchors*. Were the word to be found in that ſenſe in other *Authors*, it would be an ingenious conjecture, but this word for a *cable* (from which the *Engliſh* probably comes with a light change of [m] into [b]) is by *Suidas*, and the *Scholiaſt* of *Ariſtophanes* written with [ι] κάμιλος, and ſo in *Heſychius* (from whom *Phavorinus* ordinarily borrowes) for ſo ſure ſhould it be read κάμιλος (which is now κάμιλος) μέρος πρὸς νεώς, And ſo this being the only place cited by *Phavorinus*, (and from him or with him obſerved by others) 'tis more poſſible, that it was but a *conjecture* of that *Grammarian*, and ſo of no more *authority* then ſuch; And therefore the *proverbiall* ſpeech among the *Hebrewes* foremention'd (the uſing of which was not extraordinary with *Chriſt*, ſee note on c. 10. h.) to him probably unknown, but to us made clear by their writings, may remove all that difficulty, the not diſcerning of which put him upon that bolder interpretation. Mean while the application of that *proverb* to the *rich man's* turning *Chriſtian*, or entring *bliſſe*, is no farther to be extended, then to ſignifie the greatneſſe of the *diſtance*, and ſo of the *change* or *paſſage* from one of theſe ſtates to the other, the *rich man's truſts*, and *joyes*, and *confidences* being ſo contrary to the *Chriſtians*, and ſo perfectly irreconcileable with them. This is ſo farre affirm'd by *Plato* 5. *de Leg:* ἀγαθὸν ὄντα διαφερόντως καὶ πλέον ἢ διαφερόντως ἀδύνατον, *'tis impoſſible to be exceeding good, and exceeding rich*, that *Celſus* the *heathen* enemy of *Chriſt* and *Chriſtians* ſaith, that this ſpeech of *Chriſt's* was but a corrupting of that ſpeech of *Plato's*, See *Orig: cont: Celſ:* l. 6. p. 294.

d Παλιγγενεσία The word παλιγγενεσία ſignifies properly a *new* or *ſecond* ſtate, τὸ ἐκ δευτέρου γεννηθῆναι, καὶ ἀναπλασθῆναι, ſay the *Grammarians*. 'Tis uſed among the *Pythagoreans* for the *return* of the *ſoule*, εἰς γένεσιν, when that *ſoul* which was once in him, that is *dead*, comes back to *life* again in *another body*. In *ſacred* Writers 'tis uſed agreeably for the *reſurrection*, whether that of the *future beeing* of *body* and *ſoule*, or that which *Chriſt* is pleaſed to make preparative to it, the *ſpirituall proſelytiſme*, expreſt by that phraſe, *Tit.* 3. 5. the *change* and *renovation* of the *ſoule* and affections in this *life*, and, as a *token* and *ſigne* of that work of *Chriſt's*, it is uſed for *baptiſme*, that being *born of water* and the *Holy Ghoſt*, *Joh:* 3. And ſo hath *Phavorinus* obſerved, παλιγγενεσία, τὸ ἅγιον βάπτισμα λέγεται, 'tis ſet to ſignifie *Holy baptiſme*, (ſee *note* on *Mat.* 3. a. and *Joh.* 3. a.) Farther yet, and by the ſame *analogie*, it may ſignifie that *ſecond* or *new ſtate*, that μέλλων αἰών, in *Iſaiah*, that *age to come*, i.e. the *ſtate* of the *Church* under *Chriſt*, or his ſpirituall *kingdome*, beginning at the *reſurrection* of *Chriſt*, and this, either in reſpect of the beginning of it, *Chriſt's reſurrection* which is fitly ſtyled παλιγγενεσία the *new birth* of *Chriſt*, or elſe in regard, that all other things (i. e. the *generall diſpoſall* of all things in the *Church*) are become *new*, 2 *Cor.* 5. 17. the *Gentiles* received into the *Church*, the *Jewiſh Prieſthood*, and *ceremonies* aboliſhed, &c. If this laſt ſenſe be here made uſe of, then it will be moſt agreeable to the ordinary *punctation* of our *printed* Copies which ſet a *comma* after ἀκολουθήσαντές μοι, *ye that have followed me*, and another again after ἐν τῇ παλιγγενεσίᾳ, *in the regeneration*, ſevering the latter from the former, and joyning it ſo with [καθίσεσθε καὶ ὑμεῖς *ye ſhall alſo ſit* &c.] that what is betwixt [ὅταν καθίσῃ &c. *when the ſon of man ſhall ſit on the throne of his glory*] ſhall be as in a *parentheſis* to explicate, what is meant by that time, and what that [in *the regeneration*] ſignifies, viz: when *Chriſt* ſhall be gone to heaven, and *all power* in the *Church* ſolemnly enſtated on him. At which time they ſhall be placed in *authority* next unto him, as the *four and twenty Elders*, *Rev.* 4. 4. are next to him that *ſits*, in the *midſt*, *upon the throne*. And thus that which is in theſe words here propoſed to *Peter* and the reſt of the *Diſciples*, by way of reward for *following* him, will be exactly proportionable to that other promiſe in the ſame kind made to them in the Perſon of S. *Peter*, c. 16. 19. For the *giving the keyes* there, was the enſtating on them a *power* in the *Church*, to which they were to *ſucceed*, under and after *him*, upon his *aſcenſion*, which very thing is clearly expreſt by *ſitting on ſeats, and judging the twelve tribes*; The expreſſion being taken from the φυλάρχαι, or *chief of* the *tribes* among the *Jewes*, who had a *dignity* inferior, but (in that circuit) *next* to the *regall*, to which *Chriſt* was by his *aſcenſion enthroned*. What this *dignity* and power was to be, is diſcernible both by that place of the *donation of the keyes*, and more particularly by that, which c. 20. is added upon this very occaſion; There the ſons of *Zebedee*, or their *Mother*, in their behalf, having on this preſent *promiſe* of *Chriſt*, built an expectation of ſome earthly greatneſſe, particularly of that (ſo familiar among them) of the φυλάρχαι, the *chief of the tribes*, thereupon they petition, that they in the diſpenſing of theſe *dignities* among the *twelve* might have the πρωτεῖα (as *Judah* and *Joſeph* among the *Jewes*) the *præeminence* above the reſt of the *twelve*, whereupon *Chriſt* diſabuſes her, and ſhewes them that they were no kind of *ſecular advantages* (or ſuch as would be very *deſireable* to them) which were likely to come in to them by this means (ſee *Power of keyes* c. 5. §. 13. &c.) By which anſwer of *Chriſt* to the *Diſciples*, reflecting on the *dignity* and *office* of *Judge* here mention'd, it is in ſome degree evident, (what S. *Auguſtine* affirmeth) that the *judicature* here ſpoken of, is that in the *Church* of *Chriſt*; Yet becauſe it is by S. *Paul* alſo affirm'd of the *Saints*, that they *ſhall judge the world*, 1 *Cor.* 6. 2. and becauſe in S. *Luke* c. 22. 29. there is joyned herewith the *eating and drinking at his table in his kingdome*, and becauſe *Mar.* 10. 30. (which is parallel to this,) beſide the reward *in this time* (*this world*) there is mention of the *world to come* alſo, and *everlaſting life*, therefore it will be moſt ſafe to interpret this *judging* here, the *Apoſtles* power in the *Church of Chriſt*, yet ſo as may not exclude that future dignity alſo.

There is a ſaying in the *Alcoran* very agreeable to this, *Qui opes ſuas erogant in via Dei, ſimiles ſunt grano, quod ſeptem ſpicas germinavit, They that lay out their riches in the way of God, are like a grain of corn which hath ſhot out ſeven ſtalks.* Now ſuppoſing every of thoſe *ſtalks* or eares to have *ten* corns in it, that will be the *ſeventy fold* e. Ἑκάτονταπλασίονα λαμβάνει.

ſpoken of, *Mat.* 13. But ſuppoſing *fourteen* or *fifteen* in each, (as in the moſt *fruitfull* places and yeares it is) then it amounts to an *hundred fold*, and ſo the *hundred fold*, being the proportion of the moſt *fruitfull* meſſuage, is here ſet down as the *harveſt* of the *Chriſtian* (that *ſuffers* or *gives* for *Chriſt's* ſake) and that *in this life.*

CHAP. XX.

Paraphraſe.

1. If you doe not perfectly underſtand what was laſt ſaid, (of the laſt ſhall be firſt &c.) then a reſemblance of it (and in that, of all God's dealing with men in the Church) you may have in a man of an eſtate, managing it himſelfe, by the manner of his dealing with his hired labourers; Firſt he went out as ſoon as it was light (anſwerable to Chriſts calling and ſending the twelve at the beginning of mens receiving the faith c. 9. 38. and c. 10. 1.) into the market place, where day-labourers were wont to ſtand, expecting imployment, to hire labourers for his vineyard.

1. FOR the kingdome of heaven is like unto a man that is an houſeholder, which went out * early in the morning to hire labourers into his vineyard.]

* at day break, ἅμα πρωΐ.

2. And having agreed with a certain number for a ſet determinate wages of ſeven pence half-peny,

2. And when he had agreed with the labourers for a peny] a day, he ſent them into his vineyard.

3. about nine of the clocke in the morning.

3. And he went out [about the third hour,] and † ſaw others ſtanding idle in the market place.

† or, found, for the Gr. & Lat. MS. reades εὗρεν.

4. I will not binde my ſelfe to give you the wages of a whole day for this part of it, but according as you ſhall, for the time you are in, behave your ſelves in the vineyard, you ſhall be rewarded.

4. And ſaid unto them, Go ye alſo into the vineyard, and [whatſoever is right I will give you.] And they went their way.

5. about twelve at noon, and about three in the afternoon.

5. Again he went out [about the ſixt, and ninth hour,] and did likewiſe,

6. And about five in the evening he went out again, and found others looking for work, willing to be employed, but not entertain'd by any.

6. And about the eleventh hour he went out and found others ſtanding idle] and ſaith unto them, Why ſtand ye here all the day idle?

See v. 4.

7. They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Goe ye alſo into the vineyard, and [whatſoever is right that ſhall ye receive.]

8. beginning firſt with thoſe, that came in lateſt, and ſo aſcending to them that came in firſt.

8. So when even was come the Lord of the vineyard ſaith unto his * Steward, call the labourers and give them their hire, [beginning from the laſt unto the firſt.]

* bayliffe, or him that had the overſight, ἐπιτρόπῳ.

9. And when they came to be paid, that had entred laſt upon their work, he gave them a whole dayes hire, upon their good diſcharge of that one hour in the vineyard.

9. And when they came that were hired about the eleventh hour, they received every man a peny.]

10. But when they came which were hired firſt and wrought from the morning all day, they thought that they ſhould have more, then they, which had been leſſe time in the vineyard, but they were miſtaken in their expectation, had no more then the ſumme for which they were hired.

10. But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a peny.]

11. And when they had received it, they murmured againſt the † good man of the houſe,

† Maſter of the houſe, οἰκοδεσπότου.

12. haſt given them as much wages as we, which have laboured all day long.

a. 12. Saying, Theſe laſt have [a] wrought but one hour, and thou [haſt made them equall unto us, which have born the burthen and heat of the day.]

13. But he anſwered one of them, and ſaid, Friend, I doe thee no wrong, didſt thou not agree with me for a peny?

14. Be thou content with that which comes to thy ſhare, according to agreement, this man that came laſt to work (it being not his fault that he came not ſooner, but his not being ſooner call'd v. 7. and he having laboured honeſtly and cheerfully ever ſince he came) ſhall by me, who accept the will for the deed, be rewarded with the ſame reward that thou haſt.

14. Take that thine is, and go thy way, I will give unto this laſt even as unto thee.]

15. And ſure thou haſt no reaſon to complain. What reaſon is there that my bounty to others ſhould be matter of envy and diſcontent to thee? or that thou ſhouldſt be the judge, how I am to deal with thy brother? Many reaſons there may be which thou knoweſt not, why they that came in laſt to the vineyard, if they were not ſooner called, or not ſo powerfully as others, ſhould be rewarded as liberally, as they that have longer laboured; for a few acts of the will, if they be more intenſe and heroicall, may in equitable eſtimation countervalue the work of a far longer time (as the theeves confeſſing Chriſt, when he was on the Croſſe, when his Apoſtles had forſaken him, and ſo Paul called laſt, was in labour more abundant, and ſo ranked with the firſt, and ſo many that came in to Chriſt in the cool of the day, when perſecution was over, might yet be as cordially intenſe and affectionate in his ſervice, as they that ſuffered for him, and ſo ſome that come to repentance more aged then others, and thoſe that at Chriſts preaching came in to Chriſtianity, compared with thoſe that had lived in the Jewiſh Church all their time, ſee note b.

b. 15. Is it not lawfull for me to doe what I will with mine own? Is thine eye evill becauſe I am [b] good?]

16. So

* the called are many, but the choiſe, or elect few

16. So the laſt ſhall be firſt, and the firſt laſt: for * many be [c] called, but few choſen.]

16. And thus that which was ſaid before c.

c. 19. 30. is evident, that ſome that come after you in time, may prove as richly rewardable as you, For the known ſaying is very true, that they that have favours done them by God beyond others (as to be firſt called, was a ſpeciall favour to the diſciples, of which no reaſon can be given, but Gods will) doe not always exceed all others in labour and Chriſtian diligence (as the Apoſtle S Paul called long after, and therefore by himſelf ſtyled leſſe then the leaſt, and born out of due time, as called after Chriſt's being gone to heaven, yet did labour more abundantly then all the twelve) nay ſome of them apoſtatize and fall off from Chriſt, as Judas did, and ſo of the whole nation of the Jews 'tis clear, that they were the men to whom God was firſt made known, and to whom Chriſt and the Goſpell were firſt ſent, they were firſt call'd to the faith, and firſt beleived on him, and yet few of them in compariſon continued faithfull to him, but the Gentiles that are after called, doe eſpecially beleive, and ſtick cloſe to him, and conſequently are accepted of him.

17. And Jeſus going up to Jeruſalem took the twelve diſciples apart in the way, and ſaid unto them,

† delivered, up παραδοθήσεται

18. Behold, we goe up to Jeruſalem, and the ſon of man ſhall be * betrayed [unto the chief Prieſts and to the Scribes, and they ſhall condemn him to death.]

18. to the Sanhedrim there, who though they have not power to put any man to death, yet ſhall paſſe that ſentence againſt him, that he is guilty of death.

19. And ſhall deliver him to the Gentiles to mock, and to ſcourge, and to crucifie him,] and the third day he ſhall riſe again.

19. And ſhall preſſe the Roman Judge to put him to death after their manner of puniſhing the baſeſt malefactors,

20. Then came to him the mother of Zebedees children with her ſons, worſhipping him, and deſiring a certain thing of him.]

20. Upon this mention of his reſurrection, which they preſumed to be the time of his taking all greatneſſe upon him, the mother of James and John, being put upon it by them, came with them to Jeſus, and falling down to him, made a petition (ſee Power of Keys, c. 5. §. 13.) to him.

21. And he ſaid unto her, What wilt thou? ſhe ſaith unto him [Grant that theſe my two ſons may ſit the one on thy right hand, and the other on the left, in thy kingdome.

21. Of that dignity which thou haſt promiſed thy diſciples, c. 19. 28. proportionable to that of being heads among the tribes of the Jewes, grant that my two ſons, James and John, may have the firſt places, as Joſeph and Judah had among them.

22. But Jeſus anſwered and ſaid, Ye know not what ye aske. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſme that I am baptized with?] They ſay unto him, we are able.

22. Then Jeſus told the two diſciples, they begg'd they knew not what, all the dignity, ſaith he, that is to be had by being nearer to me then others, is that of ſuffering inwardly and outwardly, can you prepare your ſelves for that?

† ſave to thoſe for whom, ἀλλ' οἷς ἑτοίμα.

23. And he ſaith unto them, [Yee ſhall drink indeed of my cup, and be baptized with the baptiſme that I am baptized with; But to ſit on my right hand, and on my left, is not mine to give, † but it ſhall be given to them, for whom it is prepared of my father.]

23. 'Tis true indeed, the ſufferings that befall me, ſhall befall you alſo, afflictions, and perſecutions, wherein you may rejoyce that you are made partakers with me, But for any privilege of honour or dignity above others, they to whom my Father hath deſigned, ſhall have it, and I ſhall not go about to change his deſignation, or aſſign it to any others, upon any abſolute unconditionate will or favour of mine, to gratifie you, or ſatisfie your importunity, but diſpoſe of it according to thoſe rules, and conditions and qualifications, which my father hath ſet down, and I from him have revealed to you;

24. And when the ten heard it, they were moved with indignation againſt the two brethren.

25. But Jeſus called [them unto him, and ſaid, Yee know that the Princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them.]

25. thoſe that were diſpleaſed with the ambition of the other two, and ſaid to them, 'Tis true that the rulers, or kings of the nations are ſerved and benefited by their ſubjects, receive ſecular advantages by their preeminences (ſee note on 1 Pet. 5. a.) and the Emperours in like manner are over thoſe Kings.

26. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter.]

26. But Prelacy and preeminence among you muſt bring along with it offices of burthen, and humility, and not be after the manner of Gentile Princes.

27. And whoſoever will be chief among you [let him be your ſervant.]

27. muſt be the ſervant of all the reſt, (for ſo the governours of the Church are to be)

28. Even as the ſon of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſome for many.] for all. 1 Tim: 2. 6. Rom: 5. 18, 19.

28. Even as Chriſts kingdome here is not adminiſtred in that way, which might bring in ſplendour, or profit to him, but in a way of charity, ſerving, relieving, providing, and dying for his people, in ſtead of requiring ſuch offices from them.

29. [d] And as they departed from Jericho, a great multitude followed him. d.

30. And behold two blind men ſitting by the way ſide, when they heard that Jeſus paſſed by, cryed out, ſaying, Have mercy on us, O Lord, thou ſon of David.

31. And the multitude rebuked them, becauſe they ſhould hold their peace; but they cryed the more, ſaying, Have mercy on us O Lord, thou ſon of David.

32. And Jeſus ſtood ſtill and called them, and ſaid, What will ye that I ſhall do unto you?

33. They

33. They ſay unto him, Lord, that our eyes may be opened.
34. So Jeſus had compaſſion on them, and touched their eyes, and immediately their eyes received ſight, and they followed him.

Notes on Chap. XX.

a Ποιεῖν

The word ποιεῖν in the *New Teſtament*, when 'tis joyned with words that denote *time*, is to be rendred, *to ſtay*, or, *to ſpend*. So *Act.* 5.34. βραχὺ τὶ ποιῆσαι, *to ſtay a little while*. So *Act.* 15.33. ποιεῖν χρόνον, *to ſtay time*, and χρόνον τινα, *ſome time*, c. 18.23. So *Act.* 18.21. ἑορτὴν ποιεῖν *to ſtay* or *ſpend the feaſt*, *Act.* 20.3. ποιεῖν μῆνας τρεῖς, *to ſtay three months*. And ſo here it notes the *ſpace* of their *being* & *labouring* in the *vineyard*; though it is not improbable that the right reading might be [ἐπόνησαν, *laboured*] which is very little diſtant from it.

b Ἀγαθὸς

The word ἀγαθὸς *good*] hath a peculiar notion in this, and ſome other places, and ſignifies *bounty* or *liberality*, as when *works of mercy*, are call'd ἀγαθὰ ἔργα *good works*, *Act.* 9.36. ἀγαθοποιεῖν *doing good*, *Mat.* 12.12. καρποὶ ἀγαθοὶ *good fruits*, *Jam.* 3.17. and ordinarily in the *Church writers* ἀγαθοεργία, *working good*. Thus ἀγαθὸν ἐργάζεσθαι *to work good*, *Gal.* 6.9. and πᾶν ἀγαθὸν ἔργον, *every good work*, 2 *Cor.* 9.8. appeare by the *context* to belong to *works of mercy*. Thus *Rom.* 5.7. where the *good man* is ſo particularly diſtinguiſhed from the *righteous man*, and *Tit.* 2.6. where the *elder women* are commanded to be ἀγαθαὶ *good*, i. e. *mercifull* or *kind* to thoſe of their family. Thus when *Heſychius* mentions the word χάσιθ (which is, as hath been ſaid, the *Hebrew* חסיד, or *Syriack* חסי, with the *Greek* termination, which ſignifies *bountifull* or *mercifull*) he explains it by ἀγαθὸς, χρηστὸς, making theſe three words to have the ſame ſignification, and ſo doth the *Targum* render the *Hebrew* חָסִיד by טָב ſometimes, i. e. *good*. And ſo in this place the *maſter* is ſaid to be *good*, becauſe he gave to him, that had been in the vineyard but an *hour*, as much as was the *wages* of the *whole day*: This, though it were not matter of *injury* to them that had *labour'd all day*, becauſe they had the full *hire*, for which they had *contracted*, is yet matter of *murmuring* there, v.11. and indeed hath ſomewhat of difficulty in it, how to reconcile it with *God's rewarding every man according to his works*, or *actions*, (which is every where ſaid of *God*) and his giving a more *liberall harveſt* to him that *ſoweth plentifully*, then to any that ſoweth *leſſe plentifully*, 2 *Cor.* 9.6. The way of clearing this difficulty will be by obſerving that this *parable* here uſed by *Chriſt* was a *parable* uſed among the *Jewes*, and therefore if any part of it were here unmention'd by *Chriſt*, and briefly referr'd to by him, the ſure way will be to ſupply it by the Authors among them, by whom 'tis fully ſet down. Now this is done by *Gemara Hieroſol: Cod: Berachoth.* Of a *king* and *labourers hired* by him, and one of them paid for a *little time* the *whole daies hire*, whereupon the *reſt* of them *grieve* and *murmure*, and ſay, *We have labour'd all day*, and this man לא יגע, &c. hath *not laboured* above *two houres of the day*, and, ſay they, בטל שכרו משלם *he hath received his hire in peace*, i. e. the full hire of a day for that ſmall time; To theſe the *Kings* anſwer there is, *He in that two houres hath labour'd as much as you have done all the day*. Here it is evident, the account of the buſineſſe is laid upon the *ſuperabundant diligence*, and *earneſtneſſe* of thoſe that came *late* in, which *God* (though not tyed by contract, as with the other, but only by *promiſe* of giving them *what ſhall be meet*, v. 4.7. i.e. dealing *equitably* with them) thinks fit to reward, through his merciſull *interpretation* and *acceptance* of it, as richly, as the *whole* daies *labour* of the others. And though the *weight* of the reaſon or anſwer here mention'd by *Chriſt* ſeem wholly to be laid upon the *free will* and *liberality* of the *Lord*, v.15. and not upon their *ſuperabundant diligence*, for the time, that they were in the *vineyard*, yet is this other reaſon to be ſuppoſed here alſo, being not by this excluded, any more then *God's rewarding according to works* is excluded by his being *mercifull* (when indeed *David* makes a cloſe connexion between them, * *Thou Lord art mercifull, for thou rewardeſt every man according to his works*) and 'tis poſſible it might alſo be mention'd by *Chriſt*, though, for brevity, it be not here ſet down. And indeed this form of anſwer (here uſed by *Chriſt*, and ſet down) by way of ἔνστασις, to *repell* and poze the diſputer (*Is it not lawfull* &c. *Is thy eye evil* &c.) is very fit to have been *proœmiall* to this other of the *equitableneſſe* of the payment, in like manner, as *Rom.* 9.20, 21. is preparatory to the fuller and more ſatisfactory anſwer v.22. However this is clear, that, in *Chriſts application* of the *parable* to his deſigned buſineſſe, this is more then intimated, For the whole parable being briefly applied in theſe words, ὕτως &c. *So the firſt ſhall be the laſt, and the laſt the firſt*; the reaſon is diſtinctly annex'd, *For*, or, becauſe *many are the called, but few the choſen*, *Many* of the *called* (i. e. thoſe that were *hired*, and admitted into the *vineyard*) are *not the choſen*, i. e. are not thought fit to be rewarded at all by *Chriſt*, which *à majori* concludes, that ſome that came in *later*, *deſerved* as well as they that were firſt call'd in in the *morning*, which cannot be, but (as ſaith S *Paul* of himſelf) by their *labouring more abundantly* for the time, then they had done which were longer there.

* *Pſ.* 62.12.

c Κλητὸς

What the word [κλητὸς] ſignifies here, and how it differs from [ἐκλεκτὸς] is worth examining at large now once for all, which therefore I ſhall ſet about; The word κλῆσις] and κλητὸς] in the *New Teſtament*, are proportionable one to the other, and will mutually help to the underſtanding one the other.

If we look on them in the *Apocrypha*, as we meet with them both in one place of the 3d *book* of the *Maccabees*, it will prove a uſefull riſe; There κλητοὶ ſignifies *gueſts invited to a feaſt*, ἀθρόους τοὺς κλητοὺς ἰδὼν (as in *humane* Authors, ὅταν τὴν κλησθῶσιν ὑπ λαμπρῶς ζωσάμενοι, *Heraclitus* ἐπὶ ἄπος: λβ'. to which is oppoſed ἄκλητοι in *Homer*, and *invocati* in *Plautus*) and κλῆσις the *office* of *inviting*, and *entertaining* them; and *Judith* 12.11. a *banquet* or *invitation*. So ὁ ἐπὶ τῇ κλήσει τεταγμένος, is he that was to *invite* and *entertain* (κλήτωρ *invitator* in the *Gloſſe* and δειπνοκλήτωρ, ſee note d.) In the *Greek tranſlation* of the *Canonicall*

nicall books of the *Old Teſtament* the word hath another notion; as when thoſe that were pitch't on as ſpeciall men by *Adonijah* to be of his party, are call'd οἱ καλοὶ τῷ Ἀδωνίᾳ, 1 *Kin.* 1.49. and v.41. *the called of Adonijah*, not becauſe they had been *invited* by him to a *feaſt*, but ſuch as were *call'd* by his name, i.e. ſuch as *adhered* to him. For ſo they that *Abſalom* had pick't out in the ſame manner to be his *conſidents* are call'd καλοὶ, *two hundred call'd men*, 2 *Sam.*15.11. So that hitherto καλοὶ ſignifies thoſe that are *pitch't* on either to receive *ſpeciall favours*, or over and above to be employed in *ſpeciall truſts*, and the latter the ſpeciall meaning of the word. Beſides this notation of the *Greek* from the *Hebrew* for *calling*, there is another for *celebrare* to *celebrate*, and ſo the words קְרִיאֹה and מִקְרָא ſignifie *celebrem*, as well as *vocatũ*, and is rendred ἐπίκλητος *illuſtrious*, *famous*, ſomtimes, and καλὸς *called* when it ſignifies ἐπίκλητος *famous*. Thus in the *book* of *Exodus* (c.12.16.) and in *Levit:* often, we find this phraſe καλητὴ ἁγία, *call'd holy*, where the *Hebrew* read מִקְרָא קֹדֶשׁ, where yet we have no more reaſon to reprehend the *Greek* for either *ſolœciſme*, or *mistranſlation*, then in the [ὅσια τὰ πρὸς] for [*ſure mercies*] which yet is tranſcribed by S. *Luke*, who was skilfull enough in that *language*, *Act.*13.34. The *Greek*, I conceive, is to have a ſenſe aſſigned fit and proper for both the *words*, and *intention* of the *originall*, and it will be this, that ſuch a *day*, the *ſeventh* or the like, ſhall be [the *called*, or the *ſolemn holy*] *holy* ſignifying one ſet apart to a *ſeparate* uſe, the *ſervice* and *worſhip* of *God*, and καλητὴ the *ſolemn* or *called*, a *ſpeciall celebrity*, a *known day*, favoured by *God* with that privilege above others, and both together [a *ſolemn holy*, or a *holy ſolemnity*] not, I conceive, as our ordinary *Engliſh* reads (and the ſenſe, though not the words, beares well enough) *an holy convocation*, as if the מִקְרָא referred peculiarly to the *calling* or *aſſembling* the *people* together, but as it notes a ſpeciall *honouring* and *picking* out of a *day*, and *preferring* it before others, A *ſolemn*, *ſeparate*, *feſtivall day*. So ſaith *Phavorinus* καλὴ ἡ κλῆσις (not, as the Copie hath it, κλῆσις) ἐξοχωτάτη, ὡς τὸ αὐλὴ ἡ καλὴ καὶ ἁγία ἡμέρα, it ſignifieth the *beſt and principall day*, *and is the ſame that an holy day*. And juſt agreeable to this notion of καλὸς for *called*, or *renoun'd*, or *pickt* out (*ſet apart* in ſome ſpecall degree, allow'd ſome privilege, which others were not vouchſafed,) is the notation of ἐπίκλητος in the *Septuagint*, either as applied to a day, *Numb.* 28.18. ἐπίκλητος ἁγία, juſt as before καλὴ ἁγία, or as to *perſons Numb.* 1.16. οἱ ἐπίκλητοι τῆς συναγωγῆς, wch we render *the renowned of the congregation* (as in *Heſyc:* καλὸς ὁ ἔνδοξος) where yet the *Hebrew* hath (from the ſame root, that before) קְרִיאֵי *the call'd*, and is *Num.*26.9. rendred σύγκλητοι βουλῆς, *Senators of the councell*, or *Patres conſcripti*, as it were.

Thus farre will the *Old Teſtament* lead us into the ſenſe of this word, and by the *concent* which is between the *Tranſlators* of that, and the *Writers* of the *New*, κλῆσις *actively* taken (as it muſt be, when 'tis applied to *God*) ſignifies that *peculiarity* of *favour* now vouchſafed (unto both *Jewes* and *Gentiles*, but *firſt* to the *Jewes*, to whom *Chriſt* firſt came, and the *Goſpel* was firſt preached) which had not before been allow'd to any, a ſtate of *favour* vouchſafed by *Gods* ſpeciall providence, and grace, particularly that of having the way to *heaven* layd open to them, in the preaching of the *Goſpel*. So *Rom.*9.11. *God's calling* is ſet to ſignifie his *peculiar favour* contrary to ἐξ ἔργων, *doing any thing* on *intuition* of *merit*; and *Rom.*11.29. it ſignifies *God's favour* in allowing the *means* of *ſalvation*, and place of *repentance* unto the *Jewes*, and is joyned with the χαρίσματα, *gifts* or *graces* of *God*, particularly that of *ſpeciall promiſe* to them (i. e. to their *fathers*) that they ſhould not utterly be deſtroyed, of which two *favours* of *God* to that people for their *fathers* ſakes (1. that they ſhould not utterly be *deſtroyed*, 2. that the way to *heaven*, the knowledge of *Chriſt* ſhould not utterly be obſtructed to them, but that there ſhould ſtill be a *poſſibility* of *returning*) it is there affirmed that they are ἀμεταμέλητα, *abſolutely immutable* and *irreverſible*, So 1 *Cor.* 1.26. κλῆσις ſignifies that *invitation* unto *Chriſt*, which, as it followes there, brought in thoſe eſpecially, which were of the *pooreſt ſpirits*, not that others were not *call'd*, but that they did not ordinarily *accept* of the *invitation*. So *Epheſ.* 1.18. and 4.4. the ἐλπὶς κλήσεως *hope of his calling*] is that *hope* that reſults from the *mercy* of *God* in *revealing his Son* to them, or poſſibly in a *paſſive* ſenſe, the *hope* that was conſequent to their *belonging* or *retaining* unto *Chriſt*, being *Chriſtians*; and ſo when c.4. 1. they are exhorted to *walk worthy* of *that calling*, that *ſervice*, into which they were entred. So *Phil.* 3.14. βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ, the *reward* or *crown of the ſupernall calling of God*, ſuppoſes the κλῆσις or *calling* to be ſome *ſervice* of ours, to which the *reward* given by *God* the Judge, is ſtyled βραβεῖον τῆς κλήσεως, *the reward of the calling*. So 2 *Theſſ:* 1.11. κλῆσις is that great honour of retaining to *Chriſt*, being his *followers*; and that 'tis there looked on, as a *ſpeciall dignity*, appears by the ἀξιώσῃ, which ought to be rendred, not [*vouchſafing*] or *counting worthy*] but [*making worthy*] for that is pertinent to *dignities* and *privileges* already enjoyed by any, So 2 *Tim.* 1.9. the *holy calling*] is that *honourable* condition of being *Chriſtians*, through the free mercy of *God* in revealing his Son to us, not upon the intuition of any merit of ours, but by his owne free undeſerved *grace*, call'd his *purpoſe* and *grace* in the middle of the verſe. So *Heb.*3.1. κλῆσις ἐπουράνιος, the *heavenly calling*] is the *retaining* to *Chriſt*, which is mention'd as a high mercy of which they were μέτοχοι *partakers*, and laſtly 2 *Pet.* 1.10. where we are exhorted to *make our calling and election firme*, the *calling* is again thoſe *mercies* of *Gods* in making us *Chriſtians*, and the ἐκλογὴ *election*, either again the ſame (as καλοὶ and ἐκλεκτοὶ the *called* and the *elect* are the ſame, *Rev.* 17.14. both expounded by πιστοὶ *beleivers* or *faithfull* which follow) becauſe that of having *Chriſt* revealed to them, this favour vouchſafed to them, was an act of *Gods free choice*, without any kind of *merit* on mans part, (and ſo the word appears to be taken, *Epheſ.*1. by comparing v.4. with v.9.) or elſe the *purpoſe* and *mercy* of *Gods* of *rewarding beleivers eternally*. And theſe are *made firm*, when that ſanctifying uſe is made of them, when men live proportionably to their *talent* given, *God* threatning otherwiſe to remove, and withdraw thoſe *mercies*.

By

By proportion with this ſignification of the *ſubſtantive* [κλῆσις *calling*] we muſt render κλητὸς, *one that hath received this mercy*, and *honour* of *reteining* to *Chriſt* in any *higher*, or *lower* quality. Thus κλητὸς ἀπόστολος *Ro.* 1. 1. and 1 *Cor.* 1. 1. *one that hath received this ſpeciall ſingular honour* and *mercy* of *Chriſt* to be an *Apoſtle*, *call'd* from *heaven* to that office, and v. 6. κλητοὶ Ἰησοῦ, *Chriſtians*, though not *Apoſtles*, and v. 7. and 1 *Cor.* 1. 2. κλητοὶ ἅγιοι though not dignified ſo farre as to be his *Apoſtles*, yet to be his *ſervants* or *Chriſtians*, and c. 8. 28. κατὰ πρόθεσιν κλητοῖς, either (in proportion to 2 *Tim.* 1. 9.) they that are thus *loved* and *favoured* by *God* out of his *ſpeciall grace* or (according to S. *Cyrill* of *Jeruſalem* his notion of πρόθεσις in his *preface* to his *Catechiſmes*) they that are come in to the *faith* of *Chriſt*, not only *bodily* as *Simon Magus*, but in *ſincere purpoſe* and *reſolution* of *minde*, (ſee *note* on *Ro.* 8. 28.) ſo 1 *Cor.* 1. 24. οἱ κλητοὶ *the called*] being oppoſed to *infidel Jews*, and *Greeks*, are *ſervants*, *followers* of *Chriſt*, ſo *Jude* 1. the word is uſed abſolutely and *ſubſtantively* τοῖς κλητοῖς] *to them that are called*, i. e. to the *Saints* or *Chriſtians*, *ſanctified by God the Father*, *and kept by Jeſus Chriſt*. Having gone thus farre, there are only three places behind, Two are thoſe, in which κλητὸς is ſet in oppoſition to ἐκλεκτὸς, here, and c. 22. 14. In this place 'tis clear that κλητὸς belongs to the notion of *reteining* unto *Chriſt*, entring into his *ſervice* in the *vineyard*, and ἐκλεκτὸς to ſome ſpeciall *excellence* or *diligence* there, to which *reward* is conſequent. Nay κλητὸς may referre to the favour of being *call'd before others*, preferred before others in that reſpect, when others *lye idle a great while*, becauſe *they are not call'd*, v. 7. But ἐκλεκτοὶ ſuch, as to whom *God* hath awarded the hire or reward, which we ſee was by God (who *rewards every man according to his* actions, or *workes*) awarded as plentifully to them that came in *late* to the *vineyard*, as to thoſe that came in *early eſt*, and that ſignifies that they coming in late, laboured more for the time, then the other did, nay very many of thoſe that were *firſt called*, viz. the *Jews*, came not in at all, and ſo were not all capable of that *reward*; And in both reſpects, 1. of them that being *call'd firſt*, were yet exceeded in *diligence*, and ſo overcome by thoſe that came later, and 2. of thoſe, that *forſook their own mercy*, it is there ſaid, that *many are the called, but the choſen few*, and *the laſt ſhall be firſt, and the firſt laſt*, thoſe that had been vouchſafed *earlyer* mercies, *greater graces* for the obtaining *ſalvation*, *call'd* before others to the *Goſpell*, nay perhaps allowed *higher revelations* here, are not yet found capable of *higher rewards*, *greater degrees* of *glory* hereafter. And the reaſon is, becauſe (though not this of *Gods* vocation, which is free, yet) that other mercy, of *eternall reward*, is diſpenſed *ſecundum opera*, according to proportion to that uſe that is made of that *grace* of *vocation*, i. e. *to every man according to his workes*. So in the ſecond place, *Mat.* 22. 14. *the called* are thoſe, to whom the *firſt graces* are given of *inviting*, and *calling* to *Chriſt*, v. 3. 4. and, yet farther, of *bringing in* to that *ſpirituall feaſt*, v. 10. but then thoſe that were *invited*, and did not at all *come in*, and ſo were not *worthy*, v. 8. i. e. *capable* of the farther *grace* of *reward*, or *reception* there, and he that *coming in*, came without the *wedding garment*, that due *reformation* and *change* of *minde*, required of him in obedience to that *call*, were not allowed thoſe *higher vouchſafements*, but even thoſe *which they had*, *taken from them*, and they puniſhed for the *abuſe* of them, *caſt into utter darkneſſe*, *where there is crying out*, &c. The laſt place, *Apoc.* 17. 14. is very remarkable, where κλητοὶ, ἐκλεκτοὶ, πιστοὶ, *called*, *choſen*, *faithfull*, are ſet down either as all one, or elſe as divers *degrees* of *Chriſtians*, and πιστοὶ the laſt or *higheſt*. 1. κλητοὶ *reteiners* to *Chriſt*, or to the *faith* of *Chriſt*, then ἐκλεκτοὶ, thoſe that had lived like ſuch, that had not in *vain* received the *Goſpell*, 3. πιστοὶ the *faithfull ſervants* that continued *faithfull unto death*, performed all the *truſts*, that *God* had *repoſed* in them.

By what hath been thus ſhortly ſaid, may be diſcerned what probably is the meaning of this word in the ſeverall places in the *New Teſtament*, which here once for all was not amiſſe to have mentioned. Of the word ἔκλεκτος ſee note on 1 *Pet.* 2. b.

In this place after v. 28. there is a large addition in the *ancient Greek* and *Latine MS.* thus, Ὑμεῖς δὲ ζητεῖτε ἐκ μικρᾶ αὐξῆσαι, καὶ ἐκ μείζονος ἐλαττονεῖναι (either miſwritten for ἔλαττον εἶναι, or ἐλαττονᾶσθε) εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνῆσαι, μὴ ἀνακλείνεσθε (for ἀνακλίνεσθε) εἰς τὰς ἐξέχουσας τόπους, μήποτε ἐνδοξότερός σε ἐπέλθῃ, καὶ προσελθὼν ὁ δειπνοκλήτωρ εἴπῃ σοι, Ἔτι κάτω χωρεῖ, καὶ καταισχυνθήσῃ, ἐὰν δὲ ναπέσῃς εἰς τὸν ἥττονα τόπον, καὶ ἐπέλθῃ σε ἥττων, ἐρεῖ σοι ὁ δειπνοκλήτωρ, συνάγε ἔτι ἄνω, καὶ ἔσται σοι τοῦτο χρήσιμον. *But do yee ſeek to encreaſe from a little, and from the more to leſſen. But when yee enter, and are invited to ſupper, lye not down in the moſt eminent places, leſt a more honourable then thou come in, and he that made the invitation come & ſay unto thee, Get thee lower, and thou be put to ſhame. But if thou lye along in the inferior place, and one inferior then thou come, then he that made the invitation ſhall ſay to thee, Come up higher, and this ſhal be for thy advantage.* That ſome ſuch thing was ſpoken by *Chriſt* upon ſome occaſion, appears by *Lu.* 14. 8. And of this there is no other mention in this *Goſpel*, unleſſe it be here. d.

Paraphraſe.

CHAP. XXI.

1. AND when they drew nigh unto Jeruſalem, and were come to Bethphage unto the mount of olives, then ſent Jeſus two diſciples,

2. Saying unto them, Goe into the village over againſt you, and ſtraightway yee ſhall finde an aſſe tyed, and a colt with her, looſe [them] and bring them unto me.

2. the foale of the aſſe, Mar. 11. 2. and Lu. 19. 30. 1. (ſee c. 26. 8. and c. 27. 44.)

3. And

3. And if any man ſay ought unto you, yee ſhall ſay, The Lord hath need of them, and ſtraightway he will ſend them.

4. All this was done, that it might be fulfilled which was ſpoken by the Prophet, ſaying,

5. Tell ye the daughter of Sion, Behold, Thy King cometh unto thee, meek, ſitting upon an aſſe, and a colt the foale of an aſſe.]

4, 5. Thus Chriſt roade not for any wearineſſe (having gon formerly through all Paleſtine on foot, this that belonged to and this being now a ſmall journey from mount Olivet to Jeruſalem) but thereby (by uſing Judges, Speake you that ride on white aſſes) to ſignifie his approbation of thoſe due acclamations which he knew would that day be given him, v. 8. as to the Meſſias, that ſo the prophecy Iſa. 62. 11. and Zach. 9. 9. might be accompliſh't, wherein we read, That the King of the Jews, the Meſſias, ſhould come riding upon an aſſes foale, which though it were a meek, was yet alſo a royall geſture or ceremony.

6. And the Diſciples went, and did as Jeſus commanded them.

7. And brought the Aſſe and the colt, and put on them their cloathes, and they [ſet him thereon.]

7. ſet him upon the foale, ſee v. 2.

8. And a very great multitude [ſpread their garments in the way, others cut down branches from the trees, and ſtrewed them in the way.

8, 9. while they fitted the beaſt for him, uſed this ceremony of laying garments ſpread in his way, a rite uſuall among them at the creation of a King (2 King. 9. 13.) others uſed the ceremonies uſed at the feaſt of tabernacles, cutting, and carrying of boughs, and crying in Hebrew, Save now, which being here done to Chriſt under the title of the ſon of David, was their proclaiming, or acknowledging him to be the Meſſias, which was to come (ſee Mat. 11. a.) and this they did in more words, ſaying, Bleſſed in the name of the Lord, be he that is thus peculiarly ſent by God to bring reconciliation or peace, (Lu. 19. 38.) to us ſinfull men, Glory be to thee in the higheſt heaven, for thou art the eternall God, that dwelleſt there. a.

9. And the multitudes that went before, and that followed, cryed, ſaying, a Hoſanna to the ſon of David, * Bleſſed is he that cometh in the name of the Lord, Hoſanna in the higheſt.]

* Bleſſed in the name of the Lord be he that cometh, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου

10. And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this?

11. And the multitude ſaid, This is Jeſus the Prophet of Nazareth of Galilee.

12. And Jeſus went into the Temple of God, and caſt out all them that ſold and bought in the Temple, and overthrew the b tables of [the † money-changers] and the * ſeates of them that ſold Doves.

12. thoſe which returned money by exchange. b.

† money-merchants, * ſtalls, καθέδρας

13. And ſaid unto them, It is written, My houſe [ſhall be called the houſe of prayer, but ye have made it a den of c theeves.]

13. The Temple ſhall be ſet apart peculiarly to Gods ſervice or imployed onely as a place of prayer, but your practiſe hath made it farre otherwiſe, you have made it a kinde of market place, a receptacle of cunning merchants that make gaine and advantage of their brethren, by attending the feſtivals of the temple, and ſelling to them that bring not ſacrifices with them. c.

14. And the blind and the lame came to him in the Temple, and he healed them.

15. And when the chief Prieſts and Scribes ſaw the wonderfull things that he did, and the children, crying in the Temple, and ſaying, Hoſanna to the ſon of David, they were ſore diſpleaſed.]

15. And when they of the Jewiſh Sanhedrim, ſaw his miraculous cures v. 14. and the childrens acclamations as to a King, or Meſſias, they were much troubled at it.

16. And ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea, [have yee never read, Out of the mouth of babes and ſucklings haſt thou d perfected praiſe?]

16. Doe you not remember that prediction, Pſal. 8. 2. that, Out of the mouth of babes &c. i. e. from the teſtimony of ſuch weake and feeble creatures, Chriſts divinity and power ſhould be proclaimed, and great matters ſhould come from ſuch weake and mean beginnings? d.

17. And he left them, and went out of the City into Bethany, and he lodged there.

18. Now in the morning as he returned into the city, he hungred.

19. And when he ſaw a fig tree † in the way, he came to it, and found nothing thereon, but leaves only, and ſaid unto it, Let no more fruit grow on thee henceforward forever. And preſently the fig tree withered away.

See Mar. 11. 13.

† at ſome diſtance from the way, ἀπὸ τῆς ὁδοῦ, ſee note on Mar. 2. 6.

20. And when the diſciples ſaw it, they marvelled, ſaying, * How ſoon is the fig tree withered away?]

20. And the next morning Mar. 11. 20. paſſing by, the diſciples ſaw it, and wondred, ſaying, How wonderfull is it, that the fig-tree upon thoſe words of Chriſt ſhould be withered and dead all of it thus inſtantly?

* how is the fig tree withered preſently? πῶς παραχρῆμα ἐξηράνθη;

21. Jeſus anſwered and ſaid unto them, Verily I ſay unto you, If ye have faith and doubt not, ye ſhall not only doe this which is done to the fig tree, but alſo if ye ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea, it ſhall be done.

See Mar. 11. 20.

22. And all things whatſoever ye ſhall ask in prayer beleiving, ye ſhall receive.]

22. But this you muſt ſet upon not in any confidence of your ſelves, but in all humility of prayer to God, and whatſoever ye ſhall thus pray for, beleiving that I according to my promiſe will grant it to you, ye ſhall certainly receive from me, ſee Mar. 11. 24.

23. And when he was come into the Temple, the chiefe prieſts and the elders of the people came unto him, as he was teaching, and ſaid, [By what authority doſt thou theſe things? and who gave thee this authority?]

23. Thou haſt no authority from the Sanhedrim to doe what thou doeſt, from whence then haſt thou it? or why doſt thou teach, and do what thou doſt without it?

24. And

24. To this question Jesus thought fit to give answer by making this other question, which would retort, and stop their mouths, as it appears it did v. 27.

24. And Jesus said unto them, I also will ask you one thing, which if you tell me, I in likewise will tell you by what authority I doe these things.]

25. Had John the Baptist commission from God to doe what he did, or came he only of himself?

e.

25. The baptisme of John whence was it? from [e] heaven, or of men?] And they reasoned with themselves, saying, If we shall say, From heaven, he will say unto us, Why did ye not then beleive him?

26. we shall be in danger to be stoned by the multitude, Lu. 20. 6.

26. But if we shall say, Of men, [we fear the people,] for all hold John as a prophet.

27. Then sure it is not needfull for me to give you account of my commission, or authority, when 'tis granted by you, that a man may lawfully preach, and baptize, and entertain disciples, as John did, without the approbation of the Sanhedrim.

27. And they answered Jesus, and said, We cannot tell. And Jesus said unto them, [Neither tell I you by what authority I doe these things.]

28. But is not this a strange thing that you that undertake and pretend so much to be Gods knowing and obedient servants, should yet stand out the most obstinately of all others against his commands and messengers sent from him, when the worst and meanest of men the Publicans and the multitude forsake their former waies, repent and beleive the Gospel? I well tell you a story, or parable, There was a man that

28. But what think you? A certain man] had two sons, and he came to the first and said, Son, goe and work to day in my vineyard.

29. He answered and said, I will not, but afterward he repented and went.

30. And he came to the * second, and said likewise, and he answered and said, I goe Sir, and went not.

* or, other, for the Gr: and Lat: and most of the MS. read ἑτέρῳ not δευτέρῳ

31. receive the Gospel, when ye reject it.

31. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and harlots [go into the kingdome of God before you.]

32. shewing you a way (preaching repentance as the only way) to rescue you and your whole nation from destruction, and ye despised his menaces, Nay when even the Publicans, and viciousest people were wrought on by him, yet did not this work upon you neither.

32. For John came unto you [in the way of righteousnesse, and ye beleived him not: but the Publicans and the harlots beleived him. And ye, when ye had seen it, repented not afterward that ye might beleive it.]

33. a hollow trough, wherein they tread grapes; and built a fair lodge for the vine-dresser to dwell in, and having furnisht it so compleatly that no man could require any more to be done to make it tenantable, he let it out to those that deal in that commodity, who for the fruit of it were to pay him a set price, upon agreement, Cant. 8. 11. and having so done, himself took a journey a great way off.

33. Hear another parable, There was a certain housholder, which planted a vineyard, and * hedged it round about, and digged [a wine-presse in it, and built a tower and let it out to husbandmen, and went into a farre countrey.]

* set a mound about it and hewed a wine-presse φραγμὸν αὐτῷ περιέθηκε καὶ ὤρυξε ληνόν.

34. And when the harvest-time came, when they were to receive the fruit and pay the rent,

34. And when the time of the fruit drew near] he sent his servants to the husbandmen, that they might receive the fruits of it.

35. at another they threw stones, though they kill'd him not.

35. And the husbandmen took his servants, and beat one, and killed another, and [stoned another.]

36. a greater number of servants, then those which he had sent at the first,

36. Again he sent [other servants more then the first,] and they did unto them likewise.

37. But last of all he sent unto them his son, saying, They will reverence my sonne.

38. and then we may take possession of his inheritance, as our owne.

38. But when the husbandmen saw the son, they said among themselves, This is the heir, come let us kill him, [and let us seise on his inheritance.]

39. And they caught him, and cast him out of the vineyard, and slew him.

40. When the Lord therefore of the vineyard cometh, what will he doe unto those husbandmen?

41. And the Pharisees expresst a great indignation against these false and bloody servants, affirming them worthy of utter destruction, that the Lord might provide him better Officers, which should pay him his rent duly; though when Jesus upon this answer of theirs approved the reasonablenesse of it, and affirm'd it should thus befall them indeed, Lu. 20. 16. (by which they began to discern, that he spake the parable against them,) they with indignation deprecate the sentence, Lu. 20. 19.

41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons.]

f.

42. Did you never observe a notable passage in the Psalmist, Psal. 118. 22. referring proverbially to some famous building, the Temple or the like, (wherein one stone which the builders had layd aside, as good for nothing, proved at length to be very fit for the prime place in the building, the utmost corner stone) and by that Psalmist applied to David (whom the princes with Saul and the chief of Israel refused, and persecuted, but after he became king) and which yet farther prophetically belongs to Christ (who being refused and rejected a long time by the chief priests, and elders, and the Sanhedrim of the Jews, and by them put to death, was to rise again, and become a glorious head of his Church?)

42. Jesus saith unto them, [Did you never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner, [f] this is the Lords doing, and it is marvailous in our eyes?]

43. Therefore

43. Therefore I ſay unto you, [The kingdome of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof.] 43. The Goſpel and the priviledge of being the only Church and people of God, ſhall be taken from you, and given to ſuch as ſhall practiſe thoſe things which the Goſpel requires.

* This whole verſe is left out in the Gr: & Lat: MS.

† bruiſed or ſhrewdly ſhaken, συνθλασθήσε.

‖ daſh him to pieces.

44. *And whoſoever ſhall fall on this ſtone ſhall be †broken, but on whomſoever it ſhall fall, it ſhall ‖ grinde him to powder.] 44. He that, on occaſion of Chriſt, ſhall by any thing that befalls him, be diſcouraged, or fall into unbeleif, this ſhall be a great wounding of his ſoul, a great ſin thus to fall off in time of tribulation; but he that not out of weakneſſ, but of contumacy, ſhall reſiſt and provoke his wrath, and judgments, and ſo bring this ſtone, this vengeance of Chriſt down upon him, it ſhall come down moſt heavily, and daſh him into a thouſand pieces. g.

45. And when the chief prieſts and Phariſees had heard his parables, they perceived that he ſpake of them,

46. But when they ſought to lay hands on him, [they feared the multitude, becauſe they took him for a prophet.] 46. they durſt not, knowing that the people generally took him for a Prophet, i. e. one that had liberty of ſpeech, and was not to be reſtrained, or apprehended, nor diſparaged by them, v. 26.

Notes on Chap. XXI.

a. Ὡσαννα

The word *Hoſannah* is contracted of הושיעה נא, σῶσον δή, *Save I beſeech thee*, A form of *acclamation*, which the *Jewes* were wont to uſe in their *Feaſt of Tabernacles*, in which alſo they uſed to carry *boughs* in their hands, See *Nehem.* 8. 15. 1 *Mac.* 13. 5. 2 *Mac.* 10. 7. and alſo to ſing *Pſalms*, as it is in the *Maccabees*, i.e. to crie *Hoſanna*. Both theſe of *boughs* and *hymnes* were uſuall among the *Grecians* in any time of *ſacred feſtivity*, See *Heſychius* on the word Ἀσαχῶ, which, ſaith he, is ὁ τὴ δάφνης κλάδῳ, ὃν καθέχοντες ὕμνουν τοὺς Θεούς, *a bough of Laurel* (as here of *Palme*) *which they held in their hands when they praiſed their Gods.* From theſe two put together it is, that, as *Elias Levita* tells us in his *Thisbi*, thoſe *boughs* there uſed, were called *Hoſanna's*, and to *bind* up *Hoſanna's*, is, properly, to *bind* up *bundles* of *willow-boughs*, which, ſaith he, where they were to be had, were moſt uſed by them, though thoſe that are *preſcribed* in *Nehemiah*, are *Olive*, and *Pine*, and *Myrtle*. This *ceremony* thus largely uſed to *Chriſt*, with all the *ſolemnities* of *ſtrewing garments*, and *boughs* in the way, as at the *inauguration* of a *King*, as in *David's Coronation*, *Pſalm.* 118. 25. and *Pſal.* 20. 9. and as at the *Feaſt* of *Tabernacles* (by which was noted, or prefigur'd *God's pitching his tabernacle in our fleſh* his [ἐσκήνωσεν ἐν ἡμῖν] *dwelling* or *pitching his tent* or *tabernacle among us*, *Joh.* 1. 14. *his dwelling in the tents of Sem*, *Gen.* 9. 17.) is a token of the peoples acknowledging him to be the *Meſſias*, the *Shiloh*, whom they expected, who is therefore expreſt by the ὁ ἐρχόμενος *he that cometh*, i.e. he that was thus ſolemnly *ſent*, and *anointed* by *God* (ſee *Mat.* 11. a.) And the addition in the next words of *Hoſanna* ἐν ὑψίστοις *in the higheſt*, will be beſt underſtood by comparing it 1. with *Pſal.* 148. 1. (where במרום *in the higheſt*] ſignifies *poetically in the heavens*, immediately precedent) and then with *Lu.* 19. 38. where it is [*peace in heaven, and glory in the higheſt*] i.e. *glory* and *praiſe* to him in *heaven*, who had uſed this means of reconciling *heaven* with us, i.e. *God* in *heaven* to us ſinners upon *earth*.

b. Τραπέζα

The word τράπεζα *table*] here, is that, from which thoſe that dealt in *returning moneyes*, or in *bills* of *exchange*, and made advantage and gain by ſo doing, are call'd τραπεζῖαι, *Mat* 25. 27. and ordinarily among *Authors*. Thus among the *Jewes* in the *Gemara*, *Sanhedrim*, c. 7. §. 11. דרבדי מעיתיש לי ואין לי שלחני להרצותן, *I have a great deale of money, but there is no Trapezita* (or *Money-Merchant*) *with whom I may place it.* Here the *Trapezite* ſeems to ſignifie that ſort of men, who (as *Merchants* among us) return money for others to ſome other place, or help them to doe it, and by ſo doing receive ſome themſelves, and help them to advantage ſometimes. Hence it was that the *Iſraelites* being by the *law* to come up to *Jeruſalem* (how farre ſo ever they dwelt from it) and there to *ſacrifice*, and to *offer* the *half ſhekel* for the uſe of the *Temple*, *Exod.* 30. 13. (which by the length of their journey ſometimes they were diſabled to doe) Theſe *trapezitæ* ſet up their *tables* in the very *Temple*, that ſo they might *traffick* with all that had uſe of them, in like manner as others brought *oxen*, and *ſheep*, and *doves*, to *ſell* there to them, which had not brought their *ſacrifices* with them. Theſe traders are here call'd κολλυβισταὶ, i. e. men that dealt in *money* (for, as the *Grammarians* tell us, κόλλυβος (for which the printed Copie of *Thomas Magiſter* reads κόλυμβος) εἶδος νομίσματος, ἢ ὁ ἐν τῷ χάλκῳ κεχαραγμένος βοῦς, it is a *piece of money with the image of an oxe upon it*) and ſo alſo κερματισταὶ, *Joh.* 2. 14. and that is the very ſame, κέρματα being ordinarily taken for χρήματα, i. e. *money* indifferently, and it is a miſtake of thoſe, which from the nature of this word, think it fit to tranſlate it *money-changers* in this and that other place, (* meaning thereby thoſe that *change one piece of money into another*, other *coynes* greater or ſmaller into that of a *ſhekel*) whereas it is *dealing* in *money* by way of *return*, or *exchange*. From whence it is that *Heſychius* puts theſe foure words in the ſame ſenſe, one to explain the other, τραπεζίτης, κολλυβιστὴς, κερματιστὴς (in like manner as *Thomas Magiſter* renders ἀργυρέμοιβος by κολυμβιστὴς (for κολλυβιστὴς) and explains it by καπηλικὸς) and δανεισὴς, the three former uſed in the *Goſpel*, and all to be interpreted by the fourth, an *Uſurer*, i.e. one that made gain by *loan* of *money*, though this were not the *uſury* directly forbidden by their *law*, but rather a way of merchandize, giving then ſo much *money* here, for ſo much *more* in another place; where the thing that is paid for, is not ſo much the *uſe* of the *money*, as the conveying it from one place to another, or the *ſaving* others that *trouble* of *conveyance*. 'Tis true, κερματίζω coming from κείρω to *cut* or *ſhave*, ſignifies to *divide* any thing into *ſmall* pieces, as in *Plato*, man's nature, ſaith he, ſeems to me εἰς σμικρότερα κατακεκερματίσθαι, *to have been cut into very little pieces*, and *Heſychius* κέρματα (or, as it ſhould be written, κερματίζει) εἰς λεπτὰ διαιρεῖ, *to divide into thin parts*, but that doth not ſignifie

Κολλυβισταὶ

Κερματισταὶ

* *Quibus ſi-clus non eſſet ex lege Dei, Ex.* 30. 13. *in promptu ibi invenirent apud nummularios ſeu permutatores alterius monetæ, &c. Druſius præter.*

the *changing Gold* into *Silver*, or a *ſhilling* into *three groates*, &c. but to *divide* the *wedge* of *Gold* or *ſilver* into little parts, and then *ſtampe* them and make *coine* of them, and ſuch are generally called (be they *bigger* or *leſſer* pieces) κέρματα (as 'tis plaine *Joh.* 2. 15.) i. e. *money*, and by *analogy* κερμαλισαὶ *nummularii*, they that *deal in money* for advantage, *returning* it by way of *exchange*, In the ſenſe, in which among authors χρυσάμοιβοι and ἀργυράμοιβοι are uſed, as in *Themiſtocles Epiſtles* where *Philoſtephanus* the *Corinthian* χρυσάμοιβος, is the ſame of whom before he had ſaid, τῇ τὸ βαπεζιτεύειν ἐργασίᾳ χρώμενον, he *that made gain by returning of money*. All theſe *traders* and *traffickers* that had ſet up in the *Temple*, *Chriſt* removes from thence, and, as S. *Marke* addes, c. 11. 16. would not *permit* that *any ſhould bring* σκεῦος, (i. e. not only *veſſell* but any other *utenſil Act.* 10. 11.) *any kinde of commodity*, through the *Temple*, which was obſerved alſo among the *Jews*, For ſo ſaith *Maimonides* in *Halacha Beth Habbechira.* c. 7. *no man may come into the mount of the Temple with a ſtaffe, or ſhooes, or with a wallet, or with money folded up in a napkin*, (all which are contained in the *Greek* word σκεῦος.) And that which is obſerved in this kinde of ſome *Temples* by *Plutarch*, ſeems very probably to be meant by him of this *Temple of Jeruſalem*, as *Pe: Cunæus* hath obſerved.

Σκεῦος

c. By λῃσαὶ *theeves*] here is meant thoſe that by *merchandize* make *gain* of others, not thoſe that are *robbers* indeed, ſo *Joh.* 2. 16. 'tis οἶκος ἐμπορίε, *a houſe of merchandize*. Of this ſee our learned *Countreyman* M^r. *Fuller Miſcell.* l. 4. p. 6. p. 499.

Λῃσαὶ

d. The *Greek* καταρτίσω αἶνον] in this place, is the *Septuagints* tranſlation of יִסַּרְתָּ עֹז *thou haſt founded* or *ordained ſtrength*, There is little doubt but our *Saviour* repeated this place, as it was in the *Hebrew* of the *Pſalme*, or in the *Syriack* dialect (as it appears he did in the repeating of the beginning of *Pſal.* 22. by the *Syriack Sabacthani*) and not in the *Greek*, and therefore the *Greek* made uſe of by the *Evangeliſt*, or his *interpreter*, muſt ſtill continue to have a ſenſe, that the *Hebrew* words will bear, and ſo belong's to the *childrens* ſinging *Hoſanna's* (for though thoſe which did ſo, were not *infants* or *ſucklings*, but as they are called v. 15. παῖδας *Children*, yet were they of an *age* farre leſſe able to *judge*, then the *Phariſees* that rejected *Chriſt*, and if that which was ſaid by the *Pſalmiſt* of very *infants* were true, then much more may it be admitted of theſe) which was a *teſtimony* of his *divinity*; and ſo was the *ordaining ſtrength*, i. e. a *ſtrong* and glorious effect from *weake* means, and again the *perfecting praiſe*, i. e. *compacting*, putting together a *ſong* of *confeſſion* or *praiſe*, (ſee 2 *Cor.* 13. b.) a *teſtimony* of him, ſuch as the *Scribes* and *Phariſees* could not thinke fit for him to accept, but he by remembring them of that *prophecy* of the *Pſalmiſt*, acknowledges, and ownes it, as a good and valid *teſtimony*, and gives them reaſon to do ſo too.

Καταρτίσω αἶνον.

Heaven here ſignifies *God*, one of *God's titles* among the *Hebrews* being השמים heaven. e. οὐρανὸς

Both in the *Greek* of *Pſal.* 118. 23. and here αὐτὴ is put for τοῦτο, the *feminine* for the *neuter*, becauſe the *Heb.* זאת is ſo uſed, and ſo *Pſal.* 27. 4. the *Greek* hath μίαν ἠτησάμην, for ἓν, *one thing have I asked*, becauſe the *Hebrew* אחת is *feminine*. f. Αὐτὴ

Λικμᾷν] here, is by the *Grammarians* rendred τὸν σῖτον καθαίρειν, and ἀλοᾶν, and σῖτον ἢ ἄχυρα διαχωρίζειν, not onely to *winnow*, but to *threſh* the *corne* either by breaking it with an inſtrument, a *flaile* among us, or by *bringing the wheel* over it, or by *treading* it out, which was the cuſtome among the *Jews*, (ſee note on chap. 3. i.) and accordingly ἀλοᾶν, which is ſet to render λικμᾶν, is it ſelfe rendred by *Phavorinus*, τὸ ὅλη τῆς ἅλῳ παλεῖν, καὶ βίβειν τὰς σάχυας, καὶ τύπλειν, to *tread*, or *rubbe*, or *beate the eares of corne*. Now this phraſe here applyed to men (as 'tis alſo in the *Prophets* of the *Old Teſtament*, *I will threſh you with a threſhing inſtrument*, &c.) ſeems here to ſignifie that ſad condition of the people of the *Jews*, all of them that ſhould hold out againſt *Chriſt*, *Chriſt* ſhall come upon that *people*, as with his *threſhing inſtrument* in his hand, c. 3. 12. ſhall *break*, and *daſh* them *to pieces*, violently ſeparate the *ſtraw* from the *wheat*, the *multitude* of unprofitable, i. e. *unbeleiving impenitents* from the little *found corne* among them, the *few ſound beleivers*; and then *break* all that *ſtraw* into ſmall *pieces*, as the manner of their *threſhing* was; ſee note on chap. 3. 1. g. Λικμᾷν

Paraphraſe.

CHAP. XXII.

1. Continued his diſcourſe c. 21. 44. and went on in parables, ſaying,

1. AND Jeſus [anſwered and ſpake again unto them by parables, and ſaid,]

2. It hath, and ſhall be the fate of the Goſpel now preach't to men, and firſt to the Jews, to meet with ſuch reception, as a King is by parable ſuppoſed to meet with, who at the marriage of his ſon made an entertainment.

a. 2. The kingdome of heaven is like unto a certain King, which made a [a] * marriage for his ſon.] * marriage feaſt

3. to call upon the appointed gueſts for whom the feaſt was provided, and to bring them in.

3. And ſent forth his ſervants [to call them that were bidden] to the † wedding, and they would not come. † feaſt *gamus*

4. Again he ſent forth other ſervants, ſaying, Tell them which were bidden, Behold I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready, come unto the * marriage. * feaſt

5. But of the whole number of thoſe that were invited, none came, ſome preferring their other affaires in the world before coming to a feaſt, took no great heed to the invitation, but ſent back their deſires to be excuſed Lu. 14. 18.

5. But they made light of it, and went their ways, one to his farm, another to his merchandiſe.]

6. And

6. And the remnant took his ſervants, and intreated them ſpightfully, and ſlew them.] 6. Others moſt barbarouſly treating the ſervants that were ſent on no other meſſage to them but this of inviting them to a feaſt, kill'd them reproachfully which came thus to oblige them.

7. But when the king heard thereof, he was wroth, and ſent forth his armies, and deſtroyed thoſe murtherers and burnt up their city.

* marriage-feaſt

8. Then ſaid he to his ſervants, [The * wedding is ready, but they which were bidden were not worthy. 8. The feaſt is prepared, and in it your duty is perform'd, but thoſe which were the prime gueſts firſt invited to it, have behaved themſelves moſt unthankfully, and unworthily, there is no reaſon they ſhould be waited for any longer, (meaning hereby the Jewes to whom the Goſpel was firſt to be preached; Act. 3. 26.)

9. Go ye therefore into the [high-waies, and as many as ye ſhall find, bid to the marriage.] 9. places, where divers waies meet, where in all reaſon the greateſt company was to be met with, (i.e. unto the Gentile heathen people of the world) and all that you can meet with there, be they never ſo vile in your eyes, invite and bring them to the feaſt, (preach the Goſpel to them.)

10. So thoſe ſervants went out into the high-waies, and gathered together all, as many as they found, both bad and good, and the wedding was furniſhed with gueſts.] 10. And this was accordingly done (the Goſpel preacht unto the Gentiles without any diſtinction) and they received it univerſally.

* feſtivall garment, ἱμάτιον γάμου, ſee note a.

11. And when the king came in to ſee the gueſts, he ſaw there a man which had not on a * wedding garment, 12. And he ſaith unto him, Friend, how cameſt thou in hither not having a wedding garment? And he was ſpeechleſſe. 13. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſſe: there ſhall be weeping and gnaſhing of teeth.] 11, 12, 13. When this was done, the Feaſt furniſht with gueſts, the Goſpel received by the Gentiles, then ſhall Chriſt come to viſit, and diſcern whether all come in to this feaſt in ſuch manner as is required; if any man that continues in his ſins, his heathen practiſes, croud in under that profeſſion, Chriſt will expoſtulate with him, and ſhew him the great unreaſonableneſſe of this, and he ſhall never be able to plead any excuſe in this matter, but fall under the terrible ſentence of Chriſt as a Judge, and be delivered up to the Officers, or Sergeants, for a ſad and direfull execution.

* the called are many, but the elect few.

14. For * many are called, but few are choſen.] 14. See note on ch. 20. 16. c. and 1 Pet. 2. b.

† inſnare, παγιδεύσωσιν

15. Then went the Phariſees and took counſell, how they might † intangle him in his talk. 16. And they ſent unto him their diſciples with the [b] Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt for any man, for thou regardeſt not the perſon of men.] 15, 16. This parable did ſo gall and incenſe the Phariſees, which were viſibly concern'd in it, that ſeeing they had nothing to lay to his charge they now conſult how to get ſome advantage againſt him, and to that purpoſe, knowing him to be a free ſpeaker, that would not diſguiſe his thoughts for fear of any man, they ſend ſome of two contrary parties, ſome Phariſees, others that adhered to Herod the Roman Governour, that whatſoever anſwer he ſhould make to their queſtion, one party might be offended with him; and they came and asked him flatteringly, but inſidiouſly, ſaying, We know that without all fear of men, or partiality thou wilt tell us truly, what is our duty toward God. b.

17. Tell us therefore, [What thinkeſt thou? Is it lawfull] to give tribute to Cæſar, or no? 17. What is lawfull by God's law in thy opinion? Is it by that lawfull

18. But Jeſus perceived [their wickedneſſe, and ſaid, Why tempt ye me, ye hypocrites?] 18. their treacherous deſign, and ſaid, Why endevour ye to enſnare me under pretence of reverencing me? v. 16.

19. Shew me [the tribute-money. And they brought unto him a peny.] 19. the money or coyn, in which ye are wont to pay the tax; and they brought him a coyn that was half a drachme, and ſo the eighth part of a ſhekel, See note on ch. 17. e.

20. And he ſaith unto them, [Whoſe is this image and [c] ſuperſcription?] 20. The inſcription of this coyn is Cæſar Auguſtus ſuch a year after the taking of Judæa; This being a record of the conqueſt of the Romans over this nation, and the right by them acquired, by the dedition of Hyrcanus, (ſee note b.) and an expreſſion of the years ſince that taking, about 90 years (for ſo long agoe did Pompey ſubdue, and take] Jeruſalem) ſhew that now 'tis unlawfull to ſeek change, after ſo long continuance of that power ſo fairly, and legally acquired. Beſides, the coyning of money is part of the ſupreme power, or regall prerogative, incommunicable to any other, and your acknowledging this to be the currant coyne, ſuppoſes Cæſar, whoſe ſignature it hath, to be your lawfull Prince, to whom therefore the tribute is due, as the legall protector of your civil commerce; Look therefore upon the coyn for the ſtating of your queſtion, whoſe image, and ſignature it hath on it. c.

21. They ſay unto him, Cæſars. Then ſaith he unto them, Render therefore unto Cæſar the things that are Cæſars, and unto God the things that are Gods.] 21. They confeſt it to be the image, or ſignature of the Roman Emperour, and Chriſt thence concluded, that they that acknowledge Cæſar's ſupremacy over the Jewes, ought not to diſpute, but pay him that tribute that is due to him as ſupreme, there being nothing derogatory to God in ſo doing. But the law of God requiring that every one ſhould have that which belongs to him, and particularly Kings their due acknowledgments, and tributes, which are due to them, as acts of piety are due to God.

22. When they had heard theſe words, they [marvailed, and left him, and went their way.] 22. admired the prudence of his anſwer, and ſo departed, without hopes of gaining any advantage againſt him.

23. future eſtate after this life,

23. The ſame day came to him the Sadducees, which ſay there is no [reſurrection,] and asked him,

24. Doe the part of the next of kin to his wife, and the children

24. Saying, Maſter, Moſes ſaid, If a man die having no children, his brother ſhall [marry his wife, and raiſe up ſeed unto his brother.] which he begetteth of her ſhall be accounted his dead brothers children or ſeed.

25. Now there were with us ſeven brethren, and the firſt, when he had married a wife, deceaſed, and having no iſſue left his wife unto his brother.

26. untill all the ſeven were married, and dead without children.

26. Likewiſe the ſecond alſo, and the third, unto the ſeventh.]

27. And laſt of all the woman died alſo.

28. Therefore in the reſurrection whoſe wife ſhall ſhe be of the ſeven, for they all had her?

29. This errour of yours in beleiving no reſurrection, proceeds from your not conſidering the ſeverall places of Scripture, nor the power of God in ordering the life to come in another manner then is uſed in this.

29. Jeſus anſwered and ſaid unto them, [Ye doe erre, not knowing the ſcriptures, nor the power of God.]

30. As for your argument againſt it, 'tis ſoon anſwered, by telling you, that in that other world thoſe that are there, live not like husbands and wives, but are in that reſpect no otherwiſe then the pure ſpitituall Angels of God, which have no bodies about them, all ſuch relations which are here among men, are ſwallow'd up in that other world.

30. For in the reſurrection they neither marry nor are given in marriage, but are as the Angels of God in heaven.

d. 31. But to make it evident to you by that part of Scripture which hath authority among you Sadducees, i.e. by the Law, by you acknowledged for the word of God, that there is another life, it is there, you know, thus written

31. But as touching the [d] reſurrection of the dead, have yee not read that which was ſpoken unto you by God, ſaying,]

32. Which being ſpoken after their deceaſe, was an evidence that there is another life after this, which they that are dead to this, have their parts in, or otherwiſe how could God be ſaid not only to have been, but ſtill to be their God after their death?

32. I am the God of Abraham, and the God of Iſaac, and the God of Jacob? [God is not the God of the dead, but of the living.]

33. And when the multitude heard this, they were aſtoniſhed at his doctrine.

34. But when the Phariſees had heard that he had put the Sadducees to ſilence, they were gathered together.

35. on deſigne to enſnare him in his anſwer, or to heare what he would ſay,

35. Then one of them, which was a lawyer, asked him a queſtion, [tempting him,] and ſaying,

36. Maſter, which is the great commandement in the law?

37. with all thy will, and affections, and underſtanding, Mar. 12. 32.

37. Jeſus ſaid unto him, Thou ſhalt love the Lord thy God [with all thy heart, and with all thy ſoule, and with all thy mind.]

e 38. This is the firſt and [e] great commandement.

39. Thou ſhalt think thy neighbor as worthy to enjoy what belongs to him, as thou thinkeſt thy ſelf, and allow thy neighbour, whatſoever thou expecteſt from him, either by way of juſtice or charity, nay whatſoever thou deſireſt to receive from God himſelf.

39. And the ſecond is like unto it, [Thou ſhalt love thy neighbour as thy ſelf.]

f. 40. the Prophets as Interpreters of the law, and its precepts.

40. * On theſe two commandements [f] † hang all the law and [the prophets.]

* In τῳ
† conſpire

41. The Phariſees being by this occaſion drawn together about him, v. 34. before they went away again from him,

41. While the Phariſees were gathered together,] Jeſus asked them,

42. What is your opinion of the Meſſias? Whoſe ſon, or of whoſe progeny doe you find in the Scriptures that he ſhall be?

42. Saying, [What think ye of † Chriſt? Whoſe ſon is he?] They ſay unto him, The ſon of David.

† the Chriſt, τῷ Χριςῷ

43. Writing by inſpiration, propheticall,

43. He ſaith unto them, How then doth David [in ſpirit] call him Lord, ſaying,

44. next unto me, till I ſubdue all thine enemies under thee.

44. The Lord ſaid unto my Lord, Sit thou [on my right hand, till I make thine enemies thy footſtool?]

45. If David then call him Lord, how is he his ſon?

46. And no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any more queſtions.]

46. This queſtion pozed them all, and quite put them out of their courſe (to which formerly they had received ſome diſcouragements, v. 22. 33.) of asking him queſtions, to take advantage from him, v. 15. 35.

Notes on Chap. XXII.

a. Γάμος. Ἔνδυμα γάμου

That γάμος & γάμοι ſignifie both in this place, and *Joh.* 2. a *marriage-feaſt*, we have before obſerved (ſee *note* on c. 9. e.) that here the ἔνδυμα γάμου ſignifies the *garment* that was *cuſtomary* at ſuch *feaſts*, i.e. a better ſort of *array* then thoſe that were uſed upon *ordinary* daies, will be obvious to any man that is converſant in *ancient* cuſtomes; So in the *wardrobes* of *great* men, there were *robes* to put on for that uſe, mention'd by *Juvenal*, when he ſpeaks of the *trechedipna*, that runs about to *feaſts*, or *entertainments*. Theſe were *veſtes diſcubitoriæ*, fine and *florid*, ſuch as *Trimalcio's* in *Petronius*, in whom they are alſo called *veſtimenta Triclinaria*, and in *Xiphilin*, in the life of *Adrian*, σολὴ δ' ἁπίης,

δύσιν, the *festivall garment*, and this, it seems, so necessary (as *repentance* and reformation of life, the *new garment*, or array of the *soul*, which is here *parabolically* expreſt by it) that without it, even they that were *invited* to come, were not yet permitted to *taſt* of the *feaſt*, or remain among the *gueſts*.

b. Ἡρῳδιανοί The *Herodians* were not a diſtinct ſect from the *Phariſees* and *Sadducees* (ſee *note* on c. 16. a.) but ſome of them *Sadducees*, as appears by comparing *Mat.* 16. 6. with *Mar.* 8. 15. They are by * a learned man ſaid to be *Grecians*, which *king Herod* brought with him out of the *deſert*, and which became a certain *ſect* after that time, for which he cites *Aruch*; But this was by a great miſtake in him of the *Hebrew* יונים, as if it were Ἴωνες *Grecians*, when 'tis no more but *jonim doves* or *pigeons*, which *Herod* brought with him out of the *deſert*, and from which ſprang a certain ſort of *Pigeons*, (not *ſect* of *men*) different from others. The *Herodians* by many of the *Ancients* are thought to be thoſe that (conceiving the *prophecy* of *Jacob* concerning the *Scepter departing from Judah* to be accompliſh't in *Herod the great*, who was not a *Jew*, and yet *ſwayed the ſcepter* there) beleived him to be the *Shiloh* promiſed by *Jacob* at that time; So *Epiphanius*, that they were *Jews*, idle, and *hypocrites*, that thought *Herod* to be the *Chriſt* promiſed in the *prophets*. So *Tertullian*, *Herodiani qui Chriſtum Herodem eſſe dixerunt*. So *Chryſoſtome* on *Mar.* 12. ſo *Theophylact*, and S. *Hierome*, *Dial: cont: Luciferianos*, though in his *Comment* on this place, he utterly reject it. Nor indeed is it any thing probable, that now at this time, 30 years after *Herods death*, there ſhould remain any of this beleif, that *Herod* was the *Meſſias*; It is therefore in the next place obſervable, that the *Syriack* for [*Herodians*] reads *Herod's followers*, and that may give us an hint of another interpretation, which ſeems to be the moſt probable: Of the *Jewes* ſome part acknowledg'd, and adhered to the *Cæſarean* or *Roman authority*, ſome part look't upon it, as an *uſurpation*, and of this generally were the *Phariſees*. This difference or controverſie was thus occaſion'd. About 150 years before the *birth* of *Chriſt*, the *government* of *Judæa* came into the hands of the *Zelots* or *Maccabees*, Among them *Judas Maccabæus* being in fear of *Antiochus*, entred into a league w^th^ the *Romans*, w^ch^ continued about 90 years. Then *Hyrcanus* & *Ariſtobulus* the ſons of *Alexander* falling into contention for the *kingdome*, and the younger brother *Ariſtobulus* getting poſſeſſion of it, *Hyrcanus* applied himſelf to the *Romans* for redreſſe, And by *Antipater's* mediation beſought *Pompey* (being then neer) to come with an army to his relief; *Pompey* did ſo, and thereupon beſieged *Jeruſalem*, *Hyrcanus's* party within, ſoon delivered it up, And *Ariſtobulus's* party retired into that part, where the *Temple* ſtood, and *Pompey* ſtorm'd the *Temple*, and took it, and ſo the city came into the *Romans* power, and *Hyrcanus* was reſtored to the *high prieſthood*, and *kingdome* of *Judea*, but ſo as to hold (as he obteined) it by being under the *Romans protection*, which they did (thoſe of them that were of *Hyrcanus's* party) by *conſent*, and not by *force*, by a choiſe which the factions among themſelves put them upon, and by way of *dedition*, and ſo * *Joſephus* plainly ſaith of the *Jews*, that they had *made a dedition of themſelves*. Mean while they of *Ariſtobulus's* party look't upon the *Romans* as *Uſurpers*, and *forcible* poſſeſſours. And thus it continued till our *Saviours* time. And at this time, ſome of each party, *Phariſees* on one ſide, and *Herodians*, i. e. *followers* of *Herod*, on the other, came unto *Chriſt*, meaning to inſnare him, whatſoever he ſaid, and to take advantage either to inflame the *Phariſees* (which were the moſt eminent men among the *Jews*) if he ſhould ſay that *tribute* was to be paid, or to bring him into danger of *Herod*, and the *Roman* party, if he ſhould ſay, 'twas not to be paid. And though *Chriſt's* anſwer be punctually in favour of the *Roman Emperour*, eſpecially to thoſe that took the *tribute* to be *his* right, yet becauſe in *prudence Chriſt* thought fit to give ſuch an anſwer, as might beſt avoid the oppoſite *danger*, this very *prudence* of his is after by falſe malitious perſons improved into an accuſation againſt him, *Lu.* 23. 2. as if he *forbad to give tribute to Cæſar*, ſee *Mar.* 12. *note* a.

* De *Bell: Jud.* l. 1. c. 8.

c. Δηνάριον The *tribute money* or *denarius*, that was to be paid to *Cæſar* by way of tribute, had on it, ſaith *Occo*, the *picture* or *image* of *Cæſar*, and in it theſe letters written, Καῖσαρ Αὔγυς: Ἰουδαίας ἑαλωκυίας, *Cæſar Auguſtus*, ſuch a *year after the taking of Judea*. This latter, no queſtion, is that which is here meant by the ἐπιγραφὴ, *inſcription* or *ſuperſcription* of the *coine*, from whence *Chriſt* concludes *Cæſars* right by title of *Conqueſt* to require *tribute* of the *Jews*.

d. The argument againſt the *living* of *ſouls* now after death, and before the *reſurrection*, which is taken by ſome (ſee *brevis diſquiſitio*) from this place of *Mat.* 22. 31, 32. lyes thus: *Chriſt* proves the *reſurrection* of the *dead*, v. 31. by this argument, [*God ſaith, he is the God of Abraham* &c. long after *Abraham's death, and God is not the God of the dead, but of the living*] which proof being put into forme muſt lye thus, [*Abraham's body ſhal riſe*, and likewiſe *Iſaac's* and *Jacob's therefore the bodies of the dead ſhall riſe*,] The *antecedent* is proved thus [*Abraham ſhall live again now he is dead, therefore his body ſhall riſe*] That *antecedent* thus [*God is the God of Abraham now he is dead, therefore Abraham ſhall live again now he is dead*,] If this *antecedent* were denyed, then the plain words of *Scripture* were denyed, and therefore the *argument*, or *conſequence* muſt be denyed, or nothing; And that will thus be proved [*God is not the God of the dead who are ſo dead, that they ſhall never live again, therefore it being granted that God is the God of Abraham, ſince the time of his death, it muſt follow, that, though he be now dead, he ſhall live again*] *Chriſt's* argument being ſuppoſed thus to proceed, might readily have been anſwered (by them that deny the reſurrection of the body) in caſe the *continued life* or *not dying* of the *ſoul* were granted; For they might reply thus [*Abraham's ſoul lives all this while ſince his death, and therefore God's being the God of Abraham, granting him to be the God of none but the living, doth not conclude that Abraham's body ſhall riſe, For he who lives in ſoul, may be ſaid to be living, though his body never riſe.*] Now becauſe 'tis certain that *Chriſts* argument was a good argument, concluding unanſwerably what

he meant to prove, therefore the *not dying* of *ſouls*, on conceſſion of which the refutation of *Chriſt's* argument is, or may be grounded, is not to be thought a truth. To this objection againſt the *immortality* of *ſouls* from this manner of *Chriſt's* arguing againſt the *Sadducees*, the anſwer might be eaſie enough, by remembring the diſputers, that the *Sadducees*, with whom *Chriſt* diſputed, are not ſuppoſed to grant the *immortality* of the *ſoul*, any more then the *riſing* of the *body*, and therefore this argument of *Chriſt's*, though it would not hold againſt him, that did acknowledge the *immortality* and continued life of the *ſoul*, without ever having the *body* united to it, would yet be a good argument *ad homines*, againſt the *Sadducees*, and that were ſufficient to ſalve the matter; Or ſecondly, that the *reſurrection* of the *body* is a neceſſary conſequent to the *life* of the *Soul*, and that the proving that the *ſoul lives after death*, is therefore uſed by *Chriſt*, as an *argument* ſufficient to inferre that the *body* ſhall certainly revive alſo; But this is not all, They that make uſe of this arguing of *Chriſt* to favour their opinion of Ψυχοπαννυχία, do miſtake the thing, that *Chriſt* went about to prove againſt the *Sadducees*; For it being certain that the *Sadducees* denyed *all other life*, beyond this, that here men live in the fleſh, (affirming that there is *no ſpirit*, no *ſoul* of man ſubſiſting after *death*, and in conſequence to that, that the *body* after death rots, never to riſe again) 'tis as certain that *Chriſt* here confronted his argument (out of the *Law*, which was the only *Scripture* which thoſe *Sadducees* acknowledged) againſt this *whole* doctrine of the *Sadducees* (not only againſt one part of it, the *reſurrection* of the *body*) and by that teſtimony of the *Law* (which they could not deny) demonſtrated to them that there was *another life* after this. Of this whole matter (not only of that which concerned the *Body*) 'tis clear that the *Sadducees* queſtion, and objection (of the *wife* that had *ſeven* husbands) proceeded, concluding, as farre as it did conclude, (but being indeed a very weak ridiculous argument) againſt *all future being*, for if the death of the *husband* voyded the relation between him and his *Wife*, as 'tis certain it did, and he and ſhe live together again *any way* after this life, the *Sadducee* thinkes that *relation* muſt *revive* alſo, and upon that his argument proceeds, and doth ſo as well (i.e. equally, or *no worſe*) on ſuppoſition of another *life* of *ſpirits*, as of *bodies ſpiritualized* alſo. For if there were thoſe relations of *husband* and *wife* in heaven, they would ſure be there *before* the *reſurrection* of *bodies*, as well as *after*, unleſſe the *Sadducees* beleived *Chriſt's* doctrine to be, that *procreation* (and the like, which could not be done without bodies) continued in *heaven*, as here on *earth*, which it no way appears that they did, or that that was the thing here particularly oppoſed by them. The only matter of difficulty now remaining is, whether ἀνάϛασις, of which the *Sadducees* ask v.23. and ἀνάϛασις τ νεκρῶν, which *Chriſt* undertakes to demonſtrate v. 31. doth not peculiarly ſignifie the *reſurrection* of the *body*. To which I anſwer poſitively, that it doth not, but denotes *another life* (beſides this and after this,) a *continuing* or being *kept alive* by *God* after departure out of this *life*; As that which is call'd *Rom.9.17. raiſing up* (and in *Luke* the phraſe is ἐγείρειν), the ἈνάϛασιϚ

ſame that there) is in the *Hebrew*, from whence 'tis cited, *Exod. 9.16. to make to ſtand*, and is rendred by the *Septuagint keeping alive*, or *ſafe*; And the literall notation of the word ἀνάϛασις goes no farther; for ϛάσις is *ſtanding* or *ſubſiſting*, and ἀνὰ in compoſition ſignifies *re* or *again*, ſo ἀνάϛασις νεκρῶν is the *reſubſiſtence* or *ſecond ſtate* of men, that after *this* life, conſiſting firſt of the *immortality* and continuance of the *ſoule* in ſtate of ſeparation, and at length in the *reunion* of the *body* to *it*, whereby it becomes perfect; 'Tis true it ſometimes ſignifies the *reſurrection* of the *body* diſtinctly, but that is when 'tis joyned with the word σαρκὸς *of the fleſh*, or σώματ@ *of the body*, or νεκρῶν *of the dead*, in the neuter (as νεκρὰ ſignifies *cadavera*, or *dead bodies*) or when without any of theſe, the context of the Author doth appear to reſtrain it to that ſenſe, and indeed in later *Eccleſiaſtick* Writers, it may perhaps be found to be commonly uſed for the *reſurrection* of the *body*, but all this no whit prejudgeth the notion, which I have given of it in this place, where τ νεκρῶν is the *maſculine* (as appears by comparing it with the ſtory in S. *Luke*, where 'tis diſtinctly νεκροὶ in the *parallel*) and where the context doth not ſo reſtrain it, but rather enforceth the enlarging of it, in like manner, as [οἱ λέγοντες μὴ εἶ) ἀνάϛασιν] v.23. may be the *character* of the *Sadducees*, who denied *all future life* or ſubſiſtence of *ſoule*, or *body* after death; And thus ἀνάϛασις τ δικαίων] ſeems to note *Lu.14.14.* the *reward* there ſpoken of, being that which is oppoſed to our *rewarding* one another here in *this life*, and ſo the phraſe denoting *all* which is not of *this life*, i.e. that *bliſſe*, which the juſt enjoy after this life. And the phraſe which the *Jewes* uſed to ſignifie this, is, *the age*, or *world to come*, which theſe *Sadducees* diſtinctly denied, and the *Phariſees* beleived and affirmed, And ſure S. *Paul* one of thoſe *Phariſees Chriſtianized*, did reckon of this *continued life of the ſoul*, contrary to the *mortality*, or *ſleeping* of it, when *Phil.* 1.23. he ſaith that he *deſires* ἀναλῦσαι (which ſure is a phraſe to expreſſe the *ſeparation* of *ſoul* and *body*) *and to be with Chriſt*, which I ſuppoſe muſt conclude a *beeing* of the *ſoule*, and that an *happy* one, unleſſe *Chriſt* be imagin'd ſtill to be *aſleep*; and ſo again when he calls the ἐκδημῆσαι ἐκ τ σώματ@, *travailing out of the body*, a *travailing to the Lord*, 1 *Cor.* 5.8.

ἈνάϛασιϚ νεκρῶν

ἈνάϛασιϚ δικαίων

This *commandement* by which the worſhip of the *one God* is commanded, *Deut.6.4.* is not onely one of thoſe which were written in their *Phylacteries*, faſten'd on their *poſts*, and read in their *houſes* daily, but to note it to be the *great commandement* indeed above others, it is obſervable, that in *Deut.* the words in the *Hebrew*, which begin and end it, have the laſt letter written very *big*, and noted in the *margine* to be ſo written. e. ἡ ἐντολὴ μεγάλη

The word κρέμαν) may fitly, and according to the notion, and uſe of it in *ſacred* Authors, and according to the importance of this place, moſt *properly* be rendred [*conſpire*] or *agree*, for ſo the *Hebrew* חָבַר, which ſignifies an *agreement of minds*, a *covenant*, or *league*, *Gen.* 44.30. is rendred ἐκκρέμαν), where we read, [*is bound up with*] noting an huge kindneſſe, and conjunction of affections between *Jacob*, and *Benjamin*. So *Judith* 8.24. where we vulgarly read [*their hearts depend on us*] 'tis moſt proper to render it [*their hearts agree* or *conſpire* f. Κρέμαν)

conſpire with us] or *are bound up* withus. So ἐξεκρέματο *Lu.* 19. 48. the people [ἐξεκρέματο τοῦ λαοῦ, *as they heard him they took his part*] were of *his ſide, agreed* with him. And ſo here in theſe *two commandements all the law and the Prophets conſpire*, i. e. the whole *old Teſtament agrees, conſpires* with theſe, theſe are the *ſumme* of all that is ſaid there. But if it be rendred *hang*] then the meaning will be, that all commanded in the *Jewiſh* received *Scripture*, *depends* upon one of theſe two, *hangs* on one of theſe great *pegges*, i. e. is, in the laſt reſort, *reducible* to one of theſe *heads*.

CHAP. XXIII.

Paraphraſe.

1. THEN ſpake Jeſus] to the multitude, and to his diſciples,
1. Then Jeſus having quit himſelf from the Phariſees and Sadducees, ſpake

2. Saying, [The Scribes and Phariſees ſit in Moſes ſeat,]
2. The Scribes and Phariſees &c. thoſe that are of the Sanhedrin are by you to be looked on, as your lawfull Rulers that have authority over you, ſucceeding Moſes, and the ſeventy elders, Num. 11. 16.

3. And therefore whatſoever they bid you obſerve, that obſerve and doe: but doe not ye after their works, for they ſay and doe not.]
3. And therefore do ye live in obedience to all their lawfull commands, in all regular ſubjection, and obedience. But let not their actions be your examples, for they live not according to their own preſcriptions.

4. For they bind heavy burthens, and grievous to be born, and lay them on mens ſhoulders, but they themſelves will not move them with one of their fingers.]
4. For many ſe- vere ordinances they impoſe on others, but will not themſelves be perſwaded to take the leaſt pains to do thoſe things which by the clear law of God are moſt neceſſary.

5. But all their works they do for to be ſeen of men: they make broad their
5. All that they exerciſe themſelves in a.

* fringes

[a] phylacteries, and enlarge the * [b] borders of their garments]
moſt induſtriouſly, are the performances, which will bring them in moſt of praiſe. The law which they were commanded Deut. 6. 8. to bind upon their hands &c. i. e. to lay it near their hearts, to practiſe it diligently, they write in rolls, and hang them in their foreheads, and bind them on their wriſts, &c. count them as a kinde of charmes, and make them as large as they can, to be ſeen of men, and one to exceed the other. And for the fringes of their garments, which they were indeed commanded to weare, Num. 15. 38. Deut. 22. 12. to remember them of the law, and as a peculiar faſhion to diſcriminate them from other men, they either for an oſtentation of piety which thoſe were to remember them of, or to expreſſe the greater ſtrictneſſe in ſeparating from all others, weare theſe fringes very large, And ſo whether for obſervances invented and preſcribed by themſelves only, or for thoſe which the law preſcribes, all their care is to be praiſed of men. b.

† meales, δείπνοις

6. And love the uppermoſt roomes at † feaſts, and the chiefe ſeats in the ſynagogues,]
6. They love to have the firſt place, if it be but at an ordinary meale, And in the Conſiſtories they are ambitious of the headſhips, and when they teach in the ſynagogues, or are there to hear others teach, and, as the manner was, ſit in chaires, while they do ſo, they are ambitious of getting the uppermoſt chaires.

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.]
7. And to receive the civilities, and adorations, and commendations of men above all others, as the greateſt doctors and leaders of others; which is an evidence of their temper, what 'tis that they principally deſigne in all their religious performances.

8. But be not ye called Rabbi, for one is your maſter even Chriſt, and all ye are brethren,]
8. But doe not yee contend thus for ſuperiorities, for precedence one above another, for you are all fellow ſervants, by being fellow Chriſtians.

9. And call no man your [c] father upon the earth, for one is your father which is in heaven.]
9. And give not up your faith abſolutely to be ſwayed, and ruled by any man, as children are to be ſwayed wholly by their parents bare will, and as theſe men, Phariſees &c. have their admirers and followers in religion, whereas indeed God your father in heaven is onely he, to whoſe doctrine and precepts ye owe this abſolute faith, and obedience. c.

10. Neither be yee called Maſters, for one is your maſter, even Chriſt.]
10. And do not yee pretend to be leaders or teachers, but all fellow diſciples that receive the faith from me, and ſo communicate it to others.

11. But he that is greateſt among you, ſhall be your ſervant.]
11. As for any precedency or ſuperiority, which ſhall hereafter be inſtituted in the Church, ye are not to look upon that, but as an office of burthen, and duty, of watching and waiting on them, over whom ye are placed.

12. And whoſoever ſhall exalt himſelf, ſhall be abaſed, and he that ſhall humble himſelf ſhall be exalted.]
12. And indeed for this, this ought to be the Rule, that whoſoever is ambitious of dignity in Chriſt's Church, ought never to be admitted to it, but he that ſhall thinke himſelf unworthy of it, is fitteſt to be advanced to it.

13. But wo unto you, Scribes and Phariſees, hypocrites, for [yee ſhut up the kingdome of heaven againſt men, for yee neither go in your ſelves, neither ſuffer yee them that are entring to go in.]
13. yee keep the multitude from embracing the Goſpell or doctrine of Chriſt, to which they are generally enclin'd, yee ſuppreſſe the meaning of the Scriptures, which belong to the Meſſias, And not only reject Chriſt your ſelves, but prohibite others from beleiving on him, which were it not for fear of you, would willingly imbrace him.

14. Woe unto you Scribes and Phariſees, hypocrites, [for yee devour widowes houſes, and for a pretence make long prayer: therefore] yee ſhall receive the greater damnation.
14. For in ſtead of ſhewing mercy and charity to them that are left deſtitute, ye on the other ſide are greedy and rapacious, grinde the face of the poor, and devoure the remainder of their ſubſiſtence, whom yee ought in reaſon to relieve, and that yee may do theſe acts of uncharitableneſſe

neſſe more ſecurely, yee pretend to great piety, and for a colour, or faire ſhew, (that you may be the more truſted and ſo have opportunities to doe it the better) uſe to make long prayers: But for this, for your making piety a colour and guiſe, under which to practiſe the greater ſinnes

15. Woe unto you, Scribes and Phariſees, hypocrites, for yee compaſſe ſea and land [to make one [d] proſelyte, and when he is made, yee make him twofold more the child of hell then your ſelves.]

d. 15. to get one Gentile to your religion, and when he is ſo, by teaching him the worſer part of your doctrine, that which fortifies him againſt the receiving of Chriſt, and by preſſing him to that legall ſtrictneſſe, (which is commanded you as Jews, but belongs not to him) you put him into a farre worſe, and more dangerous eſtate, and make him more vehemently to oppoſe the Goſpell, then your ſelves, or your own children, naturall Jewes.

16. Woe unto you, yee blind guides, which ſay, [e] whoſoever ſhall ſwear by the Temple, it is nothing, but whoſoever ſhall ſweare by the gold of the Temple, he is * a debtor.]

e. 16. Woe unto you, which take upon you to be leaders of the blind, Ro. 2. 19. and are blind your ſelves, ſaying, If a man ſwear by the temple he is not obliged by that oath, but he that ſwears by the Gold of the Temple, in any promiſſory oath he renders himſelf a debtor, in any aſſertory, he is guilty of perjury, if it be not true.

* obliged, ὀφείλει

17. Yee fools and blinde, for whether is greater, the gold, or the Temple that ſanctifieth the gold?]

17. What a ſottiſh ſenſeleſſe folly is this, which your deep learning hath advanced you to? For ſure the Gold of the Temple which receives all the ſacredneſſe it hath, above other gold, meerly from being the Gold of the Temple, cannot be more ſacred then the Temple it ſelf, nor conſequently the oath by the gold obliging, when an oath by the Temple it ſelf is not.

18. And whoſoever ſhall ſweare by the Altar it is nothing: but whoſoever ſweareth by the gift that is upon it, he is † guilty.

† obliged.

19. Yee fooles and blinde, for whether is greater, the gift, or the altar that ſanctifieth the gift?

20. Whoſo therefore ſweareth by the altar, ſweareth by it, and by all things thereon.]

20. The ſwearing by the altar conteins in it that other oath, which yee take to be ſo much more obliging, that by all the free-will offerings preſented at or on the altar, and ſo cannot poſſibly be leſſe obliging then that alone.

21. And whoſo ſhall ſweare by the temple ſweareth by it, and [by him that dwelleth therein.]

21. by God, who although he have his throne in heaven, yet is pleaſed to own the temple, as his place of reſidence or dwelling upon earth.

22. And whoſo ſhall ſwear by heaven, ſweareth by the throne of God, and by him that ſitteth thereon.

23. Wo unto you, Scribes and Phariſees, hypocrites, for [yee pay tithe of mint, and aniſe, and cummin, and have omitted the weightyer matters of the law, [f] judgment, mercy and faith, theſe ought yee to have done, and not to leave the other undone.]

f. 23. in matter of paying tithes you are as exact, as any the ſtricteſt lawyer would require of you, deſcending to the tithing of herbes, of which there was doubt and diſpute, whether they ought to be paid or no: but for duties of the ſecond table, juſt dealing, charity and fidelity, theſe you look not after; which being the moſt conſiderable weighty duties, ought moſt preciſely to be walk't in, to be made your work and care; and the other, though not to be left undone, yet counted inferiour to thoſe.

24. Yee blind guides, which [ſtreine at a gnat, and ſwallow a camel.]

24. are very ſcrupulous in ſmall, and very adventurous in the greateſt matters.

25. Woe unto you, Scribes and Phariſees, hypocrites, for [yee make clean the outſide of the cup and of the platter, but within they are full of * extortion and exceſſe.]

25. Yee are all for waſhing of outſides, as of your veſſells to eat and drink in, ſo alſo of your hands, and whole bodies, and in the mean while leave your ſouls full of all abominable impurities, ſuch as Gen. 6. 11. are expreſt by [corrupt, and full of violence] which is, as if you ſhould make clean only the outſide of a cup or platter, and leave the inſide, where the drink and meate is put, full of all kinde of filth, ſee Lu. 11. 39.

* violence and incontinence ἁρπαγῆς καὶ ἀκρασίας, ſee note on 1 Cor. 5. h.

26. Thou blind Phariſee, cleanſe firſt * that which is within the cup or platter, that the outſide of them may be clean alſo.

26. Thou hypocrite, that art ſo like a blind man as to waſh one part only, and then thinke all is clean, ſee to the cleanſing thy heart, which is as it were the inſide of the veſſell, and that is the true way of cleanſing the outſide, the actions alſo, at leaſt let the firſt care be taken for the inſide, and the outward cleaneneſſe will have its place, and praiſe, will be to ſome purpoſe.

* the inſide of τὸ ἐντὸς τῆς

27. Woe unto you, Scribes and Phariſees, hypocrites, for yee are like unto whited ſepulchers, which indeed appear beautifull outward, but are within full of dead mens bones, and of all uncleanneſſe.

28. Even ſo, yee alſo outwardly appear righteous unto men, but within yee are full of hypocriſie and iniquity.]

28. Even ſo are yee, the faireſt in outward guiſe, and ſhew, but in your hearts, deſignes, and actions that flow from thence, the moſt noiſome, and polluted that can be, nothing but contrariety to your profeſſions, and in ſtead of juſtice, and charity, which yee pretend, the moſt greedy and ravenous oppreſſors. v. 14.

29. Woe unto you, Scribes and Phariſees, hypocrites, †becauſe [yee build the tombes of the Prophets, and garniſh the ſepulchers of the righteous.]

† that ὅτι

29. You doe honour unto the prophets ſlaine by your forefathers.

30. And ſay, If wee had been in the dayes of our fathers, we would not have been partakers with them in the blood of the Prophets.

30. And expreſſe your diſlike of them that killed them, and ſay, that if you had then lived, you would ſure never have uſed them, as your fathers did.

And

And this you doe, that men ſeeing this indignation of yours againſt your fathers bloodineſſe, may beleive all wicked whom you perſecute.

31. Wherefore yee be witneſſes unto your ſelves, that yee are the children of them which killed the Prophets.

31, 32. Hereby you doavowedly confeſſe, that you are the children of thoſe bloody men, and conſequently that if you go on in their ſinnes, it is moſt juſt that all the vengeance, due to them, ſhould with advantage fall on you; and now are yee going on in their ſteps (ſee note on c. 10. f.) and all your declaiming againſt their bloudyneſſe, all your condemning of them, is but a piece of hypocriſie, you being now as bloodily diſpoſed, as any of them, and as ready to perfect that work of cruelty begun by them, and ſo bring all that blood on you, ſee Lu. 11. 47.

32. * Fill yee up then the meaſure of your fathers.]

* And do yee fill up, ὑμεῖς πληρώσατε, or, and ye have filled up, for the Gr. and Lat. M S. reads ἐπληρώσατε impleſtis.

33. Yee Serpents, yee generation of Vipers, how can yee eſcape the damnation of hell?]

33. And being of ſuch a ſerpentine viperous race, and filling up the meaſure of your fathers ſinnes, in going on ſtill in their bloudy courſe, v. 37. how is it poſſible for you to eſcape that finall deſtruction which attends all this guilt, and thoſe torments of hell conſequent to it?

34. Wherefore [behold I ſend unto you Prophets, and wiſe men, and Scribes, and ſome of them yee ſhall kill and crucifie, and ſome of them ſhall yee ſcourge in your ſynagogues,] and perſecute them from city to city,

34. I tell you plainly, that I am that God, that ſend to you Prophets, and others learned in your religion, which receiving the faith c. 13. 52. ſhall preach it to you. And I now foretell you, that contending that they are no Prophets &c. ſome of them yee ſhall kill in zeale, and fury, others ye ſhall preſſe the Romans to crucifie, (which is the very thing which your fathers, whom ye condemn, did before you, for they contended that they were not Prophets) others yee ſhall ſcourge in your publick judicatures, though ye do not put, or cauſe them to be put to death.

35. That upon you may come all the righteous blood ſhed upon the earth from the blood of righteous Abel unto the blood of [g] Zacharias, ſon of Barachias, whom yee ſlew between the Temple and the [h] Altar.

35, 36. That you not reforming the ſinnes of your fathers, and all other bloody men, that have been before you, (the foulneſſe of whoſe crimes ought to have warned you from the like guilts, though they were not all your lineall progenitors, as Cain) but ſtill continuing and going on in them and filling up the meaſure of their ſins, may, now in this age, have all that deſtruction come upon you, which hath been merited by the ſhedding of thoſe juſt mens blood, (a grievous and in ſcripture ſtyle a crying ſinne, that is ſaid to have called to God for the avenging of it) ſuch was Abel, whoſe blood was ſaid to cry, and ſuch Zacharias the ſonne of Baruch, who is like to be ſlaine in this generation between the porch of the Temple, and Altar without in the Court, and to uſher in that deſtruction upon you.

[g] [h]

36. Verily I ſay unto you, All theſe things ſhall come upon this [i] generation.]

[i]

37. O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, [how often would I have gathered thy children together, even as † an hen gathereth her chickens under her wings, and yee would not?]

37. How many paſſionate invitations, and cals have I given you to bring you to repentance, to perſwade you to be gathered under the wings of the divine preſence, i. e. to become proſelytes to me, to be born again, and lead new lives, (ſee note on Lu. 13. c.) but yee refuſed all?

† a bird her young ones, ὄρνις τὰ νοσσία.

38. Behold, your houſe is left unto you deſolate.]

38. Behold, your deſolation of Temple, and City, and whole nation is irreverſibly at hand.

39. For I ſay unto you, yee ſhall not ſee me * [k] henceforth, till yee ſhall ſay, † Bleſſed is he that cometh in the name of the Lord.]

39. And after I am once gone from you, yee ſhall ſee me no more, receive no more admonitions from me, till I come to take vengeance of you, at which time you ſhal be forced to confeſſe me, And thoſe that will not confeſſe me now, would then be moſt glad (if it would be accepted) to uſe that acclamation, which the children did, when yee were diſpleaſed with them, c. 21. 9. to obtain any mercy from me.

[k]

* after a while, till you would ſay, † Bleſſed in the name of the Lord be he that cometh, ſee c. 21. 9.

Notes on Chap. XXIII.

a Φυλακτήρια

The *Phylacteries* were a great part (though a great miſtake, and deceit) of the *religion* of the latter *Jewes*, upon *Gods* commandment *Deut.* 6. 8. *Exod.* 13. 16. of *binding* thoſe words for a *ſigne* upon their *hands*, and as *frontlets* between their *eyes*, and *writing* them upon the *poſts* of their *dores*, and of their *gates*, (which certainly were but *figurative* expreſſions, of that which was before mention'd, *Deut.* 6. 7. *Thou ſhalt teach them diligently unto thy children, and ſhalt talk of them, when thou ſitteſt in thy houſe, and when thou walkeſt in the way*, &c.) this *carnall* people which were apt to turn all *inward piety* into *outward formality*, and matter of ambition and *oſtentation*, would needs underſtand this precept *literally*, and made them *ſcrolls* of *parchment*, in which they wrote four *Sections* of the *Pentateuch*, 1. the nine former verſes of *Deut.* 6. 2ly, the nine firſt verſes of the 13 of *Exod.* 3ly, the eight laſt verſes of the ſame chapter. 4ly, from the 13 to the 22 of *Deut.* 11. Theſe *rolls* of *parchment* were by them prepared with a great multitude of *ceremonies* and *decrees* made by them, of the creatures, of whoſe *skins* that parchment was to be made, of the *knives*, with which 'twas to be *cut*; and a great deal more: Being made, they fitted, and applied them to the *foreheads*, and to the *wriſts*, and they were call'd by them in *Hebrew*, *Tephillin*, becauſe the ſpeciall uſe of them was in their *prayers*, and here φυλακτήρια, either becauſe they were to help *keep* the *Law* in their memory, or becauſe they were a kind of *amulet*, or *charme* againſt *faſcinations*, and *diſeaſes*, againſt the *malus genius*, ſaith *Paulus Fagius*; This being the nature of the *Phylacteries*, a *carnall* obſervation of their own, ſet out with many *ceremonies*, and yet by them affixt on *God*, as if commanded by him, The *Phariſees*, the moſt exact among the *Jewes*, that would goe *beyond* all others in performances, and withall, the moſt *oſtentatious* of any, and willing to be differenced from all others,

by

Φυλακτήρια φυλακτήρια by ſuch marks of *extraordinary piety*, did πλατύνειν φυλακτήρια, *weare* theſe of a greater *breadth*, then any others, and are here ſaid properly to doe this, πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις, *that they may be looked on by men.*

b. Κράσπεδα The κράσπεδα are the *fringes*, that *God* commands the people to uſe, *Num.* 15. 38. and *weare* on the borders of their garments, with a *blew ribband* on the *fringe*. And the uſe of it there aſſign'd, was, 1. that they may *look* upon it, and *remember* all the *Commandements* of *God*, and *doe* them, 2. that they *ſeek not after their own hearts, and their own eyes*, after which they uſe to *goe a whoring*, i. e. that they take not up the *cuſtomes* or faſhions of other nations, which they were very apt, and prone to doe, ever ſince they came out of *Ægypt*, and therefore are by this forewarned that they keep themſelves a *peculiar* people to *God* in *outward faſhions*, and conſequently in *inward purity* of heart (in order to which the other was deſign'd) diſcriminated from all the *nations* of the *earth*. By this it appears, how this cuſtome of the *fringes* differs from that other of the *Phylacteries*; That was wholly a *tradition* and *invention* of the *Jews*, on a miſtake of *Gods* command, and then an enlarging of this to *vanity* and *oſtentation*; But this hath a truth in *Gods precept*, was really commanded by him, in order to a *pious* end, which end being forgotten, they wholly *contented* and ſatisfied themſelves in the *outward* obſervation of them, and the *Phariſees* made that, as *pompous* as they could, labouring to *exceed* all other men in the *bigneſſe* of their *fringes*, or צִיצִיּוֹת, and placing *piety* in that, as being moſt *diſcriminated* thereby from the *nations* (in order to which this *faſhion* was preſcribed by *God*) and in ſome meaſure from other *Jewes*, which wore them not ſo *bigge*, and ſo are particularly in this, as in many other things ἀφωρισμένοι, according to the *meaning* of their name in *Hebrew*, vain-glorious *Separatiſts*, and are thus looked upon by our *Saviour* in this place.

c. The *Wiſeman*, the *principall* of the *ſchool* of the *Prophets*, who had the great *authority* among them, no man *contradicting* what he ſaid, was by them then called אב *Father*, and in this reſpect, and this ſenſe of the word *Father* among the *Jewes*, all *Chriſtians* being now *taught of God* by *Chriſt* are appointed to acknowledge no *father* in *earth*.

Πατὴρ

d. Προσήλυτος A *Proſelyte*, is one that being a *Gentile* by *birth* and *religion*, comes over to the *Jewiſh religion*, either in whole or in part; For there are three ſorts of *ſtrangers*, and two of *Proſelytes* among the *Jewiſh* writings. The firſt ſort of *ſtrangers* are thoſe which continue open *Idolaters*, who were not permitted to *live*, or have any place of beeing in the *Land* of *Iſrael*, the 2d ſort of *ſtrangers*, are the firſt of *Proſelytes*, which though they embraced not the *whole Jewiſh religion* of *circumciſion*, *waſhing*, and *ſabbatizing*, &c. yet *renounced* the *Idolatry*, and πολυθεότης, or *multitude* of the *Gentile Gods*, and aſſented to ſome *foundations* of the *Jewiſh religion*, which they call'd the *ſeven precepts of the ſons of Adam*, and of *Noah*, of which we ſhall have a fitter occaſion to ſay more, on *Act.* 15. Theſe were call'd *Proſelytes* of the *gates*, were permitted to live among them, to come into one *court* (the *outer*) of the *Temple* (call'd *atrium Gentilium*, divided by a *low wall* or *Sept* from the other, call'd by S. *Paul* μεσότοιχον φραγμὸν, *Epheſ.* 2. 14. *a half wall of partition*, on which, ſaith *Joſephus*, was written μὴ δεῖν ἀλλόφυλον ἐντὸς ἰέναι, *that no ſtranger might goe into the inner court*) and, in brief, were by the *Jewes* allowed to have *portionem in vitâ futurâ, a portion in the life to come*, whether that be *heaven*, or the *kingdome* of the *Meſſias*, *Maimon: de pœn: c.3. §.5.* And yet of theſe 'tis obſervable, that after the *Jewes* came under the *Roman yoke*, and ſo were unable to keep their *proſelytes* of the *gates* within their preſcribed rules, having no juriſdiction over them, their *wiſe men* determin'd, that they ſhould have no *commerce* with them, which was accordingly obſerv'd, till S. *Peter's viſion* (*Act.* 10.) aſſured the *Chriſtian Jewes*, that this was not required of them. The 3d ſort of *ſtrangers*, and 2d of *proſelytes* are thoſe, which embraced the *whole Jewiſh religion*, ſubmitted to be *circumciſed*, and to perform the whole number of the *precepts* of the *Law*; and theſe are admitted to priviledges proportionably, and differ nothing from a *Jew*, but only that they are not *born* in the land (as the *Mamluchi* among the *Mahomedans*) of whom 'tis * *Juſtin Martyr's* affirmation, προσήλυτος ὁ προσειλεμμένος, εἰ τῷ λαῷ προσκεχώρηκεν, ὄντιν ὡς αὐτόχθονα, *the circumciſed proſelyte is as one that was born in the land.* To which purpoſe they apply that of the *Prophet*, *The ſtranger*, Γήορος, ſaith he, i.e. the *Proſelyte ſhall be joyn'd unto them, ſhall be joyned to the houſe of Jacob*, ἑνὸς νόμου τοῖς αὐτοῖς καὶ πᾶσι τοῖς προσειλεμμένοις κειμένου νόμου, *one and the ſame law being given to all that are circumciſed.* Of this ſort were the *Sichemites*, *Achior*, (*Judith* 14. 10.) *Nebuſaradan*, (ſaith *Gemara*, *Sanhedrim* c. 11.) *Urias the Hittite*, and *Herod* the *Idumæan* (whoſe *kingdome* in his *ſucceſſors* is therefore call'd מַלְכוּת גֵּרִים the *kingdome* of the *ſtrangers*) *Nicholas*, *Act.* 6. and theſe are call'd גֵּרֵי צֶדֶק *proſelytes of righteouſneſs*, and גֵּרֵי בְרִית *proſelytes of the covenant*. Of theſe ſay the *Jewes*, that above all things they muſt be *circumciſed*, and *Tacitus hiſt: l.*5. having mention'd the *Jewes* cuſtome of *circumciſion*, adds, *tranſgreſſi in morem eorum idem uſurpant, nec quicquam prius imbuuntur quam contemnere divos*, &c. And, becauſe ſome other nations had gotten a *traditionary* cuſtome of *circumciſing*, without forſaking heatheniſme, or undertaking any degree of *proſelytiſme*, as the *Ægyptians* and from them, ſaith * *Diodorus Siculus*, the men of *Colchos*, and of old the *Iſmaelites*, and now the *Turkes*, It is therefore reſolved among the *Jews*, that if any ſuch ſhall become a *proſelyte*, though he cannot be *circumciſed* again, yet on the *eighth day* of his *proſelytiſme*, ſome *blood* muſt be fetcht of that part, which they call פְּרִיעָה *the breaking of the skinne* (for a teſtimony of their *proſelytiſme*) which, they confeſſe, *Moſes* knew nothing of, but is an inſtitution of their own. Theſe *Proſelytes* of the *Covenant* may perhaps be meant by the *children* of the *Covenant*, *Act.* 3. 25. the multitude there being mixt of *Jews* and *Proſelytes*, c. 2. 5. 14. and both thoſe ſpoken to in the 3d. chap. the *Jews* under the *title* of *Children of the Prophets*, i. e. of *Abraham* &c. the reſt under the *title* of *Children of the Covenant*, which being made with *Abraham* belonged not only to *Iſraelites*, but to all the *kinreds of the earth*, as it followes there. Now of theſe latter

Μεσότοιχον φραγμὸς

* *Dial: cum Tryph:p.*275.

* Ὅτι δὲ τοῦτο γένος Αἰγυπτιακόν ἐστι σημεῖον τὸ περιτέμνεσθαι τὰς αἰδοίους παρὰ τοὺς Αἰγυπτίους, διαμένουσι τῷ νόμῳ παρὰ τοῖς Ἰουδαίοις, καθάπερ καὶ παρὰ τοῖς Ἰσμαηλίταις. l. 1.

latter sort of *Proselytes* this place here seems to be understood, wherein *Christ* reproacheth the diligence of the *Pharisees*, who took such pains to make a *Proselyte*, i. e. to bring a *Gentile*, that was no way *bound* to it, to be *circumcised*, and to undergoe all the *Judaicall law*, which *God* had never proposed to the *Gentiles*, thereby demonstrating, that it was not true *purity* and *reformation* of *heathen* vices, that they thought to work in their *Proselytes*, but did it onely to get more companions to their faction of holding up the external *ceremonies*, of *circumcision* against the *reformation* now preached by *Christ*. From whence it appears not onely why the *Pharisees* were called *hypocrites* for so doing, this being no way an *act* of *piety*, which they pretended to do so *zealously*, but also, why the *Proselyte* so made by them, is said to be worse then they, or then their *own children*, made *doubly more then they the child of hell* (i. e. *worthy of punishment*) 1. because before the coming of *Christ*, the *Pharisees* were bound to observe the *whole law*, and so though *Christ* the *substance* being come, did take it away, i.e. the typicall parts of it, yet the *Pharisees* were more excusable, if they continued in the observation of it, whereas the *Gentiles* were never obliged to it, and so had not that *excuse*, if they should resist *Christ* upon that ground of his destroying the *Mosaicall law*, which was the great *scandal* against *Christ's* doctrine. Secondly, because the *Pharisees* being now engaged in this *faction* against *Christ*, these new *Proselytes* of theirs, to approve themselves to their *Masters*, expresst more bitterness against *Christ* then themselves had done, and by their instigation were made instruments of more mischief after to *Christians*. So *Act.*13.50. the *Jewes* παρώτρυναν τὰς σεβομένας γυναῖκας, *instigated* and *inflamed the worshipping*, i. e. *proselyte women* against the *Apostles*, and it followes, ἐπήγειραν διωγμὸν, they *raised* a *persecution* against them. So saith *Justin Martyr*, οἱ δὲ περιήλυτοι ὑμῶν οὐ μόνον οὐ πεδύσασι, ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, καὶ ἡμᾶς τοὺς εἰς ἐκεῖνον πεποιθότας καὶ φονεύειν καὶ αἰκίζειν βέλονται, καὶ πάντα ὅσα ὑμῖν ὁμοιωθῶσι ποιοῦσι, *the proselytes doe not onely not beleive, but doe, doubly to what the Jewes doe, blaspheme the name of Christ, and kill and reproach us, who doe beleive, and make all hast to be like you*; The truth of this was very observable in the *Gnosticks*, who being *Gentiles* first, then *Christians*, at last in appearance turn'd *Jewes*, and then became the most bitter persecutors of the *Orthodox Christians*. Three other things observable concerning these two sorts of *proselytes* will come in more naturally in other places, to which they more immediately referre.

* Dial: cum Tryph: p. 274.

e. Ὀμνύειν διὰ τοῦ ἱεροῦ

It seems by this which *Christ* here affirms of the *Pharisees*, that they had a *tradition*, that those *oathes* onely were obligatory, which were conceived by *God* or something immediately *consecrated* to him; meaning thereby not the *Temple* and *altar*, which had onely an *universall consecration* (being set apart to his *service*) but other *particular oblations* and *gifts*, which were by the *voluntary* piety of men *devoted* unto him; Of this sort is the *Gold of the Temple*, and the *Gift on the Altar*, wherein, it seems they placed a more *especiall sanctity*, then in the other. This *Christ* looks on, as a *pityfull nice* piece of deceit, either to *frustrate* the *obligation* of some *oathes* (it being ordinary with them to *swear -per Templa tonantis*, saith the *Poet*, by the *Temple*, when, it seems by him, they did not think themselves obliged by such an *oath*) or to make a *nice* distinction of *sanctity*, where indeed there was none, the whole *sanctity* of the *gold*, or *gift* flowing from the *Temple* or *Altar*, to which, and the *God* in it, they were *consecrated*. What should be the colour or pretence of this doctrine of theirs, it would be hard to guesse, unless perhaps it was, that they conceived the *Temple* by its having been demolish't to have lost its *sanctity*, and not to have recover'd it at its *rebuilding*, and increase by *Herod*; whereas the *gold* or the *gift*, which the piety of the *Jewish* Donour had consecrated, might be allowed by them to have that sanctity; but this being so *weak* a reason leaves it lyable to the *censure* of *hypocrisie*, which *Christ* here layes upon it, the true cause surely being, that by perswading men that the *gold* and *gifts* brought to the *Temple*, were the *holiest* things in the world, *holier* then the *Temple*, or *Altar* it self, they might *bring* men to great *liberality* that *way*, and so make gain of their doctrine.

Χρυσὸς ἱερὸς. Δῶρον.

f.

For the discerning the meaning and *difference* of these *three*, the best rise will be from the observation of *Maimonides*, a sober learned *Jew*, *Moreh Nevoc.* c.3. p 53. These three, saith he, are most accurately distinguish't among the *Hebrewes*, צדקה and חסד and משפט all to be met with together *Hos.*2.19. *judgment* and *mercy* and *righteousnesse*. The first signifies *justice* or *equity* in judging, whether it belong to *reward* or *punishment*, The second to the highest degree of *mercy* or *bounty*, that which is in *Hosea* farther expresst by the addition of רחמים, *bowels*, or *tenderness* of *mercy*, and is the same that before we said was signified by ἀγαθότης, *goodness*, (see *note* on ch.20. 15. b.) The third denotes that virtue of *honesty* in all kinds, which by the *law* of *God* is due from us to our brethren, whether by way of *strict justice*, or of *charity*, which is also commanded us, and is part of our *righteousnesse* toward our brethren, (of which we have also spoken before, see *note* on c.1.g. and ch.6. a.) Thus when *John* the *Baptist* tells all the sorts of men that came to him, what was their *righteousnesse*, their *duties*, *Lu.* 3. that which he prescribes to the *promiscuous multitude* is, μεταδιδόναι τῷ μὴ ἔχοντι to *communicate* or *give to him that hath not*. And * *Olympiodorus*, according to the sense of the *Fathers*, tells us, Ἀποστερητὴς ὅτι καὶ πλεονεκτὴς ὁ μὴ ἐνδύων τὸν γυμνὸν, *he that doth not cloath the naked, is a defrauder, and a coveter*, i.e. sinnes against the *tenth commandement* of the *Law*. And the whole difference of this from the second, is, that in this a man performes all acts of *charity* required in the *Law*, when *occasions* offer themselves, but in the other, the *mercifull* man doth seek out occasions, and doth *more* then the *Law* requires of him, which therefore *Christ* calls τελειότητα *perfection*, *Matth.* 5. 48. Now to those three in *Maimonides* these three in this place [κρίσις, ἔλεος, πίστις] are directly parallel, κρίσις *judgment*, literally and clearly answerable to the first; and ἔλεος *mercy* to the second; All the difficulty is of the third πίστις *faith* or *fidelity*, which yet that it is parallel to, and equivalent with δικαιοσύνη *righteousnesse*, will easily appear also

* *Cat. in Job.* 22.

Κρίσις. Ἔλεος. Πίστις

alſo. The *Hebrew* אֱמֶת which is directly rendred πίστις and hath the ſame importance ſometimes, which we gave out of *Maimonides* to צְדָקָה is by the *Septuagint* rendred alſo by by the very word, δικαιοσύνη *righteouſneſſe*, *Gen.* 24.49. *Iſa.* 38.19. which argues thoſe two *Greek* words to be indifferently taken (and *promiſcuouſly*) the one for the other, and there is no doubt but *Chriſt* ſpake in *Hebrew*, and uſed that word which is common to both of them; and ſo πίστις being here the rendring of it, muſt ſignifie no more, then the *Hebrew* אֱמֶת, if it were retained, would have done, which is all that we affirme of it. The truth is, the word אֱמֶת which, I ſay, is anſweral le to πίστις, and ſometimes rendred δικαιοσύνη, is ſometimes again rendred ἀλήθεια, and ſo theſe three words, πίστις, δικαιοσύνη, ἀλήθεια, are oft taken promiſcuouſly the one for the other among the *Jewes*, that write *Greek*. So *Pſal.* 85.10. we have ἔλεος καὶ ἀλήθεια, *mercy and truth*, *Prov.* 3.3. ἐλεημόσυναι and πίστεις *mercies* and *fidelities*, and *Heſychius* renders ἀληθὴς true δίκαιος righteous, and ſo δίκαιον ſeems to be taken, *Lu.* 12.57. κρίνεις τὸ δίκαιον, *judge right or true*, and *Lu.* 16.11. μάμμωνα ἄδικον the *unrighteous mammon* is ſet oppoſite ἀληθινῷ to the *true riches*, agreeable to that of the *Targum*, *Ezech.* 22.27. who call it מָמוֹן דְּשִׁקְרָא *the mammon of vanity* or *falſity*; ſo that if there be any queſtion whether πίστις be, as we ſaid, anſwerable to צְדָקָה, then may it be ſet as anſwerable to אֱמֶת and as that will couple it alſo with ἔλεος, with which 'tis here ſet (as 'tis alſo *Hoſ.* 4.1.) ſo will it alſo fall into the ſame ſenſe, and gives us ground to render it not *actively*, *believing*, but *faithfulneſſe* or *fidelity*, by which that *charity* which includes *juſtice* (and contains all that is *due* to our brethren from us) may according to analogy of the *ſacred dialect* be fitly underſtood.

Δίκαιον

Ἄδικον μαμμωνᾶ· Ἀληθινὸν μ. μμ.

g. Ζαχαρίου, τοῦ Βαραχίου

Who this *Zacharias* was, is queſtioned among learned men, and it falls out there were very many of the name, to each of whom ſome part of this character here ſet is competible. There was *Zachary* the *Prophet*, who beſides that he was a *Prophet*, was the *ſonne of Barachiah* alſo, *Zach.* 1.1. but of him no author reports that he was *ſlain*, and betwixt the *Temple* and the *Altar* he could not be *ſlaine*, becauſe the *Temple* in his time was *deſtroyed*, and ſo there was neither *Temple* nor *Altar* then; and though he were chief of thoſe which cauſed the *reedifying* of the *Temple*, yet in that he offended not the *Jews*, nor in any other part of his *prophecy*, nor indeed is it imaginable, that ſo immediately after they came from under the *ſcourge* (from the *captivity*) they would *kill* their *Prophet*, or *defile* their *Temple*. A ſecond *Zacharias* was the *father* of *John* the *Baptiſt*; and though the *Scripture* neither mention him to be the ſonne of *Barachias*, nor to have been *killed*, yet for the latter (that of his *death*) two *traditions* there are, one indeed of * *Writers* of no great *authority*, yet pretending to be very *ancient*, that he was *killed* by *Herod's* officers becauſe he would not tell where his ſonne *John* was, for whom *Herod* ſent, And with one paſſage of that narration, viz. that his *blood* continued upon the *threſhold* like a *ſtone*, agrees that which is affirmed by *Tertullian*, *contr. Gnoſt.* c. 10. the other is aſſerted by † S. *Baſil*, * tr. in Mat. 26. and before him by * *Origen* and repeated in the ſame manner by † *Gregory Nyſſene*, * *Cyrill* of *Alexandria*, *Theophylact* and others, that there being a place in the *Temple*, where the *virgins* were wont to be by themſelves, and to *pray*, and *Mary* after the birth of *Chriſt*, continuing to come to that *place*, ſhee was prohibited by thoſe that knew ſhe had a *childe*, but maintained by *Zacharias* the *Prieſt*, who affirmed her ſtill to be a *virgine*, whereupon the men of that age ſet upon *Zachary* as a manifeſt *tranſgreſſour* of the *law*, and *kill'd* him betwixt the *Temple* and the *Altar*. But this tradition is rejected by S. *Jerome*. And indeed which ſoever of thoſe two cauſes be aſſigned for the cauſe of his *death*, it will not be very proper for this place where *Chriſt* ſpeakes of their *killing of Prophets* (and ſuch this *Zachary* was not, but only a *Prieſt*) and thoſe *Prophets* particularly *ſent* to them, v. 34. 37. as *inſtruments* to *gather* them, v. 37. i. e. to *reduce* them unto *repentance* by denouncing *judgements* againſt them; And upon this ground it is, that the learned men which believe this *Zachary* to be here meant, doe not yet beleive either of the two *aſſigned* cauſes of his *death* to be the true one; but his *foretelling* the *deſtruction* of the *city* and *temple* (as *Stephen* after did, and was *ſtoned* for it) and ſo *executing* the *prophetick* office; which as it is not very appliable to this *Zachary*, who was no *Prophet*, ſo it alſo takes away all force from the *authority* of thoſe *antient* writers in this particular and the *tradition* by them mention'd (which are the onely *baſis*, whereon this opinion can ſtand, and in *reverence* to whom it is that I ſet down this opinion ſo largely) they and the tradition being as *poſitive* for that cauſe of his *death*, as that he was at all *kill'd*. There was a third *Zachary* and he a *Prophet*, and *ſlaine* by the *people* at *Ioaſh's* command, and that for *teſtifying* againſt them, being *ſent* particularly by *God* to *reduce* them 2 *Chron.* 24.19, 20. This *death* of his was by *ſtoning* v. 21. (as here, *and ſtoned them which were ſent unto you*, as he alſo was ſaid to be *ſent* v. 19.) and that in the very place here mentioned betwixt the *Temple* and the *Altar*, expreſt there by [*In the court of the Lord's houſe*] (ſee note k.) and of him 'tis peculiarly mentioned, that *when he dyed, he ſaid, The Lord look upon it, and require it*, which makes the mention of this man's *death* very proper to be joyned with *Abel*, whoſe *blood cryed for judgement from the ground*. The moſt conſiderable objections againſt this interpretation are, 1. that this *Zacharias* was the *ſonne* of *Iehojada*, v. 20. which is anſwered by thoſe that favour it, by ſaying, that it was very ordinary for men to have more names then one, eſpecially thoſe that had *Jehovah* in their names, Thus *Jehoiakim* the *King* is alſo *Eliakim* 2 *King.* 33, 34. and ſo *Joiakim* the *Prieſt*, *Judith* 15.8. is *Eliakim*. Thus *Judas Lu.* 6.16. is alſo *Lebbæus* and *Thaddæus Mat.* 10.3. And, ſay they, 'tis poſſible that *Zacharias* might be ſet in this *Goſpel*, as in *Luke* it is, without mention of his *Father*, or with mention of *Jehojada*, and ſome *Scribe* might ſet υἱὸν Βαραχίου in the *margine*, taking it for *Zachary* one of the *ſmal Prophets*, who was ſo, and this might afterward creep into the *text*. To which purpoſe 'tis obſervable that S. *Jerome* upon ſearch found in the *Hebrew Goſpel*, call'd the *Goſpel* of the *Nazarites*, the name of *Jehojada* for this of *Barachiah*. A

* *Protevang. Jacob.* and *Petrus Alexandrin.* in *Canon.*

† Hom. 25.

† Or. in Nativ.

* Cont. Anthropomorphit.

In another of these 24.22. of Omission of the Bible I suppose the Jews were but This Zacharie is all called the son of Barachie Matth. 23.35 Because his proper sons were Iehoiada, Jehoiada &c

second

A second objection against this is, that this *Zacharias* being slain by *Joash* so long agoe, could not fitly be set down as the *last* of that *catalogue*, whose *blood* brought down judgment on the *Jewes*, it being in all reason, that beginning so high as the *righteous Abel*, the speech should descend much lower then to that *Zacharias*, and it is not very easie to give a probable answer to, or account of this. A third exception there is farther against this interpretation, viz: that here 'tis said that *they* (i.e. those of that *present generation*) *kill'd him*, which some have answer'd by saying that *that people* (of whom that *generation* was a part, continuing in their *sinnes*) are the [*they*] and that 'tis ordinary in *Scripture* to charge the acts of *parents* upon their *posterity*, which goe on in their *sinnes*. And accordingly the reason why those words ὃν ἐφονεύσατε *whom ye have kill'd*, are here added and annext to *Zacharias*, might be this, because *Cain* indeed who had *killed Abel* was not their *progenitour*, and so that people could not be said to have *killed Abel*. But for *Zacharias* whom their *progenitours kill'd* in the discharge of his office to that *people*, they, who doe not yet *obey* his *prophecy* by *repenting*, may justly be said to joyne with them, that did *kill* him. But there is yet a fourth *Zacharias*, and he, saith *Josephus*, l. 4. c. 18. Υἱὸς Βαρέχου the *son* of *Baruch*, which might well be all one with *Barachias*, as we know *Ananus* is with *Ananias*, and he was *slain* by the *Jewish zelots* ἐν μέσῳ τῷ ἱερῷ, *in the midst of the Temple*, and that so immediately before the siege of *Jerusalem*, that as *Christ* mentions *Abel* the *first*, that was slain, so he might very fitly mention this *Zacharias* also, as the *last* instance of their bloodinesse upon *holy* and eminent *men*. This I find to have been pitcht on in the *Spanish bible* of *Cypriane de Valera*, where upon this verse, is this note [*whom ye kill'd*] i. e. *shall kill*, *He foretelleth the history of Zacharias the son of Baruch, which Josephus de Bell: Jud: describeth, whereby the measure was fill'd up*, v. 32. *for which Jerusalem was destroyed*. The only objection against this is, the ὃν ἐφονεύσατε, *whom ye slew*, whereas this man was not *now* slain at the *time* of *Christ's* speaking; But this is readily answered, 1. that the *aoriste* may fitly be rendred *whom yee shall have slain*, and that it must be so, because the blood of *Christ* and *Stephen* and *James*, and all that should fall by them in those forty years, was contained in the [πᾶν αἷμα δίκαιον *all the righteous blood*] here mention'd, as ingredients in that *judgment* on the *Jewes*. 2dly, 'Tis ordinary in *prophecies* to use the time *past* for the *future*, and so *Rev.* 2. 19. when *Antipas* is mention'd, ὃς ἀπεκτάνθη *who was kill'd*, (who yet was not * kill'd till after the time of that vision) 'tis clear it must be so taken. So 1 *Thess.* 2. 16. speaking of the destruction of the *Jewes* v. 15. which was not then come at the writing of that *Epistle*, he saith, ἔφθασε in the *Aoriste*, *the wrath of God hath overtook them*, or come hastily upon them, εἰς τὸ τέλος, *to a finall utter destruction*, i.e. their *measure of iniquity* is *fill'd up*, and so this *destruction* secured to them, as if it were already fall'n upon them. And so this is the most full interpretation of the place, and clear from all difficulty.

* *See the Praemonition Conc: the Apocalypse.*

h. Θυσιαστήριον There were two sorts of *Altars*, one the θυμιατήριον the *altar* of *incense*, *within* the *Temple* (ἔνδον πρὸς τὸ ἐπιθυμιᾶν] in *Philo*) the other θυσιαστήριον the *altar* of *holocaust* or *burnt offering*, that was *without* in the *court*, (ἔξω πρὸς τὰ ἱερεῖα, see *note* on *Apoc.* 6. e.) Of both of them *Philo's* words are perspicuous and worth setting down, Ὁ νόμος πρόσταξας δύο κατασκευασθῆναι βωμούς, καὶ τῇ ὕλαις, καὶ τοῖς τόποις, καὶ ταῖς χρήσεσι διαφέροντας, *the law appointed two altars to be made, differing in matter, and place, and uses*: ὁ μὲν γὰρ ἐκ λίθων λογάδων ἀτμήτων ᾠκοδόμηται, καὶ ἐν ὑπαίθρῳ πρὸ τοῦ ναοῦ πρὸς ταῖς ἀναβάσεσιν ἵδρυται, καὶ γέγονε πρὸς χρείαν τῶν ἁγίων, *For the one was built of choice unhewed stones, and was set in the open court by the ascent or staires of the Temple, and was for the bloody sacrifices*, ὁ δὲ χρυσοῦς μὲν κατεσκεύασται, ἵδρυται δὲ ἐν ἀδύτῳ ἔσω τοῦ πρώτου καταπετάσματος, ὃς ἑστηκε τῶν ἄλλων ὄψιν ὁσίας, ὅτι μὴ τοῖς ἀγνεύουσι τῶν ἱερέων, καὶ γέγονε πρὸς τὴν χρείαν τῶν θυμιαμάτων, *The other was made of gold set in the inner court within the first veyle, which cannot be seen by any other, but only by those of the priests that are clean, and this was for the offering of incense*, And so that wch was said of *Zacharias*, 2 *Chron.* 24. 21. that he was *stoned in the court of the house of the Lord*, i.e. in the *court* of the *Temple* (as ναὸς *Temple* here, and οἶκος *house Lu.* 11. 51. οἶκος are directly all one) might be well enough agreeable to what is here said, that he was *slain betwixt the Temple, and the altar*, to wit, this *altar* of *holocaust*, peculiarly θυσιαστήριον (as here) which was *without* in the *court*, and to that also belongs as properly, that which *Josephus* saith of the other *Zacharias son* of *Baruch*, that he was slain ἐν μέσῳ τῷ ἱερῷ, *in the midst of the Temple*, i.e. not of the ναὸς or *sanctuary*, rendred *temple* here, but of the ἱερὸν, i.e. the *whole fabrick* of *court*, &c. Beyond this *altar* and *court* was *Salomon's Porch* built before the *Temple*, or at the entrance to it, and the space betwixt that *portall* and the *altar* of *incense* was (saith *Codex Middoth* c. 3.) 22 *cubites*, Thither the *Priest* was wont to enter at other times with *incense*, at that *altar* to sanctifie the prayers of the people; But on daies of *Expiation*, he was not to approach so farre, but without the *dore* of the *porch* to prostrate himself (as unworthy to approach the *sanctuary*) and there to confesse the sins of the people, *Joel* 2. 17. where the *Priests* are said to *weep between the porch and the altar*, i. e. betwixt *Solomon's porch*, and the *altar* of *burnt-offering* in the *court*, where, saith *Kimchi* on that place, עומדים לעבוד עבודתם *they stood to minister their ministery*, i.e. to officiate there. So *Joma*: c. 3. §. 8. *the bullock stood* בין האולם ולמזבח, *between the porch and the altar, and the Priest laid his hands upon him, and confest, and said*, אנא השם &c. *I pray thee, Lord, I have offended and been rebellious, and have sinned before thee, I and my house, I beseech thee Lord, forgive now the offences, and rebellions, and sins, wherewith I have offended and rebell'd and sinn'd against thee, I and mine house, &c. And they answer, Blessed be the name of his kingdome for ever and ever.* So *Ezr.* 10. 1. *Ezra* is said on the *fast day* to *weep, and cast himself down before the house of the Lord*, i. e. in that *court* before the *porch* of the *Temple*, and 1 *Mac.* 7. 38. the *Priests* entred in (to the *court* of the *Temple*) and stood between the *Altar* and the *Temple* weeping, where though the *Greek translatour* read κατὰ πρόσωπον τοῦ θυσιαστηρίου καὶ ναοῦ *before*

the altar and temple, yet *Joseph Ben Gorion's Hebrew* reads distinctly בין האולם ולמזבח *between the porch and the altar.*

i. Γενεὰ *generation* signifies not a *whole sæcle*, but rather the third part of a *sæcle*, or *hundred years*, as in *Homer* when of *Nestor* 'tis said, τῷ δ' ἤδη δύο μὲν γενεαὶ, Ιλ. α'. the *two generations* signifie about 60 *years*, and so in * *Herodotus*, τριακοσίαι γενεαὶ ἀνδρὼν μύριοί εἰσι, 300 *generations are equivalent to* 10000 *years*, and *Clem: Alex: Strom:* l.2. εἰς τὰ ἑκατὸν ἔτη τρεῖς ἐγκαταλέγουσι γενεαὶ, *three generations amount to an hundred years.* So *Phavorinus*, γενεαὶ καὶ τοὺς παλαιοὺς τριάκοντα χρόνους, the *Ancients* used the word to signifie 30 *years*, and citing that of *Nestors* age in *Homer*, saith it signifies, that ὑπερέβη τὰ ἑξήκοντα ἔτη, *he was above 60 years old*, So in *Hesychius* the word is taken to signifie either the *life* of a *man*, or *thirty years*, or 25, or 20, (as it is also taken for *seven* years by the *Physitians*, and for *ten* clearly in *Jeremy's Epistle* v.2.) where the *life* of *a man* signifies not the ordinary space of a *mans life* from *birth* to *death*, for that may be *sixty* or *eighty* years, but so as the space of the life of 14 men, *children* to one another, and succeeding one another make up 14 *generations*, *Mat.* 1. By all which it appears what is meant here by the phrase *this generation*, such a *space* that they that were then *alive* might and should live to see it; And so *Christ* here foretells 1. the great persecutions from the *Jewes*, and 2. the great *judgments* and *destruction*, that should then come upon that people within few yeares, † about

(l.2. p.144. p.335.)

† τεσσαρακονθα ἐφ' ὅλοις ἔτεσι μετὰ τὴν καθ' ἡμῶν τοῦ Χριστοῦ τολμαν, τὸν καθ' ἡμῶν ἔλεθρον ὑπερθεμένης προνοίας.

40 saith *Eusebius Eccl: Hist:* l.3. c.7. within the space of the *life* of some that were then *alive*, as was said c. 16. 28. (see the *note* there) and is more largely shewed c.24. where that which was said of the *destruction* of the *Jewes* was occasion'd by this speech of *Christ's* in this Chap: (see *note* on *Lu:* 18. 7. c.

Ἀπ' ἄρτι here (as in some other places) signifies not *from henceforth*, as it were from *that* very *time* wherein he spake, for 'tis clear, they saw him after this, but as *Euthymius* expounds the same, *Rev.* 14. 13. (whether in two or one word, ἀπ' ἄρτι, or ἀπάρτι, it is all one) *within a while* after or no long time after, which seems to be the same speech, which S. *John* expresses by the [ἔτι μικρὸν καὶ ὁ κόσμος οὐκ ἔτι θεωρεῖ με, *Jo:* 14. 19. *yet a little while and the world sees me no more*, and again c. 16. 16. μικρὸν καὶ οὐ θεωρεῖτέ με (see note on *Rev.* 14. 13.) so *Joh.* 1. 51. *Verily I say unto you*, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, *within a while ye shall see the heaven open'd* (which belongs not to any thing that was beginning at that *minute*, but *within a few years after* at his *ascension*) *and the Angels of God descending and ascending upon the sonne of man*, which clearly belongs to that which is set down by way of *story*, *Act.* 1. 9 10. *while they looked he was taken up, and a cloud received him out of their sight, and behold two men stood by them in white apparel &c.* Beside these places twice more is the word used *Joh.* 13. 19. and 14. 7. where it seems to be taken only as an *expletive* (as ἄρτι or νῦν, or as we use *now*) and no more.

h. Ἀπ' ἄρτι

CHAP. XXIV.

Paraphrase.

1. the magnificent structures which Herod had built there.

1. AND Jesus went out and departed from the temple, and his disciples came to him for to shew him the [buildings of the Temple.]

2. Of all this stately fabrick of the Temple, which yee see, there shall within a while remain no one part undemolished, but all plow'd up from the very foundation.

2. And Jesus said unto them, [See yee not all these things? Verily I say unto you, there shall not be left here one [a] stone upon another which shall not be * thrown down.]

* pluckt asunder, καταλυθήσεται

3. When this destruction of City and Nation, and Temple (the two former threatned under the phrase of [all these things coming to passe] c.23.36. the latter, of not one stone upon another of the buildings of the Temple v.2.) shall fall out, and what signes shall there be beforehand of this thy coming in judgment, and of the destruction of the Jewish state?

b. c.

3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, [when shall these things be, and what shall be the signe of thy [b] coming and of the * [c] end of the world?]

* conclusion of the age?

4. To this double question, (concerning the time, and the signes of this approaching destruction) and first to the last part of it, what forerunners there should be of this destruction upon the Jewes, Jesus gave answer, thus,

4. And Jesus answered and said] unto them, Take heed that no man deceive you.

5. One sign or forerunner is this, There shall arise among you many false Christs, Jewes taking upon them to be the Messias expected, and accordingly calling the people to come after them as Assertors and Vindicators of the liberties of the Jewes, (see note d.) and each of them shall have many followers associating themselves to them.

5. For many shall come in my name, saying, I am Christ, and shall deceive many.]

6. And a second signe is great rumors, and discourses of warres, which will be apt to fright and discourage you, but these will be Panick terrors, precursory only to that great and sad ruine that shall follow, but not yet.

d.

6. And ye shall hear of warres and rumors of warres, see that yee be not troubled; for all these things must come to passe, but the [d] end is not yet.]

7. For there shall be a third change yet farther preparatory to it, great broyles, and civil warres, and commotions among your selves (see v.9. and note on Lu. 21. a.) famines and pestilences &c. thorough all Judæa.

e.

7. For [e] nation shall rise against nation, and kingdome against kingdome, and there shall be famines, and pestilences, and earthquakes in divers places.]

8. These are the signes of the approach of those sad pangs, (which shall bring forth deliverance to my disciples, that adhere fast to me, but utter destruction to the obdurate Jewes) yet only of the approach, for there are other forerunners still behind.

8. All these are the beginning of * sorrowes.]

* throwes, or, pangs of travaile, ὠδίνων

9. Then

9. Then ſhall they deliver you up to be afflicted, and ſhall kill you; and yee ſhall be hated of all nations] for my names ſake.

9. For firſt it ſhall fall heavy on you

Diſciples; the orthodox Chriſtians ſhall be every where delivered up by the unbelieving Jews to impriſonment and death it ſelf, and be hated, and perſecuted by them in all quarters of Judea, and whereever elſe they are diſperſed (ſee note e.)

10. And then many ſhall be offended, and ſhall betray one another, and ſhall hate one another.]

10. And then many Chriſtians ſhall

by their ſufferings be diſcouraged from following me any longer, and to ſecure themſelves ſhall betray other their fellow Chriſtians, and deal malitiouſly againſt them.

11. And many falſe prophets ſhall riſe, and ſhall deceive many.]

11. And this ſhall

be an opportunity for another ſort of falſe teachers, to ariſe (ſee note d. and 2 Theſſ. 2. 3. and 1 Joh. 2. note a.) the Gnoſtickes, followers of Simon Magus, who by two allectives, firſt promiſe of immunity from the preſent perſecutions, then by allowing carnall liberties, ſhall corrupt and inveagle many Chriſtian profeſſors.

12. And becauſe iniquity ſhall abound, the love of many ſhall wax cold.]

12. And by reaſon of the extreme ſharpneſſe of the perſecutions, great multitudes ſhall fall off from Chriſtianity to that ſect of the Gnoſticks, who profeſſe not to have ſo much love or zeal to Chriſt as to acknowledge or confeſſe him in time of perſecution. See note on Lu. 2. 6.

13. But he that ſhall endure to the end, the ſame ſhall be ſaved.]

13. But the event

ſhall prove this prudentiall compliance of theirs, and denying of their perſecuted profeſſion to be the greateſt folly in the world, this very deſigne of avoyding dangers ſhall ingulf them into them, and (as for ſalvation hereafter, ſo) for ſecurity, ſure the ſureſt way to attain to both, is the conſtant adhering to Chriſt without wavering, (ſee note on c. 10. g. &. v. 39.)

14. And this Goſpel of the kingdome ſhall be preached in all the world for a witneſſe unto all nations, and then ſhall the end come.]

14. And after this there ſhall be but one

prognoſtick more, viz. that the diſciples ſhall depart and preach the Goſpell to them that are more likely to receive it, After the Jews rejecting the Goſpell, it ſhall be removed from them, and preacht to the Gentiles, and then ſpeedily ſhall this deſtruction come. See 2 Theſſ. 2.3.

15. When yee therefore ſhall ſee the [f] abomination of deſolation ſpoken of by Daniel the prophet, ſtand in the holy place, (who ſo readeth, let him underſtand)]

15. And therefore f.

to proceed from the ſignes to the thing it

ſelf, from the forerunners, to this actuall ſad coming of mine in vengeance upon the crucifiers, obſerve what I now ſay unto you; As ſoon as ever yee ſee the Roman army, which will make ſuch an horrid vaſtation, that you may reſolve it the ultimate completion of that prophecy of Daniel, (which belonged primarily unto Antiochus, but ſecondarily alſo to theſe Romans) when, I ſay, yee ſhall ſee this army ſet down in a ſiege, and begirting the holy city (when you read that place in Daniel, remember what I now ſay, and remember how pertinent it is to this purpoſe, though ſpoken alſo of another.)

16. Then let them which be in Judea [g] fly to the mountains.
17. Let him which is on the [h] houſe top, not come down to take any thing out of his houſe.
18. Neither let him which is in the field return back to take his cloathes.
19. And wo unto them which are with child, and that give ſuck in thoſe dayes.

16,17,18,19. Then g. h.

is the ſeaſon for every one that is in any part of the region of Judea to get out of it (as haſtily as Lot was by the Angel warned

to get out of Sodome, Gen. 19. 17.) and to fly to the mountainous parts beyond Judea, or elſe he muſt expect to be deſtroyed in it. For this will be a very ſuddain vengeance, ſuch as on Sodome, and wofull to them that are not in condition to fly ſpeedily out of it.

20. But pray yee that your flight be not in the winter, nor on the * Sabbath day.

* Sabbath σαββάτῳ

20. This will be a

ſad condition indeed if it chance to fall out in the time of winter, when long and haſty journeys are moſt miſerable; or if on a Sabbatick year, a time of the greateſt ſcarcity (for though there was a promiſe in the law, on their obedience, that the Reſt of the Seventh year ſhould bring no ſcarcity upon them, but that the year before ſhould be bleſt with a double plenty, yet now that their diſobediences had ripened them for their utter ruine, the continuance of this miraculous mercy was not to be expected) for in ſuch a year 'tis to be expected, that thoſe, by whom yee paſſe, will have no more then they uſe for their own neceſſities, nothing to ſpare for you (at leaſt to provide for ſuch multitudes flying all at once) who yet muſt not ſtay to carry any thing with you, v. 17. And yet theſe difficulties whatſoever they are or can bee, you muſt venture on, rather then ſtay in Jeruſalem, or thereabouts.

21. For then ſhall be great tribulation, ſuch as was not from the beginning of the world to this time, no nor ever ſhall be.]

21. For on them that are left in Jeruſalem ſhall fall a more miſerable ſiege, and other conſequent preſſures, then ever was or ſhall be heard, or read of in the world.

22. And except thoſe days ſhould be ſhortned, † there ſhould [i] no fleſh be ſaved: but for the [k] elects ſake thoſe days ſhall be ſhortned.]

† no fleſh ſhould eſcape;

22. Such as if it i. k.

ſhould continue long, it would deſtroy every Jew that is in the land, and in all other places alſo. But that the prophecies might be fulfilled, which foretold that a remnant ſhould ſurvive this deſtruction, the time of this heavy diſtreſſe ſhall not be long, but the City being beſieged, and taken, the armies of the Romans ſhall be gone, and the baniſht Jew-Chriſtians, thoſe that fled fom the ſiege, v. 16. returne quietly to their home again.

23. Then if any man ſhall ſay unto you, Lo, here is Chriſt, or there, beleive it not.]

* the Chriſt ὁ Χριστὸς

23. Then in the

time of that diſtreſſe and flight, if any ſhall perſwade you, that here is he that ſhall deliver you (i.e. the Meſſias, that ſhall free you from this diſtreſſe) if any ſhall put you in any hope of any deliverer, ſee that you do not heed, or follow after any ſuch.

24. For at this third ſeaſon, a third ſort of falſe Chriſts

24. For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſignes, and wonders, inſomuch that (if it were poſſible) they ſhall deceive the very elect.]

ἐι δυνατὸν

ſhall ariſe (ſee note d.) aſſuming to be ſent by God to deliver you, and falſe prophets there ſhall be to perſwade you to betake your ſelves to theſe falſe Chriſts, and theſe betwixt them ſhall pretend working of miracles, and giving you ſignes to draw you after them, and (coming in a nick of time ſo advantageous for that turne, when your danger appears to you ſo great and formidable, and ſo promiſe of deliverance ſo welcome) they will be likely to draw many after them, even the moſt ſincere perſevering Chriſtians, if it were poſſible for any deceit to work upon them.

25. Therefore let this premonition of mine forearme and ſecure you againſt this danger.

25. Behold, I have told you before.]

26. When therefore the news ſhall come that there is in the deſert an eminent perſon ſent from heaven to be your Captain to fight your battells, your Saviour, your deliverer, be ſure you go not forth after him, give no eare to ſuch rumours, or if they ſhall tell you, that there is in ſuch a frontier towne, or place of defence, this deliverer, or Meſſias, or leader for you, depend not on any ſuch reliefe, nor forſlow your flight v. 17. upon confidence that he ſhall do any thing for you.

26. Wherefore if they ſhall ſay unto you, Behold, he is in the deſert, goe not forth; Behold, he is in the * ſecret chambers, beleive it not.]

* ſtore-houſes, cellars, places where the ammunition is kept.

27. All ſuch deceits may prove ruinous to you, for this judgment and vengeance upon the Jews ſhall come ſo, as that it cannot be avoyded, but it ſhall at the ſame time fall upon ſeverall parts of the land, or in a moment, like lightning, fly from one corner to another, this day a great ſlaughter of Jews in this place, to morrow in another a great way off.

27. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt, ſo ſhall alſo the coming of the ſon of man bee.]

28. And there is no preventing of it by getting into any place of appearing ſafety, for whereſoever the Jews are, there will the Roman armies (whoſe enſigne is the eagle, and who will have a ſagacity to finde out Jews, as the eagle Job 39. 30. hath to ſmell out carcaſſes) find them out, and ſlaughter them.

28. For whereſoever the carcaſſe is, there will the [m] eagles be gathered together.]

29. This diſtreſs ſhal make ſhort work with this nation, For immediately upon this which I have now foretold you, the Temple, the city of Jeruſalem, and the reſt of the cities of Judea, and that whole people ſhall be ſhrewdly ſhaken, all the whole government, Civill and Eccleſiaſtical, ſhall be deſtroyed.

29. Immediately after the tribulation of thoſe days the Sun ſhall be darkned, and the Moon ſhall not give her light, and the Stars ſhall fall from heaven, and [n] the powers of heaven ſhall be ſhaken.]

30. And this ſhall appear to be a ſignall puniſhment upon the Jews, and they ſhall with ſorrow (though too late) take notice of it as a notable act of revenge of the crucified Chriſt upon thoſe that were thus guilty of his death (ſee Præmon. to the Revelation.)

30. And then ſhall appear the [o] ſigne of the ſon of man in heaven, and then ſhall all the tribes of the † earth mourn, and they ſhall ſee the ſon of man coming in the clouds of heaven with power and great glory.]

† land, τῆς γῆς

31. And he ſhall, as with an herald, and a loud ſounding trumpet, gather together all the perſevering beleivers, that remnant, whom he purpoſed to preſerve from this deſtruction, whereſoever they are in any part of Judea, ſee Rev. 7. 12. and reſcue them from this common calamity, ſee v. 40. 41. and Rev. 7. 3. 4. &c.

31. And he ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four windes from one end of heaven to the other *.]

* Between this and the 32. v. the Gr. and Lt. MS. inſert theſe words Ἀρχομένων δὲ τούτων γενέσθαι σ' ναβλέψατε &c. as it is Lu. 21. 28. And when theſe things begin to come to paſs, then look up, and lift up your heads, for your redemption draweth nigh.

32. Now as by the ſight of a fig-tree, the ſoftneſſe of the branch, and budding out of leaves, yee know and diſcern that the winter is now paſt and the ſummer is nigh approaching,

32. Now learn a parable of the figtree: when her branch † is yet tender, and putteth forth leaves, yee know that ſummer is nigh.

† is now become ſoft, and leaves ſprout forth, ἤδη γίνηται ἁπαλὸς ᾖ τὰ φύλλα ἐκφύῃ

33. So in like manner reſolve yee, that theſe are moſt certain and infallible ſignes, by which when you ſee them, you may conclude that this coming of the ſon of man for the deſtruction of the Jews, and your reſcue and deliverance is neer at hand.

33. So likewiſe yee, [when yee ſee all theſe things, know that * it is neer, even at the doors.]

* he is neer ἐγγύς ἐστι

34. Of both which I now aſſure you, that in the age of ſome that are now alive, ſhall all that hath been ſaid in this chapter, be certainly fulfilled (ſee note on c. 23. 1. and Lu. 18. 7. c.)

34. Verily I ſay unto you, [This generation ſhall not paſſe, till all theſe things be fulfilled.]

35. What I ſay is immutably firm and ſure, the whole world ſhall be deſtroyed ſooner then one word that I have now delivered ſhall prove otherwiſe. *mark 13. 31*

35. Heaven and earth ſhall paſſe away, but my words ſhall not paſſe away.]

36. But of the point of time when this judgment ſhall come (ſee note on Heb. 10. a. and 2 Pet 3. 10.) none but God the Father knows that (ſee note on Mar. 13. a.) and that muſt oblige you to vigilancy, and may ſuſtain you in your tryalls, (when you begin to faint by reaſon of perſecutions from the Jewes, v. 12. which this is to ſet a period to) by remembring that how farre off ſoever your deliverance ſeems to be, it may and will come in a moment unexpectedly.

36. But of that day and hour knoweth no man, no, not the angels of heaven, but my father only.]

37. But this judgment on the Jewes ſhall be like that on the old world, in reſpect of the unexpectedneſſe of it. See Lu. 17. 20.

38. For

38. For as in the daies that were before the flood they were eating and drinking, marrying and giving in marriage, untill the day that Noe entred into the arke,

39. And knew not untill the flood came and took them all away, ſo ſhall alſo the coming of the ſon of man be.]

38,39. For as in the age before the deluge, the judgment had been preached ſixſcore yeares together, and at laſt Noah by building of an arke did viſibly forewarn them of the flood approaching, yet the people went on ſecure, and unmoved in their courſe, knew not ſo much as of his imbarking, till the very minute, that the flood ſurprized them, and deſtroyed every perſon, but Noah's family, that made uſe of the meanes preſcribed them by God, ſo ſhall it be in this approaching deſtruction on this nation.

40. Then ſhall two be in the field, the one ſhall be * taken, and the other left.

41. Two women ſhall be grinding in a mill, the one ſhall be taken, and the other left.]

* apprehended, and the other diſmiſs't, παραλαμβάνεσθαι, ἢ ὁ ἕτερος ἀφίεται.

40, 41. Then ſhall there be many acts of Gods providence diſcerned in reſcuing one from that calamity, wherein another is deſtroyed, eſpecially that of departing out of Judæa v.16. which the beleivers generally did at Gratus's raiſing the ſiege, (ſee note g.) the reſt ſtaying behind, and ſo being deſtroyed; Two perſons in the ſame field together ſhall be thus diſcriminated in their fate, two women grinding together, or turning of a hand-mill, one of them ſhall ſtay, and be deſtroyed, and the other that was in the ſame place, and danger with her, ſhall as by the Angel that hurried Lot out of Sodome, or otherwiſe, by ſome inviſible diſpoſition of that providence, which waits on his faithfull ſervants, be reſcued from that deſtruction v.31.

42. Watch therefore, for you know not what houre your Lord doth come.]

42. This judgment then being ſo neer, and yet ſo uncertain when the time will be, it will become every one to be vigilant every minute, that he may be of the number of thoſe, to whom thoſe ſtrange deliverances are promiſed, i.e. a faithfull, conſtant, obedient ſervant of Chriſt's, not tempted from his ſervice by any terrors, ſee v.13.

43. But * know this, that if the good man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffred his houſe to be broken up.

* this you doe know, ἐκεῖνο γινώσκετε

43. For certainly any man that were thus forewarned of a thief, that would break into his houſe at ſuch a time, is mad, if he doe not provide a guard to ſecure it, againſt that time.

44. Therefore be ye alſo ready, for in ſuch an houre as you think not, the ſon of man cometh.]

44. And then by the ſame reaſon, when the time is ſo uncertain, and the being ready at that time ſo neceſſary, you are obliged to be alway on your guard, expecting every houre.

45. Who then is a faithful and wiſe ſervant, whom his Lord hath made ruler over his houſhold, to give them meat in due ſeaſon?]

45. Every one of you, then whoſoever ſhal be intruſted by God in any office of truſt or ſtewardſhip, eſpecially in that of getting beleivers to Chriſt, and ſhal diſcharge that truſt faithfully and diſcreetly, doe that which is his duty in times of triall, and perſecution, v.11, 12.

46. Bleſſed is that ſervant, whom his Lord when he cometh, ſhall find ſo doing.]

46. That ſervant is happy, if when his maſter comes to viſit, he continue to be thus employ'd, and ſo be found about the duties of his truſt, conſtant and perſevering, v.13.

47. Verily I ſay unto you [that he ſhall make him ruler of all his goods.]

47. His Lord ſhall enlarge his truſt, and make him ſteward of all, and not only of his houſhold, either preſerve him to be a governour in his Church after theſe ſad times are over, or otherwiſe reward him as he ſeeth beſt.

48. But and [if that evil ſervant ſhall ſay in his heart, My Lord delayeth his coming,]

48. If that ſervant ſhall prove diſhoneſt, and ſay or think, that Chriſt means not to come and viſit, as he ſaid he would, 2 Pet.3.4.

49. And ſhall begin to ſmite his fellow ſervants, and to eat and drink with the drunken:]

49. And thereupon joyne in the perſecuting of his brethren (as the Gnoſticks did with the Jewes againſt the Chriſtians,) and indulge himſelf preſumptuouſly to licentious living, ſee 2 Pet.3.3. Jude 18.

50. The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an houre that he is not aware of,]

50. The time of viſitation ſhall come on him, when 'tis leaſt looked for, when he is in the worſt poſture to be ſurprized.

51. And ſhall P cut him aſunder, and appoint him his portion with the hypocrites, there ſhall be weeping and gnaſhing of teeth.]

51. And ſhall deale with him as a falſe debtor, or deceitfull ſteward, hew him aſunder, and aſſigne him the ſame lot which befalls the unbeleiving Jewes, Lu.12.46. bring the ſame deſtruction on the Gnoſtick Chriſtians, and the Jewes together, and that ſhall be an irreverſible and a moſt miſerable deſtruction. P.

Notes on Chap. XXIV.

a. Λίθος ἐπὶ λίθον.

The full completion of this *prophecy* of *not one ſtone left on another*, is very remarkable in *ſtory*, which tells us that *Turnus Rufus* did with a *ploughſhare* tear up the *foundations* of the *Temple*, and ſo not leave any part of it under ground undiſſolved, not *one ſtone upon another*. See *Scaligers Canon: Iſagog:* p.304.

b. Παρουσία Χριστοῦ.

Παρουσία Χριστοῦ, the *preſence*, or the *coming* of *Chriſt*] is one of the phraſes that is noted in this book to ſignifie the *deſtruction* of the *Jewes*, See *note* on c.16. o. A threefold *coming* of *Chriſt* there is, 1. In the *fleſh* to be *borne* among us, 2ly, At the day of *doome* to *judge* the *world*, 1 *Cor.*15.23. and in many other places; And beſide theſe 3ly, a *middle coming* partly in *vengeance*, and partly for the *deliverance* of his *ſervants*; in *vengeance*, viſible, and obſervable on his enemies and *crucifiers*, (and *firſt* on the people of the *Jewes*, thoſe of them that remain *impenitent unbeleivers*) and in *mercy* to the *relief* of the *perſecuted Chriſtians*. So 'tis

four times in this *Chap.* v.27,37,39. and here. So 2 *Thess.* 2. 1. and 8. when the *coming of Christ* is said to *destroy that wicked one*, which it seems should then in a short time be *revealed*, which therefore as it agrees with the *predictions* here of the many *Antichrists* before this destruction, so it cannot be applicable to that other *coming* at the end of the world. So *Ja.*5.7,8. where the designe being to establish the *scatterd Jew-Christians*, and to give them *patience* in their present pressures, the only argument is, because the *coming of the Lord draws nigh*, which being foretold as the season, which he that surviveth, should *escape* (both here in this *chap.* v.13. and c.10.22. and *Mar.* 13. 13.) as when their persecutors (for such were the unbeleiving *Jewes*) are destroyed, it must necessarily follow, The *nearnesse* of it is therefore the best motive to confirm the *patience* of any; and is again expressed v.9. by the *Judges standing before the gate*, i.e. *very nigh* at hand, ready to enter on the *work*. And so I conceive it signifies also, 2 *Pet.* 1. 16. as will appear by considering the circumstances of the place (see *note* c.) And so ch.3. 4. and 12. being a *coming*, which was *within a while* to be expected by them. And so 1 *Joh.* 2. 28. there having been before mention of the ἐσχάτη ὥρα ver.18. the *last hour* then *present*, which belongs therefore to that matter both by the [ὅτι] the *then presence* of it, *John* being the *disciple* that *lived* to see it, and by the *Antichrists* again, that were to come before it. Of this *coming* of *Christ*, it is, that *Cunæus* and some other learned men interpret that *prophecy* of *Jacob's*, of *Shilo's coming*, For that by *Judah* is signified the *Jewish* nation, and by the *Scepter*, the *government*, or *politia*, 'tis clear, which yet did not depart from them at *Christ's* birth, no nor at his *death*, nor till about *forty years* after, at which time the *government* was wholly taken away from that *nation*, and from that time to this was never in any degree recovered again, (and so that *prophecy* then, and not till then, perfectly fulfill'd) and at the same time was the *preaching* of the *Gospel* to the *Gentiles*, which followes in that place. Thus when *Christ* answer'd *Peter* about *John*, *If I will* &c. ch.21 20. (which is in effect that *John* should live till this *coming* of *Christ*) 'tis clear that it must belong to the * destruction of the *Jewes* which *John* did outlive. That this is the meaning of his *coming in glory with his angels*, *Mat.*16.27. hath been shew'd already. So again *Mat.*26.64. his *coming in the clouds of heaven*, though it may be thought to look toward his finall *third coming* at the great day of *doome*, yet as the very *Iewes* have observ'd, that that phrase signifies the infliction of *judgment* or punishment, so that it doth so there, appears by the beginning of the verse, where, saith *Christ*, ἀπ' ἄρτι ὄψεσθε *from now*, i.e. *within a short time*, saith *Eutymius*, *you shall see this*, &c. To the same may be applied that parable, wherein the *Master* giving *talents* to his *servants*, bids them *occupy till he Come*, *Lu.*19.13. that the *disciples* use the *talent intrusted* to them, to get beleivers to *Christ* in *Iudæa*, till the time, when *Christ thus Comes* to visit. So *Lu.* 18. 8. *when the son of man comes*, i. e. when *Christ* thus *comes* to *judge* this *nation*, *shall he find faith* ἐπὶ τῆς γῆς *in this land of Iudæa?* i. e. very *little faith* should be found among them, The phrase ἐπὶ τῆς γῆς (like as בארץ among the *Rabbins*) signifying in the same manner, as it doth *Lu.* 21. 23. i. e. ἐν λαῷ τούτῳ *among this people*, and so φυλαὶ τῆς γῆς, *the tribes of Iudæa* v.30. So *Heb.*10. 37. *yet a little while, an he that cometh, will come, and will not delay*, which cannot be interpreted of any other *coming*, but this, and had before been expresst v.25. by ἡμέραν ἐγγίζουσαν *the day approaching*, (see the *note* on that place) And all this agreeable to that expression in S. *Luke*, c.19.15. where in the parable there is mention of *the man* ἐπανελθὼν *returning*, or, *coming back*, *when he had received the kingdome*, i. e. of *Christ* returning again after his *going to heaven*, and that first to call his *servants* to account for the *talents*, to see what profit came in of all *his*, and the *Apostles* preaching *on earth*, and then for his *enemies*, that would *not have him reigne over them*, i.e. the *Iewes* that *rejected* and *crucified* him, to *send* for them, and *see* them *slain* before him. The only *objection* (of any appearance of reason) against this *interpretation* is, that this destruction being wrought by the *Roman army*, and those as much *enemies* of *Christianity* as any, and the very same people that had joyn'd with the *Iewes* to put *Christ* to *death*, it doth thereupon appear strange, that either those *armies* which are call'd *abominable* should be call'd *God's armies*, or that *Christ* should be said to *come*, when in truth it was *Vespasian* and *Titus* that thus *came* against this *people*. To this I answer, 1. that 'tis ordinary with *God* in the *old Testament* to call those *Babylonish*, *Assyrian*, *heathen armies*, *his*, which did his *work* in punishing the *Iews*, when they *rebell'd* against him. As for *Vespasian* (though it need not be said, and though the *answer* is otherwise clear, that *Christ* is fitly said to *come*, when his *Ministers* doe *come*, i.e. when either *heathen men* or *Satan* himself, who are *executioners* of *God's will*, when they think not of it, are permitted by him to *work destruction* on his *enemies*, to act *revenge* upon his *crucifiers*) it is yet not unworthy of *observation*, how easie it might be in many particulars to shew that *Christ* was resembled or represented by that *Emperour*; As 1. that it was before-hand *prophecyed* of him, that he should be *Emperour*, (see *Iosephus* l.3. c.7. ἀλώσ: *Suetonius*, *Tacitus*, *Dion*) 2ly, that an *oxe* brake in and *fell down* at his feet, in *Suetonius*, as when *Christ* was born in the *stable* it had been: 3dly, that he *healed* the *blind* and the *lame* with *spittle* and *touch*, So *Sueton:* c. 7. and *Tacit:* l.4. *Hist:* 4ly, that he was most *humble* and *mild*, *humillimus & clementissimus*, saith *Suetonius*, a perfect *image* of what was most eminently true in *Christ*, *Learn of me, for I am meek*--&c. 5ly, that he *shut* the gate of *Ianus Temple*, and erected a *Temple* of *peace*, *Iosephus de Bell: Iud:* l. 7. c. 24. and *Baron: ann:* 77. 6ly, because he came out of *Iudæa*, and was Ruler over the *Gentiles*, and so was by *Iosephus* beleived to be the *Messias*: 7ly, that neither he nor his son *Titus* would be call'd *Iudaicus* (in token of their *victory* over the *Iewes*) but ascribed all the conquest and whole work to *God*, saith *Dio:* 8ly, that he was by the *Iewes* themselves taken for *Shiloh*, or *Christ*, because at that time all the progeny of the *Assamonæi* were ceased. By all which it is clear how farre it would be from strange (how agreeable to *Scripture prophecies*, which must be allowed to have somewhat of *figure* in

'Εσχάτη ὥρα

* καὶ ἀπὸ τῶν σταυροσάντων με Ἰουδαίων, μέλλων αὐτὸς διὰ τῆς Ῥωμαίων χειρὸς ἀναιρεῖσθαι, καὶ κατασκαφῆναι τὴν πόλιν αὐτῶν. Theophylact: in Joan: 21.

in them, and not to be perfectly *literall*) that *Christ* ſhould be deſcribed here, in the *perſon* of *Veſpaſian*, to *return*, and ſo to *come* again to *avenge* his *crucifixion*, and puniſh the *Iewes* that *crucified* him. To which purpoſe many farther *parallels* betwixt the ſtory of that *deſtruction* and the paſſages in the ſtory of *Chriſt* might be obſerved out of *Ioſephus*, As 1. That in *Galilee* were the beginnings of theſe miſeries (*Ioſeph: de Bell: Iud: l.3.*) where *Chriſt's firſt miracles* were wrought. 2. That from *Mount Olivet* the ſiege *began*, l.6.c.10. where *Chriſt* ſeems to have been v.1. when he *began* to deliver this *prophecy* againſt them, and neer which place it was that he was *apprehended*. 3ly, That the time of the *Paſſover* was the beginning of the *ſlaughter*, c. 11. and lib.7. c. 17. as it was of his *crucifixion* (ſee *Euſebius Eccl: Hiſt:* l.3.c.5.) 4ly, That the *high* and *low* places were made *ſmooth* for the *coming of the Roman army and the engines*, ch.12. as was ſaid in *Iohn Baptiſt's prophecy* of it. 5ly, That at the coming of the *Baliſta* they cried out, *Filius venit* ch. 18. *The ſon cometh*, which is the very phraſe which we have now in hand. 6ly, That one was *crucified alive* before their faces, ch.19. 7ly, That *Longinus pierced* the *ſide* of one, ch.22. 8ly, That *Titus* deſired to ſave the *Temple* in ſpight of them c.24. and many prodigies of this nature, which might make it more reaſonable that that deſtruction ſhould be thus ſtyled, *the coming of Chriſt*.

c: By what hath been ſaid of the meaning of *Chriſt's coming* in this place, will appear alſo, what is the Συντέλεια τοῦ αἰῶνος. Συντέλεια τοῦ αἰῶνος, the *concluſion* of the *age*, eſpecially if it be markt, that in ſtead of theſe two together, S. *Luke* c.21.7. hath only ταῦτα *theſe*, uniting them into one, *What is the ſigne when theſe things ſhall come to paſſe?* and S. *Mark* ὅταν μέλλῃ ταῦτα πάντα συντελεῖσθαι, *when all theſe things ſhall be concluded*, i.e. thoſe immediately forementiond, the *deſtruction* of the *Temple*, c.13. 4. (ſee note on *Mar.*13. a.) For the word αἰὼν literally ſignifies *age* (ſee note on *Lu.* 1. m.) and is in a manner the *Engliſh* word with the *Greek* termination (and ſo is uſed ſometimes for the *age* of man, all one with γενεὰ, as *Homer Il:γ'.* μινυνθάδιον αἰῶνα a *ſhort age*) and then συντέλεια will denote the *concluſion*, or *ſhutting up* of that *age*, or the *Iewiſh ſtate*, which was to be within that *age*, According to that of the *Iewes*, that there was a *double age*, the *then preſent* and the *future*, μέλλων αἰὼν the *age to come*, *Iſ.*9.6. which they call the age of the *Meſſias*. And ſo this *revenge* upon the *Iewes*, the deſtruction of that people, may be ſtyled the *conſummation of the age*. An eminent place there is in the Book of *Tobit*, which will give light to this, and ſhew the ground of this phraſe in the ordinary ſpeech of the *Iewes*, it is ch. 14. 5. where *Tobit* prophecies of *three periods*, which ſhould fall after his time, 1. The *rebuilding* of the *Temple*, *God ſhall again bring them into the land, where they ſhall build the Temple*, but not like the firſt, and that ſhall continue till the *times* of *that age* be *fulfilled*, that is the *ſecond period*, the *concluſion* or *conſummation* of *the age* here, the *end* of the *Iewiſh ſtate*, And then after, is the *glorious Ieruſalem*, the *glorious building ſpoken of by the Prophets*, and there deſcribed, v. 6. by the *turning* of the *nations*, *converting* of the *Gentiles*, and *ſerving God truly*, and *burying their idols*, which is clearly the *ſtate* of *Chriſtianity*. Thus

Αἰὼν

Thus when in *Gemara*, out of an ancient writing 'tis ſaid, *Sanhed*: c.11.§.29. that after 4291 years עלום יתום *the age ſhall be conſummated*, 'tis clear that it belongeth to this matter, not to the *end* of the *whole world*, but, as they ſay, to the *daies* of the *Meſſias*, which they uſe to call אחרום ימים the *laſt daies*, and ſo *Heb.*9.26. συντέλεια τῶν αἰώνων, the *conſummation of the ages*, in the ſame ſenſe alſo. And in that famous place of *Daniel* (referr'd to v.14.) c.9. 27. *he ſhall make it deſolate even untill the conſummation*. So ch.13.40. συντέλεια αἰῶνος τούτου, the *concluſion of this age*, that famous period of the *Iewiſh ſtate*, till which time *Chriſt* would not have the wicked *hereticall* Profeſſors medled with, or diſcriminated, but *pure beleivers*, and *impure misbeleivers* permitted together, that is, the *Gnoſticks* (that ſoon ſprung up after *Chriſt's* departure) and the *orthodox Chriſtians*, And accordingly ſo it was. Theſe abominable *hereticks* infeſted the *Church*, and ſo for ſome time continued to doe under the guiſe of *Chriſtians*, though their *hereſie* were a *rapſody* of *Heatheniſme* and *Iudaiſme* and all vile practiſe. Only when the time of *viſitation* came, then they were deſtroyed with the *crucifiers* of *Chriſt*, and then the *diſcrimination* was made. For the notion of this phraſe, *Mat.*28.20. ſee *note* b. on that Chapter. The like phraſes (τὸ τέλος *the end*, and τέλος πάντων *the end of all things*, &c.) have, and ſhall be obſerved in their due places. Τέλος ἀνδρῶν

d. What τὸ τέλος *the end* ſignifies is expreſt by S. *Chryſoſtome* τέλος Ἱεροσολύμων *the end of Ieruſalem*, the ſame that before by *Chriſts coming* and the *end of the age*. So v. 14. *Then ſhall the end come*, to wit, when the *Goſpel* having been *preached through all the cities of Iudea* ſucceſſeſly, the *Apoſtles turne to the Gentiles*, as 'tis in the beginning of that verſe. So *Mar.* 13. 7. the place directly parrallel to this, ſo *Lu.* 21. 9. alſo, and 1 *Pet.* 4. 7. τὸ τέλος πάντων *the end of all things*, i. e. of the *Jewiſh State*, wherein thoſe of the *diſperſion* to whom he wrote, were ſo particularly concerned; And 'tis obſervable, that as there, when the *end of all things*, i. e. that *fatall deſtruction* was at hand, there was actually ἐν ὑμῖν *among them* the πύρωσις v. 12. i. e. a *combuſtion* or *conflagration*, to wit, that of *civill broyles* cauſed by the unbeleiving *Jews*, and *hereticall Gnoſticks* againſt the *orthodox* and pure *Chriſtians*, ſo here before this *comming of the end*, the *nation ſhall riſe againſt the nation*, &c.v.7. i. e. there ſhould be theſe *civill commotions* and *warres* among them, which did indeed ſo haſten their *ruine*, and make it ſo *cruell* when it came. Thus alſo 1 *Theſſ.* 2. 16. where upon the *filling up the meaſure of their ſins the wrath of God* is ſaid to have *come haſtily upon thoſe Jews* εἰς τὸ τέλος to a παντελεθρία, or *totall deſtruction* of them, for though it were not then actually done when that *Epiſtle* was writ, yet it was ſo certainly decreed againſt them, that it is ſaid in the *Aoriſt*, *indefinitely*, *it hath overtaken them* already, i. e. will ſpeedily overwhelme them. Thus is the phraſe uſed by *Ezechiel* c. 7. *An end, the end is come upon the four corners of the land*, v. 2. and 3. *now is the end come upon thee*, and v. 6. *an end is come, the end is come*, All to the *deſtruction* of the *Jewes*, not to the *end of the whole world*; ſee *note* on *Act.* 2. a. Now whereas it is here ſaid, that *all muſt come to paſſe, but the end is not yet*, it followes manifeſtly

Ψευδόχριστοι. manifeſtly from hence, that the *falſe Chriſts* mentioned v. 5. muſt be ſome perſons, that came before that period which is here called *the end*, i. e. before the approach of the *Romans* to deſtroy *Jeruſalem*, ſoon after the *aſcenſion* of *Chriſt*. Of this kind is that *Theudas* which is mentioned by *Euſebius* in the time of *Claudius*, not he that is referred to by *Gamaliel Act.* 5. 36. (for he is there ſaid to have been before *Judas Galileus*, which was in the *dayes of the taxing*, i. e. about the time of the *birth* of *Chriſt*, ſee *Euſeb.* l. 1. c. 5.) but another later *Theudas*, which though *Euſebius* by incogitancy affirme to be the ſame, which is mentioned by *Gamaliel* before *Judas*, yet he out of *Joſephus* places him in the time of the *prefecture* of *Fadus*, i. e. in *Claudius's reigne*. And of this *Theudas* ſaith *Joſephus*, that *being a ſorcerer he perſwaded a great multitude to bring all their goods and follow him to the river Jordan, which he promiſed to divide by his commands and give them an eaſie paſſage over it*, and ſaying thus, πολλὺς ἠπάτησεν he *deceived many* (which is the thing here affirmed of him) and he and his were by *Fadus* diſcomfited, and *his head cut off*, and brought to *Jeruſalem*. Such again was the *Egyptian*, *Act.* 21. 31. mentioned alſo by * *Euſebius* and *Joſephus*. And ſuch was *Doſithes* or *Doſitheus* which called himſelf χριστὸς, ſaith *Origen, contr. Cel.* l. 2. And indeed the reſt of the forenamed and many more, which roſe up with this undertaking, that they would redeem the *Jews* out of their ſubjection to the *Romans*, though they did not diſtinctly call themſelves *Chriſt*, yet did ſo in effect, the definition of a *Chriſt* being ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ *he that ſhould redeem Iſrael*, *Lu.* 24. 21. As for the *falſe Prophets* mentioned v. 11. they belong to another period of time, immediately before the *fatall day*, v. 14. and by that which is mentioned together with them (the *Chriſtians hating* and *betraying* one another, and *many* being *ſcandalized*, and falling off from *Chriſt* by that means, and the *multiplying of iniquity*, i. e. the unnaturall dealing of thoſe *fellow-Chriſtians*, in ſharpning the *Jewes*, and bringing that heavy tribulation, and oppreſſion upon them, and the *growing cold of love*, i. e. of conſtancy in confeſſing of *Chriſt*, all which was eminently fulfilled in the *Gnoſticks*, that filthy ſect of *Chriſtians*) 'tis moſt proper to interpret thoſe *Pſeudo-Prophets* to be the *followers* of *Simon Magus*, to wit, thoſe *Gnoſticks*, which firſt ſecretly infus'd their *doctrines* of *complyance* with the *Jewes*, on purpoſe to avoid perſecution from them, *Gal.* 6. 12. and at the time of writing the ſecond *Epiſtle* to the *Theſſalonians*, were then a *myſtery of iniquity*, i. e. had not then broken out into that height, as ſoon after they did, upon occaſion of the *Apoſtles departing* from the *Jewes*, and going profeſſly to the *Gentiles*, a while before the *deſtruction* of the *Jewes*, which came, and *deſtroyed* theſe alſo, 2 *Theſſ.* 2. 8. And ſo 'tis here ſaid next after the mention of the *falſe Prophets*, and the *perſecutions* wrought by them, that *the Goſpell ſhall be preacht to all the world for a witneſſe to all nations*, i. e. that the *Apoſtles* ſhall give over the *Jewes* and go *preach* to the *Gentiles*, and *then ſhall the end come*, v. 14. and what that is, appears by the next words, v. 15. *the abomination of deſolation*, &c. i. e. *Jeruſalem beſieged*, in S. *Luke*. As for the *Pſeudo-Prophets* and *Pſeudo-Chriſts* v. 24. they belong to a third time, or period, immediately after the firſt ſiege of *Jeruſalem*, at the time of their *flying* out from thence to ſave themſelves, for in that time of *great diſtreſſe*, v. 21. many, it ſeems, pretended to be deliverers, if they would follow after them.

Θεύδας. Eccl. Hiſt. l. 2. c. 11. Αἰγύπτιος * l. 2. c. 11. Λυτρώσις. Ψευδοπροφῆται.

The *Greek* word [ἔθνος] here, which we render *nation*, and the *Latine gens*, (anſwerable to the *Hebrew* גּוֹי are the *originals* from whence the words *ethnick* (or *heathen*) and *Gentile* come, and by the cuſtomary acception of the words for the *other nations* of the world, excluſively, and in oppoſition to the *Jewes* then, and *Chriſtians* now, it comes to paſſe, that the word [*nations*] is ordinarily thought to ſignifie all other people of the world, but never the *Jewes*. But this is a miſtake thus caſually and caſeleſly occaſioned; For there were ſeverall diviſions of *Paleſtine* (as they were before ἔθνη πολλά, *Deut.* 15. 6. *many nations* and *great*, c. 9. 1. which the *Jewes* were now *poſſeſt* of) *Judea*, and *Galilee*, and *Itarea*, and *Abylene*, and each of theſe is properly called ἔθνος *natio*, and ſo βασιλεία *kingdome* too, there being ſeverall *Tetrarchs* over them *Lu.* 3. 1. So *Ecclus.* 50. 26. there being mention of δύο ἔθνη *two nations*, *Samaria* is preſently ſpecified to be one of them. And ſo here and *Lu.* 21. 10. the phraſe *nation againſt nation* (and in like manner *kingdome againſt kingdome*) may well denote *civill* inteſtine *commotions* in *Paleſtine*, perhaps one of theſe *Tetrarchies* againſt another, or elſe one of theſe againſt it ſelfe (as *civill* warres are *inteſtine breaches* in the ſame *city* or *nation*) and ſo certainly the very phraſe is uſed 2 *Chron.* 15. 6. where as an expreſſion of the great vexations of the *Jewes* v. 5. 'tis added, *nation was deſtroyed of nation, city of city*, where the *Greek* read πολεμήσει ἔθνος εἰς ἔθνος *nation ſhall fight* (as here *ſhall riſe*) *againſt nation*. In this ſenſe we finde not only the word *nation* in the ſingular appropriated by ſome *adjunct* to *Judea*, as *our nation*, *Lu.* 7. 5. *our place*, and *nation*, *Joh.* 11. 48. the *nation of the Jewes*, *Act.* 10. 22. *this nation*, *Act.* 24. 2. 10. *thy nation*, *Joh.* 18. 35. and *my nation*, *Act.* 24. 17. 26. 4. 28. 19. but without any ſuch adjunct, τὸ ἔθνος *the nation*, *Lu.* 23. 14. and *Joh:* 11. 50. 51, 52. and even in the *plural* the word *nations* uſed in the *Prophets* for *Paleſtine*; ſo *Pſal.* 2. 1. the גּוֹיִם, or *nations*, and *people* that oppoſe *Chriſt*, are, I conceive, the *Jewes* in their conſultation againſt him, and ſo 'tis interpreted and applyed peculiarly to them, *Act.* 4. 25. 27. where they are called ἔθνη, καὶ λαοὶ the *nations* and *people*, and more diſtinctly, v. 28. (divided from *Herod* and *Pontius Pilate*) the *nations and people of Iſrael*. And ſo when of *Ieremy* 'tis ſaid, that he was *ordained a Prophet unto the nations*, *Jer.* 1. 5. the *Jewes* ſure, are at leaſt one of thoſe nations. So c. 4. 16. *mention to the nations*, i. e. to the *Jewes*. For by that which followes in the next words, *publiſh againſt Jeruſalem*, it appears to be a *prophecy* againſt that *people*, ſo c. 25. 11. *theſe nations*, i. e. *the Jewes*, *ſhall ſerve the King of Babylon ſeventy years*, the preciſe time of the *Jewiſh captivity*. So when *Mat.* 12. 15. 'tis ſaid that *Chriſt withdrew from Capernaum* (and *Mar.* 3. 7. 'tis ſpecified that it was to the *ſea of Galilee*) upon that is applyed to him by S. *Matthew* that of *Iſ.* 42. 1. that *he ſhall declare judgement to the Gentiles*, e. ἔθνος

Gentiles, or *nations*, and *in him ſhall the ἔθνη nations truſt*, i. e. the *Iewes* in *Galilee* and the adjacent cities of *Tyre* and *Sidon*, &c. which came out and were healed of him, *Mar.* 3. 8. when the *Phariſees* conſulted to deſtroy him, *Mat.* 12. 14. So *Lam.* 1. 1. when of *Jeruſalem* 'tis ſaid, that ſhe was *great among the nations*, that ſignifies that city to have been the *Metropolis* of *Judea*, as is farther expreſt by the next words, [and *Princeſſe among the Provinces.*] And ſo, I ſuppoſe, is to be affirmed of the *chiefe* or *firſt fruits* of the *nations*, *Am.* 6. 1. and ſome others the like; Thus *Lu.* 21. 25. ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν, *a diſtreſſe of the nations on*, or *in the land* of *Paleſtine*, ſee *note* on that place. That this is the meaning of *nation* here, will appear both by the completion of this *prophecy* (not by *warres* in *other* parts of the world, for that was ſo ordinary a thing, that 'twas incompetent to be given for a *ſigne*, or denotation of a particular time, but) in the great *commotions* and *ſlaughters* (ſee *Rev.* 6. 4. *note* a.) that were in *Paleſtine*, as alſo by the addition of *famines* &c. κατὰ τόπους, *from place to place*, which belongs to that *famine* mentioned *Act.* 11. 28. (and in *Euſebius Eccl. Hiſt.* l. 3. c. 5. out of *Ioſephus de Bell. Iud.* l. 5.) in the *days* of *Claudius Cæſar*, which (agreeably to this *prediction* of *Chriſt*) was there alſo foretold by *Agabus*, and when 'tis there ſaid that it ſhall be ἐφ' ὅλην τὴν οἰκουμένην, *on the whole world*, that muſt be underſtood (as οἰκουμένη *world* ſignifies *Lu.* 21. 26. and *Rom.* 10. 18.) the *whole land of Iudea*, according to the manner of the *Septuagint*, who oft render *the land* (when it ſignifies the *land of Iudea*) by οἰκουμένη *the world*. So *Iſ.* 10. 23. where for ἐν τῇ οἰκουμένῃ *in the world*] the *Apoſtle Ro.* 9. 28. reads ὅλη τῆς γῆς *upon the land*] ſo *Iſa.* 13. 5. καταφθεῖραι πᾶσαν τὴν οἰκουμένην, *to deſtroy the whole world*, where according to the context we read *to deſtroy the whole land*, and ſo again v 9. θεῖναι τὴν οἰκουμένην ἔρημον, *to lay* (not *the world*, but) *the land diſolate*: ſo c. 24. 1. See *note* on *Lu.* 2. a. And in this ſenſe of οἰκουμένη *world*, the *prediction* here exactly agrees with *Ioſephus's* relation of the times, who ſaith, μέγαν λιμὸν κατὰ τὴν Ἰουδαίαν γενέσθαι, that *there was a great famine through Iudea*. And accordingly 'tis ſaid in the *Act.* c. 11. 29. that they of *Antioch* ſent reliefe into *Iudea*, which argues the famine to have been confined to *Iudea*, and not extended to *Antioch*, ſee 1 *Cor.* 16. 1. and 2 *Cor.* 9. 1. And thus moſt probably muſt πάντα ἔθνη be interpreted in this *chapter*, v. 9. *all the nations*, i. e. of *Paleſtine*, *all* the *Iewes* in all parts, for the *Iewes* were they, which ſo *hated* and perſecuted them (and the *Gentiles* comparatively did not, but as they were ſtirred up by them) and the *Apoſtles* are not yet ſuppoſed to goe out of *Paleſtine*, but to be on their taske of *preaching through the cities of Iſrael*, till the time of *Chriſt's coming* to deſtroy that people, *Mat.* 10. 23. ſee note on that *chap.* g. And accordingly 'tis poſſible that the 14. verſe of this *chapter* of the *preaching* of the *Goſpel* ἐν ὅλῃ τῇ οἰκουμένῃ, *in the whole world*, and εἰς μαρτύριον *for a teſtimony* πᾶσι τοῖς ἔθνεσι (which is there the immediate forerunner of this *end*, or *coming of Chriſt* to deſtroy the *Iews*) may be ſo underſtood as will be moſt agreeable to c. 10. 23. of the *Apoſtles preaching* through all the parts of that *region*, i. e. ſo as οἰκουμένη and ἔθνη ſhall not ſignifie the *world*, or *nations* in the greateſt latitude, but all *Paleſtine*, and the *ſeverall nations* and *cities* in it, as we know, *Gens* ſignifies among the *Latines* in a very limited ſenſe, no more then a *family* or *kindred*, and ſo here it may ſignifie *all* the *tribes* of the *Iewes*. But in that 14. v. it may be otherwiſe interpreted very fitly, that juſt before the *coming* of that *vengeance* on the *Iewes*, the *Goſpel* ſhall be *preached through all the world*, which indeed was the naturall conſequent of their having *preacht* over all the *regions* of the *Iewes* ſucceſſively. See more of this word ἔθνη in note on c. 28. b. and on *Rev.* 11. e.

That the βδέλυγμα ἐρημώσεως ἑστὸς ἐν τόπῳ ἁγίῳ] *the abomination of deſolation ſtanding in the holy place*, is the *Roman army* beſieging *Ieruſalem*, may appear 1. by the parallel place *Lu.* 21. 20. where before that admonition of [*then let thoſe that are in Iudea fly to the mountains*, &c.] (which here followes immediately, and ſo demonſtrates it to be this very matter) theſe words are ſet, [*when yee ſhall ſee Ieruſalem compaſſed with armies, then know that the deſolation thereof is nigh.*] 2dly, by the agreeableneſſe of the words to this ſenſe, and conſonance of them to that other expreſſion in S. *Luke*. For the βδέλυγμα ἐρημώσεως doth (by an *Hebraiſme*, imitated by the writers of the *New Teſtament*) ſignifie an *abominable*, *heathen*, *profane*, *waſting* company of *ſouldiers*, or the like: ſo in the place of *Daniel* (here referred to) 'tis clear c. 9. 27. *with the abominable armies he ſhall make it deſolate*, the word *abominable* being ordinarily applyed to the then *polluted*, and *idolatrous heathen* world, of which the *Romans* were a principall part, whoſe *armies* were to work this *deſolation* on *Ieruſalem*; Agreeable to which it is what *Artemidorus* hath ſaid in his *Oneirocritickes* l. 2. c. 20. that γῦπες *vultures* or *Eagles* (the very *creatures* to which in this place the *Roman armies* are compared v. 28.) ſignifie in his art ἐχθροὺς ἐναγεῖς καὶ μιαρὰς, *wicked abominable enemies*, the very *paraphraſe* of βδέλυγμα here. This *army* by which the *deſolation* is wrought, is therefore expreſt by this. And the *ſtanding* of *it in the holy place*, is the ſituation of it about *Ieruſalem*, for ſo ἐν ſignifies *on* or *among* or *cloſe to* that place, to wit, the bounds of that *City* which is ſo oft called the *holy city*, or *place*. And ſo theſe words, though at firſt ſight ſomewhat diſtant from it, ſignifie no more then that *heathen army about Ieruſalem*. And when in S. *Marke* 'tis ſaid to *ſtand* ὅπου οὐ δεῖ *where it ought not*, that referres to the *ſeparation* made by *God* of the *Iews* from all other the *heathen people*, which were not to come to that place, which is therefore called *holy* in reſpect of that *ſeparation* from all others. That by this *prophecy* in *Daniel* is meant the παντελοῦς φθορὰν καὶ ἀφανισμὸν ἔχαλῶ, *the totall deſtruction and finall ruine* of the *Temple*, ſee *Euſeb. Eccl. Hiſt.* l. c. 3. 5.

How exactly the ſeverall paſſages of *ſtory* in *Ioſephus* agree with theſe *predictions*, will eaſily be diſcerned by comparing them, particularly that which belongs to this place of their *flying to the mountains* &c. For when *Gratus* beſieged *Ieruſalem*, and without any viſible cauſe, on a ſuddain *raiſed* the *ſiege*, what an act of *God's* ſpeciall *providence* was this, thus to order it, that the *believers*

f. Βδέλυγμα ἐρημώσεως

g. φεύγειν εἰς τὰ ὄρη

Οἰκουμένη

or *Christian Jewes* being warned by this *siege*, and let loose (set at liberty again) might *flie to the mountains*, i.e. get out of *Judæa* to some other place? Which that they did accordingly, appears by this, that when *Titus* came some months after and besieged the city, there was not one *Christian* remaining in it. This same thing is observed by *Eusebius Eccl: Hist:* l.3. c.5. and that the people of the *Church* in *Hierusalem* (i. e. the *Christians* there) κατ' τινα χρησμὸν &c. *according to an oracle delivered by revelation to some honest men among them, commanding them to goe over Iordan to a city called Pella*, did all remove thither, and left *Ierusalem* without any *Christians* in it at their *destruction*; And this he referres to read at large in *Iosephus*, where the story is set down. The same is again related by *Epiphanius*, *de Pond: & Mens:* ch.15. (see 1 *Pet.*1.5.)

h. Δῶμα. The *buildings* of *Judæa* had generally δώματα *plain roofs* fit to *walk* upon, and converse in, as *cloysters* paved with stones to that purpose. See *Gerson tract:* in *Magnif:* p.975. whence, saith he, is that of the *Psalmist*, *I am become as a sparrow on the house-top*, walking solitary there.

i. Σὰρξ πᾶσα By *no flesh*] here, is meant *none* of *all* the *Iewes*, so saith S. *Chrysostome*, πᾶσα σὰρξ, i.e. Ἰουδαικὴ, *all flesh*, i.e. *all the Iewes*, That is, that the sharpnesse of this *warre* from the *Romans* without, and of the *Zelots* within, that killed all that were averse from warre, was such, that if it had continued, εἰ ὅπῃ πλέον ἐκεφύσησε κατὰ τὰ πόλεως, *if it had gone on farther against the city*, all the *Iewes* every where ἐξερρίζον ἀπώλοιντο, *had been destroyed utterly*.

k. Ἐκλεκτοὶ. The ἐκλεκτοὶ] here are those *few*, whom *God* had determin'd to preserve out of that *common destruction*, the *beleivers* among the *Jewes*, These are the *remnant*, so oft mention'd by the *Prophets*, that they should *escape*, λεῖμμα κατ' ἐκλογὴν, the *remnant according to the election* of *grace*, *Rom.* 11.5. So v.7. ἡ ἐκλογὴ, this *remnant* of the *Jewes*] have *obtained* that, which the rest, being *obdurate*, and *senseless*, obtained not. Of this word see *note* on 1 *Pet.*2. b.

l. Ταμεῖα Ταμεῖα] saith *Hesychius*, signifie ἀπόκρυφα οἰκήματα, *secret dwellings*, possibly such where men could gather company together *undiscernibly*, and so raise *armies secretly*, as others (which designed it *openly*) in the *wilderness*, v. 5. But 'tis more likely that ταμεῖον being taken ordinarily for a *magazine* or *storehouse*, the word may so signifie here, places for *ammunition* and *armes*, some *frontier towns* in the borders of that *kingdome*, where *men* and *armes* lay in *store* for defence. Agreeable to this is that of *Hesychius* in the word ταμίαι, that they are οἱ τὰ δημοσίων χρημάτων καὶ πάντων τὰ κοινῶν φροντίδες, καὶ φύλακες, ταμίαι, the *Keepers* and *Governours* and *Storers of the publick moneys*, *and all else that was common*. And accordingly the ἀπόκρυφα οἰκήματα before, may most probably denote such *houses* of *store under ground*, *cellars* &c.

m. Αἰετὸς The explication of this verse will depend upon two things, 1. that the *Eagle* was the *ensigne* of the *Romane militia*, So saith *Dion*, 'twas νεὼς μικρὸς, καὶ ἐν αὐτῷ ἀετὸς χρυσοῦς, *a little shrine with a golden eagle in it*, And though the *Persians* also had the *eagle* in their *army*, yet that was but *one* in the *whole army*, as the βασίλεον or *Kings-colours*, whereas the *Romans* had *two* in every *legion*. So in the *ancient* Writer of the *Sibylline Oracles*, prophecying of the destruction of the *Roman powers*, Καὶ γὰ ἀετοφόρων λεσεώνων δόξα πεσεῖ, *the glory of the Eagle-bearing legions shall fall*. To this I shall only adde that of *Pliny*, *Nat: Hist:* l. 10. *Aquilam Romanis legionibus Caius Marius in secundo consulatu suo proprie dicavit; Erat & antea prima cum quatuor aliis, Lupi, Minotauri, Equi, Aprique singulos ordines anteibant; Paucis ante annis sola aquila portari cœpta est, reliqua in castris relinquebantur, Marius in totum ea abdicavit. C. Marius in his second Consulship appointed the Eagle for the Romane Legions. Before that, it had been the first, but had four more to bear it company, the Wolfe, the Minotaure, the Horse, and the Boare. Then these four grew out of use, and only the Eagle was brought out. But Marius wholly abdicated the rest.* From whence 'tis clear, 1. that all the *five ensignes* in use among them, were by *Marius* reduced to that one of the *Eagle*, and so remained at the time wherein *Christ* spake, and indeed was not *changed* till *Constantine* brought the *Crosse* into their *armies*. 2. That that, as all the other four, was an *Embleme* of *rapacity* or *devouring*, which (together with their *sagacity* to find out, and skill to *presage slaughters*) was the other thing, on which I purposed to ground the explication of this verse. To which purpose (besides that observation of *Job's* concerning the *Eagle*, *she seeketh the prey* (ἀφ' ὑψηλοῦ σκοπιᾶς, Ιλ:ω'.) *and her eyes behold afarre off, her young ones also suck up blood, and where the slain are, there is she*, ch.39. 29, 30. setting down the whole matter very exactly and punctually) I shall adde some few others out of Authors. The *Eagle* that is there spoken of in *Job*, is by the *Translatours* rendred γὺψ, of which kind of *vultures* 'tis *Lucian's* expression, and that *proverbiall*, speaking of one that had a great *sagacity*, δᾶττον τοῦ γύπας ἕως νεκρὸς διαλάθοι, *a carkasse will sooner be concealed from* those *vultures*. So saith *Pharnutus*, *This vulture is a kind of bird consecrated to Mars*, διὰ τὸ πλεονάζειν τὰ ὄρνεα ταῦτα, ὅπου ἂν ᾖ πολλὰ πτώματα, *because such birds abound, where there are many carkasses, and they are*, saith he, ἀριπρόθυμα *proclaimers of fights*, and doe tell their companions of them by a kind of cry of theirs. So *Philes* in his *Iambicks* περὶ ζώων. Πλὴν μανίκιλον ἔχουσιν αἱ γύπες φύσιν, Καὶ γὰ σωσεκδημοῦσι τοῖς μαχεμένοις, Τῶν ζωμάτων ἐλπίδι τῶ πεσεμένων, Μεμήνασι γὰρ τῇ βορᾷ τῶ λειφάνων, *These birds have a divining nature in them, By which it is that they travail as companions of armies, in hope and expectation of the carkasses that fall there, and are most ravenous in the devouring of what is there left behind.* So *Artemidorus* in his ὀνειροκρίτ: l.2. c.20. having set down this very *species* of *Eagles*, these γύπες, to denote those *detestable enemies* (which even now were mention'd, as an explication of the βδέλυγμα v. 15.) οἰκοῦντας οὐκ ἐν πόλει, *which dwelt not in the city*, he gives this reason of it, νεκροῖς γὰ χαίρουσι σώμασι γύπες, *they rejoice in dead bodies*. So * again * l. 4. 58. mentioning the signification of the severall creatures, and among them the ἁρπάζοντα φανερῶς, the *open raveners* (among which he reckons these) they signifie, saith he, λῃστὰς καὶ ἅρπαγας, *theeves* and *plunderers*. From whence it is that our countryman M^r *Fuller* in his *Miscellanies* hath conjectur'd λάβαγον or λάβωγον (τὸ ᾠδὸν Ῥωμαίοις κεφαλόμυον λάβωγον

* Ἴυγγας

* Θεωρ: περὶ τῆς τῶ Θείων φύσεως

ξωσεν σημεῖον πολεμικὸν τ ἄλλων πιμώτερον, in *Zozomen, Eccl: hist:* l.1. c.4.) to come from λάβρος, which signifies *devouring* or *rapacious*. All which being put together shewes the reasonablenesse of this *interpretation* of the verse, and how perfectly agreeable it is to the context in this place, where the last thing that was said, was, that the *judgment* should fall upon the *Iewes* almost at once, in the most *distant* places of that *nation*, and that is here proved by this *resemblance*, that as the *vultures* find out the *carkasse*, wheresoever it is, so shall the *Roman armies* find out the *Iewes*, and *prey*, and make slaughter of them. And although in S. *Luke* ch. 17. 37. it be brought in by way of answer of *Christ* to the *disciples question* [*Where Lord?*] i.e. *Where shall this visible vengeance be wrought?* yet that is very agreeable with this sense also, and will hardly be capable of any other. For there should not be any determinate place for the working of this vengeance, but whersoever the *Iewes* are, there shall they be found out and destroyed by these *Roman Eagles*. By all which it will become reasonable enough to apply to this *finall destruction* of the *Iewes* by the *Roman Eagles*, that *prophecy* so long before delivered by *Moses*, *Deut.* 28. 49. *The Lord shall bring a nation against thee from farre, from the end of the earth, as the Eagle flyeth* (the words *as swift* are put in by our *English*, and are not in the *originall*) *a nation whose tongue thou shalt not understand.* So *Hos.* 8. 1. *as an eagle against the house of the Lord*, &c.

n. Δυνάμεις οὐρανῶ

Δύναμις ordinarily signifieth an *host* or, *army* and δυνάμεις οὐρανῶ, answerable to צבאות השמים *the powers* or the *hosts of heaven*, are the *Sun*, *Moon* and *Stars*, that move and shine there. These are used in *propheticall*, i. e. figurative writings, to denote the then *Church* of *God*, the people of the *Iewes*, (according as the *Temple* is called the *Campe*, and all things in it are expresst by that *metaphore* of a *militia*) so when *Dan.* 8. 10. it is said of *the little horne*, [*It waxed great even against the host of heaven, and it cast down some of the host, and of the stars to the ground*, and *stamped upon them*] There is little doubt, but the *Iewes* are meant there by the *host of heaven*, for otherwise it would not be very intelligible of the *stars of heaven*, how they should be *cast down* to the ground, and *stamped* on, save only in this sense, as *Ierusalem* is said elsewhere, *Lu.* 21. 24. to be *troden under foot by the Gentiles*. According to this notion of this phrase, all the rest of this verse will be interpretable, that the *Sun*, i. e. the *Temple*, the *Moon*, i. e. *Ierusalem* the chief city, and the *Starres*, i. e. the rest of the lesser *cities*, and so all together making up *the host of heaven*, i. e. the whole *nation* and *Church* of the *Iewes*, shall be brought down from the flourishing condition, which they had formerly enjoyed, many *cities*, *Ierusalem* particularly, utterly destroyed, and the whole people shaken, endangered shrewdly, brought very neer (only a remnant *escaping* according to the prophecies) to utter desolation (see *Isa.* 13. 10. and 34. 4. *Ezek.* 32. 7. *Ioel* 2. 31. and *Rev.* 6. 13, 14. note g. and *Rev.* 8. note c.) And so, agreeable to this exactly will that voice of *Iesus* the sonne of *Ananias* be, *Euseb.* l. 3. c. ή. Αἰ αἰ τῇ πόλει καὶ τῷ λαῷ καὶ τῷ ναῷ, *Wo wo to the city, and to the people, and to the Temple.*

This σημεῖον may possibly signifie some speciall *prodigy*, that should fall about *that* time, attending on that destruction. *Iosephus* mentions many, *de Bell. Ind.* l. 7. c. 12. especially that of a *Comet* in forme of a *fiery sword*, which for a *year* together hung over the *city*. But this was but a *presage* of the fatall *destruction* of that city, and so, though it were a *visible signe* of the *sonne of mans coming*, i. e. of the *vengeance* which he meant to work upon this *people*, and that ἐν ἐφανῷ, being literally *in heaven*, yet it cannot belong to this place, which sets down the *consequents*, which ensued μετὰ, *after the distresse*, and *straights* of *those days*, i. e. after the *siege of Ierusalem* v. 29. And therefore this *signe of the son of man* may rather signifie here such a *manifestation* of *Christ's presence* in this punishment on the *Iewes*, as should convince them that it was for their *crucifying* of him, that it was come upon them, and accordingly *mourn* (all the *tribes of Israel*, as it followes) &c.

o. Σημεῖον γὰρ τὸ ἀνθρώπου.

p. Διχοτομεῖσθαι

Twas the law for *debters* that were accused and cast in judgment for *falsenesse*, or not performance of promise, and obligation to *creditours*, διχοτομεῖσθαι to be *cut asunder*, saith *Tertull. Apol.* p. 22. and so proportionably *stewards*, that have not performed their *master's trusts*: And these are ranked with *hypocrites*, i. e. *knaves*, *false*, deceitfull persons, expressed by S. *Luke* (in letting this down) c. 12. 46. by ἄπιστοι *unbeleivers* or *unfaithfull*. And the meaning of the verse seems to be this, that they which in stead of serving *Christ* in his *Church*, in bringing in beleivers to him, shall (upon the *persecuting* of *Christians* by the *Iewes*, and the *deferring* this *vengeance* of *Christ* upon that people) begin to joyne with the *Gnosticks*, 1. in their *complying* with the *Iewes*, and *persecuting* the *orthodox Christiãs*, 2dly in indulging to the *licentious* practises observable among them, these *Apostate* false servants of *Christ*, shall pay dearly for it, shall be destroyed by *Christ* like *false stewards*, be joyn'd with the *Gnosticks* (those *hypocrites* or *unbeleivers*, abominable reproaches, and staines of the *Christian* profession) as in their *practises*, so in their *destruction*.

ὑποκριταὶ

Ἄπιστοι

CHAP. XXV.

Paraphrase.

1. THEN shall the kingdome of heaven be likened unto ten virgins, which took their lampes, and went forth to meet the bridegroome.] 1. At that point of time last spoken of, the heavy visitation on this people, The condition of Christians will be fitly resembled by this parable of ten virgins, which took hand-lampes, (then in use and fit to carry abroad for night-lights) and went out to fetch a bridegroom, and the bride, and waite on them to the feast. See note on c. 9. e. and Revel. 18. 23.

2. And five of them were [wise, and five were foolish.] 2. prudent, provident, and the other five improvident.

3. They

3. took with them their lamps, and oyle in them, ſufficient to maintain them at preſent, but had no proviſion, or ſtore for the future.

3. They that were fooliſh [took their lamps, and took no oyle with them.]

4. a proviſion of oyle in veſſels which they had for that purpoſe, to repleniſh their lamps, when the oyle which was in, was ſpent.

4 But the wiſe took [oyle in their veſſels, with their lamps.]

5. While the bridegroom tarried, they all ſlumbred and ſlept.

6. a great noiſe, hurry, and proclamation,

6. And at midnight there was [a cry] made, Behold, the bridegroom cometh, goe yee out to meet him.

7. went to trim their lamps, and fit them for their march, but when they went to doe ſo, ſome of them had oyle, and others had ſpent it all.

7. Then all thoſe virgins [aroſe, and trimmed their lamps.]

8. for ours is all ſpent, and ſo our lamps are gone out.

8. And the fooliſh ſaid unto the wiſe, Give us of your oyle, [for our lamps are gone out.]

9. And the wiſe anſwered them, that they had reaſon to fear, that

9. But the wiſe anſwered, ſaying, Not ſo, leſt there be not enough for us and you,] but goe yee rather to them that ſell, and buy for your ſelves.

if they ſhould be ſo kind, they ſhould deprive themſelves, and not have ſufficient for both.

10. place of nuptiall entertainment

10. And while they went to buy, the bridegroom came, and they that were ready went in with him to the [marriage,] and the dore was ſhut.

11. Afterwards came alſo the other virgins, ſaying, Lord, Lord, open to us.

12. here is now no entertainment for ſuch as you,

12. But he anſwered and ſaid, Verily I ſay unto you [I know you not.]

who have by your ſloth and improvidence betrayed your ſelves.

See ch. 24. 36.

13. Watch therefore, for yee know not neither the day nor the hour,* wherein the ſon of man cometh.

* Theſe words to the end of the verſe are omitted both in the Gr: and Lat: and in the Kings MS.

14. his domeſtick officers in their ſeverall places, ſtewards,

14. For the kingdome of heaven is as a man travelling into a farre countrey, who called [his own ſervants] and delivered unto them his goods.

husbandmen &c.

15. what was competent for that imployment, place, office, exigence of buſineſſe intruſted to him under his Lord, and agreeable to his capacity.

15. And unto one he gave five talents, to another two, and to another one, to every man [according to his ſeverall ability,] and ſtraightway took his journey.

16. Then he that had received the five talents, went and traded with the ſame, and * made them other five talents.

* or, gained other &c. for the Gr: & Lat: and the Kings MS. reads ἐκέρδησεν

17. And likewiſe he that had received two, he alſo gained other two.

18. But he that had received one, went and digged in the earth, and hid his Lords money.

19. After a long time the Lord of thoſe ſervants cometh, and reckoneth with them.

20. And ſo he, that had received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents, behold I have gained beſides them five talents more.

21. in trafficking with theſe lower meaner things, (ſee Lu. 19.17. and 16.10.)

21. His Lord ſaid unto him, Well done, thou good and faithfull ſervant, thou haſt been faithfull [over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.]

thou ſhalt be highly dignified, Lu. 19. 17. as one of them that thy Lord hath joy of, or that he delighteth to honour, Heſt. 6. 6.

22. He alſo that had received two talents, came, and ſaid, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſides them.

23. His Lord ſaid unto him, Well done, good and faithfull ſervant, thou haſt been faithfull over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

24, 25. I had had experience of thy ſeverity in requiring increaſe from thy ſervants farre above that which thou intruſteſt to them, and I for fear of loſing my talent, and provoking thy diſpleaſure thereby, thought it beſt to dig a hole in the earth, and there lay it up ſafe, and accordingly there is thy talent ſafe again, though without any increaſe of it.

24. Then he which had received the one talent, came and ſaid, Lord, [I knew thee that thou art an auſtere man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrewed:

25. And I was afraid, and went, and hid thy talent in the ground, Lo, there thou haſt that is thine.]

26. Thy words acknowledg thee to have had actually in thy thoughts, that I that was one that dealt in merchandiſe, and making of gain, would expect profit of that which I committed to thee.

26. His Lord anſwered and ſaid unto him, Thou wicked and ſlothfull ſervant, [thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrewed.]

27. money-merchants (ſee note on c. 21. b.)

27. Thou oughteſt therefore to have put my money to the [exchangers, and then at my coming I ſhould have received mine own with uſury.]

and then at my coming home I ſhould have had mine own again, and ſome increaſe with it.

28. Take therefore the talent from him, and give it unto him which hath ten talents.

29. For

* given in all abundance, περισσευθήσεται,

29. For unto every one that hath ſhall be given, and * he ſhall have abundance, but from him that hath not ſhall be taken away even that which he hath.]

29. For to him that uſeth and improveth Gods grace, ſhall by degrees be given ſo much, that at the laſt he ſhall have all abundance, but from him that doth not ſo, that which had formerly been given him, ſhall be withdrawn.

30. And caſt yee the unprofitable ſervant into outer darkneſſe, there ſhall be weeping and gnaſhing of teeth.]

30. As for him that made no uſe of (nor brought in any increaſe to his Maſter from) the talents entruſted to him, the idle diſobedient ſervant, (ſee note on Lu. 17. a.) let him be caſt out into the dungeon, never to come out again, that embleme of eternall hell, the place of all pains, and horror.

31. When the ſon of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.]

31. All this parable from ver. 13. to this place being put as in a parentheſis, Chriſt here proceeds. But when Chriſt comes to judgment, whether to execute vengeance on this people, or (of which that is an embleme) to doome every man for his future eternall beeing, then ſhall his appearance be glorious and full of majeſty.

32. And before him ſhall be gathered all nations,] and he ſhall ſeparate them one from another, as a ſhepheard divideth his ſheep from the goats.

32. And all the people of the Jewes, beleivers and unbeleivers, and all other men that have ever lived in this world, every one having had ſome talent to trade with, entruſted to him by God, ſhall by the Angels ſent out to that purpoſe (ch. 13. 41.) be gathered before him.

33. And he ſhall ſet the ſheep on his right hand, but the goats on the left.]

33. And all the meek obedient followers, and diſciples of his he ſhall place in a ſtate of greateſt dignity and preferment, but all the unfaithfull diſobedient ſhall be caſt in judgment.

34. Then ſhall the king ſay unto them on his right hand, Come yee bleſſed of my father, inherit the kingdome prepared for you from the foundation of the world.]

34. And then as a King, or Judge ſhall he diſtribute the joies and dignities of the kingdome of heaven, which before all eternity were deſigned to be the reward of all faithfull ſervants of God,

35. For I was an hungred and yee gave me meat, I was thirſty and yee gave me drink, I was a ſtranger and yee took me in.]

35. According to every mans works of piety or charity performed in this life, expreſſed here by feeding, and entertaining of Chriſt.

36. Naked, and yee cloathed me, I was ſick, and yee viſited me, I was in priſon, and yee came unto me.]

36. and again of cloathing his naked body, tending him when he was ſick, relieving, aſſiſting, providing for him, and viſiting him in reſtraint.

37. Then ſhall the righteous] anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed thee? when ſaw we thee thirſty, and gave thee drink?

37. Then ſhall thoſe humble faithfull diſciples of his, as not being conſcious of any ſuch acts of ſervice or charity ſhewed to Chriſt,

38. When ſaw we thee a ſtranger, and took thee in? or naked, and cloathed thee?

39. Or when ſaw we thee ſick, or in priſon, and came unto thee?

40. And the king ſhall anſwer and ſay unto them, Verily I ſay unto you, In as much as yee have done it [to one of the leaſt of theſe my brethren,] yee have done it unto me.

40. to the meaneſt man alive, partaker of that humane nature, which I have honoured by my aſſuming it,

41. Then ſhall he ſay alſo unto them on the left hand, [Depart from me yee curſed into everlaſting fire, prepared for the devil and his angels.]

41. You are an accurſed number of men, adjudged to eternall hell, which was not originally created, or deſigned for you, or any of mankind, but for the Prince of Devils, and thoſe Angels that ſinn'd and fell with him, but now by your wilfull defaults is become your portion alſo.

42. For I was an hungred, and yee gave me no meat,] I was thirſty, and yee gave me no drink,

42. And this a moſt juſt reward for your doings, your impiety and uncharitableneſſe of all ſorts. For when I was ready to famiſh for hunger, you would ſpare nothing out of your plenty to relieve me.

43. I was a ſtranger, and yee took me not in, naked, and yee cloathed me not, ſick and in priſon, and yee viſited me not.

44. Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we the an hungred or thirſty, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?]

44. And then they as if not conſcious of this impiety, ſhall begin to expoſtulate that they never dealt thus unkindly with Chriſt, never ſaw him in any diſtreſſe without relieving him.

45. Then ſhall he anſwer them, ſaying, Verily I ſay unto you, in as much as yee did it not to one of the leaſt of theſe, yee did it not to me.

46. And theſe ſhall goe away into everlaſting puniſhment; but the righteous into life eternall.

CHAP. XXVI.

1. AND it came to paſſe when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples,

2. Yee know that after two days is the paſſover, [and the [a] ſonne of man is † betrayed to be crucified.]

1. 2. Which being a time of executions among the Jewes, Chriſt ſhall at that time certainly be delivered up by the Jewes to the Romans, to dye after their manner, i. e. to be faſtned on a croſſe &c.

† delivered up παραδίδοται

3. Then aſſembled together [the chiefe Prieſts and the Scribes, and the Elders of the people] unto the palace of the high prieſt, [who was called Caiaphas.

3. the whole Sanhedrin.

4. And conſulted that they might [take Jeſus by ſubtilty, and kill him.]

4. apprehend Jeſus ſecretly, without any great noyſe, Lu. 22. 6. and cauſe him to be ſentenced and put to death by the Romans.

5. But they ſaid, Not on the feaſt day, leſt there be an uproare among the people.]

5. And although it were cuſtomary to put malefactors to death at ſolemne times, Act. 12. 4. that their puniſhment might be more exemplary, yet they had an exception to that, becauſe of the great opinion the people had of him, which might cauſe a ſedition among them, if 'twere done at any ſuch time of reſort, and therefore they deliberated, and had ſome thoughts of putting it off, till after the feaſt. (But it ſeems this counſell was laid aſide upon Judas's proffer, v. 15. only a fit ſeaſon was ſought by Judas, v. 16. perhaps only that of apprehending him in the night.

6. Now when Jeſus was in Bethany, in the houſe of [Simon the leper,]

6. One Simon known, and diſtinguiſh't from others by this, that he had once had a leproſie, and 'tis probable, had been cured of it by Chriſt, and ſo was a diſciple of his, a Chriſtian.

7. There came unto him [a woman] having an [b] * alabaſter boxe of very precious ointment, and poured it on his head, as he † ſat at [c] meat.

b. c. 7. See note on Lu. 7. a.

* a cruiſe

† lay

8. But when his diſciples ſaw it, [they had indignation, ſaying, To what purpoſe is this waſt?]

8. one of them, by name Judas Iſcariot, (ſee c. 27. note h. and c. 21. 2.) murmured that ſo much ointment ſhould be caſt away upon Chriſt.

9. For this ointment might have been ſold for much, and given to the poor.]

9. when it might have been ſold at a good rate, and that have relieved many poor people.

10. When Jeſus underſtood it, he ſaid unto them, [Why trouble yee the woman? for ſhe hath wrought a good work upon me.]

10. Why doe you murmure or complain of this womans action, ſeeing that which ſhe hath now done is an act of charity, or piety very ſeaſonable at this time?

11. For ye have the poor always with you, but me ye have not always.]

11. For you are ſure to have continuall opportunities of giving almes to the poor, but ye are not likely to have ſo towards me.

12. For in that ſhe hath powred this ointment on my body, ſhe did it for my buriall.]

12. And indeed this very act, which ſhee now hath done, is more then an act of charity, 'tis a preſage very ſignificant, that I ſhall dye, and be buryed very ſhortly, for which this ointment is proper by way of embalming.

13. Verily I ſay unto you, whereſoever [this Goſpel] ſhall be preached in the whole world, there ſhall alſo this that this woman hath done be told for a memoriall of her.

13. the ſtory of Chriſts death and buriall.

14. Then one of the twelve called Judas Iſcariot,] went unto the chiefe prieſts,

14. Then Judas he that had made that mutiny, and conſequently that had had this anſwer given him, in foul diſpleaſure upon this occaſion, (and knowing that they of the Sanhedrin were deſirous to apprehend him privately)

15. And ſaid unto them, What will yee give me, and I will deliver him unto you? and they covenanted with him for thirty * [d pieces] of ſilver.

15. Shekels.

16. And from that time he ſought [opportunity to † betray him.]

16. ſuch an opportunity as they meant, v. 4. i. e. an opportunity of taking him, when the people ſhould not be aware, to deliver him up unto them.

* or ſtaters, for the Gr. & Lat. MS. reads ϛατῆρας.

† deliver him up, παραδῷ

17. Now the firſt day of the feaſt of unleavened bread] the diſciples came to Jeſus, ſaying, where wilt thou that we prepare for thee to eat the paſſover?]

17. Now on the thurſday evening, wherein the thirteenth day of the moneth Niſan was concluded, (ſee note on Mar. 14. c.) and the fourteenth day began, the day of preparation to the feaſt of unleavened bread, whereon they put all leaven out of their houſes, i. e. on the evening which began the Paſchal day.

18. And he ſaid, Go into the city to ſuch a man, and ſay unto him, The maſter ſaith, [My time is at hand, I will keep the paſſover at thy houſe] with my diſciples.

18. The ſeaſon of my death is ſo neer at hand being likely to befall me before this Paſchall day at even, (wherein they were wont to eat the lambe) that I cannot ſolemnly obſerve the paſchal ſacrifice, I will therefore eate the unleavened bread and bitter herbs, the memoriall of the afflictions and deliverance in Egypt, at thy houſe this night. See note on Mar. 14. c.

19. And the diſciples did as Jeſus had appointed them, and made ready the Paſſover.

20. Now [when the even was come] he ſate down with the twelve.

20. after ſun-ſet ſome time, ſee Mar. 14. c.

21. And

21. And as they did eate, he ſaid, Verily I ſay unto you, that one of you ſhall betray me.

22. And they were exceeding ſorrwfull, and began every one of them to ſay unto him, Lord, is it I?

23. And he anſwered and ſaid, [He that dippeth his hand with me in the diſh the ſame ſhall betray me.] 23. It is one of the twelve (ſee Mar. 14. 18. 20.) one of thoſe very perſons, that lye at meat, and eate in the ſame meſſe with me, Lu. 22. 21. according to that prophecy Pſal. 41. 9. nay he gave John a particular token Joh. 13. 26. to ſignifie that 'twas Judas.

24. The ſonne of man goeth, as it is written of him; but woe unto that man by whom the ſonne of man is betrayed; It had been good for that man, if he had not been born.] 24. It is propheſyed of the Meſſias, that he ſhall be put to death, and accordingly it ſhall be, but woe be unto that man, that ſhall be the inſtrument of it, It were for the advantage of that man never to have been, then by this ſinne to incurre that woe.

25. Then Judas anſwered and ſaid, Maſter, Is it I? He ſaid unto him, [Thou haſt ſaid.] 25. It is as thou haſt ſaid.

26. And as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat, [e this is my body.] 26. And whilſt Judas was there, before any of them were riſen from the table, Jeſus in imitation of the Jewes cuſtome after ſupper (of diſtributing bread and wine about the table, as an argument of charity, and a means of preſerving brotherly love among them) inſtituted the Sacrament of the Euchariſt as a conteſſeration of charity among all Chriſtians, and to that end taking bread, and giving thankes, he brake, and gave it to the diſciples to take and eate, telling them that this taking and eating was now inſtituted by him as an holy rite, and ceremony of annuntiating and commemorating his death, and a means of making all worthy receivers partakers of the benefits of his death. e.

27. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink yee all of this.

28. For this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſinnes.] 28. For this is a federal rite between me and you, a Sacrament of that blood of mine, which I ſhall ſhortly powre out upon the croſſe; and by which I will ſeal to you a new covenant, a promiſe of pardoning the ſinnes of all that ſhall return from their ſinnes, and obey me. (See note on the Title of theſe books.)

29. But I ſay unto you [f I will not drinke henceforth of this fruit of the vine, untill that day, when I drink it new with you in my fathers kingdome.] 29. It is not long, that I ſhall abide with you, nor ſhall I again thus celebrate this, or any the like feaſt among you, till we meet in heaven, and partake together of thoſe joyes, which are wont to be expreſt by new wine figuratively. f.

30. And when they had g ſung an hymne, they went out into the mount of Olives. g.

31. Then ſaith Jeſus unto them, All yee ſhall be offended becauſe of me this night, For it is written, I will ſmite the ſhepheard, and the ſheep of the flock ſhall be ſcattered abroad.] 31. Between ſupper and going abroad, Jeſus ſpake theſe words to his diſciples, Yee ſhall all fall off from me before morning, and fulfill the prediction Zach. 13. 7. which foretold that Chriſt ſhould be apprehended, and thereupon the Apoſtles, the chiefe of his little flock of beleivers (for ſheep he had others which were not of this flock) ſee Mar. 14. 27, 28. ſhould flye away and forſake him.

32. But after I am riſen, I will goe before you into Galilee.] 32. But though I am taken from you, and yee flye from and forſake me, yet I will not leave you ſo, I ſhall riſe from the dead, and when I am riſen, I will go into Galilee where you may meet me.

33. Peter anſwered and ſaid unto him, [Though all men ſhall be offended becauſe of thee, yet will I never be offended.] 33. Though all men fall off, and forſake thee, yet, what ſoever befalls me, I will not.

34. Jeſus ſaid unto him, Verily I ſay unto thee, that this night [before the cock crow, thou ſhalt deny me thrice.] 34. before the ſpace of time be ended, which men ſpecially call the cock-crowing, i. e. before the morning watch come, thou ſhalt three times renounce being my diſciple.

35. Peter ſaid unto him, Though I ſhould dye with thee, yet will I not deny thee. Likewiſe alſo ſaid all the diſciples.

36. Then cometh Jeſus with them unto a place called Gethſemane, and ſaith unto the diſciples, Sit yee here, while I goe, and pray yonder.

37. And he took with him [Peter and the two ſonnes of Zebedee, and began to be ſorrowfull and very heavy.] 37. Peter and James and John, whom he moſt admitted to his ſecrets (ſee c. 17. 1.) and was in a very great agony of ſorrow.

38. Then ſaith he unto them, My ſoul is exceeding ſorrowfull, even unto death, tarry yee here, and watch with me.

39. And he went a little farther [and fell on his face and prayed, ſaying, O my Father, if it be poſſible, let this cup paſſe from me, nevertheleſſe, not as I will, but as thou wilt.] 39. And he lay proſtrate (which in time of great anxiety is the uſuall poſture, and a token of the greateſt humiliation, and renouncing of himſelfe) and ſaid, My father, If all that I came about, may be atcheived without it, let this bitter potion, that is now approaching, this contumelious, and bloody death be removed from me. But if not, I more deſire the doing what thou haſt deſigned for me, then the eſcaping any kind of ſuffering,

40. And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, * What could yee not watch with me one hour ?

* Were you ſo unable to watch with mee one ſmall while ? ἔτως οὐκ ἰσχύσατε μίαν ὥραν &c.

41. that ye be not encompaſt and overcome with temptations, (ſee Mar. 14.38.)

41. Watch and pray [that ye enter not into temptation ; the ſpirit indeed is willing, but the fleſh is weak.] For however your mind and reſolution be good, and at the time your profeſſions zealous yet it appears by this preſent ſleeping of yours, that the fleſh is weak, and if ye be not carefull, ye may fall from your ſtouteſt reſolutions.

42. Seeing I diſcern this to be thy purpoſe, and wiſe diſpoſall, that I ſhould ſuffer this bloody death, and that the effects thereof are ſo advantageous to the good of the world, I am perfectly content and willing to endure it.

42. He went away again the ſecond time, and prayed, ſaying, O my father, [if this cup may not paſſe away from me, except I drink it, thy will be done.]

43. overcome with heavineſſe of ſleep.

43. And he came and found them aſleep again, for their eyes were [heavy.]

44. So he left them, without ſaying much to them, as before, their eyes being ſo oppreſt with ſleep, that they were not in fit caſe to conſider, or anſwer what was ſaid to them.

vulg. lat. word τὸν αὐτὸν λόγον πάλιν

44. And he left them] and went away again, and prayed the third time, ſaying the ſame words.

45. You may now enjoy your drowſy humour, I ſhall make no farther uſe of your vigilance, the minute is now come upon you, that your Maſter ſhall be apprehended, and taken from you, and carried before the tribunall of the Gentiles, the Romans (by whoſe judicature he ſhall be put to death, ſee Lu. 22. note f.)

45. Then cometh he to his diſciples, and ſaith unto them, [Sleep on now and take your reſt, behold the hour is at hand, and the ſon of man is betrayed into the hands of ſinners.]

46. delivers me up into their hands.

46. Riſe, let us be going, behold he is at hand that [doth betray me.]

47. the Sanhedrim of the Jewes.

47. And while he yet ſpake, Lo, Judas one of the twelve came, and with him a great multitude with ſwords and ſtaves from [the chief prieſts and elders of the people.]

48. Apprehend him.

48. Now he that betrayed him gave them a ſigne, ſaying, Whomſoever I ſhall kiſſe, that ſame is he, [hold him faſt.]

49. And forthwith he came to Jeſus, and ſaid, Haile Maſter, and kiſſed him,

50. And Jeſus ſaid unto him, Friend, wherefore art thou come ? Then came they and layd hands on Jeſus, and took him.

51. the chief Officer, the fore-man of them that had the warrant to apprehend him.

51. And behold, one of them which were with Jeſus, ſtretched out his hand, and drew his ſword, and ſtroke [a ſervant of the high prieſts] and ſmote off his eare.

52. Doe nothing contrary to law, for all that draw and uſe the ſword without authority from thoſe which bear the ſword, ſhall fall themſelves by it, incurre the puniſhment of death.

52. Then ſaid Jeſus unto him, [Put up again thy ſword into his place ; for all they that take the ſword, ſhall periſh with the ſword.]

53. If I would forcibly be relieved, I could have a full army, or hoſt of Angels, conſiſting, as among the Romans, of twelve legions.

53. Thinkeſt thou, that I cannot now pray to my father, and he ſhall preſently give me more then twelve legions of Angels ?]

54. But the Prophets have foretold I muſt ſuffer, and their predictions muſt be accompliſhed.

54. But how then ſhall the ſcriptures be fulfilled, that thus it muſt be ?]

55. as againſt a malefactor, with a band of Souldiers to apprehend me ?

55. * In that ſame houre Jeſus ſaid to the multitudes, Are yee come out [as againſt a thief with ſwords and ſtaves for to take me ?] I ſat daily with you teaching in the temple, and yee laid no hold on me.

* At that time, or inſtant, ἐν ἐκείνῃ τῇ ὥρᾳ

56. The next thing done was, that upon Chriſts ſpeaking to have the diſciples let goe, they were permitted, Joh. 18. 8. and all of them having that liberty, departed from him, and that with ſo much terror, that one in the company, being a young perſon, ran away perfectly naked, Mar. 14. 5.

56. But all this was done that the ſcriptures of the prophets might be fulfilled. [Then all the diſciples forſook him and fled.]

57. the Sanhedrim was

57. And they that had laid hold on Jeſus, led him away to Caiaphas the high prieſt, where [the ſcribes and the elders were] aſſembled.

58. into the outer-room, where the ſervants uſed to remain, to ſee what the iſſue of the matter would be.

58. But Peter followed him afarre off unto the high prieſts palace, and went in, [and ſat with the ſervants to ſee the end.]

h. 59. Now the Sanhedrin uſed all diligence to get any falſe teſtimony againſt him that were capital.

59. Now the chief prieſts and elders and all the councell ſought [h] falſe witneſſe againſt Jeſus to put him to death.]

60. But none that came, was of any force, becauſe they were all but indeed ſingle witneſſes,

60. But found none ; yea though many falſe witneſſes came, yet found they none.] At the laſt came two falſe witneſſes,

61. And miſreported a ſpeech of his related truly, Joh. 2. 19.

61. And ſaid,] This fellow ſaid, I am able to deſtroy the temple of God, and to build it in three daies.

62. Haſt thou no anſwer to make to theſe accuſations thus teſtified by two witneſſes ?

62. And the high prieſt aroſe, and ſaid unto him, [Anſwereſt thou nothing ? What is it, that theſe witneſſe againſt thee ?]

63. But

63. But Jeſus held his peace. And the high prieſt [anſwered and ſaid unto him, I [i] adjure thee by the living God, that thou tell us, whether thou be the Chriſt, the ſon of God.]
63. ſpake againe unto him ſaying, I lay an oath upon thee, i.
and by that which is moſt ſacred require thee to ſpeak, and ſay freely, whether thou art the Meſſias, whom we know to be the Son of God.

64. Jeſus ſaith unto him, [Thou haſt ſaid: Nevertheleſſe I ſay unto you, hereafter ſhall you ſee the ſon of man ſitting on the right hand of [k] power, and coming in the clouds of heaven,]
64. As low as I am, I am he. But I tell you, within a little k.
while you ſhall diſcern this ſon of man, whom you are now ready to crucifie as man, aſſumed into his throne, inſtalled in his heavenly kingdome. An effect of which ſhall be moſt viſible in his acting vengeance upon you, and that as diſcernibly, as if he were coming with his Angels, who uſe to appear in bright clouds.

65. Then the high prieſt [l] rent his cloathes, ſaying, He hath ſpoken blaſphemy; What farther need have we of witneſſes? Behold now yee have heard his blaſphemy. l. his own &

66. What think ye? They anſwered and ſaid, He is guilty of death.]
66. What is the vote, or ſentence of the Councell concerning him? They anſwered, He is guilty of a fault, which is puniſhable with death.

67. Then did they ſpit in his face, and buffetted him, and others [m] * ſmote him with the palms of their hands.] m.
* cudgell'd him
67. Then did ſome of the Officers of their court ſpit in his face, and buffet him, and blindfold him, Lu. 22. 64. and then gave him blowes on the face,

68. Saying, Prophecy unto us, thou Chriſt, who is he that ſmote thee?]
68. Saying, Thou who by thy title of Chriſt, pretendeſt to unction propheticall, make uſe of it for thy ſelf, and by it tell us, who 'tis that ſmites thee.

69. Now Peter ſat without in the palace, and a damoſel came unto him ſaying; Thou alſo [waſt with] Jeſus of Galilee.
69. wert a prime companion or diſciple of (ſee Mar. 3. 14)

70. But he denyed before them all, ſaying, [I know not what thou ſayeſt.]
70. I am not guilty of what thou layeſt to my charge.

71. And when he was gone out into the porch, another maid ſaw him, and ſaid unto them that were there, This fellow was alſo with Jeſus of Nazareth.

72. And again he denied with an oath [I doe not know the man.]
72. ſaying, I have no relation to him.

73. And after a while came unto him they that ſtood by, and ſaid to Peter, Surely thou alſo art one of them, for [thy ſpeech bewrayeth thee.]
73. Thy dialect or tone, peculiar to thoſe of Galilee from the reſt of the Jewes, bewrayeth thee to be a Galilæan and Follower of his.

74. Then began he [to curſe] and to ſwear, ſaying, I know not the man. And immediately the cock crew.
74. to lay imprecations on himſelf

75. And Peter remembred the words of Jeſus, which ſaid unto him, [Before the cock crow] thou ſhalt deny me thrice. And he went out and wept bitterly.
75. before the ſecond cock-crowing, which is in the middle watch, between midnight and morning, See note on Mar. 13. 35.

Notes on Chap. XXVI.

a Πλέσχα γίνεται, ὁ υἱὸς ἀνθρ. παραδίδοται

The connexion of the parts of this verſe depends on a *tradition* of the *Jewes*, that when any were condemned to death, they were kept from execution till the ſolemn *feaſt*, of which there were three in the year חג המצות the *feaſt* of *unleavened bread*, or the *Paſſover*, חג השבעות, the *feaſt* of *weeks*, and חג הסכות the *feaſt of tabernacles*, in which all the *Jewes* came up to *Jeruſalem* to *ſacrifice*, and then did they put the *malefactors*, eſpecially *rebels* and *impoſtors*, to death, in the preſence and ſight of all the people, *that all Iſrael might ſee and fear*, *Deut.* 17. 13. hence it is that this *feaſt* of *Paſſover* was waited for by the *Iewes*, and deſigned for this death of *Chriſt*, as of a *rebel*, and *impoſtor* both, one which they would fancy to be an *evemy* to *Cæſar*, and a falſe prophet, and *ſeducer of the people*.

b. ἀλάβαστρον

What the *Greek* ἀλάβαστρον here ſignifies may be obſerved, and judged by the ſignification of it among the *Grammarians*, and in other *Authors*. In *Heſychius*, and *Phavorinus*, 'tis λήκυθος μύρου, a *veſſel of oyle*, but that not any kind of *veſſel*, as λήκυθος ſignifies, but, as 'tis added, μὴ ἔχον λαβάς, λίθινον, &c. a veſſel that *hath no handles* (which is the clear derivation of the word from α *privative*, and λαβὴ a *handle*, ſaith *Methodius*) and made of *ſtone* ordinarily, yet not that it takes its name from the *ſtone*, which we ordinarily call *alabaſter*, but that that ſtone ordinarily call'd * ὀνύξ, is from this ſurnamed (as it were) ἀλαβαστίτης λίθος, the *ſtone* of which the ἀλάβαστρα are ordinarily made. Hence hath *Suidas* defined it in plain words, ἄγγος μύρου μὴ ἔχον λαβάς, *a veſſel of ointment, that hath no handles*, which is directly oppoſed to *amphotis*, ſo call'd, becauſe it hath *two eares* or *handles*, which makes it clear not to be a *box*, as 'tis oft rendred, but βίκιον *urceolus*, as *Epiphanius* calls it, and that either of *ſtone*, or any other materialls. The particular *form* of it may be beſt diſcern'd by *Pliny*, *Nat: Hiſt:* l. 9. c. 35. where ſpeaking *de Elenchis*, he ſaith, they are *faſtigiatâ longitudine, alabaſtrorum figurâ, in pleniorem orbem deſinentes*, *long and ſlender toward the top, and more round, and full toward the bottome, which is the figure of the alabaſters*. In which reſpect it is, that the ſame *Author* reſolves *unguentum optimè ſervari in alabaſtris*, that any *ointment is beſt kept in veſſels of this faſhion*. The *Greek Tranſlatours* of the *Old Teſtament* have rendred צלוחית ἀλάβαστρον 2 *Kin.* 21. 13. which I ſuppoſe alludes to this *figure* of it (not as of a *diſh*, but a *narrow mouth'd veſſel*) by that which followes of *turning it upſide down*, which is the only way of *emptying* or getting all the *water* or *oyl* out of ſuch kind of *veſſels*. The ſame word little altered צלחת, is 2 *Kin.* 2. 20. rendred ὑδρία a *water-pot*, or *veſſel*

* Dioſcor. βιβ. ε. κεφ. κζ. whence that of *Martial* l. 2. *Prefertur Coſmi nunc mihi ſiccus onyx*,

for thoſe like purpoſes. So much for the *faſhion* of this *veſſel*. For the *matter* of it, 'tis certain, that it was commonly made of *marble*, and ſo by *Nonnus* 'tis *paraphraſed* μάρμαρον ἄγγος, a *marble veſſel*, and particularly of the *onyx*, which is acknowledged by *Gorrhæus* and others to be *marmoris ſpecies*, a *ſort of Marble* (which by the way, will reſiſt the opinion that we ordinarily have in this matter of the womans *breaking* the *veſſel*, the *marble* being not ſo fit for that purpoſe, and the manner of *pouring* out *ointment* being intimated by * *Pollux* in his [λύε τὸ ἀλάβαστρον, δάτλον σὺ] *open them*, take out the *ſtopple* or *corke* out of the *mouth* of them, and then uſe a little *ſtick*, or *ſpathula* or *rudicula*, putting it in, and *taſting* the *oyle*, πεῖν καταχέειν, *before it be poured out*) but 'twas alſo made of *ſilver* and *glaſſe* or other *metalls*, ſo *Theocritus* makes mention χρυσέων ἀλαβάστρων of *golden alabaſters*, *Epiphanius* of βύκιον, ὕελον (and the *Etymologiſt* calls it σκεῦός τι ἐξ ὑέλου a *veſſel made of glaſſe*, not (as a † learned man hath been willing to gueſſe) after a leſſe *proper* but uſuall manner, as when we ſay a *boxe* of *gold* (the name *boxe* or *buxus* referring properly to that peculiar kinde of *wood* ſo called) but properly and naturally, the word *alabaſter* referring only to the *forme*, not to the *matter* of it. Then for the *uſe* of theſe *veſſels* 'tis clear, 'twas for *oyle*, *myrrh*, *nard*, or what elſe is uſuall for anointing any. Thus * *Plutarch* reciting the *anointing veſſels*, names ὄλπια καὶ κρώσσας, καὶ πύελας, καὶ ἀλαβάστρους. and ſo *Julius Pollux l. 6.* τάδε ἀγγεῖα τῶν μύρων, λήκυθος μυρηκὸς καὶ ἀλάβαστρον. So in *Herodotus*, *Cambyſes* ſent to the *King* of *Æthiopia* an *alabaſter* of *ointment*; So in *Martial*, *Quod Coſmi redolent alabaſtra*; ſo in the ‖ *Digeſts* we read, *Vaſa unguentaria*, *& ſiqua ſimilia dici poſſunt ut labacioriſtus*, where no queſtion there is a failing in the *copy*, which muſt be repaired not by changing it into *lavatioriſcus*, or *rica*, as ſome would have it, but into *alabaſtrum* or *alabaſtricus*, which is not very farre from the word *alabacoriſtus*, which *Lazarus Bayfius* ſaith, he hath met with in ſome books.

* Onom. l. 10. c. 26.

† *Caſaub. in Bar.*

*in *Alexan.*

‖ l. 34. tit. 2. *lege Argusmento ſunt.*

c. Μύρον.

The uſe of this *myrrh* or *oyntment* (at this time) which the woman poured upon him, was that which was uſuall at *feaſts*; That thus it was uſuall in the *intertainments* of the *Jewes*, it is clear by many places, *Pſal.* 23. 5. where, after the *preparing a table* followes [*thou anointeſt my head with oyle* &c.] and ſo when *wine* is ſaid to *make glad the heart of man*, *and oyle to make him a cheerfull countenance*, *and bread to ſtrengthen*, there are the three pares of a *feſtivall* entertainment, *bread* and *wine* taken in for the *gladding*, or *refreſhing*, and *ſtrengthening* the *heart*, and the *oyle* for the *outſide* (*exteriora oleo irrigentur*, ſaid *Democritus*) for the *countenance*, or the *head* rather, on which twas powred here, as a *perfume*, which was the *complement* of *feſtivities*. Hence it is that among the *ſtewards* expenſes *Lu.* 16. he reckons ἑκατὸν βάτους ἐλαίου *an hundred meaſures of oyle*, provided eſpecially for ſuch *feſtivall* uſes, So 1 *Chron.* 12. 40. the *oyle* is mentioned among the *feſtivall* proviſion, ſo *Philo* in *Leg. ad Caium* p. 797. D. ἀλείμματα and ῥοφὴ *anointing* and *food* are a *deſcription* ὀψιμελεστέρας διαίτης of a *more delicate life*; And ſo *wine* and *oyle*, *Prov.* 21. 17. as ſignes of one, that had lived *luxuriouſly*, and enjoyingly: The ſame, I conceive, to be the notion of the *oyle of gladneſſe*, *Pſal.* 45. 7. as referring to the *oyle* uſed in *feaſts* (which are called *gladneſſe*, or *joy*, as 1 *Chron.* 12. 20. there was *joy in Iſrael*) and ſo conſequently it muſt be underſtood, *Heb.* 1. 9. that *Chriſt* was better dealt with by *God*, more *royally* treated, and more *abundance* of *grace powred* on him, then any other. By which alſo may appear what is the χείσμα ἀπὸ τοῦ ἁγίου, *unction* from the *holy one*, 1 *Ioh.* 2. 20. a moſt *liberall effuſion* or *communication* of *grace* from the *Spirit* which had deſcended upon the *Apoſtles*. So among the *heathens* * *Iul. Pollux*, ὅτι δὲ καὶ μύρον ἐν τοῖς συμποσίοις, ὑπομνησέον, ſo *Athen.* l. 11. out of the ancients, Αὐλὰρ ἐπεὶ δόρποιο μελίφρονος ἐξ ἔσον ἔλο, *when they had ſatisfied their hunger, and thirſt*, Ὡραῖος παῖς ἦλθε φέρων μύρον, *A comely youth brings myrrh* or *ointment*. So † *Plutarch*, ἐλαίου τε καὶ μύρου κρώσσας νεανίσκοι κομίζοντες ἐλευθέροι, the *young men*, not the *ſervants*, but others that were *free*, *brought veſſels of oyle and myrrh*. So the *Scholiaſt* on *Ariſtophanes*, οἱ καλοῦντες δεῖπνον, στεφάνους καὶ μύρα, &c. παρεπίθεσαν, *they that invite to a meale bring them forth crownes and ointments*. Thus in *Heſychius*, on the word ἐξαλίψεον, It is, ſaith he, σκεῦος ἀργυροῦν φιάλη εὐθηπόσιον, ἐξ ἧς ἐν τοῖς συμποσίοις ἠλείφοντο μύρον (not as 'tis corruptly read ἤλειφον τὸ μύρον) *a ſilver veſſel neer in forme to a vial* (the very ἀλάβαστρον in this verſe) *out of which men were in feaſts anointed with ointment or myrrh*. Whence is that *luſory* or *ſcoffing Epigram* of *Martial*, *l.* 3. *Vnguentum fateor bonum dediſti Convivis, here, ſed nihil ſcidiſti, Res ſalſa eſt bene olere & eſurire, Qui non cœnat & ungitur, Fabulle, Hic vero mihi mortuus videtur.* And that this was *poured* particularly on the *head*, and that for a *perfume*, tis diſcernible not only by *Lu.* 7. 46. but by the ancient *heathens* alſo. So in *Athenæus* out of *Archeſtratus*, Αἰὲι ὑ στεφάνοισι κάρη βρέχε δαῖτα πυκάζε, Καὶ σαλοῖσι μύροις ἁγαθοῖς χαίλιο δεράπευε, in the deſcription of a *feſtivity*: *Meate*, and *crownes* on the head, and *ointment* on the *haire*. So *Statius* --*pinguè crinem deducere amomo*, and *Propertius*--*Oronteâ crines perfundere myrrhâ*, and again, *Iamdudum Tyriâ madefactus tempora nardo*, and *Martial* again, *Quod madidis nardo ſparſa corona comis*. 'Twere infinite to multiply teſtimonies of this nature, as that in *Eccleſiaſtes*, *Let thy garments be white and thy head want no ointment*: Yet more particulars of this action will be conſiderable when we come to view this ſtory, as 'tis ſet down with a little variation in the other *Goſpels*.

* *Onomaſt.* l. 6. c. 16.

† in *Ariſtid.*

That by ἀργύρεια here are meant *ſhekels*, may be concluded not only by the reading of the *Gr. and Lat. MS.* which hath Σλατῆρας in ſtead of it, (*Staters* and *ſhekels* being all one, ſee note on c, 17. e.) but alſo becauſe 2 *Sam.* 18. 12. the *ten pieces of ſilver* there are by the *Targum* rendred *ten ſhekels of ſilver*, or five of the *double ſhekels*, i. e. *thirty ſhillings*. In proportion to which the *thirty* ἀργύρεια here will be *four pound ten ſhillings*, and ſo 'tis *Maimonides's* obſervation (*More Nev: par:* 3. c. 40.) from *Ex.* 21. 32. that *thirty ſhekels* or *pieces of ſilver* was the *price* of *ſervants* (A *free-man* being, ſaith he, generally valued at *ſixty ſhekels*) And ſo when in *Ariſteas* the price of the redemption

ἔλαιον ἀγαλλιάσεως

χρίσμα ἀπὸ τοῦ ἁγίου.

d. Ἀργύρια

on of every captive *Iew* in *Ptolemy's* time is ſaid to be 20 *drachmæ*, it appears by *Ioſephus* that that is a miſtake for 120, which make *thirty ſhekels*, every *ſhekel* or σατὴρ being τετράδραχμον *four drachmes*, ſee c.16.27. and *note* on c.17. e. So true is that of S. *Paul* that *Chriſt took on him the form of a ſervant*, to which alſo the death of the *Croſſe* peculiarly belong'd among the *Romans*.

e. Σῶμά μου

What is the full importance of this phraſe [τοῦτό ἐστι τὸ σῶμά μου, *this is my body*] is a difficulty, which may perhaps be cleared by degrees, by premiſing theſe few obſervations. *Firſt*, from the *Iewiſh* phraſes, and cuſtomes, that the *Lamb* dreſt in the *Paſchal-ſupper*, and ſet upon the table, as a *ſacrifical* feaſt, or feſtivall *ſacrifice*, was wont to be called גופו של פסח *the body of the Paſſover*, or גופו של כבש הפסח *the body of the Paſchal lamb*. So in the *Talmud, De Paſch. c.ult. R.M. Maim: in Hilchos Camets umatzah*, c.8. §.1.and §.7. So in *Mekilta fol.4. col.1.* To which phraſe or form of ſpeech among them *Chriſt* may probably allude, when he ſaith [*this is my body*] making himſelf, that was now to be *ſlain* for them, anſwerable to that *Paſchall Lamb* (as by *Paul* he is called *our Paſſover*, that is *ſacrificed* for us) and ſo mentioning this *crucifixion* of his, in that form, by which the *preſentation* of the *Lamb* on the table in the *Iewiſh* feaſt, whereof they were to eat by *God's* appointment, was wont to be expreſt. This for the words [σῶμά μου *my body*.] Secondly, for the [τοῦτό ἐστι, *this is*] or the whole phraſe [τοῦτό ἐστι τὸ σῶμά μου, *this is my body*] This ſeems to be by *Chriſt* ſubſtituted in ſtead of the *Paſchal* form הא לחמא עניא *This is the bread of affliction, which our fathers eat in Ægypt*, or, *This is the unleavened bread*, &c. or, *This is the Paſſover*, Where it is evident that that is not the *identicall bread*, which their *fathers* in *Ægypt* eat, but only the tranſcript of it, the *commemoration* of that *Ægyptian* ſtate of *ſlavery*, from which they had been *delivered*, and the celebration of that *annual* feaſt, which in *Ægypt* was firſt inſtituted, As when in ordinary ſpeech, on *Chriſtmas*, or *Eaſter* day, we ſay, *This day Chriſt was born*, or *aroſe*, which example S. *Auguſtine* accommodates to this matter in his *Epiſtles*. Thirdly, it muſt here be obſerved, that the word [τοῦτο *this*] (τοῦτό ἐστι τὸ σῶμά μου *this is my body*) is not the relative to ἄρτος *bread*, but of the *neuter* (whereas that is of the *maſculine*) *gender* and conſequently it is not here ſaid that *this bread is my body* (the *body* of *Chriſt*) but either *indefinitely* this, or λάβετε, φάγετε, *take, eat, this is my body*, this *taking* and *eating* is, or denotes *my body*, which is more fully expreſt *Lu.22. 19. This is my body* wch *is given for you, doe this in remembrance*, or, *commemoration of me*, and ſo 1 *Cor.* 11.23. *Take eat, this* (not ἔτος *this bread*, but τοῦτο this *taking* and *eating*) *is my body, which is broken for you, doe this in remembrance of me*. This is a little farther improved by S. *Paul*, 1 *Cor.*10.15,16. *The cup of bleſſing, which we bleſſe*, i. e. our *bleſſing* the *cup* in the *Sacrament*, and ἄρτον ὃν κλῶμεν, *the bread which we break*, i. e. the *breaking* of the *bread* which is delivered to us to *eat*, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστι; *is it not the communication of the body of Chriſt?* where what was before ſaid in *Chriſt's* words to be his *body*, is more manifeſtly ſaid to be the *communication* of his *body*, i.e.

Τοῦτό ἐστι

Λάβετε, φάγετε

Κοινωνία σώματος

the beſtowing it upon us, (as the *communication* of the *altar* among the *Iewes* or *Gentiles*, is their *eating* of the *ſacrifice*, their *God's* entertaining them at that *ſacrifical* feaſt) which, I ſuppoſe, concludes this *ſacrament* to be, according to the nature of *ſacraments*, an holy rite, a ſolemn act or inſtrument, inſtituted by *God* to *communicate* to, or conferre on us the *body* of *Chriſt*, i. e. the efficacy and benefits of *Chriſt's doath*. Hence it is that this whole action is by *Damaſcen* called μετάληψις *participation* (which is all one with *communication*, only as one referreth to the *giver*, ſo the other to the *receiver*) δι' αὐτῆς γὰρ Ἰησοῦ θεότητος μεταλαμβάνομεν, ſaith he, *for thereby we partake of the divinity of Jeſus*, the *divine* graces that flow from him, and S. *Chryſoſtome*, δέχεται σῶμα Χριστοῦ *the body of Chriſt is received*, i. e. as verily as *God* there treates us at, and feeds us from his *table*, ſo verily doth he *communicate* to, and beſtow on the worthy receiver the *body* of the *crucified Saviour*. And if it ſhall be ſaid that this is no *ſtrange* thing, for that *God* doth ſo on every *act* of ſincere *repentance*, of *faith*, of *prayer*, or other part of his divine *worſhip* worthily performed, and not only in this *ſacrament*: I anſwer, that the leſſe *ſtrange* it is, the more ought it to be *beleived*, on the affirmation of the *Apoſtle*, and the more certain it is, that he that being a true *penitent ſinner* had the *benefits* of the *death* of *Chriſt* beſtowed on him by *God* upon his *firſt repentance*, hath them now annunciated by *God*, and ſo ſolemnly and *ſacramentally* conferred and *ſealed* to him, on this *prepared*, and worthy approach to *God's table*, and this act of *worſhip* duely performed, which *Chriſt* at his parting from the world, thought fit ſo ſolemnly to *inſtitute* to be *forever* obſerved in the *Church*. But if it be conceived that in this *ſacrament* theſe *benefits* are alwaies *firſt* conferred, or ſo as they were not really conferred before, this is a miſtake, for he that had been *baptized*, is acknowledg'd (if he have not interpoſed the obſtacle) to have received them before, and he that hath frequently been a *worthy receiver* of this *ſacrament* of the *Lord's ſupper*, and not fallen off by any wilfull ſinne, cannot every time *firſt* or *newly* receive them, nay he that is a *true penitent*, and hath performed frequent acts of other parts of *God's* worſhip, as alſo of *mortification* of luſts and paſſions, and of all manner of *Good works*, though not of this, hath, no doubt, that acceptance of thoſe other *acts*, and theſe *benefits* of *juſtification* &c. beſtowed on him by *God*, and not all *God's favour* (and theſe *benefits*) ſuſpended, till the *firſt* receiving of this *ſacrament*. Onely in caſe of precedent lapſes, which have for ſome time caſt a man out of *God's* favour, when upon ſincere repentance and reformation he is reſtored to *God's* favour again, then *God* in this *ſacrament* doth *ſeale* anew, i. e. ſolemnly exhibit theſe benefits to him. And otherwiſe, when no ſuch lapſes have intervened, and ſo there is no need of this new *ſealing* or exhibiting, *God* doth yet confirm and farther ratifie, what had before been ſufficiently done. By this explication of the meaning of the words may alſo be concluded what are the parts of this *ſacrament*, viz: (the ſame that of every fœderall rite) two literally, and two ſpiritually, in each, one on *God's* part, the other on ours. On *God's* part literally, his entertaining and *feeding* us at his *table*, 1 *Cor.* 10.21.

(but

(but that, as in *ſacrifices* of old, firſt furniſhed by the piety of the *gueſts*) and on our part literally, our *partaking* of that *table*, that *Chriſtian* feaſt, 1 *Cor.*10.17. Then *ſpiritually* (or veiled under this *literall*, viſible outſide of a *feaſt*) 1. *Gods* ſolemn reaching out to us, as by a deed or inſtrument, what was by promiſe due to every penitent ſinner, every worthy receiver, the broken *body* of *Chriſt*, i. e. the benefits of his *death*, which is the ſumme of that fervent forme of prayer uſed by the *Prieſt* and every receiver ſingly, at the minute of receiving the elements in that *ſacrament*, and that prayer part of the ſolemnity of the form of the court, by which it is beſtowed. 2ly, On our part, *annunciating* 1*Cor.* 11.26. that *ſacrifice* of *Chriſt's* death, which (was then immediately to come, but) is now long ſince performed upon the *Croſſe*. Thus the *bitter herbs* are זכרון a *memoriall* or *commemoration* of the bitter *Ægyptian ſervitude*, *Exod.* 14. 1. the *red wine* לזכרון *for a memoriall* that *Pharaoh* waſht himſelf in the *blood* of the children of *Iſrael*. So that precept *Exod.*13.8. is given by *Moſes*, that in the *Paſſover* they ſhould *annunciate* or *tell* of their *deliverance*, and thence they call the *Paſcal leſſon* הגדה, καλαγγελίαν, *annunciation*, See *Elias Levita* in *Thisbi*. And this *annunciation* or ſhewing forth, is not only in reſpect of our ſelves in *beleiving*, and toward men in *profeſſing* our *faith* in the *crucified Saviour*, and that with a kind of *glorying*, or *rejoycing*, but alſo toward *God*, pleading before him that ſacrifice of his own *ſonne*, and through that *humbly*, and with *affiance* requiring the benefits thereof, *grace* and *pardon*, to be beſtowed on us, and at the time making uſe of that, which is one ſpeciall benefit of his paſſion, that free acceſſe to the *Father*, through him, *interceding for all men*, over all the world, *eſpecially for kings*, &c. 1 *Tim.*2.2. which from that conſtitution of S. *Paul* to *Timothy*, *Metropolitan* of all *Aſia*, was received into the moſt ancient *Liturgies*, and made a ſolemn part of the ἐπίκλησις and εὐχαριστία *interceſſions* and *Euchariſticall* devotions of the *Church*. Both theſe parts of the *Sacrament* are intimated by thoſe two phraſes mention'd in the two firſt obſervations, For the *preſentation* of the *Lamb* on the *table*, and ſo of the *Chriſtian ſacrifice*, the *crucified Saviour* in the *Chriſtian* feaſt, to be *eaten* of by us, notes *God's* annunciating and atteſting to us the benefits of *Chriſt's death*, and ſo the *commemorative Paſchal* form notes our *commemorating* and *annunciating* that *death* of his to our ſelves, and others, And both theſe are contained in thoſe different phraſes of S. *Paul*, both uſed in this matter in ſeverall places, the former, that the *broken bread* is the κοινωνία *communication* of his *body*, and ſo the *latter* 1 *Cor.* 11.26. *As oft as ye eat this bread, and drink this cup, ye annunciate the death of the Lord*, what *God* there beſtowes on you, you *annunciate* to him, to your ſelves, and to others; From both which ariſes the aggravation of the *guilt* of the *unworthy receiver*, that he is ἔνοχος σώματος *guilty of the body and blood of Chriſt*, v. 27. i.e. that *Chriſt* that died for him, and is there *communicated* to him *ſacramentally*, i. e. viſibly exhibited in that *ſacrament*, and by him ſuppoſed to be *annunciated* to *God* &c. is by his being unqualified, *unprepared* for the receiving the *benefits* of his *death*, utterly loſt, fruſtrated in reſpect of him (as the *impenitent* is ſaid to *tread under foot* the *blood* of *Chriſt*, the *blood* is as uneffectuall to him, as what is by him thrown on the earth, and trampled on, is like to be to him) and yet farther he is ſaid ἐσθίειν καὶ πίνειν κρῖμα ἑαυτῷ Ἐσθίει κρῖμα to *eat* and *drink damnation to himſelf*, v. 29. i. e. where the *worthy receiver* hath the benefits of *Chriſt's* death communicated to him in this feaſt, and ſo *eats* and *drinks ſalvation* to himſelf, this unworthy intruder doth on the contrary bring, by that means, *puniſhments*, and, if he repent not by the admonition of thoſe *puniſhments*, *damnation* on himſelf. As for the *elements* in this *ſacrament*, *bread* and *wine*, though by the προσφορὰ *offering* them to *God*, then by the *Prieſt's conſecration*, *benediction*, calling upon *God* over them, they become *God's*, and ſo are called κυριακὸν δεῖπνον the Κυριακὸν δεῖπνον. *Lords ſupper* in oppoſition to ἴδιον δεῖπνον every ἴδιον δεῖπνον. man's *own ſupper*, 1*Cor.*11.21. and ſo are changed from *common bread* and *wine*, yet not ſo as to depart from their own *nature*, or to be really *converted* into the *body* and *blood* of *Chriſt*, ſave only in a *ſpirituall* ſenſe, and *ſacramentally*, according to that of *Theodoret*, *Dial:*2. Τὰ σύμβολα πρὶν μὲν τοῦ σώματος τοῦ δεσποτικοῦ καὶ τοῦ αἵματος, μετὰ δὲ τῆς ἐπικλήσεως μεταβάλλεται, καὶ ἕτερα γίνεται, ἀλλ' ἃ ἦν οἰκείας ἐξίσταται φύσεως, μένει γὰρ ὅπερ ἐστὶ καὶ προσλήψεως θείας, καὶ τοῦ χήματος, καὶ τοῦ εἴδους, καὶ ὁρατά ἐστι καὶ ἁπτὰ, οἷα καὶ πρότερον ἦν. *The ſymbols of our Lord's body and blood, after the prayer of conſecration, are changed and become other, but depart not from their own nature, for they remain in their former eſſence, and figure, and ſhape, and are viſible, and ſenſible, ſuch as before they were.* And accordingly theſe ſo many words are found uſed by divers of the *Ancients*, μεταποίησις, μεταβολὴ, μεταῤῥύθμισις, μετάληψις, μετασοιχείωσις, each denoting *change*, but never μετουσίωσις, *tranſubſtantion*, or the like.

That *Chriſt* did after his *reſurrection* before his *aſcenſion*, *eat and drinke* with his *diſciples*, ſeems to be affirmed by many places of *Scripture*, and thoſe ſuch as are to that ſenſe interpreted by the *ancients*, Thus *Act.* 10. 41. S. *Peter* ſaith, the *Diſciples eate and dranke with him after his reſurrection*, and that is uſed by him, as a proof of the *reality* and certainty of his *reſurrection*, which it would not have been if *they* onely had *eate* and *dranke*, and *hee* had not. Thus when *Act.* 1. 4. it is ſaid that *Chriſt* was συναλιζόμενος, &c. though perhaps that may be thought to ſignifie no more then his having *converſed* with them, and not neceſſarily to inferre his *eating* or *drinking*, yet both the *origination* of the word ἅλας *ſalt*, and the *Syriack* and *Arabick* interpretation, make it ſignifie all one, as if it had been συνεσθίειν, and * S. *Chryſoſtome* gives his judgment of it, that by it is meant that which the *Apoſtles Act.* 10. 41. uſe as an argument of *Chriſts reſurrection*, their *eating* and *drinking* with him. So *Joh.* 21. 13. 'tis ſaid of *Chriſt*, he took *bread*, and in like manner a *fiſh*, and *Lu.*24.30. he *lay down at meat with them*, and *took bread*, and not only gave to others, but v.43. *taking a fiſh*, and *hony combe*, ἐνώπιον αὐτῶν ἔφαγεν, *he eate before them all*, and though there be not expreſſe mention there made of his *drinking* alſo, yet that affirmation of the *Diſciples*, *Act.*10.41. referring clearly to that part of the ſtory, and extending it ſelf to the συνεπίομεν *we drank with him*, alſo, as well as the συνεφάγομεν, *we eate with him*, will

f. Οὐ μὴ πίω ἀπ' ἄρτι.

Συναλιζόμενος

* t. 4. Savil. ed. p. 611.

will be a proof and teſtimony of the one as well as the other. To this may be added the teſtimony of S. *Ignatius* in his *Epiſtle* to the *Church* of *Smyrna*. Μετὰ ὃ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν ὡς σαρκικὸς, καίπερ πνευματικῶς ἑνώμενος τῷ πατρὶ, *After his reſurrection he eate and dranke with them, as being in the fleſh, although ſpiritually he were united to the father.* This being then on theſe grounds ſuppoſed, there is another poſſible way of interpreting this place of *Chriſt*, that he would *drinke no more of the fruit of the vine, till he dranke it new in the kingdome of his father*, viz. that the *ſtate* of *Chriſt* after his *reſurrection* is called *the kingdome of his father*, and that upon this ground, becauſe at his *reſurrection Chriſt* the *ſon* of *God* was inſtated in his *kingly* office, and *all power* (as he ſaith after that time, *Mat.* 28. 18.) *was given unto him both in heaven and in earth*, in which reſpect it is, that the *Goſpell* is ordinarily called *the kingdome of God*, and ſo among the *Jewes ſæculum Meſſiæ*, the *age of the Meſſias*, and the μέλλων ἀιὼν *age to come*, which certainly commenced at the *reſurrection* of *Chriſt*, as at his *death* the former age of the *law* and *prophets* was conſummate or ended (and that perhaps the meaning of the τετέλεσται *Ioh.* 19. 30 *It is finiſht*) To this may thoſe words of S. *Chryſoſtome* be applied, when he ſaith of *Chriſt*, making mention of the *kingdome* &c. ὡσὲι ἀναστάσεως εἰσάγειν λόγον εἰς μέσον, τὴν ἀναστάσιν ἔτω τὴν ἑαυτῦ καλέσαι, that *he propoſes a diſcourſe of the reſurrection, and calls his own reſurrection thus.* Yet becauſe 'tis poſſible, and probable enough, that S. *Chryſoſtome* by the phraſe ὡσὲι ἀναστάσεως] means the *ſtate* and time of the *generall reſurrection*, not only of *Chriſt's*, but of the *Diſciples* alſo to whom he ſpeakes, and with them of all others (and then accordingly ἀνάστασις ἑαυτῦ ſhall not only ſignifie the act of his *riſing* out of the *grave*, but alſo the *future ſtate* of *Chriſt with them together* after the *final* judgement) and becauſe μεθ' ὑμῶν here added, may ſeem to referre to that ſenſe, and again becauſe *drinking it new with them*] may beſt be taken in a *figurative* ſenſe, to expreſſe thoſe *heavenly feſtivals* there vouchſafed to the *Saints*, received into communion of thoſe joyes with *Chriſt*, and becauſe the ſpace between *Chriſt's reſurrection* and *aſcenſion* is in no other place of the *New Teſtament* expreſt by this phraſe of *the kingdome of Chriſt's father*, and laſtly becauſe 'tis not here the *kingdome of Chriſt* (to which it was pretended that his *reſurrection* inſtated him, and yet would not be perfectly true, as that excludes, or is taken abſtracted from his *aſcenſion*) but *the kingdome of his father*, which belongs particularly to the time after the *generall reſurrection*, 1 *Cor.* 15. 24. and 28. (for then and not till then is the kingdome again *delivered* up to the *father*) For theſe reaſons, I ſay, that interpretation being laid aſide, there is a ſecond that offers it ſelf, by obſerving the words or word ἀπ' ἄρτι or ἀπάρτι, and rendring that *within a while*, as ſeems to be moſt agreeable to the uſe of it, v. 64. of this chapter, and c. 23. 39. and *Joh.* 1. 52. and *Rev.* 14. 13. as is ſhewed both by * *Euthymius's Scholion*, and by the *vulgar Latines amodo* in all the places, and ſo alſo by the *context* in thoſe places; (ſee *note* on c. 23. k.) If this be accepted, then the meaning will be, that *after a while*, or *within a ſhort time* he means to part with them, and then, i. e. after that *ſhort time*, he will *drink no more of the fruite of the vine*, till he meet them again in *heaven*, and *drinke of that new wine*, i. e. turne this *bodily* into a *ſpiritual feſtivall*, expreſt by *lying* as at meat, *with Abraham, Iſaac and Jacob in the kingdome of heaven*, *Lu.* 14. 15. As for *this fruit of the vine*, the *corporal food*, that he will then drink that with them in heaven, can no more be concluded from the [ἕως τῆς ἡμέρας ἐκείνης *untill that day*] then that *Mary* ceaſed to be a *virgin*, or had *children* after the *birth* of *Chriſt* from the ἕως ὅ *untill that*, *Mat.* 1. 25. But the truth is, there is yet a *third* way of interpreting this verſe, which by comparing it with the words in S. *Luke* ſeems much the moſt probable of all, that this γέννημα τῆς ἀμπέλου *fruit of the vine* ſignifies the *cup* in the *paſſover* peculiarly, or the *cup of Charity* in the *poſtcœnium* of the *paſſover*, wherein the *Sacrament* of *Chriſt's blood* was founded. For that *Chriſt* was now to dye, and neither before, nor after his death and reſurrection, to *eate* any more *paſſovers* with them, or any more to *drink this cup of charity* now deſigned to a *Chriſtian* uſe, is ſufficiently evident, To this therefore is agreeable what he ſaith *Lu.* 22. 15. *With deſire have I deſired to eate this paſſover with you, before I ſuffer*, meaning now to tranſmute this *cup* there into that *Sacrament* of *charity* to be obſerved in the *Chriſtian Church* forever after. And therefore it is obſervable in S. *Luke*, that the words are directly applyed c. 22. 16. to the *paſſover*. *I have deſired to eate this paſſover, for I will no more eate* ἐξ ἑαυτῦ *thereof*, or, *of that*, i. e. *of the paſſover* &c. and by repeating of the words again, *of the cup*, v. 18. it is all reaſon that that be rendred *of the cup in the paſſover*, or the *Sacramentall cup* of *charity* as the former of the *bread* in that *poſtcœnium*. This appears to me an unqueſtionable rendring, and clearing of all difficulties, viz. that *Chriſt* will no more uſe theſe *typicall adumbrations*, being himſelf now *really* to *perform* what was adumbrated by them, to *paſſe* ſuddainly from *earth* to *heaven*, through a *Red ſea* of *blood*, and there to *complete* alſo the *myſtery* of the *Sacrament*, by *uniting* his *Diſciples* one to another, and making them all *partakers* of his riches there. And that this is fit to be preferred before the ſecond interpretation by the rendring of ἀπάρτι *amodo within a while*, will be judged by the *parallel phraſes* both in *Marke* and *Luke*, where 'tis οὐκέτι ὅ μὴ πίω, *I will from henceforth by no meanes drinke*, &c. *Mar.* 14. 25. and ſo once in *Luke* alſo, c. 22. 16. and the ſecond time, ὅ μὴ πίω *I will not drink*.

It was the cuſtome of the *Jews* after ſupper to ſay *grace*, and then to *ſay* or *ſing* זְמִירוֹת *verſes* or *ſongs*, eſpecially over the *Paſchal lambe*, ſaith *Paulus Burgenſis*, at which time, ſaith he, they were wont to ſing from the 112 to the 119 *Pſalme*, the matter of thoſe *Pſalmes* agreeing perfectly with the *Paſchal lambe*. This may have been the *hymne*, or rather *hymnes*, or *Pſalmes*, which *Chriſt* ſang here with his diſciples; ſee *P. Fagius* in *Annot.* upon the *Caldee paraphraſe*: *Deut.* 8 But 'tis alſo not improbable, that it was ſome other *hymne* accommodated to this particular *inſtitution* of *Chriſt's*, and this ſung by them all, in the ſame manner, as we read of the *Chriſtians hymne*, *Act.* 4. 24.

The

h. Ψευδομαρτυρίαν ἐζήτουν. The profeſs'd *coming* in and entertaining of *falſe witneſſes* againſt *Chriſt* will not ſeem ſtrange, if it be remembred that among the *Jewes* in *actions* againſt *ſeducers* of the *people*, or *falſe prophets*, it was lawfull to ſay any thing whether *true* or *falſe*, no man being permitted to ſay any thing in *defence* of them. In the condemning of other men they expected a day and a night, to ſee if any thing could be produced, which might profit the Priſoner, but not in theſe caſes of *falſe prophets*, and *ſeducers* of the *people* to *idolatry*; See *P. Fagius* in his Notes on the *Chald: Paraph:* on *Deut.*13.8. and *Maimonides* in *Hilcoth Sanhedr:* c. 11. So it is ſaid in the ſtory of *Steven*, they did ὑπεβάλλον ἄνδρας *ſuborne men*, and again ἔστησαν μάρτυρας ψευδεῖς v.13. they *ſubſtituted falſe witneſſes* &c. Beſides, the *Sanhedrim* were ſo reſolved to take away his life, that they did profeſſly *ſeek falſe witneſſe* that ſhould come and ſwear any thing againſt him, v.59. And what was here done in their proceſſe againſt him, is juſt the *antitype*, or farther impletion of that which was firſt performed on *Jeremy*, c.26. v.8,9.

ὑπεβάλλον ἄνδρας.

i Ἐξορκίζω 'Twas a cuſtome among the *Jewes* to *adjure*, which was by ſome form of *execration* layd upon the perſon, if he did not ſpeak and anſwer truly; This among them obliged the perſon *adjured*, as much as if he had taken an *oath*, and therefore *Chriſt*, though before he had *held his peace*, now being *adjured*, thinks himſelf bound to anſwer him. Many examples we have of this in the *old Teſtament*, *Judg.* 17. 2. *the ſilver which thou haſt loſt and about which thou didſt uſe execration*, i.e. didſt *adjure*; So *Prov.*29. 24. of the partaker with the *thief*, that is ſo ſecret, *he heareth curſing, and betrayeth it not*, i. e. will not *reveal*, though he be *adjured*, 1 *Kin.* 8. 31. *If any man ſin againſt his brother* וְנָשָׂא בּוֹ אָלָה לְהַאֲלֹתוֹ *and he impoſe on him an imprecation to adjure him*, for ſo אלא ſignifies, *Pſal.* 10. 7. and is rendred by the *Chaldee paraphraſe*, לוּשְׁיָן *maledictions*, and ſo הַאֲלֹתוֹ in *hiphil* is literally and *critically* to *make ſwear*, to *adjure*, and is expreſt by S. *Paul's* ὁρκίζω: 1 *Theſſ:* 5. 27. *I bind you under the curſe of God.* The *law* concerning this we have *Levit.* 5. 1. *If a ſoul ſhall offend, and ſhall hear the voice of adjuration or execration*, and ſo *Numb.*5.21. where we have not ſimply הָאָלָה *execration*, but שְׁבוּעַת הָאָלָה *an oath of execration.*

k. Δεξιὰ δυνάμεως. The *right hand of power*] is the *right hand* of *God* the *Father*, who is call'd *power* by the *Hebrewes*; So *Jarchi* on *Num.*7.10. *Moſes* received it not from their hands, till he was commanded from *the mouth of power*, and ſo the δεξιὰ μεγαλωσύνης, *the right hand of greatneſſe*, *Heb.* 8. 1. So 1 *Pet.*4.14. the *ſpirit of glory*, is the *ſpirit of God.* Δεξιὰ μεγαλωσύνης. Πνεῦμα δόξης.

l. Διέῤῥηξε ἱμάτια That *rending of cloathes* was an expreſſion of *indignation*, holy *zeal*, and piety among the *Jews*, expreſt on ſeverall occaſions, eſpecially of *grief* in humiliation, and of *anger* on the hearing of any *blaſphemous* ſpeech, is ordinarily known by all. Only the difficulty here is, how this could be fit or proper for the *high Prieſt* to doe, which is made unlawfull for the *Prieſts*, *Levit.*10.6.21.10. Thus hath *Baronius* objected *Annal:* t. 1. *An: Ch:* 34. but the anſwer is eaſie, that that prohibition in *Levit:* extends only to the not *tearing* of the *Sacerdotall garments*, i.e. of thoſe which are uſed only in the *Prieſt's office*, *Exod.*28.32. and 39.23. and agreeably the *Iewes* have a rule, *Qui dilaceraverit veſtes Sacerdotales, vapulabit, He that ſhall teare any of the Prieſt's garments ſhall be beaten.* Beſides this, 'twas indeed alſo unlawfull to enter into the court of the *Iſraelites* in the *Temple* with rent *clothes*, but that was unlawfull to any other, as well as to a *Prieſt*, who differ'd not from others in this matter, ſave only in this one circumſtance, that the *high Prieſt* tore his garment from the *bottome* to the *top*, the reſt of the *Prieſts* and all others from the *top* to the *bottome.*

m. Ῥάπις Ῥάπις is by *Heſychius* rendred ῥάβδος, a *rod* or *wand*, ῥαπίσαι, ῥάβδῳ πλῆξαι, ἢ ἀλοήσαι, to *ſtrike* with a *rod* or to *threſh*, to uſe ſuch a *ſtick* as was ordinary in *threſhing* out *corn*, a *ſtaffe* or *cudgel*, and again ῥαπίζει, σκώπτει, ἀλοᾷ, παίζει, μαστιγοῖ, τύπτει, to *ſtrike*, and to *mock.*

CHAP. XXVII.

Paraphraſe.

1. And having retired for a while the whole Sanhedrim conſiſting of chief Prieſts and Rulers of the people &c. met together in counſell, and there decreed, that he was to be put to death, and accordingly that they would preſſe the Roman Procurator to doe juſtice on him capitally.

1. WHEN the morning was come, all the chief prieſts and elders of the people took counſell againſt Jeſus to put him to death.]

2. And accordingly as one præcondemn'd by them, they bound him and

2. And when they had bound him, they] led him away, and deliver'd him to Pontius Pilate the Governour.

3. caſt by the Jews Sanhedrim, wiſht that he had not done it, and was exceedingly grieved and afflicted in mind,

3. Then Judas that had betrayed him, when he ſaw that he was [condemned, repented himſelf,] and brought again the thirty pieces of ſilver to the chief prieſts and elders,

4. I have committed a foule ſinne, in delivering up into your hands a moſt innocent perſon to be put to death.

4. Saying, [I have ſinned, in that I have betrayed the innocent blood.] And they ſaid, What is that to us? See thou to that.

5. And when they would not receive the money, he would not carry it back again, but threw it down as a deteſtable thing, that he was reſolved to rid his hands of, and leaving it in the Temple, departed to his home, and was there ſo affected with ſorrow and horrour and deſpair, that in a fit of melancholy or ſuffocation he ſuddainly fell down upon his face, and burſt, and dyed, Act. 1. 18.

a.

5. And he caſt down the pieces of ſilver in the temple, and * departed, and went and [a] hanged himſelf.]

* departing was ſtrangled, or fell into a fit of ſuffocation.

6. And

6. And the cheife Prieſts took the ſilver pieces and ſaid, It is not lawfull to put them into the treaſury, becauſe it is the [b] price of blood.]
6. And they of the Sanhedrim v. 3. ſeeing the money thus left in the temple, had ſome thoughts of putting it into the treaſury of the Temple, but conſidering that it was money given for the delivering one up to death, they conceived it not holy enough to be put in there. b.

7. And they took counſell, and bought with them the Potters field to bury [c] ſtrangers in.]
7. And upon conſultation they decreed and reſolved in counſell that the money (which they in this hurrey did not neglect the diſpoſing of) ſhould be laid out for a pious uſe, to buy a piece of ground, which had been the Potters, for ſtrangers to bury their dead in. c.

8. Wherefore that field was] called, The field of blood, untill this day.
8. This field was by the people, for all that hypocriſie of the Sanhedrim

9. (Then was fulfilled that which was ſpoken [by Jeremy the prophet] ſaying, And *they tooke the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value,
9. Firſt by Jeremiah in ſome prophecy of his not now, remaining, but by tradition famed to be delivered by him, and from thoſe which heard it from Jeremy, received, and after repeated by Zachary, c. 11. 12. (as many other things of Jeremies are, which makes the Jewes ſay that the ſpirit of Ieremy reſted on Zachary) which is the reaſon, that 'tis here cited as Ieremies, and not as Zacharies. See Noh on Heb. 8. 2. and Amama Ant. Bibl. l. 1. pag 903.
*I tooke ἔλαβον
And I took the 30 prices of Sylver (the price of him that was valued) whom they had valued of the children of
And I gave them
ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσρ. καὶ ἔδωκα [corruptly read for καὶ] ἀυτὰ —

10. And gave them for the Potters field, as the Lord appointed me.)

11. And Jeſus ſtood before the governour, and the governour asked him, ſaying, Art thou the King of the Jewes? And Jeſus ſaid unto him, Thou ſayeſt.]
11. And Jeſus was brought to the barre and examined, whether he were the Meſſias ſo long expected by that people, and he anſwered, Yes I am.

12. And when he was accuſed of the chiefe prieſts and elders, he anſwered nothing.]
12. And to all the accuſations ſent in againſt him by the Sanhedrim, whether by a written bill of theirs, or by ſome atturney inſtructed by them (themſelves coming not in, Joh. 18. 28.) he made no kind of reply.

13. Then ſaith Pilate unto him, [Heareſt thou not how many things they witneſſe againſt thee?]
13. Doſt thou not thinke fit to make apology for thy ſelf, hearing what charges are ſent in by the Sanhedrim, and thoſe ſufficiently teſtified againſt thee?

14. And he anſwered him to never a word, inſomuch that the governour marvelled greatly.]
14. All this would not move Chriſt to make any apology, or plea for himſelfe, at which Pilate extremely wondred.

15. Now at that feaſt the governour was [d] wont to releaſe unto the people a priſoner, whom they would.]
15. Now this being the time of the yearly paſſover, a ſolemn feaſt of the Jewes, 'twas cuſtomary with the Procurator to gratifie the Jewes, by pardoning ſome priſoner of that nation, and that it might be the greater obligation to them, to give them liberty to chooſe whom they pleaſed, by votes of the people. d.

16. And they had then a notable priſoner called Barabbas.

17. Therefore when they were gathered together, Pilate ſaid unto them, Whom will yee that I releaſe unto you? Barabbas or Jeſus [which is called Chriſt?]
17. which by many is taken to be the Meſſias.

18. For he knew that for envy they had delivered him.]
18. That which moved him to make this propoſal, was, becauſe he knew, 'twas matter of malice in ſome great perſons among them, (wherein the multitude of the people were not concerned) that Chriſt was thus perſecuted, and ſo that the multitude might probably be pleaſed to have him releaſed.

19. When he was ſet down on the judgement ſeat, his wife ſent unto him, ſaying, Have thou nothing to doe with that juſt man, for I have ſuffered many things this day in a dreame becauſe of him.]
19. And this he would have been very glad of, becauſe when he was on the bench, his wife ſent him a meſſage, how ſhe had been much troubled in a dream, and by thoſe terrors incited to ſtop him from giving ſentence of death againſt Jeſus.

20. But the chiefe prieſts and elders perſwaded the multitude, that they ſhould aske Barabbas and deſtroy Jeſus.]
20. But they of the Sanhedrim prevayled with the multitude, that they ſhould make choiſe of Barabbas, and by cry and clamour require Jeſus to be put to death.

21. Then the Governour anſwered and ſaid unto them, Whether of the twain [will yee that I releaſe unto you?] they ſaid Barabbas.
21. doe you chooſe to have releaſed, or pardoned, according to that cuſtome, v. 15.

22. Pilate ſaid unto them, What ſhall I do then with Jeſus, which is called Chriſt? [They all ſaid unto him,] Let him be crucified.
22. The whole multitude inſtigated by the Sanhedrim, cryed out v. 23.

23. And the Governour ſaid, Why, what evill hath he done? [But they cryed out the more, ſaying, Let him be crucified.]
23. But the more Pilate ſeemed to believe him guiltleſſe, the more violent were they in their clamours that he ſhould be put to death.

24. When Pilate ſaw that he could prevaile nothing, but that rather a tumult was made, he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon: ſee ye to it.]
24. When Pilate diſcerned this, that his expreſſing his opinion of Chriſts innocence did not at all allay the peoples violence, but that contrarywiſe it made them ready to mutine, put them into a rage and diſtemper, he ſolemnly called for water, and in the preſence of them all waſht his hands, deſirous thereby to free himſelfe of all guilt in doing any thing in this matter, and ſaid, I will be guiltleſſe, it ſhall (or, let the whole matter) lye upon you.

25. Then

25. And the whole people cryed out, let it be ſo, what ever guilt there is in putting him to death, let it lye upon us and our poſterity.

25. Then anſwered all the people and ſaid, His blood be on us and on our children.]

26. though he had intended to inflict no other puniſhment on Chriſt, but that of ſcourging Lu. 23. 16. 22. (and therefore it appears Joh. 19. 1. that Pilate ſcourged him long before he ſentenced him to crucifixion v. 16. nay after the ſcourging he was very induſtrious to have ſaved his life v. 4. 8. 12. and Mar. 23. 24. ſcourging is the puniſhment of ſome that were not killed) yet upon this importunity of the people, which he did not thinke fit to reſiſt, to that of ſcourging he ſuperadded the ſentence of death, crucifixion alſo, which was wont to have ſcourging preparative to it; ſee note on Lu. 23. b.

26. Then releaſed he Barabbas unto them, and [when he had ſcourged Jeſus, he delivered him to be crucified.]

27. the whole band that garded the Temple, came, and ſurrounded him, as a guard to a malefactor.

27. Then the ſouldiers of the governour took Jeſus into the common hall, and [gathered unto him the whole band of ſouldiers.]

28. robe of ſtate, ſuch as perſons of honour weare in publick aſſemblies.

28. And they ſtripped him, and put on him a ſcarlet [robe.]

29. And to make him ſomewhat which might looke like a crown, they took thorns, and platted them into that form, and put it on his head, and in ſtead of a ſcepter in his hand, they gave him a reed, and made him hold it in his right hand in a kind of ſtate;

29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand;] and they bowed the knee before him, and mocked him, ſaying, Haile, King of the Jewes.

30, 31. And having thus dealt with him as a Mock-king, and derided him long enough that way, they then took the reed out of his hands, and ſpit upon him, and ſmote him on the head, and took off the robe of ſtate, and put his own cloathes on him again, by this ceremony ſignifying the dethroning him from his pretended kingdome, and then carried him to the place of crucifixion.

30. And they ſpit upon him, and took the reed, and ſmote him on the head,
31. And after that they had mocked him, they took the robe off from him, and put his own rayment on him, and led him away to crucifie him.]

32. they lighted on Simon of Cyrene, whether as a favourer of Chriſt, or as one which caſually paſt by at that time (ſee Mar. 15. 21.) and him (either without conſideration who it was, or elſe particularly as a favourer of Chriſt, and ſo by the Jewes inſtigation) they preſt, as uſually they did men, to bear burthens, (ſee note on c. 5. f.) forcing him to carry the Croſſe after him, Lu. 23. 26. to the place of crucifying.

e. 32. And as they came out, [they found a man of Cyrene, Simon by name, him they compelled to [e] bear his croſſe.]

33. And when they were come unto a place called Golgotha, that is to ſay, A place of a ſcull,

f. 34. bitter poiſonous ingredients to haſten death.

34. They gave him vineger to drink mingled with [f gall,] and when he had taſted thereof he would not drink.

35. And they that faſtend him to the Croſſe, the Executioners ſtripped him, and then divided his garments, all but the inner garment, into four parts, and took every man one, but the inner having no ſeam in it, they rent not aſſunder, but caſt lots for it.

35. * And they crucified him, and parted his garments, caſting lots,] that it might be fulfilled which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots.

* And when they had crucified him, they parted, διαμεριζονται τα ἱματια αὐτου

36. And ſitting down they watched him there.

37. Indictment, or crime pretended, for which he was crucified; ſee note on Mar. 27. b.

37. And ſet up over his head his [accuſation] written, This is Jeſus the King of the Jewes.

38. Then were there two theeves crucified with him, one on the right hand, and another on the left.

39. in words and geſtures expreſſed ſcorn and deteſtation againſt him,

39. And they that paſſed by [reviled him, wagging their heads,]

40. You that ſaid you could deſtroy the Temple of Jeruſalem (which he did not, but ſpake of the death of his body, which he ſaid he would raiſe up again in three daies.)

40. And ſaying, [Thou that deſtroyeſt the temple, and buildeſt it in three daies,] ſave thy ſelf, if thou be the ſon of God, come down from the croſſe.

41. thoſe of the Sanhedrim that were there derided him, and ſaid,

41. Likewiſe alſo [the chief prieſts mocking him, with the Scribes and Elders, ſaid,]

42. He pretended to doe miracles in curing of the blind, &c. why can he not now deliver himſelf? If he be the Meſſias prophecyed of among the Jewes, let him now free himſelf from death, and then we ſhall have ſome inducement to beleive him.

42. He ſaved others, himſelf he cannot ſave; If he be the king of Iſrael, let him now come down from the croſſe, and we will beleive him.]

g. 43. if he have any ſpeciall favour unto him, and will own him, (as he pretended,) to be his ſon.

43. He truſted in God, Let him deliver him now [if he [g] * will have him, for he ſaid, I am the ſon of God.]

* delighteth in him

h. 44. And one of the theeves that was crucified with him, ſpake to the ſame purpoſe Lu. 23. 39. but the other found fault with him for it.

44. The [h] theeves alſo which were crucified with him, caſt the ſame in his teeth.]

45. Now from twelve of the clock till three there was an eclipſe or obſcuration of the ſun, and conſequently darkneſſe over all Palæſtine and farre beyond over other parts.

45. Now from the ſixt hour there was darkneſſe over all the land, untill the ninth hour.]

46. And

46. And about the ninth hour Jeſus cryed with a loud voyce, [ſaying, Eli, Eli, lama ſabacthani, that is to ſay,] My God, my God, why haſt thou forſaken mee?

46. reciting in Syriack the 22th Pſal. or ſome part of it, by

that teſtifying that he was the Meſſias, for whom that Pſalme was indited, and in whom 'twas all fulfilled, and he began at the beginning of the Pſalme, thoſe words, which being tranſlated ſignifie,

47. Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias,]

47. And ſome that heard the word Eli,

but little elſe, conceived ridiculouſly that he had mentioned Elias's name and called him to come unto him, and reſcue him, and this was generally whiſpered and talkt about among them.

48. An ſtraightway one of them ran and took a ſpunge, and filled it with vineger, and put it on a reed, and gave him to drink.

49. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him.

50. Jeſus when he had cryed again with a loud voice, yeelded up the ghoſt.]

50. Again Jeſus

ſaid aloud, Father, into thy hands I commend my ſpirit, Lu. 23. 46. and with thoſe words he gave up the ghoſt.

51. And behold, the vaile of the Temple] was rent in twain from the top to the bottome, and the i earth did quake, and the * rocks rent.

51. And behold the wall or partition

* ſtones, πέτραι

i.

made of ſtone, which covered or veiled the ſanctuary from the court, where the people aſſembled, or elſe that covered the Holy of holyes from the Sanctuary. See note on Lu. 23. c.

52. And the graves were opened, and [many bodies of Saints which ſlept aroſe,

52, 53. many bodies of pious men, which had been dead,

53. And came out of the graves after his reſurrection, and went into the holy city and appeared unto many.]

aroſe out of their graves, and after his

reſurrection they alſo went into the city of Jeruſalem, and were there ſeen and known by many.

54. Now when the [Centurion and they] that were with him * watching Jeſus, ſaw the earthquake, and thoſe things which were done, they feared greatly, ſaying, Truly this was the ſonne of God.

* guarding τηροῦντες

54. Captain of the Roman guards, and the ſoldiers.

55. And many women were there (beholding a farre off) which [followed Jeſus from Galilee miniſtring unto him.]

55. had followed and gone along in

Jeſus's company ever ſince he came out of Galilee, to provide diet and neceſſaries for him.

56. Among which was Mary Magdalen, and Mary the mother of James and Joſes, and the mother of Zebedee's children.

57. When the even was come, there came a rich man of k Arimathea, named Joſeph, who alſo himſelfe [was Jeſus diſciple.]

57. had embraced the faith of Chriſt,

k.

58. He went to Pilate, and begged the body of Jeſus; then Pilate commanded the body to be delivered.

59. And when Joſeph had taken the body, he wrapped it in a clean linen cloth.

60. And laid it [in his own new Tombe, which he had hewn out of the rock, and he rolled a great ſtone to the dore of the] ſepulchre and departed.

60. in a new tombe which he had

provided for himſelfe, hewne out of a rock, and rolled a great ſtone to the place of entrance into the

61. And there was Mary Magdalen, and the other Mary ſitting over againſt the ſepulchre.

62. Now the next day, that followed the day of the preparation,] the chiefe prieſts and Phariſees came together unto Pilate.

62. after the day was ended whereon

he was crucified, probably on Friday evening.

63. Saying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again.

64. Command therefore that the ſepulchre be made ſure untill the third day, leſt his diſciples come by night, and ſteale him away, and ſay unto the people, He is riſen from the dead, ſo the laſt † errour, ſhall be worſe then the firſt.]

† deceit πλάνη

64. And therefore to prevent any more ſeduction of the peo-

ple in this matter, be pleaſed to appoint a guard to attend the ſepulchre untill that third day be paſt, leſt his diſciples that cannot but remember his words do accordingly come and take away his body out of the grave in the night time, and then perſwade the people, that he is riſen from the dead, which if it ſhould happen, the peoples beleife that he is riſen from the dead, would prove a more dangerous ſeduction then any they have yet faln into.

65. Pilate ſaid unto them, Yee have a [* watch, goe your way, make it as ſure as you can.]

* guard, go, ſecure it as you know. κουστωδίαν, ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.

65. guard of Roman ſouldiers at your

ſervice (ſee note on Lu. 22. f.) Goe and uſe any means that you know or are wont to uſe, to ſecure the grave.

66. So they went and made the ſepulchre ſure, [ſealing the ſtone, † and ſetting a watch.]

66. by two means,

1. by faſtning a ſeal

upon the ſtone, that they might diſcerne, if it were opened, and 2. making uſe of a guard of ſouldiers to watch and keep it.

† with a guard, μετὰ τῆς κουστωδίας.

a. Ἀπήγξαλο

What is here meant by ἀπήγξαλο, or how 'tis reconcileable with what is related of *Judas*, *Act.* 1. 18. hath been a matter of some doubt and difficulty. That he *hanged* himself is affirmed by many of the *Ancients*, *Origen*, and S. *Chrysostome*, and his followers, and *Juvencus*, and *Leo*, but especially by the *Epistle* that bears the name of *Ignatius* to the *Philippians*, but sure was not written by him. And some reverence is due to these authorities, Otherwise that which the words most easily and promptly bear, and which they might possibly mean by those words, which we interpret to *hanging*, is this, that he fell into a *violent suffocating* fit of *sadnesse* or *melancholy*, and grieved so excessively, as to wish himself *dead*, and then suddainly *fell flat upon his face* (for so *Hesychius* renders πρηνὴς ὅτι πρόσωπον πτῶσις, only *falling on the face*, not down any *steep place*) and then *burst Act.* 1. 18. So in *Ælian* where 'tis said of *Poliager*, κωμῳδούμενος ἀπήγξαλο, *being reproach'd he was suffocated*, that is to be interpreted by the words immediately precedent, σκώμματα ὑ μόνον ἐλύπησε πολλάκις, ἀλλὰ ϗ ἀπέκτεινε, *scoffes have not onely grieved men often, but also killed them with grief*. Thus in *Chrysostome τῷ Ζωσίμῳ ὅτι ἀπήγχεσθε, is *to be suffocated through grief* (*strangled* as it were, or) miserably *affected with conscience*; And though it signifie not in this sense *to die*, yet it doth note a violent *disease*, *stifling* and *suffocating* for want of vent, and affecting the patient so, as to produce that *death*, which *Judas* soon came to after this, *falling* upon his *face*, and then (as upon a violent stopping all naturall passages, which the *violence* of *despair* had wrought in him) *bursting asunder*, his guts breaking out at his *navell*, *Act.* 1. 18. That *exceeding horrour* and *grief* being the only thing here mention'd, (as that which immediately followed, and came in naturally at that point of the *story*) the death it self following (it is not certain how long) after; and so particularly mention'd by S. *Luke* in the *Acts*, on occasion of the *election* of a *Successour* into his place. Thus the *Hebrew* חנק that is rendred in the *old Testament* by ἀπήγξαλο, signifies *to be choaked*, or *suffocated*, not only with an *halter*, but with any *excessive grief*, or *trouble* on the soul, and in the *Arabick*, among the *Physitians*, it signifies an *angina*, and the *suffocating* of the *mother* in *Avicen*, so also חאנק is that *suffocation* of the body in time of *sleep*, which they call *incubus*, or the *night-mare*. And for the use of it in the *Bible*, 'twill be observable how 'tis used *Tobit.* 3. 11. where the *woman* that had been so reproached for *killing her seven husbands*, hearing it, ἐλυπήθη σφόδρα, ὥστε ἀπάγξασθαι, *grieved extremely, so as* (not to *hang* her self sure, for the story shewes she did not so, but so as) to fall into a deep melancholy, a spice of this *disease* of *suffocation*, a consequent of which was her *wishing her self dead*, as she expresses it v. 13. εἶπον ἀπολῦσαί με ἀπὸ τ γῆς, *I desired that thou wouldst take me away from the earth, and why should I live any longer?* v. 15. and εἰ μὴ δοκεῖ σοι ἀποκτεῖναί με, *If thou doe not think good to kill me*, &c. And though one passage v. 10. seem to incline the other way, as when upon consideration of the *reproach*, and *sadnesse* that would come upon her *father*, she represseth her designe, *If I shall doe this, it shall be a reproach* &c. yet this is not of much validity, because this consideration might be made use of to *dispell* her *melancholy*, that grew so violently upon her, and to divert her to a more profitable course, commending of her state to *God* in *prayer*, as she did v. 11. and this as fitly and as properly as from the intention of *hanging* her self. Adde to this, that she that was so *pious* a person, and *praies* so heartily v. 11, 12. (and in that *prayer* confesses no such guilt, but only [*I have desired thee to release me from the earth*,] and in her prayer continues of that mind, *why should I live* any longer?) cannot reasonably without evidence be accused of so foul *intentions* of *hanging* or *murthering* of her self. A *parallel* place, and condition is that of *Job* 7. 15. *my soule chooseth strangling*, there the *Hebrew* מַחְנָק is by *Aquila* rendred ἀγχόνη, but by the *Septuagint* 'tis expresst by ἀπαλλάξῃς ἀπὸ πνεύματός με ψυχήν με, a kind of *suffocating* and (*depriving of breath*) *strangling* of the *soule*. The same word is by the prophet *Nahum* used of the *Lyon* killing his prey, מַחְנִיק *Nah.* 2. 12. and is rendred ὀπνίγειν *suffocation*, The *Syriack* and *Arabick* use it *Mat.* 13. 7. of the *thorns choaking the corn*, וחנקוּ, ϗ ζωπίξαν, and so *Lu.* 8. and 2 *Cor.* 4. 8. נתחנק *suffocated*, in stead of στενοχωρούμενοι, *brought to those great straights* or *angustiæ*, and so in the *Syriack*, *Mar.* 5. 13. ואתחנקו and *they were suffocated* (not *hang'd*, but *drowned*) *in the waters*. And in this place the *Syriack* reads of *Judas*, that going away חנק נפשו *suffocavit animam suam, he suffocated his soul*, which surely may be taken in that *larger* sense of the word, and not necessarily in the *stricter*, for that of *hanging himself*, when the *sacred story* in another place mentions another *death* for him. 'Tis true that very phrase which is here, is used of *Achitophel* 2 *Sam.* 17. 23. who, as 'tis generally resolved, *hanged himself*; But perhaps it might be probable enough that this *state* assigned to *Judas* at this time, viz: a *suffocation* and with it a *wishing to die*, and an huge *melancholy* growing into a mortall *disease*, might be applied to *Achitophel* also, and the rather, because 'tis added, after [ἀπήγξαλο *he was suffocated*] ϗ ἀπέθανε *and he dyed*, which may argue, that his death succeeded or followed the ἀπήγξαλο] not that that it self was the particular notation of the *kind* of his *death*. But however there will not be altogether the same reasons of applying this observation to *Achitophel*, as to *Judas*, because *Achitophel's death* is not in any other place described to be another kind of *death*, as *Judas's* is, viz: *falling down flat on his face*, and then *bursting* and *letting out his bowels*, which kind of *death* is that which men oppresst with this *disease* of *grief* doe most frequently fall under.

b. Τιμὴ αἵματος

'Twas a custome among the *Iewes*, imitated by the *first Christians*, that it should not be lawfull for *executioners* to *offer* any thing, or for any *almes* to be received from them (the same also of *money*, that came out of the *Publicans*, or *Quæstors exchequer*) so saith *Clemens* in *Consist*: τ δημίων ὑ δεκτὰς ἐν καρποφορίᾳ, that *the offerings of executioners are not acceptable*, or *fit to be received*, and so by analogy any *money* by which a *life* is bought, might not be put into the *treasury*, it was *the price of blood*, and the *field* bought with it call'd *the field of blood*.

The

Πρηνὴς

*Hom. 22. ad Antioch.

c. Ξένοι

The *ſtrangers* here may be either 1. men of *other nations*, and then the thing from hence obſervable is, that they would not have *commerce* with them, even when they were *dead*, and therefore provided a *ſeparate* place for them, Or 2ly, (which is more likely) the *Iewes*, which coming from farre to *Ieruſalem* to *ſacrifice*, &c. *dyed* there, before their return, and ſo the *Prieſts* took this care to provide a *burying place* for them; Theſe perhaps are the οἱ ἐπιδημοῦντες Ῥωμαῖοι *Act.* 2. 10. thoſe *Iewes* that travailed from *Rome* thither.

d. Ἀπολύειν τινα δέσμιον τῷ ὄχλῳ

This *cuſtome* was no *cuſtome* of the *Jewes* while the power was in their hands, but *ad faciendum populum*, a piece of *popularity*, a *grace*, or favour of the *Procurator*, brought in by *Pilate*, v. 15. And thus the ſucceeding *Emperours*, *Valentinian*, *Theodoſius*, *Arcadius* by a generall law commanded the *Judges* that on the firſt day of the *Paſſover* all the *priſoners* of the *Jewes*, but thoſe which were committed for ſome certain faults, ſhould be releaſed. Of the ſame nature is the peoples *demanding* him to be put to *death*, giving their *ſuffrages*, v. 22. and *Lu.* 23. 23. *Joh.* 9. 17. which is mentioned alſo by S. *Paul*, *Act.* 26. 10. and was a *Roman cuſtome*, *Ne poſſent conſules injuſſu populi in caput civis animadvertere*, ſaith *Pomponius*. See *Rawardus ad leg.* 12. *Tab.* c. 24. And it ſeemeth, it was put into the twelve *tables*, *De capite civis niſi per maximum comitatum ne ferunto*, as *Tully* cites it, *De leg.* l. 3. All to this purpoſe that the *people* had their *voyce* in *putting* any freeman to *death*.

e. Αἴρειν σταυρόν

It was the *cuſtome* in that *puniſhment* of *crucifixion*, that he that was to be executed, ſhould himſelfe carry the *croſſe*. So *Plutarch de ſerâ Numin. vind.* ἕκαστος τῶν κακούργων ἐκφέρει τὸν ἀυτῷ σταυρόν. Hence came the name of *Furcifer*, grown proverbiall ſince. So *Artemidorus*, Ὀνειρ. l. 2. c. 61. ὁ μέλλων σταυρῷ προσηλῶσθαι, πρότερον αὐτὸν βαστάζει. So *Nonius* out of *Plautus*, *Patibulum ferat per urbem*, *deinde affigatur cruci*: *let him carry it through the city*, *and then be faſtned to it*. This it ſeems by *Joh.* 19. 17. *Chriſt* carryed himſelf, but it being ſo great a *burthen* (and perhaps not well ſupportable by all that were to *ſuffer*) they uſed ἀγγαρεύειν to preſſe ſome body elſe, as a *Porter*, or *burthen-bearer*, to carry it after, or near the perſon that was to ſuffer, that ſo he might have the ſolemne *diſgrace*, though not *pain* of it.

Ἀγγαρεύειν

f. Χολὴ

χολὴ here ſignifies all kinde of *bitter poyſonous ſpices* or *mixtures*, which S. *Mark*, in ſetting down this ſtory, determines to be *Myrrhe*. The *Hebrew* ראש ſignifies two things, *gall*, and a moſt *poyſonous herb*, and the *Greek* χολὴ ſignifying one of theſe, *gall*, is put (*Deut.* 29. 18. and 32. 32.) for the other, the *poyſonous herbe*, ῥίζα φύσσα ἐν χολῇ where the *Hebrew* is beſt rendred, *a root ſprouting out with that moſt poyſonous herb*, and ſo the word χολὴ joyn'd with πικρίας is uſed by S. *Peter* of *Simon Magus* (ſee note on *Act.* 8. b.) though *metaphoricall*, So againe the *Hebrew* חמה ſignifies both *anger* and *poyſon*, and ſo from theſe uſages in the *Hebrew language*, it comes to paſſe very conſequently, that the word χολὴ in *Greek* being (as it denotes *choler* or *anger*) all one with θυμὸς *wrath*, both theſe words χολὴ and θυμὸς, are uſed promiſcuouſly, and both in the *Old Teſtament* taken generally for *poyſon*, which being mixt with *wine*, *ſtupified* and *aſtoniſhed* the perſon that *drank* it, and was ordinarily given to them that were put to *death*. Thus οἶνος θυμοῦ *Apoc.* 14. 10. is not *the wine of Gods wrath*, but the *wine* mixt with all theſe *ſtupefying ſpices*, i.e. the ſtupefying and aſtoniſhing judgments of *God*. And the ſame is expreſt in the *Pſalmiſt*, *Pſal.* 75. 9. by the phraſe of οἶνος ἀκεράσου πλῆρὴς κεράσματος, *wine pure* (*unmixt* from *water*, or any ſoftening *allaying mixture*) and *full* of all theſe *poyſonous*, *ſtupefying ingredients*, and ſo, in like manner, by the οἶνος ἄκρατος κεκερασμένος in that place of *Rev.* 14. 10. the *unmixt wine*, *mixt*, which is there the *periphraſis* of οἶνος θυμοῦ, or the οἶνος ἐσμυρνισμένος in S. *Marke*, the *wine with myrrh* in it. This, it ſeems, being uſefull to open the *pores* and haſten death, *Chriſt* refuſed to take, meaning to make good his own words of *Ego pono*, *I lay down my life*, not for his *will* only but the *act* alſo, and ſo though he gave way to *naturall* things to work, yet he reſerved all to his own *power*, and ſo when he had done all he would, he ſayeth, *It is finiſht*, *Joh.* 19. 30. and *bowed the head and gave up the ghoſt*. And this was it, that the *Centurion* conſidering was *amazed* at *Mar.* 15. 39.

οἶνος θυμοῦ

οἶνος ἄκρατος κεκερασμένος.

οἶνος ἐσμυρνισμένος

The word θέλω is uſed by the *Greek tranſlators* of the *Old Teſtament*, and writers of the *New*, ſometimes in a notion which ſeldome belongs to it in other authors, as when 1 *Sam.* 18. 22. θέλει ἐν σοὶ ὁ βασιλεὺς, *the King delighteth* or *taketh pleaſure in thee*. So 2 *Sam.* 15. 26. and very frequently in other places, upon this ground, that the *Hebrew* חפץ which ſignifies *to will* ſignifies alſo *to delight in*, and ſo is rendred εὐδοκέω, as well as θέλω, and when θέλω, it is taken in the ſame ſenſe, as if it were εὐδοκέω, And ſo 'tis here, for *Pſal.* 22. 8. (from whence theſe words are taken, and from the tranſlatours there [θελει] retained for חפץ) we ordinarily render it, *let him deliver him*, *if he delighteth in him*, In like manner as *Tob.* 13. 6. Τίς γινώσκει, εἰ θελήσει ὑμᾶς, *who knowes if he will accept*, or *be pleaſed with you*, Thus, *Col.* 2. 18. θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων] is one that *delighteth*, or *pleaſeth himſelfe in that kind of humility*, and *worſhip of angels*, that acquieſces in it. And ſo 1 *Cor.* 7. 36. θέλει] ſignifies that which he *hath a mind to*.

g. Θέλω

That which is here affirm'd of the *robbers* in the *plurall* number ſeems to be underſtood in the *ſingular*, only of one of them, *Lu.* 23. 39. the other *praying* unto him and *beleiving* on him: Severall examples of the like formes of ſpeech ſeem to be in this book, ch. 26. 8. *when his diſciples ſaw it they had indignation*, whereas only *Iudas* was diſpleaſed at it, ſaith S. *Iohn* c. 12. 4. So c. 21. *Looſe them*] (the *aſſe* and the *foal*) is *Mar.* 11. 2. [*a colt tyed*, *looſe him.*] And this by an *ordinary* figure in all languages. So when *Ioh.* 13. 28. 'tis ſaid, that *none of thoſe that lay at meat with Chriſt knew to what purpoſe he ſpake to Iudas* [*what thou doſt*, *doe quickly*] 'tis not to be concluded, that *Iohn*, who v. 25. *asked*, and was told v. 26. who 'twas *that ſhould betray him*, was included in that number, of thoſe that *knew not*.

h. Λῃστὴς

Λῃστὴς

Γῶλος δεδεμένος

This is conceived by ſome to be the *earthquake* that *Macrobius* mentions as the *greateſt*, ſaith he, *which in the memory of mortall man was ever known*, in the reign of *Tiberius Cæſar*, twelve cities

i Ἐσείσθη ἡ γῆ

of *Asia* being destroyed by it, see *Marcil: Ficinus de rel:* p. 78. The same is mention'd by *Pliny, Nat: Hist:* l. 2. c. 48. But it doth not by the *Text* here appear that this earthquake belong'd to any thing, but the *Temple* of *Jerusalem*, the parts of which are mention'd, the *veile*, and the *ground*, and the stones of the *building*, and the *tombs*, &c. And 'tis not improbable that this prodigie was shewed particularly on this place, to foretell the destruction of the *Temple* and *service*, upon their *crucifying* of *Christ*. So ch. 28. 2. where there is mention'd μέγας Σεισμὸς, *a great shaking*, it is not to be imagined that this was a *shaking* of the *whole earth*, but at the most of that part, where the *grave* was. Nay there being no mention of the *earth* in that place, it is not improbable that Σεισμὸς should there signifie that *concussion* of the *aire*, joyn'd with thunder, &c. with which *Angels* are wont to descend, when they appear, for so it immediately followes there, *For the Angel of the Lord descended*, &c.]

Arimathea is the place where *Samuel* was born and brought up, called by the *Hebrewes Ramathaim Sophim*, in *Greek* Ἁρμαθαΐμ. k. Ἀριμαθέα

Paraphrase.

CHAP. XXVIII.

a. 1. the night after the Sabbath, toward the next morning, Mary Magdalen and the other Mary having with them spices to embalm his body, Lu. 24. 1. came

1.* IN the [a] end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary,] to see the sepulchre:

* And the evening after the sabbath,

2. And when they came, they found there had been a great concussion, probably of the aire, a kind of thunder, with which the Angels were wont to appear, but withall about the earth, at the removall of the grave-stone,

2. And behold, there was a great * earth-quake,] for the Angel of the Lord descended from heaven, and came and rolled back the stone from the dore, and sat upon it.

* shaking, concussion, Σεισμὸς, see note on c. 27. 1.

3. His * countenance was like lightning, and his rayment white as snow.

* appearance, ἡ ἰδέα

4. they that guarded the Sepulchre

4. And for feare † of him [the keepers] did shake, and became as dead men.

† the word αὐτῶ of him is not in the King's MS.

5. And the Angel answered and said unto the women, Fear not yee; for I know that ye seek Jesus which was crucified.

6. He is not here, for he is risen: as he said, Come, see the place where the Lord lay.]

6. He is not here in the grave, but according to his own predictions risen from the dead, and all that yee can here discern is the place where he lay, and the napkins, and sear-cloaths folded up and layd by, Joh. 20. 5.

7. Go quickly and according to what I have told you, doe yee tell the disciples, viz: that he hath perform'd his promise in rising from the dead, and now will perform that other of going into Galilee, ch. 26. 32. the appointed place of meeting, thither if yee go, yee shall be sure to meet him, God hath sent his Angel from heaven to tell you this.

7. And go quickly and tell his disciples] that he is risen from the dead, And behold he goeth before you into Galilee, there shall yee see him, Lo, I have told you.]

8. And being affrighted with the appearance of the Angels, but extremely joyed with the news of Christ's resurrection they made all hast to carry his Disciples word of this.

8. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.]

9. fell down, and caught him by the feet,

9. And as they went to tell his disciples, behold Jesus met them, saying, All haile, and they [came and held him by the feet] and worshipt him.

10. Disciples and kinsmen,

10. Then said Jesus unto them, Be not afraid, Goe tell my [brethren] that they goe into Galilee, and there shall they see me.

11. Now when they were going, behold some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12, 13. And those chief Priests calling the rest of the Sanhedrim together, by decree of councell, appointed that a good summe of money should be given to the souldiers, sufficient to bribe them all to say, that

12. And when they were assembled with the Elders, and had taken counsell, they gave large money unto the souldiers,

13. Saying, Say yee,] His disciples came by night and stole him away while we slept.

14. the Procurator Pilate's hearing, (see ch. 27. 14.) we will perswade him that it was so, and keep you from punishment for guarding the tomb no better.

14. And if this come to [the Governours eare, we will perswade him and secure you.]

15. So they took the money, and did as they were taught. And this saying is commonly reported among the Jewes untill this day.

16. which Jesus before his passion had assigned as a speciall rendezvous, ch. 26. 32. By this means there were many there besides the eleven, perhaps the 500 brethren mention'd, 1 Cor. 15. 7.

16. Then the eleven disciples went away into Galilee, into a mountain [where Jesus had appointed them.]

17. And when the eleven were come to him, they with an humble obeysance acknowledged him; but some of them entertained doubts whether twere Christ or no, Mar. 16. 13.

17. And when they saw him, they worshipped him; but some doubted.]

18. All authority in disposing all things in or concerning the Church is given unto me by my Father.

18. And Jesus came and spake unto them, saying, [* All power is given unto me in heaven and in earth.]

* All power in heaven and in earth is given to me. Ἐδόθη μοι πᾶσα ἐξουσία ἐν ὐρ: &c;

19. Go

* make all nations disciples, μαθητεύσατε ii into eis

19. Go yee therefore and [* teach [b] all nations, baptizing them // in the name of the Father, and of the Son, and of the holy Ghoſt.]

19. Teach all the nations the Chriſtian doctrine, and perſwade them to embrace it, and to live according to it, baptizing &c. ſee Pract: Cat: l.6.§.2. b.

20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the [c] end of the world.]

20. And whomſoever yee ſhall baptize, take care that they be taught to obey with all diligence all thoſe commands which I have delivered to you, And though I ſhall now ſhortly part with you, yet I will by ſending the Spirit upon you, to lead you into all truth, and by my perpetuall preſence and aſſiſtance afforded to you, and by that authority that I received from my Father, and now commit unto you Joh.20. 21,22. continue with you, and your ſucceſſors unto the end of the world. c.

Notes on Chap. XXVIII.

a ὀψὲ Σαββάτων.

If ὀψὲ ſignifie a diſtinct part of time, and that ſtrictly the *evening*, then it muſt note that *evening*, as the *firſt* part of the *firſt day* of the *week*, at which time theſe *women* began their journey, bought their *ſpices*, went out of the city, ſtayd all night in the ſuburbs, and *very early* ὄρθρου βαθέως, *Lu.*24.1. and σκοτίας ἔτι ὔσης *while it was yet dark*, *Joh.*20.1. came to the ſepulchre, and ſo that will reconcile and connect the ὀψὲ Σαββάτων to the ἐπιφωσκούσῃ &c. But ὀψὲ may be alſo taken in a wider ſenſe, ſee *note* on ch.14. d.

b. Ἔθνη

What is meant ſometimes by the word [ἔθνη *nations*] hath been ſaid, (ſee *note* on ch.24. e.) to wit, the *tribes* and *families* of the *Jewes*, the *regions* and *cities* of *Paleſtine*, and though it doe not ſo here, excluſively to the other *nations* of the *world*, yet neither doth it ſignifie the *nations* of the *heathen* world, in *oppoſition* or *excluſively* to the *Jewes*, as elſewhere it frequently doth; but primarily and in the firſt place, the ſeverall parts of *Judæa*, and the *Jewes* whereſoever they are in their diſperſions abroad, and then ſecondarily the *Gentiles* mingled with the *Jewes*, and finally the whole *Gentile* world, when, upon the *Jewes* rejecting the *Goſpel*, the *Apoſtles* depart from them, and *goe* to the *Gentiles*. That this is the meaning of the place, I ſhall uſe two arguments to make moſt *probable*. Firſt, becauſe in other places, when the Commiſſion of *preaching* and *gathering* diſciples is given to the *Apoſtles*, 'tis with a command to goe firſt to the *Jewes*, and not at all to the *Gentiles*. So in their firſt Commiſſion, out of which the very *Samaritans* were excluded, *Mat.* 10. 5. *Goe not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but goe rather to the loſt ſheep of the houſe of Iſrael.* And in their *ſecond Commiſſion Act.* 1. 8. although the *Samaritans* are taken in, and the *utmoſt parts of the earth*, yet ch. 3. 26. and ch. 13. 46. 'tis ſtill [πρῶτον ὑμῖν] *firſt* to the *Jewes*, that they muſt preach. And accordingly we find that the *Apoſtles*, till the *Jewes* reject them, and are ready to *ſtone* them, doe not leave them off, to *goe to the Gentiles*. But then *Act.*13.46. they foretell them, what they are to doe, *Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you* (which referres, I ſuppoſe, to the *precept* of *Chriſt*, that made it *neceſſary*) *but ſeeing ye have put it from you*, &c. *loe we turn to the Gentiles.* And when v.47. they urge the *Lord's commandment* for ſo doing, it is not this parting *precept* of *Chriſt*, but one out of the prophet *Iſaiah*, c.49.6. *I have ſet thee to be a light to the Gentiles*, &c. And the ſame I conceive before intimated, v.40,41. *Beware leſt that come upon you* (*Jewes*) *which is ſpoken of in the prophet, Behold yee deſpiſers and wonder and periſh, for I work a work which you ſhall in no wiſe beleive*, &c. i.e. upon the *Jewes deſpiſing* and holding out obſtinately againſt the preaching of the *Goſpel*, v. 45. 'twas prophecied that they ſhould be *deſtroyed*, and about the ſame time the *Goſpel* ſhould be removed, and preacht to the *heathen* world, An incredible thing which ſhould *amaze* the *Jewes*, and be matter of great *wonderment* to them, (and ſo it is ſaid of them upon the like occaſion of the *Chriſtian Jewes*, that they were *aſtonyed* c. 10. 45.) What was thus foretold at *Antioch* by S. *Paul* is again repeated c. 18.6. to the *Jewes* at *Corinth*, where upon their *reſiſting* and *blaſpheming*, he *ſhakes his garment* (an embleme of their approaching *ruine*, like the *ſhaking off the duſt from their feet*,) and tells them, *From henceforth I will goe to the Gentiles*, and preſently *enters into the houſe of Juſtus a proſelyte*, v.7. This is after moſt fully done to the *Jewes* at *Rome*, at the concluſion of the *Acts* c. 28. 28. *Be it known therefore unto you, that the ſalvation of God is ſent to the Gentiles*, but that again upon the *obduration* of the *Jewes*, v.26,27. All this makes it appear that after *Chriſt's* death the *Goſpel* was by the *Apoſtles* to be *firſt* preacht to the *Jewes* to *convince* them of their ſinne of crucifying *Chriſt* (enlarged alſo to the *Samaritans* by *Chriſt's* command, *Act.* 1. 8. who were, in their *worſhipping at mount Gerizzim*, *ſchiſmaticks*, and ſo ſeparated from the *Jewes*, but otherwiſe were *Iewes* in *religion*) and that was a doing, till about the time that that *fatall deſtruction* fell upon that nation, ch.10. 23. But this not *excluſively*, but *incluſively* alſo to the preaching to *all the nations* and *people* of the *world*, as the phraſe is taken in the greateſt latitude (when the *Iewes* ſhould firſt have expreſt their *obſtinacy* ſufficiently) For ſo the words, as they are repeated in S. *Mark*, muſt neceſſarily ſignifie, *Goe into all the world, and preach the Goſpel to every creature*, to thoſe of the *ſynagogue* firſt, and then to others alſo, Thus *S. Luke* hath ſet it down moſt diſtinctly, ch.24.47. that *repentance and remiſſion of ſinnes ſhould be preached to all nations, beginning at Ieruſalem*, where *Iudæa*, in which *Ieruſalem* is, is one of the [*all nations*] and they are to *begin* at *Ieruſalem*, and from thence *firſt* preach through all other parts of *Iudæa* (and even in the *heathen cities*) firſt to the *native* and *proſelyte Iewes* in their *ſynagogues*, and *proſeuchæ*, (before they went to the *Gentiles*) and ſo generally they continue to doe, till the time of the *deſtruction* of that *people*. The *ſecond argument* for this rendring of the word ἔθνη, ſo as that it may *primarily* point to the *Iewes*, is that of *S. Paul*, *Gal.*2. viz: that *S. Peter* was intruſted with the *Goſpel of the circumciſion*, i. e. to preach the *Goſpel* particularly to the *Iewes*, and ſo again it there appeareth of *Iames* and *Iohn*, that they betook themſelves to

the *circumciſion*, i.e. to the *Jewes*, v.9. And 'tis obſervable how farre S. *Peter* was from underſtanding this *precept* in this place to oblige him at that time (not long after *Chriſt's aſcenſion*) to *preach* to the *Gentiles*, for in the buſineſſe of *Cornelius*, *Act.*10. 'tis clear, that he did not yet think it lawfull for him to preach to that one *Gentile*, and for the *commiſſion* of *Chriſt* he repeats it thus, παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ v. 42. *he commanded us to preach to the people*, i.e. to the *people* of the *Jewes* (as the *Rulers* of the *people* and *Rulers* of *Iſrael* are all one, and as that *nation* is call'd ὁ λαὸς *the people*, and as πᾶς ὁ λαὸς *Act.*10.41. ſignifies *all the Jewes*) and 'tis manifeſt that before he would venture to *preach Chriſt* to that one *heathen*, *God* ſaw it neceſſary to ſend him a *viſion*, and by that inſtructed him that the *Gentiles* were not to be lookt on by him any longer as *profane* (or not to be converſed with) but might be *preach'd* to, as well as the *Jewes*. And this *God* confirm'd by *ſending down the holy Ghoſt* on theſe *firſt fruits* of the *Gentiles*, *Cornelius* and his company (as he had done on the *Apoſtles* the *firſt fruits* of the *Jewes*) to *teſtifie* this his pleaſure from heaven immediately. And accordingly v.45. the *beleiving Jewes* were *aſtoniſhed* when they heard of this, and ch.11.1. 'tis ſaid that the *Apoſtles* &c. *in Judæa heard of this*, & v.2. they call *Peter* in queſtion about it, and he is fain to give them an account of his *viſion*, and the *deſcent* of the *holy Ghoſt upon them*, as a *teſtimony* that ſo 'twas to be, v.16. and by that they are convinced ver. 18. and not till then.

It hath formerly been ſaid (*note* on *Mat.* 24. c.) that there was a *double age* famouſly ſpoken of among the *Jewes*, the *then preſent age*, and the *future age*, or the ſtate of things under the *Meſſias*, from that time to the end of the world. According to this, the *deſtruction* of that *ſtate*, or *end* of the *firſt age*, is taken notice of, as a famous *period*, and is ſet down in that very ſtyle, Συντέλεια τοῦ αἰῶνος, the *conſummation*, or *concluſion of the age*, *Mat.*24.3. & *Mat.*13.40. where 'tis more diſtinctly, αἰῶνος τούτου, *of this age*, and ſo again *Heb.*9.26. Συντέλεια τῶν αἰώνων, *the concluſion of the ages*, in the *plurall*, thoſe *laſt times*, *Heb.*1.2. wherein *Chriſt* came into the world. But then other places there are, where it may be taken in another ſenſe, as *Mat.*13.43. where it may well ſignifie the *end* of this other *age*, the *concluſion of the world*, and ſo here *Chriſt's* promiſe of his *being with the Apoſtles unto the end of the world*. For 'tis to be obſerved that this *age* being the *Chriſtian* ſtate or *kingdome* of *Chriſt*, that doth moſt diſtinctly begin at his *reſurrection*, *all power* being then *given to him* v.18. and this being the *laſt age* (no other ſtate to ſucceed this,) it followes neceſſarily, that this *age* then beginning, ſhall not *conclude*, till the *end* of the *world*, And conſequently *Chriſt's* promiſe hath no other *period* to determine it, but inſtates a *power* on the *Apoſtles*, and their *ſucceſſours* by this *miſſion*, and aſſiſting and backing them in the execution of their office, πάσας τὰς ἡμέρας, *all the daies*, the whole term of this *new age*.

c. Συντέλεια τοῦ αἰῶνος.

The

The Goſpel according to *S.* MARK.

CHAP. I.

Paraphraſe.

1. THE beginning of the Goſpel of Jeſus Chriſt the Son of God;
2. As it is written in the prophets; Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.
3. The voyce of one crying in the wilderneſie, Prepare yee the way of the Lord, make his paths ſtreight.]

1, 2, 3. The firſt thing conſiderable in the ſtory of Chriſt the Meſſias and eternall ſonne of God, and in the preaching of the Goſpel which he brought with him into the world, was the preaching of John the Baptiſt, as of an Herald ſent before him, and ſo foretold of by the old prophets, under the ſtyle of the voyce of a preacher in the deſert, i. e. the proclamation of an eminent perſon that ſhould goe into the wilderneſſe, and cry, and give warning to the Jewes, that by repentance and amendment of life they ſhould prepare themſelves for the coming of God, a terrible coming to viſite and puniſh the impenitents.

4. John did baptize in the wilderneſſe, and preach the baptiſme of repentance for the remiſſion of ſinnes.]

4. According to this prediction of the prophets John went into the deſert part of Judea, and there proclaimed to all the Jewes, the neceſſity of their inſtant change of life, promiſing them thereupon (and on no other termes) forgiveneſſe of ſins, And all that came to him, and thus reformed upon his preaching, he took, and waſht them in the river, after the manner of proſelytes among the Jewes (ſee Mat. 23. note d. and John 3. a.) to ſignifie to them the purification of their wicked lives, to which they were obliged, and on performance of which (and not otherwiſe) God would receive them into his favour and look on them as his people. And this baptiſme and this repentance, and the benefit of it, remiſſion of ſinnes, he proclaimed to all, every where as he went.

5. And there went out unto him all the land of Judea and they of Jeruſalem, and were all baptized of him in the river of Jordan, confeſſing their ſinnes.]

5. And the generality of people in all the countrey, and in the city of Jeruſalem, obeyed his preaching ſo farre, as to goe and receive baptiſme from him (which was done in Jordan a river convenient for that purpoſe, the ſame wherein Naamans leproſie had been cleanſed long ago by waſhing in it) and to confeſſe the ſinnes that they had ſeverally been guilty of, and deſiring directions from him for new life, Lu. 3. 10.

6. And John was clothed with camels heire, and with a girdle of a skinne about his loynes, and he did eate [locuſts and wild honey.]

6. See note on Mat. 3. 8.

7. And preached, ſaying, [There commeth one mightier then I after me, the latchet of whoſe ſhooes I am not worthy to ſtoop down and unlooſe.]

7. I am the forerunner of one who is of infinitely more authority then I, whoſe diſciple I am not worthy to be, or, as ſuch, to be employed by him in the meaneſt office, ſuch as the taking off his ſhooes. See note on Mat. 3. h.

8. I indeed have baptized you with water, but he ſhall baptize you with the holy Ghoſt.]

8. I am not worthy to be conſidered by you in compariſon with him, All that I doe is to receive you as Proſelytes, (after the Jewiſh manner) as many as now come in, and repent, and make faithfull promiſe of amendment, and new life; And ſo water is the onely ſignall which I uſe. But he, when he comes, ſhall ſend down the holy Ghoſt from heaven in a viſible manner upon his diſciples, and by that great ſignall teſtifie to you the truth of his doctrine, &c. See Mat. 3. 11. and note on Act. 1. a

9. And it came to paſſe in thoſe days, that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.

10. And ſtraightway coming up out of the water he ſaw the heavens opened, and the Spirit * like a dove deſcending upon him.]

* as it were, ὡσεὶ

10. And inſtantly after his baptiſme, as he came up from the river, he beheld a parting of the heavens, and opening of the cloudes, and the ſpirit of God hovering over him, as a dove doth, when it deſcends and lights upon any thing. (ſee note on Mat. 3. b.)

11. And there came a voyce from heaven, ſaying, Thou art my beloved ſon in whom I am well pleaſed.]

11. And there came a voyce from heaven through the clouds directed to Chriſt, in theſe words. Thou art &c. ſee Mat. 3. 17.

† expoſeth him, or, leadeth him

12. And immediately the Spirit [a] † driveth him into the wilderneſſe.

13. And he was there in the wilderneſſe forty days tempted of Satan, and was with the wild beaſts, and the angels miniſtred unto him.]

13. And having faſted in the deſert forty days, Satan then ſet upon him to tempt him, Mat. 4. 2, 3. and after he had done tempting him, he left him in the wilderneſſe among none but wild beaſts, and there the Angels came, and brought him food, Mat. 4. 11.

14. Now after that John was put in priſon, Jeſus came into Galilee, preaching the Goſpel of the kingdome of God.]

14. Soon after this Herod having for ſome time received inſtructions from Iohn, c. 6. 20. and at laſt being reproved by him about a woman, with whom he lived inceſtuouſly, c. 6. 17. impriſoned him. And after this his impriſonment Mat. 14. 3. Jeſus went from Nazareth into Galilee (ſee note on Mat. 4. d.) and there began to proclaim the doctrine of his father concerning this approaching reformation and change, that God as a King ſhould now work in the world, eſpecially among the Jewes.

15. And

15. And the form of his proclamation was in theſe or the like words, The days of the coming of the Meſſias ſo long expected, and prophecied of, are now come, and Gods remarkable judgments upon the whole nation are approaching (ſee note on Mat. 3. c.) which there is no way to avert from any, but by beleiving the Goſpell now to be preacht by Chriſt, and amending of their lives.

15. And ſaying, The time is fulfilled, and the kingdome of God is at hand, repent yee and beleive the Goſpel.]

16. waſhing their net, ſee note on Luke 5. a.

16. Now as he walked by the ſea of Galilee, he ſaw Simon and Andrew his brother [caſting a net into the ſea] (for they were fiſhers.)

17. And having firſt ſhewed them a great miracle, convinced them of his divine power, he called them to be his diſciples, telling them that he would employ them in an office of greater importance, and ſo enable them for it, that they ſhould be able to win men to righteouſnes, as now to get fiſhes into their nets.

17. And Jeſus ſaid unto them, Come yee after me and I will make you to become fiſhers of men.]

18. And upon this command of his immediately they left their imployments, and as diſciples, attended conſtantly on him.

18. And ſtraightway they forſook their nets, and followed him.]

19. with their father Zebedee, Mat. 4. 21. and other labourers here mentioned, v. 20. all together in a ſhip.

19. And when he had gone a little farther thence, he ſaw James the ſon of Zebedee and John his brother, [* who alſo were in the ſhip] mending their nets.

* and theſe in the ſhip or boate, καὶ αὐτοὺς ἐν τῷ πλοίῳ

20. See Lu. 5. a.

20. And ſtraightway he called them, and they left their father Zebedee in the ſhip, with the hired ſervants, and went after him.

21. a city of Galilee called Capernaum, Mat. 4. 13.

21. And they went into [Capernaum,] and ſtraightway on the Sabbath day he entred into the Synagogue and taught.

22. And they were aſtoniſhed at his doctrine, for he taught them as one that had authority, and not as the Scribes.]

22. And they wondred extremely at his way of inſtructing them, Mat. 7. 28. For his manner of teaching was not like that of the Doctors of their law, who onely expound the law, and tell them the traditions of their fathers the Jewes, but he as one that came with power from heaven to give new rules of life, delivered his doctrine with great authority.

23. poſſeſt with a devill, (Lu. 4. 33. ſee Mar. 3. 22. 30.) which caſt him into a fit of epilepſie,

23. And there was in the Synagogue a man [† with an unclean ſpirit,] and he cryed out,

† in an unclean ſpirit ſo c. 5. 2. ſee note on 2 Cor. 12. a.

24. Subdue, quel, undoe us, caſt us out of our poſſeſſions?

24. Saying, Let us alone, What have we to doe with thee, thou Jeſus of Nazareth? Art thou come to [deſtroy us?] I know thee who thou art, the holy one of God.

25. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him.

26. And * when the unclean ſpirit had torn him, and cryed with a loud voyce, he came out of him.

* the unclean ſpirit having diſquieted him (troubled him, wrought or boyled within him, ſee c. 9. c.) and having cried σπαράξαν καὶ κράξαν,

27. This is more then was ever heard of before, and therefore ſure his doctrine comes from heaven in an extraordinary manner, for it appears that he hath an authority over the devills themſelves, and they are ſubject to him.

27. And they were all amazed, inſomuch that they queſtioned among themſelves ſaying, [What thing is this? † what new doctrine is this? For with authority commandeth he even the unclean Spirits, and they doe obey him.]

† what is this new doctrine? that τίς ἡ διδαχὴ καινὴ αὕτη;

28. through all Galilee a third partition of Paleſtine, called the ambient or circumjacent region of the nations, which encompaſſed Judea. See note on Mat. 4. d.

28. And immediately his fame ſpread abroad [* throughout all the region round about Galilee.]

29. And forthwith when they were come out of the Synagogue, they entred into the houſe of Simon and Andrew with James and John.

30. But Simon's wives mother lay ſicke of a fever, and † anon they tell him of her.

* into the whole adjacent region of Galilee, ὅλην τὴν περίχωρον τῆς Γαλιλ.

† preſently εὐθέως

31. took hold of her hand and raiſed or lifted her up, and aſſoon as he did ſo, the diſeaſe forthwith left her, and ſhe was ſo well, that immediately ſhe attended and made proviſion for them.

31. And he came and [took her by the hand, and lift her up, and immediately the fever left her, and ſhe miniſtred unto them.]

32. And at even when the ſun did ſet, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils.

33. well-nigh all the inhabitants of that place were

33. And [all the city was] gathered together at the dore,

34. And he healed many, that were ſick of divers diſeaſes, and caſt out many devills, and ſuffered not the devills to ſpeake, becauſe they knew him.

35. And in the morning riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed.

36. the reſt of the diſciples, whom he had called, purſued and ſought after him.

36. And Simon and [they that were with him followed after him.]

37. Sir, thou art extremely enquired for, and ſought after by all.

37. And when they had found him, they ſaid unto him, [All men ſeek for thee.]

38. And

38. And he ſaid unto them, Let us goe into the next townes, that I may preach there alſo, [for therefore came I forth.] 38. for that was the appointment, and employment for which I was ſent by my Father.

39. And he preached in their Synagogues throughout all Galilee, and caſt out devils.

40. And there came a leper to him, beſeeching him, and kneeling down to him and ſaying unto him, [If thou wilt, thou canſt make me clean.] 40. If it be thy pleaſure to ſhew forth thy power, thou art moſt able to cure me of my leproſie.

41. And Jeſus moved with compaſſion put forth his hand, and touched him, and ſaith unto him [I will, be thou clean.] 41. It is my pleaſure, be thou cured of thy leproſie.

42. And aſſoon as he had ſpoken, immediately the leproſie departed from him, and he was cleanſed.

43. And [he ſtraightly charged him, and] forthwith ſent him away. 43. with threats commanding him not to ſpeake of it (ſee Mat. 8. 4. note b.) he

44. And ſaith unto him, See thou ſay nothing unto any man, but goe thy way and [ſhew thy ſelfe to the Prieſt, and offer for thy cleanſing thoſe things which Moſes commanded for a teſtimony unto them.] 44. See note on Mat. 8. c. d.

45. But he went out and began to publiſh it much, and to blaze abroad the matter, in ſo much that Jeſus could [no more openly enter into the city, but was without in deſert places, and they came to him from every quarter.] 45. no longer with ſafety come publickly into the city, but was faine to withdraw himſelf into places of ſolitude (ſee note on Mat. 8. b.) and yet even there the people found him out, and in great multitudes came to him from all parts.

Notes on Chap. I.

a. Ἐκβάλλειν

The word ἐκβάλλειν doth not in the *New Teſtament*, always ſignifie according to the literall notation of it, *to caſt out*, but in a ſofter ſenſe *to ſend out*, *Mat.* 9. 25. and v. 38. and c. 12. 20. and 35. ſo c. 13. 52. (and beſides many other in the *Goſpels*) *James* 2. 25. And ſo it may doe here, and be all one with ἀνάγειν *to lead away*, which is the word uſed in the parallel part of the ſtory in S. *Matthew*, c. 4. 1. ἀνήχθη *he was led away* &c. But beſides this, the word doth in good authors peculiarly ſignifie *to expoſe*, to leave in a *deſtitute* helpleſſe condition, as when *Ariſtotle* ſaith of the *Raven*, ἐκβάλλει τὰς νεοττὰς ὁ κόραξ, that *ſhe expoſes her young ones*. And although *Jeſus* being already in the *wilderneſſe* at his *baptiſme*, (for there did *John preach* and *baptize* v. 4.) there is no peculiar need of any new act of *driving* or *bringing* him into the *wilderneſs*, for the buſineſſe of his *temptation* following, but only to *leave* him or *expoſe* him there, yet becauſe S. *Matthew* joynes ἀνήχθη to this part of the ſtory in order to his *temptation*, therefore the ſafeſt way is ſo to render ἐκβάλλειν as may be reconcileable with that, i. e. *to lead him up farther into the wilderneſſe*, and *expoſe* him there.

b. Ἐχόμενοι

That ἐχόμενοι] ſignifies here (joyned with κωμοπόλεις) *adjoyning*] is from the uſe of the word in the *Septuagint* of the *old Teſtament*; For there the *Hebrew* אחר which ſignifies *behinde* or *next after*, and is oft rendted μετὰ, and ὀπίσθεν *poſt*, and ὀπισθία *the hinder parts*] is four times rendred ἐχόμενος, *Gen.* 41. 23. ἐφύοντο ἐχόμενοι αὐτῶν, *ſprang up adjoyning*, or *next to them*, we read *after them*, 2 *Sam.* 21. 1. ἐνιαυτὸς ὁ ἐχόμενος ἐνιαυτῷ, *year adjoyning to year*, we read, *year after year*, *Pſal.* 68. 25. προέφθασαν ἄρχοντες ἐχόμενοι ψαλλόντων, *the Princes went before adjoyning*, or *next to the ſingers*, we read *the ſingers after*, *Pſal.* 94. 15. ἐχόμενοι αὐτῆς πάντες οἱ εὐθεῖς, *All that are true are neer it*, we read *follow*, or *after it*. So likewiſe the word מֵאַחֲרֵי is oft by them rendred ἐχόμενος, in this ſenſe, *following*, *contiguous*. *Num.* 2. 17. and in eight places more, and accordingly I doubt not but 1 *Sam.* 19. 3. where the copies read σταθήσομαι ἐυχόμενος τῷ πατρός μου, it ſhould be read ἐχόμενος, the *Hebrew* לְיַד, which we render *beſides my father*, being ſo often rendred ἐχόμενος, and ſo in like manner *Dan.* 10. 3. ἐυχόμενος τῷ ποταμῷ, ſure ἐχόμενος, the *Hebrew* having עַל יד and we render it, *I was by the ſide of the great river*. So in the *New Teſtament* τῇ ἐχομένῃ ἡμέρᾳ *Act.* 20. 15. and 21. 26. is *the day adjoyning*, or *next following*, according to the notion of אחר *the day after*, and c. 20. 15. τῇ ἐχομένῃ, *the day next following*, ſo *Lu.* 13. 33. See note on *Act.* 13. h.

CHAP. II. *Paraphraſe.*

1. AND again he entred into Capernaum after ſome dayes,] and it was noyſed that he was in the houſe. 1. And after a while he came openly in the day time into the city Capernaum, c. 1. 21. 45. ſee Mat. 9. 1. and went, as 'tis probable into Simons and Andrews houſe. c. 1. 21.

2. And ſtraightway many were gathered together, inſomuch that there was no room to receive them, no not ſo much as about the dore, and he preached the word unto them.

3. And they came] unto him bringing one ſick of the palſie, which was borne of four. 3. And there was a company which came

4. And when they could not come nigh unto him for preſſe, they uncovered the roof where he was, and when they had broken it up, they let down the bed, wherein the ſick of the palſie lay.

5. When

5. the great confidence which the ſick man and his friends had of Chriſt's power to cure him.

5. When Jeſus ſaw [their faith] he ſaid unto the ſick of the palſie, Son, thy ſins be forgiven thee.

6. But there were certain of the Scribes ſitting there, and reaſoning in their hearts,

7. This muſt needs be a wicked blaſphemous thing, to aſſume that to himſelf which belongs only to God, For ſure none can

7. Why doth this man thus ſpeak blaſphemies? Who can] forgive ſinnes, but God onely?

8. diſcerned by his divine Spirit which alone is able to know the ſecrets of the heart

8. And immediately when Jeſus [perceived in his ſpirit] that they ſo reaſoned within themſelves, he ſaid unto them, Why reaſon yee theſe things in your hearts? (ſee note on Rom. 9. a.)

9. Whether is it eaſier to ſay to the ſick of the palſey, Thy ſinnes be forgiven thee, or to ſay, Ariſe, take up thy bed and walk?

10. See Mat. 9. 6.

10. But that ye may know, that the ſon of man hath power [on earth] to forgive ſinnes, (he ſaith to the ſick of the palſey,)

11. receive health, or recover from this diſeaſe,

11. I ſay unto thee, [Ariſe,] and take up thy bed and goe thy way into thine houſe.

12. And immediately he aroſe and took up the bed and went forth before them all, inſomuch that they were all amazed, and glorified God, ſaying, We never ſaw it on this faſhion.

13. And he went forth again by the ſea ſide, and all the multitude reſorted unto him, and he taught them.

14. And as he paſſed by, he ſaw Levi the ſon of Alpheus ſitting at the receit of cuſtome, and ſaid unto him, Follow me. And he aroſe and followed him.

15. And it came to paſſe that as Jeſus ſate at meat in his houſe, many Publicans and ſinners * ſat alſo together with Jeſus and his diſciples, for there were many, and they followed him.

* or, came alſo and ſat (or lay) together; for the King's MS. reads ἦ ἀμβρίωλοι ἐλθόντες συνεκ:

16. And when the Scribes and Phariſees ſaw him eat with Publicans and ſinners, they ſaid unto his diſciples, How is it that he eateth and drinketh with Publicans and ſinners?

† or, the Phariſees; for the Kings MS. (and divers others) read ἢ οἱ φαρισαῖοι, and in the end of the verſe ἢ οἱ τῶν φαρισαίων] is left out.

17. my ſpeciall buſineſſe for which I am ſent, is to reduce wicked men to new life.

17. When Jeſus heard it, he ſaith unto them, They that are whole have no need of the Phyſitian, but they that are ſick: [I came not to call the righteous, but ſinners to repentance.]

18. according to their cuſtome of frequent faſting, were now on a day of faſt

18. And the diſciples of John and † of the Phariſees [* uſed to faſt] and they come and ſay unto him, Why doe the diſciples of John, and of the Phariſees faſt, but thy diſciples faſt not?

* were faſting, ἦσαν νηστεύοντες.

19. See Mat. 9. 15. d.

19. And Jeſus ſaid unto them, Can [the children of the bridechamber] faſt, while the Bridegroom is with them? As long as they have the Bridegroom with them they cannot faſt.

20. But the daies will come, when the bridegroom ſhall be taken from them, and then ſhall they faſt in thoſe daies.

21. if he doe not take care not to run that error, that patch of new cloth (ſee Mat. 9. 16.)

21. No man alſo ſeweth a piece of new cloth on an old garment, [elſe the new piece that filled it up,] taketh away from the old, and the rent is made worſe.

22. And no man putteth new wine into old bottles, elſe the new wine doth burſt the bottles, and the * wine is ſpilled, and the bottles will be marred. But new wine muſt be put into new bottles.

* periſh, ἀπολεῖται.

23. See Mat. 12. 1. a.

23. And it came to paſſe that he went through the corn-fields on the [ſabbath day,] and his diſciples [a] began as they went to pluck the eares of corn,

24. And the Phariſees ſaid unto him, Behold, why doe they on the ſabbath day that which is not lawfull?

25. And he ſaid unto them Have yee never read what David did when he had need, and was an hungred, he and they that were with him?

b. 26. in the time of Abimelech, juſt before Abiathar's comming to the high prieſthood.

26. How he went into the houſe of God [* in [b] the daies of Abiathar the high prieſt,] and did eat the ſhew-bread which is not lawfull to eat but for the prieſts, and gave alſo to them which were with him?

* about, or, before Abiathar's being high prieſt

27. And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath.

28. See note on Mat. 12. a.

28. Therefore the ſonne of man is Lord alſo of the ſabbath.

The

a. Ἤρξαντο The phraſe here in the *Greek* is a little unuſuall [ἤρξαντο ὁδὸν ποιεῖν τίλλοντες] literally thus, *They began to journey plucking* &c. But the truth is, the word ἤρξαντο *began*] here is but a παρέλκον, or an unſignificant *expletive*, as in the parallel *Mat.* 12.1. and in very many places more, where generally ἤρξατο λέγειν *he began to ſpeak*] is no more then ἔλεγε *he ſaid*, and ſo particularly *Lu.* 3.8. *bring forth fruits* &c. *and begin not to ſay*, i.e. *doe not ſay within your ſelves, We have Abraham*, &c. and ſo *Act.* 1.1. ὧν ἤρξατο ποιεῖν &c. *which Jeſus began to doe, and teach*, i.e. which he *did* and *taught*. So ἀποκριθεὶς ἔλεγε *he anſwered and ſaid*, a pure *expletive*, many times, when there had gone nothing before, to which an anſwer could be accommodated, as ch. 11.14. when to the *figtree* ἀποκριθεὶς εἶπεν αὐτῇ, *he anſwered and ſaid to it*. So δοκεῖ *ſeeming*, or *thinking*, is ſometimes taken, as *Mat.* 3.9. μὴ δόξητε λέγειν &c. *think not*, or *ſeem not to ſay*] is parallel to that of *Lu.* 3.8. μὴ ἄρξησθε λέγειν *begin not to ſay*, i.e. *ſay not within your ſelves*, and ſo in many other places, as hath been formerly ſhewn, ſee note on *Mat.* 3.9. e. So πορευόμενοι *going*, *Lu.* 8.14. which hath no ſignification but what belongs to the [ζυμπνίγονῦ *choaked*] following, πορευόμενοι ζυμπνίγονῦ *they are choaked*. So the word ἄνθρωπῳ *Mat.* 18.23. ἀνθρώπῳ βασιλεῖ *a man King*, i.e. *a king*, and ſo εὑρέθησ *found* *Lu.* 1.18. εὑρέθησ ὑποστρέψαντες, *they were found returning*, i.e. *returned*. And ſo here ἤρξαντο ὁδὸν ποιεῖν τίλλοντες, *they began to goe* or *travaile*, &c. is no more then ὁδὸν ἐποίησ] *they went plucking*, or *as they went they plucked*.

b. Ἐπὶ The notation of the *preposition* ἐπὶ for the *time* not then *preſent* but ſoon after ſucceeding, is remarkable *Mat.* 1.11. where ἐπὶ τῆ μετοικεσίας cannot be underſtood or rendred [*under the Babyloniſh deportation*] for that will not be found true in the hiſtory, *Jechoniah* being not born under the *captivity*, but *before*; and being *king Jer.* 24.1. and ſo carried *captive* into *Babylon*: [ἐπὶ] therefore muſt there ſignifie [*next before*] as the *Latine ſub* doth often note, *ſub finem libri*, *a little before the end of the book*, and many the like, and ſo 'tis moſt true, *Joſias begat Jechoniah* &c. *next before*, or neer about the *Babyloniſh deportation*. So in like manner here ἐπὶ τῦ Ἀβιαθὰρ] may not be rendred *under Abiathar the high Prieſt*, for it was in *Abimelech's* time, who was *Abiathar's* father, 1 *Sam.* 21. and the ſtory is known that *Abimelech* and the *reſt* of the *Prieſts*, almoſt the whole *family*, were by *Saul's* appointment ſlain for ſuccouring *David* at this time, *Abiathar* (here named) peculiarly eſcaping out of this *ſlaughter*, 1 *Sam.* 22.20. and ſucceeding in the *high prieſthood* upon this occaſion, and ſo continuing long under *David's* reign, famous for bringing him the *Ephod*, c. 36.7. and he and *Zadok* eſpeciall aſſiſtants to his affairs, 2 *Sam.* 15.35. It is therefore neceſſary that ἐπὶ τῦ Ἀβιαθὰρ ἀρχιερέως] here muſt be ſo rendred as to denote the time immediately *preceding* *Abiathar's* being *high Prieſt*; And this uncertain ſignification of *prepoſitions* in the *New Teſtament*, proceeds from the like of the *Hebrew* in the *Old*. For ſo לִמְנֵי which is often rendred ἐπὶ *under*, is often πρὸ *before* alſo, *Gen.* 13.10. and 27.7, 10. and 36.11. and 50.16. and in many other places, to note the *time precedent*. So in like manner for *place*, as well as *time*. For when *Mat.* 21.19. 'tis ſaid that *Chriſt ſaw a fig tree* ἐπὶ τ ὁδῦ, it muſt not be rendred *in*, but *at ſome diſtance from the way*, for ſo in *Mark* we read, ἰδὼν ζυκῆν μακρόθεν, *ſeeing a fig tree a farre off*.

CHAP. III.

Paraphraſe.

1. AND he entred again into [the ſynagogue,] and there was a man there which had a withered hand,

1. the Synagogue at Capernaum, c. 1. 21.

2. And they watched him, whether he would heal him on the ſabbath day, that they might accuſe him.]

2. And the Phariſees v. 6. deſirous to have ſomewhat to lay to his charge, thought they had now an opportunity, and therefore obſerved greedily what he would doe to this lame man, whether he would heale him on the Sabbath day or no.

3. And he ſaith unto the man which had the withered hand, Stand forth.

4. And he ſaith unto them, [Is it lawfull to doe good on the ſabbath daies, or to doe evil? to ſave life, or to kill?] but they held their peace.

4. Which doe you conceive to be moſt unlawfull on the ſabbath day, to hurt by not helping, when I am able, to be guilty of killing one whom I can ſave? Or elſe to work a cure, to deliver one in diſtreſſe or danger?

5. And when he had looked round about on them with anger, being grieved [for the hardneſſe of their hearts,] he ſaith unto the man, Stretch forth thine hand, and he ſtretched it out, and his hand was reſtored whole as the other.

5. that their hearts were ſo hardned, as fleſh which hath a thick skin grown over it, keeping his words, or miracles from having impreſſion on them.

6. And the Phariſees went forth, and ſtraightway [took counſell with the Herodians] againſt him, how they might deſtroy him.

6. entred a conſultation with the Herodians: ſee note on Mat. 22. b.

7. But Jeſus withdrew himſelf with his diſciples to the ſea, and a great multitude from Galilee followed him, and from Judea,

8. And from Jeruſalem, and from Idumea, and from beyond Jordan: and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him,

9. And he ſpake to his diſciples, that a ſmall ſhip ſhould wait on him, becauſe of the multitude, leſt they ſhould throng him.

10. For he had healed many, * inſomuch that [they[a] preſſed upon him for to touch him, as many as had plagues,]

* ſo that they fell down before him,

10. they beſought him to give them leave but to touch him, and as many of them as had any diſeaſe upon them, (ſee note on 1 Cor. 4. b.)

11. And

11. And thoſe that were poſſeſſed with devills, or the devills in the poſſeſt,

11. And unclean ſpirits] when they ſaw him fell down before him, and cried, ſaying, Thou art the ſon of God.

12. thoſe that were thus cured by him, and diſpoſſeſt (ſee note Mat. 8.b.)

12. And he ſtraitly charged [them] that they ſhould not make him known.

13. a ſelect number.

13. And he goeth up into a mountain, and calleth unto him [whom he * would] and they came unto him.

* pleaſed, θέλει ſee note on Col. 2. 18.

14. be continually attendant on him as diſciples are wont, and go on his errands, to preach his doctrine, &c.

14. And he ordained twelve, that they ſhould [be with him, and that he might ſend them forth to preach,]

15. And to thoſe he gave power.

15. And to have power] to heal ſickneſſes, and to caſt out devils.

16. And theſe twelve were, 1. Simon, on whom he beſtowed a ſurname, ſignifying a ſtone, or rock.

16. And Simon he ſurnamed Peter.

b. 17. And James the ſon of Zebedee, and John the brother of James (and he ſurnamed them [b] Boanerges, which is, the ſons of thunder.)

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the ſon of Alpheus, and Thaddeus, and Simon the * Canaanite.

* Zelot, ſee note on Mat. 10. 4.

19. the foremention house in Capernaum, c. 2. 1.

19. And Judas Iſcariot, which alſo † betrayed him. And they // went into [an houſe.]

† delivered him up, παρέδωκεν αὐτὸν. // come into the houſe, ἔρχονται εἰς οἶκον.

20. And a gain ſo great a multitude came in unto him, that thay had no time or vacancy to take food, he and his diſciples.

20. And the multitude cometh together again, ſo that they could not ſo much as eat bread.]

c. 21. And when his kindred heard the reports abroad concerning him, they came to him to get him home with them, for it was commonly reported, that he was in ſome exceſſe or tranſportation.

21. And when his friends heard of it, they went out to lay hold on him, for they ſaid, * He is [c] beſide himſelfe.]

* That he was out of himſelfe.

22. He is poſſeſſed with the devill, the prince or chiefe of the devills, (ſee note on Mat. 12. f.) and by his power it is, not by any divine authority, that he cures, and caſtes out devills.

22. And the Scribes which came down from Jeruſalem, ſaid, [He hath Beelzebub, and by the prince of the devills caſteth he out devills.]

23. See Lu. 11. 18.

23. And he called them to him, and ſaid unto them in parables [How can Satan caſt out Satan?]

24. And if a kingdome be divided againſt it ſelfe, that kingdome cannot ſtand.

25. And if a houſe be divided againſt it ſelfe, that houſe cannot ſtand.

26. the whole community of devills make an inſurrection and ſchiſme againſt one another, they will certainly be deſtroyed and not long continue.

26. And if [Satan riſe up againſt himſelfe, and be divided, he cannot ſtand, but hath an end.]

27. No man can come into the houſe of a ſtrong man, and rob him. See Mat. 12. 29.

27. No man can enter into a ſtrong mans houſe and * ſpoile his goods,] unleſſe he firſt binde the ſtrong man, and then he will ſpoile his houſe.

* take away or plunder his houſhold ſtuffe, διαρπάσαι τὰ σκεύη

See Mat. 12. 31.

28. Verily I ſay unto you, All ſinnes ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme,

29. ſhall reſiſt the holy Spirit (ſee note on Mat. 12. h) there is no pardon to be had for him, without particular repentance and reformation,

29. But he that [ſhall blaſpheme againſt the holy Ghoſt, hath never forgiveneſſe,] but is † in danger of eternall damnation.

† lyable to, ἔνοχος

30. The miracles he doth, are by the power of the devill, v. 22.

30. Becauſe they ſaid, [He hath an unclean ſpirit.]

31. There came then his brethren and his mother, and ſtanding without ſent unto him, * calling him.

* or, ſeeking him, for the Kings MS. reades ζητοῦντες αὐτὸν

32. deſire thee to come to them.

32. And the multitude ſat about him, and they ſaid unto him, Behold, thy mother and thy brethren without [ſeek for thee.]

33. And he anſwered, ſaying, Who is my mother or my brethren?

34. And he looked round about on them which ſate about him, and ſaid, Behold my mother and my brethren.

35. ſhall be valued by me as dearly, as any of the neareſt relations is by any man.

35. For whoſoever ſhall doe the will of God, the ſame [is my brother and my ſiſter and mother,]

The

a. Ἐπιπίπτειν] The word ἐπιπίπτειν αὐτῷ seems to be miſtaken by *Interpreters*, when 'tis rendred either *irruere*, or *incidere*, to *ruſh* or *preſſe upon*. It is all one with προσπίπτειν v.11. *to fall down at his feet*, as they doe that have any *petition* or requeſt to make, as theſe had here, ἵνα ἅψωνται, *that they might touch him*. Thus ch.6. 52. in a like matter, it is, in another phraſe, to this ſenſe, παρεκάλουν αὐτὸν ἵνα κἂν κρασπέδου ἅψωνται, *they beſought him that they might but touch the hemme*, &c.

b. Βοανεργὲς] Βοανεργὲς is the corruption of the *Hebrew* בני רעש, *ſons of* Ϛεισμὸς, *earthquake*, or any other the greateſt *commotion*, ſuch as here is ſtyled βροντὴ *thunder*. And the meaning of this title may ſeem to be, that thoſe two *ſons* of *Zebedee* were to be ſpeciall eminent Miniſters of the *Goſpel*, which is call'd *Heb.* 12.26. φωνὴ τὴν γῆν Ϛαλεύσασα, *a voice ſhaking the earth*, taken from *Hag.* 2.7. which is directly the *periphraſis* of רעש which is here rendred βροντὴ *thunder*, in the notion, wherein φωνὴ *voice*, and βροντὴ *thunder* are promiſcuouſly uſed for the ſame thing (ſee *note* on *Act.*9. b.) and wherein the laſt ſort of *revelations*, the *voice from heaven*, was wont to be called among the *Jewes* בת קול, *the daughter of voice*, or, *thunder*.

c. Ἐξέστη] The word ἐξέστη here uſed doth in all places of the *new Teſtament* but this, and 2 *Cor.*5.13. ſignifie being *amazed* or *aſtoniſhed*, ſome ſuddain *perturbation* of mind, wch deprives the man of the *exerciſe* of his *faculties*. In that place to the *Corinthians* 'tis ſet oppoſite to Ϛωφρονεῖν, *ſobriety*, or *temper*, the ſpeaking *magnificently* of himſelf, *commending* his own *office*, or performances, *exceeding* a little in ſuch kind of ſpeeches of himſelf, For which he ſaith in another place, that he may be counted a *fool* by ſome; And thus in the *old Teſtament* 'tis variouſly uſed for *exceſſes*, or *vehemencies*, or *commotions of mind*, *Pſal.*31.23. *I ſaid in my haſt*, the *Hebrew* hath בְּחָפְזִי, the *Greek* ἐν ἐκστάσει μου, and the *vulgar Latine*, *in exceſſu mentis meæ*, *in the exceſſe*, or, *vehemence of my mind*. And the ſame *Hebrew* word *Pſal.*48.5. is rendred ἐσαλεύθησαν *commoti ſunt*, *they were troubled*. Agreeably here, I ſuppoſe, it will be moſt fitly taken for a *commotion*, *exceſſe*, *vehemence*, *tranſportation* of *mind*, acting or ſpeaking in *zeale* (above that which is called (ordinarily) *temper*, and *ſobriety*,) or in ſuch a manner, as they which are moved by ſome *extraordinary ſpirit*, are wont to doe, as *Prophets* &c. according to that of S. *Chryſoſtome*, τοῦτο μάλιστα ἴδιον τὸ ἐξεστηκέναι &c. *'tis proper to Prophets to be thus tranſported*, See note on 2 *Cor.* 12.a. Which ſenſe of the word will be thus fitted to the place. In this *chapter Chriſt* began to ſhew himſelf in the full *luſtre* of his *office*, he *cures* on the *Sabbath day*, which the *Phariſees* conceived unlawfull, v.2. looks about him μετ' ὀργῆς, *with* ſome *incitation of mind*, v.5. is *followed* by great *multitudes*, v.7. *heales the diſeaſed*, and is *flocked* to for that purpoſe, v.10. is called openly *the ſon of God* by the *dæmoniacks*, v.11. makes 12 *diſciples*, and *ſends* them out to *preach*, and cure, v.14. and upon this the *Phariſees* and *Herodians* take *counſel* againſt him, v.6. thoſe of their faction ſay he acts by *Beelzebub*, v.22. and is *poſſeſt* by him, that is, that he was acted by ſome *principall evil ſpirit*, and did all his *miracles* thus, and ſo was not to be followed, but *abhorred* by men. And they that ſaid not theſe high blaſphemies againſt him, yet ἔλεγον ὅτι ἐξέστη, *ſaid that* this *making of diſciples* &c. was a kind of *exceſſe*, an *height*, a *tranſportation*, and this was the conceit of his own *kindred*, They had a ſpeciall *prejudice* againſt him, ch.6.4. and *did not beleive on him*, *Joh.*7.5. And accordingly *hearing* this *report* of his doing theſe *high* things, came out κρατῆσαι to *get him* into their *hands*, and have him *home* with them, ἔλεγον γάρ, *for they ſaid* that he was guilty of ſome *exceſſes*. As for that *interpretation* which renders it of *fainting* through *hunger*, though it be favoured by † *learned* men, yet it ſeems not to have any ground in the nature of the word, ἐξίστασθαι, nor in κρατεῖν, (being here joyn'd not with a *genitive*, but an *accuſative* caſe) nor in any *circumſtances* of the *context*, ſave onely the *caſuall* mention of their *having no time to eat bread*, v.20. (which one thing hath ſeemed to ſome to be of ſo much force, *Act.*10.10. as to cauſe them to render the ἔκστασις that fell on S. *Peter*, no more but a *ſleep*, that ſuch as *faint*, or are *diſſpirited through hunger*, *fall into*, when the *viſion* that is added to it, ſhews that it was a *trance*, into which he was caſt by *God*,) but is made *improbable* by many other *circumſtances*. Of the word ἔκστασις, ſee note on *Act.*10. b.

† See *Caſaubon: ad Baron:* p.247.

CHAP. IV.

Paraphraſe.

* abode on the ſea, καθήμενος ἐν

1. AND he began again to teach by the ſea ſide, and there was gathered unto him a great multitude, ſo that he entred into a ſhip and * ſat in the ſea;] and the whole multitude was by the ſea on the land.

1. And again he taught by the ſea ſide, and the people flocked ſo together about him, that he was forced to goe into a boat, and ſit in that upon the water;

2. And he taught them many things by parables [and ſaid unto them in his doctrine,]

2. And as he taught them thus he ſaid,

3. Hearken, Behold there went out a ſower to ſow,

4. And it came to paſſe, as he ſowed, ſome fell [by the way ſide,] and the fowles of the aire came, and devoured it up.

4. See Mat. 13. 4.

5. And ſome fell on ſtony ground, where it had not much earth, and immediately it ſprang up, becauſe it had no depth of earth.

6. But when the ſun was up, it was ſcorched, and becauſe it had no root it withered away,

7. And ſome fell among thorns, and the thorns grew up and choaked it, and it yeelded no fruit.

8. And other fell on good ground, and did yeeld fruit, that ſprang up, and encreaſed, and brought forth ſome thirty, and ſome ſixty, and ſome [an hundred.]

8. See note on Mat. 13. a.

9. And he ſaid unto them, He that hath eares to heare, let him hear.

10. And when he was * alone, they that were about him with the twelve, asked him the parable.]

* by himſelf, κατα-μόνας

10. And being retired from the company of the promiſcuous multitude, they that conſtantly followed him, together with the twelve ſelect, or choſen diſciples, Mat. 13. 10. deſired him to interpret to them the meaning of the parable.

11. And he ſaid unto them, To you it is given to know [the myſtery of the kingdome of God, but unto them that are without, † all theſe things are done in parables,]

† all things τὰ πάντα

11. the ſecret manner of Gods diſpenſing of his grace which to others is more obſcurely delivered in parables,

12. [a] That ſeeing they may ſee and not perceive, and hearing they may hear and not * underſtand, leſt at any time they ſhould be converted, and their ſinnes ſhould be forgiven them.]

a.

* conſider, leſt at any time they convert, συνιῶσι, μήποτε ἐπιστρέψωσι

12. In ſuch a manner that although they hear Gods word, yet they are not wrought on by it ſo farre as to be converted, or to have their ſinnes pardoned, and this is a puniſhment of their own faults, in holding out againſt Gods word, and not embracing it. See Mat. 13. 15.

13. And he ſaith unto them, Know yee not this parable? And how then will yee know all parables?]

13. But as parables are a way of obſcuring doctrine to the careleſſe heedleſs hearers, ſo have they a ſpeciall energy in them, which worketh moſt ſharply, and with greateſt quickneſſe on the diligent hearer, ſuch as diſciples are ſuppoſed to be (ſee Mat. 13. 13.) and therefore 'tis ſtrange you ſhould not underſtand my meaning in this parable, which is an eſſay of what may be expected of you in others the like hereafter, this being the way, in which I ſhall commonly ſpeake unto you.

14. The ſower ſoweth the word.

15. And theſe are they by the way ſide, where the word is ſown, but when they have heard] Satan cometh immediately, and taketh away the word that was ſown † in their hearts.

† or, out of their heart; for the K. MS. reades ἀπὸ τῆς καρδίας αὐτῶν.

15. Thoſe which are anſwerable to the ground which is by the way, on which men tread, are they, which, when the word is ſown, hear it, and

16. And theſe are they likewiſe which [are ſown] in ſtony ground, who when they have heard the word immediately receive it with gladneſſe.

16. receive the ſeed.

17. And have no root in themſelves, and ſo] endure but for a time, afterward when perſecution or affliction ariſeth for the word's ſake, immediately they are * offended.

* Scandalized, σκανδαλίζονται

17. The word in them hath not found any mould, or ſoyle, wherein to take root, and that is the reaſon that what ever their reſolutions are, they

18. And theſe are they which are ſown among thornes, ſuch as hear the word,

19. And the cares of this world, and the deceitfulneſſe of riches, and [the † luſts of other things entring in choake the word,] and it becometh unfruitfull.

† deſires which are about other things, αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι

19. the various objects of mens carnall appetites being entertained and admitted by them, ſtifle the commands of Chriſt, as weeds do good corne by overgrowing it,

20. And theſe are they which are ſown on good ground, ſuch as hear the word and receive it, and bring forth fruit, ſome thirty fold, ſome ſixty, and ſome an hundred.

21. And he ſaid unto them, Is a candle brought to be put under a buſhell, or under a bed, † and not to be ſet on a candleſtick?]

† Is it not that it may be put ἐπὶ ἵνα ὑπὸτεθῇ

21. The Goſpell of Chriſt whereſoever tis received, as it ought, is diffuſive of it ſelfe, is as a candle lighted and brought into a room, on purpoſe to ſhine forth to others, in communicating the light we have (ſee Mat. 5. 15.) and in actions of the light, Chriſtian performances.

22. For there is nothing hid which * ſhall not be manifeſted, † neither was any thing kept ſecret, but that it ſhould come abroad.]

* which ſhould not be made manifeſt, ὃ ἐὰν μὴ φανερωθῇ

† nor was it made ſecret οὐδὲ ἐγένετο ἀπόκρυφον,

22. For the doctrine which is taught you by me in, or out of parables, muſt be both practiſed and publiſhed by you, and therefore (for no other reaſon) it is revealed to you, and that by way of parables, which are the obſcuring of it, that having acquired the underſtanding of them you may ſet the more value on them for your own practiſe, and be more induſtrious to communicate them to others, See Mat. 10. 26.

23. If any man have eares to hear, let him hear.]

23. And therefore let there be a weight laid on theſe and all other my words, and be ſure you lay them up to do accordingly.

24. And he ſaid unto them, * Take heed what you hear, with what meaſure yee mete it ſhall be meaſured to you, and unto you that hear ſhall more be given.]

* Conſider βλέπετε

24. And he farther ſaid unto them, Mark diligently (and practiſe accordingly) what you hear, As you deal with God, ſo will he deal with you, and to thoſe of you that heed and make uſe of what is ſaid to you, more knowledge ſhall be revealed.

25. For he that hath, to him ſhall be given, and he that hath not, from him ſhall be taken, even that he hath.]

25. For he that makes uſe of that grace and knowledge which he hath (ſee note on Mat. 13. b.) he ſhall improve extremely, the very uſing his talent well, the exerciſing of Chriſtian virtues, and the teaching them to others, is a ſure way of improving it, and beſides Gods bleſſing and grace to him, is a great though inſenſible addition alſo; and on the contrary, that which is not uſed, decreaſes and moulders away, and tis juſt with God to withdraw it.

26. And

26. And he ſaid, So is the kingdome of God, as if a man ſhould caſt ſeed into the ground,] poſe he uſed another parable, The ſtate of Chriſtianity is as if a man ſhould till and ſow his ground, 26. To which pur-

27. And ſhould ſleep and riſe night and day, and the ſeed ſhould ſpring and grow up he knoweth not how.] more toward the growing of the corn, but go to bed at night, and riſe in the morning, and yet without any contribution of his, it comes up and growes inſenſibly, he knowes not how. 27. And having done ſo, never doe

*green corn like graſſe, then the ſtalk, or, blade, then the full corn on the ſtalk, χόρτον, εἶτα σάχυν, εἶτα πλήρη σῖτον ἐν τῷ σάχυϊ. † is ripe

28. For the earth bringeth forth fruit of her ſelf, firſt the * blade, then the eare, after that the full corn in the eare.] ſtrength (and the continuall warmth and influences of heaven, and the dewes and ſhowres that God is pleaſed to afford it) without any farther labour or daily aſſiſtance of the husbandman, completes the whole work, ſends out a ſpear of graſſe, as it were, firſt, then a blade &c. 28. For the earth it ſelfe by its owne

29. But when the fruit * is [b] brought forth, immediately he putteth in the ſickle, becauſe the harveſt is come.] reaps it in the time of harveſt, ſo when Chriſt hath made known our duty to us, he expects, without more adoe, that we ſhould ſet to the performance of it, make good reſolutions, bring forth good fruit, and when we have finiſhed our courſe, he then takes us to himſelf, and rewards us; and whenſoever Chriſt's word and grace meets with an honeſt heart, thus it is upon his firſt being revealed to him. 29. And when it is perfectly ripe he b

30. And he ſaid, Whereunto ſhall I liken the kingdome of God? or with what compariſon ſhall we compare it?] 30. The ſame alſo is the meaning of that other parable.

31. It is like a grain of muſtard ſeed, which when it is ſown in the earth, is leſſe then all the ſeeds that be in the earth.] the ſowing of muſtard-ſeed, There the word and grace of Chriſt is ſown in the heart, as a little grain of muſtard-ſeed in a garden, It is ſmall and unconſiderable at the ſowing, as the muſtard-ſeed is the leaſt of all ſeeds. 31. The ſtate of Chriſtianity is like to

32. But when it is ſowed, it groweth up, and becometh greater then all herbs, and ſhooteth out great branches, ſo that the fowles of the aire may lodge under the ſhadow of it.] a while growes into a tree (Lu. 13. 19.) and hath branches big enough for birds (to build neſts in, and rooſt, Lu. 13. 19. or) to be defended from ſun or weather in them, ſo doth that in the honeſt heart bring forth moſt abundantly, by the grace and bleſſing of God upon the uſe of his talents of grace. 32. But being ſow'd, as the muſtard-ſeed comes up, and within

33. And with many ſuch parables ſpake he the word unto them, [as they were able to hear it.] ner as was moſt intelligible, and withall moſt profitable for them. 33. In ſuch a man-

34. But without a parable ſpake he not unto them, and when they were alone, he expounded all things to his diſciples.

* on that day, ἐν ἐκείνῃ τῇ ἡμέρᾳ † as he was, into the ſhip, ὡς ἦν ἐν τῷ πλοίῳ.

35. And [* the ſame day] when the even was come, he ſaith unto them, Let us paſſe over unto the other ſide. 35. on a certain time, Mat.8.23.

36. And when they had ſent away the multitude, they took him [* even as he was] in the ſhip, and there were alſo with him other little ſhips. 36. alone without the multitude.

37. And there aroſe a [c] great [ſtorm of wind] and the waves beat into the ſhip ſo that it was now full. 37. tempeſt of wind and rain together c.

38. And he was in the hinder part of the ſhip aſleep on a pillow, and they awake him, and ſay unto him, Maſter, [careſt thou not that we periſh?] thou continue aſleep, and take no care 38. We are ready to be drowned, and wilt to preſerve us?

39. And he aroſe and rebuked the wind and ſaid unto the ſea, Peace, be ſtill, and the wind ceaſed, and there was a great calme.

40. And he ſaid unto them, Why are ye ſo fearfull? [How is it that ye have no faith?] after ſo many evidences and experiments of my power, and readineſſe to preſerve you, not at all to truſt or relie on me? 40. How ſhould it be poſſible for you

41. And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the wind and the ſea obey him?

Notes on Chap. IV.

a. ἵνα βλέποντες

Theſe words ἵνα βλέποντες, *that ſeeing* &c. note the *obduration* of the *Iſraelites*, which fell on them from *God's deſertion*, as a puniſhment of their not making uſe of the *talents* which he had given them, and ſo this verſe is anſwerable and parallel to *Mat.* 13.15. or the end of that place in * *Iſaiah*, recited and ſet down at large in S. *Matthew*, but here, and ſo alſo *Lu.*8.10. and *Joh.* 12. 40. *epitomized* and ſumm'd up, μήποτε ἴδωσι, *leſt they ſhould ſee* &c. And therefore from the importance of the whole place in *Iſaiah* and *Matthew*, the ſenſe of it (here, where 'tis ſhortly recited) muſt be taken, viz: that upon their *ſhutting their eyes*, i.e. voluntary obduration of heart againſt *God*, *God* withdrawes his grace, which otherwiſe he would have afforded them and doth afford others, To which 'tis conſequent, that they ſee not at all. Agreeably to that of *Procopius* on *Iſaiah* p.102. Βλέψαι παρῆν αὐτοῖς ἀπὸ τοῦ ὀφθέντος χάριτος, τὸ μὴ ἰδεῖν συμβέβηκε μυσάντων τοὺς ὀφθαλμούς, *The power of ſeeing was preſent to them from the grace of him that was ſeen, Their not ſeeing was an accident or conſequent of their ſhutting their eyes.* And ſo here their not being able to *ſee*, for want of *light* (the obſcurity of thoſe *parables* in which *God* ſpake to them) was a puniſhment of their *winking*, and not being *willing* to ſee.

* c.6.9.10.

b. παχυνθῇ

The word παχυνθῇ] is here in an *unuſuall* ſenſe, and ſignifies the *ripeneſſe* of the *fruit*, that which *Lu.*8.14. is τελεσφορεῖν, *to bring to perfection*, for ſo the *Hebrew* הִשְׁמִין which ſignifies to be *entire, perfect, complete,*] is by the *Septuagint* rendred, παχύνθη, *Iſa.*38. 13.

c. λαίλαψ

Λαίλαψ is defined by *Heſychius*, ἀνέμου συσσοφὴ μετὰ ὑετοῦ, *a tempeſt of wind with rain.*

CHAP. V.

Paraphraſe.

1. the coaſt where Gadara Matth. 8. 28. and Gergeſa lie together, See ch. 8. 10.

1. AND they came over unto the other ſide of the ſea, into the [country of the Gadarens.]

a. 2. two men Mat. 8. 28. which were in a phrenſie poſſeſt with devils, in a raving lunatick manner of unrulineſſe.

2. And when he was come out of the ſhip, immediately there met him out of the tombs [a a man with an unclean ſpirit,]

3. And one of them here mention'd (as the other alſo in S. Matthew.)

3. Who] had his dwelling among the tombs, and no man could bind him, no not with chains,

4. Becauſe that he had been often bound with fetters and chaines, and the chains had been plucked aſunder by him, and the fetters broken in pieces, neither could any man tame him,

5. And alwaies night and day he was in the mountains, and in the tombs, crying, and cutting himſelf with ſtones.

6. But when he ſaw Jeſus afarre off, he ran and worſhipped him.

b. 7. And the Devil that poſſeſt him made uſe of the mans voice, to crie aloud to Jeſus, and ſay, Let me alone, thou eternall ſonne of the ſupreme God, I beſeech thee earneſtly for Gods ſake, who hath permitted me thus to poſſeſſe and wound this man, not preſently to throw me into my chains.

7. And cryed with a loud voice, and ſaid, What have I to doe with thee, Jeſus, thou Son of the moſt high God? I adjure thee by God, that thou [b] torment me not.]

8. (For he ſaid unto him, Come out of the man, thou unclean ſpirit.)

9. and the devils that poſſeſt him anſwered Jeſus, ſaying, 'Tis not any peculiar name that is competible to us, unleſſe that of a Legion, or regiment of ſix thouſand ſouldiers among the Romans, there be ſo many of us in this man.

9. And he asked him, What is thy name? [and he anſwered, ſaying, My name is Legion, for we are many.]

10. And the devil was very importunate in his requeſt, that if he were forced to goe out of that man, he might yet ſtay in thoſe parts, and get ſome other habitation.

10. And he beſought him much that he would not ſend them away out of the countrey.]

11. Now there were nigh unto the mountains a great herd of ſwine feeding,

12. Permit us to enter into the ſwine, Mat. 8. 31.

12. And all the devils beſought him ſaying, [Send us into the ſwine, that we may enter into them.]

13. And although this was foreſeen by Chriſt to be the certain drowning of the ſwine, and though he ſeldome wrought any deſtructive miracle, yet that the people might ſee the virulency of theſe devils, if not reſtrain'd by him, and ſo the mercy done to thoſe that were poſſeſt, and likewiſe the mercy now approaching to their countrey by the coming of Chriſt, if they will accept of it, and withall to trie whether their love to their ſwine was greater, then that to their own ſouls, he permitted the devils to goe into the ſwine, i.e. forbad them not, did not violently reſtrain them.

13. And forthwith Jeſus gave them leave,] And the unclean ſpirits went out, and entred into the ſwine, and the herd ran violently down a ſteep place into the ſea (they were about two thouſand) and were choaked in the ſea.

14. the inhabitants of the city and the whole countrey

14. And they that fed the ſwine fled, and told it in the city, and in the countrey. And [they] went out to ſee what it was that was done.

15. And that ſight wrought an awe and a reverence in them, an acknowledgment of the power of Chriſt that had done it,

15. And they come to Jeſus, and ſee him that was poſſeſſed with the devil and had the Legion, ſitting, and cloathed, and † in his right mind, [and they were afraid.]

† ſober, or, in temper, σωφρονοῦντα.

16. And they that had been preſent all the time, gave them the whole relation, the mercy to the poor man, and the drowning of the ſwine.

16. And they that ſaw it, told them how it befell to him that was poſſeſſed with the devil, and alſo concerning the ſwine.

17. And when they heard the one with the other, their love of the world prevailed ſo farre above their care of that which was ſo much more pretious, that they earneſtly beſought him

17. And they began to pray him] to depart out of their coaſts.

18. And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him, that he might be with him.

19. Howbeit Jeſus ſuffered him not, but ſaid unto him, Goe home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee.

20. And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him: and all men did marvaile.

21. And when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him, and he was nigh unto the ſea.

c. 22. And behold, there cometh [c] one of the rulers of the ſynagogue, Jairus by name, and when he ſaw him he fell at his feet,

23. and I am confident ſhe will recover.

23. And beſought him greatly, ſaying, My little daughter lyeth at the point of death, I pray thee come and lay thine hands on her, that ſhe may be healed, [and ſhe ſhall live.]

24. And Jeſus went with him, and much people followed him, and thronged him.

25. And

25. And a certain woman which had an iſſue of bloud twelve years,
26. And had ſuffered many things of many Phyſitians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe.
27. When ſhe had heard of Jeſus, came in the preaſe behind, and touched his garment.
28. For ſhe ſaid, If I may touch but his clothes I ſhall be whole.] 28. Being thus confidently perſwaded in her minde that the leaſt touch of his clothes would cure her.
29. And ſtraightway the [d] [fountain] of her blood was dryed up, and ſhe felt in her body that ſhe was healed of that * plague. 29. Flux. d.
* diſeaſe, μάστιγος
30. And Jeſus immediately knowing in himſelf, that [virtue had gone out of him] turned him about in the preaſe, and ſaid, Who touched my clothes? 30. Some cure had been wrought by touching him,
31. And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me?
32. And he looked round about to ſee her, that had done this thing.
33. But the woman [fearing, and trembling, knowing what was done in her] came and fell down before him, and told him all the truth. 33. Being by what had been wrought in her aſſured of his divine power, and ſo ſtrucken into a great aw and reverence towards him,
34. And he ſaid unto her, Daughter, thy faith hath made thee whole, go in peace, and be whole † of thy plague.
† from thy diſeaſe, μάστιγός σου.
35. While he yet ſpake, there came from the ruler of the Synagogues houſe certain which ſaid, Thy daughter is dead; why troubleſt thou the maſter any further?
36. Aſſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the Synagogue, Be not afraid, only beleive.
37. And he ſuffred no man † to follow him,] ſave Peter, and James, and John the brother of James. 37. And the father and the mother Lu. 8. 51. leading him the way, he permitted none of his own company to go into the houſe along with him,
† follow with him, συνακολουθῆσαι αὐτῷ
38. And he cometh to the houſe of the ruler of the Synagogue, and ſeeth [the tumult, * and them that wept and wailed greatly.] 38. See Mat. 9. 23
* or, of them that; for the Antient Gr. and Lat. MS. reads ἀλαλάζοντας
39. And when he was come in he ſaith unto them, Why make yee this adoe, and weep? the damoſell is not dead but ſleepeth.
40. And they laughed him to ſcorn: but when he had put them all out, he taketh the father and the mother of the damoſel, and [them that were with him] and entreth in where the damoſell was lying. 40. Peter, and James and John v. 37
41. And he took the damoſell by the hand, and ſaid unto her Talitha cumi, which is being interpreted, Damoſell (I ſay unto thee) ariſe.
42. And ſtraightway the damoſell aroſe and walked, for ſhe was of the age of twelve years, and they were aſtoniſhed with a great aſtoniſhment.
43. And he charged them ſtreightly that no man ſhould know it] and commanded that ſomething ſhould be given her to eate. 43. See Mat. 8. note b.

Notes on Chap. V.

a. Δύο δαιμονιζόμενοι.

What is here affirmed of a *man* in the *ſingular* number, is *Mat.* 8. 28. Δύο δαιμονιζόμενοι *two damoniackes*, ſo in like manner where c. 10. 46. there is mention but of *one blind man*, *Bartimæus*, in *Matthew* ch. 20. 30. there are δύο τυφλοὶ *two blind men*, which difference hath nothing of weight in it, becauſe *Matthew* which names *two*, ſaying the truth, the other which names but *one*, yet not denying that there were more, muſt neceſſarily ſay *true* alſo, and it being not pretended, that each of the *Evangeliſts* doth relate all that was done by *Chriſt*, but poſitively affirmed by *John*, c. 21. 25. that all that was done, was not by any of them *related*, there is conſequently nothing ſtrange in this of S. *Mark*, which in either place omitts the mention of one of them. So when *Matthew* mentions the bringing the *aſſe and the colt*, both c. 21. 7. S. *Mark* onely mentions the foale, c. 11. 7. Of the ſame pitch it is (viz. matter of very light importance, farre from a reall *exception* againſt the *authority* of this *Goſpel*) that the *order* of things related is not always the ſame in him and S. *Matthew*. As when the cure of the *Paralytick* is mentioned by *Mark* in the 2d. ch. and the *drowning* of the *ſwine* not till the fift, *Matthew* mentions this before the former. And whereas the *cure* of the *withered hand* is in *Mark* c. 3. and not mentioned in *Matthew* till c. 12. in *Matthew* it falls out to be ſubſequent to many relations, to which *Mark* makes it antecedent. So the cure of *Peters mother-in-law* is by *Mark* ſet before that of the *Leper*, and by *Matthew* after, ſo the *caſting* the *broakers* out of the *Temple* is ſet down by *Matthew*, c. 21. 12. before the *curſing* of the *figtree*, v. 19. whereas S. *Mark* c. 11. 13. ſets down the ſtory of the *figtree*, and the *caſting out the broakers*, after, v. 15. And perhaps other examples of the like may be found by thoſe, which ſhall more diligently compare them, But all theſe and (if there were) many more nothing derogating from the *fidelity* of the writers, who undertaking to make ſome relations of what was done by *Chriſt*, do nò where undertake or oblige themſelves to obſerve the order, wherein every thing ſucceeded, that being generally *extrinſecall*, and of no importance to the *relations*.

That Βασανίζειν] among other ſignifications is taken for *coercing* or *impriſoning*, hath been ſaid *note* on *Mat.* 8. e. and ſo *Mat.* 18. 34. Βασανισταὶ ſignifies *jaylers*. And ſo here when the *Devill* deſires,

b. Βασανίζειν Βασανισταὶ

ſires, and *adjures Chriſt*, that he ſhould not βασανίζειν, it ſignifies ſending him to his *priſon*, to his *chaines*, *Jude* 6. & 2 *Pet.* 2. 4. for ſo in S. *Lukes* relation of it, *Lu.* 8. 31. *they beſought him that he would not command them to go out into the deep*, i. e. that he would not ſend them to *hell*, (ſee *note* on *Lu.* 8. d.) their place of *puniſhment*, and *reſtraint*, where they were (in ſtead of *going up and down Job* 1. 7.) to be *kept* cloſe and *tormented* alſo, τετηρημένοι εἰς κρίσιν in S. *Peter* 2 *Pet.* 2. 4. *kept* in cuſtody *to be puniſhed*. And accordingly S. *Matthew* reades, *Art* thou come πρὸ καιροῦ βασανίσαι, *Mat.* 8. 28. *to ſend us to our priſon, before the time of our going thither*, ſignifying this to be a more tolerable ſtate that now they were in, leſſe of *reſtraint*, and *miſery*, then, when time ſhould come, they were to *expect*.

c. Ἀρχισυνάγωγος

What is meant by ἀρχισύναγωγος here, or ἀρχῶν συναγωγῆς *Lu.* 8. 41. the *chiefe* or *ruler* of the *Synagogue*, will the better appear, if we firſt conſider, what here we finde, that there were more then one of them, and therefore *Jairus* is here called εἷς τῶν ἀρχισυναγώγων, *one of theſe chiefe* or *rulers*; and that not onely in divers, but in the ſame *Synagogue*. *Act.* 13. 15. For * συναγωγὴ here ſignifies the *leſſer conſiſtory*, or that of any *particular city* (as that is oppoſite to the *great Sanhedrim* at *Jeruſalem*) the *judgment* of *twenty three*, who were now able to *puniſh offences* not *capital*, to *ſcourge* &c. which is therefore called *ſcourging in their ſynagogues*. And although among the *Rulers* thereof there was generally one *chiefe* in *learning*, and proportionably in *authority*, who both here in the *Goſpel*, and in the life of *Alexander Severus*, and in the *Conſtitutions* of the *Emperours* is called ἀρχισυνάγωγος or *princeps ſynagogæ*, the *head* or *chiefe*, who *impoſed hands* on all thoſe which were *elected* or *admitted* into the *conſiſtory*, yet becauſe the reſt had power of *Judicature* there, with and under him, therefore not onely he, but the reſt alſo, are all contained under this common name of ἀρχισυνάγωγοι, *rulers* of the *Synagogue*, both here, and *Acts* 13. 15. A difference there is between the rulers of the *Synagogues*, and thoſe that are called the *rulers* of the *people*, but no more then this, The former are thoſe in *particular cities*, but the latter thoſe of the *Sanhedrim* in *Jeruſalem*. Both of them are in other places called ſimply ἄρχοντες *Rulers*, as *Mat.* 9. 18. 23. *Lu.* 18. 18. ſpeaking of thoſe in *particular cities*, and in other places, when the context belongs to *Jeruſalem*, as *Lu.* 23. 13. 35. *Joh.* 7. 26. 48. 'tis clear that the *rulers* called ſo ſimply, muſt be thoſe of the *great Sanhedrim*. For the former of theſe it is to be obſerved, what *Maimonides* tells us, that there were *two* kinds of *meetings* in *particular cities* among the *Jewes*, בתי הכנסיות, *domus congregationum*, the *houſes of aſſemblies*, where they did meet to *pray* and *hear* the *law* every *Sabbath*, as they did at the *Temple* in *Jeruſalem*, and בתי המדרש, *houſes of information*, or expoſition of the law. Theſe were either more *private*, where any *Doctor* entertained *Scholars*, ſuch was the *School* of *Tyrannus*, *Act.* 19. 8. And of this ſort 'tis ſaid there were above 400. in *Jeruſalem*, and many in *Iſrael* in all places. Or elſe more publick, where their *conſiſtories* ſat to reſolve differences of the law in *particular cities*. As for the Συνέδριον or *great Sanhedrim* which was in *Jeruſalem*, that is known to conſiſt of 72. and was made up of *chief Prieſts*, *Elders* of the *people*, and *Scribes*. 1. Ἀρχιερεῖς, the *chiefe prieſts*, perhaps the *heads* of the 24. *Courſes*, 1 *Chron.* 24. (ſee *note* on *Acts* 4. a.) 2ly, Πρεσβύτεροι, The *elders* or *heads* of the *families*, chiefe men among their *tribes*, who were farther *choſen*, and by *impoſition* of *hands* received into the *Sanhedrim*, and ſo made *Judges* there, and theſe are called the *Elders* of the *people*, *Mat.* 21. 23. 26. 3. 47. and of *Iſrael*, *Acts* 4. 8. Then thirdly, for the γραμματεῖς *Scribes*, thoſe were they that had been taught γράμματα, *Joh.* 7. 15. the *bookes*, or *writings*, of the *Law*, ἱερὰ γράμματα 2 *Tim.* 3. 15. the *holy writings* or *Scriptures*, and inſtructed in the meaning of them, thoſe that had been *ſonnes of the Prophets*, i. e. brought up in their *ſchooles*, but having not obtained the *Spirit*, or *miſſion* of *Prophets* at *Gods* hands, were ſometimes thought fit to be choſen into the *Sanhedrim*. Theſe I ſay, are called *Scribes*, and *wiſemen*, and accordingly the *Jewes* have an *ancient* ſaying, that *After the age of the Prophets* (i. e. when the *Spirit* of *prophecy* was no more given) *ſucceed the age of the Scribes*. Though of theſe ſome did only keep *ſchoole*, and teach the *law*, and then are ſtyled ſimply γραμματεῖς *Scribes*, whereas the others that were taken into the *great Sanhedrim*, are called *Scribes of the people*, *Mat.* 2. 4. and ſo *Ind.* 5. 10. where the *Hebrew* hath, the *Governours*, the *Chaldee Paraphraſe* hath, the *Scribes of Iſrael*. By this appears the difference of theſe words ſo frequent in the *Goſpels*, *Rulers*, and *Rulers of the people*, and *of the Synagogue*, *Elders*, and *Scribes*, and, *Scribes of Iſrael*, and, *of the people*, which being here put together all in this place, may be uſefull for the illuſtrating many places of *Scripture*.

Σχολὴ Τυράννε.

Συνέδριον.

Ἀρχιερεῖς.

Πρεσβύτεροι.

Γραμματεῖς.

Γράμματα.

The *Hebrew* מקור ſignifies two things, properly a *fountain*, or *ſpring* of *water*, and *metaphorically* ῥύσις a *profluvium* or *flux*, for a *fountain* we have it, *Zach.* 13. 1. where the *Septuagint*, that render it τόπος *a place*, read, it ſeems, מקום *place*, in ſtead of מקור *fountain*. For the *flux*, ſuch as after *childbirth*, 'tis uſed *Lev.* 12. 7. where yet the *Septuagint* read πηγὴ a *fountain*, accordingly here S. *Mark* uſeth the ſame word πηγὴ, whereas S. *Luke* reades ῥύσις a *flowing of blood*, a ſore *diſeaſe*, which ſhe had for *twelve* years ſpace. Agreeable hereunto it is, that *artificiall iſſues* made in any part of the body are by *Phyſicians* called *fountinells*, or *little fountains*.

d. Πηγὴ ῥύσις

* See note on Mat. 9. f.

Ἀρχοντες.

CHAP. VI.

Paraphraſe.

1. AND he went out from thence, and came into his own countrey,] and his diſciples followed him. 1. Mat. 13. 54.

2. And when the ſabbath day was come, he began to teach in the ſynagogue, and many hearing him were aſtoniſhed, ſaying, From whence hath this man theſe things? and what wiſdome is this which is given unto him, that * even ſuch mighty works are wrought by his hands?] 2. he went into their ſynagogue and there expounded the Old Teſtament to them, to their great amazement, whereupon they queſtion'd among themſelves, how he ſhould be able to doe this, who gave him this wiſdome, and withall this power of miracles, ſaying,

* alſo καὶ

3. Is not this the carpenter? the ſon of Mary, the brother of James and Joſes, and of Judah and Simon? and are not his ſiſters here with us? and they were offended at him.] 3. Is not this man the ſon of Joſeph the carpenter, brought up in the ſame trade with him? is not Mary his mother, and James &c. his neer kinſmen? and doe not his neer kinſwomen live among us? and thus upon the conſideration of his mean, and known beginnings, they were diſcouraged from following, and ſo forſook him.

† deſpiſed any where but, ἄτιμος εἰ μὴ

4. And Jeſus ſaid unto them, [A prophet is not† without honour, but in his own countrey, and among his own kin, and in his own houſe.] 4. A prophet is not ſo ſubject to be deſpiſed and ſet at nought any where, as among them that are neereſt to him, that think they know his beginnings, &c.

5. And he could there doe no mighty work, ſave that he laid his hands upon a few ſick folk and healed them.] 5. And accordingly there was ſuch a generall unbeleif, and undervaluing him there in his own countrey, that he had no fit opportunity there, to ſhew his power in working miracles, Onely a few ſick people, that had faith to be healed, came and beſought him, and thoſe, by his bare laying his hands on them, were healed preſently, ſee Lu. 4. 23.

6. And he marvailed becauſe of their unbeleif: and he went round about the villages teaching.

7. And he calleth unto him the twelve, and began to ſend them forth by two and two, and gave them power [over unclean ſpirits.] 7. to caſt the devils out of thoſe, that were poſſeſt by them

8. And he commanded them that they ſhould take nothing for their journey, ſave a ſtaffe only, no ſcrip, no bread, no money in their purſe, 8. See note on Mar. 10. e.

9. But be ſhod with ſandals, and not put on two coats.

* where, ἔως

10. And he ſaid unto them, [* In what place ſoever ye enter into an houſe, there abide, till ye depart from that place.] 10. whenſoever ye come into a town, or city, the firſt houſe ye enter into, let it be the place of your abode, while you ſtay in that city.

† depart thence and ſhake, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε

11. And whoſoever ſhall not receive you, nor hear you, † when you depart thence, ſhake off the duſt under your feet [for a teſtimony againſt them:] Verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrha in the day of judgment, then for that city. 11. as a ſignificative ceremony what a crying ſinne this is, and what a puniſhment will attend it (Mat. 10. 14.) and that they may know that a Prophet hath been among them, Ezec. 33. 33. that 'tis the meſſage of God which they have rejected.

12. And they went out, and [preached that men ſhould repent.] 12. preacht or proclaimed, in the ſame words, that John Baptiſt, and Chriſt had done before them, ſaying, Repent, for the kingdome of God is at hand, Mat. 10. 7.

13. And they caſt out many devils, and anointed with oyle many that were ſick, and healed them.] 13. And they caſt devils out of many that were poſſeſt by them, and uſing no other means, but only that of unction (and laying on their hands ch. 16. 18.) they cured many ſick perſons.

14. And king Herod heard of him (for his name was ſpread abroad) and he ſaid that John Baptiſt was riſen from the dead, and [therefore mighty works doe ſhew forth themſelves in him.] 14. Now he is riſen, the ſame power that raiſed him, worketh alſo miraculouſly in him.

15. Others ſaid that it is Elias, and others ſaid that it is [a prophet, or as one of the prophets.] 15. one of the old prophets raiſed from the dead, or elſe ſuch an one as they were of old, now newly raiſed up.

16. But when Herod heard thereof, [he ſaid,] It is John whom I beheaded, he is riſen from the dead. 16. The conſcience of what he had done to John Baptiſt, made him fear, and ſay,

* For that Herod, αὐτὸς γὰρ ὁ Ἡρῴδης

17.* For Herod himſelf had ſent forth, and laid hold upon John, and bound him in priſon [for Herodias ſake his brother Philip's wife, for he had married her.] 17. on occaſion of Herodias, whom Herod had married, though ſhe were his own brother's wife.

18. For John had ſaid unto Herod, It is not lawfull for thee to have thy brothers wife.] 18. Wherupon John dealt freely & plainly with him, and told him that it was utterly unlawfull for him to live with her.

* was angry with him

19. Therefore Herodias * had a a quarrell againſt him, and would have killed him, but ſhe could not.] 19. Herodias therefore being toucht with this, deſigned him a miſchief, and would have removed him out of the way by ſome death or other, but could not any way compaſſe it. a.

20. For Herod feared John, knowing that he was a juſt man, and an holy, and obſerved him, and when he heard him, he did many things, and heard him gladly,] 20. For Herod becauſe of his authority with the people, on whom

whom John had wrought very much (ſaith Joſephus) was afraid to meddle with him, Mat. 14. 5. and beſides knew him to be a juſt and holy man, which extorted reſpect, and obſervation from him, and accordingly heard him oft, and in obedience to him did reform many things, and indeed took a delight to hear him, but this one particular of Herodias ſtuck ſo cloſe to him, that John's reproofs could not prevaile to make him part with her.

b. 21. And when [b] a * convenient day was come, that Herod on his birth-day made a ſupper to his lords, high captains, and† chief eſtates of Galilee.

* feſtivall day came, when Herod on the anniverſary of his birth

22. to Herodias's daughter. 22. And when the daughter of the ſaid Herodias came in, and daunced, and pleaſed Herod, and them that * ſat with him, the king ſaid [unto the damoſell,] Ask of me whatſoever thou wilt, and I will give it thee.

τοῖς γενεσίοις

† principall men, ſee note on Joh: 1. c.

23. And he ſware unto her, Whatſoever thou ſhalt ask of me I will give it thee, unto the half of my kingdome.

24. And ſhe went forth and ſaid unto her mother, What ſhall I aske? And ſhe ſaid, The head of John the Baptiſt.

* were at meat with him, Συνανακειμένοις

25. And ſhe came in ſtraightway with haſt unto the king, and asked, ſaying, * I will that thou give me by and by the head of John the Baptiſt in a charger.

*I deſire θέλω, ſee note on Col. 2. g.

26. And Herod the king was exceeding ſorrowfull and much troubled, not only that he ſhould be obliged to ſhed blood upon his birth-day (ſee note on Mat. 14. b.) but eſpecially as having a reverence & kindneſſe to John, v. 20. and alſo fearing the inconvenience that might come of it by reaſon of the authority which John had with the people, Mat. 14. and yet becauſe he had ſworn ſo publickly before thoſe that were at the feaſt with him, that they might not diſcern either imprudence or inconſtancy in him, imprudence in promiſing, or inconſtancy in not performing, he granted her requeſt.

26. And the king was exceeding ſorry, yet for his oaths ſake, and for their ſakes which ſat with him, he would not reject her.]

c. 27. And immediately the king ſent * an [c] executioner, and commanded his head to be brought, and he went and beheaded him in the priſon,

* a ſouldier of his guard

28. And brought his head in a charger, and gave it to the damoſell, and the damoſell gave it to her mother.

29. John's diſciples 29. And when [his diſciples] heard of it, they came and took up his corps, and laid it in a tomb,

30. gave him an account of their preaching and miracles, and of the ſucceſſe of both of them. 30. And the Apoſtles gathered themſelves together unto Jeſus, and [told him all things both what they had done, and what they had taught.]

31. alone, and no body elſe with you. 31. And he ſaid unto them, Come ye [your ſelves apart] into a deſert place, and reſt a while, For there were many coming and going, and they had no leiſure ſo much as to eat.

32. And they departed into a deſert place by ſhip privately.

33. the diſciples, 33. And the people ſaw them departing, and many knew him, and ran afoot thither out of all cities, and outwent [them,] and came together unto him.

34. See Mat. 9. 36. 34. And Jeſus when he came out, ſaw much people, and was moved with compaſſion toward them, becauſe they were as ſheep not having a ſhepheard, and he began to teach them many things.

35. And when it began to be late toward the evening, See note Mat. 14. c. 35. † And when the day was now farre ſpent,] the diſciples came unto him, ſaying, This is a deſert place, and * now the time is farre paſſed.

† And much time being now paſt, Καὶ ἤδη ὥρας πολλῆς γενομένης.

* 'tis already a long while, ἤδη ὥρα πολλή

36. Send them away that they may goe into the country round about, and into the villages, and buy themſelves bread, for they have nothing to eat.

37. He anſwered and ſaid unto them, Give ye them to eat. And they ſay unto him, Shall we goe, and buy two hundred penyworth of bread, and give them to eat?

38. He ſaith unto them, How many loaves have yee? goe and ſee: and when they knew, they ſay, Five, and two fiſhes.

d. 39. And he commanded them to make all ſit down [d] by companies upon the green graſſe.

40. And they lay down in ſeverall companies or diviſions on the ground, after the manner that they uſed on beds whereon they were wont to eat, See note on Mat. 8. g. 40. And they * ſat down in ranks] by hundreds, and by fifties.

* lay down bed by bed, συνέκλισιν πρασιαὶ πρασιαὶ

41. And when he had taken the five loaves and two fiſhes, he looked up to heaven, and bleſſed, and brake the loaves, and gave them to his diſciples to ſet before them, and the two fiſhes divided he among them all.

42. And they did all eat, and were filled.

43. of the broken pieces of bread, and of the remainder of the fiſhes. 43. And they took up twelve baskets full [of the fragments, and of the fiſhes.]

44. And they that were entertained and ſupped on theſe few loaves and fiſhes, 44. And they that did eat of the loaves] were about five thouſand men.

45. And ſtraightway he conſtrained his diſciples to get into the ſhip, and to goe to the other ſide before unto Bethſaida, while he ſent away the people.

46. And when he had ſent them away, he departed into a mountain to pray.

47. in the night, ſee note on Mat. 14. c. 47. And [when the even was come] the ſhip was in the midſt of the ſea, and he alone on the land.

48. And

48. And he ſaw them toiling in rowing; (for the wind was contrary unto them) and [about the fourth watch of the night he cometh unto them walking upon the ſea, and would have paſſed by them.]

48. toward morning he came walking on the ſea, and appeared to deſigne not to come to them, but to paſſe by them, farther that way.

49. But when they ſaw him walking upon the ſea, they ſuppoſed it had been * a ſpirit, and cryed out.

* an apparition, or, phantaſme, φάντασμα,

50. (For they all ſaw him and were troubled) and immediately he talked with them, and ſaid unto them, Be of good cheer, it is I, be not afraid.

51. And he went up unto them into the ſhip, and the wind ceaſed, and they were ſore amazed in themſelves, beyond meaſure, and wondred:

52. For [they conſidered not the miracle of the loaves, for their heart was hardned.]

52. they had not ſo laid to heart the miracle of the loaves, as to beleive him able to doe ſuch a miracle as this (that of multiplying the loaves &c. being as truly an act of divine power as this of walking upon the ſea) which was a great ſtupidity and dulneſſe in them.

53. And when they had paſſed over, they came into the land of Geneſareth, and drew to the ſhore.

† or, the men of that place kn: for the Kings MS. reads ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, and ſo others alſo.

54. And when they were come out of the ſhip, ſtraightway [† they knew him,]

54. thoſe of the countrey took knowledge of him.

55. And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was.

56. And whitherſoever he entred into * villages, or cities, or [ᵉ country,] they laid the ſick in the ſtreets, and beſought him, that they might touch if it were but the border of his garment, and as many as touched, were made whole.

56. the villages in the countrey-regions e. without the cities.

* towns, or cities, or regions, κώμας, ἢ πόλεις, ἢ ἀγρούς,

Notes on Chap. VI.

a. Ἐνέχειν

Ἐνεῖχεν αὐτῷ] which is to be rendred, *was angry with him*, will be beſt underſtood by the notion of the *Hebrew* שטם, which is rendred by it in the *Old Teſtament*. That ſignifies *to hate, to hinder*, or *to ſet ones ſelf againſt* another, to be an *adverſary*, and is rendred by ἐγκολέω, being *angry*, as of *Eſau* againſt *Jacob*, *Gen.*27.41. and *Pſal.*54.4. by μνησικακέω *bearing injuries in mind*, deſigning *revenge*, *Gen.*50.15. and ſo by ἐνέχω in the ſame ſenſe, *Gen.* 49.23. Accordingly *Heſychius* ἐνεῖχον, ἐχόλων, ὠργίζοντο, *they were wroth*, or *angry*, and both he, and *Phavorinus*, ἐνέχει, μνησικακεῖ, ἔγκειται, *he bears the injury in mind, ſets him againſt*. So *Euſtathius*, ἐνέχειν, is τὸ κατά τινος ἔχειν, *to have ſomewhat againſt any one*.

b. Ἡμέρᾳ ἐυκαιρόν

Ἡμέρᾳ ἐυκαιρόν] is a *feſtivall day*, a day of *vacancy* יום טוב, in *Hebrew*, a *good day*, i.e. a *ſolemn feſtivall*, a *day* of *reſt* from *labour*, ſet apart for *feſtivity*, from whence hath the *Gloſſary* ἔυκαιρον, σχολάζουσα, 'tis a *day* of *vacancy*, and ἐυκαιρῶ *vaco*, as 'tis here uſed v.31. οὐδὲ φαγεῖν εὐκαίρουν, *they had not leiſure to eat*, & *Phavorinus* ἐυκαιρεῖν, ἔυ σχολῆς ἔχειν, (perhaps it ſhould be read, ἐυσχολεῖν, σχολὴν ἔχειν, or ἄγειν,) *to be vacant*, and ſuch, it is clear, was this, *Herod's birth-day*, whereon he made a *ſupper* for his *Lords* &c. and whereon there was a *dauncing*, ver. 22.

c. Σπεκουλάτωρ

Speculator in the *ſtories* of the *Roman Emperours* ſignifies a *ſouldier* of the *guard*, and agreeably, when we read (in the ſtories of *Pharaoh* and *Nebuchadnezzar*) *the captain of the guard*, the *interpreter* of the *Chaldee Paraphraſe* generally reads *princeps ſpiculatorum*. So the *captains* of *fifties*, 1 *Kin.*9.11,13. were *captains* of the *Kings guards*; which being (by the cuſtome of *Jewes*, *Ægyptians*, *Chaldeans*, and *Romans*) *executioners* of thoſe, whom the *King* condemned to *death*, it is here therefore appointed to one of theſe to goe, and behead the *Baptiſt*, which accordingly is done.

d. Κλισίαι

Of the manner of *accubitus* or *lying at meat* we have formerly ſpoken, and ſo of the *cuſtome* of *eating* in *gardens*, and *lying* on *beds*, or *areolæ*, or φασιαὶ in them (ſee note on *Mat.* 8.g.) All that will be needfull here to adde, is the obſerving of the *phraſes* of φασιαὶ φασιαὶ, Συμπόσια Συμπόσια, ἀνὰ ἀνὰ, the two former clearly taken from the *Hebrewes*, who want *phraſes* of *diſtribution*, and uſe *doubling* of words in their ſtead, So δύο δύο v.7. *two two*, (like אִישׁ אִישׁ, אִישׁ אֶחָד *man man*) i.e. *man by man*, *one by one* (in imitation of which is εἷς καθεὶς *Joh.*8.9.) And for the ἀνὰ ἀνὰ] it is the very form uſed by *Phyſicians* in their *Recipe's*, to note the ſeverall proportions of each *ingredient*, as here the *number* of the *gueſts*, which were *ranked* or marſhall'd together by *Chriſt* the ἀρχιτρίκλινος, who, as the ἐπισάτης Συμποσίου, *Maſter of the feaſt*, *Joh.* 2. or the ἑλεαρχὸς in *Athenæus* (for which we read corruptly ἑλεατὸς in *Heſychius*) hath the care of *preparing* and *ordering* the *feaſt*, and *gueſts*, and ſo *ranks* them here, an *hundred* in one rank, *fifty* in another. Another phraſe like unto this we have *Lu.*9.14. κατάκλινατε κλισίας ἀνὰ πεντήκοντα, *make them lie down fifty in a bed*.

e. Ἀγρὸς

Ἀγρὸς which *literally* and primarily ſignifies *a field*, ſignifieth alſo the *region* or *countrey* about, all beſide the *city*. Ἀγρὸς, ὁ ἔξω τῆς πόλεως χῶρος, *the region without the city*, ſaith *Phavorinus*, and ſo the *Latine*, *ager*, is uſually taken.

CHAP. VII.

Paraphraſe.

1. THen came together unto him the Phariſees and certain of the Scribes, which came from Jeruſalem,

2. And when they ſaw ſome of his diſciples eat bread with ª defiled (that is to ſay, with unwaſhen) hands, they found fault.

ª.

3. For

a. 3. For the Phariſees and all the Jewes, except they waſh their * hands [a] † oft, eat not, [holding the tradition of the Elders.]

* armes † up to the writt

3. in obedience to an ordinance made by their Sanhedrim, not recorded in the Scripture of the old Teſtament.

b c. 4. And when they come from the [b] * market, except they [c] waſh, they eat not: many other things there be, which they have received to hold, as the waſhing of cups and pots brazen veſſells and † tables.]

* hall of judgment

† beddes κλινῶν

4. And when they come from the hall of judgment, or any the like mixt aſſemblies, they waſh their whole body (for fear they may have been defiled by the preſence of heathens, or promiſcuous company of men there) before they eate. And in this matter of waſhing, many other ordinances of their Sanhedrim there are, which they thinke themſelves bound to obſerve, as laws divine, as the waſhing of cups to drink in, of pots containing ſomewhat above a pinte, of brazen veſſels (when earthen veſſells if defiled, were to be broken) and alſo of beds, on which they did eate then, as now on tables.

5. Then the Phariſees and Scribes asked him, Why [walke not thy diſciples according to the tradition of the Elders, but] eat bread with unwaſhen hands?

5. obſerve not thy diſciples the ordinances of the Sanhedrim, which forbid to

6. He anſwered and ſaid unto them [Well hath Iſaias prophecyed of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is farre from me.

6, 7, 8. you are the very ſort of hypocrites of which Iſaiah prophecyed c. 29. 13.

7. Howbeit in vain do they worſhip me, teaching for doctrines the * traditions of men.

* injunctions ἐντάλματα

8. For laying aſide the commandment of God, yee hold the tradition of men, as the waſhing of pots and cups, and many other ſuch like things yee do.]

men that profeſſe great ſtrictneſſe in performances toward God, and practiſe in ſome externall things more then God commands them, and impoſe theſe upon others as the commands of God, when they are only humane ordinances: As for the inward purity of heart and actions, to which all Gods laws of waſhings &c. all the ceremoniall law of legall uncleaneneſſes did referre, being but the ſhadow to pourtray the true ſubſtantiall purity of the heart, and ſoul, the fountain of actions, they take no care of them, tranſgreſſe againſt this ſubſtantiall part of religion in the fouleſt manner, and ſpend all their time in theſe externall ſuperfluities, waſhing of pots &c. the ordinances of their Sanhedrim only.

9. And he ſaid unto them, Is not this faire worſhip and ſerving of God, to reject all the prime commands of God, the moſt conſiderable parts of religion, and act directly contrary to them, and ſatisfie and content your ſelves with ſome externall performances, which are not at all commanded by God, but only by your ſelves or your Sanhedrim?

9. And he ſaid unto them, † Full well yee reject the commandment of God, that yee may keep your own tradition.]

† you do fairly diſanull, or, aboliſh, κα-λῶς ἀθετεῖτε

10. Exod. 20. 12. and Exod. 21. 17. ſee note on Mat. 15. b.

10. For Moſes ſaid, Honour thy father and thy mother, and, whoſo * curſeth father or mother, let him dye the death.

* revileth, or ſpeaketh ill of, κακολογῶν

11. If when a mans parents want any thing which the ſon hath, (and ſo is bound by nature and the fift commandment to give it them) he can tell them that he hath taken an oath, not to relieve them, or hath conſecrated that which is demanded of him, he ſhall be free from the obligation of the fifth commandment. See note on Mat. 15. c.

11. But ye ſay [If a man ſhall ſay to his father or mother, It is Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me, he ſhall be free.]

12. And ye ſuffer him no more to doe ought for his father or mother.

13. And ſo by this invention of yours, yee free a man from any obligation of honouring or ſuccouring his parents when he hath no minde to it.

13. Making the word of God of none effect throngh your tradition, which ye have delivered,] and many ſuch like things do yee.

14. And when he had called all the people unto him, he ſaid unto them, Hearken unto me every one of you, aud underſtand.

15. As for your queſtion v. 5. about waſhing, know this, that the true and reall pollutions, which God would have all men to avoid, are not thoſe which come from the meats and drinkes, and ſuch externall things, but thoſe of wicked thoughts and words and actions, thoſe are the great defilements principally aimed at in the legall prohibitions, and forbidden by them.

15. There is nothing from without a man that entring into him, can defile him, but things which come out of him thoſe are they which defile a man.]

16. Take notice of what I ſay, though it be contrary to the rules of purity, as they are underſtood and practiſed by you, for this is a Reformation, that I am ſent to work in your law.

16. If any man hath eares to hear, let him hear.]

17. And when he was entred into the houſe from the people, his diſciples asked him concerning the parable.

18. And he ſaith unto them, are ye ſo without underſtanding alſo? Do ye not perceive that [whatſoever thing from without] entreth into a man, it cannot defile him?

18. meats, drinks &c. whatſoever

19. Becauſe his heart, or ſoul being the principal part of him, and that which alone is capable of defilement, all ſinne being an act of our will and choiſe, the meates which we take in, enter onely into the ſtomach and belly, not into the heart, and being taken in, if there be any polluted part in them, that is voided and carried out in the draught, and by the purging out thoſe dregges all meates are made clean, and nutritive.

19. Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught, purging all meates.]

20. But as in the law of Moſes it is obſervable that the excrements and whatſoever (almoſt) comes out of a man, polluted all it touched, Deut. 23. 13.

20. And he ſaid, That which cometh out of the man, that defileth a man.]

21. For

21. For from within, out of the heart of men proceed evill * thoughts, adulteries, fornications, murthers,

22. Thefts, || covetouſneſſe, wickedneſſe, deceit, laſciviouſneſſe, an evill eye, † blaſphemy, pride, [d] fooliſhneſſe.]

him, having their beginning from mens wicked will and choice, ſuch are evil machinations, (ſee note on Mat. 15. d.) adulteries, fornications, homicides, thefts, inordinate luſts (ſee note on Rom. 1. h.) villanies, cheating, effeminacy, envy, and covetouſneſſe, calumniatings, haughtineſſe, or deſpiſing of others, fooliſh vain-glorious boaſting.

23. All theſe evill things come from within and defile the man.]

things are they that are truly ſaid to come out of the man, i.e. out of his ſoul, betraying themſelves by actions, and leaving a ſtain and blemiſh upon it.

24. And from thence he aroſe and went [into the borders of] Tyre and Sidon, and entred into an houſe, and would have no man know it, but could not be hid.

25. For a certain woman whoſe young daughter had an unclean ſpirit, heard of him, and came and fell at his feet.

26. (The woman was [a Greek, a Syrophenician by * nation]) and ſhe beſought him that he would caſt forth the devill out of her daughter.

by religion an heathen, born neer the ſea ſhore called Phenicia and Canaan, See note on Mat. 15. e.

27. But Jeſus ſaid unto her, [Let the children firſt be filled, for it is not meet to take the childrens bread, and caſt it to the dogs.]

diſtribute my miracles of mercy among the Jewes, which have alwaies had a neerer relation to God, then any other nation, and all other nations looked on by them, as vile and profane, not to be converſt with, They are firſt to be taken care for, and when they have their fill, then the fulneſſe of Gods mercy may overflow to the Gentiles.

28. And ſhe anſwered and ſaid unto him, [Yes Lord, yet the dogs under the table eat of the childrens crumbs.]

may be had by another poor creature without prejudice to the Jewes, is all that I beg of thee, and ſuch proportions are allow'd even to dogs, when the children have the full meal.

29. And he ſaid unto her, For this ſaying] goe thy way, the devil is gone out of thy daughter.

anſwer of thine is ſuch, Mat. 15. 28. and ſo much beyond ordinary, that it ſhall not goe unrewarded, and therefore

30. And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter layd upon the bed.

31. And again departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis.

32. And they bring unto him one that was deaf, and † had [e] an impediment in his ſpeech, and they beſeech him to [put his hand upon him.]

33. And he took him aſide from the multitude, and put his fingers into his eares, and [he ſpit and touched his tongue.]

34. And looking up to heaven he * ſighed, and ſaid unto him, Ephphata, that is, [Be opened.]

35. And ſtraightway his eares were opened, and the ſtring of his tongue looſed, and he ſpake plain.

36. And he charged them that they ſhould tell no man, but the more he charged them, ſo much the more a great deal they publiſhed it.

37. And were * beyond meaſure aſtoniſhed, ſaying, He hath done all things well, he maketh both the deaf to hear, and the dumb to ſpeak.

21. 22. So thereby is ſignified, that all defilements of the man are thoſe that come from within or conſpiracies, (ſee [d].

23. Theſe vile

24. to the utmoſt parts of Paleſtine, which bordet upon

26. not of the Jewiſh profeſſion, but

27. I am firſt to exerciſe my office, to

28. Though it be ſo, Sir, yet that which

29. And he ſaid, The faith expreſt by this

32. bleſſe him, and ſo cure him. [e]

33. toucht his tongue with a little ſpittle on his finger, and nothing elſe.

34. All impediments be removed, thy hearing and ſpeaking come to thee.

* machinations διαλογισμοί, || immoderate deſires, wickedneſſes, ἀσελγεῖαι, πονηρίαι, † calumny βλασφημία.

* extraction τῷ γένει

† dumb, or that could hardly ſpeak.

* groaned, ἐστέναξε

* more then above meaſure, ὑπερπερισσῶς

Notes on Chap. VII.

a. Κοινὸς

The word κοινὸς ſignifies two things, *polluted* and *common*, and is no more to be rendred *common*, when the ſenſe is for *unclean*, then it ſhould be rendred *unclean* when the ſenſe is for *common*. From this firſt notion of the word for *polluted* is the *Latine* word *cœnum*, a *ſink* or *mire*, and the verb κοινῶ is turned into the old *Latine*, *quino*, from whence *inquino to pollute* is now in uſe, which notes this notion of it for *polluted* to be an *ancient* and *primitive*, not any *metaphoricall* ſecondary notion of it: In this notion it is uſed for any thing that is *forbidden* by the *ceremoniall lawes* of the *Jewiſh worſhip*, as being oppoſite to *clean* or *lawfull*, Thus *meat* which is by that *law* forbidden, is called κοινὸν *polluted*, 1 *Mac.* 1. 50. ὕεια καὶ κτηνῶν κοινά, *ſwines fleſh, and forbidden, polluted* or *unclean cattel*, and ſo v. 65. Thus *Act.* 10. 14. and 11. 8. and *Rom.* 14. 14. *Heb.* 10. 29. and from thence κοινεῖν *to defile*, *Mat.* 15. 11. and in ſeverall other places. So ſay the *Grammarians* κοινὸν] ſignifies βδελυκτὸν, ἀναθαρτὸν, *abominable*, or *unclean*, i.e. ſuch as in the reputation, and by the *prohibition* of the *law* are made ſuch. Thus when not by *ſtrict law* of *Moſes*, but (which among the *Phariſees* was all one) by the *tradition* of their *Elders*, or *injunctions* of their *Sanhedrim*, they were to *waſh*, whenſoever *they eat, hands unwaſht* at ſuch a time are κοιναὶ χεῖρες, *polluted hands*, i. e. *guilty* of the *breach* of thoſe *lawes*, which in their opinion required this conſtant *waſhing* before *meat*. To this *cuſtome* referres that of *Joh.* 2. 6. where the *veſſels of water*, which were there at the *feaſt*, are ſaid to be κατὰ τὸν καθαρισμὸν Ἰουδαίων, *according to the Jewes cuſtome* of *waſhing* alwaies before *meat*, i.e. ſtood there for that uſe, or purpoſe. Now for the *maner* of *waſhing*, what it was, is here deſcrib'd v. 3.

πυγμῇ

πυγμῇ νίψωνται τὰς χεῖρας, *they waſh their hands to the wriſt*, The word πυγμὴ is the *hand* up to the *wriſt*, and is indeed but a part of the χεὶρ in the *criticall* notion of it. For χεὶρ is taken in *Homer* and *Hippocrates* and other *authors* for the *whole arme*, (of which the πέντοζ which the *Anatomiſts* uſe out of *Heſiod*, and ἀκρόχειρ, the *extreme part* of it, in *Hippocrates*, is the *hand* peculiarly) and ſo it ſeems to be taken, 1 *Mac.* 15. 30. ἡ χειρὸς ζὺν τῷ ὤμῳ φέρειν εἰς τὴν πόλιν, *to carry the arm*, (not *hand*) *with the ſhoulder to the city*, juſt as in *Homer* he that *ſtroke* one on the * *ſhoulder* with his *ſword*, is ſaid to have cut off his χεὶρ, i. e. his *arme* doubtleſſe. Agreeably to this notion the word ἀκροχειρίζειν in the *agones* ſignifies to *cuffe* at the *arms end*, as we call it, and is all one with πυκτεύειν one of the *five exerciſes* in the *Olympick games*, Which makes it clear, that by πυγμὴ is meant the *hand* with the *wriſt* (which *Theophylact* renders μέχρι ἀγκώνων *up to the elbow*) for ſo 'tis the manner of the *Jewes* to waſh with their *hands* held up, that the *water* may come down ſo farre, to ſuch a part of the *wriſt*, which they call the *elevation of their hands*, and ſo here πυγμῇ νίψωνται χεῖρας] is clearly *to waſh* with this *elevation*, this *rite* or *ceremony* uſuall in their *waſhings*.

Πυγμὴ

Χεὶρ

* *vid: Scipal: in Ariſt: problem: p. 127.*

b. Ἀγορᾶ

Ἀγορὰ ſignifies any *promiſcuous* or *popular aſſembly*, Theſe (ſetting aſide the *ſacred aſſemblies*, which are otherwiſe expreſt) are principally of two ſorts, either 1. to *buy* and *ſell*, or 2dly, to reſort for *juſtice*, and the word here uſed commonly ſignifies both, or either of theſe, 1. a *fair* or *market*, 2ly, a *place of judicature*, an *hall* or *court of judgment*. From the firſt is ἀγοράζω *to buy*, moſt ordinarily uſed in that ſenſe, and rendred ὠνεῖσθαι by *Heſychius*, but yet withall ſignifies to that other ſenſe, and is by him rendred not only in *common* to both, ἐν ἀγορᾷ διατρίβειν, *to ſpend ones time in foro*, but in *particular*, reſpecting theſe *courts of juſtice*, ὅτι ἡ καὶ ἐπὶ τῶν διαβολῶν. And ἀγοράσαι, ſaith he, is διαλέγεσθαι, where that of *conſulting* and *debating* or *pleading*, belongs to the *courts* not *markets*; From this latter notion of the word, comes ἀγορεία, for δικαιολογία *giving of juſtice*, and Ἀγορεία, δίκαι, in *Heſychius*, and ἡ ἀγορεῖα for a *court day* (ſee *note* on *Act.* 19. i.) And ſo 'tis probable that *Act.* 17. 5. ἀγοραῖοι, are the *officers* of their *courts*, *ſerjeants*, &c. and the *Jewes taking to them ſome of the wickedeſt* of thoſe, and ſo raiſing a *tumult*, will be parallel to our *calling a Conſtable*, and raiſing the *town*, which by malitious men, by the help of *wicked* officers, may be againſt *Apoſtles*, or any the beſt of men, as there it was againſt S. *Paul*. Thus the word ἀγορὰ] clearly ſignifies, *Act.* 16. 19. where at *Philippi* the *owners* or *maſters* of the *Pythoneſs*, conceiving themſelves *injured* by S. *Paul*, *apprehended* him, and *drew* him εἰς τὴν ἀγορὰν, *to the hall*, ὅπου καὶ ἄρχοντας, *to the Roman magiſtrates* there. The *queſtion* now being, [in which of theſe ſenſes the word ἀγορὰ ſhould be taken in this place] cannot be decided from the *nature* of the *word*, which beares both indifferently, but from the buſineſſe in hand, which is the *tradition* of *waſhing* among the *Jewes*. That, we know, was upon any *legall uncleanneſſe*, or *ſuſpicion* of having contracted any ſuch. And to that all *promiſcuous aſſemblies* were lyable, where *heathens* were uſually *intermixt*, or poſſibly *Jewes* under ſome *legall uncleanneſſe*. But at this time when the *Jewes* were under the *Roman procurators*, their courts of *judicature* were moſt eminently ſo, the *Procurator* and his *band* or *guard* of *ſouldiers* being alwaies there. On this ground it is diſtinctly ſaid, *Joh.* 18. 28. that *the Jewes would not goe in* thither, ἵνα μὴ μιανθῶσιν, *that they might not be defiled*, which *teſtimony* makes it clear, that *going in* to the ἀγορὰ, in this ſenſe, into the *judgment hall*, was by the *Jewes* reſolved to be matter of *defilement*. And there being not any ſo clear teſtimony in the *Scripture* for the other, as it ſignifies a *market*, or place of *buying* and *ſelling*, I rather preferre this interpretation of the word in this place, for a *court hall*, though in moſt other places of the *New Teſtament*, it ſignifie the other, by which alſo 'tis poſſible that *pollution* (according to their *conſtitutions*) might be contracted.

Ἀγορᾶ

c. Βαπτίζωνται

The word here uſed [βαπτίζωνται] (as it differs from νίπτωνται v. 3. which belongs to the *hands* or *feet*) ſignifies the *waſhing* of the *whole body*. Thus 'tis ſaid of *Eupolis* (which wrote the *Tragedy* call'd *Baptæ* againſt *Alcibiades*) that being taken and thrown into the *ſea*, ἐβαπτίζετο, and ſo the *baptiſmes* of *cups* &c. in the end of this verſe, is putting into *water* all over, rincing them. Two words there are uſed by the *Hebrewes* for *waſhing*, 1. קדושין, the word uſed for *waſhing hands and feet* only, the νίψεις here, and 2. טבילה, *immerſion* of the *whole body*, to which βαπτισμοὶ anſwers, (ſee *note* on *Joh.* 13. 10. and *Mat.* 3. a.) What is here affirm'd of the *Phariſees waſhings* is obſerved by *Epiphanius* of the *Eſſens*, who yet ſeem to have had it, as they had much more, from the *Pythagorean Philoſophers*, whoſe doctrine it is ἡ ἁγνείαν εἶναι διὰ καθαρμῶν, καὶ λουτρῶν, καὶ περιῤῥαντηρίων, *that purity was to be obtained by purgations, and irrigations, and waſhings*.

Νίπτεσθαι

Of the ſeverall notions that the word ἀφροσύνη *imprudence*, or *folly* may be capable of, that which ſeems moſt proper to this place, is that of *boaſting*, which is the moſt *unſeemly* thing, and ſo the moſt contrary to *prudence*, or *wiſdome* of converſation. In this ſenſe the word is uſed 2 *Cor.* 11. 1. 19. (and ἀφρονῶν *madneſſe* v.) and ch. 12. 6. 11. where he foreſees that his ſpeeches for the juſtifying of his *Apoſtleſhip* againſt the *ſeducers* will by them be accounted *boaſting*, and being ſo he knowes it muſt goe for *folly*. In this notion it will accord, and aſſociate very well with βλασφημία *calumny*, and ὑπερηφανία *pride*, which immediately precede, the *calumniating faſtuous* (inſolent) and *vainglorious* behaviour, going ordinarily together.

d. Ἀφροσύνη

The word μογιλαλὸν ſignifies one of an *impedite*, *ſtammering ſpeech*, and ſo is interpreted here by the *Syriack*. But it is more agreeable to take it as all one with ἄλαλον *ſpeechleſſe*, for 1. ſo 'tis recited in the end of the *ch.* v. 37. *he makes the deaf to hear, and the dumb to ſpeak*, which is evidently their obſervation upon this particular miracle. 2. the *Hebrew* word אלם, which ſignifies *dumb*, and is rendred ordinarily ἄλαλον, κωφὸς, ἄφωνον, ἔνεον, all words to expreſſe *perfect dumbneſſe*, is twice rendred μογιλαλὸν, *Exod.* 14. 11. and *Iſa.* 35. 6. where yet in both places, the ſenſe beares, *totally dumb*, and not only of a *ſtammering ſpeech*, In the *firſt* place, *Who maketh the dumb, or deaf, the ſeeing, or blind?* In the *ſecond*, *The lame ſhall leap as an hart, and the tongue of the dumb ſhal ſing.*

e. Μογιλαλὸν

CHAP.

CHAP. VIII.

Paraphrase.

1. IN thoſe daies the multitude being very great, and having nothing to eate, Jeſus called his diſciples unto him, and ſaith unto them,

2. I have compaſſion on the multitude, becauſe they have now been with me three daies, and have nothing to eat.

3. And if I ſend them away faſting to their own houſes, [they will faint by the way,] for divers of them came from farre.

3. either they will faint for want of refreſhment, or elſe to get victuals they will be ſcattered and diſperſed from one another, See note on Mat. 9. l.

4. And his diſciples anſwered him, From whence can a man ſatisfie theſe men with bread here in the wilderneſſe?

5. And he asked them, How many loaves have ye? and they ſaid, Seven.

† lie down ἀναπεσεῖν

6. And he commanded the people to † ſit down on the ground, and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them, and they [did ſet them before the people.]

6. diſtributed them, gave every one of the multitude a portion.

7. And they had a few ſmall fiſhes, and he bleſſed, and [commanded to ſet them alſo before them.]

7. appointed them to give every one a piece of fiſh.

8. So they did eat and were filled, and they took up of the broken meat that was left, ſeven baskets.

9. And they that had eaten were about four thouſand, and he ſent them away.

10. And ſtraightway he entred into a ſhip with his diſciples, and came into [* the parts of Dalmanutha.]

10. the coaſts of Magdala, Mat. 15. 39.

*or, the borders of Magedan, for the old Gr: & Lat: MS. reads Ὅρια Μαδαγαδᾶ.

or Magadon (as S. Jerome and S. Auguſtine there read it) a village, neer which lies another call'd Dalmanutha, ſo that either of them might fitly denominate the whole.

11. And the Phariſees came forth and began to † queſtion with him, [ſeeking of him a ſigne from heaven, tempting him.]

† diſpute with him, demanding συζητεῖν αὐτῷ ζητοῦντες

11. requiring him to ſhew them ſome miracle from heaven, by which they might know him to be a Prophet, but this they did not out of ſincerity of heart, to beleive in him upon any ſuch miracle (of which they had ſtore already,) but only to enſnare him.

12. And he * ſighed deeply in his ſpirit, and ſaith, Why doth this generation ſeek after a ſigne? Verily I ſay unto you, There ſhall no ſign be given unto this generation.]

* groaned ἀναστενάξας

12. Hereupon ſaith Chriſt in a great ſadneſſe, This is an infidel perverſe ſort of people, miracles would be but caſt away upon theſe, and therefore they ſhall not be afforded them upon asking, only that great miracle of my riſing from death, typified by that which befell Jonas, Mat. 16. 4. that ſhall be afforded them.

13. And he left them, and entring into the ſhip again, departed to the other ſide.

14. Now the diſciples had forgotten to take bread, neither had they in the ſhip with them more then one loafe.

* See, take heed of, ὁρᾶτε, βλέπετε

15. And he charged them ſaying, * Take heed, beware of the leaven of the Phariſees, and of the leaven of [Herod.]

15. See note on Mat. 16. a.

16. And they reaſoned among themſelves, ſaying, [It is becauſe we have no bread.]

16. This he ſaith to reproach us for our negligence in providing and bringing victualls with us.

* doe ye diſcourſe that ye have no bread? doe ye not yet underſtand nor conſider? Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε;

17. And when Jeſus knew it, he ſaith unto them, [Why * reaſon ye becauſe ye have no bread? Perceive ye not yet, neither underſtand? Have ye your heart yet hardned?

17, 18. Why ſhould you think that my ſpeech ſhould relate to your having no bread? as if I were not able to ſupply that want, will you never underſtand nor conſider what is done before you? will you alwaies be thus ſenſleſſe, thus unimprovable, that nothing can enter into you, making no uſe of eyes, or eares, or memory, after all this?

18. Having eyes ſee ye not? and having ears, hear ye not? and doe ye not remember?

19. When I brake the five loaves among five thouſand, how many baskets full of fragments took ye up? They ſay unto him, Twelve.

20. And when the ſeven among four thouſand, how many [baskets] full of fragments took ye up? And they ſaid, Seven.

20. See note on Mat. 16. b.

* How doe ye not conſider? πῶς οὐ συνίετε;

21. And he ſaid unto them, [* How is it, that ye doe not underſtand?]

21. How ſtupidly inconſiderate are you?

22. And he cometh to Bethſaida, and they bring a blind man unto him, and beſought him to touch him.

23. And he took the blind man by the hand, and led him out of the town, and when he had ſpit * on his eyes and put his hands upon him, he asked him if he ſaw ought.

* into εἰς

† recovered ſight, * I ſee men, for as trees I ſee them walking. or, I behold men, for I ſee as it were trees, walking, ſo the King's MS. and many printed Copies, βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ, περιπατοῦντας.

24. And he † [a] looked up, and ſaid, [* I ſee men as trees walking.]

24. I ſee men, but cannot diſtinguiſh them from trees, but that they walk.

25. After that he put his hands again upon his eyes, and [made him look up,] and he was reſtored and ſaw every man clearly.

25. wrought the cure perfectly upon him,

26. And he ſent him away to his houſe, ſaying, Neither goe into the town, nor tell it to any in the town.

27. And Jeſus went out and his diſciples into the townes of [Cæſarea Philippi,] and by the way he asked his diſciples, ſaying unto them, Whom doe men ſay that I am?

27. Mat. 16. note d.

28. And they anſwered, John the Baptiſt, but ſome ſay Elias, and others, One of the prophets.

29. The long expected Meſſias of the world.

29. And he ſaith unto them, But whom ſay ye that I am? And Peter anſwereth and ſaith unto him, Thou art [the Chriſt.]

30. not proclaim him as yet to any that he was the Chriſt, See Mat. 16. 20.

30. And he charged them, that they ſhould [tell no man of him.]

31. the prophecies of the Meſſias could not be fulfilled, unleſſe he ſuffer, and be

31. And he began to teach them, that [the ſon of man muſt ſuffer many things, and be rejected of the elders, of the chief prieſts and ſcribes, and be killed, and after three daies riſe again.]

rejected, and at laſt put to death by the great Conſiſtory or Sanhedrim of Jeruſalem, (ſee note on c. 5. a.) and riſe again the third day.

32. in the hearing of the people (ſee note on Joh. 7. a.)

32. And he ſpake that ſaying [openly.] And Peter took him, and began to rebuke him.

or, without any figure or parable to involve it, which formerly he had often uſed, Joh. 2. 19. and 3. 14. Mat. 16. 4.

33. telling him, that his propoſal was contrary to the will of God, the prophecies,

33. But when he had turned about, and looked on his diſciples, he rebuked Peter, [ſaying, Get thee behind me Satan, for thou ſavoureſt not the things that be of God, but the things that be of men.]

the end of his coming, the ſalvation of men, and ſuch only as was fit for the adverſary of all theſe to propoſe to him.

34. will undertake to be my diſciple, muſt reſolve not to

34. And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, Whoſoever [will come after me, let him deny himſelf, and take up his croſſe and follow me.]

care what becomes of his own ſecular advantages, or of even life it ſelf, but prepare himſelf for the ſame death, that I ſhall die before him, and to follow me as a diſciple both in life and death.

35,36. And let me tell him that the great care of preſerving himſelf, if it make him to deny or for-

35. For whoſoever will ſave his life, ſhall loſe it, but whoſoever ſhall loſe his life for my ſake and the Goſpels, the ſame ſhall ſave it.

36. For what ſhall it profit a man if he ſhall gain the whole world and loſe his own ſoul?]

ſake me, in the purſuit of it, ſhall not be a probable courſe of ſtanding him in any ſtead in this world, it ſhall be the very means to deſtroy many, who, if they continued firm to their profeſſion, might probably eſcape (ſee Mat. 16. 25.) and however the advantages to the conſtant, and loſſes to the cowardly, in another life, are infinitely above all other conſiderations.

37. Life, if it be loſt here by deſire to ſave it, or however everlaſting death, is ſo great a loſſe, that nothing elſe is worth having, which is ſo purchaſed.

37. Or what ſhall a man give in exchange for his ſoul?]

38. See note on Mat. 16. m. n.

38. Whoſoever therefore ſhall be aſhamed of me and of my words in this adulterous and ſinfull generation, of him alſo ſhall the ſon of man be aſhamed, when he cometh in the glory of his Father with the holy Angels.

Notes on Chap. VIII.

a. Ἀναβλέπω

The word ἀναβλέπω] joyned with εἰς οὐρανὸν to *heaven*] ſignifies *to look up* or *lift up the eyes* that way. So *Mat.* 14. 19. *Mar.* 6. 41. and 7. 34. *Lu.* 9. 16. and thus it is uſed of perſons that did *ſee*, nay being ſpoken of them, it is ſometimes uſed in that ſenſe without [εἰς] added to it, as *Lu.* 19. 5. *Chriſt's looking up*] is his *looking up* to the *tree*, the mention of *Zacchæus's climbing* up to the *tree* intimating it as clearly, as if it had been expreſt, And *Lu.* 21. 1. it is ſimply to *ſee* or *behold*, being ſpoken of *Chriſt*, who *ſitting over againſt the treaſury Mar.* 12. 41. ἀνέβλεψε *lookt upon them that caſt in* &c. But the word is generally uſed of *blind perſons*, and then ſignifies *recovering of ſight*, See *Mat.* 11. 5. 20. 34. *Mar.* 10 51, 52. *Lu.* 7. 22. 18. 41, 42, 43. *Joh.* 9. 11. 15. 18. *Act.* 9. 12. 18. and 22. 13. So ἀνάβλεψις is *recovering of ſight*, *Lu.* 4. 18. And therefore in all reaſon it muſt in theſe two places alſo be ſo interpreted.

Paraphraſe.

CHAP. IX.

1. In this generation Mat. 24. 34. before the death of ſome that are here, particularly of John, Joh. 21. 22. ſhall be that famous coming of Chriſt as a king (ſee note on Mat. 16. c.) for that act of revenge upon his crucifyers, and deſtroying the Jewiſh ſtate, See note on Mat. 3. c. and on Mat. 17. a. and 24. b.

1. AND he ſaid, Verily I ſay unto you, [There be ſome of them that ſtand here, which ſhall not taſt of death till they have ſeen the kingdome of God come with power.]

2. changed into another form, or manner of appearance

2. And after ſix daies Jeſus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themſelves, and he was [transfigured] before them.

3. And his rayment became ſhining exceeding white as ſnow, ſo as no fuller [a] on earth can white them.

a.

4. And there appeared unto them Elias with Moſes, and they were talking with Jeſus.

5. And

5. And Peter [anſwered and ſaid to Jeſus, Maſter, it is good for us to be here, Let us make three tabernacles, one for thee, and one for Moſes, and one for Elias.

6. For he wiſt not what to ſay, for they were ſore afraid.]

5,6. ſaid to Jeſus, Lord, what a bleſſing is this to us to be made partakers of this dignity? let us abide here alwaies. And not knowing what to ſpeak, being together with his tranſportation of joy, in a great fright alſo (as the reſt of them were, ſo that they fell on their faces, Mat. 17. 6.) he ſpake he knew not what, ſaying, We will make three tents or tabernacles, one for thee and us, &c.

7. And there was a cloud that overſhadowed them, and a voice came out of the cloud, ſaying, [This is my beloved ſon, hear him.]

7. This is he whom I have appointed to reveale my whole will unto you, whatſoever he tells you is perfectly my will and pleaſure, and he himſelf the only eternall Son of God, whom therefore you and all the world are obliged to hearken to and obey.

8. And ſuddainly when they had looked round about, [they ſaw no man any more] ſave Jeſus only and themſelves.

8. Elias and Moſes were vaniſhed out of ſight, and none left

9. And as they came down from the mountain, he charged them that they ſhould tell no man what things they had ſeen, till the ſon of man were riſen from the dead.

10. And they * kept that ſaying with themſelves, queſtioning one with another, what the riſing of the dead ſhould mean,

* held a diſcourſe, diſputing among themſelves, τὸν λόγον ἐκράτησαν, πρὸς ἑαυτὰς συζητοῦντες

11. And they asked him, ſaying, [† Why ſay the Scribes that Elias muſt firſt come?]

† The Scribes ſay ὅτι λέγουσιν οἱ γραμματεῖς

11. And upon occaſion of what they ſaw, and heard in the Mount, (ſee note on Mat. 17. a) they asked Chriſt, ſaying, Is it not reſolved by all that are skill'd in the prophecies of ſcripture, that Elias muſt come, before that great day, that Moſes and Elias talked of with thee?

12. And he anſwered and told them, Elias verily cometh firſt and reſtoreth all things, and how it is written of the ſon of man, that he muſt ſuffer many things, and be ſet at nought.

12,13. And he anſwered them ſaying, It is no doubt prophecied of Elias, Mal. 4. 5. that he ſhould come before the great and terrible day of the Lord, i.e. the deſtruction of the Jewes, on purpoſe to convert, and deliver them from it, v. 6. But let me tell you, John Baptiſt is this Elias, and he, ye know, is come already as well as I, and they have uſed him, as Ahab uſed Elias, when he was here on earth, ſtood out obdurate againſt all his threats, And as they have done with him, ſo ſhall they deale with me, perſecute, deſpiſe, and put me to death, according to the predictions of the old prophets concerning the Meſſiah, and as was intimated by John Baptiſt in thoſe words of his, [Behold the Lamb of God that taketh away the ſinnes of the world,] meaning that I ſhould beare your puniſhments as a lamb, be ſacrificed, and ſlain by, and for you. See Mat. 17. 11, 12.

13. But I ſay unto you that Elias is * indeed come, and they have done unto him, whatſoever they liſted, as it is written of him.]

* alſo is come, καὶ Ἦλθ: ἐλήλυθε

14. And when he came to his diſciples, he ſaw a great multitude about them, and the Scribes queſtioning with them.

15. And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him, ſaluted him.

16. And he asked the Scribes, [* What queſtion ye with them?]

* What doe yee diſpute among your ſelves? according to ſome copies which read αὐτὰς, not αὐτὸς.

16. About what doe you queſtion the diſciples? ver. 14.

17. And one of the multitude anſwered and ſaid, Maſter, I have brought unto thee my ſon which hath [a dumb ſpirit.]

17. a diſeaſe which when it is upon him takes away his ſpeech (an Epilepſy, Lu. 9. 39.) and hearing, v. 25.

18. And whereſoever he taketh him, † he [b] teareth him, and he foameth, and gnaſheth with his teeth, and pineth away, and I ſpake to thy diſciples that they ſhould caſt him out, and they could not.

† it throwes him down, ‖ or, he anſwereth and ſaith to the, for the Kgs MS. reads ἀποκριθεὶς αὐτοῖς λέγει.

b.

19. He ‖ anſwereth him, and ſaith,] O faithleſſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him unto me.

19. He ſaid to his diſciples, or, In his anſwer to the man he ſaid to his diſciples, See Mat. 17. 17.

20. And they brought him unto him, and when he ſaw him, ſtraightway the ſpirit [* tare [c] him,] and he fell on the ground and wallowed foaming.

* boyl'd within him, troubled him,

20. put him into a fit.

c.

21. And he asked his father, How long is it agoe ſince this came unto him? And he ſaid, Of a child.

22. And oft-times it hath caſt him into the fire, and into the waters, [to deſtroy him:] but if thou canſt doe any thing, have compaſſion on us, and help us.

22. ſo as to endanger his life.

23. And Jeſus ſaid unto him, [If thou canſt beleive,] all things are poſſible to him that beleiveth.

23. If thou canſt beleive me to be able to doe it, thou mayeſt then be capable of this miracle; For

24. And ſtraightway the father of the child cryed out, and ſaid with teares, Lord, I beleive, [help thou mine unbeleif.]

24. and whatever degree of faith is wanting in me, I beſeech thee to pardon, and repair it in me.

25. When Jeſus ſaw that the people came running together, he [rebuked the foule ſpirit, ſaying unto him, Thou dumb and deaf ſpirit,] I charge thee come out of him and enter no more into him.

25. comanded the devil that inflicted that diſeaſe, ſaying, Thou evil ſpirit which afflicteſt this perſon ſo ſorely, that he can neither ſpeak nor hear,

* put him into a great diſquiet, συνάσσων

26. And the ſpirit cryed and * rent him ſore, and came out of him, and he was [one dead, inſomuch that many ſaid, He is dead.]

26. And he fell into a ſore fit of Epilepſy, and therewith was forever freed of the diſeaſe.

27. recovered.

27. But Jeſus took him by the hand and lifted him up, and he [aroſe.]

28. His diſciples thinking verily that they were not able to cure this diſeaſe, asked in private, what the reaſon was.

28. And when he was come into the houſe, [his diſciples asked him privately, d Why could not we caſt him out?]

29. And he told them that to the curing of this diſeaſe they ought to have faſted and prayed, and their not uſing that means (which they ought to have uſed) was it that made them not able to do it, and that was the culpable omiſſion, which he reprehended in them, v. 19. See Mat. 17. 21.

29. And he ſaid unto them, This kind can come forth by nothing, but by prayer, and faſting.]

30, 31. And Chriſt now determined to be more private, ſeeing, and telling his diſciples how little good was now likely to be done by his farther miracles, it being certain that the chief of the Jewes would inſtead of believing on him, put him to death, but as this ſhould be, ſo within three days he ſhould riſe again, and that would be a proper means to convince ſome, See note on Mat. 8. b.

30. And they departed thence and paſſed through Galilee, [and he would not that any man ſhould know it.

31. For he taught his diſciples and ſaid unto them, The ſonne of man is delivered into the hands of men, and they ſhall kill him, and after that he is killed, he ſhall riſe the third day.]

32. But they underſtood not that ſaying, and were afraid to aske him.

33. And he came to Capernaum, and being in the houſe he asked them, What was it that yee diſputed among your ſelves by the way?

34. they had, as they went along, fallen into a contention, which of them was to be preferred before, to take place of the reſt.

34. But they held their peace, for [by the way they had diſputed among themſelves, || who ſhould be the greateſt.]

|| who was greateſt τις μειζων

35. The precedence among my diſciples, all that they are capable of, that of being governours of the Church, brings no advantage to him that hath it, but to be more the ſervant of other men, more work and buſineſſe being the only advantage of that precedence, which ſhall befall you, and your ſucceſſours in the Church.

35. And he ſate down and called the twelve, and ſaith unto them, [If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant of all.]

36, 37. To which purpoſe he gave them a ſignificative emBleme in ſhewing them a little child, and having done ſo, taking him into his armes, and embracing him; By the former part intimating (what was before expreſt v. 35.) that he that will expect to be capable of any office of dignity from him (to have that authority in the Church after, which he hath now from his Father) humility and meekneſſe is the onely way to it, By the ſecond (his embracing the child) his great kindneſſe to, and particular owning of ſuch humble followers of his, They have commiſſion from him, as he hath from his Father, and the receiving, or entertaining, and ſubmitting to them is interpretatively the intertaining, and obeying of Chriſt, and by conſequence, of God the father, whoſe Commiſſion Chriſt came with.

36. And he took a child, and ſet him in the midſt of them, and when he had taken him in his armes he ſaid unto them,

37. Whoſoever ſhall receive one of ſuch children in my name receiveth me, and whoſoever ſhall receive me, receiveth not me, but him that ſent me.]

38. Goes not along in our company.

38. And John anſwered, ſaying, Maſter, we ſaw one caſting out devills in thy name, and he [followeth not us] and we forbad him, becauſe he followeth not us.

39. This propoſal of thine is like that of Joſhua Numb. 11. 28. and is to be anſwered as that was by Moſes, Let as many caſt out devills in my name as will, or can, for though they accompany not with us, as then Eldad and Medad were not with the reſt of the ſeventy, v. 27. yet aſſuredly the ſame Spirit worketh in them, and I ſhall not be diſhonoured by ſuch.

39. But Jeſus ſaid [Forbid him not, for there is no man that ſhall do a miracle in my name, that can lightly ſpeake evill of me.]

40. For he that goes out into the field, doth always take one part or other, and his not engaging againſt me, as is evident by his uſing, not blaſpheming my name, is an argument infallible that he is on my ſide, beleives in my name, which he makes uſe of to ſuch purpoſes.

40. For he that is not againſt us, is on our part.]

41. For 'tis not onely the great eminent performances, thoſe which are in you my conſtant attendants and diſciples, which is accepted by me, but every the leaſt degree of ſincere faith, and Chriſtian performance, (proportionable but to the expreſſing the leaſt kindneſſe, giving a cup of water to a diſciple of mine for being ſuch) ſhall be accepted and rewarded by me.

41. For whoſoever ſhall give you to drink a cup of water in my name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward.]

42. And on the other ſide he that ſhall oppoſe me in the leaſt degree, diſcourage the meaneſt Chriſtian, hinder his progreſſe in chriſtianity, his condition is ſo ſad, that as it were much better for him never to have been born, ſo being born, it were a preferment to him to be annihilated again.

42. And whoſoever ſhall offend one of theſe little ones that beleive in me, it is better for him that a mill-ſtone were hanged about his neck, and he were caſt into the ſea.]

43, 44, 45, 46, 47, 48. It is a ſad thing that Chriſtians ſhould, by any temptations or occaſions whatſoever, be alien'd from Chriſt, yet ſuch things are to be looked for, and therefore the great miſery of it, and infelicity

43. And if thy hand offend thee, cut it off, it is better for thee to enter into life maimed, then having two hands to goe into hell, into the fire that never ſhall be quenched:

44. Where their worme dyeth not, and the fire is not quenched.

45. And if thy foot offend thee, cut it off, it is better for thee to enter halt into life, then having two feet to be caſt into hell, into the fire that never ſhall be quenched:

46. Where their worme dyeth not, and the fire is not quenched.

47. And if thine eye offend thee, pluck it out, it is better for thee to enter into

into the kingdome of God with one eye, then having two eyes to be cast into hell fire.

48. Where their worme dyeth not, and the fire is not quenched.

lyes upon them, that doe contribute any thing towards it (see Mat. 18. 7.) And therefore if any thing, that is most neer unto thee, most usefull, or necessary to thy secular concernments, be a means to alien thee from the service and confession of Christ, part with it most readily, and speedily, thou hadst better loose that, and (after what ever sufferings here) inherite heaven eternally, then (after what ever temporall enjoyments here) to be thrown into Hell, where the remorse for such folly, and the sharp torments attending it shall never be at an end.

49. For every one shall be [c] salted with fire, and every sacrifice shall be salted with salt.]

49. For every Apostate, or temporary Christian, every wicked man that by the temptations of the flesh fore-mentioned is taken off from the Christian course, shall (like a burnt offering) be consumed with fire, but every pious man will preserve himselfe pure from all evill affections, as the sacrifice is by salt from all putrefaction. c.

50. Salt is good, but if the salt have lost his saltnesse, wherewith will ye season it? [Have salt in your selves, and have peace one with another.]

50. As the doctrine and grace of Christ is usefull to you in respect of your selves, to eat up corruptions in the soul, so let it have that other quality of salt, as it is good to unite and coagulate by drawing out the grosse or crude humours, (answerable to which are those fountains of contention and unquietnesse, our lusts, Ja. 4. 1.) and so is a fit expression of peaceableness with other men.

Notes on Chap. IX.

a. ἐπὶ τῆς γῆς

'Tis possible there may be a meaning in the phrase [ἐπὶ τῆς γῆς] which is not ordinarily taken notice of, yet because it is but a *conjecture*, I have neither put it into the *margent* nor *paraphrase*, but only left it to be mentioned here. The *Fuller*, whose work it is to *cleanse*, and *dresse* cloath, doth for these purposes use a kind of *earth*, which is therefore ordinarily known by the name of *fullers earth*, which hath a speciall *cleansing whitening* faculty in it, beyond all other things. This 'tis possible may be here lookt on, in the description of the *whiteness* of the *appearance* of *Christ's garments*, that 'twas so pure a degree of *white*, that no *Fuller by* or *with earth* could be able to *whiten* any thing so. And though the *præposition* ἐπὶ doe not favour this interpretation, yet the *promiscuous* uncertain use of *præpositions* among *sacred writers* is so observable, that it may take off much of that one *objection*. For thus is ἐπὶ used *Acts* 3. 16. in the sense of διὰ, ἐπὶ τῇ πίστει *by faith*, as by a means. And if it be so rendred here, it will bear this sense, *No fuller by*, or, by means of *earth can so whiten any thing*. So 1 *Cor.* 8. 10. ἐπὶ τῇ σῇ γνώσει *by thy knowledge*. Otherwise it is used for [*with*,] *Phil.* 1. 3. ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, *cum omni memoria vestri*, saith *R. Stephanus*, *with every remembrance of you*. And that rendring will agree to this sense also. But the truth is, neither of these three examples come perfectly home to it, they being in the *dative*, this in the *genitive* case, and so I leave it as a conjecture.

b. Ῥήσσω

Ῥήσσω which signifies *to break* or *rend*, *Mat.* 7. 6. and 9. 17. *Mar.* 2. 22. *Lu.* 5. 37. (and *to break out*, *Gal.* 4. 27. i. e. *to speak*, ἐκρῆξαι φωνὴν, φράσαι λόγον, saith *Hesychius*, and ῥῆξάτω, κεχξάτω) signifies also *to beat*, or *throw down*, *upon*, or *against* the *ground*, and is by * *Tertullian* according to that latitude of the word rendred *evertere*, *to throw down*, *Mat.* 7. 6. (though the *context* in that place seems not to own it, the *treading under foot* going before, not following it) thus is προσέρρηξεν ὁ ποταμὸς, *the river*, being swelled into a torrent, *beat upon the house*, *Lu.* 6. 49. and upon it follows in the next words, εὐθέως ἔπεσε *presently it fell*. In stead of it S. *Matthew* in the parallel place *Mat.* 7. 25. 27. reads προσέπεσον, and προσέκοψαν, *fell upon*. And so in the end of the verse in S. *Luke* ἡ πτῶσις αὐτῆς μεγάλη, *the fall of it was great*. Thus doth *Hesychius* render the word ῥῆξαι, not only διελεῖν *to divide*, or *break in pieces*, but καταβαλεῖν also, *to throw down*, (as here v. 22. 'tis exprest by ἔβαλεν) and again ῥῆξε, διέῤῥηξε, κατέβαλεν, ἀπέλυσεν (perhaps it should be ἀπέχυσε, for so שפך which is rendred ῥήγνυμι, is also ἐκχύω, *Hos.* 12. 14. (and so *Lu.* 5. 37.) and διαχέω 1 *Sam.* 30. 16. *to poure on the ground*) and διέκοψεν. Thus in this place the *Syriack* and the *old Latine* took it, and so the *Hebrew* הרס, that is by the *Septuagint* rendred ῥήγνυμι, is καταβάλλω also, *Job* 12. 14. *Ezech.* 26. 4. 12. and καταῤῥέφω and καταπάω *to subvert* and *cast down*, and so שפך καταβάλλω *Ezech.* 29. 5. and 31. 12. and ἐδαφίζω *to lay on the ground*, or *dash against the ground*, *Ezech.* 31. 12. and σφάλλω ἐπὶ γῆς *to throw on the ground* *Am.* 5. 6. is ῥήγνυμι *Isa.* 33. 2, 3. and ῥάσσω *Jer.* 23. 33. and 39. And *Mat.* 17. 15. where this disease is described, as also here v. 22. 'tis said that he *falls into the fire and into the water*, as here ὅπου ἂν, *where ever it takes him*, if by the *fireside*, it *throwes* him into the *fire*, if by the *water*, into that. To this the whole *story* of this mans disease perfectly agrees, being directly the *falling sickness*.

c. Σπαράσσει

What is the full notion of ἐσπάραξεν may be seen by the ancient *Grammarians*. Σπάραγμα, ζέσμὸς, ταραχὴ· Σπαραγμόμεθα, ζεόμεθα, ταραττόμεθα, saith *Phavorinus* out of *Hesychius*. The word signifies such a *stirre* or *tumult* within one, as in a *pot* or *cauldron* is joyned with *boyling* or *seething*, and produceth a *froth* or *foame* at the top, and so is a clear description of an *Epilepsie*, which doth so *boyle* within, as to cause a *foaming* at the *mouth* both here and *Lu.* 9. 39. Some *manuscript* copies read [ἐτάραξεν] for it, *troubled*, *disquieted*, put him in a *commotion*.

d. Ὅτι

Ὅτι here must signifie διὰ τί; *wherefore*] see note on *Lu.* 7. c. and so the *Kings* MS. reads it, διὰ τί ἡμεῖς, and the *ancient Greek and Latine* MS. and others in like manner.

e. Ἁλίζομαι

The word ἁλίζομαι] is made answerable to the *Hebrew* מלח, and is *Isa.* 51. 6. set by *Symmachus* to signifie [*consumed*] in like manner as the ὁλοκάυτωμα the *whole burnt offering* is *consumed*, *burnt all* of it with *fire*; which is answerable to the πῦρ ἄσβεστον, *unquenchable fire* going before, and so the meaning of this expression will be here, that that first sort of men, the *Apostates*, or wicked *carnall Christians*

* So Pliny Nat. Hist. l. 31 c. 7. of Salt, Mavis ne in sacris omittigitur ejus auctoritas, quando nulla conficiuntur sine mola salsa: and Plato, that it is θεῷ φίλον σῶμα, a body grateful to God.

stians, shall be used as the *burnt offerings* are, they shall have *fire* in stead of *salt*, but the pious minded *Christian*, like the *minchah*, shall have the * *salt*, the *grace* of *God* and *Christian doctrine*, and by *Gods* help make use of it to eate up all his *corruptions*, and degrees of *putrefaction* left in him, and also to be a *principle* of *union* and *peaceable mindedneſſe* in him, v. 50. as among other uſes of ſalt it is ſaid to be ἑνωτικὸς *unitive* alſo, and is accordingly uſed in *covenants* and *confederations*, and thence *Lev.* 2. is *the ſalt of the Covenant of God.* But it is not unlikely, that in this place (and that of *Iſaiah*) ἁλισθήσεται] may be put for ἁλωθήσεται (or ἀναλωθήσεται) which ſignifies firſt to be *caught*, then to be *conſumed*, ſo ἅλωσις 2 *Pet.* 2. 12. is *preying* upon, and joyned with φθορὰ *deſtroying*, or *conſuming*. So *Iſa.* 66. (whence the former words [*their worm never dyeth and their fire, &c.*] v. 24. are *taken*) *after the mention of Gods pleading by fire*, v. 16. is added v. 17. ὅτι τὸ αὐτὸ ἀναλωθήσονται, *they ſhall be conſumed together.*

Paraphraſe.

CHAP. X.

1. departed from Galilee Mat. 19. 1.

1. AND he [roſe from thence] and cometh into the coaſts of Judæa by the farther ſide of Jordan. And the people reſort unto him again, and as he was wont, he taught them again.

2. Is it lawfull for a man, upon a diſlike of his wife, for other cauſes beſides fornication, to put her away? This they asked out of an intention to enſnare him, knowing his doctrine in this matter, Mat. 5. 32. contradicted that liberty which they had by Moſes.

2. And the Phariſees came to him and asked him, [Is it lawfull for a man to put away his wife? tempting him.]

3. And he anſwered and ſaid unto them, What did Moſes command you?

4. Moſes gave us liberty to do ſo, Deut. 24. 1.

4. And they ſaid, [Moſes ſuffered to write a bill of divorcement, and to put her away.]

5. This law wherein that was permitted by Moſes, was written to provide by that means againſt the inflexibleneſſe, and impersuaſibleneſſe of the Jewes hearts, which, if this were forbidden them, would be apt to commit ſome greater villany.

5. And Jeſus anſwered, and ſaid unto them, [For the hardneſſe of your hearts he wrote you this precept.]

6, 7, 8, 9. But the prime law of the creation was quite otherwiſe, making the union between husband and wife a ſacred thing, that muſt not be violated by any. See note on 2 Pet. 1. 6.

6. But from the beginning of the creation God made them male and female.

7. For this cauſe ſhall a man leave his father and mother, and cleave to his wife.

8. And they twain ſhall be one fleſh: ſo then they are no more twain but one fleſh.

9. What therefore God hath joyned together, let no man put aſunder.

10. And in the houſe his diſciples asked him again of the ſame matter.

11. by living as an husband with her, whom he marries, when he is the husband of another, and cauſeth his own wife, from whom he thus unreconcileably parteth, to commit adultery, Mat. 5. 32. i. e. giveth her great occaſion, and temptation, and danger to do ſo.

11. And he ſaith unto them, Whoſoever ſhall put away his wife, and marry another, committeth adultery [againſt her.]

a.

12. part with her husband, do her part in abſolving the husband from his band to her, and make uſe of it, to marry her ſelfe again to another.

12. And if a woman ſhall [a] [put away her husband and be married to another, ſhe committeth adultery.]

13. And they brought young children to him, that he ſhould touch them, and his diſciples rebuked thoſe that brought them.

14. they are of that temper of innocence and ſimplicity (and being impotent themſelves, reſigne themſelves up to be aided and ſuſtained by others) that they are of all others the fitteſt emblemes of thoſe, of whom the Chriſtian Church is made up here, and heaven hereafter.

14. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not, for [of ſuch is the kingdome of God.]

15. And he that ſhall not come to Chriſtianity as a little child, with that humility, and ſelf-denyall and reſignation, and ſole dependence on Chriſt, as is obſervable in one of this age, ſhall never be received or entertained by Chriſt.

15. Verily I ſay unto you, Whoſoever ſhall not receive the kingdome of God as a little child, he ſhall not enter therein.]

16. And he took them up in his armes, put his hands upon them, and bleſſed them.

17. a young man Mat. 19. 20. a Ruler Lu. 18. 18.

17. And when he was gone forth into the way, * there came [one] running and kneeled to him, and asked him, Good maſter, what ſhall I doe, that I may inherit everlaſting life?

* or, behold a certain rich man; ſo the Kings MS. reads, ἰδοὺ τὶς πλούσιος
* none, οὐδεὶς

18. The attribute of good belongs truly to none but God, Is that thy meaning to acknowledge me ſuch, when thou calleſt me by that title?

18. And Jeſus ſaid unto him, [Why calleſt thou me good? There is * no man good but one, that is God.]

b.

19. The ſixe commandements of the ſecond table of the decalogue, Honour thy father and thy mother, Thou ſhalt not commit adultery &c. and in ſtead of the tenth, Thou ſhalt reſt contented with thy own, and not ſeek to encreaſe thy own condition by the diminution of other mens.

19. Thou knoweſt [the commandements, Doe not commit adultery, Doe not kill, Doe not ſteal, Doe not bear falſe witneſſe, [b] || Defraud not, Honour thy father and mother.]

|| Deprive

20. And

20. And he anſwered and ſaid unto him, Maſter, [all theſe have I obſerved from my youth.] 20. thus farre I have gone already, & have all my time conſtantly been an obſerver of all theſe commands.

21. Then Jeſus beholding him, [loved him, and ſaid unto him, One thing thou lackeſt, Go thy way, ſell whatſoever thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven, and come, take up the croſſe and follow me.] 21. approved theſe gracious beginnings in him, and accordingly ſpake friendly and kindly to him, to allure and advance him to that degree of contempt of worldly poſſeſſions and riches (which otherwiſe would depreſſe his ſoul, and make him uncapable of true diſcipleſhip, as the thorns in the parable of the ſower) that might give him the true advantages of wealth, ability of relieving and ſupporting others, and by a readineſſe to ſuffer the utmoſt in that profeſſion, qualifie him for a capacity of diſcipleſhip firſt, and then of eternall treaſure.

22. And he was ſad at that ſaying, and went away grieved, for he had great poſſeſſions.

23. And Jeſus looked about, and ſaith unto his diſciples, How [c] hardly ſhall they that have riches [enter into the kingdome of God?] 23. undertake the doctrine of Chriſt here, or be made partakers of his glory in the kingdome of heaven hereafter? c.

24. And the diſciples were aſtoniſhed at his words, but Jeſus anſwereth again, and ſaith unto them, Children, How hard is it for them [that * truſt in riches] to enter into the kingdome of God? 24. that look upon wealth with the eye of the world, as that which can help them to all they want?

* have placed their confidence πεποιθότας

25. It is eaſier for a camel to goe through the eye of a needle, then for [a rich man] to enter into the kingdome of God. 25. For ſuch a rich man continuing in that worldly-mindedneſſe.

26. And they were aſtoniſhed out of meaſure, ſaying among themſelves, Who then can [be ſaved?] 26. See Mat. 19. 25.

27. And Jeſus looking upon them, ſaith, With men it is impoſſible, but not with God: for with God all things are poſſible. 27. See Mat. 19. 26.

28. Then Peter began to ſay unto him, Behold we have left all and followed thee.

29. And Jeſus anſwered and ſaid, Verily I ſay unto you, There is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake, and the Goſpels, See Mat. 19. 29.

30. But he ſhall receive an hundred fold now in this time, houſes, and brethren, and ſiſters, and [mothers,] and children, and lands with perſecutions, and in the world to come eternall life. 30. See note on 2 Pet. 3. b.

31. But [d] many that are firſt ſhall be laſt, and the laſt, firſt.] 31. But for you who talk ſo much of your ſufferings, know this, that of thoſe that come in lateſt to diſcipleſhip or Apoſtleſhip, (as Paul) ſome ſhall in diligence and bringing in proſelytes to Chriſt, 1 Cor. 15. 10. very much outſtrip thoſe who came in firſt (i. e. Peter who here ſpeaks, and the other diſciples of Chriſt's firſt election.) d.

32. And they were in the way going up to Jeruſalem, and Jeſus went before them, and they were amazed, and as they followed, they were afraid, and he took again the twelve, and began to tell them what things ſhould happen unto him.] 32. And as Chriſt before, and his diſciples after him were going up to Jeruſalem, they began to conſider the danger of this voyage, the Sanhedrim reſolving to kill him, Joh. 11. 53. and ſending writs to apprehend him, v. 57. and they were horribly afraid, whereupon he took the twelve into a nearer conference, Mat. 20. 7. and began to tell them diſtinctly, what uſage he ſhould now meet with at Jeruſalem.

33. Saying, Behold we goe up to Jeruſalem, and the ſon of man ſhall be delivered up to the chief prieſts, and unto the Scribes, and they ſhall condemn him to death, and [ſhall deliver him to the Gentiles.] 33. becauſe they have not themſelvs in the Sanhedrim power to put any man to death, they ſhall deliver him up to the Romans to doe it.

34. And [they ſhall mock him] and ſhall ſcourge him, and ſhall ſpit upon him, and ſhall kill him, and the third day he ſhall riſe again. 34. he ſhall be reproachfully dealt with &c.

35. And James and John the ſons of Zebedee come unto him, ſaying, Maſter, we would that thou ſhouldſt doe for us whatſoever we ſhall deſire.] 35. And the mother of James and John in behalf of her children came (Mat. 20. 20.) to him with a petition. See note on Lu. 7. a.

36. And he ſaid unto them, What would ye that I ſhould doe for you?

37. They ſaid unto him, Grant unto us that we may ſit one on thy right hand, and the other on thy left hand in thy glory.

38. But Jeſus ſaid unto them, [Ye know not what ye ask: Can ye drink of the cup that I drink of, and be baptized with the baptiſme that I am baptized with?] 38. The preferment which ye ask for, is not ſuch as you take it for, but only a condition of ſuffering, which perhaps you will not be much in love with.

39. And they ſaid unto him, We can. And Jeſus ſaid unto them, Ye ſhall indeed drink of the cup that I drink of, and with the baptiſme that I am baptized withall, ſhall ye be baptized,

* it is not mine to give, ſave to thoſe for whom it hath been prepared, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.

40. But to ſit on my right hand, and on my left hand, is not mine to give, but it ſhall be given to them for whom it is prepared.] 40. But to be advanced before all others is a thing of that nature, that I ſhall not diſpoſe of it, according to favour partially to gratifie you, or ſatisfie your importunity, but according to thoſe rules, and conditions, and qualifications which my Father hath ſet down.

41. And

41. And when the ten heard it, they began † to be much diſpleaſed with James and John. † to have indignation about James

42. But Jeſus called them to him, and ſaith unto them, Ye know that [they which * are accounted to rule over the Gentiles, exerciſe Lordſhip] over them, and their great ones exerciſe authority upon them. * ſeem

42. they that among the Gentiles doe exerciſe rule over them, receive advantages from their ſubjects, are ſerved, and maintained in all their grandeur and ſplendor by them, See Mat. 20. 25. and 1 Pet. 5. note a.

43. But ſo ſhall it not be among you, but whoſoever will be great among you, ſhall be your miniſter.]

43. But in the authority which I ſhall conferre on you, and your ſucceſſors, it ſhall be quite otherwiſe, ye ſhall attend and wait upon them whoſe Rulers you are.

44. And whoſoever will be the chiefeſt, ſhall be ſervant of all.]

44. And the higher ye are advanced in Eccleſiaſtick dignity, the greater burthen of office and duty ſhall lie upon you, to attend the wants of all your inferiors, and to ſupply them.

45. For even the ſon of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſome for many.]

45. See Mat. 20. 28.

46. And they came to Jericho, and as he went out of Jericho with his diſciples, and a great number of people, [blind Bartimæus the ſon of Timæus] ſat by the highway ſide begging:

46. There were two blind men, Mat. 20. 30. of which one was call'd Bartimæus, i.e. the ſon of Timæus, which

47. And when he heard that it was Jeſus of Nazareth, he began to cry out and ſay,] Jeſus, thou ſon of David, have mercy on me.

47. And when they were told that it was Jeſus that paſſed by, Bartimæus (and the other in like manner, Mat. 20.) cryed out, and ſaid,

48. And many charged him that he ſhould hold his peace, but he cryed the more a great deal, Thou ſon of David, have mercy on me.

49. And Jeſus ſtood ſtill, and commanded him to be called: and they called the blind man, ſaying unto him, Be of good comfort, riſe, he calleth thee.

50. And he caſting away [his garment,] roſe and came to Jeſus.

50. his upper garment, See note on Mat. 5. p.

51. And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould doe unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight.

52. And Jeſus ſaid unto [him,] Go thy way, thy faith hath made thee whole: and immediately he received his ſight, and followed Jeſus in the way.

52. Bartimæus (and the other alſo, both together)

Notes on Chap. X.

a. Ἀπολύειν ἀνδρα

That which is here ſaid *convertibly* of *divorces*, the *wife putting away the husband*, as the *husband the wife*, muſt not ſo be underſtood, that the *wife* hath in any caſe *power* to *put away* the *husband*, though not to *marry again*, as, in *caſe of fornication*, the *husband* may *put away the wife*; For there is that difference betweeen the *husband*, and *wife*, that renders one *lawfull*, and not the other, viz: the *dominion* of the *husband* over the *wife*, which the *wife*, whoſe part is *obedience*, *Gen.* 3. 16. 1 *Pet.* 3. 6. hath not back again over the *husband*; and accordingly in the *law* though there be a liberty given to the *man* of *putting away* the *wife*, in more caſes, then *Chriſt* allowes of, yet there is none given the *wife* to put away the *husband* in any caſe; and *Chriſt*, that reſtrained that liberty of the *man* to the one caſe of *fornication*, cannot be thought (and no where appears) to have enlarged, or extended that liberty to the *wife*. As for the ſome kind of ſemblance of it here in this text, it will ceaſe to be ſo, by obſerving either of theſe two things, Firſt, that the only thing here in hand in theſe two *verſes*, is to ſet down the unlawfull, and *adulterous divorces*, viz: thoſe that are attended with *marrying* ſome other, for ſuch are all they equally, whether committed by the *man*, or *woman*, and ſo there is no occaſion here to ſtate that other queſtion of *lawfull divorces*, which had been made by the *Phariſees* v. 2. and anſwered *negatively* v. 3. &c. And conſequently all that is here ſaid, is that the *wife*, however *ſeparated* from the *husband*, may not *marry* again, not that ſhe may in any caſe *lawfully ſeparate*. Many things of this nature there are in the *ſcripture* which are ſpoken only to *prepare* for ſomewhat elſe, and have themſelves no farther importance, all the weight of the ſpeech lying on that other part to which they *prepare*. See *note* on *Mat.* 9. d. 2ly, The nature of the word, that is here, and in other places of the *New Teſtament* uſed for divorcing falls out to be a word, which ſignifies not *putting away*, as that notes any act of *authority*, but ἀπολῦσαι *abſolving looſing, releaſing* from a *debt*, or a *band*, and ſo it may truly be ſaid of [ἀπολύσῃ τὴν ἀνδρα] that it is only *releaſing*, *abſolving*, not *putting away*, the *husband*, i.e. doing what is in her power to doe, but not pretending to more; The *Grecians* were wont to ſpeak more accurately, calling it on the mans part ἐκπέμπειν, *to ſend*, or *caſt out* the *wife*, but on the wives part ἀπολείπειν, to *leave*, or *forſake* the *husband*, which though practiſed among the *heathen* ſometimes, yet being but an act of *deſertion*, it pretends not to any *authority* over him that is *forſaken*.

b. Ἀποστερεῖν

That our *Saviour* reckons up here the *ſix laſt precepts* of the *decalogue*, containing our duty toward our *brethren*, i.e. toward other men, under the *law*, is preſently clear to him that conſiders the words, either here, or *Mat.* 19. 17. From thence it is clear again, that Μὴ ἀποστερήσῃς is S. *Mark's* rendring of the *tenth commandement*, And it is obſervable how many waies this *commandement* is rendred in the *Bible*, in *Exod.* 20. and *Deut.* 5. the *Septuagint* expreſſe it by οὐκ ἐπιθυμήσεις *thou ſhalt not covet*, S. *Paul Rom.* 7. 7. hath the ſame, but S. *Mark* here μὴ ἀποστερήσῃς *thou ſhalt not defraud*, and S. *Matthew*, ch. 19. Ἀγαπήσεις, &c. *Thou ſhalt love*

love thy neighbour as thy self, From which 'tis farther observable what is the meaning of that *commandement*. That undoubtedly, which will be the joynt united importance of these *three phrases*, and not that which might be thought sufficient to expresse the meaning of some one of them, i. e. So to rest *satisfied* every man with his *own lot*, which *God* hath afforded him, and so to desire the *good* of *others* as well as of *himself*, as not to *desire* or *endeavour* to *gain* any thing to himself by the *losse* or *diminution* of any other, to think the *neighbour* as fit to enjoy any thing that belongs to him, as himself to enjoy his own, and so joyne together these two *precepts* of the *heathens*, the *Quod sis esse velis, nihilque malis*, in *Martial*, the *perfect complacency* with our *present* condition, and the --ἀδὲ βελόνης Δαιμόνιε ἐπιθύμησον ἀλλοτρίας πότε, in *Menander*, the not *coveting* so much as a *needle* or *pin* of *anothers*.

c. Δυσκόλως εἰσελεύσονται &c. The *thorny ground* appears by the *parable* of the *sower* to be very contrary to the *good*, *fruitfull*, the embleme of the *honest heart*, wherein *Christianity* was to be planted; By that was meant the *mind* choakt with *riches* and the *cares* of this *world*, which betray and eat out many good hopefull *seeds* of grace, which would otherwise lift up the soul to the pursuit of the *one necessary*. And this is the interpretation of the δυσκόλως εἰσελεύσονται *great difficulty* of the *rich man's* being a *disciple* of *Christ*, and attaining to his *kingdome*. This *Julian* in his *Epistle* to *Ecebolius*, speaks of *scoffingly*, and saith that he took away from the *Christians* all that they had, μὴ στερηθῶσιν ἧς ἐλπίζουσι τὴν ἐπουράνιον βασιλείας, *that they might not be deprived of that heavenly kingdome which they hope for*.

d. Πρῶτοι ἔσχατοι They who were *call'd* and *chosen first* to be *disciples*, who consequently ought to have expresst more *zeal*, more *fidelity*, and taken more pains in the *Apostolicall* office, are here call'd the *first*, in respect of their πρωϊαιότητα being *first called* into the *vineyard*, and such was *Peter* and *John*, and the *rest* of his *present disciples*. The *last* are those which were call'd *later*, as S. *Paul*, who saith truly of himself, that as he was *born out of due time*, *suddainly* (not *regularly*, as the *disciples* in *Christs* life-time had been, *disciples* a long space, before they had their *commission* of *Apostleship*) so he was *in labours more abundant*, &c. 1 *Cor.* 15. 10. and 2 *Cor.* 11. 23. And they that have written the *Itineraries* of the *Apostles* have observed the truth of it, S. *Paul* having travail'd much farther, then either S. *Peter* or S. *John*, as they have describ'd the circuit.

CHAP. XI.

Paraphrase.

1. AND when they came nigh to Jerusalem, unto Bethphagè and Bethany at the mount of olives, he sendeth forth two of his disciples, — 1. Mat. 21. 1.

2. And saith unto them, Go your way into the village over against you, and as soon as ye be entred into it, ye shall find a [colt] tyed, whereon never man sate, loose him and bring him. — 2. foal of an Asse

3. And if any man say unto you, Why do you this? say ye that the Lord hath need of him, and straightway he will send him hither.

4. And they went their way, and found the colt tyed by the dore without, in a place where two ways met, and they loose him.

5. And certain of them that stood there said unto them, What do ye loosing the colt?

6. And they said unto them, even as Jesus, had commanded, and they let them go.

7. And they brought [the colt] to Jesus and cast their garments on him, and he sate upon him. — 7. See note on cap. 5. a.

8. And many spread their garments in the ways, and others cut down branches of trees, and strewed them in the way.

9. And they that went before and they that followed cryed, saying, Hosanna, * blessed is [he that cometh] in the name of the Lord. — 9. the Messias whose coming is prophecyed of, and so long expected. See note on Mat. 11. a. and Mat. 21. 9.

* Blessed in the name of the Lord be he that cometh

10. ‖ Blessed be [the kingdome of our father David that cometh in the name of the Lord, Hosanna in the highest.] — 10. that kingdome of David our father is now ready to begin,

‖ Blessed in the name of the Lord be the coming, or, future kingdome of David our father, εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι κυρίε

(or of Christ typified by him) which hath been prophecyed of, and expected as future, and wee acknowledge thee O Lord, in the highest heavens. See note on Mat. 21. a.

11. And Jesus entred into Jerusalem and into the Temple, and [when he had looked round about upon all things, and now the even tide was come, he went out unto Bethany with the twelve.] — 11. having cured the lame &c. Mat. 21. 14. &c. at even he retired to Bethany to lodge there with his disciples.

† as they went out, ἐξελθόντων αὐτῶν

12. And on the morrow † when they were come from Bethany, he was hungry,

13. And seeing a figtree afarre off having leaves, he came, * if haply he might find any thing thereon, and when he came to it he found nothing but leaves, for * the time of figs was [a] not yet. — 13, 14. And being so, he espied afar off a figtree full of leaves, and went to see if there were any fruit on it, and when he came he found no one fig nor any thing, but leaves on it, the year being, it seems, unseasonable for that fruit, and therefore being willing to shew a miracle, on a fruitlesse tree, (which had nothing but leaves to be destroyed by his curse) he said unto it, This tree shall never bear more fruit, but shall wither and dry up presently. Which sentence of Christ if it be applyed as an embleme to men that bear no fruit, it will then signifie that they which professe piety (which is answerable to bearing of leaves) must never be found without fruit, If they be,

* if forsooth ei ἄρα

* it was not a season of figges.

a. a

14. And Jesus answered and said unto it, No man eate fruit of thee hereafter for ever.] And his disciples heard it.

Christ

Chriſt will viſit them, and ſubtraction of grace, and deſtruction will be their portion, the one following upon the other, as the inſtant withering here upon the word of Chriſt. But the moſt pregnant meaning of it is, that the Jews, which were juſt like that leafy tree, without any kind of degree of fruit on it at this time, when Chriſt came from heaven to call for it, ſhould ſuddainly be deſtroyed.

15. And they come to Jeruſalem, and Jeſus went into the temple and began to caſt out them that ſold and bought [in the temple, and overthrew the tables] of the money-changers, and the ſeats of them that ſold doves,

15. in the court of the Gentiles, which the Jewes were more willing to profane (ſee note b.) and overturned the tables &c. See note on Mat. 21. b.

16. And would not ſuffer that any man ſhould carry any * veſſel through the temple.

* cõmodity, σκεῦος, ſee note on Mat. 21. b.

b. 17. And he taught ſaying unto them, Is it not written, My houſe [ſhall be called † [b] of all nations, The houſe of prayer? but yee have made it a den of thieves.]

17. ſhall be an holy place, ſet apart for all the people of the world to worſhip me in, but you have transformed it into a receptacle for cheats to reſide in, See note on Mat. 21. c.

† the houſe of prayer to all nations, οἶκος προσευχῆς πᾶσι τοῖς ἔθνεσι

18. And the Scribes and chief prieſts heard it, and ſought how they might deſtroy him, [for they * feared him, becauſe all the people was aſtoniſhed at his doctrine.]

18. for reſolving not to be inſtructed or reformed by him, not to receive the reformation brought from heaven, they were yet afraid that ſomething would come of it, derogatory to their authority, for the whole multitude of men that heard him, lookt on him with admiration.

* or, feared, becauſe; for the Kings MS. leaves out ἐφοβοῦντο.

19. And when even was come, he went out of the city.

20. And in the morning as they [paſſed by] they ſaw the fig-tree dryed up from the roots,

20. went again from Bethany to Jeruſalem Mat. 21. 20.

21. And Peter calling to remembrance, ſaith unto him, Maſter, behold, the fig-tree, which thou curſedſt, is withered away.

22. And Jeſus anſwering, ſaith [unto them, Have faith in God.]

22. to the diſciples, Beleive in God.

23. For verily I ſay unto you, that whoſoever ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea, and ſhall not doubt in his heart, but ſhall beleive that thoſe things which he ſaith ſhall come to paſſe, he ſhall have whatſoever he ſaith.]

23. For I have given that power to you, that if any of you in the fear of God, with full confidence of faith, without all mixture of doubting, ſhall ſet upon any the greateſt difficulty, though as great as the removing of a mountain, and aſſuredly beleive that, through the ſtrength and power of God in Chriſt, it ſhall be done, he ſhall doe whatſoever he will.

24. Therefore I ſay unto you, What things ſoever ye deſire, when ye pray, beleive that ye receive them, and ye ſhall have them.]

24. This is to be undertaken by you, not upon confidence of your own ſtrength, but by humble prayer to God, and whatſoever you ſhall thus pray for, beleiving that I will according to my promiſe grant it to you, that ye ſhall be ſure to receive from me.

25. And when ye ſtand praying, forgive if ye have ought againſt any, that your father alſo which is in heaven may forgive you your treſpaſſes.]

25. But for the obtaining this certain return to your prayers, the other conditions which have formerly been required (ſee Mat. 6. 14.) to make mens prayers effectuall, muſt be obſerved by you, Namely, that whenſoever you pray for any thing to be granted you by God, you put all malice from you, and be filled with all charity even to your enemies, that God may in like manner deale with you.

26. But if you doe not forgive, neither will your father which is in heaven forgive your treſpaſſes.]

26. And if you doe not ſo, there is no expectation that any prayer of yours, whether for pardon of ſinne, or any thing elſe, ſhall be heard and granted by God.

27. And they come again to Jeruſalem, and as he was walking in the temple, there come to him [the chief Prieſts, and the Scribes, and the Elders,]

27. the Sanhedrim of the Jews, to whom prophets were wont to approve their miſſion,

28. And ſay unto him, By what authority doeſt thou theſe things? and who gave thee this authority to doe theſe things?

29. And Jeſus anſwered and ſaid unto them, I will alſo ask of you one queſtion, and anſwer me, and I will tell you by what authority I doe theſe things,

30. The baptiſme of John, Was it from heaven, or of men?] Anſwer me.

30. Was John that received proſelytes by Baptiſme, ſent with commiſſion from God, or no?

31. And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then did ye not beleive him?

32. But if we ſhall ſay, Of men, they feared the people, for all men counted John, that he was [a prophet indeed.]

32. a prophet ſent with cõmiſſion from God.

33. And they anſwered and ſaid unto Jeſus, We cannot tell. And Jeſus anſwering, ſaith unto them, Neither doe I tell you by what authority I doe theſe things.

Notes on Chap. XI.

a. Καιρὸς σύκων

That the words are thus literally to be rendred ἦν γὰρ οὐκ καιρὸς σύκων, *for it was not a time*, or *ſeaſon of figges*] there is no doubt; what the meaning of the word *time*, or *ſeaſon* here is, will be the only difficulty. If the *time*, or *ſeaſon* of the *year*, wherein *figs* are *ripe*, ſo that it be here ſaid it was not that *time* of *ripe figges*, then many inconveniencies will follow, As firſt that will not be (as this paſſage is deſigned) a reaſonable account, why there was nothing but *leaves* on the *tree*, for green *figs* there might be, and ſo ſomewhat beſide *leaves* though the *time of ripe figs* were not come, 2dly, It is not to be

be imagined that *Christ* being hungry, v. 12. and thereupon going out of his way to a *fig-tree*, εἰ ἄρα ἄρα εὑρήσει τι ἐν αὐτῇ in all account to *finde some food* there, should do so at a time, when he knew *fruit* was not *ripe*, green *figs*, before they are *ripe*, being as unfit for food as could be imagined. 3. If we consider the time which is there specified to affirm that, in that interpretation, there were no truth in it, for that *figs* in *Judæa* were then ripe. For it was immediately before the *Passover*, (presently after the *Hosanna's*) both here, and in *Matthew*. And that is about the time of their *offering* their *first fruits*, (*seven weeks before Pentecost*, *Lev.*23.16.) by which it is evident that *fruits* were then *ripe* in that countrey. And the difference of the *climate* betwixt *Judæa*, and us being so great, and the *forwardnesse* of *fruit* depending so immediately on that, there can be no strangeness in it; For these and other reasons it seems improbable that this should be the meaning of the words. Another notion, I conceive, there is of the word καιρὸς *time*, or *season*, which will be subject to none of these, nor any other inconveniences. For the word literally signifying a *seasonable time*, and *time* being of a great latitude, belonging to any part of time, an *age*, a *year*, and not only a *part* of a *year*, though the first of an *age* cannot; yet the *second* of a *year* may be applyable to this place, and then the meaning will be, that that was not a *season of figs*, i.e. a good *fig-year*, a year that brought forth any store of figs in that country. And in this interpretation of the phrase, the whole passage will be very perspicuous; *Christ was hungry* v. 12. and seeing a *fig-tree* afarre of having *leaves*, i.e. looking very *promisingly*, he went out of his way to it, *if so be he might find any thing*, i.e. any one, or more *figs* upon it, *And when he came to it, he found nothing but leaves*, not one *fig* of any kind, *ripe*, or other, of wch this reason is rendred, ἦν γὰρ οὐκ καιρὸς σύκων, *for it was not a kindly seasonable year of figs*. Whereupon *Christ* immediately curseth the *tree*, for having such *promising* verdure of *leaves*, but no kind of *fruit* on it, and so *symbolically* foretells the *fate* of that people of the *Jewes*, who were at this time very *barren* of *good works*, 'twas a very ill *season* of *fruit* with them, (and when *Christ comes* shortly after to visit, *shall* he *find faith on the earth?* any *fruit* of the *Christian faith* in that *land* of *Judæa?*) though they made very *promising* faire professions. Having said thus much, it will not be necessary to take notice of the *emendation*, which the *learned Dan: Heinsius* hath here proposed, converting it, from ἦν γὰρ οὐκ καιρὸς σύκων, *for it was not a season of figs*, into ἦν γὰρ ἦν, καιρὸς σύκων, *for where he was*, (i.e. in that place) *the season of figs*, i.e. it was the *season* of *ripe figs*. The exceptions which offer themselves against this conjecture are many. 1. The great change that is made by this means, even from a *negative* to an *affirmative*, from one member of a *contradiction* to another, which if it were allowed upon no greater grounds, then of a conjecture, the consequence would be very dangerous. 2. In case this *conjecture* were admitted, the words so read, would be of a style discernibly different from all the rest of the book; For of either of those forms of speaking [ἐν ᾧ, *where he was*,] for [*in that region*, or *place*] in opposition to other remote *climates*, or of καιρὸς σύκων, *season of figs*] so concisely, for *it was the season of figs*] 'twould be hard to find any example in the *new Testam*t: and then, though to reduce a *perplext*, intricate, unusuall form of speaking, to a *perspicuous* ordinary phrase, it might be reasonable to propose a conjecture, yet to force it by this means from an *usuall* to a *strange* form, (for which there is no example) will not be very reasonable. Lastly, there is no *need*, or *use* of any change, as already appears; but on the contrary, if the change were admitted, the verse would be lesse intelligible, then now it is, For the words are a *reason*, as the particle [γὰρ *for*] assures us: Now that which is next before, and to which this is affixt, as a *reason*, being this, that [*coming to the fig-tree he found nothing but leaves*] the words in that new reading [*for where he was, it was the season of figs*] cannot be thought a reason of that (the *season* for *fruit*, cannot be the *reason* that there was *no fruit*,) but would be of the *contrary*, whereas the words in the *old reading* are a clear reason of it, there were no *figs*, but onely *leaves* to be *found*, *for it was not a season of figs*. The onely thing possible to be replyed, is, that the words so altered shall be a *reason* of *Christ's going to the tree to see if there were any fruit on it*, and not of his *finding no fruit*, Which if it be said, then I answer, that this is most unreasonable, when the words, as they lie, are regularly a reason of what went next before, to change them, upon conjecture or phansy, into the direct *contrary*, and then affix them as a *reason* of what is farther off, and with which they doe not connect, but might with as much reason be farther severed, and connected with any other (yet remoter) passage, to which a fresh conjecture should accommodate them.

There were three *atria*, or *courts*, or *iles* in the *Temple*, the *first*, the *court* of the *Priests*, the *second*, of the other *Jewes*, together with the *perfect complete proselytes*, they that were *circumcised* and *undertook* the *whole law*, and differed nothing from *Jewes*, but that they were born of *Gentile parents*, the *Proselytes of justice*, or, *of the Covenant*, (see note on *Mat.*23.d. and c.3.a.) and the *third* was the *court* of the *Gentiles*, i.e. of those *Gentiles*, which were received as *proselytes* of the *gates*, the *Gentile worshippers*, or *pious heathens*, that had undertaken the *seven precepts of the sons of Noah* (renounced *Idolatry* &c.) though not the *whole Jewish law*; of these *Proselytes* see *note* on *Mat.* 23. d. This *court* of the *Gentiles* was indeed discriminated by a *sept* or little low *wall* from the *court* of the *Jewes*, and was therefore by them thought *lesse holy*, then their *court*, and becaus the *Jewes* did not worship in it, they therefore conceiv'd that it might be lawfully put to *common* or *profane* uses, and so 'twas here used by the *Jewes*, But *Christ* saith, it was a *house of prayer to the Gentiles*, and therefore had a *promise* of *Gods peculiar presence* there, and consequently a *relative sanctity*, and was not to be thus used to *common profane uses*. b. οἶκος προσευχῆς κληθήσεται

CHAP.

CHAP. XII.

Paraphraſe.

1. And Chriſt ſpake many parables unto them, all pertinent to the rebuking of them for their unbeleif, as

1. AND he began to ſpeak unto them by parables, A certain man] planted a vineyard, and ſet an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a farre countrey.

firſt that mention'd Mat.21.28. and then ſecondly this here Mat.21.33. of a man that

2. And at the ſeaſon he ſent to the husbandmen a ſervant, that he might receive from the husbandmen of the fruit of the vineyard:

3. And they caught him, and beat him, and ſent him away empty.

4. And again he ſent unto them another ſervant, and at him they caſt ſtones, and wounded him in the head, and ſent him away ſhamefully handled.

5. And again he ſent another, and him they killed, and many others, beating ſome, and killing ſome.

6. Having yet therefore one ſon, his welbeloved, he ſent him alſo laſt unto them, ſaying, They will reverence my ſon.

7. But thoſe husbandmen ſaid among themſelves, This is the heire, come, let us kill him, and the inheritance ſhall be ours.

8. And they took him and killed him, and caſt him out of the vineyard.

9. What ſhall therefore the Lord of the vineyard doe? He will come and deſtroy the husbandmen, and will give the vineyard unto others.

Pſal. 118.22. Iſa. 28.16. Mat.21.42. Act.4.11.Rom.9.33. 1 Pet.2.7.

10. And have ye not read this ſcripture, The ſtone which the builders rejected, is become the head of the corner:

11. This was the Lords doing, and it is marvellous in our eyes?

12. And they were willing to find ſome juſtifyable occaſion

12. And they ſought to lay hold on him, but feared the people, for they knew that he had ſpoken this parable againſt them, and they left him and went their way.]

to apprehend him, being ſomewhat reſtrained by fear of the people, and yet being much incenſed againſt him (for they knew that he had deſigned theſe parables particularly to pourtray them) but in fine they let him alone at preſent and departed.

13. Soon after, being willing to get

13. And they ſend unto him certain of the Phariſees, and of the Herodians, to catch him in his words.]

ſome accuſation againſt him, they ſent ſome of the Phariſees and ſome of the Herodians together to him, the Phariſees that thought not Cæſar to have right over Judæa, but lookt on him as an uſurper; and the Herodians (ſee note on Mat. 22. b.) which aſſerted his right, that between them they might bring him to ſay ſomewhat either againſt the liberty of the people of God, aſſerted by the Phariſees, or againſt the power of the Roman Emperour, aſſerted by the others, perhaps alſo ſuſpecting by his frequent being in Galilee (and his Apoſtles moſt of them being born there) that he was of the ſect and doctrine of the Galileans, that no acknowledgment, or tribute was to be paid to the Emperour.

14. that thou wilt freely ſpeak thy mind what danger ſoever come of it, and not ſuffer the fear of Cæſar

a.

14. And when they were come, they ſay unto him, Maſter, we know [that thou art right, and careſt for no man, for thou regardeſt not the perſon of men, but teacheſt the way of God in truth,] Is it lawfull to give [a] tribute to Cæſar, or not?

to reſtrain thee from telling us the will of God,

15. the treacherouſneſſe of their deſigne under thoſe faire

15. Shall we give, or ſhall we not give? But he knowing [their hypocriſie] ſaid unto them, Why tempt ye me? Bring me a peny that I may ſee it.

words,

16. See note on Mat.22. c.

16. And they brought it. And he ſaid unto them, Whoſe is this image and ſuperſcription? And they ſaid unto him, Cæſars.

17. And Jeſus anſwering, ſaid unto them, Render to Cæſar the things that are Cæſars, and to God the things that are Gods. And they marvelled at him.

18. Mat.22.23. no future ſtate after this life.

18. Then come unto him the Sadducees, which ſay there is [no reſurrection,] and asked him, ſaying,

19. Maſter, Moſes wrote unto us, If a mans brother die, and leave his wife behind him, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.

20. Now there were ſeven brethren, and the firſt took a wife, and dying, left no ſeed;

21. And the ſecond took her, and dyed, and left no ſeed; and the third likewiſe;

22. And the ſeven had her, and left no ſeed, laſt of all the woman dyed alſo:

23. In the reſurrection therefore, when they ſhall riſe, whoſe wife ſhall ſhe be of them, for the ſeven had her to wife?

24. The doctrine of the ſcriptures concerning the reſurrection,

24. And Jeſus anſwering, ſaid unto them, Doe ye not therefore erre, becauſe ye know not [the Scriptures, neither the power of God?]

and the power of God in bringing it to paſſe?

25. For when they ſhall riſe from the dead, they neither marry, nor are given in marriage, but are as the Angels of God which are in heaven.

26. And

26. And as touching the dead that they riſe, have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob? See note on Mat. 22. d.

27. He is not the God of the dead, but the God of the living.] Ye therefore doe greatly erre. 27. Thoſe therefore were then alive, when God ſaid this of them, which was long after their death.

28. And one of the Scribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, asked him, Which is the firſt commandement of all?

29. And Jeſus anſwered him, The firſt of all the commandements is, Hear O Iſrael, the Lord our God is one Lord.

30. And thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy [mind] and with all thy ſtrength, this is the firſt commandement. 30. Underſtanding, v. 33.

31. And the ſecond is like, namely this, Thou ſhalt love thy neighbour as thy ſelf: there is none other commandement greater then theſe.

32. And the Scribe ſaid unto him, Well, Maſter thou haſt ſaid the truth, for there is one God, and there is none other but he.

33. And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love his neighbour as himſelf, is more then all whole burnt-offerings and ſacrifices.] 33. And the reall ſubſtantiall performance of all duties both towards God and Man, is to be preferred before all thoſe rituall performances that Religion is generally placed in.

34. And when Jeſus ſaw that he had anſwered diſcreetly, he ſaid unto him [Thou art not farre from the kingdome of God.] And no man after that durſt ask him any queſtion. 34. This account of thine argues that thou art not far from being a Chriſtian, the doctrine of the Goſpel containing little more in it beyond this.

35. And Jeſus anſwered and ſaid, while he taught in the Temple, [How ſay the Scribes] that Chriſt is the ſon of David? 35. How comes it to be generally reſolved by the Doctors of the Law out of the Scripture

36. For David himſelf ſaid by the holy Ghoſt, The Lord ſaid to my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool.

37. David therefore himſelf calleth him Lord, whence is he then his ſon? And the common people heard him gladly.

38. And he ſaid unto them in his doctrine, Beware of the Scribes which love to go in long cloathing, and love ſalutations in the market places,

39. And the chief ſeates in the Synagogues, and the uppermoſt rooms at feaſts:

40. Which devoure widowes houſes, and for a pretenſe make long prayers, theſe ſhall receive greater damnation. Mat. 23. 14.

41. And Jeſus ſat [over againſt the treaſury,] and beheld how the people caſt money into the treaſury, and many that were rich caſt in much. 41. in the Temple over againſt the cheſt, into which the free-will offerings were caſt for pious and charitable uſes, Lu. 21. 1.

42. And there came a certain poor widow, and ſhe threw in two mites, which make a farthing.

43. And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, that this poor widow hath caſt more in then all they which have caſt into the treaſury.

44. For they all did caſt in of their abundance, but ſhee [* of her [b] want did] caſt in all that ſhe had, even all her living. *out of her penury ἐκ τῆς 44. having ſcarce enough for her ſelf, b. yet out of that very little hath been liberall, and

Notes on Chap. 12.

a. *Judas* of *Galilee* (called indifferently *Gaulonita* and *Galilæus*) was ſaith *Joſephus*, head of a *fourth ſect* among the *Jews*, (ſee *Antiq.* l. 18. c. 2.) and having *Saddok* a *Phariſee* joyned to him, he ſollicited the people to *defection*, telling them that *God* was to be their only *Maſter* and *Prince*, and no mortall to be acknowledged ſuch; that the requiring a *taxe* from them, if it were payd by them, was a manifeſt *profeſſion* of *ſervitude*, and that 'twas their duty to vindicate their *liberty*, by which means he raiſed a great *ſedition* among the *Jews*, and was the cauſe under pretence of *defending* the *publick liberty*, of innumerable miſchiefes to the *nation*. Of this *ſect* 'tis poſſible they ſuſpected *Chriſt* might be a *favourer*, and the rather for his being counted a *Galilæan*, and that therefore they now come, and aske him this *queſtion*. And though he anſwer moſt punctually in favour of the *Roman Emperour*, and ſo much more for the paying then for the *refuſing* to *pay tribute*, yet becauſe there was ſo much *caution* in his ſpeech as that the *Phariſees* were not able to take any advantage againſt him, It is therefore improved into an *accuſation* againſt him, that he *forbad to give tribute to Cæſar*, *Lu.* 23. 20. ſee *note* on *Mat.* 22. b. That which is in the Printed copies κῆνσον, *taxe*, or *tribute*, is in the *old Greek and Latine MS.* which *Th. Beza* ſent to the *Univerſity* of *Cambridge* ἐπικεφάλιον *head money*. Κῆνσος Καίσαρι

To diſcern the meaning of ὑστέρησις or ὑστέρημα] b. ὑστέρησις

among the *Scripture writers*, it will not be a misse to look on it a little in the *Old Testament*, *Ezr.6.* 9. where ὃ ἂν ὑστέρημα (whereby מה חשחן is rendred) signifies *that which they have need of*, for the word חָשַׂר signifies *oportuit, necesse habuit, indiguit*, to *want*, or *have need of*, and so ἐκ τῆς ὑστερήσεως here, and ἐκ τῶ ὑστερήματος *Lu.* 21. 4. will be rendred *out of her necessaries*, out of that which was *necessary* to her, out of that which she *wanted* for her selfe, out of her *very low estate* or *extremity* (as appears by that which follows ὅλον τὸν βίον αὐτῆς, *all her provision*, all that she had to *live* or *subsist* on) as that is opposed to ἐκ τῶ περισσεύοντος *out of that which those others had to spare*: Thus *Phil.* 4. 11. κατ' ὑστέρησιν, *in respect of a very low estate*, wherein he had no more then *absolute necessaries* (with which, saith he, he had *learned to be content*) expressed by ταπεινῶσις, being *abased* or *very low*, v. 12. both which are opposed to περισσεύειν there, when πεινᾶν *hungring* is opposed to χορτάζεσθαι *feeding full*. So 1 *Cor.* 16. 17. ὑμῶν ὑστέρημα ἦτοι ἀνεπλήρωσαν, *that which you ought to have done*, and did not, *they have supplyed*, 2 *Cor.* 8. 13. ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, *your abundance may be a supply to their necessities*, and c. 9. 12. τὰ ὑστερήματα τῶν ἁγίων *the necessity of the Saints*, and c. 11. 9. τὸ ὑστέρημά μου *my necessity*; So *Phil.* 2. 30. τὸ ὑμῶν ὑστέρημα τῆς πρὸς μὲ λειτουργίας] *your defect of ministring to me*, or *that ministring to me*, which was *necessary*, but through distance could not be *performed*, on your part, So *Col.* 1. 24. *I rejoyce in my sufferings for you*, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ &c. Thus, or to this sense, Christ suffered for his Church, his body, (yea *Lu.* 24. 46. ἔδει παθεῖν *he ought to suffer*, in many respects there was a *necessity* of it) And so in like manner by way of *correspondence* (so ἀνταναπληρῶ signifies) it is *necessary* that I that am a *Christian*, should suffer for you, for the *Church*, i. e. his *body*, this now I doe, *I in my flesh make up*, by way of *antitype*, *those necessary sufferings of Christ for his body*. So 1 *Thess.* 3. 10. καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν, to *complete* or *fill up* (for καταρτίζειν being the interpretation of כלל in the *Old Testament*, is all one with πληρῦν, and so καταρτισμὸς with πλήρωμα) *those things that are necessary to your faith*. All this is here cast together, to give one entire view of these words in the *New Testament*.

Ἀνταναπληρῶ ὑστερήματα

καταρτίσαι ὑστερήματα

Paraphrase.

CHAP. XIII.

1. AND as he went out of the Temple one of his disciples saith unto him, Master, see what manner of stones, and what buildings are here.

See note on Mat. 24. a.

2. And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another that shall not be * thrown down.

* pluckt asunder, κατα-λυθῇ

3. And as he sate upon the mount of olives, over against the Temple, Peter and James and Andrew asked him privately,

4. When shall this utter destruction of a the Temple be, and consequently of the Jewish nation, and what prognostickes or forerunners of it shall be observable: (see note on Mat. 24. b. c.)

4. Tell us [when shall these things be? and what shall be the signe when all these things shall be fulfilled.]

a.

5. And Jesus answered them, the forerunners that you are most concern'd to know are the great dangers that ye shall be in, if ye be not very wary of being seduced and drawn off from the truth.

5. And Jesus answering them began to say, Take heed lest any man deceive you.]

6. For before that time many false prophets, and false Christs, pretending to deliver the nation from the Roman subjection, shall appear among you, and draw many followers after them.

6. For many shall come in my name, saying, I am Christ, and shall deceive many.]

7. And when yee shall hear of warres and rumors of warres, be ye not troubled, for such things must needs be, but the end shall not be yet.

8. For there shall be civill warres among you (see note on Mat. 24. e.) and earthquakes in several parts of your countrey, and famines, and tumults, these are as the first grudgings of those great pangs of travail which shall after some time come suddenly upon your nation.

8. For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in divers places, and there shall be famines and troubles, these are the beginnings of * sorrows.]

* the pangs of travail, ὠδίνων

9. to the great Consistory in Jerusalem, and the lesser in other cities (see note on c. 5. c.) where you shall be scourged, and delivered to the Roman powers, that they may put you to death (because the Jewes cannot) and this shall be a means of making known to them the Christian religion (as it was in S. Peter and Paul)

9. But take heed to your selves, for they shall deliver you up [to † councels, and in the Synagogues ye shall be beaten, and ye shall be brought before Rulers and Kings for my sake, for a testimony * against them.]

† the councels and consistories, yee shall εἰς συνέδρια καὶ εἰς συναγωγὰς, δαρήσεσθε

* to them αὐτοῖς

10. But before this destruction come on the Jewes, the disciples shall have preacht through all the cities of Jewry, and from them depart to the Gentiles.

10. And the Gospel must first be published among all nations.]

11. carry you before those tribunals, be not solicitous beforehand (see Mat. 10. 19.) what answers or pleas to make, for at that time yee shall be by the Spirit of God extraordinarily instructed what apologies or answers to make, and what shall then come into your hearts, remember 'tis an effect of this speciall promise of mine, and so

11. But when they shall [lead you, and deliver you up, take no thought before hand what ye shall speake, neither do ye premeditate, but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speake, but the holy Ghost.]

to

to bee lookt on by you, as the dictate of Gods Spirit, and not as any invention of your own, and ſo without feare or diffidence to be delivered by you.

12. Now the brother ſhall betray the brother to death, and the father the ſon; and children ſhall riſe up againſt their parents, and ſhall cauſe them to be put to death.] 12. And theſe proſecutions, and bringing you before tribunals yee muſt look for from thoſe that are neareſt to you, from Jewes of your cloſeſt alliances.

13. And ye ſhall be hated of all men for my name ſake, but he that ſhall endure to the end, the ſame ſhall be ſaved.] 13. And indeed from all ſorts of men the true Chriſtian Profeſſors muſt look for very ſharpe oppoſition, All which muſt not be matter of diſcouragement to you, for it will be ſo ordered by the providence of God, that the adhering conſtantly to Chriſt will be of all other things the moſt probable way to deliver you from the preſent dangers that ſhall overwhelme the unbelievers and Apoſtates, and the onely ſure way of making you eternally happy, (ſee Mat. 10. 22. note f.) whatſoever your ſufferings be.

14. But when ye ſhall ſee [the abomination of deſolation, ſpoken of by Daniel the Prophet, ſtanding where it ought not, (let him that readeth underſtand) then let them which be in Judæa flee to the mountains.] 14. the Roman army (ſee note on Mat. 24. f.) like that which Daniel ſpake of, beſieging Jeruſalem, that holy city, towards which the Gentiles ought not to be ſuffered to approach, &c. (ſee Mat. 24. g) (what ye read in Daniel of other times, have here a farther completion) then be ſure ye get you out of Judæa.

15. And let him that is on the houſe top, not go down into the houſe, neither enter therein, to take any thing out of the houſe,

16. And let him that is in the field [not turn back again to take up his garment.] 16. get away with as much ſpeed as poſſibly he can, and not venture the hazard of his life to ſave any thing that he hath.

17. But wo to them that are with child, and to them that give ſuck in thoſe days. 17, 18. And the haſt will be ſo great which will be neceſſary in this conjuncture of time, that they that have encumbrances about them to ſtop that haſte, as for example, women with child or that give ſuck, or any elſe in caſe it happen to be in the winter, will be much endangered by it.

18. And pray yee that your flight be not in the winter.]

19. For in thoſe days ſhall be affliction ſuch as was not from the beginning of the creation which God created, unto this time, neither ſhall be.] 19. For they ſhall be days of moſt heavy affliction and preſſure, ſuch as never were, and never ſhall be paralleld in any time.

20. And except that the Lord had ſhortned thoſe days, [no fleſh ſhould * be ſaved, but for the elects ſake, whom he hath choſen, he hath ſhortned the days.] 20. Such fury of the zelots, ſuch inteſtine tumults and horrid cruelties, and ſuch forein cloſe ſieges from the Romans, and from thence miſerable famines and plagues, that it will be imputable as an eſpeciall act of Gods over-ruling providence, if there be one Jew left undeſtroyed. But tis foretold by the Prophets that a few ſhall eſcape, and that all the Jews ſhould not be utterly cut off, (ſee Mat. 24. 22. and note k.) and for the fulfilling that prophecy care ſhall be taken for the preſerving of ſome, thoſe eſpecially who ſhall adhere conſtantly to the obedience and faith of Chriſt.

* eſcape, σωθῆναι

21. And then if any man ſhall ſay to you, Lo, here is Chriſt, or, Lo he is there, believe him not,] 21. And ſo yee are neerly concerned to be carefull, that yee run not out after any deceivers.

22. For falſe Chriſts and falſe prophets ſhall riſe, and ſhall ſhew ſignes and wonders, [to] ſeduce, if it were poſſible, even the very elect. 22. that they may, or, ſuch as may

23. But take ye heed, [behold I have foretold you all things.] 23. Remember I have forwarned you,

24. But in thoſe days after that tribulation the Sun ſhall be darkned, and the Moon ſhall not give her light. Mat. 24. 29.

† hoſts δυνάμεις

25. And the ſtarres of heaven ſhall fall, and [the † powers that are in heaven] ſhall be ſhaken. 25. the hoſts of heaven, ſee Mat. 24. 29.

26. And then ſhall they ſee the ſon of man [coming in the clouds with great power and glory.] 26. See note a. and on Mat. 24. 6. & v. 30. note o. and Mat. 26. 64. and Præmon. to Revel.

27. And then ſhall he ſend his angels and gather together his elect from the four winds, [from the uttermoſt part of the earth to the uttermoſt part of heaven.] 27. from one end of the world to another. See Mat. 24. 31.

28. Now learn a parable of the figtree, When * her branch is yet tender, and putteth forth leaves, ye know that ſummer is near.

* the branch thereof is now become ſoft, and the leaves ſprout forth ἁπαλὸς ἤδη ὁ κλάδος γένηται, καὶ ἐκφύῃ τὰ φύλλα

29. So ye in like manner when ye ſhall ſee theſe things come to paſſe, know that it is nigh, even at the dores.] 29. The like judgment may yee make by theſe ſignes and prognoſticks to diſcern when this vengeance comes near.

30. Verily I ſay unto you, That this generation ſhall not paſſe, till all theſe things be done.] 30. To which I farther adde, that it ſhall be within the life time of ſome now living, and here preſent, within thirty or forty years, this is ſufficient warning for you, and anſwer to your queſtion, v. 4.

31. Heaven and earth ſhall paſſe away, but my words ſhall not paſſe away.] 31. (And do not yee doubt of the truth of it, for it is irreverſibly ſet.)

32. But of the point of time when this ſhal be, no created underſtanding knowes, no not Chriſt himſelf according to his humane nature.

32. But of that day and that houre knoweth no man, no not the Angels which are in heaven, neither the Son, but the Father.]

33. And this on purpoſe thus concealed, to lay the greater obligation on all to be perpetually watchfull, and diligent to behave themſelves like Chriſtians.

33. Take ye heed, watch and pray, for ye know not when the time is.

34. For the ſon of man is as a man taking a farre journey, who left his houſe, and gave authority to his ſervants, and to every man his work, and commanded the porter to watch.

35. at nine at night, or at twelve, or at three, or at ſix in the morning)

b.

35. Watch ye therefore, (for ye know not, when the maſter of the houſe cometh, [at even, or at midnight, or at the [b] cock crowing, or in the morning)]

36. Leſt he come at a time, when ye leaſt expect him, and find you in a poſture uncapable of mercy from him, unqualified to receive benefit by his coming.

36. Leſt coming ſuddainly he find you ſleeping.]

37. And what I ſay unto you, I ſay unto all, Watch.

Notes on Chap. XIII.

a Ταῦτα πάντα.

That the ταῦτα, and the ταῦτα πάντα here, *theſe things*, and *all theſe things*] ſignifie that which had been by this *Evangeliſt* mention'd in the words immediatly precedent, there is no queſtion, And conſequently that thereby is ſignified the *deſtruction of the Temple*, and what was implyed and contained in that, the *city*, and *nation* of the *Jews*, their whole *Government, Civil & Eccleſiaſticall*. Which being the words in which S. *Mark* expreſſes that, which S. *Matthew* expreſſes in other words, (here, *what ſhall be the ſigne when all theſe things ſhall be fulfilled?*] there τί τὸ Σημεῖον τῆς παρουσίας Σου, καὶ τῆς Συντελείας τοῦ αἰῶνος; *what is the ſigne of thy coming, and of the conſummation of the age?*]) it irrefragably followes from hence what hath been inſiſted on at large in the *Annotations* on *Mat.*24. b.c. that *the coming of Chriſt*, and *conſummation of the age*] ſignifies the *deſtruction* of the *Jewiſh Temple*, and *nation*, Of which *onely*, and not of the *day of laſt judgment* the *ſignes* are here demanded by the *diſciples*, and given by *Chriſt*. Which I here adde *ex abundanti* for the removing all ſcruple in this matter. To the ſame purpoſe 'tis again obſervable, that though here, at the beginning, S. *Mark* doe not at all uſe the phraſe of *Chriſt's coming* in this manner, yet ver. 26. in ſtead of that which is in another phraſe in S. *Matthew*, c.24.30. [*then ſhall appear*, or *be ſeen the ſigne of the ſon of man in heaven*, this ſignall puniſhment and revenge on the crucifyers from *Chriſt* now *reigning* in *heaven*] he hath theſe plain words, *Then ſhall they ſee the ſon of man coming in the clouds with great power and glory*.

b. Ἀλεκτοροφωνία

The *gallicinium* or *cock-crowing* is here ſet to note the *middle* time betwixt *midnight* and *morning*. For there were *two cock-crowings* in the *night*, as appears c. 14. 30. and the ſecond is here ſpoken of, and call'd ſimply ἀλεκτοροφωνία, as alſo *Mat.*26.75. and *Lu.*22.34. and *Joh.*13.39. there is only φωνήσῃ ἀλέκτωρ *the cock ſhall crow*, where yet the meaning is clearly this, [δὶς φωνῆσαι] the *ſecond crowing*, as appears by this *Evangeliſt*, ch. 14. 30. See *Cenſorinus*.

Paraphraſe.

CHAP. XIV.

1. When the Paſſover which is the preparation to the ſeven daies feaſt of unleavened bread (or, in the evening of which began the abſtinence from all leavened bread) was now but two daies off, i.e. About wedneſday in the Paſſion-week, the Sanhedrim took counſel how they might apprehend him ſecretly without any great noiſe, Lu. 22.6.

1. After two daies was the feaſt of the Paſſover, and of unleavened bread: and the chief Prieſts and Scribes ſought how they might take him by craft] and put him to death.

2. And they reſolved on it in councel (ſee Mat.26.5.) that it were beſt to deferre it till after the Paſſover, leſt the multitudes being then there, they ſhould reſcue him tumultuouſly.

2. But they ſaid, Not on the * feaſt-day, leſt there be an uproar of the people.]

* feaſt ἑορτῇ

a. b.

3. And being in Bethany in the houſe of Simon the leper, as he ſat at meat, there came a woman, having an * alabaſter box of oyntment of [a] ſpikenard very pretious, and ſhe† [b] brake the box, and poured it on his head.

* a cruiſe ἀλάβαστρον, ſee note on Mat. 26. b.

† ſhaking, or, rubbing the cruiſe, ſhe poured out of it upon

4. Judas was very angry at it, (Mat. 26. 8.)

4. And [there were ſome that had indignation among themſelves,] and ſaid, Why was this waſte of the oyntment made?

5. For it might have been ſold for more then three hundred pence, and have been given to the poor: and they murmured againſt her.

6. a ſingular work of charity upon me.

6. And Jeſus ſaid, Let her alone, Why trouble ye her? ſhe hath wrought [a good work on me.]

7. For ye have the poor with you alwaies, and whenſoever ye will, ye may doe them good, but me ye have not alwaies.

8. had in her power, was able, ſhe hath done this prophetically unto me, uſing this funerall rite as a prefiguration of my death which is now approaching.

8. She hath done what ſhe [could, ſhe is come aforehand to anoint my body * to the burying.]

* toward embalming, εἰς τὸν ἐνταφιασμόν

9. Verily

9. Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done ſhall be ſpoken of for a memoriall of her.

10. And Judas Iſcariot one of the twelve, went unto the chief Prieſts [to] betray him unto them.

10. to agree with them upon a price, whereupon he would

11. And when they heard of it, they were glad, and promiſed to give him money. And he ſought how he might * conveniently betray him.

Mat.26.2.

* ſeaſonably deliver him up, εὐκαίρως αὐτὸν παραδῷ

12. And [the c firſt day of unleavened bread, when they killed the Paſſover, his diſciples ſaid unto him, Where wilt thou that we goe and prepare, that thou mayſt eat the Paſſover?

12. on thurſday even, the beginning or firſt part of the

Paſchall day, on which they uſe to put leaven out of their dwellings, and at the concluſion of it, i. e. at ſunſet following, to eat the Paſſover, his diſciples (according to the cuſtome of beginning then to make preparation for the Paſchall ſacrifice on the day approaching) came and

c.

13. And he ſendeth forth [two of his diſciples,] and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water, follow him,

13. Peter & John, Lu. 22. 8.

14. And whereſoever he ſhall goe in, ſay ye to the goodman of the houſe, The Maſter ſaith, Where is the gueſts chamber, where I ſhall eat the Paſſover with my diſciples?

15. And he will ſhew you a large upper room * furniſhed and prepared, there make ready for us.

* laid with carpets, ἐστρωμένον

16. And his diſciples went forth and came into the city, and found as he had ſaid unto them, and they made ready [the paſſover.]

16. the unleavened bread & bitter herbs

as a commemoration of the deliverance out of Ægypt, (but not the lamb, ſee note c.)

17. And in the evening he cometh with the twelve.]

17. And in the night

(ſee note on Mat. 14. c.) he comes with the reſt of the twelve.

* lay along ἀνακειμένων † One of you ſhal deliver me up, he that eateth with me, εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ. * he that ὁ ἐμβαπτ.

18. And as they * ſate and did eat, Jeſus ſaid, Verily I ſay unto you, † One of you [which eateth with me] ſhall betray me.

18. One that eateth in the ſame meſſe with me, v.20.

19. But they began to be ſorrowfull, and to ſay unto him one by one, Is it I? and another ſaid, Is it I?

20. And he anſwered and ſaid unto them, It is one of the twelve, [* that dippeth with me in the diſh.]

20. even he (according to Pſal.41.12.)

that eateth in the ſame meſſe with me.

21. The ſon of man indeed goeth, as it is written of him, but woe to that man, by whom the ſon of man is betrayed: Good were it for that man, if he had never been born.]

21. I am to goe out of this world, to be put to death according to the prophecies; God hath determined that I ſhould come, and like the good ſhepherd, incurre any hazard, lay down my life for the ſheep, and foreſeeing the malice of the Jewes, and their bloody deſignes, and the falſneſſe of Judas, &c. hath determin'd to permit me to be ſlain by them, and accordingly hath foretold it by the prophets, that I ſhould be led as a ſheep to the ſlaughter &c. But that will contribute little to his advantage, that is the actor in it. It is a moſt unhappy thing to have any hand in putting the Meſſias, or any other innocent perſon to death, though their dying may be determined by God to moſt glorious ends, which the wicked actor or contriver knowes nothing of, nor at all deſignes, but directly the contrary. And therefore any ſuch is a moſt wretched creature.

22. And as they did eat, Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, Take eat, This is my body:

22, 23. And at the cõcluſion of that ſupper Lu.22.20. 1Cor. 11.25. Jeſus inſtituted the Euchariſt,

23. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it,]

*blood, that of the new Covenant, that which is ſhed, Αἷμα τῆς καινῆς διαθήκης, τὸ ἐκχυνόμενον

24. And he ſaid unto them, This is my * blood [of the New Teſtament, which is ſhed for many.]

24. In which a covenant of infinite mercy

is ſealed with mankind, to aſſure unto them pardon of ſinne, Mat. 26. 28. upon their repentance and new life.

25. Verily I ſay unto you, [I will drink no more of the fruit of the vine, untill that day that I drink it new in the kingdome of God.]

25. that this is the laſt Paſſover I ſhall

keep with you, the next feaſt I ſhall keep with you will be in heaven, (ſee note on Mat.26. 29. e.)

26. And when they had ſung [an hymne,] they went out into the mount of Olives.

26. See note on Mat. 26. f.

* ſcandalized in, or, through me, σκανδαλισθήσεσθε ἐν ἐμοί

27. And Jeſus ſaith unto them, All ye ſhall be [* offended becauſe of me this night, for it is written, I will ſmite the ſhepheard, and the ſheep ſhall be ſcattered.]

27. diſcouraged & fall off from me by reaſon of that which

you ſhall ſee befall me this night, For as this is the time wherein that prophecy of ſmiting the ſhepheard, the man that is my fellow, ſaith the Lord of hoſts, Zach.13.7. is to be fulfilled; ſo ſhall that other part of that prophecy be fulfilled, that the ſheep my followers ſhall be much diſmayed, and diſperſed by the fright of it.

28. But after that I am riſen, I will goe before you into Galilee.]

28. But I ſhall not

long continue under the power of death, I ſhall ſoon riſe again, and when I do ſo I will appear to you in Judæa firſt, Joh. 20.19. and afterward, Joh.21.1. I will go into Galilee, and thither you may reſort to me, and I will give confirmations of your faith, Joh.20.20. and ſettle the whole buſineſſe of the Church, v.21.&c. before I aſcend to heaven.

29. But Peter] ſaid unto him, Although all ſhould be offended, yet will not I.

29. But Peter being

of a warmer ſpirit, and greater confidence, and aſſurance of his own ſteadineſſe then the reſt

30. And Jeſus ſaith unto him, Verily I ſay unto thee, that this day, even [in this night before the cock crow twice,] thou ſhalt deny me thrice.

30. this night which

is the firſt part of the Jewiſh day, before the ſecond cock-crowing (ſee note on c.13.35. a.)

31. But [he * ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe.] Likewiſe alſo ſaid they all.

31. the more Chriſt forewarned him of his fall, the more confidently he affirmed the contrary, That though adhering to thee ſhould certainly coſt me my life, yet would I not, to ſave that life, doe any thing contrary to the owning and acknowledging thee, that thou art my Lord, and I a diſciple that retain or belong to thee.

* over and above ſaid the more, Though there ſhould be a neceſſity that I ſhould die with thee, ἐκ περισσοῦ ἔλεγε μᾶλλον, ἐάν με δέῃ συναποθανεῖν σοι,

32. And they came unto a place, which was named Gethſemane, And he ſaid to his diſciples, Sit ye here [while I ſhall pray.]

32. while I goe a little way off and pray.

33. And he taketh with him Peter and James and John, and began to be ſore amazed, and to be very heavy.

34. And ſaith unto them, My ſoul is exceeding ſorrowfull unto death, tarry ye here and watch.

35. And * he went forward a little, and fell on the ground, and prayed, that if it were poſſible [the hour] might paſſe from him.

35. the portion of affliction now preſent upon him and approaching

* going before a little he fell προελθὼν μικρὸν ἔπεσεν

36. And he ſaid, † Abba Father, all things are poſſible to thee, take away this cup from me, nevertheleſſe [not that I will, but what thou wilt.]

36. not what ſeemeth moſt deſirable to my fleſh, but to thy divine will and wiſdome.

† Abba, which is, father, Ἀββᾶ, ὁ πατήρ, See note on Rom. 8. c.

37. And he cometh and findeth them ſleeping, and ſaith unto Peter, [Simon, ſleepeſt thou? Couldſt thou not watch one houre?]

37. Thou that didſt even now expreſſe ſo much kindneſſe and conſtancy to me v. 31. art thou ſo unable to doe ſo much leſſe? In this ſtate of agony, which I expreſſed to you that I was in, v. 34. couldſt thou be ſo little concerned, as to fall aſleep when I ſtaid ſo little while from you?

38. Watch ye, and pray, leſt ye enter into temptation,] The ſpirit truly is † ready, but the fleſh is weak.

38. Beleive it, as confident and ſecure and unconcerned as you are, the danger now approaching me is ſo neer to you alſo, and the temptation from thence to deny and forſwear me ſo great, that it were fitter for you to be watchfull and importunate with God in prayer, that you be not overcome by this temptation; ſee Mat. 26. 41.

* forward, προϐυμον

39. And again he went away and prayed, and ſaid the ſame words.

The ſame word τὸν αὐτὸν λόγον

See Mat. 26. 44.

40. And when he returned he found them aſleep again (for their eyes were heavy) neither wiſt they what to anſwer him.

41. And he cometh the third time and ſaith unto them, [Sleep on now, and take your reſt [d], it is enough, the houre is come, behold, the ſon of man is betrayed into the hands of ſinners.]

41. Fare you well, your watching will now be no farther uſefull to me, The fatall minute foretold you is now preſent, behold, I ſhall preſently be apprehended and delivered to the Romans, by them to be put to death (becauſe the Jewes could not put to death.)

d.

42. Riſe up, let us goe, Lo, he that betrayeth me is at hand.

43. And immediately while he yet ſpake, cometh Judas one of the twelve, and with him a great multitude with ſwords and ſtaves, from [the chief prieſts and the Scribes and the Elders.]

43. the Sanhedrim of the Jewes

44. And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſſe, that ſame is he, take him, and lead him away ſafely.

45. And aſſoon as he was come, he goeth ſtraightway unto him, and ſaith, Maſter, Maſter, and kiſſed him.

46. And they layd their hands on him, and took him.

47. And one [of them that † ſtood by] drew a ſword, and ſmote a ſervant of the high prieſts and cut off his eare.

47. of the three diſciples that were with him v. 33. viz. Peter

* were with him παρεστηκότων

48. And Jeſus anſwered and ſaid unto them,] Are ye come out as againſt a thief, with ſwords and with ſtaves to take me?

48. And Jeſus having reprehended that act of haſty unjuſtifiable zeale in Peter, and cured the wound, reſtored the eare to him that had loſt it, Mat. 26. 52. &c. turns him to the company that comes to apprehend him, and ſaid

49. I was daily with you in the Temple teaching, and ye took me not; but [the ſcriptures muſt be fulfilled.]

49. this dealing of yours is neceſſary to the fulfilling of that decree of Gods, expreſt by the prophecies of Iſaiah, &c.

50. And [they all] forſook him and fled.

50. All his diſciples

51. And there followed him a certain young man, having a linen cloth caſt about his naked body, and the [e] young men laid hold on him,]

51. And there was a young man, who had been (as 'tis probable) raiſed from bed by the noiſe, and ſo had no more but his inner garment, and that through haſt not put on but caſt about him, and he followed after to ſee the event, and the ſouldiers ſeeing him were about to apprehend him,

e.

52. And he left the linen cloth, and fled from them naked.

53. And they led Jeſus away to [the high prieſt, and with him were aſſembled all the chief prieſts and the Elders and the Scribes.]

53. Caiaphas the high prieſt Mat. 26. 57. where the whole Sanhedrim was come together.

54. And Peter followed him afarre off even into the palace of the high prieſt, and he ſate with the ſervants, and warmed himſelf at the [f] fire.

f.

55. And the chief prieſts and all the councell ſought for witneſſe againſt Jeſus, to put him to death, and found none.

56. For many bare falſe witneſſe againſt him, but their † witneſſe [s agreed not together.]

g. 56. was not equall to that charge of capitall crime, were of a leſſer moment, if they had been true, not enough to put him death.

† teſtimonies were not ſufficient.

57. And

57. And there aroſe [certain, and bare falſe witneſſe againſt him, ſaying,
58. We have heard him ſay, I will deſtroy this Temple made with hands, and within three days I will build another made without hands.]
57, 58. Some that heard him ſpeak of his own death and reſurrection after three days under the phraſe of this temple, or, the temple of his body, Joh. 2. 19. and they applyed this to the Temple of Jeruſalem, and bare witneſſe that he ſaid ſo of that.

And neither thus was their teſtimony ſufficient. See note g.

59. But neither ſo did their witneſſe agree together.]
59. But that, if ſufficiently teſtified, was yet no capital crime.

60. And the high prieſt ſtood up in the midſt, and asked Jeſus, ſaying, Anſwereſt thou nothing? what is it] that theſe witneſſe againſt thee?
60. And therefore to get ſome charge againſt him out of his own mouth, the high prieſt ſtood up and ſaid to him, Anſwereſt thou nothing? what ſaiſt thou to theſe things?

61. But he held his peace and anſwered nothing. Again the high prieſt asked him and ſaid unto him, Art thou the Chriſt, the ſon[h] of the bleſſed?

62. And Jeſus ſaid, I am, And yee ſhall ſee the ſon of man ſitting on the right hand of power, and coming in the clouds of heaven.
See c. 13. 26.

63. Then the high prieſt rent his clothes, and ſaith, What need we any farther witneſſes?

64. Yee have heard the blaſphemy, what think yee? And [they all] condemned him to be guilty of death.
64. the whole Sanhedrim, v. 53.

65. And ſome began to ſpit on him, and to cover his face and to buffet him, and to ſay unto him [Prophecie,] And the * ſervants did † ſtrike him with the palmes of their hands.
65. Tell us by divine skill who ſtrikes thee.

* Serjeants, officers, apparitors, οἱ ὑπηρέται

† beat him with blows of a rod, or cudgel, ἐραπίσμασιν αὐτὸν ἐβαλλον. See note on Mat. 27. k.

66. And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt,
67. And when ſhe ſaw Peter warming himſelfe, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth.
68. But he denyed, ſaying, I know not, neither underſtand I what thou ſayeſt. And [he went out into the porch, and the cocke crew.]
68. he was preparing to go out into the place before the hall, and it was about midnight, the firſt cockcrowing.

69. And a maid ſaw him [again,] and began to ſay to them that ſtood by, This is one of them.
69. Some houres after.

70. And he denyed it again, And a little after they that ſtood by ſaid to Peter, Surely thou art one of them, for thou art a Galilean, and thy ſpeech agreeth thereto.

* imprecate ἀναθεματίζειν

71. But he began to * curſe and to ſwear, ſaying, I know not this man of whom ye ſpeake.]
71. And with a ſolemn imprecation on himſelfe he ſwore that he knew him not, was none of his followers.

† he looked upon him, and wept.

72. And [the ſecond time the cock crew, And Peter called to minde the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice, and i † when he thought thereon, he wept.]
72. It was the ſecond cockcrowing about three in the morn, and upon hearing of a cock crow Peter called to mind, what Jeſus had ſaid to him, Before &c. and caſting his eye up to Chriſt, he ſaw him look earneſtly upon him, Lu. 22. 61. which together with the crowing of the cock, put him in minde of what he had done, and thereupon he wept (as himſelfe confeſſes here by his amanuenſis S. Mark, but, ſay the others, he wept bitterly.)

Notes on Chap. XIV.

a. What is meant by Ἀλάβαστρον hath been explained *Mat.* 26. b. Beſides that, there are ſome other difficulties in that paſſage of the *ſtory*, as it is ſet down with ſome variation in this *Goſpell*. As 1. For the ſort of *oyntment* 'tis here ſaid to be *nard*, which was not any ſuch διάπασμα or *dry oyntment*, as ſhould make it needfull to be put in a *boxe*, or that *boxe* to be *broken* for the taking it out, but fit to be *poured* in, and out of a *cruſe*, being *moiſt* and *fluid*, whence * *Nonnus* calls it ἐέρσῳ a *dew* or *watery* ſubſtance. This *nard* is reckoned among the σαλὰ, the *oyntments*, that do *deſtill* out of *reeds*, either of their own accord, or when they are *cut* and bruiſed, and with which nothing is wont to be *mixt*, that ſo it may remain a *pure*, ſimple, *liquid* and *noble juyce*. Hence it is called *ſpicata nardus*, *Spicknard*, becauſe it thus *diſtills ex ſpicis vel ex ariſtis*, *out of canes or reeds*, And it is very poſſible that that may be the importance of the word πιστικὴ here, lightly varyed from the *Latine ſpicata*, Some have thought it to come from the name of a place *Biſt* or *Piſt*, whether that be the *Metropolis*, of *Carimania*, or of the region of *Cabul* in *India*, Others that πιστὸς like πῆχυς may ſignifie *ſincere*, *unmixt*, as the *Latine ſincerus*, *ſincere*, is ſaid to be made of [*ſine cera*] without mixture of *waxe* (contrary to the *Ceroma oyle* and *waxe* together, uſed by the *althletæ*) and ſo 'tis generally called *pure nard*--*pura diſtillant tempora nardo*, in *Tibullus*, *pure nard diſtilling on his temples*, and ſuch are commonly the more *chargeable*, (ᾗ σαλοῖσι μύροις ἀγαθοῖσι, in *Archeſtratus*) as this here is πολυτελὴς and πολύτιμος in S. *John*, *coſtly* or *pretious*, thus *Marcellus* in his book *de medicament.* and *Theophil.* cals it ἄδολον ᾗ μετὰ πίστεως κατασκευασθεῖσαν, *unmixt*, *faithfully prepared*, And the *Old Gloſſes*, *balſamum ſine impoſtura*, i. e. *mixturâ*, *without any deceit*. But that which ſeems to me the moſt probable is, that as there are in the *New Teſtament* writers many *Latine* words, and thoſe a little diſguiſed by turning into *Greek*, as λίβρα for *libra* &c. ſo here *ſpicata* may be turned into πιστικὴ, which is as it were, the *anagram* of it, the *miſplacing*, but yet *retaining* all the *conſonants*

* Ἐξεσμένον ἄγγος ἔερσης

Ναρδος

Πιστικὴ

ſonants in it. This is, I find, *Eraſmus*'s opinion of it, whoſe judgment I ſhall ſuppoſe fit to recommend it to the reader.

b Συνθλάσασα

This part of this paſſage expreſt by [σωσσίφασα ἀλάβαστρον κατέχεεν] remains ſtill (after all that hath been ſaid on S. *Matthew* and here) to be explained. That it cannot be interpreted of her *breaking the veſſell*, I am perſwaded, not onely firſt, becauſe a *veſſell* of that kinde, of *Marble*, is not eaſily *broken* (and *Nonnus* renders it μάρμαρον ἄγγος a *marble veſſell*, (and if it had been of *Gold* or *ſilver*, or other *metall*, 'twere as hard to be imagined) and 2. becauſe there was no need of *breaking* it, and 3. becauſe *Suidas* mentions this very *veſſel* or *cruiſe*, βίκιον μύρε ὥφ' ἁλείφαλο ὁ χριστὸς (together with many other σημειοφορεινὰ *notable reliques*, as laid up by *Conſtantine* the great, but taken away, ἀφανισθέντα, by *Theodoſius* the great) which ſure if it had been *broken* in pieces by the *woman* could not well have been laid up by *Conſtantine*, nor would *Suidas* have ſaid it was, if he had ſo underſtood this word συνθλάσασα in the *Goſpel*, at leaſt would not have called it βίκιον the *cruiſe*, but onely ſome *pieces* of it. And although perhaps that relation in *Suidas* be not of *infallible authority*, that it was kept till *Conſtantines* time (which yet the durable matter, of which 'twas made, was able to authorize) yet thus farre may an argument be drawn from thence, that they that affirmed it to be ſo *kept*, did not beleive it *broken* by the *woman*, and that *Suidas* which was a very good *Grammarian*, and thought it *not broken*, did infallibly underſtand ſomewhat elſe (and not *breaking*) by συντρίψασα. But beſides theſe I have yet this farther *argument*, in that 'tis here ſaid κατέχεεν *ſhe poured out* of it, which was moſt proper for the buſineſſe in hand, it being the manner to *poure* out ſuch *oyntment* out of the *mouth* of the *veſſel*; So *Euphemus* in *Pollux*, λύε τὰ ἀλάβαστρα θᾶττον σὺ, *open the cruiſe preſently*, and the manner of *pouring* out the *oyntment* is there expreſt, by uſing a *ſpathula* or *rudicula*, an inſtrument to put into it firſt, to *taſt* the *oyntment*, πρὶν καταχέειν (the word here) *before it be poured out*, and alſo to *ſtir* up the thicker parts of it from the *bottome*, and from the ſides, that they may come out together. To this purpoſe hath the *Syriack* interpreted it [*ſhe opened it*] and the *Æthiopick*, [*ſhe opened and poured out.*] And for the *Greek* σωτρίφασα in the *active*, that doth not naturally ſignifie *to break*, but *contundere*, *conquaſſare*, to *knock*, to *beat* or *ſhake together*, συνθλᾶ ſaith *Heſychius*. So in * *Lucian*, ξύλοις συντρίβειν is *fuſtibus contundere*, not to *break* (though in the *paſſive* that which is *contuſum* or *contritum* is oft that which by ſuch *contuſion* is *broken* to pieces) or elſe *conterere*, to *rub*, or *ſcrape*, &c. If it ſignifie *contundere*, or *conquaſſare*, to *knock* or *ſhake*, then the meaning will be, that *ſhe ſhook the veſſel*, or *knockt* it againſt the *ground*, that it might run the more *fluently*, and that the more *corpulent* parts might riſe from the *bottome*, and then *ſhe poured it on his head.* But if it ſignifie *conterere*, then it referres to the σπάθις in *Pollux*, the *inſtrument* ordinary among *Apothecaries*, to *rub*, or *ſcrape* the *inſide* of the *veſſel*, that the *oyntment* ſtick not to it. In one of theſe two notions I doubt not but 'tis taken, and the *Hebrew* רצץ which is rendred ſometimes συντρίβω, is alſo by the *Septuagint*, ἐκπνέω σω excutio, and ἐδαφίζω, *to ſtrike againſt the ground*, and διαχέω and ὑπερεκχέω *to poure out*, *Prov.* 5. 16. and διανοίγω to *open*, and that very agreeable to the *moyſtneſſe*, or thinneſſe of the *Nard*, which before was mentioned.

* in *Demonact.* p. 58.

Some difficulty there is in the *old Teſtament* about the beginning of the *feaſt of unleavened bread* ariſing from the comparing of *Exod.* 12.6.8. and *Lev.* 23. 5. *Numb.* 28. 16. In *Exodus*, on the *fourteenth day* of the *moneth Niſan at even* the *Paſſover* is to be *killed*, v. 6. and the *fleſh eat that night*, v. 8. and v. 17. 18. their *eating of unleavened bread* is to begin at the *fourteenth day* of that *moneth* at *even*, and to laſt till the 21 *day of that moneth at even*, whereas in *Leviticus* and in *Numbers* 'tis diſtinctly ſaid, *In the fourteenth day of the firſt moneth at even is the Lords Paſſover, and on the fifteenth day of the ſame moneth is the feaſt of unleavened bread*, and agreeably *Joſephus Antiq.* l. 3. πέμπλῃ καὶ δεκάτῃ διαδέχεται τὴν τῶ Πάσχα ἡ τῶν ἀζύμων ἑορτὴ, ἑπτὰ ἡμέρας ἔσα, *on the fifteenth day the feaſt of unleavened bread followes the Paſſover, and laſts ſeven days.* Theſe will ſoon be reconciled, if firſt we ſuppoſe that the *Jewes fourteenth day* begin at the *ſunſet* of the *thirteenth* according to the firſt calculation, *Gen.* 1. *The evening and the morning were the firſt day*, and the importance of the word [νυχθήμερον] *night and day*, for the *naturall day*, And then ſecondly, that betwixt that time and the next *evening* being the full time that belonged to the *fourteenth day*, all that belonged to the *Paſſover* was to be done, the place of *eating* it prepared, the *lambe killed*, and dreſſed, and *eaten* about the concluſion of that 24 *houres*, according to that of *Moſes*, *Exod.* 12. 8. *They ſhall eate the fleſh in that night* (not the *night* with which the *fourteenth day began*, but the *night* or *evening* concluding, or ſhutting up the *fourteenth day*) i. e. not deferre the *eating* it any longer, then that *night*, *leave none of it till the morning*, v. 10. And then thirdly, that this day of the *Paſſover* being the *Eve* or *preparation* of the *ſeven days feaſt* of *unleavened bread*, they were that day, before *ſunſet*, (i. e. before the *fifteenth day* began) to *purge* out or *remove* all remainders of *leavened* bread out of their *houſes* and to eate the *Paſſover* with *unleavened*, (which ſeems to be referred to by S. *Paul*, 1 *Cor.* 5. 7.) and then the *feaſt* of *unleavened bread* was to begin, and laſt *ſeven days*, i. e. from the *evening* that concluded the fourteenth, and *began* the fifteenth *day* *Lev.* 23. 5. *Numb.* 21. 16. to the *evening*, the concluſion of the 21, *Exod.* 12. 18. and beginning of the 22 day. Agreeable to this is that of *Joſephus*, *Ant.* l. 2. ſpeaking of this *feaſt*, ἑορτὴν ἄγομεν ἐπ' ἡμέρας ὀκτὼ, *we keep that feaſt eight days*, beginning from the *fourteenth day* of the moneth, wherein *at even* they were to *eate unleavened bread*, *Exod.* 12. 18. and then to keep the *feaſt of unleavened bread ſeven days* after. From this explication of thoſe texts of the *Old Teſtament*, the controverſie about the time of *Chriſt*'s and the *Jews* keeping this *Paſſover*, here in the *new*, may be *decided*, And firſt the preciſe time of this πρώτη ἀζύμων, *the firſt day of unleavened bread* be defined. On the thurſday *evening* then, wherein the *thirteenth day* of the *moneth* was concluded and the *fourteenth day* (or νυχθήμερον *night* and *day*, *evening*

c. Πρώτη ἀζύμων

ning and *morning*) began, (expreſt here by two characters, 1. πρώτη ἡμέρα τ ἀζύμων, *the firſt day of unleavend bread* (not the firſt day of the *feaſt of unleavened bread*, or the firſt of the *ſeven daies*, but) the *preparation* to that *feaſt*, wherein the *leaven* was put out of their houſes, 2. ὅτε τὸ Πάσχα ἔθυον, *when they kill'd the Paſſover*, i.e. on the *evening* which began that *Paſchal* day, (at the end of which, the *Paſchal* lamb was wont to be *kill'd* and *eaten*) *The diſciples ſay unto him, Where wilt thou that we go and prepare that thou eat the Paſſover?* For according to the uſuall cuſtome, that *night* and the next *morning*, the *Jewes* were wont to *prepare*, and *make ready*, *cleanſe* the *houſe*, remove all *leavened bread* out of it, and at length lay the cloth, *dreſſe* the meat, and *eat* the *Paſſover* about the *evening* or *night* after. But the truth was, *Jeſus* our *Paſſover* was to be *ſacrificed* (i.e. *crucified* himſelf) before that next *evening* or *night*, wherein the *Paſchal lamb* uſed to be *eaten*, and therefore he reſolved to keep it ſooner, viz: in the former part of that *Paſchal* νυχθήμερον; This, ſaith the learned *Grotius*, is the importance of [*my time is at hand Mat.*26.18. and of ποιῶ, *I keep the Paſſover*,] i.e. in reſpect of the ſuddenneſſe of my *death* approaching *I will keep it preſently*, and *Luk.* 22.15. *I have earneſtly deſired to eat this Paſſover with you, before I ſuffer*; But this not by *eating* the *Lamb*; That was to be ſlain by the *Levites*, 2 *Chron.*35.6. and *ſacrificed* in the *Temple*, *Deut.*16.2,6. (and that ſo it continued at this time and after, appears by the *ſtory* of *Ceſtius*, learning by this means from the *Prieſts* the number of the *Lambs* that were *ſacrificed*, and the people that were preſent at a *Paſſover*) and that on the *fourteenth day at even* onely, i.e. at the *concluſion* of that *day*, But another *Paſſover*, which was *not ſacrificed* (and accordingly of that which *Chriſt* took, it is no where ſaid in the *Goſpels*, that it was *ſacrificed*, not θύω but only ποιῶ, *I keep*, or *celebrate*, and φάγω, *I eat* it) but *eaten*, as a *memoriall* of the *afflictions* and *deliverance* out of *Ægypt*, viz: *unleavened bread*, and *bitter herbs*, and nothing elſe. To this purpoſe it may be obſerved, that as *Joh.*13.1. the time there ſpecified for the *ſupper*, v.2. is πρὸ τ ἑορτῆς τ Πάσχα, *before the feaſt of the Paſſover*, Upon which it is added, that *Jeſus knew that his hour was come, that he ſhould paſſe out of this world unto the Father*, i.e. that he, *our paſſover*, ſhould be *ſacrificed*, and ſo himſelf *paſſe*, before the *paſſover*, intimating that what he now doth at this *ſupper*, was upon this conſideration, that he *knew* he ſhould not live to eat the *Lamb* with them, So at the time of the *eating* of *this ſupper* in *John*, which is here, v.12. call'd *this* (*commemorative*) *Paſſover*, The *ſolemn Paſchal feaſt* (by the mention of [*thoſe things that they have need of* εἰς τὴν ἑορτὴν *for*, or *againſt the feaſt*] v. 29.) appears to be yet *to come*, the *diſciples*, it ſeems, conceiving that it would *follow* in its due time, as it would, had it not been prevented by *Chriſt's death*. This *commemorative paſſover* they that could not come up to *Jeruſalem* to *ſacrifice*, were wont to obſerve at home, in remembrance of the *deliverance*, And accordingly *Chriſt* by his approaching *death* being hindred from the more *ſolemn celebration* of it by killing, and *ſacrificing* of the *Lamb*, yet would needs keep this *commemoration* of it on the ſame day or νυχθήμερον, though many houres before the *ordinary eating* of the *Lamb*, viz: in the *night* before, expreſſed by ὀψίας γενομένης v. 17. which that it ſignifies not only the *evening*, but in ſome places neceſſarily the *night*, ſee *note* on *Mat.* 14. c. This *ſetting* of the paſſage will perſpicuouſly reconcile all *difficulty*, and ſeeming contrarieties in the relations of this matter among the *Evangeliſts*.

What the word [ἀπέχει] here ſignifies, may beſt be learn'd from *Heſychius*, though in the place, which orderly belongs to it the word be not to be found in the printed copies. After the word ἀπόχασον, ἀπέχει followes, Ἀπέχῃ ἀπόχεη, ἔξαρκεῖ, and after again, ἀπέχῃ ἔξαρκεῖ, By which it appears to be an *impersonal*, and to ſignifie *ſufficit, actum eſt*, and here to import, ['Tis to no purpoſe to ſpeak any more of *not ſleeping*, 'tis now *too late*] and this *preparative* to what followes, *the houre is come* &c. In order to this interpretation of the word, it is obſervable, that ἀπέχω *Phil.*4.18. ſeems to have a peculiar *forinſick* notion for *ſatis habeo, giving a diſcharge*, ſubſcribing of an *acquittance*, (which is therefore call'd ἀποχή) πάντα ἀπέχω, I give you my *acquittance* for all that which now ye ſent me, *having*, as it follows, *received by Epaphroditus*, &c. Now this notion of it being impersonally applyed to this place, ſignifies *Chriſt's* giving them an ἀποχὴ or *acquittance*, a requiring no farther attendance from them, (they may *ſleep on now*) and ſo, according to our vulgar phraſe, giving them a *quietus eſt*. So *Mat.*6.2. and 6. ἀπέχουσι τ μισθὸν ὑμῶν, they *receive* all that is *due* to them, by receiving the *praiſe of men* they *acquit God* of any farther payment. Another way hath been thought of to interpret this place, by adhering to the nature of the verb ἀπέχω, as that notes *diſtance* or *abſence*, but that not farre *removed*, *approach* or *drawing nigh*, So the *Syriack* ſeems to have underſtood it here, For in the *printed* copy of that, in ſtead of ἀπέχει they read מטוֹת חרתָא *appropinquavit finis, the end approacheth*, and in *Manuſcript* copies, קרב שולמָא *appropinquavit conſummatio*, the *conſummation approacheth*, where מטָא and קרב, have the ſame importance, both ſignifying, *to draw nigh*. According to this way [ἀπέχει] muſt be taken *perſonally*, and having no *ſubſtantive* annext to it, the word ὥρα, *houre*, which followes, muſt belong to that, as well as to ἦλθεν *is come*, thus: ἀπέχει, ἦλθεν ὥρα, *the houre* (the *point of time*) *drawes nigh*, yea *it is come*, *the ſon of man is delivered into the hands of ſinners*, and ſo it will agree with what followes immediately, *Behold he is at hand that doth it*. But the former I conceive the fitteſt to be adhered to, though the latter having the *authority* of the *Syriack*, not unworthy to be mention'd alſo. d. Ἀπέχει

Νεανίσκοι *young men* is a title here of the *Roman ſouldiers*, as in *Polybius* νεανίσκων καταγραφὴ, the *muſtering of ſouldiers*, ſo *Joſ.*6.22. the *Septuagint* have δύο νεανίσκοι κατασκοπεύσαντες, *two ſouldiers* went to *ſpie*, and *Joſ.*2.1. and *Iſa.*13.18. τοξεύματα νεανίσκων *the bowes of the young men*, or *ſouldiers*. See *Caſaubon* againſt *Baron*: p.113. e. Νεανίσκοι

The word [φῶς *light*] is here and *Lu.*22.56. clearly taken for *a fire*, for to that [θερμαινόμενος φῶς *warming himſelf*] referres. And it is obſervable, how it comes to doe ſo. The *Writer* of this *book*, f.

and

and all of the *New Teſtament*, and ſo the *Greek tranſlatours* of the *Old* were *Jewes* by nation, and had learn'd *Greek*, Hence it is, that though they write in *Greek*, yet they not only retain the *Hebrew idiome* in phraſes, and formes of ſpeeches, but farther in many other things imitate the *Hebrew* manner, eſpecially in two things, 1. in the *conjugations* of *verbs*, They having in *Hebrew* more then there are in *Greek*, doe yet expreſſe the ſenſe of all their *conjugations* by *Greek* words of other *conjugations*, being not able to do otherwiſe, as when *Hiphil* one of their *conjugations* is [*to make doe* a thing] they finding no *conjugation* in *Greek* anſwerable to this, make uſe of the *active* for it. Thus have we θριαμβεύειν θριαμβεύειν 2 *Cor.* 2. 14. *to make triumph*, ἀνατέλλειν *Mat.* 5. 45. *to make ariſe*, ταχύνειν 2 *Pet.* 3. 12. *to make to haſten*, καθίζειν 1 *Cor.* 6. 4. *to make to ſit*, and καθίζειν ἀποστοματίζειν ἀποστοματίζειν *to make recite* *Lu.* 11. 53. and περισσεύειν περισσεύειν *to make abound* 2 *Cor.* 9. 8. Thus when we read *Mat.* 5. 25. ἴσθι εὐνοῶν, i.e. literally, *think thou well*, or, *be friends with thine adverſary*, it clearly ſignifies, *make*, or *get him* to be *friends* with thee, ſee *note* on *Mat.* 5. 24. i. The other thing is, that when an *Hebrew* word (according to the paucity of *themes* in that *language*) ſignifies *ſeverall* things, and thoſe *ſeveralls* expreſt in *Greek* by *ſeverall* words of *ſeverall* ſignifications; one of theſe *Greek* is often by them (according as it was the uſuall *dialect*, or manner of ſpeaking among them) taken for the other. This might be obſerved in other writings of *tranſlatours*, which have turn'd *books* out of their owne *native language* into a language which they have learnt by ſtudy, As when a *Grecian* rendred the *Novels* out of *Greek* into *Latine*, meeting with theſe * words τῆ ὀρθῆς ἀποπεπλάνωι δόξης *they erred from the right opinion*, δόξα in *Greek* ſignifying *gloria* as well as *opinio*, he renders it *à verâ aberrarunt gloriâ*. Something of this kind might be obſerved among the *Greek* authors themſelves, as when the *Greek* κόρη ſignifies both a *maid* and the *apple of the eye*, the word γλωὴ ſignifying only the latter of theſe, is yet uſed ſometimes for a *maid*, ἔρρε κακὴ γλωή, and hence perhaps it is that when ὀργὴ ſignifies both χολῶ, and πρόπον, *anger*, and generally, the *diſpoſition of the mind*, whatever it is, χολὴ which imports one of theſe (ſignifying *choler* or *anger*) is taken ſometimes for the other, as when in *Zenobius* we read δίχολοι γνῶμαι, and find that rendred by the *ſcholiaſt*, ἰδιόβουλοι, I make little doubt but the place in *Zenobius* is corrupt, and ſhould be read ἰδιόχολοι, and then that being all one with ἰδιόβουλοι, argues χολὴ and πρόπος to be ſo too. In the *Septuagints*, or (whoſoever did it) the *Greek tranſlation* of the *Old Teſtament*, there are infinite examples of this kind, I muſt not goe about to throw them in here, They would make up a *volume*, onely one I ſhall mention, as being a pitch above any, which we have yet obſerved, or which is ordinary in the other *examples*, It is this, that when כבד ſignifies both *burthen*, and *honour*, they doe not only render that word by *one* of theſe, when it ſignifies the *other*, but moreover there being another *Hebrew* word, to wit סבל, which ſignifies a *burthen*, i. e. denotes one part of the ſignification of the word כבד, and not the other, yet thoſe *tranſlators* have rendred סבל ſometimes by that other ſignification of the word כבד, as *Iſa.* 14. 25. where they render it κῦδος *glory*, and *Exod.* 6. 6. χαλεπωτεία, where yet the ſenſe requires *burthen* in both places. Examples of the main obſervation in the *New Teſtament* we ſhall meet with many, and obſerve them briefly as they come. That which is here before us, and occaſion'd all this *preparative* diſcourſe, is τὸ φῶς] ſignifying *light* in *Greek*, and nothing elſe, but is here uſed for *fire*, moſt clearly upon this ground and no other, becauſe the *Hebrew* אור wch ſignifies *light*, and the *ſun* the *fountain* of *light* (from whence it is that the *Greeks* call the *ſun* or *Apollo* Ὥρος) doth alſo ſignifie *light fire*, or *flaming fire* (from whence perhaps is the *Latine*, *uro*, *to burn*) and ſo in vulgar uſe, both *fire* and *light*, and hereupon one of theſe is taken and uſed for the other, τὸ φῶς, when the ſenſe requires τὸ πῦρ.

Καθίζειν Ἀποστοματίζειν Περισσεύειν

* διαφ. μss.

Proverb: Cent: 3. 25.

Ἴσαι μαρτυρίαι] here belongs not to the *agreement* or *diſagreement* of their *teſtimonies*, but to the *weight* of them, or ſufficiency to the matter in hand, of *putting* him to *death*, either in reſpect to the *number* of the *witneſſes*, but eſpecially of the *crimes* charged on him. The *teſtimonies* that were lookt for, were εἰς τὸ θανατῶσαι, ver. 55. ſuch as would be ſufficient to *put him to death*, and that muſt not be but under *two* or *three witneſſes*, and for a *crime* which is by law *capital*. Now though there were many *knights* of the *poſt* brought in, to *witneſſe againſt him*, v. 56. yet 'tis probable that their *witneſſes* were of *ſeverall matters*, not *two* or more of them to one matter, and ſo 'tis there ſaid, that they were not ἴσαι, *ſufficient* in the firſt ſenſe, in reſpect of the *number* of the *witneſſes*, Afterward v. 57. the *witneſſes* agree, more then one in the ſame *teſtimony*, and though it be not in *Matthew* and *Mark* ſet down in the ſame words exactly, yet the difference is not *reall* but *verball* between them (as in many other narrations) and each of them affirm that the *witneſſes* ſaid the ſame thing. In that verſe therefore, the οὐκ ἴσαι ſignifies that the *teſtimonies* were not of any *capitall* crime, or of ſuch importance, as that, allowing them to be true, a man ſhould be put to death for them. And therefore it is that the *chief Prieſt* was fain to *examine* him, and at laſt *adjure* him (which I formerly obſerved the force of, *note* on *Mat.* 26. h.) that *out of his own mouth* he might draw ſomewhat to *condemn* him. (For ſo the faſhion of adjuring was deſigned, *Num.* 5. 13. when an accuſation is not *ſufficiently proved*, and there is no witneſſe againſt him.) And when by *Chriſt's* anſwer he concludes that he had ſpoken *blaſphemy*, then he riſes up and ſaith, *What need have we of any farther witneſſes?* ver. 63. and *Mat.* 26. 65. g. Ἴσαι μαρτύριον εἶναι

The *Jewes* when they name *God*, generally adde *bleſſed forever*, and thereupon ὁ εὐλογητὸς is here the title of *God the Father*, ſee *note* on *Rom.* 9. c. h. Εὐλογητὸς

Many conjectures there are about the importance of ἐπιβαλὼν, as that it might be for εὐνοῶν, *thinking on* it, or that ἐπιβαλὼν ἔκλαιε were all one with ἐπέβαλε κλαίειν, and that to be rendred, he *proceeded* or *added to weep*, i.e. *he wept*, as ἐφθέγξατο εἶπε, *Lu.* 19. 11. a kind of *expletive*, or as ἐπιβάλλειν ſignifies ἐπιτίθεσθαι, and ἐπίθεσιν, *abundance*, ſay *Grammarians*, and then would be all one with his *weeping bitterly* in the other *Evangeliſt*; But the two latter will be leſſe probable, if it be markt, that there is a *comma* betwixt ἐπιβαλὼν, and ἔκλαιε, whereas either of thoſe ſenſes requires the connecting i. Ἐπιβαλὼν

necting of these together, and the advantage that the last hath by the agreeing with πικρῶς in S. *Matthew*, is again lost by that which is observed of this *Evangelist*, that being S. *Peters Scribe*, he doth as a true *ptnitent* would doe, set out his sinne of *denying Christ* with more aggravations then any of the *Evangelists*, and onely mentions the *repentance*, but more slightly then the rest. As for the *first*, that ἐπιβάλλειν should signifie ἐννοεῖν, it is but affirmed by *Casaubon*, but not proved by any *Grammarian* or *Glossary*, and therefore, though proper enough to the place, will be of lesse *authority*, and besides, his *thinking* on it] seems to have been contained before in the ἀνεμνήσθη ὁ Πέτρος, *Peters remembring Christ's* saying. Lesse probable then any of these I conceive that of *Claudius Salmasius* to be, that it should signifie ἐγκαλυψάμενος, *operto capite, putting on his hat, covering his head.* To these I might adde another conjecture, that the *Hebrew* שת being

de fœn: trapez p. 272.

sometimes rendred ἐπιβάλλω, and that ordinarily signifying to *fall down*, to *prostrate* himselfe, and that as an *argument* and *expression* of *sorrow*, ἐπιβαλὼν may possibly signifie *casting himselfe down, prostrating himselfe.* But that which seems to me left forced, and most proper to the passages set down by the other *Evangelists*, and backt by the judgment of learned *ancient Grammarians*, is this, that it should signifie *looking on Christ, casting his eyes upon him he wept*, In S. *Luke* c. 22. 61. 'tis said (in this point of time here set down by S. *Mark*) that *Jesus turned* ᾧ ἐνέβλεψε τῷ Πέτρῳ *and look't upon Peter*, And his doing any thing upon that look of *Christs* (as it followes there, *he remembred &c.*) is an *infallible* argument that S. *Peter look't upon him* also seeing him *look*; and that he did so, and thereupon *wept*, is the summe of this interpretation, And for *authority* to confirme it, 'tis *Phavorinus's glosse*, ἐπιβάλλω, τὸ ἐπιβλέπω τινὶ δὲ ἢ τῷδε, It signifies *to look upon any man.*

CHAP. XV.

Paraphrase.

1. AND straightway in the morning [the chief priests held a consultation with the Elders and Scribes, and the whole councell, and] bound Jesus and carried him away and delivered him to Pilate.

1. the chief priests elders and scribes, i.e. the whole Sanhedrim having sate in consultation, and resolved that he was to be put to death (v. at. 27.1.)

2. And Pilate asked him, Art thou the King of the Jewes? And he answering said unto him, [Thou saist it.]

2. I am.

3. And the chief priests accused him of many things, but he answered nothing.

4. Aud Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witnesse against thee.

5. But Jesus yet answered nothing, so that Pilate marvelled.

6. Now at the feast [he released unto them one prisoner, whomsoever they desired.]

6. It was the custome for him to loose to the Jewes, by way of gratification, some one prisoner, whomsoever the multitude of them should demand, v. 8.

7. And there was one named Barabbas, [which lay bound with them that had made insurrection with him, who had] committed murther in the insurrection.

7. that together with his complices was in prison for having made an insurrection, and this man had also

8. And the multitude crying aloud began to desire him [to doe as he had ever done unto them.]

8. to release them a prisoner according to custome.

9. But Pilate answered them saying, Will yee that I release unto you the King of the Jewes?

10. For he knew that the chief priests had delivered him for envy.

11. But the chief priests moved the people that he should rather release Barabbas unto them.

12. And Pilate answered and said again unto them, What will yee then that I shall doe unto him whom ye call the King of the Jewes?

13. And they cryed out again, Crucifie him.

14. Then Pilate said unto them, Why, what evill hath he done? And they cryed out the more exceedingly, Crucifie him.

15. And so Pilate [willing to content the people, released Barabbas unto them, and delivered Jesus, * when he had scourged him, to be crucified.]

15. in complyance to the importunity and clamours of the Jewes, though he thought him absolutely innocent (and therefore sent for water to wash his hands of it, Mat. 27. 24.) and though he had inflicted scourging, as a lower punishment, to release him from this higher, (See note on Lu. 23. 16.) released Barabbas, and gave them their desire, delivered Jesus to be crucified.

* having scourged him, φραγελλώσας,

16. And the souldiers [led him away into the hall † called Prætorium, and they call together the whole band.]

† which is the Prætors hall, ὅ ἐστι πραιτώριον

16. took him aside into an inner hall from that where Pilate sate, (the hall where the Prætor sate in judicature) as a retiring room, and there they first set the whole band of souldiers, to guard him to his execution.

17. And

17, 18, 19. Then they attired him and set him out like a mock-king (implying that to be the crime for which he was punisht v. 2.) put on him a purple garment, and a crown of platted thorns upon his head, and in a scoffing manner bowed themselves to him as to a King, but withall striking him with a cane, and spitting on him.

a. 17. And they [a] clothed him with purple, and platted a crown of thorns and put it about his head.

18. And began to salute him, Haile King of the Jewes.

19. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

20. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him.

21. See note on Mat. 5. 0.

21. And they [compell'd] one Simon a Cyrenian, who passed by, coming out of the countrey, the father of Alexander and Rufus, to bear his crosse.

22. a place called Golgotha, i.e. a place called a skull, Lu. 23. 33.

22. And they bring him unto [the place Golgotha, which is, being interpreted, The place of a skull.]

23. See note on Mat. 27 34. f.

23. And they gave him to drink [wine mingled with myrrhe] but he received it not.

24. And when they had crucified him, they parted his garments, casting lots upon them, what every one should take.

25. And it was the third houre, and they crucified him.]

25. And betwixt the third and the sixt houre Joh. 19. 14. i.e. betwixt nine, and twelve of the clock, he was condemn'd by Pilate, and soon hurried away by the souldiers, and fasten'd to the Crosse.

b. 26. And according to the Roman custome, his Indictment, or charge for which he was put to death, was written and fixt over his head.

26. And the [b] superscription of his accusation was written over, The King of the Jewes.]

27. And with him they crucified two theeves, one on his right hand, and the other on his left.

28. And by this means that prophecy Isa. 53. 12.

28. And the scripture] was fulfilled, which saith, And he was numbred with the transgressours.

29. using an expression of detestation, said,

29. And they that passed by rayled on him, wagging their heads, and [saying, Ah,] thou that destroyest the Temple, and buildest it in three daies,

30. Save thy self, and come down from the crosse.

31. Rulers of the Sanhedrim mocking him said among themselves, He undertook to be a saviour of others, and did many miraculous cures on others, but

31. Likewise also the [* chief priests mocking said among themselves with the Scribes, He saved others,] himself he cannot save.

* chief Priests with the Scribes scoffing at him, said one to another, οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν Γραμματέων ἔλεγον

32. one of them

32. Let Christ the King of Israel descend now from the crosse, that we may see, and beleive; And [they] that were crucified with him, reviled him.

33. And when the trumpet, that sounded twelve at noon, had gone

33. And when the sixt hour was come,] there was darkenesse over the whole land untill the ninth houre.

34. And at the ninth houre Jesus cryed with a loud voyce, saying, Eloi, Eloi, lama sabacthani, which is being interpreted, My God, my God, why hast thou forsaken me?

35. And some of them that stood by, when they heard it, said, Behold, he calleth for Elias.

36. And one ran and filled a spunge full of vineger, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down.

37. aloud, saying, Father into thy hands I commend my spirit, and so

37. And Jesus cryed [with a loud voice and] gave up the ghost.

38. See Mat. 27. 51.

38. And the [veile] of the Temple was rent in twain from the top to the bottome.

39. the commander of the band of souldiers, and other of the souldiers, Mat. 27. 54.

39. And when [the Centurion] which stood over against him him, saw * he so cryed out and gave up the ghost, he said, Truly this man was the son of God.

* that when he had so cryed, he gave, ὅτι οὕτω κράξας ἐξέπνευσεν

40. There were also women looking on afarre off, among whom was Mary Magdalen, and Mary the mother of [c] James the † lesse, and of Joses, and Salome,

† little, and the mother of Joses

c. 41. Who also when he was in Galilee followed him and ministred unto him, and many other women which came up with him unto Jerusalem.

42. eve of the feast of unleavened bread, the first day of which was the sabbath or saterday, that year of Christ's passion,)

42. And now when the even was come (because it was the preparation, that is, the [day before the sabbath,)]

43. one of the Sanhedrim, Lu. 23. 50.

43. Joseph of Arimathea [an honourable counseller,] which also waited for the kingdome of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44. did not know, doubted whether

44. And Pilate [marvelled * if] he were already dead, and calling unto him the Centurion, he asked him, whether he had been any while dead?

* whether he were yet dead, εἰ ἤδη τέθνηκε,

45. And when he knew it of the Centurion, he gave the body to Joseph.

46. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre, which was hewn out of a rock, and rolled a stone unto the dore of the sepulchre.

47. And Mary Magdalen and Mary the mother of Joses beheld where he was laid.

Many

a. Πορφύραν ἐνδύτην

Many particulars mention'd in their dealing with *Christ* were not from the *Jewish*, but the *Roman customes*. Some were mention'd in the *note* on *Mat.* 27.15.d. and such was here the putting the *purple* or *scarlet robe* upon him, which the *text* here saith was done by the *souldiers*, and *Luke* by *Herod's servants*, or else the *Roman guards*, *Lu.*23.11. And so saith * *Lazarus Bayfius*, this *purple* or *scarlet gown*, or *robe* was the *Roman fashion*, call'd *toga picta*, and accordingly by S. *Luke* ἐσθῆτα λαμπρὰν ch. 23.11. and was by way of scoffe brought to *Christ* by the *souldiers*, as if it had been sent by the *Senate* and *people of Rome*, to him, which, as the *Jewes* said, pretended to be their *King*. See farther, *Lu.*23.b.

* *De re vest:*

b. Ἐπιγραφὴ τῆς αἰτίας

That it was the *Romans* custome to write the *crime*, for which any man suffered death, in a *table*, and carry it before him to execution, appears by *Eusebius Eccl: hist:* l.5.c.*a*. where of *Attalus* the *Christian Martyr* it is said, that he was led about the *amphitheatre*, πίνακα αὐτὸν προάγοντα, ἐν ᾧ ἐγέγραπτο &c. *with a table caried before him, in which was written in Latine, This is Attalus the Christian*, So in *Suetonius*, *Domit:* c. 10. *Detractum in arenam canibus objecit, cum hoc titulo, Impiè locutus* &c. *He brought him out, and cast him to the dogs, with this title, or inscription, He spake impiously*, This elsewhere he calleth *elogium*, a way of *publishing* the fault, in *Calig:* and so *Tertullian* in his *Apologie* c.11. And as of other kinds of *death*, so particularly of those that are *crucified*. This is mention'd by *Dio* of a *servant*, that he was carried to the *crosse*, μὴ γεγραμμάτων τὴν αἰτίαν τοῦ θανατώσεως δηλόντων, *with a writing*, or words *declaring the cause of his being put to death*. From these records of the *Romans*, appears the propriety of all these expressions in the severall *Evangelists*, ἐπιγραφὴ τῆς αἰτίας, *the superscription of the cause*, or of his *crime* here in *Marke*, ἡ αἰτία ἐπάνω τῆς κεφαλῆς γεγραμμένη, *the charge*, or *cause written over his head* *Mat.* 27.37. and simply ἐπιγραφὴ *inscription Lu.* 23.38. and τίτλος (the *Latine* word *Titulus*) *title Joh.* 19.19. all to the same purpose, noting this *Roman custome* observed in the dealing with him *more Romano, after the manner of the Romans*.

c. Μικρὸς

That the *positive* μικρὸς is here taken for the *comparative*, *the lesse*, or the *younger*, doth not appear by any circumstance of this *text* or *analogie* of other places. And there were three *James's* so known, two *Apostles*, and the third *the brother of the Lord*, that this title of [*the lesse*] in the *comparative*, could be no *character* of the third of these, to distinguish him from the other two. That which is most probable is, that being a kind of *cognomen* here, it is an *abbreviate* of μικρὸς τῇ ἡλικίᾳ, *little in stature*, the phrase used of *Zacchæus Lu.* 19.3. and so notes this *James* to have been about *Zacchæus's size* or *pitch*, and so distinguish him from the others of that name, who, it should seem, were not so.

CHAP. XVI.

Paraphrase.

* the Sabbath comming between, διαγενομένης τῆς Σαββάτου

1. AND * when the sabbath was past, Mary Magdalen and Mary the mother of James and Salome, had bought sweet spices, that they might come and [anoint] him.

1. embalme

2. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun,

3. And they said among themselves, Who shall roll us away the stone, from the dore of the sepulchre?

4. (And when they looked, they saw that the stone was rolled away) for it was very great.]

3, 4. And questioning one with another who should roll away the stone from the dore of the tomb, it being a very great stone, they looked up and discerned that it was already removed.

5. And entring into the sepulchre, they saw [a young man] sitting on the right side, cloathed with a long white garment, and they were affrighted.

5. an Angel in the appearance of a yong man

6. And he saith unto them, Be not affrighted, ye seek Jesus of Nazareth, which was crucified, he is risen, he is not here, behold the place where they laid him.

7. But goe your way, tell his disciples, and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you.]

7. But stay not here seeking the living in a tomb, but goe tell his disciples, and particularly Peter, that according to his own words before his death, c.14.28. he is risen from the dead, and that &c.

* ran, ἔφυγον

8. And they went out quickly, and * fled from the sepulchre, for they trembled, and were amazed, [neither said they any thing to any man, for they were afraid.

8, 9. and being very much amazed and frighted, they did not declare this to any whom they met by the way, but going to Jesus himself appeared

9. Now when Jesus was risen early the first day of the week, he appeared first] to Mary Magdalen, out of whom he had cast seven devils,

tell the Apostles what they had heard of the Angel, Mat.28.9. before they came to them, to them, and first

10. And she went and told [them that had been with him,] as they mourned and wept.

10. those that belonged to him, i.e. his disciples,

11. And they, when they had heard that he was alive, and had been seen of her, beleived not.

12. After that he appeared in another form unto two of them, as they walked and went [into the countrey.]

12. to a village called Emmaus, Lu.24.

13. And they went and told it unto the residue, neither beleived they them.

13.

14. Afterward he appeared unto the eleven, as they ſate at meat, and upbraided them with their unbeleif, and hardneſſe of heart, becauſe they beleived not them which had ſeen him after he was riſen,

15. And he ſaid unto them, Goe ye into all the world, and preach the Goſpel to [a every creature.]

a. 15. all the Gentiles.

16. He that beleiveth, and is baptized, ſhall be ſaved; but he that beleiveth not, ſhall be damned.]

16. And he that receiveth the Goſpel preached by you, and thereupon becomes a proſelyte, or diſciple of Chriſt, and deſires and receives Baptiſme, the ſeale of the new Covenant, ſhall for all his former ſins, ſincerely repented of, and forſaken, receive plenary pardon, and upon perſeverance in new life, eternall bliſſe, but he that ſtands out obſtinately and impenitently, ſhall be damned.

17. And * theſe ſignes ſhall follow them that beleive; In my name ſhall they caſt out devils, they ſhall ſpeak with new tongues,]

17. And moreover for the propagating the Goſpel as farre as may be, the Spirit ſhall be powr'd out upon you, and from you communicated to others, and thereby ye ſhall be enabled to doe miracles, caſt out devils, ſpeak ſtrange languages (Act. 2.) &c.

* ſignes ſhall attend thoſe that beleive theſe things Σημεῖα τοῖς πιστεύσασι ταῦτα παρακολουθήσει.

b. 18. [b] They ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them, they ſhall lay hands on the ſick, and they ſhall recover.

19. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God.

20. And they went forth and preached every where, the Lord working with them, and confirming the word with ſignes following. Amen.

Notes on Chap. XVI.

a. πᾶσα κτίσις

What πᾶσα κτίσις here ſignifies is clear by comparing this paſſage with the ſame, as 'tis ſet down in the other *Goſpels*. In *Matthew* (with whom S. *Mark* throughout moſt exactly agrees) it is thus, πορευθέντες ἐν μαθητεύσατε πάντα τὰ ἔθνη, *Goe and gather diſciples over all nations*, and immediatly follows (as here) *baptizing them* &c. In S. *Luke* thus, c. 24. 47. ἔδει κηρυχθῆναι &c. ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, *repentance and remiſſion of ſins muſt be preacht to all nations*. From whence not onely appears that πᾶσα κτίσις in this place is *all the Gentiles*, but a very fit occaſion is offered of interpreting the ſame phraſe again in a very hard place, *Rom.* 8. 22. and 1 *Pet.* 2. 13. which we ſhall referre to be explain'd more at large on thoſe *chapters*. Some ground of the uſe of the phraſe in this ſenſe, ſeems to be taken from the *Hebrew*, which uſes ברית (which ſignifies *creatures* properly) for *men*, as being the moſt *excellent creatures*. And ſo the *Arabick* alſo, as appears by one of their *Geographers*, who ſpeaking of *cities*, often ſaith, that there are in it many בראי, i. e. literally κτίσις *creatures*, but clearly ſignifies *men*, and ſo πᾶσα κτίσις *every creature*, is *all men*, in oppoſition to the *Jewes*, i. e. not only they, but all other *nations* of men beſide.

This ſeems to be *prophecied* of by that *Sibyll*, out of which *Virgil* had learnt the ſubſtance of that verſe of his, b. Οφις δράσει

Occidet & ſerpens, & fallax herba veneni
Occidet——

The ſerpent ſhall die, and the deceitfull poiſonous herbe, i.e. ſhall loſe their *efficacy*.

The

The Goſpel according to *S.* LUKE.

CHAP. I.

Paraphraſe.

1. FOraſmuch as many have taken in hand to ſet forth in order a declaration of thoſe things [which * are moſt ſurely [a] beleived among us,] 1. which have in theſe late years been ſo illuſtriouſly acted among us, a.

2. Even as they delivered them unto us, which from the beginning were eye-witneſſes, and [b] miniſters of the word,] 2. Inſtruments & actors of thoſe things, which were the ſubject-matter of this following hiſtory, b.

3. It ſeemed good to me alſo, having * had perfect underſtanding of things from the very firſt, to write unto thee in order,] moſt [c] excellent Theophilus, 3. I thought fit alſo, having gotten exact knowledge of the ſeveral paſſages, to ſet them down by way of hiſtory c.

4. That thou mightſt know the certainty of thoſe things, wherein thou haſt been † inſtructed.] 4. That thereby thou mayeſt be confirmed in the beleif of thoſe things which are ſuppoſed to have been taught thee, and received by thee to prepare thee for baptiſme, viz: the principles of Chriſtianity.

5. There was in the daies of Herod the king of Judea, a certain prieſt named Zacharias, [of the courſe of Abia,] and his wife was of the daughters of Aaron, and her name was Elizabeth. 5. of the family of Abia, 1 Chron. 24. 10. i.e. of the eighth of the 24. courſes of the Prieſts.

6. And they were both [righteous before God, walking in all the commandements and ordinances of the Lord, blameleſſe.] 9. ſincere, upright perſons, which ſo lived in obedience to Gods will in all matters of duty (without indulgence in any known ſinne) and to all the Jewiſh obſervances, as with Gods mercifull allowance to humane frailties, is ſure to be acceptable in Gods ſight.

7. And they had no child, becauſe that Elizabeth was barren, and they both were now well ſtricken in years.] 7. And they were childleſſe in the ſame manner as Abraham was, for beſide the barrenneſs of the wife they were both of an age conceived to be paſt childbearing.

8. And it came to paſſe that while he executed the prieſt's office before God in the order of his courſe,

9. According to the cuſtome of the prieſts office, [his lot was to burn incenſe when he went into the Temple of the Lord.] 9. it was his courſe to go into the Sanctuary, and offer incenſe there.

10. And the whole multitude of the people were [d] praying without at the time of incenſe.] 10. And while the Prieſt offered incenſe within, the people, according to the cuſtome, were praying without. d.

11. And there appeared unto him an Angel of the Lord, ſtanding on the right ſide of the altar of incenſe,

12. And when Zacharias ſaw him, he was troubled, and fear fell upon him.

13. But the Angel ſaid unto him, Fear not Zacharias, for [thy prayer is heard, and thy wife Elizabeth ſhall bear thee a ſon, and thou ſhalt call his name John.] 13. thy prayer for the people (joyned with the incenſe, Lev. 16. 17.) and for the whole world (as Joſephus and Philo ſay) is now moſt effectually heard, God meaning now ſuddenly to ſend the Meſſias, and before him his forerunner, who ſhall be born of thy wife Elizabeth, and called John.

14. And thou ſhalt have joy and gladneſſe, and many ſhall rejoyce at his birth.] 14. And this birth of a ſon to thee in thy old age by a barren wife, ſhall not only be matter of joy and exultation to thee, but to many others alſo, all that expect the Meſſias, ſhall rejoyce at this coming of Elias his forerunner.

15. For he ſhall be great in the ſight of the Lord, and ſhall drink neither wine nor ſtrong drink, and he ſhall be filled with the holy Ghoſt, even from his mothers womb.] 15. For he ſhall be a very eminent perſon, abſtaining after the manner of the Nazarites, and the power of the holy Ghoſt ſhall be diſcern'd to be upon him very early, v. 80.

16. And many of the children of Iſrael ſhall he turn to the Lord their God.] 16. And being a Preacher of repentance to the Jewes, he ſhall work upon many of them, and bring them to repentance and new life.

17. And he ſhall go before him in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to * the [e] wiſdome of the juſt, to make ready a people prepared for the Lord.] 17. And he ſhall go before the Meſſias, as his harbinger, with the ſame affections of zeal and courage againſt ſinne, (ſee note on ch. 9. d.) of earneſt calling for repentance, (and reproving even Herod himſelf) and with the ſame authority and prophetick power, which toward Ahab was obſervable in Elias (to whom he hath a greater reſemblance then to any of the old Teſtament) to work an univerſall reformation among the Jewes, to bring them to the minding of thoſe things which tend to true juſtice, and not only of externall legall obſervances, to ſincere reformation and change of all their evil waies; and ſo fit men to receive Chriſt, on his conditions, and to render themſelves capable of his mercies. e.

* have been performed

* exactly traced all things from the top, or from the beginning, παρηκολουθηκότι πᾶσιν ἄνωθεν ἀκριβῶς.

† catechized, κατηχήθης

* the prudence of the juſt, or, the minding of juſt things

18. my wife beſide that ſhe hath all her time been barren, grown in years alſo, paſt bearing of children.

18. And Zacharias ſaid unto the Angel, Whereby ſhall I know this? for I am an old man, and [my wife well ſtricken in years.]

19. My name is Gabriel, and I am an officer or attendant that wait on God, by whom I was diſpatcht on this good meſſage to thee.

19. And the Angel anſwering ſaid unto him, [I am Gabriel, that ſtand in the preſence of God, and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings.]

f. 20. And as a puniſhment of thy unbeleif, and withall as a ſigne to aſſure thee of the truth of what I ſay, thou ſhalt be deaf and dumb, and ſo continue till after the birth of the child, v. 64. which ſhall be according to the ordinary courſe of womens conceiving and bringing forth, reckoning from this time.

20. And behold, thou ſhalt be [f] dumb, and not able to ſpeak, untill the day that theſe things ſhall be performed, becauſe thou beleiveſt not my words, which ſhall be fulfilled in their ſeaſon.]

21. Sanctuary.

21. And the people waited for Zacharias, and marvailed that he tarried ſo long in the [Temple.]

g. 22. concluded that God had given him ſome revelation in time of his offering incenſe, and he made ſignes to them, but was not able to ſpeak to them, continuing dumb, after the amazement of it was over.

22. And when he came out he could not ſpeak unto them, and they [perceived that he had ſeen a [g] viſion in the Temple, for he beckned unto them, and remained ſpeechleſſe.]

h. 23. And it came to paſſe that aſſoon as the daies of his [h] miniſtration were accompliſhed, he departed to his own houſe.

24, 25. And his wife Elizabeth conceived preſently (ſee ver. 20. and note l.) and aſſoon as ſhe perceived it, ſhe went out of the way to avoid the diſcourſes of the people, and returned not till the time of the conception of Chriſt (and revealing of that) whoſe officer and harbinger onely, John was to be, And Elizabeth bleſſed God for this miraculous mercy of his, in giving her a child in her old age, and ſo taking away from her the reproach of barrenneſſe, which was ſo heavy and unſupportable among the Jewes, Iſai. 4. 1.

24. And after thoſe daies his wife Elizabeth conceived, and hid her ſelf five moneths, ſaying,

25. Thus hath the Lord dealt with me in the daies wherein he looked on me, to take away my reproach among men.]

26. And in the ſixt moneth after Elizabeth's conception, See v. 36.

26. And in the ſixt moneth] the Angel Gabriel was ſent from God unto a city of Galilee, named Nazareth,

27. To a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David, and the virgins name was Mary.

i. 28. ſaluted her in this form, Hail thou gracious perſon, the Lord of heaven be with thee, Let all men forever account of thee as the moſt bleſſed woman in the world.
k.

28. And the Angel of the Lord came in unto her and [ſaid, * Haile thou that art [i] highly favoured, the [k] Lord is with thee, bleſſed art thou among women.] * hail gracious perſon, the Lord be

29. And ſeeing and conſidering what had happened, ſhe knew not what to judge of it, but caſt about, what ſhould be the importance of this ſalutation.

29. And when ſhe ſaw * him, ſhe was troubled at his ſaying, and caſt in her mind what manner of ſalutation this ſhould be.] * it

30. And while ſhe was thus muſing,

30. And] the Angel ſaid unto her, Fear not Mary, thou haſt found favour with God,

31. And though thou art a virgin, yet &c. (ſee Mat. 1. 21.)

31. And behold] thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus.

32, 33. He ſhall be an eminent perſon, being the ſon of God (ſee note on Mat. 1. i.) and the God of Iſrael ſhall ſettle upon him a ſpirituall kingdome, of which that temporall of David was but an imperfect repreſentation, the abſolute government of the Church, that ſpirituall houſe of Jacob, and that kingdome of his ſhall continue forever, ſhall never be deſtroyed, as the kingdome of the Jewes ſhall.

32. He ſhall be great, and ſhall be called the ſon of the Higheſt, and the Lord God ſhall give unto him the throne of his father David.

33. And he ſhall reigne over the houſe of Jacob forever, and of his kingdome there ſhall be no end.]

34. can I, being a virgin, conceive?

34. Then ſaid Mary unto the Angel, How [ſhall this be, ſeeing I know not a man?]

35. This ſhall be done by the Holy Ghoſt, and the power of the eternall God coming upon thee, for which cauſe the child which ſhall be born, ſhall be the ſon of God, and not of any man.

35. And the Angel anſwered and ſaid unto her, [The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee. Therefore alſo that Holy thing that ſhall be born of thee, ſhall be called the ſon of God.]

36. And for a token of this, know thou, that thy couſin Elizabeth hath alſo conceived in her old age, and that barren woman (ſee note on Mat. 1. i.) is now ſix moneths gone with child.

36. And behold, thy couſin Elizabeth ſhe hath alſo conceived a ſon in her old age, and this is the ſixt moneth with her who was called barren.

37. For nothing is impoſſible for God to perform, be it never ſo ſtrange, or difficult.

37. For with God nothing ſhall be impoſſible.]

38. And Mary expreſt her faith & her obedience, ready to be diſpoſed of by God, as he thinks fit, with all ſubmiſſion and humility of mind.

38. And Mary ſaid, Behold the handmaid of the Lord, be it unto me according to thy word.] And the Angel departed from her.

39. And

39. And Mary aroſe [in thoſe daies, and went into the hill-countrey with haſt, into a city of Judah.]
aroſe, and went as ſpeedily as ſhe could into the hill-countrey, to ſome city there (of which there were many, Joſh. 15.48.) within the portion of Judah, to viſit Elizabeth her couſin.
3. And immediately (ſee v.24.) Mary

40. And entred into the houſe of Zacharias, and ſaluted Elizabeth.

41. And it came to paſſe, that when Elizabeth heard the ſalutation of Mary, the babe leaped in her womb, and Elizabeth [was filled with the holy Ghoſt.]
41. was tranſported and inſpired by God with a prophetick Spirit, See note m.

42. And ſhe ſpake out with a loud voice, and ſaid, Bleſſed art thou among women, and bleſſed is the fruit of thy womb.]
words that the Angel had uſed to Mary, v.28. adding alſo an Eulogy or benediction to the child in her womb.
42. And ſhe brake out into the ſame

43. And whence] is this to me, that the mother of my Lord ſhould come to me?]
43. And what an honour

44. For lo, [aſſoon as the voice of thy ſalutation ſounded in mine eares, the babe leaped in my womb for joy.]
ſpakeſt to me, I was ſo affected with joy, that the child did ſuddainly ſpring in my womb by reaſon of that joy which tranſported me.
44. at the very minute wherin thou firſt

45. And bleſſed is ſhe that beleived, for there ſhall be a performance of thoſe things which were told her from the Lord.]
which the Angel delivered unto thee from God, v.28. and 36. ſhall never be repented of by thee, for it ſhall certainly be performed in every particular exactly.
45. Thy beleife v. 38. of that meſſage

46. And Mary ſaid, My ſoul doth magnifie the Lord,
47. And my ſpirit hath rejoiced in God my ſaviour.
into a divine hymne of thankſgiving to God, ſaying, All the faculties of my ſoule, my affections, and my rationall faculty, have all reaſon to bleſſe and praiſe the name of God.
46,47. Upon this Mary alſo brake out

48. For he hath regarded the low eſtate of his hand-maiden, for behold, from henceforth all generations ſhall call me bleſſed.]
greateſt that was ever done to any) to me the unworthieſt of all his ſervants; In which reſpect all poſterities ſhall look upon me, as the happieſt perſon, the moſt highly dignified by God of any.
48. For he hath done an honour, (the

49. For he that is mighty hath done to me great things, and holy is his name.]
49. For the omnipotent God of heaven hath honoured me above imagination, his name be bleſſed for it.

50. And his mercy is on them that fear him from generation to generation.]
and gracious acceptance and abundant kindneſſe is to thoſe that ſerve and obey him humbly, from time to time to all eternity.
50. And his mercy

51. He hath ſhewed ſtrength with his arm, he hath ſcattered the proud in the imagination of their hearts,]
ſigners of the world, are ſo farre from being favoured, that they are oppoſed and confounded by him.
51. Whereas the proud and great de-

52. He hath put down the mighty from their ſeates, and exalted them of low degree.]
him then to debaſe the lofty Atheiſt, and to advance the humble perſon, though of never ſo low degree.
52. Nothing is more ordinary with

53. He hath filled the hungry with good things, and the rich he hath ſent empty away.]
niſht by him, and the rich man that truſts in his wealth, is often brought to beggery.
53. The poor that calls to him is repleſ-

54. He hath holpen his ſervant Iſrael, in remembrance of his mercy,
55. As he ſpake to our fathers, to Abraham, and to his ſeed forever.]
promiſe to Abraham and to his ſeed, hath exhibited to them (the Jewes, and all the beleiving world) that great promiſed mercy, and ſo made a proviſion for them, which ſhall never fail, ſent the Meſſias, the Saviour of the world ſo long expected, a mercy, that ſhall never be taken away from us.
54, 55. He hath now perform'd his

56. And Mary abode with her about three moneths, and returned to her own houſe.

57. Now Elizabeths full time came that ſhe ſhould be delivered, and ſhe brought forth a ſon.

58. And her neighbours and her couſins heard how [the Lord had ſhewn great mercy upon her,] and they rejoiced with her.
her, in giving her a child thus in her old age, and when ſhe had been barren ſo long.
58. God had ſhewn a miracle of mercy to

59. And it came to paſſe that [on the eight day they came to circumciſe the child, and they called him Zacharias after the name of his father.]
the cuſtome to circumciſe children, and to give them names, the kindred and neighbours met to that purpoſe, and they intended to call him by his fathers name, Zachary.
59. on the eight day, whereon it was

60. And his mother anſwered and ſaid, Not ſo, but he ſhall be called John.

61. And they ſaid unto her, There is none of thy kindred, that is called by this name.

62. And they made ſignes to his father, how he would have him called.

63. And he asked for a writing table, and wrote, ſaying, His name is John: and they marvailed all.

64. And his mouth was opened immediately, [and his tongue looſed,] and he ſpake and praiſed God.
61. and his tongue reſtored to him as before,

65. And great aſtoniſhment and reverence

65. And fear] came on all that dwelt round about them, and all theſe ſayings were noiſed abroad throughout all the hill countrey of Judæa.

66. Certainly this child will prove ſome notable perſon: And God in a ſpeciall manner was preſent to him, to aſſiſt and proſper him.

66. And all they that heard them, laid them up in their hearts, ſaying [What manner of child ſhall this be? and the hand of the Lord was with him.]

67. And Zachary by eſpeciall motion of the Spirit of God coming on him, ſung this hymne,

m.

67. And his father Zacharias was filled with the holy Ghoſt, and [m] prophecyed, ſaying,]

68. hath performed his promiſe often mentioned (ſee Gen. 21. 1. c. 50, 24. Exod. 3. 16. and 4. 31.) of viſiting and bringing Iſrael out of Ægypt in this ſpirituall (as formerly he did by way of temporall) deliverance, and by the Chriſt the Meſſias now to be born, hath

68. Bleſſed be the Lord God of Iſrael, for he [hath viſited and] redeemed his people.

69. a King a Ruler, and eminent deliverer for his people, and although the kingdome be not a ſecular one, yet is he to be borne of Davids family.

n.

69. And hath raiſed up [an [n] horne of ſalvation for us, in the houſe of his ſervant David:]

o.

70. As he ſpake by the mouth of his holy prophets, which have been ſince the world began,

71. That we ſhould be ſaved from our enemies, and from the hands of all that hate us.

72. the promiſes made to our fathers, wherein not only they but eſpecially their ſeed was concerned,

72. To performe [the mercy promiſed to our fathers] and to remember his holy covenant,

Gen. 22. 16.

73. The oath which he ſware to our father Abraham,

p. q.

74, 75. give us power, ability, grace, that we being ſecured and reſcued from danger of enemies might obey and attend him in a ſincere performance of all duties toward God and man, and cheerfully, and conſtantly perſevere therein.

74. That he would [p] [grant unto us, that we being * delivered out of the hands of our enemies, might ſerve him [q] without fear,

75. In holineſſe and righteouſneſſe before him all the days of our life.]

* delivered without fear from the hands of our enemies might ſerve him

76. And this John ſhall be a prophet of God, (foretelling judgments on the nations, if they repent not ſpeedily) or rather of an higher ranke, pointing out Chriſt (ſee Mat. 11. note d.) and as his forerunner, by the preaching of repentance, and change, to fit men for Chriſt.

76. And thou child ſhalt be called the Prophet of the higheſt, for thou ſhalt goe before the face of the Lord to prepare his ways,]

77. To teach men that in Chriſt there is a poſſibility of obteining ſalvation for ſinners, to wit by pardon of their ſins upon repentance and new life.

77. To give knowledge of ſalvation to his people, by the remiſſion of their ſinnes,]

r.

78. which is a ſpeciall act of compaſſion in God, through which it is that this riſing Sun, i. e. the Meſſias or Chriſt, ſo called by the Prophets, is come from heaven to viſit and abide among us,

78. Through the tender mercy of our God, whereby the [r] † day-ſpring from on high hath viſited us,]

† Riſing of the Sun or the Eaſt.

f.

79. to ſhine forth to blind, ignorant, obdurate worldlings, living in a ſtate of death, and to put us into that way that will bring us to ſalvation.

79. To give light to them that ſit in darkneſſe, and in the [f] ſhadow of death, to guide our feet into the way of peace.]

80. And John grew, and had the Spirit of God daily more and more ſhewing himſelfe in him, and dwelt in the hill countrey of Judea, where he was borne, till the time of his preaching, or ſetting to the execution of his office among the Jewes.

80. And the child grew and waxed ſtrong in ſpirit, and was in the deſerts, till the day of his ſhewing unto Iſrael.]

Notes on Chap. I.

a. [a] πληροφορεῖσθε] This word πληροφορεῖσθε] hath ſeverall notions in the *new Teſtament*: 1. It is no more then πληροῦσθε *to be fulfilled, performed, done.* So 2 *Tim.* 4. 5. τὴν διακονίαν σε πληροφόρησον *fulfill* or *performe thy miniſtery.* So ſaith *Phavorinus* πληροφόρησον, πλήρωσον, *fulfill*, adding ὡς ὁ Ἀπόστολος, τὴν διακονίαν σε πληροφόρησον, *as the Apoſtle ſaith, Fulfill*, or *performe thy miniſtery.* So in * *Nilus* πληροφορεῖν ὀπτυμίαν *to fulfill deſire*] is to *doe* what is *deſired*, ſo 2 *Tim.* 4. 17. ἵνα τὸ κήρυγμα πληροφορηθῇ, *that the preaching may be fulfilled*, i. e. gone through with, and that the *Gentiles* may *hear*, i. e. that it may be preached to the *Gentiles* alſo. And ſo 'tis in this place, πράγματα πεπληροφορημένα ἐν ἡμῖν, *things which have been done, performed, acted, among us*, of which the διήγησις or *narration* enſuing doth conſiſt. And this is perfectly agreeable to the notion of the *Hebrew* מלא (that in the *old Teſtament* is once rendred by it) which ſignifies *to fulfill*, and *performe*, as well as *to fill*. So the *Hebrews* have a *proverbe* איש ימלא את לבו *let a man fulfill his heart*, i. e. doe what he lifts, and in the *Pſalmiſt* [*to fill*, or *fulfill all thy minde*] is [*to grant all thy petitions.*] Secondly then it ſignifies *to fill*, and ſo πληροφορία *is fulneſſe* or *plenty*, *Col.* 2. 2. πλοῦτος πληροφορίας τῆς συνέσεως *the riches of the fulneſſe of underſtanding*, and becauſe the *Hebrew* מלא ſignifies *metaphorical*, as well as reall *filling*, *infuſing*, imbuing &c. πληροφορεῖν and πληροῦν do ſo too. And according to the matter or ſubject, to which it is applyed, the ſignification is yet farther varied. For ſo being applyed to the *heart*, the principle of *action*, it ſignifies [to *incite* to any *action*, to *imbolden* to do any thing] and when there is any thing of difficulty in it, or of danger, then it is particularly *to give courage*, or *confidence, to imbolden.* So *Act.*

* ἀνέκδ. p. 27. & 51.

Πληρῶν καρδίαν

5. 3. διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σε ψεύσασθαί σε; *why hath Satan filled thy heart, that thou ſhouldſt lye, or deceive the Holy Ghoſt?* i. e. why, or how did *Satan* incline or *embolden* thee to doe this villany? and ſo *Eccleſ.* 8. 11. ἐπληροφορήθη ἡ καρδία υἱῶν τῶν ἀνθρώπων, *the heart of the ſonnes of men is filled to doe evill*, i. e. men are by impunity incited and emboldned to doe ſo. So *Heſt.* 7. 5. *who hath filled his heart to doe this?* or, *whoſe heart hath filled him to doe this?* where the *Greek* reades diſtinctly τίς ἔστος ὃς ἐτόλμησε; *who is it that hath dared?* to denote the danger that he incurred that had done it, and ſo the *boldneſſe* of the adventurer. And thus πληροφορεῖσθε] comes ordinarily to ſignifie *boldneſſe, confidence*, πληροφορία ἐλπίδος *Heb.* 6. 11. *confidence of hope*, the ſame with ὑπόστασις elſewhere, πληροφορία πίστεως, *confidence of faith*, *Heb.* 10. 22. the effect of being waſht from an evill conſcience in the end of the verſe, and the inſtrument of the προσερχώμεθα, *coming* cheerfully to *God*, in the beginning. So πληροφορηθεὶς *Rom.* 4. 21. being *confident* that *God* was able, and ſo boldly depending on it. So 1 *Theſſ.* 1. 5. *Our Goſpel hath been towards you* (preached to you) *not onely in word, but in power, and in the holy Ghoſt*, καὶ ἐν πληροφορίᾳ πολλῇ, *and in* or *with much confidence*, for ſo the next words [*as yee know what manner of men we were among you*] are interpreted, c. 2. 2. *we were confident in our Lord to ſpeak the Goſpell of God to you in much contention.* And ſo *Rom.* 14. 5. ἕκαστος ἐν τῷ νοὶ πληροφορείσθω, *Let every man have aſſurance* (ſuch as on which his actions are to depend) *in his own* (not any other mans) *underſtanding.* The *Kings MS.* leaves out ἐν, and then the meaning is *Let a man be moved* to doe any thing *by his own*, not by another mans *conſcience*, for ſo the *context* enforceth, being in oppoſition to one mans *judging* another for doing what he thinkes he ought to doe, v. 4. according to that of 1 *Cor.* 10. 29. *why is my liberty judged of another mans conſcience?* Theſe are the places where the word is uſed in theſe books, which are therefore put together here in the firſt place.

b. ὑπηρέται τοῦ λόγου. ὁ Λόγος

Two poſſible acceptions there are of the phraſe, [ὑπηρέται τοῦ λόγου] here, firſt ὁ λόγος *the word* may ſignifie, as it doth in ſome other places, the *matter*, the *thing* ſpoken of, for ſo it doth v. 4. περὶ ὧν κατηχήθης λόγων, *the words*, i. e. the *things*, *wherein thou haſt been inſtructed.* So ῥῆμα γενόμενον, *the word*, i. e. *thing done* c. 2. 15. (ſee note on *Mat.* 2. h.) and in this notion ὑπηρέται λόγου] will be the *Apoſtles*, as thoſe that were *Chriſt's inſtruments* and *officers*, not only *ſaw*, but *acted* themſelves the things, the paſſages that are here related. And this is the plaineſt and cleareſt meaning of the phraſe. 2ly. It is the opinion of other learned men, and, among them of * *Budæus*, that ὁ λόγος ſignifies here as generally it doth throughout S. *Johns Goſpel*, the *word*, i. e. *Chriſt incarnate.* That the uſe of this phraſe or title of *Chriſt* ſhould not be appropriated to S. *John* only, may appear probable, becauſe this *ſtyle* ſeems to have been known among the *Jews*, before *Chriſt's* time, and is oft uſed by the *Chaldee paraphraſt*, מֵימְרָא דַיְיָ *the word of the Lord.* As when *Gen.* 3. 22. we read, *The Lord ſaid, Behold the man*, &c. the *Targum* hath it [*And the word of the Lord God ſaid, Behold Adam whom I have created alone in my age, as I am alone in the higheſt heavens*] ſee the learned *Paul: Fagius* on the *Chaldee paraphraſe* of that place. So *Gen.* 26. *the word of the Lord created Adam.* So *Iſa.* 1. 17. inſtead of *my ſoul*, the *Targum* hath מֵימְרִי *my word hateth*, and c. 45. 17. *Iſrael is delivered* or *ſaved by the Lord*, they read בְּמֵימְרָא דַיְיָ *by the word of the Lord*, ſo *Jer.* 1. 8. *becauſe I am with thee*, they read, *becauſe my word is with thee*, and ſo *Pſal.* 110. 1. *The Lord ſaid unto my Lord*, they again, *The Lord ſaid* לְמֵימְרֵהּ *to his word.* And to *Abraham*, *Gen.* 15. 1. *I am thy ſhield, My word is thy ſhield.* So is *Chriſt* called the *word*, in the *Alcoran*, and therefore the *paraphraſt* of it, *Ben Achmet* expounds [*his word*] by [*the ſon of Mary.*] And it ſeems this word in this ſenſe was gotten among the *heathens* very *antiently*, which cauſed *Amelius*, when he read the beginning of S. *Johns Goſpel*, to cry out, *Per Jovem barbarus iſte cum noſtro Platone ſentit, verbum Dei in ordine principii eſſe, This barbarian is of our Plato's opinion, that the word of God is in the order of principles.* Thus *Julian* the *Apoſtate* hath Ἰησοῦν, θεὸν, λόγον, *Jeſus, God, word*, *Ep.* 51. p. 210. Of the full importance and cauſe of this name ſee *Sol. Glaſſius* in ὀνομάλοι: *Meſſiæ*, p. 270.

'Tis not certain that *Theophilus* here was the *proper name* of a particular man, but perhaps a feigned title to ſingnifie every *Chriſtian*, every one that *loved God*, to whom he addreſſes his diſcourſe. Thus ſaith *Epiphanius Hær.* 51. p. 429. εἴτ' οὖν πρὸς Θεοφίλῳ τότε γεγραφὼν ἔλεγεν, ἢ παντὶ ἀνθρώπῳ θεὸν ἀγαπῶντι, *whether he wrote to one Theophilus, when he ſaid this, or whether to every man that loved God*; leaving it uncertain which it was. Thus in *Athanaſius* l. de *incarn.* μακάριος, and φιλόχριστος are uſed promiſcuouſly for *Chriſtians.* And then κράτιστος will be no title of *honour*, nor any more then *Optimus* in *Latine*, a forme of *civility* only. c. Θεόφιλος. κράτιστος

At the time when the *Prieſt* offered *incenſe* within in the *Sanctuary* or *Tabernacle*, the *people* were left alone without, in the *atrium Judæorum*, the *court* of the *Jewes*, *praying* for the *pardon* of ſins, every man apart for himſelf till the *Prieſt* came backe again, and pronounced the *benediction.* This is it that ſeems to be referred to by the *halfe houres ſilence* in *heaven*, *Rev.* 8. 1. which ſeems there to be ſet in relation to that time of the *Prieſt's* being gone in to *offer incenſe*; This is ſet down punctually *Ecclus.* 50. where v. 15. there is mention of the *high prieſt Simon the Son of Onias* offering τῷ ὀσμὴν εὐωδίας, *the odour of ſweet ſmell*, or of *incenſe* unto *God. Then*, ſaith he, *the ſons of Aaron cryed out and ſounded with trumpets*, v. 18. (as in that *Rev.* 8. 2. it followes, immediately, *the ſeven trumpets were given to the Angels*, &c) and then followes, πᾶς ὁ λαὸς κοινῇ κατέσπευσε, καὶ ἔπεσον ἐπὶ πρόσωπον ἐπὶ τὸ γῆν v. 19. *then all the people together made haſt, and fell on their face to the ground*, and v. 21. ἐδεήθη ὁ λαὸς κυρίου ὑψίστου ἐν προσευχῇ κατέναντι ἐλεήμονος ἕως συντελεσθῇ κόσμος κυρίῳ καὶ τὴν λειτουργίαν αὐτοῦ ἐτελείωσαν, *The people beſought the Lord moſt high in prayer before the mercifull, untill the miniſtery of the Lord* (the *incenſe*, noted by κόσμος there) *were done, and they had accompliſhed his ſervice*, all which is a diſtinct deſcription of this manner of the peoples *praying* without, whileſt the *Prieſt* offers within, as the two other parts, 1. of giving *prayſes* d. Ὥρα θυμιάματος. Σιγὴ ἐν οὐρανῷ

* in *Pandect.* p. 31.

to God, and 2. the *Prieſts pronouncing* the εὐλογία or *benediction*, are ſet down there alſo, one v.20. καὶ ἦνεῳ οἱ ψαλμῳδοὶ ἐν φωναῖς ὠιτῶν, *the ſingers ſang praiſes with their voices*, &c. the other v.22. τότε καταβὰς ἐπῆρε χεῖρας ἀυτῦ ὅλη πᾶσῃ ἐκκλησίαν υἱῶν Ισραὴλ, δοῦναι εὐλογίαν κυρίῳ, or κυρίε, ἐκ χειλέων ἀυτῦ &c. *Then deſcending he lift up his hands over all the congregation of the children of Iſrael, to give bleſſing to the Lord*, or, *the Lords bleſſing out of his lips*, &c.

c. The difficulties of underſtanding this verſe, will be beſt avoided, and the obvious ſenſe of it moſt clearly ariſe, if it be firſt obſerved, that there be in the *Hebrew* language but few *præpoſitions*, in compariſon with the *Greek*. By which means it comes to paſſe, that as our *Engliſh tranſlators* doe oft miſtake, and diſturb the ſenſe of *Scriptures* by not obſerving this, (as for inſtance *Job* 2.4. where we render *Skin for skin*, it ſhould be, *skin after skin*, i.e. one thing, that is neareſt to us, *after* another, *yea all that a man hath, will he give for his life*) ſo in the writings of thoſe, that being *Jewes* by birth, write in *Greek*, i.e. in the *Greek* tranſlation of the *Old Teſtament*, and writings of the *New*, the *Greek præpoſitions* are uſed in the latitude that belongs to the *Hebrew*, and not according to the ſtrict propriety of the *Greek* idiome in *Attick* writers, but farre more looſly and promiſcuouſly. This hath been already obſerved on occaſion of Ἐπὶ [ὅλη] with a *genitive* caſe *Mat.*1.11. which cannot there ſignifie [*under*] but [*before*] and ſo in other places, See *note* on *Mar.* 2. b. And the ſame is Ἐν. often obſerved of [ἐν] that it ſignifies (beſide the vulgar notation of it,) ſometimes ἐντὸς [*within*] ſometimes εἰς [*into* and *for*,] And this upon that known ground, becauſe the *Hebrew* ב is uſed in that latitude. This being thus præmiſed, it is next obſervable, that this expreſſion of the *office* of *John Baptiſt*, and the anſwerableneſſe of it to that of *Elias*, is here taken from *Malac.*4.6. There his *preaching of repentance* is expreſt by his *turning the heart of the fathers with the children* (for ſo ב is there to be rendred [*with*] not [*to*]) *and the heart of the children with the fathers*, that is, *converting fathers and children* together, working upon them (or, according to his office, *endevouring*, by *preaching* in the *wilderneſſe*, to work upon them) and perſwading them to *repent*, and amend their lives, *Mat.* 3.2. This place of *Malachi* is both by *Matthew* c. 17. 11. and by *Mark* 9.12. repeated out of the *Septuagint* (which hath ἀποκαταστήσῃ καρδίαν &c.) ἀποκαταστήσῃ, and ἀπο- *See *note* on *Mat.*17. a. καταστήσῃ πάντα, *he ſhall*, or *he doth* * *reſtore*, or *return all*, i.e. all men, (the *neutrall* [πάντα, *all*] being oft taken for the *maſculine*, ſee *Mat.*18.11.& 18.) Where there is nothing ſet in ſtead of [*the heart of the fathers with the children*, &c. but only πάντα *all*, noting that, and no more, to be the meaning of the phraſe in *Malachi*, [*he ſhall convert the heart of the fathers with the children, and of the children with the fathers*, (of *old* and *young*, *young* and *old*) i.e. *he ſhall preach repentance to the whole Jewiſh nation*, noted by [*the land*] in the end of that verſe of *Malachi*, which *God* there threatens *to come and deſtroy with a curſe*, i.e. finally and univerſally, if this preaching of the *Baptiſt*, and of *Chriſt*, and of the *Apoſtles* doe not bring them to *repentance*. Now what is by thoſe two *Evangeliſts* ſo briefly expreſt by [*he ſhall reſtore*, or *return all*] is here more largely repeated out of the words of *Malachi*, ἐπιστρέψαι καρδίας πατέρων ὅλη τέκνα, *to convert the hearts of the fathers*, &c. Whence 'tis apparent, that the *præpoſition* [ὅλη] muſt here be taken in that notion of ב, which belongs to that place of *Malachi*, and ſo is to be rendred not [*to*] but [*with the children*] to this clear ſenſe, *John Baptiſt* ſhall go before *Chriſt*, as his *herald* to *prepare* his way in (or admiſſion to) mens hearts, by *preaching repentance*, or *return*, or *new life*, the interpretation of the *Hebrew* תשובה *converſion* which is uſed in *Malachi*. This firſt part of the period being thus explain'd, the ſecond, which is not taken from *Malachi*, but is a kind of *gloſſe*, or *paraphraſe* to explain that obſcurer *prophetick* expreſſion, will more eaſily be interpreted, if firſt we obſerve the ſignification of the word [φρονεῖν] in the *New Teſtament*, which generally notes to *mind*, to *deſire*, to *like*, to *look* after with an *appetite*, from the *nowne* φρένες, which is uſed for *affections*, Φρένες *appetite*, 1 *Cor.*14.20. παιδία ταῖς φρεσὶν, *children in appetites*, or *deſignes*, or *inclinations*, as they are, that ſet their *minds* on that that *profits leaſt*, and τέλειοι φρεσὶν, thoſe that have more *perfect*, *mature*, *manly appetites*, ſo [τὰ ἄνω φρονεῖν] to *mind*, τὰ ἄνω φρονεῖν. *deſire*, *look after the things above*, *Col.*3.2. ὅπηεια φρονεῖν, *Phil.*3.19. τὰ τῆ σαρκὸς φρονεῖν, *Rom.*8.5. *to mind earthly*, *carnal things*, and ſo agreeably φρόνημα φρόνημα σαρκὸς, *Rom.* 8.6,7. and φρόνημα πνεύματος v. 27. the *minding* of the *fleſh*, and of the *ſpirit*, i.e. thoſe *appetites*, which *the fleſh* on one ſide, and *the ſpirit* on the other doe incline men to. And if in this ſenſe the word φρόνησις be here taken, 'tis then the *minding of juſt things*, and being applied to that which went before [*turning the hearts of the fathers unto the children*] it will perfectly agree with it, He ſhall bring men to *repentance*, and the *moſt diſobedient* (viz: *Publicans* &c. *Lu.*3.12.) *to* φρόνησις δικαίων *the minding of juſtice*, and *righteouſneſs*, *Lu.*3.13. that is, of all good things. But tis ſtill poſſible that [φρόνησις] be here taken for that *practicall* vertue of *prudence*, (as tis at large defined by the *moraliſts*) the *practical knowledge* of thoſe things, which are truly eligible, the *knowledge* that will bring men to the *true juſtice*, the *judging* of what is, or is not to be done, according to the rules of *juſtice*; and tis poſſible again, that the word [δικαίων] *of the juſt*, ſhould be the *maſculine gender*, and ſo the phraſe be rendred, the *prudence* or *practical wiſdome* of *juſt men*; and then alſo twill be anſwerable to the text in *Malachi*, thus; that he ſhall *convert* the *Jewes*, even the moſt *vicious* of them to that *practice* of all *morall* rules, which denominates men *juſt*, i.e. that this ſhould be the deſign of *John's preaching*, to make them ſuch, to work ſuch a generall *reformation* among the *Jewes*. As for the *præpoſition* [ἐν] that (as was ſaid) is ordinarily uſed for [εἰς, or ὅλη, *to*,] or otherwiſe twill be hard to find out any ſenſe of theſe words.

The *Hebrew* אלם as the *Greek* κωφὸς ſignifies f. both a *dumb* man and a *deaf*, and is wont to be rendred either by ἀποσιώπαν, or by ἀποκωφᾶν. *Mich.* 7.16. i.e. *growing* or becoming *deaf*, for there the context referres it to the *eares*. In this place one of the ſignifications of the *Hebrew* ſeems to be put for the other, σιωπῶν *ſilent* or *dumb*, (if we beleive σιωπῶν *Theophylact* and the *ancients*) for *ſurdus deaf*, and

ſo

so that wch is added, [καὶ ἦν κωφὸν καλῆσαι and no able to speak] will be no *pleonasme*, but signifie him *dumb* also. For that he was not only *dumb*, but *deaf*, appears by his friends, who doe not *speak* but *nod* and make *signes* to him, v.62. and it is not probable that of the two things that *befell* him, one should be twice, and the other not once *foretold* by the *Angel*.

g. Ὀπτασία

By ὀπτασία *vision*] is here meant the ὀπτφάνεια or *appearance* of *God* by an *Angel* to the *Priest*, *revealing* his will unto him, and these were wont to be at the time of *offering* of *incense*, see *Jos: Ant:* l.13. c.18. where when *Hyrcanus* was *offering incense*, *God* gave him the *Oracle*; From hence it was that the people seeing *Zachary* stay so much longer then ordinary within, and come out *speechlesse* and *astonished*, concluded that he had seen a *vision*, that an *Angel* had *appeared* unto him.

h. Λειτουργεῖν

* *Jul: Pollux* and *Phavorinus.*

The word Λειτουργεῖν] which is here first met with, may deserve to be lookt into. The *origination* of it among * *Grammarians* from λεία and λήϊα *spoyles*, seems remote and aliene, Another way may be better collected from *Hesychius* by changing the punctation of a few words in him thus, Λειτουργεῖν (λιτὸν δὲ δημόσιον,) λειτουργεῖν. Λειτουργεῖν signifies *publick service*, *officiating*, and λιτουργεῖν is all one with that, for λιτὸν (from λαὸς *populus*) signifies *publick* or belonging to the *people*. Thus is the *king* call'd λειτουργὸς Θεοῦ, the *officer* of *God* for *publick* administrations, *Rom.* 13.6. Hence then is the prime importance of the word for any *publick service*. Of which sort because among both *Jewes* and *heathens*, the *priestly* office, the *sacrifices* &c. of the *Temple*, were the chief, the word comes to signifie any *sacred* office. Of this we have these footsteps in the *Grammarians*, Λείτορες, ἱέρειαι, and λειτεύουσι ἱέρειαι in *Hesychius* and *Phavorinus*, and again λειτουργικὸς, ἱερατικὸς. Thus the word is used in this place by S. *Luke* for the *executing* the *priests office*, and so *Phil.*2.17. θυσία and λειτουργία are joyned, *sacrifice* and *sacred office* or *service*, and *Heb.*8.6. διαφορωτέρας τετύχηκε λειτουργίας, he hath *obtained a more excellent ministery*, i.e. *priestly service*, in opposition to the *priests office* on *earth*, ver.4. so *Heb.*9.21. σκεύη τῆς λειτουργίας, *the utensils of the priest*, And *Heb.*10.11. ἕστηκεν δὲ ἡμέραν λειτουργῶν, *he was daily attending*, or *waiting* on the *priests office*: From hence it is brought down to the *service* of the *Christian Church*, any *Christian* office, as *Act.*13.2. λειτουργούντων αὐτῶν τῷ Κυρίῳ, *while they ministred to the Lord*, i.e. were about the *daily offices*, *praying*, and *fasting*, &c. and so *Rom.*15.16. εἰς τὸ εἶναι λειτουργὸν Ἰησοῦ, *that I might be a minister of Jesus*, employed in *sacred offices*. This word, though it thus come from λιτὸς *publick*, doth not yet so belong to *publick employments*, but that it signifies * *domestick* also (and simply *serving*, λειτουργῶ, διακονῶ, saith *Phavorinus*, and λειτουργεῖν, μοχθεῖν, δουλεύειν in *Hesychius*) especially that *office* of the *steward*, which is most *publick* of any in the *family*, having the *administration* of the whole domestick affaire belonging to it. Hence λειτουργεῖν τὸν οἶκον] in *Pollux* to perform the *stewards office* over the house. Now because, as *Christ* saith, it is the *stewards office*, to *give every man his portion of food in his season*, and because the *diet* in an house or *family* belongs to all, is every man's *portion* only so, that the *steward assignes* it diversly to every one, as he thinks fit to dispense it, (and thence in the *Grammarians* Λειτοάρχαι are οἱ καθηγέμονες τῆς ἑστιάσεως, *they that are set over the diet*,) therefore in the *Scripture* style, λειτουργία] is oft used for the businesse of the *collecta* or *offertory*, for the *dispensing* of the *oblations*, and out of them *relieving* the *poor Christians*, Thus 2 *Cor.* 9.12. ἡ διακονία τῆς λειτουργίας ταύτης *the administration of this liberality*, which was to supply the *wants* of the *Saints*, as it followes there, and all one with ἁπλότης κοινωνίας *liberality of communicating*, v.13. And so *Phil.* 2.30. τὸ ὑμῶν μὲν λειτουργίας] was the *relieving the Apostle*, and so λειτουργὸς τῆς χρείας μου, v.25. *the reliever of my want*. So *Rom.* 15.27. ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς, *ministring to them in carnall things*, is interpreted by κοινωνία εἰς τοὺς πτωχοὺς τῶν ἁγίων, v. 26. *liberality to the poor saints*, and so perhaps, when the *Angels* are call'd λειτουργοὶ αὐτοῦ, *Heb.*1.7. *his ministers*, and λειτουργικὰ πνεύματα, v.14. *ministring spirits*, it may bear the sense of *serving*, so as to *feed*, and *relieve*, and *provide for* us. But because the *office* of the *steward* is to *govern* the *family*, as well as thus to *give meat in due season*, therefore agreeably to this, as the word is sometimes used by *Christian* writers peculiarly for the *Lords supper*, in reference to the *feast*, provided there in the ἀγάπαι antiently, and still in the *offertory*, for the use of the *poor* (in the same manner as 'tis call'd κοινωνία, and κλάσις ἄρτου *breaking of bread*,) so also sometimes it is used to signifie the *whole service* of the *Church*, or *exercise* of the *priest's office*, and sometimes peculiarly the *government* of the *Church*, as in *Eusebius* generally, when one *Bishop* dies, another, saith he, ἐγχειρίζει τὴν λειτουργίαν, *undertakes* the *office*, or *administration*, or *government* of it, as of *Pius* the *Bishop* of *Rome* l.4. c.11. and λειτουργίαν παραλαμβάνει, in the same *Chap*: of *Celadion Bishop* of *Alexandria*.

i. κεχαριτωμένη

Χάρις

For the finding out the full importance of this word [κεχαριτωμένη] in this place, twill be needfull first to examine the severall notions of χάρις the *nowne*, from whence the verb χαριτόω comes. One eminent notion of it for the *Gospel* of *Christ* is explain'd (as it signifies the *matter* of the *Gospel*) *note* on *Heb.*13.c. and (as it signifies the *preaching*, or promulgating of it) *note* on *Act.*18.d. Another notion, as it signifies *charity*, *liberality*, is explained *note* on *Act.*2.e. and very neer to that, for δωρεὰ a *gift*, *note* on 1 *Pet.*3.d. Beside these it signifies also a *reward*, either that of *good words*, of *thanks*, as we call it, or else farther, of some *real return*, ἀμοιβὴ καὶ εὐεργεσία, saith *Hesychius*, a *retribution* for a *good turn*, and so tis oft used, *Lu.*17.9. Μὴ χάριν ἔχει; *will he thank*, *or reward that servant?* so *Lu.*6.32, 33, 34. ποία ὑμῖν χάρις ἐστί; *what thanks*, *or reward is due to you?* for which there is μισθὸς *reward*, v.35. So 1 *Pet.*2.19. τοῦτο δὲ χάρις, *this* shall be, or shall yeild a *reward*, all one with κλέος *honour*, the *reward* of an *heroick* action, v.20. *Fourthly*, it signifies *favour*, or *mercy*, in this chapter, to *Mary*, εὗρες χάριν, *thou hast found favour with God*, ver. 30. and in some other places, and in effect in all those, where it signifies the *Gospel* in opposition to the *Law*, that being so styled, because there is so much of *Gods favour*, and undeserved *mercy* discernible in it, contrary to *boasting*,

* Λειτουργικὴ μυρίως μὲν ἱερατικὴ, καταχρηστικῶς διακονική.

ing, or *debt*. *Laſtly*, it is taken for *virtue*, *goodneſs* in the *latitude*, without reſtraint to any particular kind of it, and that both of the *body* (*beauty*) and of the *minde*, from whence is that *gloſs* of *Heſychius* χαείειν καλὸν ἀγαθὸν, ἀσεῖον, ὡραῖον, the word *gracious* ſignifies either *good* or *handſome*; for that *univerſal goodneſs* of the *mind* it ſeems to be taken 2 *Pet.* 3. 18. *grow in grace*, i.e. all *kinde of goodneſſe*, *and in the knowledge* (i.e. *practical knowledge*) *of our Lord*, &c. and ſo in divers other places mentioned *note* on *Epheſ.* 5. c. Now from which of all theſe notions the word κεχαειτωμένη is to be taken, or (becauſe there are but two, that can be competitors for it) whether as it ſignifies *favour*, or *goodneſs*, is ſomewhat uncertain, If it be taken from χάρις *favour*, *mercy*, as it ſeems to be *Epheſ.* 1. 6. then it will agree with the εὗρες χάειν, *thou haſt found favour with God*, v. 30. But ſome arguments there are to preferre the other notion, 1. that *Heſychius* renders χαρίεντα, *good*, or *gracious*, by καλὰ, κεχαειτωμένα, diſtinctly pitching on that notion of it, and perhaps where we read κεχαεισμένος, ἀειστος, φεοσφιλέσατος, μετὰ χαρῆς (I ſuppoſe χάειτος) πάντα ποιῶν, *an excellent*, *lovely perſon*, *that doth all things with a grace*, it may be a falſe print for κεχαειτωμένος, (as that book is very full of ſuch faults) 2dly. this word is uſed once in the *Son of Syrach*, c. 18. 17. and by us rendred rightly a *gracious man*. 3dly. the word here is not onely by the *vulgar Latine* rendred *gratiâ plena*, *full of grace* or *goodneſs*, but in like manner by the *Syriack* alſo, And in this notion of χάεις we have γυνὴ ἐυχάεισος, *a gracious woman*, *Prov.* 11. 16. (as perhaps on the *contrary* ἀχάεισος *ungracious* 2 *Tim.* 3. 2.) מלית טיבותא *full of grace* or *goodneſs*; which *phraſe* in *Syriacke* and *Chaldee* ſignifies no more, then *very good* or *gracious*, ſo *Act.* 9. 33. πλήρης ἀγαθῶν ἔργων, ſignifies a *very good* woman, *diligent*, *laborious*, (that *wrought many good things* v. 39. in a peculiar notion of the phraſe *good works*, for *diligent* in the *calling*, ſee *note* on *Tit.* 3. a) as among the *Hebrews* מלאה חן *full of beauty* ſignifies *very handſome*. So μεσὸς ἀγαθωσύνης *Ro.* 15. 14. *full of goodneſſe* is *very good*, and in * *Philo*, μεσὸς φρονήμαλ & ἀνὴρ (as, πλήρης σοφίας *Act.* 6. 3.) *a man full of wiſdome*, i. e. *a very wiſe man*, and πλήρης πίςεως *Act.* 6. 5. an *eminent beleiver*. And if the the word be thus rendred, tis then a fit forme of a *ſalutation*, ſuch as κράτιστε Θεόφιλε *ô moſt excellent Theophilus*, v. 3.

'Αχάρισις

Πλήρης ἀγαθῶν ἔργων.

* in leg. ad Cajum p. 774. F.

k. ὁ κύριος μετὰ σοῦ.

This ſpeech of the *Angels* is by him delivered in form of a *ſalutation* (ſee v. 29.) χαῖρε *Hail* &c. and ſo theſe words, that immediately follow, being part of the ἀσπασμὸς, *ſalutation*, ſeem moſt fitly rendred by way of *prayer* or *benediction*, *The Lord be with thee*, *Bleſſed art thou*, &c. Thus κύριος μεθ' ὑμῶν, is generally uſed, *the Lord be with you*, and χάρις μεθ' ὑμῶν, *grace be with you*, and the like, formes of *Chriſtian ſalutation*.

l. ἐν ταύταις ταῖς ἡμέραις

The phraſe ἐν ταύταις ταῖς ἡμέραις, *in theſe days* hath for the moſt part a *peculiar ſignification*, differing from [ἐν ἡμέραις ἐκείναις *in thoſe days*] The latter ſignifies an *indefinite* time, ſometimes a good way off, but the former generally denotes a *certain* time then *preſent*, inſtantly, *then*, at *that time*; ſo here that which is ſaid of *Maries* going to *Elizabeth*, was ſure *immediately* after the departing of the *Angel* from her, and therefore 'tis ſaid, ſhe *roſe up* μετὰ σπουδῆς, *very haſtily*. So v. 24. μετὰ ταύλας τὰς ἡμέρας, i. e. *immediately*, *Elizabeth conceived*, ſo c. 6. 12. ἐν ταῖς ἡμέραις ταύλαις, i. e. *then*, at *that point* of *time*, *he went out to the mountain*, See c. 23. 7. c. 24. 18. *Acts* 1. 5. c. 11. 27. & 21. 15.

m. προφητεύειν

To prophecy] is a large word, and beſides the *foretelling* of *future* events, which is the ordinary notion of it, it ſignifies 2dly. to *worke Miracles*, as when 'tis ſaid of *Eliſha's body*, that being *dead* it *prophecyed*, *Eccleſ.* 48. 14. referring to the *miracle* that it wrought, in raiſing the *dead body*, that was put into *Eliſha's* grave, 2 *King.* 13. 21. 3dly. to declare the will of *God* to any, by *revelation*, or miſſion from him; In which ſenſe as *Chriſts prophetick office* conſiſted in *revealing* the *will* of *God* to the world, ſo all that have in any degree done the like are ſtyled *Prophets*, All that have taught men their duties towards *God*, and *Men*; Thus among the *heathens*, the *Divines*, which told men what they ought to do, their *Prieſts*, or *religious perſons* were call'd *Vates*, *Prophets*, And even their *Poets* which ordinarily reprehended their vices, are by S. *Paul* called ἴδιοι φεοφῆται *their own Prophets*, *Tit.* 1. 12. For although of that *Epimenides* it be true, that he is ordinarily by the *heathens* called θεῖος ἀνὴρ and φεοφήτης *a divine man*, *and a Prophet*, and that his book is called χρησμοὶ *Oracles*, or *Prophecies*, yet is this rather a confirmation of this uſe of the word *Prophet*, for thoſe which *teach men* their duty, for of this *Epimenides* ſaith *Diodorus Siculus lib.* 5. that he was Θεολόγος *a divine*, and *Plutarch* in *Solon*: that he was θεοφιλὴς καὶ σοφὸς περὶ τὰ θεῖα, to the ſame purpoſe, and *Ariſtotle Rhet.* l. 3. c. 17. ſaith expreſly, ὁ περὶ τῶν ἐσομένων ἐμαντέυετο, *he prophecyed not of things to come*. And thus *Glaucus* (among the ancient *Mythicall* writers) that directed men the way in their navigation, ὡς δεῖ ποιεῖσθαι τὸν πλοῦν *how they were to order their voyage*, was by them called θαλάσσιος μάντις, *the ſea-prophet*. Thus when *Exod.* 7. 1. *God ſaid to Moſes*, *I have made thee a God to Pharaoh*, *and Aaron thy brother ſhall be thy Prophet*, The meaning is, that what *God* had or ſhould command *Moſes*, *Moſes* ſhould (as *God* to a *Prophet*, the *Oracle* to the ὑποφήτης) deliver to *Aaron*, concerning *Pharaoh*, and *Aaron* ſhould go, as a *Prophet* ſent from *God* and deliver it to *Pharach*, *he ſhall be thy ſpoakes man he ſhall be to thee in ſtead of a mouth*, *Ex.* 4. 16. 4thly. it ſignifieth to *expound*, or interpret *Scripture*, as 1 *Cor.* 14. 1. *Deſire ſpirituall gifts*, *but ſpecially that yee may prophecy*, and v. 3. *he that prophecyeth*, *ſpeaketh to edification*, &c. So v. 4, 5, 6. 22. 24. 29. 31, 32. 5thly. 'tis ſometimes ſet to ſignifie *wild*, *raving*, mad *behaviour*, or ſpeaking, ſuch as the ἔνθεοι or *enthuſiaſts* among the *heathen*, men poſſeſt with *diabolical furies*, were wont to uſe, ſo when the *evill ſpirit came uppn Saul*, *he prophecyed in the midſt of the houſe*, 1 *Sam.* 18. 10. and in the ſame rage, or fury *caſt the Javelin at David* v. 11. The reaſon of this is clear v. 12. becauſe *Prophets* did ordinarily both ſpeak, and act in a manner farre diſtant and remote from the *ordinary practice* of other men, uſed *ſtrange language*, *ſtrange motions* and agitations of the body, and accordingly were by many that looked on them thought to be *mad*, So the *Prophet* ſent by *Eliſha* to anoint *Jehu*, is called *this mad fellow*

low 2 *King.* 9. 11. Sixtly, it ſignifies *ſinging* and *praiſing God*, forming of divine *hymnes*, and ſinging them to *God*. So 1 *Sam.* 10. 5. *Thou ſhalt meet a company, a college or covent of Prophets coming down from the high place with a Pſaltery, and a tabret, and a pipe, and a harpe before them, and they ſhall prophecy*, (where the *Chaldee paraphraſe* reades, *ſhall ſing*) *and the ſpirit ſhall come on thee, and thou ſhalt prophecy*, where the *Chaldee* hath, and *thou ſhalt praiſe with them*. So 1 *Chron.* 25. 1. *David ſeparates the ſonnes of Aſaph, Heman, and Jeduthun, who ſhould prophecie with Harpes and Pſalteries and cymbals*. And ſo 'tis poſſible it may be *Numb.* 11. 25. where 'tis ſaid of the *ſeventy*, *that they prophecyed and did not ceaſe*; for as 1 *Sam.* 10. 6. *Sauls propheſying* was to be an effect of the *Spirit of God coming upon him*, and was a ſigne of his being ſet apart by *God* for the *Kingly* office, and furniſht with abilities for it, which is called [*turning him into another man*,] ſo *Num* 11. 15. *God takes off the ſpirit that was upon Moſes*, i.e. the *Spirit* of government, wherewith he was induced, and *gave it unto the Seventy, and when the Spirit reſted upon him, they prophecyed*--where as the other circumſtances agree, the giving them the *Spirit*, and fitting them for their office by that means, ſo the evidence of it, their *prophecying* may agree alſo, though wherein their *prophecying*, conſiſted, is no where defined in *Scripture*. This onely is unqueſtioned, that it was ſome *extraordinary* act, a *teſtimony* that the *Spirit of God* in ſome *extraordinary* manner reſted upon them, and as ſuch, was diſcernible to all (in like manner as was *Sauls ſtripping off his clothes, and lying down naked*, 1 *Sam.* 19. 24.) and ſo fit to *authorize* them in the eyes of others, as by a *miracle*, and to declare to all that they were aſſumed to this *office*. And to this notion of *prophecying* muſt this place be interpreted, *Zacharias was filled with the holy Ghoſt, and prophecyed*, was ſtirred up in an *extraordinary* manner by the *Spirit of God*, to compoſe this divine *hymne* following, the *Benedictus*, ſaying, *Bleſſed* &c. And ſo, 1 *Cor.* 11. 5. *Every woman praying or prophecying*, Where ſpeaking of the *Church*, wherein the *woman is not permitted to ſpeake* c. 14. 34. 'tis apparent that *prophecying* cannot be taken for interpreting of *Scripture*, and ſo it remains that it ſignifie this of *ſinging hymnes* in the *Church*, which is fitly joyned with *praying*. What is here ſaid of his being *filled with the holy Ghoſt*, (as before of *Elizabeth* alſo, v. 51.) is no more then being *indued* with the *Spirit* of *God* (ſee note i.) incited by ſomewhat higher then his own *ſpirit*, the *Spirit of God* enabling him to make this *hymne*. So when the *Spirit* deſcended with the gift of *tongues*, they were *filled with the holy Ghoſt*, *Acts* 2. 4.

n κέρας σωτηρίας.

The word [*Horne*] hath divers notions in the *Scripture*, firſt it ſignifies *power*, or *ſtrength*, becauſe the *hornes* being the *weapons* of beaſts, their *ſtrength* or ability of hurting others is ſaid properly to conſiſt in them. So *Lam.* 2. 3. 17. *he hath cut off all the horne of Iſrael*, and *ſet up the horne of thine adverſaries*, ſo *Jer.* 48. 25. *the horne of Moab is cut off, and his arme is broken*, the *horne* being the *beaſts* beſt inſtrument of defence, as the *arme* is the *mans*, ſo *Mic.* 4. 13. *I will make thy horne Iron, and thou ſhalt beat in peices many people*, i. e. I will give thee great *power*, ſo *Ezech.* 29. 21. *I will cauſe the horne of the houſe of Iſrael to bud forth*, they ſhall have ſome conſiderable *ſtrength* again. So the *hornes of the wicked and the righteous*, *Pſal.* 75. 10. are their *power*. 2dly. it ſignifies *honour*, *glory*, *triumph*, as when the *horne* is ſaid to be *lifted up*, or *exalted*, *Pſal.* 75. 4. 89. 24. 112. 9. *Thirdly*, from the union of both theſe, it ſignifies *Regal power*, the *honour*, and *power* of a *King*, ſo *Zach.* 1. 18. *Dan.* 7. 7. 8. and *Rev.* 13. 1. the *four*, and the *ſeven*, and the *ten hornes* are confeſſedly ſo many *Kings*. And this ſeems to be the importance of the word in this place, where the *houſe* of *David* being the *regal* family, and the word *Saviour* denoting him that is the *ruler*, or *leader*, or *Prince* of the people, (thou haſt given us *Saviours*, i. e. *Rulers*, *Judges*, and *Saviours ſhall come up*, *Obad.* 21. the *kingdome ſhall be the Lords*) *the horne of ſalvation in the houſe of David*] will denote the *kingdome* of *Chriſt*, that *ſpirirual* one which is *not of this world*, or rather *Chriſt* (*in concreto*) under the notion of a *King*. Thus *Pſal.* 18. 2. among the titles given to *God* (upon his *delivering David from the hands of his enemies*, as here for the *redeeming us from the hands of all that hate us*, v. 71.) this is one, *the horne of my ſalvation*, i. e. *my King*, and *Saviour*; and this is agreeable alſo to that other part of the *period*, ἤγειρε ἡμῖν, *he hath raiſed up*, *to*, or *for us*, that of *raiſing up* belonging to perſons advanced by *God*, to any office of *King*, or *Prophet*, (ſee note on *Acts* 14. f.) particularly of *Chriſt* to his *Kingdome*, *Acts* 2. 30. *God had ſworn that he would from the fruit of Davids loynes according to the fleſh raiſe up the Chriſt to ſit on his throne*, which is diſtinctly parallel to this.

o. Αἰών

עולם ſignifies an *age*, and in the *New Teſtament* moſt commonly is uſed in a generall ſenſe, not for the *age* of a *man*, nor again for an *hundred years*, but for an *age* of the *world*, or ſome eminent part in the diviſion of that. Now the *world* is divided two ways, either into the *age before* the *Meſſias*, and the *age of* the *Meſſias*, or into the *age* of *this world*, and of the *world to come* after the *day* of *doom*. Accordingly the word עולם is uſed ſometimes for the *firſt part* of the firſt *diviſion*, for the *firſt ſtate*, beginning at the *beginning* of the *world*, and reaching to the *end* of the *Jewiſh common wealth*. Thus is the *phraſe* מן העולם *à ſaculo* ordinarily uſed, and accordingly ἀπ' αἰῶνος here, to note that generall *age* from the *beginning* of the *world*, of which the *Jewiſh ſtate* was an eminent part, under which *prophecies* had been allowed by God to this *people*. And it being reſolved by the *Jewes* that there was to be *another age* (beſide that *firſt*) which they call *the age of the Meſſias* (ſee *note* on *Mat.* 24. c.) or *the age to come*, they are wont to uſe the phraſe לעולם ועד עולם (or ſometimes for brevity ſake לעולם ועד which the *Septuagint* render εἰς τὸν αἰῶνα καὶ ἔτι, and ſometimes εἰς τὸν αἰῶνα καὶ ἐπέκεινα, *to age*, and *yet farther*, *or to age and afterward*,) *in ſeculum & ſeculum*, *to age, and to age*, meaning thereby *both theſe ages*, the then *preſent*, and that other *then to come*, the *age* of the *Meſſias*. Thus have we interpreted the word αἰὼν *age Mat.* 24. 3. in a diverſe ſenſe from that which belongs to it *Mat.* 28. 20. In the former to ſignifie the *Jewiſh ſtate*, in the

latter

latter the *ſtate* of the *world* under the *Meſſias*. And in that notion I ſuppoſe it is, that the *Goſpel* of *Chriſt* is called εὐαγγέλιον αἰώνιον, *Rev.* 14. 6. *the Goſpel of that age* of the *Meſſias*, the *Chriſtian faith*, which was to endure till the *end* of the *world*, *Mat.* 12. 32. note l. Sometimes again the word αἰὼν ſignifies the *firſt member* of the *ſecond diviſion*, *this world*, from the *creation* till the *day* of *doom*, as *Lu.* 20. 34. οἱ υἱοὶ τοῦ αἰῶνος τούτου *the children of this age*, the *men* of *this world* (oppoſed to καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν *thoſe that are vouchſafed participation of that other*,) *doe marry* &c. and ſo in many other places. And ſo likewiſe for the ſecond part of the *ſecond diviſion*, the *ſtate after this life*, that of *another world*, ordinarily call'd αἰὼν ἐρχόμενος, and αἰὼν ἐκεῖνος *the world to come*, and *that world* or *age*, it is oft call'd αἰὼν ſimply alſo, as *Joh* 6. 51. 58. *he ſhall live* εἰς τὸν αἰῶνα, which we render *forever*, or *to that age to come*, which is *eternall*. And from this notion of the word αἰὼν] it is peculiarly, that the word αἰώνιος commonly ſignifies *eternall*, including both *this world* and that *other*, ~~though in relation to that former notion of αἰὼν for *this world*, it may ſeem to be, that the *fire* that *deſtroyed Sodome* is called~~ Αἰωνίου πυρὸς. ~~αἰώνιον πῦρ *Jude* 7. an *utterly deſtroying fire*.~~ This *eternall future ſtate* was, it ſeems, denied by the *Sadducees*, and thereupon it is the obſervation of the *Jewes*, that in *Ezra*'s time it was appointed, that at the end of *benedictions* in the *temple*, the phraſe לעולם *in ſæculum*] ſhould be changed into מן העולם ועד העולם *from age to age*, i.e. from *this age* to the *next*. So we find it in c. 9. of *Cod: Berachoth*, &c. כל חותמי ברכות *In all the concluſions of benedictions they were wont to ſay* מן העולם *from age*; *But when the Sadducees perverted this form of ſpeech, and ſaid that there was but one age, they appointed that the form ſhould be from age and to age*. And though perhaps this latter form be before *Ezra*'s time to be met with in the *Hebrew* writings, yet, it ſeems, twas not in their *formes* of *benedictions*, in the *publick ſervice*, and there it was probably inſerted on that occaſion. And an abbreviate of that form it is which the *Chriſtians* have delivered to them by *Chriſt*, *Mat.* 6. 13. *thine is the kingdome, the power and the glory* εἰς τοὺς αἰῶνας *to both ages*, the *preſent* and the *future*, which we according to ſenſe, render *forever and ever*, i.e. for *this world* (which is one *forever*,) and for the *next* (which is another *forever*.) This is more largely ſet by the *Apoſtle*, *Gal.* 1. 4. εἰς τοὺς αἰῶνας τῶν αἰώνων, *to the ages of ages*, but yet more amply in the *antient Church*, which added that ſecond *verſicle* to the *doxologie* [*As it was in the beginning* (i. e. מן העולם *from the age*, from the *beginning* of the *world*, as ἀπ' αἰῶνος here ſignifies) *is now and ever ſhall be, world without end*] i.e. *now*, in *this world*, and לעולם, *to that world*, which ſhall never *end*.

Αἰώνιον εὐαγγέλιον.

p. Δῶναι λατρεύειν.

The word δοῦναι with an *infinitive* mood after it (as here δοῦναι λαβεῖν) is, according to the ſenſe of it, to be rendred, as if the word *power*, or ſomething elſe like it, were to be underſtood; So often in the *Revelation*, as c. 2. 7. and 17. δώσω φαγεῖν, *I will give to eat*, or *drink*, i. e. *power* to doe ſo, c. 3. 21. δώσω καθίσαι, *I will give* the *priviledge* or *favour to ſit*. So the *paſſive* ἐδόθη in like manner c. 6. 4. ἐδόθη λαβεῖν, c. 13. 7. ἐδόθη ποιῆσαι, and v. 15. ἐδόθη δοῦναι, *it was given to receive*, to *doe*, to *give*, & ſo c. 16. 8. & 19. 8. where the word ἐξουσία *power*, or the like, is clearly underſtood, wch in many other places is expreſt, c. 9. 3. c. 6. 8. c. 15. 5. 7. &c. and ſo the former part of the 74 *ver.* being read, as it were, in a *parentheſis*, the ſenſe will be perſpicuous, *The oath which he ſware to Abraham our father, that he would give us power to ſerve him in holineſſe*, &c. And ſo, beſide the explication of that *oath* made to *Abraham* (which hath from this paſſage been explain'd in * another place) here will be obſervable alſo the alluſion of this whole paſſage to the names of the *Baptiſt*, and his *parents*. For the meaning of *Zachary* is *the remembrance of God*, and to that referres his μνησθῆναι διαθήκης *God's remembring his covenant*, v. 72. *Elizabeth* ſignifies *the oath of God*, and to that referres ὅρκον ὃν ὤμοσε, *the oath which he ſware*, And *John* ſignifies the *free gift* or *grace of God*, and to that referres the δοῦναι, *the giving deliverance* and *grace* to *ſerve him in ſincere holineſſe* &c. the grace of *Juſtification*, *Sanctification*, and *Perſeverance*.

* *Pract: Cat:* l. 1. ſect. 1.

Μνησθῆναι διαθήκης.

Ὅρκον ὃν ὤμοσε

That the word [ἀφόβως *without fear*] referres to *our enemies*, in whoſe power before we were, appears by the diſtinct mention of them in the next words, and therefore it cannot with any ſenſe be applied to the excluding that *fear* of our *danger*, which is founded onely in *our ſelves*, our own *negligences*, or *miſcarriages*. And that it is to be joyned with ῥυσθέντες *being delivered*,] and not with λατρεύειν *ſerving*] is not only apparent by many antient *Copies*, which ſo joyn it, without any *comma* betwixt ἀφόβως and ἐκ, and by *Irenæus* l. 3. c. 11. reading it, *Nobis ſine timore ereptis, ſervire in ſanctitate, us being delivered without fear, to ſerve him in holineſſe*, but alſo by the *nature* of the word [ἀφόβως *without fear*] in the *tranſlatours* of the *Old Teſtament*, in that only place, where 'tis uſed, *Prov.* 1. 33. ἡσυχάσῃ ἀφόβως ἀπὸ παντὸς κακοῦ, *he ſhall reſt without fear from all evil*, which is an explication of the *dwelling ſafely*, that immediately preceded. And this according to the notion of φόβος *fear* among the *ſacred writers*, not for the *paſſion* it ſelf, but for the *object* of it, as 1 *Pet.* 3. 14. τὸν φόβον αὐτῶν μὴ φοβηθῆτε, *fear not their fear*, where the word φόβος ſignifies *whatſoever formidable object*, which the οἱ κακώσαντες v. 13. *malitious perſons* can bring upon them. So alſo in *humane writers*, in * *Lucian*, τίς ἐλπὶς τοῦ φόβου; Where as ἐλπὶς is *fear*, ſo [φόβου] is [*of danger*.] And ſo in *Alex: Aphrodiſ:* φόβος ἀπειλούμενος ἀπὸ τυράννου, *the terror* or *terrible things threatned by the tyrant*. So *Iſa.* 8. 12. whence that place of S. *Peter* is taken, where the *Greek* hath φόβος αὐτῶν, *his fear*, or *terror*, the *Hebrew* hath מוראו, which notes the *formidable object*, not יראה which ſignifies the *paſſion*, and preſently it follows Κύριος ἔσται σου φόβος, *the Lord ſhall be thy fear*, i.e. the *object* of it, and ſo he is called the *fear of Iſaac*. Thus is πρόνοια] alſo the *thing* that is *feared*, *Prov.* 3. 25. as appears by the ὁρμαὶ ἀσεβῶν, the *incitations* of *wicked men*, that follow to explain πρόνοια. So perhaps εὐλάβεια *Heb.* 5. 7. may ſignifie the *thing againſt* which he *prayed*, and from which he was *delivered*. And thus ἀφόβως will be directly all one with ἀκινδύνως *without danger*, as *Wiſd.* 17. 4. ἀφόβως διαφυλάσσειν, *to preſerve ſafe*, and ſo 1 *Cor.* 16. 10.

* *in tyrannicid:* p. 400.

Εὐλάβεια

q. Ἀφόβως ῥυσθέντες

εἰς τοὺς αἰῶνας

16. 10. where the *Apoſtle* ſpeaking of *Timothy*, bids them ſee, ἵνα ἀφόβως γένηται πρὸς ὑμᾶς *that he may be ſafely with them*, or ἐν εἰρήνῃ v. 11. *peaceably*. The ſame thing is expreſt by the *tranſlatours* of the *Old Teſtament*, by ἐπ' ἐλπίδι *Pſal.* 4. 8. Ἐλπὶς *Prov.* 1. 33. not as ἔλπις notes *hope*, or *expectation of future good*, but as 'tis oppoſite to our preſent notion of φόβος, and imports *ſafety*. And this obſervation might be extended to many other words in the *Scripture*, which ſeem to denote *actions*, *affections*, or *faculties*, but are uſed for the *objects* of them, as θέλημα Θεοῦ, the *will of God*, 1 *Theſſ.* 4. 3. the things which *God wills*, ἐλπὶς *hope*, Πίστις *Rom.* 8. 24. the *thing hoped* for, πίστις *faith*, *Rom.* 4. 14. and in many other places, where it ſignifies the *doctrine* of the *Goſpel*, the *thing* to be *beleived*. So λύπη *ſorrow* for *calamity* 1 *Pet.* 2. 19. (and therefore, ſaith *Heſychius*, λύπη *ſorrow* is βλαβὴ and ἀπώλεια, *hurt* and *deſtruction*, and πένθος *mourning* is, ſaith he, ζυμφορὰ *calamity*) and from thence λυπεῖσθαι *to be wounded*, *Rom.* 14. 15. and πενθεῖν not *to mourn*, but to uſe ſuch *aſperity* as will *cauſe mourning*, 2 *Cor.* 12. 22. But this by the way. I ſhall only adde that by *analogie* of *Scripture*, it no way appeareth that *fear* is to be excluded from our *ſerving* of *God*, but rather that it is a *good*, *powerfull motive* to it, and ſo is called *the beginning* of *wiſdome*, and a wholſome *companion* of it, and therefore we are commanded to *work out our ſalvation with it*.

r. Ἀνατολὴ That ἀνατολὴ is here the *title* of *Chriſt*, there is no queſtion, whether it be literally to be rendred the *Eaſt*, or the *riſing of the ſun*, that *ſun* of *righteouſneſſe*, *Mal.* 4. 2. And this *title* ſeems formerly to have been beſtow'd on him *Zach.* 3. 8. and 6. 12. ἰδοὺ ἀνὴρ, ἀνατολὴ ὄνομα αὐτῷ, *Behold the man whoſe name is the Eaſt*, or *riſing of the ſun*, as *Juſtin Martyr* cites it *dial: cum Tryph:* For which we ordinarily have, *whoſe name is the Branch*. The *Hebrew* צמח ſignifies *oriri* to *riſe* or *ſpring*, and that may be applied to a *branch* that *ſprouts* out of the *tree*, but ſo alſo it belongs to the *riſing ſun*, and accordingly ſignifies alſo *lucere*, to *ſhine*, and *Heb.* 1. 12. the *brightneſs* is in the *Syriack Tſemach of his glory*. And if ἀνατολὴ in *Zachary* be not a quite diſtant thing from the ſame word here in this other *Zachary*, it muſt then needs be in this other ſenſe, for that here it is ſo, appears by that which follows, both of *viſiting*, and *giving light to them that ſit in darkneſs*. And ſo it may well be read out of that *prophet* too, ch. 6. 12. not, *he ſhall grow* or *branch up*; (referring to the word *Branch*, but) *he ſhall riſe up* ἀνατελεῖ, or as צמח ſignifies, *ſhine out from under him*. Hence is it that where ἀνατολὴ *the Eaſt* is uſed in other places of *Scripture*, ſome of the *Greek Scholiaſts* have ſtill applied it to *Chriſt*. As *Bar.* 4. 36. Περίβλεψον πρὸς ἀνατολὰς, *look toward the Eaſt*, i. e. ſaith *Olympiodorus*, πρὸς τὸν τῆς δικαιοσύνης ἥλιον τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, *to the Sun of righteouſneſs, our Lord Jeſus Chriſt*. And *Jer.* 23. 5. *I will raiſe up unto David* צמח צדיק ἀνατολὴν δικαίαν in the *Septuagint*, *the righteous Eaſt*, *Severus* renders it τὸν Χριστὸν τὸν τῆς δικαιοσύνης ἥλιον, *Chriſt the Sun of righteouſneſs*. And from hence perhaps it is that *Tacitus hiſt:* l. 5. at the deſtruction of *Jeruſalem*, ſaith that ſome on that occaſion remembred *antiquas Sacerdotum literas*, *the antient writings of the Prieſts*, which foretold *eo ipſo tempore fore ut valeſceret Oriens*, *that at that very time it ſhould come to paſs*, *that the Eaſt ſhould prevail*, i. e. *Chriſt*, *cujus nomen eſt Oriens*, *whoſe name is the Eaſt*, meaning all this while by the *Eaſt*, that *Orient*, or *riſing Sun*, and not the *point*, from whence he *riſeth*.

p. 105.

What is the meaning of this *figurative* ſpeech [*the ſhadow of death*] will be beſt conjectured by comparing it with *Pſ.* 23. 4. *though I walk thorow the valley of the ſhadow of death*, &c. There making *God* his *ſhepheard* v. 1. he compares himſelf to a *ſheep*, which feeds ſometimes upon an *hill*, ſometimes in a *valley*, and again may be ſuppoſed to be in *danger* of *wolves*, or elſe free from that danger. The *hills* being the higheſt, have all the *light* and *warmth* of the *ſun* upon them, and the *valleyes* contrariwiſe that are *ſhaded* by the *hills*, have much leſſe of that *warmth*, or *light*, and being alſo more ſubject to incurſion of *wolves*, then the *hills* were, (where their coming would be more diſcernible) this is there the meaning of [*the valley of the ſhadow of death*,] a *gloomie vale* of *danger* of the utmoſt evil. Proportionably here (in a *ſpiritual* ſenſe) *the ſhadow of death*] is a ſtate of *ſinne*, and *ignorance*, want of *light*, or *knowledge*, and want of *warmth*, or *grace*, the deſcription of the ſtate under the *Law*, which afforded neither of theſe in any proportion to what is now done by *Chriſt*, and ſo left men in a dangerous condition, till *Chriſt* was thus pleaſed to *ſhine* upon them, and thereby to reſcue them out of it.

f. Σκιὰ θανάτου

CHAP. II.

Paraphraſe.

* enrolled. 1. AND it came to paſſe in thoſe daies that there went out a decree from [Cæſar Auguſtus, that a all the world ſhould be b * taxed.]

1. Auguſtus the Roman Emperour, that all perſons in the Roman Empire ſhould have their names and conditions of life and eſtate ſet down in court rolls &c. according to their families. a. b.

* this firſt enrolling was 2. (And * this taxing was firſt made when Cyrenius [was governour of Syria.])

2. was ſent Procurator into Syria (under which province Palæſtine was) to enroll that part of the Empire. note b.

3. And all went to be taxed every one [into his own city.]

3. to the city where their Anceſtours were born, and ſo theſe to the city, where David was born, from whence they came, ver. 4.

4. And Joſeph alſo went up from Galilee out of the city of Nazareth into Judæa] unto the city of David, which is called Bethlehem, (becauſe he was of the houſe and linage of David)

4. And ſo though Joſeph dwelt in Galilee in the city Nazareth, he was forced to go into Judæa,

5. To be taxed with Mary his eſpouſed wife, being great with child.

6. And ſo it was that while they were there, the daies were accompliſhed that ſhe ſhould be delivered.

7. And ſhe brought forth her firſt born ſon, and wrapped him in ſwadling clothes, and laid him in * a [c] manger, becauſe there was no room for them in the Inne. c. * the ſtable.

8. And there were in the ſame countrey ſhepheards abiding in the field, * keeping [d] watch [over their flock by night.] d. 8. by turns over their flock, ſome one watch of the night, ſome another. * watching the watches of the night over their flock.

9. And lo, the Angel of the Lord came upon them, and the glory of the Lord ſhone round about them,] and they were ſore afraid. 9. And an Angel of Gods appeared to them in a ſhining cloud, ſignifying God's eſpeciall ſignall preſence there, (See note Mat. 3. k.)

10. And the Angel ſaid unto them, Fear not, for behold I bring you good tidings of great joy, which ſhall be to all people.

11. For unto you is born this day in the city of David a Saviour, which is Chriſt the Lord.] 11. For the Meſſias or God incarnate is this day born in Bethlehem Davids city.

12. And this ſhall be a ſigne unto you,] Ye ſhall find the babe wrapped in ſwadling clothes, lying in * a manger. 12. And by this you ſhall diſtinguiſh this child from all others, * a ſtable, ſee note c.

13. And ſuddenly there was with the Angel a multitude of [the heavenly hoſt, praiſing God, and ſaying,] 13. Angels, ſo farre from envying this dignity of mans nature, that they congratulated it, and thereupon ſang this hymne,

14. Glory to God in the higheſt, and on earth * [e] peace, good will towards men.] e. 14. God be glorified by them which are in the higheſt heavens, the Angels &c. becauſe of that peace which this birth of Chriſt hath brought on the earth, and becauſe of that favour, mercy, reconciliation of God toward men, which is wrought thereby, or becauſe of that reconciliation of God toward thoſe that are found ſincere before him. * or peace toward men of good wil, or of his good liking, for the Kgs MS. and the antient Gr: and Latine read εὐδοκίας *conſolationis*, and ſo many of the antient fathers.

15. And it came to paſſe, as the Angels were gone away from them into heaven, the ſhepheards ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſſe, which the Lord hath made known unto us.

16. And they came with haſt, and found Mary and Joſeph, and the babe lying in a * manger. * ſtable.

17. And when they had ſeen it, they made known abroad the [ſaying which] was told them concerning this child. 17. whole ſtory of all that

18. And all they that heard it wondred at thoſe things which were told them by the ſhepheards.

19. But Mary kept all theſe things [and pondered them in her heart.] 19. comparing them one with another in her private meditation, without ſpeaking of them to any.

20. And the ſhepheards returned glorifying and praiſing God, [for all the things that they had heard and ſeen, as it was told them.] 20. for the reall completion of all thoſe things which were firſt told them by an Angel, and then heard and ſeen by themſelves.

21. And when eight daies were accompliſhed for the circumciſing of the child, his name was called Jeſus, which was ſo] named of the Angel before he was conceived in the womb. 21. And when the eighth day was come, wherein twas the law and cuſtome for children to be circumciſed and named, he was circumciſed, and his name impoſed on him, which was Jeſus, according as he had been

22. And when the daies of her purification according to the law of Moſes were accompliſhed, [they brought him to Jeruſalem to preſent him to the Lord,] 22. they brought him, as their firſt-born, to preſent him to the Prieſt, and then to redeem him, as Num. 18. 15. is appointed,

23. (As it is written in the law of the Lord, Every male that openeth the womb ſhall be called holy to the Lord.]) 23. (According to that law given to the Jewes, that as the firſt-born male of other creatures, ſo the firſt-born ſon (in remembrance of Gods ſlaying all the firſt-born of the Ægyptians, to deliver them) ſhould be conſecrated to God, Exod. 13. 3. and ſince the Levites were by God taken in ſtead of the firſt-born, it is to be redeemed, Num. 3. 12. & 46.

24. And to offer a ſacrifice according to that which is ſaid in the law of the Lord, a pair of turtle doves, or two young pigeons.] 24. And then for her own purification after child-birth, Lev. 12. 6. to offer her pair of turtles, being not able to offer a lamb (which is an argument that the Magi had not yet brought their preſents, Mat. 2. 11.) according to the commandement of God, that he which is not able to bring a lamb ſhall bring a pair of turtles, &c. Lev. 12. 8.

25. And behold, there was a man in Jeruſalem, whoſe name was Simeon, and the ſame man was [juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him,] 25. an upright and godly man, looking for, & expecting the coming of the Meſſias, ſee v. 38. whether in a ſpirituall only, or (as moſt expected) in a temporall kingdome, to reſtore their liberty to the Jewes.

26. And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lord's Chriſt.] 26. And he had received revelation from the holy Ghoſt, that before he died, the Meſſias ſhould come, and he ſhould ſee him.

27. And he came by the Spirit into the Temple, and the parents brought in the child Jeſus to doe for him after the cuſtome of the law.] 27. And at this very time he came, by

the

the guidance and dictate of the Spirit, into the Temple, and when Joseph and Mary brought in Jesus, to perform those things which were according to the law usuall to be done.

28. Then took he him up in his armes and [blessed God and said,] 21. recited this hymne,

29. Lord now lettest thou thy servant depart in peace according to thy word.] 29. Lord now thou hast fulfilled thy promise revealed to me v.26. I am heartily content to die.

30. For mine eyes have seen thy salvation,] 30. For I have with these fleshly eyes of mine beheld the Messias,

31. Which thou hast prepared before the face of all people,] 31. Whom thou hast so long promised, and at last exhibited in the sight of all the congregation,

32. A light to lighten the Gentiles, and the glory of thy people Israel.] 32. A light afforded to the Gentile world Isa.49.6. to reveale to them Gods righteousnes (or the way of living which will be acceptable to God) Psal.116.18. and (after he hath reformed the religion of the Jewes, taught them the substantiall in stead of the Ceremoniall observances) to bring the Gentiles to the receiving of that religion, and so to bring much glory and honour to that nation, to those at least, that doe receive him, or in case they will doe so.

33. And Joseph and his mother marvailed at those things which were spoken of him.

34. And Simeon blessed them, and said unto Mary his mother, Behold, this child [is set for the fall and rising again of many in Israel, and for a signe which shall be spoken against,] 34. is appointed by God to be a means of bringing punishment and ruine upon all obdurate impenitents, and on the other side to redeem, restore, recover those that will be wrought on by him, throughout all this people, and he shall be vehemently opposed, so holy and severe in his precepts and practise, that he shall be a butt or signe, such as are mention'd Isa.8.18. a mark for all obdurate sinners to set themselves against,

35. (Yea a [f] sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.] 35. (And that opposition shall bring upon thee either death it self, or some sore affliction,) that the machinations and designes of men, (see note on Mat.15.d.) which are now kept secret, may come forth, and be discovered by their dealings with him, by the judgments which they passe upon him, some receiving him as the Messias, others not. See note on Rom.8.f. f.

36. And there was one Anna a propheteſſe, the [g] daughter of Phanuel, of the tribe of Aser, she was [of a great age, and had lived with an husband seven years from her virginity.] 36. very old, and had lived in the matrimoniall estate but seven years, unto which she came a pure virgin.

37. And she was a widow of about fourscore and four years, which departed not from the Temple, but [g] served God with fastings and prayers night and day.] 37. And being now a widow of about 84 yeares old, she constantly frequented the Temple (see note on Act.1.c.) and performed all acts of piety, praying & fasting constantly, at the prescribed and accustomed seasons of performing those duties, fasting twice a week (see c.18.12.) and observing the daily houres of prayer. g.

38. And she coming in at that instant [gave thanks likewise unto the Lord, and spake of him to all them, that looked for redemption in Jerusalem.] 38. sang an hymne to him, and expresly affirmed him to be the Messias, and this she did to all those in Jerusalem which expected the coming of the Messias. See v.25.

39. And when they had performed all things according to the law of the Lord, [they returned into Galilee to their own city Nazareth.] 39. They returned to Bethlehem, and there continued, till they were warned to remove into Ægypt, Mat.2.14. from whence returning they came to their own dwelling at Nazareth in Galilee, Mat.2.23.

40. And the child grew, and waxed strong in spirit, filled with wisdome; and the grace of God was upon him.] 40. And Jesus grew in stature of body & faculties of mind (his divine Spirit assisting and strengthning his naturall faculties) and was indued with great wisdome through the grace and power of Gods Spirit upon him.

41. Now his parents went to Jerusalem every yeare at the feast of the Passover.

42. And when he was twelve years old, they went up to Jerusalem after the custome of the feast.

43. And when they [had fulfilled the dayes,] as they returned, the child Jesus tarryed behind in Jerusalem, and Joseph and his mother knew not of it, 43. had continued there all the feast daies, and then came home,

44. But supposing him to have been in the company, [went a daies journey, and they sought him] amongst their kinsfolk and acquaintance. 44. After they were come a daies journey they missed him, and made strict enquiry after him.

45. And when they found him not, they turned back again to Jerusalem, seeking him.

46. And it came to passe that after three daies they found him [in the temple, sitting in the midst of the doctors] both hearing them, and asking them questions. 46. in the court of the Temple, or porch, and many of the Masters of Israel, the Scribes, or learned men, about him,

47. And all that heard him were astonished at his understanding and answers.

48. And when they saw him they were amazed, and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.

49. And he ſaid unto them, How is it that ye ſought me? [Wiſt ye not that
h. God is my proper home, my fathers houſe, and ſo a place fit for me to be in, but this ye were ignorant of. I muſt be * about h my Fathers buſineſſe?] * in my fathers houſe.

50. And they underſtood not the ſaying, which he ſpake unto them.

51. and though in that of ſtaying in the Temple (an introduction or eſſay preparatory unto his office, to which he was ſent by God, to whom obedience is due before parents) he did ſomewhat without his parents leave (ſee Joh. 2. 4.) yet in all other things he lived in perfect obedience to them. 51. And he went down with them, and came to Nazareth, and was ſubject unto them,] but his mother kept all theſe ſayings in her heart.

52. And Jeſus in reſpect of his humane nature conſiſting of body and ſoul, did grow or improve, his ſoul improved in wiſdome, his body in ſtature, as others of his age are wont, and withall became daily a more eminent illuſtrious perſon in the eyes of all. 52. And Jeſus increaſed in wiſdome and ſtature, and in favour with God and man.]

Notes on Chap. II:

a Οἰκουμένη

That οἰκουμένη doth not alwaies ſignifie the *whole world*, may be concluded by *Act.* 11. 28. where the *prophecy* of the *famine through the whole world*, ſeems to belong to the ſame, which was foretold by *Chriſt*, *Mat.* 24. 7. and ſo to referre only to *Judæa* (ſee *note* on *Mat.* 24. e. and *Euſebius Eccl: Hiſt:* l. 2. c. 11.) Thus *Lu.* 21. 26. ἐπερχόμενα τῇ οἰκουμένῃ, *the things that come upon the world*] ſeems to belong only to thoſe things that were a *coming on Judæa*. And thus it is ordinarily ſaid, that *Jeruſalem* is ſituate *in medio telluris in the middle* of the *earth*, i.e. of *Judæa*, as *Delphi* is ſaid to be *Orbis umbilicus*, *the navel of the world*, i.e. of *Greece*, and as *Minos* calls *Crete*, over which he was *King*, his *Orbis* in *Ovid*,

Certè ego non patiar Jovis incunabula Creten,
Qui meus eſt orbis, tantum contingere monſtrũ.

So *Plinie* in his *Nat: Hiſt:* l. 12. c. 12. uſes the word *Orbis* for a *region*. *In noſtro orbe proximè laudatur Syriacum.* But here the word belongs to the *Roman Empire*, which is often called by that title,

Orbem jam totum victor Romanus habebat,

and in *Hegeſippus* l. 2. *Antiq.* c. 9. *Orbis terrarum qui Romano Imperio clauditur & definitur*, and ſo in *Spartianus*, *Lampridius*, *Marcellinus*, and in *Optatus* l. 3. and Ἐγὼ τῆς κόσμου κύριος, ſaith *Antoninus* in his *reſcript* to *Eudæmon Nicomedienſis*, *I am Lord of the world*, and in *Ulpian*, who from a *conſtitution* of *Antoninus*, ſaith, *Qui in orbe Romano ſunt, cives Romanos effectos eſſe*, and *Bartolus* pronounces that he were an *heretick*, which would not ſay that the *Emperour* is *Dominus & Monarcha totius orbis*, *the Lord and Monarch of the whole world*. See *Hieron: Magius Miſcell:* l. 4. c. 15.

b. Ἀπογραφὴ

The ἀπογραφὴ is here literally *deſcriptio*, and that is (not an *exacting* of *tribute*, or *taxation*, but) a ſetting down, or *enrolling* every perſon, according to their families and eſtates. So in *Heſychius* ἀπογραφὴ, ἀπόθεσις, ἢ ἡ γινομένη μήνυσις, it ſignifies the *numbring* of the *people*, or *declaring* how many and what kind of *people* they are: And *Phavorinus*, that ἀπογραφὴ ποιεῖσθαι] is when *each man is ſent for to make known*, ὅσα τε ἔχει, καὶ ὅθεν τὰ χρήματα καὶ πότε ταῦτα εἴη, *what and how much he hath, and whence his eſtate came to him*. This is it that the *Greek* and *Latine gloſſe* in *H. Stephanus* hath expreſs'd by ἀπογραφὴ, *cenſus*, *profeſſus*, *profeſſio*, the word *profeſſio* being the proper *Latine* word for this matter, and therefore the *vulgar* very fitly hath it ver. 3. of this chap: *Ibant profiteri*, *they went to tell what they were worth* &c. This *enrolling* is moſt amply defin'd by *Florus*, *ut omnia patrimonii, dignitatis, ætatis, artium, officiorumque diſcrimina in tabulas referantur*, *that all the differences of patrimony, dignity, age, craft, office might be recorded.* Now concerning this particular *enrolling* or *cenſus* here mention'd, 'tis obſervable what *Sepulveda* and *Gerundenſis* have related, that 27 years before the *birth* of *Chriſt*, *Auguſtus* appointed that there ſhould be an *enrolling* of the *whole Empire*, and proclaimed it in *Tarracon* a city in *Spaine* after the *Cantabri* (and others that in *Spaine* had broke off from him) had been conquered and reduced by him. For then he conceived that all the parts of his *Empire* were quiet, and ſetled, and ſo that it was a fit time to take this view of his people. *Velleius Paterculus* ſeems to agree in this relation, making mention of a notable *peace*, i.e. quiet, and reſt from *warre* about the *twentieth* year of *Auguſtus*, which being by him ſaid *about* the 20th year, if it be reſolved to have been punctually the 17th, it will fall directly on this time of this 27 yeares before our *Saviours* birth, that being in the 44th year of his *reigne*. But upon or ſoon after this *proclamation*, *Auguſtus* found a breaking out of ſome ſtirres in other parts, and thereupon deferr'd his reſolution to ſome other quieter time, which was this very point of time, wherein *Chriſt* was born. Hence it is that the ancient *Spaniards* obſerved an *æra* (which is a word made up of the firſt letters of *Annus erat Regni Auguſti*, the *year of Auguſtus's reigne*) different from all other *Chriſtians*, to wit, 27 years before them, reckoning from this *firſt* proclamation in *Tarracon*, and counting the ἀπογραφὴ, or *enrolling* here in S. *Luke* to have been at that time. By this paſſage of ſtory conſidered there will ariſe to us matter of moſt excellent obſervation, concerning *God's* wiſe diſpoſall of all things, particularly in this of the *birth* of *Chriſt*, which, if *Auguſtus's* firſt *decree* and *proclamation*, in the 17th of his *reigne*, had ſtood, in all probability could not have been in *Bethlehem*, as the *prophets* foretold it ſhould, For if that had gone on in the 17th, there had been no uſe of this in the 44th yeare of his *reigne*, Had not this been in the 44th, *Joſeph* and *Mary* would have had no occaſion at that time to come up to *Bethlehem* from *Nazareth*, where they dwelt, Had they not done ſo, *Chriſt* had not been born there: Whence appears *Gods providence* in changing *Auguſtus's* reſolution by the breaking out of new troubles, and transferring this time of *full peace* (and ſo of *enrolling*) to this very point of time, wherein *Mary* being ſo neer her time, and going up to *Bethlehem* to be *enrolled*, ſhould there fall in travail, and bring forth, that ſo the *ſeed* of *David*,

David, and *branch* of *Jesse* (as *Christ* is call'd) that was conceived in *Nazareth*, should be born in *Bethlehem*, where *Jesse* lived, & *David* was born.

Λογογραφὴ πρώτη, Now whereas 'tis added that this was ἀπογραφὴ πρώτη, the *first enrolling*, that is to distinguish it from another, *Act.* 5. 37. the same which *Josephus* and *Eusebius* speak of and place under *Cyrenius* also, but differing from this here. As for *Cyrenius having rule over Syria* at this time, that is to be taken in a looser, not stricter sense, not that *Cyrenius* was there now the *standing Governour* under the *Romans*, but sent by the *Emperour* particularly on this occasion, to take an *inventory* of this part of his *Empire*. For so saith *Suidas* upon the word ἀπογραφὴ] out of some antient Author, that *Cæsar Augustus desiring to know the strength and state of his dominions sent* 20 *chosen men into all his dominions, one into one part, another into another, to take this account, and P. Sulpitius Quirinius had Syria for his province*, not to have any *setled dominion* there, but to perform this work, for which he was sent *extraordinarily*, *Sentius Saturninus* being then *President* of *Syria*, *Tertull: cont: Marc:* l. 4. c. 19.

c. Φάτνη signifies βουστάσιον or ἱππουστάσιον, saith *Is: Casaubon ad Baron:* i.e. a *stable* where *cattel stand*, and not only the place where their *meat* is put, the *manger*. So in *Latine Præsepe*, *Virgil: Æneid:* 7.

—*in præsepibus ursi sævire*—— and

Stabant tercentum nitidi in præsepibus altis,

and to this the story best agrees, which gives the reason of their laying him in the φάτνη, *because there was no roome* (not in the *stable*, but) *in the Inne*.

d. 'Tis sufficiently known that the *night* was distinguisht into severall *watches*, the ὀψὲ, and μεσονύκτιον, and ἀλεκτοφωνία, and πρωΐ, *Mar.* 13. 35. *the evening*, and *midnight*, and *cockcrowing*, and *morning*. The first ending at *nine* in the *evening*, the 2d at *twelve*, the 3d at *three*, the *fourth* at *six* in the *morning*, as the *day* is divided into the *third*, and *sixt*, and *ninth*, and *twelfth houres*. Now these the *shepheards* in those countreys (which lay chiefly upon feeding cattell) i.e. the *inhabitants* of the countreys did so distribute among them, that such a number of them might continue in the field, and *watch* abroad so many *houres* in the *night*, and when that *watch* ended, so many other fresh men might come and succeed to that care, and this the forme of speech in *Greek* doth import φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὰ ποίμνια αὐτῶν, i.e. literally rendred, *watching the watches of the night over their flock*, and so the *vulgar* readeth it, *custodientes vigilias noctis super gregem*.

Φυλακαὶ τῆς νυκτὸς.

e. The concurrence of so many antient *Copies* and readings for this of εὐδοκίας, not εὐδοκία, makes it fit to give an account of that phrase, if so it be read. *Gods favor* or *acceptance*, (an argument, and evidence of the *sincerity* of the *Christians* heart which is so *approved*, or *accepted* by him,) is literally the notion of εὐδοκία, *good liking*, i.e. *Gods good liking*, or *well-pleasedness*. So when, in the highest degree, 'tis said of *Christ*, ἐν ᾧ εὐδόκησα, *in whom I am well pleased*, So when of *Noah* 'tis said, *that he found grace in the eyes of the Lord*, *Gen.* 6. 8. Accordingly ἄνθρωποι εὐδοκίας, are such as these, whose *uprightness* of heart, and *sincerity*, (though mixt with much *frailty*, and some *sinne*, for which there is no way of *pardon*, but in *Christ*) hath *approved* them to *God*, and to these, and none but these, this εἰρήνη ἐπὶ γῆς *peace on earth* belongs. And so this *reconciliation* of *God* to all *penitent* sinners, all *sincere*, *faithfull*, new creatures, (those whom *God* sees, and ownes as such) as it is the full importance of [εἰρήνη ἐπὶ γῆς ἐν ἀνθρώποις εὐδοκίας, *peace upon earth toward men of* his *good-liking*] so is it, next *the glory of God*, mention'd in the former words, the principall designe of *Christs* coming into the world.

Ἄνθρωποι εὐδοκίας.

That *Mary* the *mother* of *Christ* was *put to death* is the affirmation of *Epiphanius* l. 3. *hær:* 78. *contra Dicomarianitas*, and this place of *Scripture* said to be fulfilled by it, ἵνα ἀνηρέθη, καθὼς γέγραπται, ἡ τὴν ψυχὴν αὐτῆς διελεύσεται ῥομφαία, *she was put to death according as it is written, a sword shall passe through thy soul also*, and so he goes on, ἐν μάρτυσιν ἀνῄρηται τὸ κλέος, *her glory is among the martyrs*. If she were not actually *put to death*, some great *sensitive affliction*, the sharpnesse of which is here compared to a *sword*, and said to *pass through* her ψυχὴ, her *animal* or *sensitive soule*, is here certainly meant by it. f. Ῥομφαία διελεύσεται τὴν ψυχήν.

Of this *Hanna* 'tis the testimony of *Cyrill* of *Jerusalem*, *Cat:* 10. that she was ἐγκρατὴς, ἐυλαβεστάτη, ἡ ἀσκήτρια, the *first* title referres to her *continence*, and *widow-chastity*, for so many years, (having lived with an *husband*, but *seven years* after *marriage*, he, in all probability, dying at that time.) The 2d. to her *devotion* and strict observance of *piety*, The 3d. not to a *solitary monial* life (as the *Latine interpreter* there falsly renders it) but to such a strict observance of all that σκληραγωγία, or *austerity*, in *fasting* so often *every week*, and attending of *publick* (and *private*) *prayers* so often *every day* (and all this for the whole space of her ensuing life) as was antiently observable among the ἀσκηταὶ or *devout* persons. Thus did she take her self up from the cares and affaires of the *world*, that she might have the full vacancy for the *service* of *God*, and *daily frequented* the *Temple* at the *houres* of *prayer*, not that she did neither *eat* nor *sleep*, or that in any respect she could be said to *dwell* there *alwaies*, but that *serving God* there at all the *set times* of *prayer*, and to *prayer* adding the *weekly observances* of *fasting* also, she returned from those performances to her own house, and there properly inhabited; and this is enough to own that expression here, that *she departed not from the Temple*, i. e. *forsook* it not, kept close to it at the *set times*, (though she was at her *own house* also at other times) as the *Apostles* ch. 24. 53. are said to have been διὰ παντὸς ἐν τῷ ἱερῷ, *continually in the Temple*, and *Act.* 1. 13. διαμένοντες *continuing* there, which yet doth not note that they were never out of it, but, as it follows, ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ δεήσει *they continued unanimously constant in prayer and supplication*, not again that they did never *intermit praying*, but that they were constant in the frequent daily performances of that duty, at the *houres* appointed for it. g. Διδρεύσασα νηστείαις, &c.

Ἐν τοῖς τοῦ πατρός] seems to referre to the place where they found him, i.e. in the *Temple*, and so τὰ ἴδια in the *neuter*, *his own*, *Jo.* 19. 27. signifies *his own house*, as *Ester*: 5. 10. and 6. 12. בית *house*] is rendred τὰ ἴδια, *his own*, See the *learned Fullers Miscell:* p. 585. h. Τὰ τοῦ πατρός.

CHAP. III.

Paraphraſe.

1. Procurator of Judæa, and Herod Governour of that fourth diviſion of the kingdome called Galilee,

1. NOW in the fifteenth year of the reign of Tiberius Cæſar, Pontius Pilate being [Governour of Judæa, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of [a] Iturea, and of the region of Trachonitis, and Lyſanias the Tetrarch of Abilene,]

b. 2. Annas a chief prieſt being a man of principall authority among the Jewes, and Caiaphas placed by the Procurator in the Pontificate,

2. Annas and Caiaphas being the [b] High prieſts,] the word of God came unto John the ſon of Zacharias in the wilderneſſe.

3. to ſeverall parts of the coaſts that were nigh Jordan, Bethabara, Joh. 1. 28. Ænon, Joh. 3. 23. and by that means all the region about Jordan came to hear him,

3. And he came [into all the countrey about Jordan, preaching the baptiſme of repentance for the remiſſion of ſins,]

and he warned all the people to repent, and be baptized of him, to come in as proſelytes of his, that ſo their ſinnes might be forgiven, which would otherwiſe bring certain deſtruction on them.

4, 5. There ſhall come a crier, or herauld, or harbinger of the Meſſias in the wilderneſs, to fit men by repentance for the receiving of Chriſt, and part of his proclamation ſhall be in theſe words, Every valley &c: which may figuratively import the peculiar quality of the Goſpel of Chriſt, which was to work upon the poor in ſpirit, and exalt them to a participation of the greateſt priviledges, which none of the higher loftier ſpirits were capable of, till they were humbled, and brought down from their heights; but literally they may ſeem to foretell the terrible deſtruction, which ſhould ſhortly come upon this people for their impenitence, the plaining of the land for the coming of the Roman army (ſee note on Mat. 3. c.) and the viſible diſcrimination, which ſhould then be made betwixt the obdurate impenitent unbeleivers on one ſide, and thoſe that are penitent and receive Chriſt, on the other.

4. As it is written in the book of the words of Eſaias the prophet, ſaying, [The voice of one crying in the wilderneſſe, Prepare ye the way of the Lord, make his paths ſtreight.

5. Every valley ſhall be filled, and every mountain and hill ſhall be brought low, and the crooked ſhall be made ſtreight, and the rough waies ſhall be made ſmooth.]

6. And all men ſhal diſcern the deliverance which is wrought for the penitent beleivers, when all impenitents are deſtroyed.

6. And all fleſh ſhall ſee the ſalvation of God.]

7. deſtruction approaching?

7. Then ſaid he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the [wrath to come?]

8. Doe not think 'twill ſerve your turn, that you are able to ſay (ſee note on Mar. 2. a.) We are of the ſeed of Abraham, who have right to the promiſes made to him, whatſoever our actions are, See Mat. 3. 9.

8. Bring forth therefore fruits worthy of repentance, and [begin not to ſay within your ſelves, We have Abraham to our father;] For I ſay unto you that God is able of theſe ſtones to raiſe up children unto Abraham.

Mat. 3. 10.

9. And now alſo the axe is laid unto the root of the trees, Every tree therefore which bringeth not forth good fruit is hewn down and caſt into the fire.

10. And the common ſort of people asked him, What was their task, or part of duty, to prevent or avert this ruine.

10. And the people asked him, ſaying, What ſhall we doe then?]

11. And he preſcribed to them an extenſive liberality, charity, mercifulneſſe to all that wanted, what they had to ſpare.

11. He anſwereth and ſaith unto them, He that hath two coats, let him impart to him that hath none, and he that hath meat let him doe likewiſe.]

12. the tole- or tribute-gatherers

12. Then came alſo [Publicanes] to be baptized, and ſaid unto him, Maſter, what ſhall we doe?

13. Receive all the taxes which the Emperour requires to be gathered, but beſide that, doe not you either by cunning, or force take any more for your ſelves.

13. And he ſaid unto them, [Exact no more then is appointed you.]

c. 14. And to the military men of the Jews (employed by their Procurators, or the Romans) he preſcribed theſe rules, Neither fright, nor plunder any man, but be content with that allowance, which is aſſigned for your maintenance.

14. And the ſouldiers likewiſe demanded of him, ſaying, And what ſhall we doe? And he ſaid unto them, Doe violence to no man, * neither [c] accuſe any falſly, but be content with your wages.]

* nor wrong any.

15. And as the people were amuzed concerning him, looking for ſome further declaration or manifeſtation from him, and having ſome diſputes within them, whether he were not the Meſſias himſelf,

15. And as the people were in expectation, and all men muſed in their hearts of John, whether he were the Chriſt or not,]

16. John gave a clear anſwer to their doubts, telling every one that came to him, in plain words, that he was not the Chriſt, ſaying, My whole office is, thus to receive you as proſelytes, to beleive on the Meſſias, who ſhall ſuddenly reveal himſelf, I am but a diſciple of that great Maſter, ſent before him, as diſciples of prophets are wont to be, to take up room for him, (ſee Lu. 10. 1. and Mat. 26. 20.) to ſerve him, to take off, and lay away his ſhooes (ſee note on Mat. 3 g.) and truly I am unworthy of this office, to be the diſciple of ſo divine a perſon. But he, when he cometh, ſhall be another manner of perſon, and doe other kind of things; Over and above the receiving of proſelytes with water in baptiſme, he ſhall ſend down the Spirit on his diſciples, in an appearance as of fire, Act. 2. and thereby enable them to ſpeak with tongues miraculouſly, and ſo fit them for their office, (ſee Act. 1. a.)

16. John anſwered ſaying unto them all, I indeed baptize you with water, but one mightier then I cometh, the latchet of whoſe ſhooes I am not worthy to unlooſe, he ſhall baptize you with the holy Ghoſt and with fire.]

17. Whoſe

17. Whoſe [fan] is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner, but the chaffe he will burn with fire unquenchable.

17. winnowing inſtrument, See note on Mat.3. h.

18. And many other things in his exhortation preached he unto the people.] tiſt ſaid many ſuch things as theſe, and more different from theſe, by way of exhortation and people, concerning the Goſpel of Chriſt.

18. And John Bapproclamation to the

19. But Herod the Tetrarch being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done,

19. And Herod calling him to the court, and hearing him often, and that with great reſpect to him at firſt (Mar. 6. 20.) at laſt being reproved by him for marrying his brothers wife, and for all other ſinnes, that John ſaw him to be guilty of,

20. Added yet this above all, that he ſhut up John in priſon.

21. Now when all the people were baptized, it came to paſſe that Jeſus alſo being baptized and praying, the heaven was opened,

22. And the holy Ghoſt deſcended in a bodily ſhape like a dove upon him,] and a voice came from heaven, which ſaid, Thou art my beloved ſon, in thee I am well pleaſed.

22. And the holy eternal Spirit of God appeared viſibly to come down, and to deſcend upon him, as a dove uſes to deſcend, and light on any thing (ſee note on Mat.3. k.)

23. And Jeſus himſelf began to be about thirty years of age, being (as it was ſuppoſed) the ſon of Joſeph, which was the ſon of [d] Heli.]

23. And at this time of his being baptized, Jeſus was about thirty years old; And being born of a pure virgin he had truly no father on earth, but yet Joſeph the ſon of Heli being betrothed to Mary his mother, he was his reputed father. d.

24. Which was the ſon of Matthat, which was the ſon of Levi, which was the ſon of Melchi, which was the ſon of Janna, which was the ſon of Joſeph,

25. Which was the ſon of Mattathias, which was the ſon of Amos, which was the ſon of Naum, which was the ſon of Eli, which was the ſon of Nagge,

26. Which was the ſon of Maath, which was the ſon of Mattathias, which was the ſon of Semei, which was the ſon of Joſeph, which was the ſon of Judah,

27. Which was the ſon of Joanna, which was the ſon of Rheſa, which was the ſon of Zorobabel, which was the ſon of Salathiel, which was the ſon of Neri,

28. Which was the ſon of Melchi, which was the ſon of Addi, which was the ſon of Koſam, which was the ſon of Elmodam, which was the ſon of Er,

29. Which was the ſon of Joſe, which was the ſon of Eliezer, which was the ſon of Jorim, which was the ſon of Matthat, which was the ſon of Levi,

30. Which was the ſon of Simeon which was the ſon of Juda, which was the ſon of Joſeph, which was the ſon of Jonan, which was the ſon of Eliakim,

31. Which was the ſon of Melea, which was the ſon of Menam, which was the ſon of Mattatha, which was the ſon of Nathan, which was the ſon of David,

32. Which was the ſon of Jeſſe, which was the ſon of Obed, which was the ſon of Boos, which was the ſon of Salmon, which was the ſon of Naaſſon,

33. Which was the ſon of Aminadab, which was the ſon of Aram, which was the ſon of Eſrom, which was the ſon of Phares, which was the ſon of Judah,

34. Which was the ſon of Jacob, which was the ſon of Iſaac, which was the ſon of Abraham, which was the ſon of Tharah, which was the ſon of Nachor,

35. Which was the ſon of Saruch, which was the ſon of Ragau, which was the ſon of Phaleg, which was the ſon of Heber, which was the ſon of Sala,

36. Which was the ſon of Cainan, which was the ſon of Arphaxad, which was the ſon of Sem, which was the ſon of Noah, which was the ſon of Lamech,

37. Which was the ſon of Mathuſala, which was the ſon of Enoch, which was the ſon of Jared, which was the ſon of Maleleel, which was the ſon of Cainan,

38. Which was the ſon of Enos, which was the ſon of Seth, which was the ſon of Adam, which was the ſon of God.

Notes on Chap. III.

a Φιλιππου Τετραρχης

That which is here ſaid of *Herod's brother Philip* being *Tetrarch* of *Ituræa* and *Trachonitis*, is thus farre confirmed by *Joſephus*, *Ant*: l.18. c.7. that this *Philip* died in the twentieth year of *Tiberius*, having for the ſpace of 37 *years* been *Præfect* of *Trachonitis* and *Gaulanitis*, and *Batanæa*, where in ſtead of *Gaulanitis* the truer reading is *Auranitis*, of which we have mention in the ſame *Joſephus*, *Ant*: l.15. c.13. as a part of *Zenodorus* his *province*, *Trachonitis* and *Batanæa* being there named as the other parts of it, the latter of which (or elſe that, and *Auranitis* together) is ſure the *Ituræa* here. As for the word τετράρχης *Tetrarch*, it denotes a *principality* of a *fourth* part, and when *Herod*, who is call'd ſo, is elſwhere call'd *King Herod*, the word *King* is to be taken in that latitude, as to ſignifie no more then that *Tetrarch* here doth, *one* placed by the *Romans* over this *Region* of *Galilee*, with *Regal* power, and for life, and thereby differing from the ἡγεμὼν, a *Governour* (ſuch was *Pilate* here, and *Mat.*27.2.) with *Commiſſion* for ſo many years, πεμπόμενος, 1 *Pet.*2. 14. a *Deputy* of the *ſupreme*, and as a *Steward* in a family, diſpenſing it under him, Ἐπίτροπος, and *Procurator*.

Τετράρχης

b. Concerning the *two* Ἀρχιερεῖς or *high Prieſts* in this Ἄννας καὶ Καϊάφας

this place (and the reconciling it with the *Old Teſtament*, where there was to be but *one* at a time, one of the *ſons* of *Aaron*, *Ex.*29.30. *Lev.*16.32.& he to continue not for a *year* only, but for his life, whereas here it ſeems to be otherwiſe) many things have diverſly been ſaid by learned men. Without ſurveying of their ſeverall conjectures, I ſhall firſt think it worth obſerving, that in the *books* of *Samuel* (when ſure there was but *one high Prieſt*) *Ahimelech* the ſon of *Ahitub* being ſlain, and *Abiathar* ſucceeding him in the *high Prieſt's* office, 1 *Sam.* 22. there is yet, after that, frequent mention of *Zadok* and *Abiathar* together, 2 *Sam.* 15.35. *Zadok and Abiathar the prieſts*, and c.17. 15. and c.19.11. and 20.25. and 1 *Chron.*15.11. every where *Zadok* and *Abiathar prieſts*, and *Zadok* plac'd before *Abiathar* conſtantly (as *Annas* before *Caiaphas* here.) The reaſon of which is probably this, becauſe though *Zadok* was not actually *high Prieſt* in *David's* time, yet being the ſon of *Ahitub* 2 *Sam.*8.17. (not that *Ahitub*, the father of *Ahimelech* 1 *Sam.*22.11. who was of *Ithamar's* line, 1 *Chron.*24. 2. but another 1 *Chron.*6.8. and 53. the lineal ſucceſſor of *Eleazar* v.4. and 50.) to him the *High-Prieſthood* regularly belonged, and ſo after the expulſion of *Abiathar* (the laſt of *Eli's*, and ſo of *Ithamar's* line, 1 *Kin.* 2. 26,27.) was reſtored to him, 1 *Kin.*2.35. and *Abiathar* being in *David's* time the *high Prieſt* of *Eli's*, and ſo of *Ithamar's* line (to which, it ſeems, it was changed from *Eleazar's*, and continued in that line for ſome time) *Zadok* being a principall perſon in authority with *David*, a *Prieſt*, and regularly heire to the *High-prieſthood*, is conſtantly joyned with (and ſet before) *Abiathar* the *high Prieſt*. Agreeable to this example it is, that *Annas*, *father-in-law* to (*the high Prieſt of that year*) *Caiaphas*, a moſt *eminent* perſon himſelf, and one that had been *high Prieſt* alſo, and, I ſuppoſe, the chief of the race of *Aarons ſons* then alive, as *Zadok* was, is here ſet before, and joyned with *Caiaphas*, and call'd ἀρχιερεὺς *high Prieſt*, though punctually he executed not the office of the *high Prieſt*. This being ſaid by way of *preparation*, the main of the difficulty may perhaps be removed by obſerving of three things: 1. That at this time, the land being under the *Roman Emperour* (whoſe name and the year of his reigne is ſet down at the beginning of the verſe, as alſo his *Procurator* of *Judæa*, *Pontius Pilate*, and the *Tetrarchs* of other places) the *ſucceſſion* of the *high Prieſts* was now changed, The one *lineal deſcendent* in the family of *Aaron*, which was to continue for life, being not permitted to ſucceed (λέλυτο μὴ ἢ διὰ βίε, καὶ ἐκ πατρόνων διαδοχῆ, ſaith *Euſebius* l. 1. c. 18.) but ſome other, whom he pleaſed, named to that office by the *Procurator* every year, or renewed, as often as he pleaſed. 2ly, That there was at this time, after the *Roman Conqueſt*, and before the deſtruction of the *Temple* (whenſoever they made no *King* of (but only ſent a *Procurator* into) *Judæa*) the place, and title of נָשִׂיא, ἄρχων τῦ λαῦ, *Ruler of the people* (and with it ſome part of the *ſoveraign* power) allow'd unto the *Jewes*, or at leaſt ſomewhat proportionable to it. This *Naſi* was he, which had at any time the *chief power* of that people within themſelves, i. e. what degree of *power* ſoever remained in the *Jewes* at any time by the indulgence of their *Conquerours*, it was principally in him: Whilſt they were not ſubject to *ſtrangers*, an abſolute and *ſupreme* power (and therefore in the *Law* and in *Ezechiel* the *Naſi* or the *Ruler* ſignifies the *King*) but when they were ſubject to other *nations*, a power *ſubordinate*, ſuch as was allow'd them by thoſe that had *dominion* over them, but yet that *ſupreme* among *themſelves*, for the deciding of all *controverſies* ariſing from, and determinable by their *law*, though generally without *power* of *life and death*, to enforce the ſentences of their *judicatures*. Such are the ראשי הגלות or ἀρχιμαλωτάρχαι the *chief* of the *Captives* that returned from *Babylon*, *Zorobabel* the *ſon* of *Salathiel*, *Hag.*2. and *Zach.*4. being of the *tribe* of *Judah*, *Mat.*1.12. *Lu.*3.27. (at the ſame time when *Joſuah* the *ſon* of *Joſedech* is *high Prieſt*, *Zach.*3. and therefore they two together are called *the anointed ones*, c.4.14. and named in the front of the *Captives*, *Ezr.*2.2.) and after him, his *poſterity*, till about the time of the *Maccabees*. According to that of S. *Baſil* in his *Epiſtles* p.1170. Ἐπανελθόντες δὲ οἱ περὶ τὸν Σαλαθιὴλ, καὶ Ζοροβάβελ δημοτικώτερον κατηγαγόντο τὸν λαόν, τὴν ἀρχῆς λοιπὸν ὅση τὴν ἱερωσύνην μεταποίησις, *The ſucceſſors of Salathiel and Zorobabel ruled the people ſomewhat after a popular manner, and after their time foreward the principality fell to the prieſthood*, to wit, in the time of the *Maccabees*. (As for *Nehemiah* and the *Governours* mention'd by him c.5. 14. it ſeems by his *commiſſion*, and the *Babyloniſh* name פחת, that he had his power from the *King* of *Perſia*, not from the *Jewiſh nation*, or from their *right* yet remaining in them under their *Conqueronrs*, of living according to their *own lawes*.) After the manner of what was thus done in *Palæſtine*, the like was generally put in practiſe in the ſeverall countries whither the *Jews* were diſperſed, i.e. not only in *Babylonia*, but alſo at *Alexandria* (ſaith *Philo* in *Leg: ad Caiũ*,) to the *Naſi* whereof all the multitude of the *Jews* in *Ægypt* were ſubject, a *million*, ſaith *Philo*, in his time; And therefore ſaith *Joſephus*, *Ant:*l.20. c.4. that the Ἐθνάρχαι of the *Jewes* being dead, the *Emperour Claudius* μὴ κεκώλυκε ἐθνάρχας γίνεσθαι *did not forbid them to ſet Rulers of the nation over them*, but conſented ὑπολείπεσθαι ἐνάσυς, that *all ſhould be ſubject* to them, according to their owne *cuſtomes*, and not be forced παραβαίνειν τὰ πάτριον θρήσκειαν *to tranſgreſſe the religion of their fathers*. The like is reported of *Auguſtus* by *Philo ad Flaccum*, calling theſe *rulers* Γενάρχας, as *Joſephus* did Ἐθνάρχας, and others of the *heathen* Writers *Patriarchas*, See *Vopiſcus in vita Saturnini*. 3ly, This office of the *Naſi* generally fell on ſome perſon of the greateſt authority among them, for *skill* and *knowledge* in their *law*. And 'twill not be improbable that that ſhould be ſome *Prieſt* (ſuch being moſt carefully brought up in that *knowledge*) And then though it be not neceſſary to ſuppoſe that that were the *lineally* deſcended *high Prieſt* (there being no ſuch perhaps left in the *land*) yet 'twill be eaſie to conceive, that a *Prieſt* the *chief* of one of the *ranks*, eſpecially of the firſt rank of the *Prieſts*, and he poſſeſt with ſo great *authority*, as that of the *Naſi* (the greateſt now left among them) ſhould be ſtyled ἀρχιερεὺς, *chief* or *high prieſt*. And ſo, I conceive, it was at this time, ſomewhat after the manner of what the *Maccabees* had formerly been, which were in a manner *Kings*

and

and *prieſts* both, i. e. being *prieſts*, were alſo, one after another, *leaders*, and *rulers* of the *Jewes*, (proportionable to the *Naſi*, of which I now ſpeak) the only *rulers* which then they had with any image of *Regality* on them. That this may be more diſcernible, 'twill not be amiſſe in brief to ſet down the *beginning* and *progreſſe* of them. Upon the *profanation* committed by *Antiochus* upon the *law* and *worſhip* of *God* among the *Jewes*, aroſe *Mattathias* the *ſon* of *John*, the *ſon* of *Simeon*, a *prieſt* in *Modin*, of the *ſons* of *Joarib* (i.e. of that family which had the firſt *courſe* of the *four and twenty* aſſigned to them by lot 1 *Chron.* 24.) and ſo of a *family* next to the *family* of the *high prieſt*, *Aarons ſucceſſor*. This *Mattathias* not pretending any right to the *high prieſthood* (it being not affirmed that he was chief of that *family* of *Joarib*, but a branch of one of the *ſons*, i. e. one of that *courſe*, and beſides *Onias* the laſt of the *high prieſts* of the *ſucceſſion* of *Aaron*, was not, that appeareth, as yet gone into *Ægypt*) but meerly as a *Zelot* began to kill the *profaners*, then went out into the *mountains* with as many after him as he could get, and at laſt, when he had gathered an *army*, he left *Judas* as the *mightieſt* of his *ſons* (though not by ſucceſſion again as the *eldeſt* of them) to be *General* of it, 1 *Mac.* 1. 66. And he under the name of *Judas Maccabæus* (or the *Zelot*) did lead them, was, as it were, their *king* (the only one they had) their *ruler* at that time, and *fought* their *battels* illuſtriouſly, *cleanſed* the *ſanctuary*, *built* a new *altar*, and being at laſt *ſlain*, 1 *Mac.* 9. 18. it followes v. 29. that *Judas*'s friends (i. e thoſe that had continued with him in all his actions) came to chuſe *Jonathan* a *brother* of *Judas* to be their *prince* or *captain* in his ſtead, to *fight* their *battailes*, and ſo he took the *government* on him v. 31. And upon a treaty of league betwixt *Alexander* the ſon of *Antiochus Epiphanes*, and him, *Alexander* ordains him to be the *high prieſt* of his nation, 1 *Mac.* 10. 20. and accordingly after that, he is ſo call'd, ver. 69. Thus the *Dukedome* and the *high Prieſthood* continued to his *ſucceſſors*, his brother *Simon*, and *Hircanus Simon*'s ſon, and ſo on, till the race of the *Aſſamonæi* or *Maccabees* were extinct alſo, by the killing of *Ariſtobulus*, and depoſing of *Hircanus*. After which, the *prieſthood* went among the *prieſts*, at the will of the *Governours*, appointed by the *Romans*, as *Jonathan* and the *Aſſamonæi* had been by the *Kings*, that then had power over them; but yet more uncertainly, not by *ſucceſſions*, as among the *Aſſamonæi* they did. Now ſome *ſucceſſour* as it were to that *office* of the *Aſſamonæi*, as farre as they were *rulers* of the *people* (not as by the *king* appointed to be the *high prieſts*) i.e. ſome one of the *Jewes*, by themſelves ſet up to be *chief* among them, I ſuppoſe to have been continued at this time, after *Herod the Great*. And this not the *lineal* ſucceſſor of *Aaron* (for after the flight of the laſt *Onias* into *Ægypt*, where he built a *temple* in imitation of that in *Jeruſalem*, that *Aaronical* line vaniſhed, or was interrupted in *Judæa*) but, like *Mattathias*, ſome other Prieſt of great *reputation* and authority among the people; And ſuch was *Annas* or *Ananus* or *Ananias* at this time, a man of greateſt value and authority among them, ſaith *Joſephus*, who, though he differed from the *high prieſt*, put in by the *Procurator*, as *Moſes* did from *Aaron*, yet being a *prieſt*, and *Naſi* at this time, 'twill be eaſie to beleive, that he ſhould be called ἀρχιερεύς *high prieſt* or *chief prieſt* (being ἄρχων and ἱερεύς, a *prieſt* and *ruler* of the people) both here, and *Act.* 4. 6. and, as I ſuppoſe, *Act.* 23. 5. where by what is ſaid of him by S. *Paul*, it is acknowledg'd, that he was ἄρχων τ̃ λαο̃, *prince* or *ruler of the people*. Accordingly the ſtory of the *Goſpel*, *Joh.* 18. 13. mentions the carrying of *Chriſt* to *Annas* firſt, as to an *officer* of *principall authority* among them, who *ſent him bound* to *Caiaphas*, that was the *Pontifex maximus* that *yeare*, of the *Romans* putting in, and ſo continued all the time of *Pilate*'s *Procuratorſhip*.

If this w^ch^ hath been ſaid of the *Naſi*, be ſufficient to ſhew that *Annas* might paſſe for one of the ἀρχιερεῖς here (& ἀρχιερεύς he is called, that's clear, & as clear, by what is ſaid of him in *Joſephus*, and the *Goſpels*, the greateſt man at that time among the *Jews*, to whom the *malefactors* were firſt brought, *Joh.* 18. 14. which proves him to be *Naſi* alſo) then the other part of the difficulty, as to *Caiaphas*, will be ſoon cleared: For 'tis manifeſt that at this time the *Roman Præfect* did *ad libitum*, when he would, and that ſometimes once a year, put in whom he pleaſed into the *Pontificate*, to officiate in *Aarons* office, in ſtead of the *lineal deſcendent* from him. And that is it of which *Joſephus* ſo frequently makes mention. After the race of the *Aſſamonæi* it ſeems *Jeſus* the *ſon* of *Phabes* was put in, then he being put out, *Simon* is put in his *ſtead*, this *Simon* put out, and *Matthias* in his ſtead, *Ant:* l. 17. c. 6. then *Matthias* put out by *Herod* about the time of *Chriſt*'s *birth*, and *Joazar* put in his ſtead, *Ant:* l. 17. c. 8. then *Joazar* put out by *Archelaus*, & *Eleazar* put in, c. 15. and he again put out, and *Jeſus* the ſon of *Sia* put in. Then in the firſt of *Quirinus* there is mention again of *Joazar* ſon of *Boethius*, l. 18. c. 1. who, it ſeems, was put in, and ſo turned out again by *Quirinus* the ſame year, and *Ananus* the ſon of *Seth* put in his ſtead, who was the *Annas* here mention'd by S. *Luke*. Then *Gratus* at the beginning of *Tiberius*'s reign, put out *Annas* and put in *Iſmael*, and in his ſtead *Eleazar*, *Annas*'s ſon, then in his ſtead *Simon*, and after his year, *Caiaphas* here, who continued from that, all his and *Pilate*'s time, till *Vitellius* diſplaced him, and put *Jonathan* another ſon of *Annas* in his ſtead, and in his, a year or two after, *Theophilus* another ſon of *Annas*, whom *Agrippa* again diſplaced, *Ant:* l. 19. c. 5. and put in *Simon*, and turning him out the ſame year, put in *Mattathias* a *fourth ſon* of *Annas* in the beginning of *Claudius* his reigne, ſome *nine* years after the *death* of *Chriſt*, and ſoon removing him, put in *Elioneus*, c. 7. Then, it ſeems, *Cantharus* was put in, for in his place *Herod* put in *Joſeph* l. 20. 1. and in his ſtead about *fifteen* years after the *death* of *Chriſt*, *Ananias* ſon of *Nebedeus* c. 3. After him we find *Jonathan*, then *Iſmael*, then *Joſeph*, then *Annas* another ſon of *Annas*, then *Jeſus* ſon of *Damneus*, then *Jeſus* ſon of *Gamaliel*, then *Matthias*, in whoſe time the *Jewiſh* warre began. Theſe which I have thus named make up the number of 28. which, ſaith *Joſephus*, l. 20. c. 8. held the *Pontificate* from the time of *Herod* to *Titus*'s burning of the *Temple*, i.e. were the men which were put into it by the *Roman*

Præſidents,

Præsidents, And *Caiaphas*, is one of them, and so he is mention'd *Mat.*26.3.and 57.and *Joh.*11.49. *Caiaphas high priest of that year*, and *Joh.*18.13. 14.24. referring to the *yearly change* of this office at that time, though, as appears by *Josephus*, it were continued in *Caiaphas* for some space. But now (to return to *Annas* again) it is observable from *Josephus*, that beside this *series* of the *chief priests*, *Ananias* is set down as ἀρχιερεὺς in the very same time, when *Jesus Damnei* is said to have been put into that other line, l.20. c.8. And this appears to be the *Annas* here, for having spoken of him in the beginning of the chapter, and affirmed him to be the happiest of all men, as having five sons advanced to the dignity of *high priest* (viz: *Eleazar*, *Jonathan*, *Theophilus*, *Mattathias* and *Annas*) *after himself had enjoyed it to satiety*, he now adds, that *Ananias* became *daily more famous*, *beloved*, *and for his liberality*, *honour'd of all*, *obliging daily with gifts Albinus* the *Procurator*, and the *Summus Pontifex*, and presently he mentions *Eleazar*, as *son* of this *Ananias*, whom before we have set down son of this *Annas*. This being thus evident, it will be more then a probable conjecture, that by *Annas*'s or *Ananias*'s *Pontificate* now spoken of, is meant his being the *Nasi* or *ruler* of the people at *Jerusalem* (as before I said) he being a person of so much *authority* among the *Jewes*. And so these two, the *Nasi* and the *summus sacerdos*, being the two *chief* men among the *Jewes* (it being affirmed by *Josephus* in the end of the 8th *chap:* of l.20. *Ant:* that the *Pontifices* were *placed* in the top of the *Common-wealth*, after the reign of *Herod* & *Archelaus*, the πολίτεια being brought to an *Optimacy*) may very well be resolved on, to be these two here named, as the ἀρχιερεῖς at that time, though it fell out that they continued to be some *years* together. All which being put together will perhaps be able to answer any objection which can be brought against this conjecture. This *Annas* is after *Act.*4.6. call'd Ἄννας ἀρχιερεύς, *Annas the high priest*, or *chief priest*, and without doubt is the ἀρχιερεὺς Ἀνανίας, *Act.*23.5. and *Act.*24.1. being by *Josephus* so called, as even now appear'd. Of him S. *Paul*, *Act.*23. saith, οὐκ ἤδειν ὅτι ἐστὶν ἀρχιερεύς, *I knew not that he is high priest*. 'Tis rightly wondered how *Paul* should be able truly to say that he did not *know him to be high priest*, being so well acquainted with the *Jewish nation*, and the *customes* of their *judicature*: But if we take notice of the words of the *by-standers* v.4. [*revilest thou God's high priest?*] It is first certain, that *Ananias* was not ἀρχιερεὺς Θεοῦ, the *high priest of God*, nor indeed any man else at that time among them, the *lineal succession* having been a long while interrupted. And to that in those words S. *Paul* answers, that he did not know that he was; meaning thereby, I suppose, the *lineal descendent* from *Aaron*. 2ly, there being at this time another *high priest* to whom that name more properly belong'd, then to *Ananias* it could, viz: the *summus Pontifex*, or he that was put into the place of the *Aaronicall* priesthood by the *Roman Præfect*, this might truly be said by him again, *I knew not that he was high priest*. Howsoever knowing him to be at that time the *Nasi*, he retracted his hasty and sharp speech, as having said somewhat against the *Ruler of the people*, who was not by *God's law* to be *evil spoken of*. That which is ordinarily said of these *two high priests*, is, that one was the *high priest*, and the other his סגן or *vicarius*, such as *Zephaniah* called the *second Priest*, *Jer.* 52. 24. Of this *Sagan*, it is clear, that though he were *chief* or *principal* of the *ordinary priests*, which ministred to the *high priest*, and, in the day of *expiation*, supplied his place in officiating, if any thing fell out, which hindred him from being able to doe it himself, and thereupon be called ראש הכהנים, the *chief* of the *ordinary priests*, and כהן השנוה the *secondary priest*, and כהן אחר the *other priest*, and μέτοχος ἀρχιερωσύνης in *Josephus*, *partaker of his office*, viz: when he *officiates* for him, or in that he is appointed his *vicarius*, yet he is never כהן גדול the *high priest*. What he was you may plainly see, *Cod: Joma* c.1. §.1. where having spoken of the *high priest* כהן גדול, that is to officiate on the day of *expiation*, it follows ומתקינין לו כהן אחר *they appoint unto him another priest* under him, שמא יארע בו פסול, *if by chance any pollution* or *profanation* (which hinders the *high priest* from officiating himself), *doe befall him*, as in *Josephus*, *Ant:* l.17. c.8. when *Matthias* the *high priest* was *unclean*, *Joseph* the son of *Ellem* was his *proxy* or *vicar*, to officiate for him, but this only for the space of one day, as he there saith, (the great day of *Expiation*, as the *Glosse* on *Joma* clears it) by which it appears that he was under the *high priest*, as his substitute once a year for a *day* (not for a *year*, or any long time) but never his *collegue* or equall to him. 2ly. 'Tis evident, that this of the *Sagan* cannot be applied to this matter. For I shall demand, to which of these two did the office of *Sagan* belong at this time, to *Annas*, or to *Caiaphas?* To *Annas* it could not, because if it did, he must be acknowledg'd *inferiour* to the *high priest*, whereas *Annas* in all passages of *Scripture*, where he is named with *Caiaphas*, hath the *priority*, and never appears to be *inferiour* to *Caiaphas*, and therefore it must belong to *Caiaphas*, or to neither of them. And to *Caiaphas* it cannot, because 'tis manifest, both that *Annas* was not the *Pontifex Maximus* at this time, and that *Caiaphas* was, by the *series* of them, even now set down from *Josephus*. 3ly. The office of the *Sagan* as *vicarius* to the *high priest*, extended no farther then to the *officiating* in the *Temple* (for from that only was the *high priest* excluded by *pollution*, so as to need a *substitute* to *officiate* for him) Or if it could be conceived, that the *Sagan* were to supply the *high priests* place in *judicature*, when he were detained by *sickness*, &c. yet of *Annas* here that cannot be affirmed, for 'tis apparent, that his authority continued to him, *Joh.*18.13. when *Caiaphas* was in *health*, and acted as *high priest*, v.28. and so also *Act.*4.6. they both meet in *counsel* together. For these reasons, I say, that ordinary way of reconciling this difficulty, by that of the *Sagan*, may not fitly be allow'd, being not appliable to either of these, who are both named here, as persons of *authority* among the *Jewes*, next to the *Emperour* and his *Procurator*, and appeare at the apprehending of *Christ* to be *Magistrates* and persons of *civil jurisdiction*, which the *Nasi*, and *high priest* were, but the *Sagan*, as such, cannot be pretended to have been. Another account, I acknowledge, is given of this matter, by *Eusebius* l.1. c.9.

Ἀρχιερεὺς Ἀνανίας

Ἀρχιερεὺς Θεοῦ.

l. 1. c. 9. to wit, that *Christ* is here said to have begun and accomplisht his whole time of preaching under *Annas* and *Caiaphas high priests*, which, saith he, notes the compasse of 4 years, and that he began his preaching, when *Annas*, and ended it, when *Caiaphas* was *high priest*. For about this time, saith he, the *Roman Præfects* having changed the *Mosaicall course*, they that were by them made *high priests* continued not above a *year* in it. And he brings a *succession* out of *Josephus* thus, *Valerius Gratus* putting *Annas* out of the *high priesthood*, made *Ismael* in his stead, then after a while removing him, he put *Eleazar*, *Annas*'s son in *his*, and at the years end he gives it to *Simon*, and at the end of that year *Joseph* called *Caiaphas* also succeeded him, and all these within lesse then 4 yeares, and so, saith he, *Caiaphas* was *high priest* at the time of our *Saviours passion*. This might sound at first hearing, as a probable conjecture, but, if examined, will cease to be such. For, 1. the thing in hand *Lu.* 3. 1. is not to set down the space of the *continuance* of *Christ*'s *preaching*, but the *year* of the *beginning* of *John*'s *preaching*, punctually naming that 15th year of *Tiberius*, And 2ly, that which *Josephus* saith, *Ant.* l. 18. c. 3. is this, That at the *beginning* (not 15th *year*) of the *reign* of *Tiberius*, *Valerius Gratus* was sent *Præsident* into *Judæa*, that he continued so eleven years, that in that time, probably in the three first years of his *Government*, he changed the *high priest* yearly, that *Caiaphas* was the last of them, who continued the rest of *Gratus*'s time, and all *Pilate*'s ten years, and was not removed till the time of *Vitellius*, who succeeded *Pilate*, and put *Jonathan*, *Annas*'s son in his stead, l. 18. cap. 9. By which 'tis clear that *Eusebius* was mistaken in applying that, which *Gratus* did in the beginning of *Tiberius*'s *reigne*, to the four years of *Christ*'s *preaching* and *crucifixion*, which was certainly under *Pilate*, all whose time *Caiaphas* was continued in the *high priesthood*. And so that cannot be the way of salving this difficulty. There is only a third way, that I have met with, that *Annas* having been *high priest* long since, was now a kind of *Consulary* man, and as such, being also *father-in-law* to *Caiaphas* the *high priest* of the *year*, is styled ἀρχιερεὺς *high priest* also. But to this the answer is clear, that there were many other such *Pontifical* men alive, i. e. such as had been *Pontifices* in their times, and therefore there was nothing in that peculiar to *Annas*, or which could put him in the *Pontifical Fasti*, as the ἀρχιερεὺς of *that year*, without some other addition of *Dignity*, peculiar to him from those others, such as I suppose that of the *Nasi*, and cannot imagine that of being *father-in-law* to *Caiaphas*, or any such extrinsecall relation to be.

c. Συκοφαντεῖν, though it have a *proverbial* signification, to *accuse*, and by that means to *flatter* those, to whom that *accusation* is whisperingly conveyed, and had its originall from a passage about *figs*, as *Phavorinus*, and the *Grammarians* ordinarily expres it, yet it is used in a greater latitude for *wronging*, *taking* away any thing by *force* from any, according to the latitude of the signification of the *Hebrew* עָשַׁק which signifies both to *calumniate*, and to *use violence*, and accordingly is rendred in the *Old Testament*, sometimes by ἀδικέω, ἀποστερέω, καταδυναστεύω, (in the notion of *oppressing by force*) ἁρπάζω, θλίβω, ἁρπάζω, sometimes by ζυκοφαντέω, but that in many places, when the sense would rather have required ἀδικέω, or the like, so in *Job* 35. 9. *Psal.* 119. 21. and other places. From this *Old Testament*-use of the word must the sense of it be fetcht in the *New*. So when *Zacchæus* c. 19. 8. saith of himself εἴ τινός τι ἐσυκοφάντησα (which is the only other place where the word is used) it belongs clearly to *wrong* dealing, *violence*, *injustice*, taking by force from others (which was ordinary for the *Publicans* to doe, Πάντες τελῶναι, πάντες ἐσὺν ἅρπαγες, *all Publicans are rapacious*, saith *Zeno* the *Comœdian*, and such was *Zacchæus* here) and therefore his *penitent* heart in that case vowes the *satisfaction*, which the *law* requires for *theft*, *restitution fourfold*. The word belongs to any kind of *injustice* or *extortion*, and so here to that which is ordinary among *souldiers*, *rapine*, *plundring*, συκοφάνῃ, ἐπηρεάζοντες, saith *Hesychius*, i. e. βιάζοντες, *forcible invaders*, and that is here farther expresst by that which followes, *and be content with your* ὀψωνία, i. e. those *stipends*, that are publickly appointed the *souldiers*, that are kept together in *bands* for *publick* use, as in *Vopiscus*, *Annonâ suâ contentus sit, non de lachrymis provincialium vivat*, i. e. *Let them not oppresse those countrey men, where they are quartered, but rest satisfied with the allowance of victualls, &c. that is allowed them.* Συκοφαντεῖν

The setling of the *genealogie* of *Christ*, and reconciling the differences between S. *Luke* & S. *Matthew*, is a matter of some uncertainty, arising from the customes of the *Jewes* in reckoning their *genealogies*, among whom it is ordinary to find different *pedegrees*, which seem to contradict one another, when they doe not. And the matter requiring some length I rather referre the Reader to the labours of the learned *H. Grotius* on this place. d.

CHAP. IV.

Paraphrase.

1. AND Jesus being full of the holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, See Mat. 4. 1.

2. Being fourty daies tempted of the devil, and in those daies he did eat nothing, and when they were ended, he afterward hungred.

3. And the devil said unto him, If thou be the son of God, command this stone, that it be made bread.

4. And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God. See Mat. 4. 4.

5. And the devil taking him up into an high mountain, shewed unto him all the kingdomes of the world in a moment of time. See Mat. 4. 8.

6. And

6. And the devil ſaid unto him, All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomſoever I will, I give it.

7. If thou therefore wilt worſhip me, all ſhall be thine.

8. And Jeſus anſwered and ſaid unto him, Get thee behind me, Satan: For it is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

See Mat. 4. note b. 9. And he brought him to Jeruſalem, and ſet him on a * pinacle of the Temple, and ſaid unto him, If thou be the ſon of God, caſt thy ſelf down hence, *battlement πτερύγιον.

10. For it is written, He ſhall give his Angels charge over thee to keep thee,

11. And in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

See Mat. 4. 7. 12. And Jeſus anſwering, ſaid unto him, it is ſaid, Thou ſhalt not tempt the Lord thy God.

13. left him for a time, meaning to wait an opportunity to aſſault him again. See Mat. 4. 11. 13. And when the devil had ended all the temptation, he [departed from him * for a ſeaſon.] *untill ἄχρι

14. being by the powerfull incitation of the Spirit of God now ſtirr'd up to ſet upon his prophetick office, returned 14. And Jeſus [returned in the power of the Spirit] into Galilee, and there went out a fame of him through all the region round about,

15. exceedingly admired 15. And he taught in their ſynagogues being [glorified] of all.

16. And he made ſhew to undertake to expound ſome part of ſacred writ, as their Doctors are wont to doe. 16. And he came to Nazareth, where he had been brought up, and, as his cuſtome was, he went into the ſynagogue on the ſabbath day, [and ſtood up for to read.]

17. And the officer of the ſynagogue (ſee v. 20.) brought him a. 17. And there was delivered to him] the book of the prophet Iſaias, and when he had [a] opened the book, he found the place, where it was written,

18. thoſe that long impriſonment and ſhackles have bruiſed, 18. The ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty [them that are bruiſed,]

19. To proclaim to all a year of Jubilee wherein ſervants are ſet free &c. 19. To preach the acceptable year of the Lord.]

See note on Mar. 5. k. 20. And he cloſed the book, and gave it again to the [* miniſter] and ſat down, and the eyes of all them that were in the ſynagogue were faſtned on him. * officer ὑπηρέτην

21. And he began to ſay unto them, This day is this ſcripture fulfilled in your years. hath been fulfilled πεπλήρωται

22. And all that heard him did with acclamations expreſſe that they were amazed at the power and wiſdome with which he ſpake, (ſee Pſal. 45. 2.) wondring whence he had ſuch excellencies, Mat. 13. 54. but becauſe they knew he was Joſephs reputed ſon, one brought up in an ordinary condition, they did not beleive on him. 22. And all bare him witneſſe, and wondred at the gratious words which proceeded out of his mouth. And they ſaid, Is not this Joſeph's ſon?] words of grace τοῖς λόγοις τῆς χάριτος

23. Whereupon he ſpake unto them, ſaying, That ordinary proverb, [Phyſician &c.] (which ſignifies a man that is able to doe cures on ſtrangers, but not upon his own friends) is become appliable to me, who being beleived on by ſtrangers, and by that means having opportunities to doe miracles of healing among them, am deſpiced and rejected among my own countrey-men, very few of whom having that beleif of my power, as to come to me for cure, Mar. 6. 5. I cannot conſequently doe many ſuch miracles here, Mat. 13. 58. which in Capernaum and other places I have done. 23. And he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſitian heale thy ſelf: Whatſoever we have heard done in Capernaum, doe alſo here in thy countrey.]

24. And ſo generally it hath been, when prophets have been ſent to work miracles of mercy, very few among their countrey-men, to whom they were familiarly known, have been found fit to receive them. 24. And he ſaid, Verily I ſay unto you, No prophet is accepted in his own countrey.

25,26. As in Elias's time of the many men and women, particularly of widowes that were in that time of famine, through all Iſrael, there was none 25. But I tell you of a truth, many widowes were in Iſrael in the daies of Elias, when the heaven was ſhut up three years and ſix months, when great famine was throughout all the land.

26. But unto none of them was Elias ſent, ſave unto Sarepta a city of Sidon, unto a woman that was a widow.] qualified to receive that miracle from Elias, but one onely, the widow of Sarepta, or Zarephath a city of Zidon 1 Kin. 17. 9.

27. And though there were many leprous perſons among the Iſraelites in Eliſha's time, yet they being his countrey-men, the obſervation was there as here, that no one of them had faith to ſeek and qualifie himſelf for a cure of his leproſie, Only Naaman which was not that countrey-man, but a Syrian, was by Eliſha converted to the true religion, and heal'd of his leproſie. 27. And many lepers were in Iſrael, in the time of Eliſeus the prophet, and none of them was cleanſed, ſaving Naaman the Syrian.]

28. And all they in the ſynagogue when they heard theſe things, were filled with wrath,

29. And

29. And roſe up, and thruſt him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might caſt him down headlong.

30. But he [paſſing through the midſt of them] went his way. 30. without being hurt by any of them.

31. And came down to Capernaum, a city of Galilee, and taught them on the ſabbath daies.

32. And they were aſtoniſhed at his doctrine, for [his word was with power.] 32. he ſpake with authority, Mat. 7. 29. and added miracles alſo to confirm the truth of what he ſaid.

33. And in the ſynagogue there was a man, which [had a ſpirit of an unclean devil,] and cried out with a loud voice, 33. was poſſeſſed by the devil, and tormented with a ſore diſeaſe conſequent to it,

34. Saying, Let us alone, what have we to doe with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I kuow thee who thou art, the holy One of God.

35. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devil had [thrown him in the midſt, he came out of him, and hurt him not.] 35. caſt him into a fit of apoplexy, before or in the preſence of them all, the devil and the diſeaſe departed from him, and he was very well immediately.

36. And they were all amazed, and ſpake among themſelves, ſaying, [What a word is this?] For with authority and power he commandeth the unclean ſpirits, and they come out. 36. This is very wonderfull beyond all that was ever ſeen before,

37. And the fame of him went out into every place of the countrey round about.

38. And he [aroſe] out of the ſynagogue, and entred into Simons houſe, and Simons wives mother was taken with a great feaver, and they beſought him for her. 38. went

39. And he ſtood over her, and [rebuked the feaver, and it left her,] and immediately ſhe aroſe, and miniſtred to them. 39. commanded the feaver to depart from her, and ſo it did,

40. Now when the ſun was ſetting, all they that had any ſick of divers diſeaſes brought them unto him, and he [laid his hands on every one of them, and healed them. 40. by prayer and impoſition of hands, without the uſe of any thing elſe, cured them.

41. And devils alſo came out of many, crying out, and ſaying, Thou art the Chriſt the ſon of God. And he rebuking them ſuffered them not to ſpeak, for they knew that he was Chriſt.

42. And when it was day he departed, and went into a deſert place, and the people ſought him, and came unto him, and [ſtayed him] that he ſhould not depart from them. 42. uſed all means to prevail with him

43. And he ſaid, [I muſt preach the kingdome of God to other cities alſo, for therefore am I ſent.] 43. My buſineſſe is to preach the Goſpel, (and the cures which I work are but ſubſervient to that,) and this I muſt preach to the reſt of the villages and townes, and not continue ſtill in one place.

44. And he preached in the ſynagogues of Galilee.

Notes on Chap. IV.

1. Ἀναπλήσασα] The word ἀναπλήσω] referres to the manner of *writing* among the *Jewes*, which was not in *parchments* or *papers* ſowed together, as we now uſe, but in one *continued page* or *long roll*, and that *folded up* to ſave it from *duſt* or other harm. So the *Hebrew* מגלת ספר ſignifies no more, then *charta volubilis*, a *paper* or *parchment folded up*, according to that of *Iſa.* 3. 4. וְנִגְלוּ, *and* the *heavens ſhall be folded up* כַּסֵּפֶר, *as a book*, referring to the cuſtome of *folding books* and *writings*, and ſo *Apoc.* 6. 14. *the heavens paſſed away*, ὡς βιβλίον ἑλισσόμενον, *as a folded book*, i. e. מגלת ספר, which is by the *Greek* ſometimes called βιβλίον, and by us rightly rendred a *bill*, *Deut.* 24 1. and ſometimes κεφαλὶς, from the *round* form, when 'tis *folded up*, as in *architecture*, ſome *round* parts are called κεφαλίδες, *Exod.* 26. 32. 27. 17. 36. 34. 38. 28. 27. and ſo, ſaith *Suidas*, κεφαλὶς βιβλίου, ὅπερ τινὲς εἱλημα φάσιν, *the volume*, or round form of *a book*, *which ſome call the folding*; Thus it is uſed *Heb.* 10. 7. out of the *Pſalmiſt*, for a *roll*, or *inſtrument*, or *indenture*, wherein *Chriſt* undertakes in *writing*, under his hand as it were, *to doe Gods will*, or that which *God* requires of him, by way of *office*. After the manner of theſe *rolls* or *bills*, were their *books* and other *writings rolled up*, when they would *ſhut* them, ספרי תורה שנגללין *the books of the law folded up*, ſaith *R. Eliezer*, in *Gemar: Sanhed:* c. 7. and *opened* by way of ἀνάπτυξις, *unfolding*, or *unrolling*, and then again πτυσσόμενα *rolled up*, as here πτύξας *rolling it up*, v. 20. which the *Hebrewes* ordinarily expreſſe by וגלל ספר, *and he folded up the book*, or *roll*, that is, *ſhut it up*, *Joma:* c. 7. §. 1.

CHAP. V. Paraphraſe.

* came, or flockt about him, ὄχλοι τοῦ θεοῦ,

1. AND it came to paſſe that as the people * preſſed upon him to heare the word of God, he ſtood by [the lake of Genneſareth,] 1. the ſea of Galilee, Mat. 4. 18. or lake of Tiberias, See note on chap. 8. c. and on Mat. 14. e.

2. And ſaw two boats, one belonging to Andrew and Simon, Mat.4. 18. tother to Zebedee, and his ſons, James and John, and the fiſhermen having made an end of fiſhing for that time, had carried out their nets, and cleanſed them, meaning not to let them down or uſe them any more.

2. And ſaw two ſhips ſtanding by the lake, but the fiſhermen * were gone [a] out of them, and were waſhing their nets.] * having gone out of them had waſhed their nets.

3. And he went into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land, and he ſat down, and taught the people out of the ſhip.

4. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets * for a draught.

* to catch εἰς ἄγραν,

5. And Simon anſwering, ſaid unto him, Maſter we have toiled all the night, and have taken nothing, nevertheleſſe at thy word I will let down the net.

6. And when they had this done, they encloſed a great multitude of fiſhes, and their net brake.

7. And they beckned unto their parners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that [they began to ſink.]

7. both the boats with the weight of the fiſh ſunk into the water diſcernibly, and were in danger to be loſt.

8. My ſinnes make me uncapable of receiving benefit from thy miracles, this great miracle of the fiſh being ready to drown the boat, and to become deſtructive to me, I beſeech thee go out of the ſhip.

8. When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, [Depart from me, for I am a ſinfull man, O Lord.]

9. This he ſpake, not out of a deſire to be rid of his company, but out of a great ſenſe of his own unworthineſſe, and a great dread and amazement wrought in him by the miracle.

9. For he was aſtoniſhed,] and all that were with him, at the draught of fiſhes, which they had taken.

10. thou ſhalt be a fiſherman no longer, thy trade ſhall be changed into a more honourable, that of catching, ſo as to keep alive, and not (as in hunting and fiſhing &c. it is ordinary) to kill what is caught by thee, thou ſhalt catch men, and by ſo doing, preſerve them to all eternity.

10. And ſo was alſo James and John the ſons of Zebedee, which were partners with Simon, And Jeſus ſaid unto Simon, Fear not, [from henceforth thou ſhalt catch men.]

11. all four of them

11. And when they had brought their ſhips to land, [they] forſook all and followed him.

12. recover me from my foul diſeaſe.

12. And it came to paſſe, when he was in a certain city, behold a man full of leproſie, who ſeeing Jeſus fell on his face, and beſought him, ſaying, Lord, if thou wilt thou canſt [make me clean.]

13. And he did but touch him, and ſpeak the word

13. And he put forth his hand and touched him, ſaying, I will, be thou clean.] And immediately the leproſie departed from him.

14. But, ſaid he, go &c. See note on Mat. 8. d.

14. And he charged him to tell no man, [but go and ſhew thy ſelf to the prieſt, and offer for thy cleanſing, according as Moſes commanded, for a teſtimony unto them.]

15. But ſo much the more went there a fame abroad of him, and great multitudes came together to heare and to be healed by him of their infirmities.

16. did oft goe aſide into places of ſolitude,

16. And he withdrew himſelf into the wilderneſſe,] and prayed.

17. on one of thoſe daies, beſides his cuſtomary going out to ſome privacy for prayer, he ſpent ſome time in teaching, or expounding the Scriptures to them, and there were preſent many Phariſees, and Doctors of their law, and divers others coming from the parts of Galilee, &c. and he exerciſed his divine power in healing thoſe, that thus came unto him from all parts to that purpoſe.

17. And it came to paſſe [on a certain day, * as he was teaching, that there were Phariſees and doctors of the law ſitting by, which were come out of every town of Galilee, and Judæa, and Jeruſalem, and the power of the Lord was preſent to heale them.] * he was alſo teaching, and, ἦν καὶ αὐτὸς διδάσκων

18. And behold, men brought in a bed a man which was taken with the palſie, and they ſought means to bring him in, and lay him before him.

19. And when they could not find by what way they might bring him in becauſe of the multitude, they went up on the houſe top, and let him down through the tiling with his couch into the midſt before Jeſus.

Mat. 9. 2.

20. And when he ſaw their faith, he ſaid unto him, Man thy ſinnes are forgiven thee.

21. This is ſure a blaſphemer, making a God of himſelf, for none but ſuch can forgive ſinnes.

21. And the Scribes and the Phariſees began to reaſon, ſaying, [Who is this which ſpeaketh blaſphemies? Who can forgive ſinnes but God alone?]

22. What ground have you for this diſpute beginning in your hearts (and expreſt by your tongues, v. 21.)

22. But when Jeſus perceived their thoughts, he anſwered and ſaid unto them, [What reaſon ye in your hearts?]

23, 24. Is it blaſphemy for him that is endued with divine power, & can cure all diſeaſes with his word, to forgive ſins alſo?

23. Whether is eaſier to ſay, Thy ſinnes be forgiven thee, or to ſay, Riſe up, and walk?

24. But that ye may know that the ſon of man hath power upon earth to forgive ſins, he ſaid unto the ſick of the palſie, I ſay unto thee, Ariſe, and take up thy couch and goe into thine houſe.]

25. And

alſo? The one ye ſhall ſee me able to doe, And why may I not then freely, and without injury to any, doe the other alſo? (ſee Mat.9.6.) whereupon he ſaid to the Paralytick, I command thy health to return to thee, and thee to take up that bed, on which now through weakneſſe thou art laid, and to carry it home unto thy houſe.

25. And immediately he aroſe up before them, and took up that, whereon he lay, and departed to his own houſe, glorifying God.

26. And they were all amazed, and they glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to day.

27. And after theſe things he went forth and ſaw [a Publican named Levi] ſitting at the * receit of cuſtome, and he ſaid unto him, Follow me.

27. Matthew or Levi the Publican; ſee Mat.9.b.

* tolebooth, τελώνιον

28. And he left all and roſe up and followed him.

29. And [Levi] made him a great feaſt in his own houſe, and there was a great company of Publicans, and of others that † ſat down with him.

29. Matthew.

† lay along, κατακείμενοι.

30. * But [b their Scribes and Phariſees murmured againſt his diſciples, ſaying, Why do ye eat and drink with Publicans and ſinners?]

30. the Scribes of the Jewes in that b.

* And the Scribes of them and the Phariſees murmured unto his diſciples, καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν, καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ

place, and the Phariſees murmured, and whiſpered againſt Chriſt, and queſtioned with his diſciples, why their Maſter and they would doe that which was ſo unlawfull by the Jewiſh law, to wit, eat and drink with heathens, and thoſe that freely converſe with them.

31. And Jeſus anſwering, ſaid unto them, They that are whole need not a Phyſitian, but they that are ſick.

Mat.9.12.

32. I came not to call the righteous, but ſinners to repentance.

33. And they ſaid unto him, [Why doe the diſciples of John faſt often, and make prayers, and likewiſe the diſciples of the Phariſees, but thine eat and drink?]

33. when the diſciples of John (Mat. 9.14.) and the Phariſees obſerve frequent daies of faſting, at leaſt two every week, and ſet apart thoſe daies to prayer alſo more ſolemnly then the reſt, What is the reaſon that thy diſciples doe not ſo at all, keep no ſolemn weekly daies of faſting?

34. And he ſaid unto them, [Can ye make the children of the bridechamber faſt,] while the bridegroom is with them?

34. Can it be expected or thought reaſonable for the gueſts of a marriage-feaſt to faſt,

35. But [the daies will come when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe daies.]

35. there are ſad daies to come upon my diſciples, and when they come, and I, on whom they depend, am removed from them, then will it be ſeaſonable for them to practiſe that duty of faſting.

36. And he ſpake alſo a parable unto them, [No man putteth a piece of a new garment upon an old, if otherwiſe] then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

36. No prudent man putteth a patch of new cloth into an old garment (ſee Mat.9.16.) or if he doe not obſerve that rule of prudence,

37. And no man putteth new wine into old bottles, elſe the new wine will burſt the bottles and be ſpilled, and the bottles will periſh.

38. But new wine muſt be put into new bottles, and both are preſerved.

39. No man alſo having drunk old wine, ſtraightway deſireth new, for he ſaith, The old is better.

39. It is not beſt immediately to bring men to an auſtere courſe of life, but by degrees, leſt they fall off upon the ungratefulneſſe of it: for they that have taſted old wine which is the ſmoother, will not willingly leave that for new, which is more harſh (ſee Ecclus.9.10.) the old being ſweeter, more gratefull and delightfull and agreeable to the ſtomach; And thus it is fit to condeſcend to the weakneſſes of men, and not preſently to require of my diſciples the auſterities of faſtings &c. eſpecially while I am with them, which is rather a time of feſtivity to them, But there will ſoon be a ſeaſon for faſting alſo. ver.35. &c.

Notes on Chap. V.

a. Some differences ſeem to be between the ſtory of *Chriſt*'s coming to theſe two *boats* &c. here ſet down, from what it had been in S. *Matthew*. There *Peter* and *Andrew* were *caſting nets into the ſea*, or *lake*, *Mat.* 4. 18. and *James* and *John were in the ſhip mending their nets*, v.21. but here 'tis ſaid indifferently of them, that ἀποβάντες ἀπ' αὐτῶν, *having departed from their boats*, ἀπέπλυναν τὰ δίκτυα, *they waſhed*, or, *had waſhed their nets*. So again 'tis ſaid that *Chriſt* called *Andrew* and *Peter*, and they *followed* him, *Mat.*4. 20. καὶ προβὰς ἐκεῖθεν *and departing thence he ſaw* the other two, and *called* them v.22. whereas here when *Peter* is *called*, *James* and *John* are with him, v. 10. and unleſſe they were *called* at the ſame time with *Peter*, there would be found no other mention of their *call*, or their *following* of him. In anſwer to theſe, it muſt firſt be obſerved in general, that *Matthew* and *Mark* making a brief ſummary relation, and leaving out a main particular of this ſtory, which *Luke* takes in, that of the *miracle* of the *fiſhes*, and ſetting down no more but his *ſeeing* and *coming to* their *boats*, and his *calling* them, and their *following* him, doe upon occaſion of his coming firſt to one *boat*, then to the other, ſet down all that belongs to the one, before they proceed to the other, which is very ordinary in all *ſtories*, when yet many of the paſſages are intermixt. This being ſaid, it muſt next (for the reconciling of the *firſt* ſeeming difference) be obſerved, that what is here ſaid [ἀπέπλυναν] in the *Aoriſt*, muſt be underſtood of the time paſt *indefinitely*, and be beſt rendred [*they had waſhed their nets*] and ſo for the ἀποβάντες too, *they had gone out and waſht* (i.e. they had given over *fiſhing* at that time) and having done ſo, they were returned to their *boats* again before this time, when 'tis ſaid of *Chriſt*, that he *ſaw* their *ſhips ſtanding by the lake*, i.e. at the point ſpecified here ver. 1. when *ſtanding by the lake* the *people* preſs'd upon, or *flocked unto him to hear the*

Ἀποβάντες ἀπ' αὐτῶν ἀπέπλυναν

word. And as this is intimated by S. *Luke* ver.3. (when 'tis ſaid that *Chriſt entred into one of the ſhips*, and deſired *Simon*, the owner of it, to *thruſt out a little*, which notes that he was come back to the *boat* again) and as this is all that is affirmed by *S. Luke* in that matter, ſo it agrees very well with that which is ſaid by S. *Matthew*; For before this it is, at *Chriſt's* firſt comming to the *lake*, that S. *Matthew* deſcribes them in another poſture, *Jeſus walking by the ſea of Galilee ſaw two brothers, Simon and Andrew*, βάλλοντας &c. *caſting a net into the ſea*; Which as it may poſſibly ſignifie *fiſhing*, ſo it may otherwiſe be interpreted, not to denote their being actually a *fiſhing* at that time (for that is expreſſed *Lu.* 5.4. by a very diſtant phraſe, χαλάζειν τὰ δίκτυα εἰς τὴν ἄγραν *letting down their nets to catch*, and that by *lanching* out εἰς τὸ βάθος *into the deep* or *midſt* of the *lake*) but more probably their *waſhing* their *nets* in the *ſea*, as they were ſitting on the *ſhore*, (and then that will be directly all one with the ἀποπλύνειν *waſhing* or *ſcouring* of them, which, as now *paſt*, is here mentioned by S. *Luke*) *And departing thence*, ſaith S. *Matthew*, *he ſaw other two brothers, the ſons of Zebedee in the ſhip mending their nets:* where, as their *mending* their *nets* was ſubſequent to the *waſhing* of them (and ſuppoſes it *paſt*, as ἀπέπλυναν *they had waſhed*] here doth) ſo it agrees with S. *Luke*'s affirmation, ver.7. where they are ſuppoſed to be ἐν πλοίῳ *in the boat*. The deſign of S. *Luke* in ſetting down this circumſtance of their having gone *out* of their *boats*, and *waſht* their *nets*] was doubtleſſe to intimate, what is after affirmed, ver.5. that at the time of *Chriſt's coming* thither, they had deſpaired of *catching* any *fiſh*, and ſo had given over for *that* time, and had ſet to *waſhing*, and after that, they in one *boat*, ſaith S. *Matthew*, to *mending* their *nets*; which as it is a farther evidence of their reſolution to *fiſh* no more at that time, ſo it is an enhaunſment of the *miracle* following, of the *great draught* of *fiſh*, which S. *Luke* ſets down at large, but *Matthew* and *Mark* did not meddle with. Which order being thus ſuppoſed in the firſt part, the ſecond will follow very agreeably, and all be capable of an exact *harmony*, by compounding of *Matthew* and *Luke* together thus; *Jeſus walking by the ſea of Galilee*, at his firſt coming thither, *ſaw two brothers, Simon called Peter, and Andrew his brother, caſting their net into the ſea*, *Mat.* 4.18. i.e. *waſhing* of it *Lu.*5.2. When he had ſtaid a while with them, he *went on* to another *boat*, and there he found *other two brethren, James the ſon of Zebedee, and John his brother in a boat with Zebedee their father*, who having newly *waſhed*, were now *mending* their *nets* v.21. both theſe præcedent to, and ſo reconcileable with the ſubſequent paſſages mentioned *Lu.*5.2. *He ſaw two ſhips ſtanding*, or *abiding* ἐπὶ τῆς λίμνης *by the lake*, i.e. at the *ſhore*, and the *fiſhermen having gone out of them had waſhed their nets.* And then (upon the *peoples preſſing* about him *to hear*, *Lu.*5.1.) followes that paſſage (not at all related by S. *Matthew* or S. *Mark*) that *he went into one of the ſhips* or *boats*, that of *Peter* v.3. and having, contrary to *Peter's* intention, perſwaded him to *lanch out* and *let down the net* εἰς ἄγραν, to trie what he could *catch*, he there wrought that *miracle*, which had like to have *drowned* the *boat*, and occaſioned the calling in of *James* & *John* to their relief, and gave them all an *aſtoniſhing* evidence of his power. Hereupon to remove their *feares*, *Chriſt* ſaith to *Simon* here in the end of v. 10. *Feare not, henceforth thou ſhalt catch men*, At which time, I ſuppoſe, he *called*, not him onely, but all the other three, that had their parts in this miracle; This *Matthew* ſets down firſt of *Peter* and *Andrew* v. 19. to whom he ſaith, *Follow me, and I will make you fiſhers of men, and immediatly they followed him* v.20. and then of the other two v.22. who alſo *left* their *nets* and *boat* and *father*, and *followed* him; which act of their ready *following*, S. *Luke* ſets down agreeably, though more diſtinctly v.11. *when they had brought their boats to land, they left all, and followed him*; i.e. when the two paire of *fiſhermen*, with their two *boats*, ſo *laden* that they were afraid they would *ſink*, had brought them ſafe to *ſhore*, and had this farther evidence of *Chriſt's* power in delivering them from that danger, being all *called*, they all *obeyed* his *call*, left their *trade* and *goods*, and attended him as *diſciples* ever after. And whereas of his *calling* the *ſons* of *Zebedee*, S. *Mark* interpoſes, εὐθέως] *he ſaw them mending their nets, and ſtraightway he called them*, *Mar.*1. 19,20. which ſeems to place no *ſpace*, or *interval* betwixt his *coming* to their *boat*, and his *calling* them, That may eaſily be anſwer'd by obſerving, 1. that the ward [εὐθέως] *preſently*, is not alwaies taken in that nice ſenſe, to ſignifie *immediately*, but often is taken in a latitude, and includes a greater *interval*, then here is ſuppoſed to have been, and 2ly that it is not unlikely, that here ſhould be an ὑπέρβαλον in the *period*, wch will thus be cleared in conſtruction, *he ſtraightway called them, and they left their father*,] i.e. *aſſoon* as he *called them, they immediately left*, for ſo 'tis read in S. *Matthew*, He *call'd thẽ*, And *they immediatly left the boat* &c.

βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν

Εὐθέως

[Αὐτῶν *their*, or *of them*] cannot relate to thoſe, which went next before, the *Publicans*, and other *gueſts* at the *feaſt*; For if γραμματεῖς αὐτῶν *their Scribes*] were ſome of them, they muſt *murmure* againſt themſelves. Another way there is to render theſe words, by joyning αὐτῶν to ἐγόγγυζον, *murmured*,] thus, the *Scribes murmured at them*, i.e. at *Chriſt* and thoſe that were with him. In this way of interpreting it there will be two difficulties, 1. that γογγύζειν *murmuring* ſhould be joyned with *a genitive caſe*, but that may be ſalved, by ſaying that κατὰ is underſtood, as when *Mat.*10.1. δύναμις πνευμάτων *power of ſpirits*, is *power againſt*, or *over ſpirits*, and *Lu.* 6.7. κατηγορία αὐτοῦ *an accuſation of*, i.e *againſt him.* The 2d is that πρὸς τοὺς μαθητὰς ordinarily rendred [*againſt his diſciples*] is immediately joyned with [ἐγόγγυζον, *murmured*,] which if it ſtand ſo, αὐτῶν.] *againſt them*, cannot be joyned with it alſo. The only way to ſalve that, is by altering the ordinary *punctation*, and reading πρὸς τοὺς μαθητὰς *to his diſciples*, joyning it to λέγοντες *ſaying*] thus, ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς λέγοντες, *The Scribes and Phariſees murmured at them, ſaying to his diſciples*, But there doth not appear any neceſſity of this, there being yet a third *interpretation*, which is preſs't with no inconvenience, viz: by rendring γραμματεῖς αὐτῶν] *the Scribes of them*, i.e. *the Lawyers* &c. *of*, or *among the Jews, inhabitants* of *that* place, which were then preſent, and ſo the *Phariſees* alſo, as many of that *ſect*, as were there preſent at that time.

b.

γραμματεῖς αὐτῶν

CHAP.

CHAP. VI.

Paraphraſe.

* ſecond prime ſabbath

1. AND it came to paſſe on the * ſecond [a] ſabbath after the firſt, that he went through the corn fields, and his diſciples plucked the eares of corn and did eat, rubbing them in their hands.] 1. In the morning of the day of Pentecoſt falling on a ſabbath day, by which conjunction that day became an high ſabbath, Chriſt paſſed through the corn-fields which were now full ripe (this feaſt of Pentecoſt being called the feaſt of harveſt Exod. 23. 16.) and his diſciples (ſee Mat. 12. a.) pluckt the eares of corn and eat of it. a.

2. And certain of the Phariſees ſaid unto them, Why doe ye that which is not lawfull to doe on the ſabbath daies?] 2. And the Phariſees queſtion'd them, ſaying, Why doe you eat before the publick ſervice, which is not to be done on ſabbath daies, eſpecially on ſuch daies as this, the feaſt of Pentecoſt? See note on Mat. 12. a.

3. And Jeſus anſwering, ſaid unto them, Have ye not read ſo much as this, what David did when himſelf was an hungred, and they which were with him? 3,4. And Jeſus anſwered for the diſciples, by putting them in mind, what David did in the like caſe, that of hunger, tranſ-

4. How he went into the houſe of God, and did take and eat the ſhew-bread, and gave alſo to them that were with him, which it is not lawfull to eate, but for the prieſts alone.] greſſing the law of holy things, which is in like manner appliable to ſuch tranſgreſſions as theſe on the ſabbath daies.

5. And he ſaid unto them, that, The ſon of man is Lord alſo of the ſabbath. See Mat. 12. a.

6. And it came to paſſe alſo on another ſabbath, that he entred into the ſynagogue, and taught, and there was a man whoſe right hand was withered.

7. And the Scribes and Phariſees [watched him, whether he would heale on the ſabbath day,] that they might find an accuſation againſt him. 7. obſerved him inſidiouſly, and at laſt asked him whether the working a cure on the ſabbath day were lawfull or no? Mat. 12. 10.

* machinations διαλογισμους

8. But he knew their [*thoughts, and ſaid] to the man which had the withered hand, Riſe up and ſtand forth in the midſt: and he aroſe, and ſtood forth. 8. their deſignes of treachery (ſee note on Mat. 15. d.) and yet made no ſcruple to run the hazard, rather then omit the working of that mercy,

9. Then ſaid Jeſus unto them, I will ask you one thing, Is it lawfull on the ſabbath daies to doe good, or to doe evil; to ſave life, or to deſtroy it?] 9. And therefore ſaid, He that doth not an act of charity when there is need of it, and he can doe it, doth commit ſinne, and he that then doth not cure, deſtroies; I ſhall therefore ask you this queſtion, Which of theſe is the fitteſt employment for a ſabbath day, to cure, or kill?

10. And looking round about upon them all, he ſaid unto the man, Stretch forth thy hand; and he did ſo, and his hand was reſtored whole as the other.

11. And they were filled with [madneſſe, and communed one with another] what they might doe to Jeſus. 11. Senſleſſe anger or rage, and conſulted together

* in an Oratory of God

12. And it came to paſſe [in thoſe daies that he went out into a mountain to pray, and continued all night * in [b] prayer to God.] 12. at that time, or, then he betook himſelf (ſee note on c. 1. k) to a mountain to pray, and continued all night in an houſe of prayer, or oratory, uſed to that purpoſe for the ſervice of God, to which men reſorted to pray. b.

13. And when it was day he called unto him [his diſciples, and of them he choſe twelve, whom alſo he named [c] Apoſtles.] 13. his followers, that received the faith, and attended his preaching, and of them he choſe twelve to be conſtant attendants (and theſe were the men to whom after he left his power at his parting from the world, Joh. 20. 21. and gave them Commiſſion to plant and rule the Church, and then named them Apoſtles, as Governours ſent by Commiſſion by him.) c.

14. Simon (whom he alſo named [Peter]) and Andrew his brother, James and John, Philip and Bartholomew, 14. Cephas, which in Syriack ſignifies a ſtone)

* the Zelot Ζηλωτην

15. Matthew and Thomas, James the ſon of Alpheus and Simon called * Zelotes,

16. And Judas the brother of James, and Judas Iſcariot which alſo was the traitour.

17. And he came down with them, and ſtood in the plain, and the company of his diſciples, and a great multitude of people out of all Judæa and Jeruſalem, and from the ſea coaſt of Tyre, and Sidon, which came to hear him and to be healed of their diſeaſes,

18. And they [that were vexed with unclean ſpirits,] and they were healed. 18. that being poſſeſt by the devils were brought into any diſeaſe by them,

19. And the whole multitude ſought to touch him, [for there went virtue out of him, and healed them all.] 19. becauſe by virtue of any bare touch of his, cures were conveighed to all that needed them.

20. And he lifted up his eyes on his diſciples, and ſaid, Bleſſed [d are yee poor, for yours is the kingdome of God.] 20. ye lowly humble-minded men, and ſuch as can be content to be poor when call'd to it, for you are the men to whom the Goſpel peculiarly belongs. d.

21. Bleſſed are yee [that hunger now, for ye ſhall be filled.] Bleſſed are yee that weep now, for yee ſhall laugh. 21. that in this life have an earneſt deſire after the righteouſneſſe which is not attain'd to perfectly till another, for the time ſhall come, wherein yee ſhall be ſatisfied abundantly.

e. 22. excommunicate and anathematize you as notorious offenders,

22. Bleſſed are yee when men ſhall hate you, and when they ſhall e [ſeparate you from their company, and ſhall reproach you, and caſt out your name as evil,] for the ſon of man's ſake.

Mat. 5. 11.

23. Rejoice yee in that day, and leap for joy, for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24. the wealth and great proſperities of this world are a ſad preſage to thoſe which doe not uſe them Chriſtianly, For all the good things, or matters of comfort, that belong to them, they receive in this life.

24. But [woe unto you that are rich, for you have received your conſolation.]

25. All the worldlings preſent plenty will end in famine and miſery, All their jollity in weeping and gnaſhing of teeth.

25. Woe unto you that are full, for ye ſhall hunger. Woe unto you that laugh now, for ye ſhall mourn and weep.]

26. Even a good reputation when it is popular and generall, the univerſall applauſe of the men of this world, is a very ill ſigne, and that which hath been generally the falſe, not the true prophets portion.

26. Woe unto you when all men ſhall ſpeak well of you, for ſo did the fathers to the falſe prophets.]

27. But I ſay unto you which heare, Love your enemies, doe good to them which hate you.

28. Bleſſe them that curſe you, and pray for them which deſpightfully uſe you.

29. and from him that taketh away thy upper garment, withhold not thy ſhirt, or inner garment alſo, See Mat. 5. note p.

29. And unto him that ſmiteth thee on the one cheek, offer alſo the other, [and him that taketh away thy cloak, forbid not to take thy coat alſo.]

f. 30. Every man that truly wanteth (ſuch is not he that maketh begging his trade, and refuſeth to make uſe of his labour, to ſuſtain or reſcue him from want) is the proper object of every mans charity, and therefore no man that is thus qualified to receive, and by asking offers thee an opportunity, is to be rejected by thee, And liberality conſiſting of two branches, giving, and lending freely without intereſt, doe thou exerciſe both parts of it towards the poor, give to all diſtreſſed perſons that aske that from thee, and from him that wanteth and receiveth any loane from thee, exact no uſe.

30. Give to every man that asketh of thee, and of him that taketh * away thy goods f ask them not again.]

* taketh thy goods, exact not

31. And whatever you would think an act of duty or charity from others to you, if you were in their condition, and they in yours, be yee carefull to doe the ſame for them.

31. And as yee would that men ſhould doe to you, doe yee alſo to them likewiſe.]

32. What thanks or reward can you expect? See note i. and 1 Pet. 2. 19. for the very heathens (as publicans Mat. 5. 46.) are willing to pay kindneſſes to them, who have ſhewed them ſome firſt.

32. For if yee love them which love you, [what thank have yee? for ſinners alſo love thoſe that love them.]

33. And if yee doe good to them which doe good to you, what thank have yee? for ſinners alſo doe even the ſame.

34. the heathens lend to heathens, that at another time they may borrow as great a ſumme.

34. And if yee lend to them, of whom yee hope to * receive, what thank have yee? for [ſinners alſo lend to ſinners, † to receive as much again.]

* borrow, δανολαβεῖν † that they may borrow as much, ἵνα ἀπολάβωσι τὰ ἴσα.

g. 35. lend to them, to whom your loane may be a ſeaſonable mercy, though they be ſo poor, that ye cannot in any probability ever borrow of them at another time, and never think, that this improvident bounty will ever bring any want on you, And this ſhall be a means to make God your paymaſter, who will doe it moſt abundantly, and beſide that, ye ſhall herein imitate God himſelf, who is bountifull to thoſe that make him no returns, yea, that provoke him by their ſinnes.

35. But love yee your enemies, and doe good, and [lend, g * hoping for nothing again, and your reward ſhall be great, and yee ſhall be the children of the higheſt, for he is kind unto the unthankfull, and to the evil.]

* diſtruſting nothing, and

36. Be yee therefore mercifull, as your Father alſo is mercifull.

37. Mat. 7. 1. Doe not accuſe (ſee note on Joh. 12. d.) or interpret other mens words or actions uncharitably, lay not unfavourable cenſures on them, but deale with that candour toward others, as you expect or deſire God ſhould doe to you.

37. Judge not, and ye ſhall not be judged; condemne not, and yee ſhall not be condemned; forgive, and yee ſhall be forgiven.]

h. 38. All your works of mercy and liberality ſhall be moſt abundantly repaid, See Mat. 10. g.

38. Give, and it ſhall be given to you, good meaſure, preſſed down, and ſhaken together, and h running over, men ſhall give into your boſome; for with the ſame meaſure that yee mete withall, it ſhall be meaſured to you again.]

39. Another parable there was which Chriſt at ſome time uſed, though it ſeem not to have been ſpoken at the time when the former paſſages were delivered. See Mat. 15. 14.

39. And he ſpake a parable to them,] Can the blind lead the blind? ſhall they not both fall into the * ditch?

* pit? βόθυνον;

40. every right true follower of Chriſt will be content to ſuffer what his maſter ſuffers before him, Mat. 16. 25. and that portion he muſt look for.

40. The diſciple is not above his maſter, but [every one that is perfect ſhall be as his Maſter.]

41. ſmall thin ſhiver of wood

Mat. 7. 4.

41. And why beholdeſt thou the * mote] that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye?

* ſhiver, ſee Mat. 7. a.

42. Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine

thine own eye? Thou hypocrite, caſt out firſt the beam that is in thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

43. For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit.] 43. For 'tis not thy ſupercilious finding fault, or judging of others, that will ever denominate thee good, unleſſe thine own heart, and practiſes be accordingly.

44. For every tree is known by his own fruit,] for of thorns men doe not gather figs, nor of a bramble-buſh gather they grapes. 44. For every tree is diſcerned to be good by bringing forth that fruit which is proper to it, good of the kind.

45. A good man out of the good treaſure of his heart bringeth forth that which is good:] and an evil man out of the evil treaſure of his heart, bringeth forth that which is evil. For of the abundance of the heart his mouth ſpeaketh. 45. Every man hath a treaſury or repoſitory within him, from whence all his actions are ſent forth, he that hath an honeſt heart, a repoſitory of good purpoſes and reſolutions, on all occaſions brings forth from thence good actions.

46. And why call ye me Lord, Lord, and doe not the things which I ſay?] 46. Tis to little purpoſe for you to profeſſe Chriſtianity, to expect any good by that profeſſion, unleſſe your actions are ſutable to my commands.

47. Whoſoever cometh to me, and heares my ſayings, and doth them, I will ſhew you to whom he is like. 47, 48. Every diſciple of mine that obeyes my doctrine, is to be compared to a builder, which in laying his foundation,

48. He is like a man which built an houſe and digged deep, and laid the foundation on a rock, and when the flood aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it, for it was founded upon a rock.] digged till he came to a firm rock, or hard ſtone, and laid his foundation upon that, and he had the benefit of it, no violence of wind, or flood (parallel to which are the moſt boyſterous temptations of the world) could ſhake his building, Mat. 7. 26.

49. But he which heareth and doth not,] is like a man that without a foundation built an houſe upon the earth, againſt which the ſtream did beat vehemently, and immediately it fell, and the ruine of that houſe was great. 49. But he that ſinketh not downe my precepts into his heart,

Notes on Chap. VI.

a. Δευτεροπρωτον Σαββατον

This phraſe δευτεροπρωτον Σαββατον] hath been matter of trouble to *interpreters*. The moſt probable *conjecture* concerning it is that of the learned *H. Grotius*, which I ſhall thus explain and confirm. When any of the ſolemn yearly *feaſts* fell on the *Sabbath day*, that *Sabbath* had a ſpeciall extraordinary reſpect attributed to it, and was called ſometimes μεγα σαββατον, *a great Sabbath*, and μεγαλη ἡμερα τῶ Σαββατῳ *a great day of Sabbath*, *Jo.* 19. 31. Now three of theſe *feaſts* there were, the *Paſſover*, *Pentecoſt*, and the *feaſt of Tabernacles*. Of theſe *feaſts* ſome *dayes* there were, *dayes* of holy *aſſemblies*, מקרא wherein the *aſſemblies* were *called together*, as the *firſt day of unleavened bread*, *Lev.* 23. 7. and the *ſeventh* day of it, v. 8. the *day* of *Pentecoſt*, *Lev.* 23. 21. the *firſt* of the *feaſt* of *Tabernacles*, *Lev.* 23. 35. and the *eighth*, v. 36. And theſe being dayes of *reſt* (as 'tis appointed in every of thoſe places) were a kind of *Sabbaths*, and diſtinguiſht from the other dayes of the *feaſt*, and therefore called ἡμερα μεγαλη, *the great day*, *Iſ.* 1. 13. and ἡμερα μεγαλη τῆς ἑορτῆς, *the great day of the feaſt*, *Jo.* 7. 37. And accordingly *Tertullian cont. Marcion.* l. 5. ſpeaking of the obſervation of dayes, mentions *jejunia & dies magnos*, *Faſts* and *great dayes*. But when any of theſe *great dayes* fell on the *Sabbath* too, then that was not only a *great day*, but a *great Sabbath*. Now this *great Sabbath* was called alſo πρωτον σαββατον, a *prime* or *firſt Sabbath* (as πρωτον and μεγα are all one) and conſequently three of theſe *prime* or *great* or *firſt Sabbaths* there were, 1. When the *Paſſover*, i. e. either of the *great days* of that *Feaſt*, but eſpecially the *firſt*, fell on a *Sabbath*, and 2ly, when the *day* of *Pentecoſt*, and 3ly, when the *great day* of the *feaſt* of *Tabernacles* fell on a *Sabbath day*, and theſe *prime* or *great Sabbaths* were thus diſtinguiſht one from another, The *firſt* of them call πρωτοπρωτον σαββατον *the firſt prime Sabbath*, i. e. when the *firſt day* of the *feaſt* of *Paſſover* fell upon a *Sabbath day*. The ſecond of them δευτεροπρωτον σαββατον, *the ſecond prime Sabbath*, i. e. the *day* of *Pentecoſt* falling on a *Sabbath*. The third of them τριτοπρωτον Σαββατον, *the third prime Sabbath*, i. e. the *great day* of the *feaſt* of *Tabernacles* falling on a *Sabbath*, of which *Joſephus* ſaith, that 'tis then μαλιστα θρησκευομενον σαββατον, *a Sabbath moſt adored* or *reverenced*. By all this appears, that by this phraſe [ἐν σαββατῳ δευτεροπρωτῳ] is meant [*on the day* of *Pentecoſt* falling on a *Sabbath*] at that time. That δευτεροπρωτον ſhould be all one, as if it had been δευτερον πρωτον, appears to be according to *analogy*, by the like uſe of δευτεροδεκατη, uſed frequently by *Joſephus* (not as 'tis conceived, for *the tithe of tithes* payed by the *Levites* to the *Prieſts*, but the *ſecond tithing* which was *ſold*, and the *price* carried up to *Jeruſalem*, and *ſpent* in *feſtivity* there, *Tob.* 1. 7.) which in *Tobit* is called δευτερα δεκατη in two words, the *ſecond tithing*.

b. Προσευχη

Προσευχη ſignifies an *oratory*, a *place* where men are wont to *pray*, and ſo ſeems to be uſed in ſome places of the *Scripture*, eſpecially in *Saint Lukes writings*. So *Acts* 16. 13. ἐ ἐνομιζετο προσευχην εἶναι, the *Syriack* read, *ubi conſpiciebatur*, בית צלותא, *where a houſe of prayer was ſeen*, a *praying place* by a *river* ſide, as here on a *mountain*, ſuch an one there was in *Miſpah*, 1 *Mac.* 3. 46. where upon occaſion of the victory gotten by *Joſhua* in that place, *Joſ.* 11. 3. 8. they were wont to meet to *pray*, and to deliberate on any great affair, and there was an *altar* built by *Joſhua*, and בית תחפלה *an houſe of prayer*, or בית מקורש לתפלה *an houſe conſecrate for prayers*, which *prayers*, and *conſecration*, being both made unto *God*, it is very agreeable, that thoſe places ſo *conſe-*

crated

crated to him, ſhould be called, as here, προσευχαὶ θεοῦ, *Oratories* or *praying houſes of God*. Of theſe προσευχαὶ we find frequent mention in *Joſephus* in his own *life*, the people convened in a προσευχὴ, as they call it, *a houſe of prayer*, ample and capacious of great multitudes; and ſpeaking of *Tiberias*, *I found the people convened* in a προσευχὴ, and *Epiphan.* t. 2. l. 3. c. 80. There were ancient places of *prayer* both among the *Jewes*, without the *city*, and among the *Samaritans*, as we find, ſaith he, in the *Acts* of the *Apoſtles*. Such a place there is in *Sichem*, which is now called *Neapolis*, without the *city* in a plain *region*, And ſome ſuch place it may ſeem to be, wherein *Jeſus continued all night*, in this verſe.

c. Ἀπόστολοι. The title [Ἀπόστολοι *Apoſtles*] which is here by *Chriſt* ſaid to be given to the *Twelve*, is a name of *power*, and *dignity*, and *authority* in the *Church*, and how it doth ſignify ſo, will deſerve to be explained. That the *Government* of the *Church* of *God* was now ſetled on the *ſon of man upon earth*, i. e. upon *Chriſt incarnate*, had been foretold, *Iſ.* 9. 6. *the Government ſhall be upon his ſhoulders*, and Iſ. 61. 1. *the ſpirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings*, &c. *he hath ſent me to bind up*, &c. to *proclaim the acceptable year of the Lord*, &c. (ſee *Lu.* 4. 18. 21.) In which place, as the *Anointing*, and the *Spirit of the Lord being upon him*, ſo the *ſending*] is the ſetling the *Government* upon him. And the *ſending* is a ſolemn word, noting a *Diploma*, or *Commiſſion* ſealed to him, (as it were, by *God* in heaven) by the *Spirits deſcending* on him, *Mat.* 3. 17. and that ſupplyed the place of the *ſolemn unction* (the ceremony of advancing to any office, which is therefore *paraphraſed* by the *Chaldee* by רבא *exaltation*) which was now out of faſhion under the *ſecond Temple*, and was to be ſupplied by *Gods* teſtimony from *heaven*, as to *Chriſt* it was, and is accordingly ſtyled *Gods anointing him with the holy Ghoſt*, *Acts* 10. 38. and ſimply *Gods anointing*, *Acts* 4. 27. Hence is it that *Chriſt* is ſaid to be *ſent by his Father*, *Joh.* 20. 21. *to have power on earth to forgive ſins*, Mat. 9. 6. *to have all power in heaven and earth delivered to him*, Mat. 28. 18. *to be the teacher*, and *Lord of his Church*, or Diſciples, *Ioh.* 13. 1. and as the *High Prieſt of our profeſſion*, ſo Ἀπόστολος, *the Apoſtle*, *Heb.* 3. 1. in the ſame ſenſe as the *Great Paſtor* of his *ſheep*, *Heb.* 13. 20. and the only (as *Paſtor*, ſo) *Biſhop of our ſoules*, 1 Pet. 2. 25. from whence ſaith *Origen* on *Mat.* 24. *Propriè Epiſcopus Dominus Ieſus eſt*, *The Lord Ieſus is properly a Biſhop*. Now what was thus conferred on *Chriſt*, was alſo *perſonally* exerciſed by him, *upon earth*, whiles he remained here, he *preached the Goſpel*, inſtituted *rites* in his *Church* to continue for ever, *called diſciples*, gave them *commands*, uſed their *miniſtery*, *deſigned* ſome to certain *offices*, ſent out *ſeventy* *Lu.* 10. 1. as *Heralds*, *before his face*, *gave them power to cure diſeaſes*, v. 9. and ſo committed to them ſome, though but a *temporary office*, or *miſſion*, which ceaſed at their return to him, v. 17. On others he reſolved to inſtate a *larger* and more *durable power*, to *ſend* them, *as his Father* had *ſent him*, to make them his *ſucceſſors on earth*, but this he did not at this time. He ſent them indeed (the *twelve* peculiarly) *Mat.* 10. 5. and that with no ſmall *power*; *power* to *caſt out unclean ſpirits*, v. 1. and to *preach*, v. 7. and that was the ſumme of this *Miſſion*, v. 8. *Preach*, *cure*, *cleanſe*, *raiſe*, *caſt out devils*, *freely ye have received*, *freely give*, *diſpenſe* the powers *liberally* to the advantage of others, which are ſo *freely* beſtowed on you. Proportionably to this, and that other of the *ſeventy*, *Lu.* 10. it is to be remembred that among the *Jewes*, all ſorts of *Meſſengers* are called שלוחים Ἀπόστολοι. So *Ahijah*, 1 *Kings* 14. 6. is called σκληρὸς Ἀπόστολος, i. e. שלוח *an harſh Apoſtle* or *meſſenger* of ill news, ſo the *twelve ſpyes*, *Num.* 13. were ſaid ἀποστέλλεσθαι to be *ſent* to *explore* the *land*, (and were as it were a *ſampler* of the *twelve* that here *Chriſt* ſends out on the like account) and in the *Old Teſtament* the word is no otherwiſe uſed; Among the Talmudiſts 'tis uſed of them that were by the *Rulers* of the *Synagogues* *ſent* out to *receive* the *tenths*, and dues that belonged to the *Synagogues*, ſuch as *Philo* calls ἱερόπομποι τῶν χρημάτων, ſent for the *monies* of the *Temple*, *leg. ad Caium*, and by the *Emperour* * *Auguſtus*, ἀποδοχεῖς *receivers*, (and in like manner the *meſſengers* of the *Church* that carryed their *liberality*, or letters *congratulatory* from one to another, are by *Ignatius* called θεόδρομοι and θεοπρεσβύται, the *divine Carriers*, or *Embaſſadors*) and ſo in the *Theodoſian Codex tit. de Judæis*, *Apoſtoli* are thoſe that were *ſent* by the *Patriarch* at a ſet time to *require* the *gold*, and *ſilver* due to them. Of theſe it is obſervable, that when they were thus imployed though not on any very *high* imployments, and but for a ſhort time, they yet were furniſht with *letters* of *proxy*, or *attourney*, that what they did, might be done in the *names* and *perſons* of thoſe, from whom they were *ſent*, and from thence the *axiom* is known among the *Jewes*, that *every mans Apoſtle is as himſelfe*, to which *Chriſt* ſeems to referre, *Mat.* 10. 14. *He that receiveth you, receiveth me*, &c. So when *Saul* was ſent by the *Jewiſh Sanhedrim* to *Damaſcus*, *Acts* 9. he had the *letters* of the *High Prieſt* with him, v. 2. And hitherto there is nothing diſcernible in this word [*Apoſtle*] that hath any denotation of *dignity* or *government* that muſt be fetcht from *Joh.* 20. 21. where *Chriſt ſends his diſciples as his Father had ſent him*, *ſends* them *ſolemnly*, and with *commiſſion*, in that notion of *ſending*, wherein the *Procurator*, or *Proconſul*, is ſent to his *Province*, or wherein *Moſes* is *ſent* to the *Iſraelites* in *Egypt*, (*ſend by whom thou wilt ſend*, ſaith *Moſes*) or wherein *Kings*, and *Iudges*, and *Saviours* are every where in the *Old Teſtament* ſaid to be *ſent*, when they are by *God* advanced to any *Government*, Thus muſt *Chriſt* mean of himſelf, that he was *ſent* by his *father* (ſee *Mat.* 10. 40. & 15. 24. & *Ioh.* 3. 24. & 5. 38. & 6. 57. & 17. 3.) and conſequently thus muſt it be underſtood, that *they* are *ſent by Chriſt*, and ſo *Ioh.* 17. 18. *As thou haſt ſent me into the world*, *I alſo have ſent them* (without referring to the ordinary שלוחים of the *Iews*, the *meſſengers* of the *Patriarchs*) And ſo as in the *earthly Kingdom*, the ἡγεμόνες *Rulers*, or *Procurators* (ſuch was *Pilat* in *Iudæa*) which are next the *Regal authority*, are ſaid to be πεμπόμενοι *ſent*, 1 Pet. 2. 14. ſo the *Apoſtles* of *Chriſt* are *ſent* alſo in *Chriſts ſpiritual Kingdom*, *ſent*, not *before his face*, as *Miniſters*, *Diſciples*, the *Seventy*, *Lu.* 10. 1. and generally *meſſengers* are ſaid to be *ſent*, but

* *In edict. ad Aſiæ civit.*

but *ſent*, as his *ſucceſſors* and *heires* on *earth*, endued with that *power* by *commiſſion* from him, which he here executed. And this is the meaning of the word here, which ſeems not as yet to be beſtowed on them by *Chriſt*, but being after really *inſtated* on them, 'tis here, and c. 17. 5. & 22. 14. occaſionally mentioned, and ſo *Mat.* 10. 2. by way of προλήψις or *anticipation* (as the name *Peter* is, *Mat.* 4. 18.) the title that belonged to them at the writing of this. Thus when we read that the *Father gave judgement* to the *Son*, *Ioh.* 5. 22. we read alſo in effect that the *Sonne* gives *judgement* to the *Apoſtles*, *Mat.* 19. 28. *Lu.* 22. 30. 2 *Cor.* 10. 6. when the *Father* gives the *Sonne* power to *forgive ſinnes upon earth*, *Mat.* 10. 6. the *Sonne* gives power to the *Apoſtles* to *remit ſin on earth alſo*, *Ioh.* 20. 23. As the *Father* gave the *keyes* to the *Son*, *Iſ.* 22. 22. *Rev.* 3. 7. ſo the *Son gave* the *keyes* to the *Apoſtles*, *Mat.* 16. 19. As the *Father* gave the *Son* to *ſit* on his *Throne*, ſo the *Son* gave the *Apoſtles to ſit with him on Thrones*, *Mat.* 19. 28. *Lu.* 22. 30. As the the *Father* gave the *Son* to be the *foundation* or *corner ſtone* of the *Church*, *Mat.* 21. 42. ſo the *Son* gave the *Apoſtles* to be *foundations* upon a *foundation*, *Eph.* 2. 20. the *foundation of Apoſtles*, *Chriſt being the chief corner ſtone*, And ſo as the *Father ſent* the *Son*, *Ioh.* 5. 24. & 17, 18. ſo the *Son ſent* the *Apoſtles*, *Ioh.* 20. 21. And from the dignity of this office it is, that the very *Angel*, *Rev.* 19. 20. (whoſe *name* hath no more in it, then Ἀπόστολος hath, both ſignifying *meſſengers*, or *legates*) profeſſes himſelfe to be but a *fellow-ſervant* of *Iohn*, and his *Brethren*, *that have the teſtimony of Ieſus*, i. e. of *Apoſtles* and *Apoſtolick* men, The *teſtification* of the *reſurrection* of *Chriſt* and the *Chriſtian* faith, to which the *Apoſtles* were *ſent* by *Chriſt*, being, as 'tis there ſaid, the *ſpirit of prophecy*, the moſt *honourable* office, that any mortal can be deſigned to by *Chriſt*, and there put in compariſon with that joyfull *newes* brought them by that *Angel*, of the *Emperours* giving up their *names* unto *Chriſt*, See more of this word note on *Io.* 20. a. & *Ro.* 16. b. & 2 *Cor.* 5. b.

d. That the *beatitudes* here repeated are the ſame, which are mentioned *Mat.* 5. there is little cauſe of doubting, though whether they were but once delivered only in the *Sermon* in the *Mount*, or whether again repeated in ſome other *Sermon* to other auditors, it is uncertain. That there is ſome variety in the words, as alſo ſome other places, ſome light differences between this and the other *Goſpels*, ſeems to be cauſed by S. *Lukes writing* his *Goſpel* by ſhort *notes*, which he had received from thoſe, which were preſent, being not an *eye-witneſs* or *ear-witneſs* himſelf, (ſee chap. 1. 3. and *note* on the *title* of *Saint Matthew's Goſpel.*) From whence it follows that theſe words in S. *Luke* are to be interpreted according to the importance of thoſe in S. *Matthew*, who ſets them down more fully. And accordingly by the *poor*] here, muſt be underſtood the *poor in ſpirit* there, by the *hungry* here, thoſe *that hunger and thirſt after righteouſneſs there*, as the words of an *Epitome* are to be interpreted according to the ſenſe of the entire copy, before it was thus *contracted*.

Πτωχοὶ. Πεινῶντες.

e. That the word ἀφορίζειν to *ſeparate*] denotes the firſt ſort of *excommunication* among the *Jewes*, there is no doubt, That they call'd נדוי *Remotion*, or *ſeparation* to the diſtance of *four paces*, for *thirty daies*, and that (though not *totally* yet) in that degree, from *civil*, and *domeſtick*, and *ſacred commerce*, there being a gate into the *Temple*, call'd the *Gate* of *mourners*, by which theſe were to enter, to diſcriminate them from other men. And that *Hebrew* word cannot be more literally rendred in *Greek*, then by ἀφορισμὸς. This did lay a *reproach* on him that was under it, and therefore that which is here added of ὀνειδίσωσι *reproach* you, may perhaps be but an *appendix*, or conſequent of that, But then the ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, *to caſt out your name as evil*] ſeems to referre to an higher degree that of חרם or *anathema*, For there is an *Hebraiſm* in that phraſe, The word ὄνομα *name* ſignifies no more then *perſon* (ſo many ὀνόματα *names Act.* 1. 15. is ſo *many men*) ὄνομα ὑμῶν *your* perſons, *you*, and πονηρὸν] is *ſcandalous*, *offenſive*, *abominable*, as נאש is by the *Septuagint* ſometimes rendred ἀισχύνομαι being *aſhamed*, ſometimes βδελύσσω to *abominate*, ſometimes πονηρός εἰμι, to be *evil* or *wicked Gen.* 34. 24. *Eſdr.* 4. 12. and ſo *to caſt out your names as evil*] will ſignifie to *caſt out* as *wicked*, *ſhamefull*, *abominable* perſons, a denotation of the חרם, which was the *total caſting out*, and that with *reproaches*, *curſes*, & *execrations* added to it, ſuch as in *Moſes* are denounced againſt the greater *malefactors*, See more of this matter, *note Joh.* 9. b.

Ἐκβαλλειν ὄνομα ὡς πονηρὸν.

What the word ἀπαιτεῖν] here ſignifies, will be worth the enquiry, For if it ſignifie to *require* or *demand*, or *aske again*, the Prohibition will be ſomewhat ſtrange, and not ſo agreeable either to the *context*, or to the duty of *Liberality* here preſcribed, that any thing but neceſſity ſhould incline us to pitch on that interpretation, For if the [ἀπὸ τοῦ αἴροντός σου τὰ σὰ, *from him that taketh thy goods*] be ſo interpreted, as to underſtand his *forcible*, or *involuntary* depriving thee, it will then be a meanes to offer up the *Chriſtian* to the *violence* of every unjuſt perſon, and oblige him never to make uſe of *Chriſtian judicatures*, or *arbitrations* (which appear not to be forbidden the *Chriſtian* 1 *Cor.* 6. 4. 7.) to gain his *own* again, nay not ſo much as to *challenge*, or make *claim* to it, when he finds it in anothers hands, Which beſides that it is not agreeable to any other precept of the *Goſpel*, is not at all pertinent to the buſineſſe of *liberality*, that uſhers in, and of *charity*, that immediately attends theſe words. Or if the αἴρων τὰ σὰ, *he that taketh thy goods*] be (as no doubt it ought) interpreted of *borrowing*, or *receiving* by way of *lone*, then the *not-demanding*, or *asking* them *again*, makes that *lone* all one with a *gift*, and ſo the ſame that had before been ſaid, only an addition of a *fraud* in him that *borroweth*, and *payeth* not *again*. The ſurer way then of underſtanding theſe words aright, which are a *double* rule for our *charity*, regulating both our *gifts* and our *lones* (both ſpecial *charities*, and diſtinctly mentioned in the Scripture, *Pſ.* 112. 5. *the good man is mercifull, and lendeth*, and *Pſ.* 37. 26. *the righteous is ever mercifull and lendeth*, and *Eccluſ.* 29. 1. *he that is mercifull will lend to his neighbour*) will be to obſerve the force of the ἀπαιτεῖν among the *Greek Tranſlators* of the *Old Teſtament*, particularly in the *book* of *Nehemiah*, where it frequently occurres for *exacting of uſury*, and where the *Hebrew* משא נשאים *uſuram exigentes*]

f. Ἀπαιτεῖν.

Αἴρων τὰ σὰ.

gentes] is rendred simply by ἀπαιτεῖν to *exact*, without any *substantive* added to it, and so the *Greek noun* ἀπαίτησις] *exacting*, signifies there the *requiring* of *use*. So 2 *Mac.* 4. 27. that which is rendred [*required it*] most probably signifies the *receiving use*, the period being best rendred thus, *As for the mony*, &c. he *put it not into any good course, but* Sostratus *took the use of it, for unto him belonged the managing of the monies*, According to which notion the *Translation* here will be very agreeable, and the sense commodious. Ἀπὸ τοῦ αἴροντος *from him that receiveth* (not ἁρπάζοντος *taketh by force*, but as αἴρειν is all one with λαμβάνειν to *take* or *receive*) by way of *lone*, τὰ σὰ *thy goods*, μὴ ἀπαίτει *require no usury* of him, *lend* freely to the *poor* borrower, without *taking*, or *requiring use* of him, which being here a precept of *charity* and *mercy* from the *rich* to the *poor*, may not so be interpreted as to bind the *poor* to do the same to the *rich*, or any to any but the *poor*, as indeed the *every one that asketh*] to whom we are commanded to *give*, is not to be extended to the *covetous*, craving *rich*, but to the *distressed* destitute *poor man*, and obligeth him that is *able*, not who is *not* able to *give*.

g. Ἀπελπίζειν

The word ἀπελπίζειν] compared with ἀπολαβεῖν] going before ver. 34. may seem to signifie proportionably to that, *hoping for* a *returne* of *kindness* from him to whom *kindness* hath been shewed, and so, as ἀπέχειν v.24. signifies no more then ἔχειν ἀπὸ, *to receive*, So by *analogie* might ἀπελπίζειν be ἐλπίζειν ἀπὸ, *to hope from*. But the truth is, there is not in the *bible* any such notion of the word ἀπελπίζω, but the word constantly signifies *to distrust*, or *despaire*; So *Esth.* 14.19. *Judith* 9.12. *Isa.* 29.19. ἀπελπισμένοι *forlorne* persons, in a *desperate* condition. So also *Ecclus.* 22.22. μὴ ἀπελπίσῃς, *feare not*, and ch. 27.21. ἀπέλπισεν, is *without hope*, and 2 *Mac.* 9.18. ἀπελπίσας *despairing*, and in all the *bible* in no other sense, but that of *distrust* or *despaire*. And this will very well agree with the *context* also, thus, *The heathens give and lend to other men, knowing that they may want themselves*, and so designing their present act of charity, with reflexion on themselves, that they to whom they *lend* or *give*, may doe as much for them at another time, but the *Christian* is to doe his acts of *charity* without any such purpose, or designe of *receiving* any *retribution* from man, and yet need not *distrust*, or *doubt*, or be *discouraged* in his work. For though he lose that *present* advantage, yet *God*, who is the great rewarder, ἀνταποδότης, the *God of recompence* or *retributions* (to which the next words referre, *your reward shall be plentifull*, and so v.38. δοθήσεται, *it shall be given* unto you) will not see him a loser by it, he may be as *confident* (through the *blessing* of *God* which is promised to an *almes-giver*) that he shall be never the worse for any thing he thus *gives* or *lends*, as if he had in his view a *present retribution* from him to whom he hath *given* or *lent*. To this sense perfectly agreeable is that *Apostolicall* saying of *Barnabas* in his *Epistle*, p.251. μὴ διστάσῃς δοῦναι, δοὺς δὲ διδοὺς γογγύσεις, πάντι αἰτοῦντί σε δίδου, *doubt not to give, neither murmure when thou givest, give to every one that asketh thee*, where the διστάζειν] before *giving*, and the γογγύζειν] after, *doubting* and *murmuring*] make up the full notion of ἀπελπίζειν] *distrusting* or *despairing* here, and seem to be set by him, as his way of rendring this speech of *Christ*'s.

It being acknowledged, that ἐκχύνομαι] signifies *being poured out*, 'twill follow that ὑπερεκχύνομαι must, by *analogie* with other words, signifie *abundantly poured out*. So we may measure it by ὑπερνικῶ, and ὑπερπερισσεύω, and ὑπεραυξάνω, and many more in the *New Testament*, and generally the word [ὑπερ] in *composition*, is an αὐξητικὸν, to *encrease*, and *augment* the signification, and so must be understood in this place. *To poure out*] being a note of *plenty*, and this, of being more then *poured out*] of very great *abundance*. h. Ὑπερεκχύνομαι

σφόδρα δαρ-
μὸν ἀπελ-
ζειν ἄζαν. ἰε
mium confide, nega
xa nimis. Nazi-
n. Tetraſtich.

ὃ ἐρ ἐπὶ τῶν
των ἐπαν μηκετι
δώνται, λαβεῖν
ἀπελπίζοντες
χλαίει, ὁ θεὸς λέγει
αλος, ἀλλ' ἐν ἰσθάεσα
χη, Maxim. Hom. 1.

CHAP. VII.

Paraphrase.

1. NOW when he had ended all his sayings in the audience of the people, he entred into Capernaum.

2. And a certain Centurions servant who was dear unto him, was sick and ready to die.

a.

3. And when he heard of Jesus he [a] sent unto him [the Elders of] the Jews, beseeching him that he would come and heal his servant.

3. some of the principall men among

4. And when they came to Jesus, they besought him instantly, saying, that He was worthy for whom he should doe this.

5. For, said they, he is, though a Roman commander, a great lover of the nation and religion of the Jewes, and hath expresst that by an act of speciall piety and favour to us,

5. For he loveth our nation, and] he hath built us a synagogue.

6. Then Jesus went with them, and when he was now not farre from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thy self, for I am not worthy, that thou shouldst enter under my roof.

7. but in stead of thy trouble of comming, give but thy command by word of mouth, and I make no doubt but that will cure my servant.

7. Wherefore neither thought I my self worthy to come unto thee, [but * say in a word, and my servant shall be healed.]

* Speak thou by word, εἰπὲ λόγῳ.

8. though I am but a subordinate commander, yet my commands are obeyed by all under me, though given by word of mouth, without my own presence to see them executed.

8. For [I also am a man set under authority, having under me souldiers, and I say unto one, Goe, and he goeth; and to another, Come, and he cometh; and to my servant, Doe this, and he doth it.]

6. This heathen officer hath exercised a greater act of beleif, or faith in my power, then any Jew yet hath done.

9. When Jesus heard these things he marvailed at him, and turned him about, and said unto the people that followed him, I say unto you, [I have not found so great faith, no not in Israel.]

10. And

10. And they that were ſent returning to the houſe, found the ſervant whole, that had been ſick.

11. And it came to paſſe the day after, that he went into a city called Naim, and many of his diſciples went with him, and much people.

12. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only ſon of his mother, [and ſhe was a widow, and much people of the city was with her.] 12. and ſhe being a widow, and by this loſſe of her only ſon left deſolate, all the neighbourhood were come to her, to lament and mourn with her, and to attend the funerall.

13. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not.

14. And he came and touched the biere (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, Ariſe.

15. And he that was dead ſate up, and [began to ſpeak,] and he delivered him to his mother. 15. ſpake, and ſo evidenced himſelf to be revived,

16. And there came a feare on all, and they glorified God, ſaying,] That a great prophet is riſen up among us, and that God had viſited his people. 16. And they were all aſtoniſhed at this ſight of a wonderfull work of Gods, and as it ſtruck them with awe and dread at his preſence, ſo did they acknowledge with thankſgiving to God.

17. And this rumour of him went forth through all Judæa, and throughout [all the * region round about.] 17. All Galilee, ſee note on Mat.4.e.

*circumambient region τὴν περιχώρον

18. And the diſciples of John ſhewed him of all theſe things.

19. And John calling unto him two of his diſciples ſent them to Jeſus, ſaying, Art thou [he that ſhould come,] or look we for another? 19. the Meſſias expected, (ſee note on Mat.11.a.)

20. When the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come, or look we for another?

21. And in that ſame houre he cured many of their infirmities, and plagues, and of evil ſpirits, and unto many that were blind he gave ſight.

22. Then Jeſus anſwering ſaid unto them, Goe your way and tell John what things ye have ſeen and heard, how that the blind ſee, the lame walk, the lepers are cleanſed, the deaf heare, to the poor [the Goſpel is preached.] See Mat. 11.b.

* ſcandalized about, or offended at me, σκανδαλισθῆ ἐν ἐμοὶ

23. And bleſſed is he whoſoever ſhall not be * offended in me. See Mat. 11.c.

24. And when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, What went ye out into the wilderneſſe for to ſee? a reed ſhaken with the wind? Mat.11.7.

25. But what went ye out for to ſee? A man cloathed in ſoft rayment? Behold, they which are gorgeouſly apparelled, and live delicately, are in kings courts.

26. But what went ye out for to ſee? a prophet? yea, I ſay unto you, and much more then a prophet.

27. This is he of whom it is written, Behold I ſend my meſſenger before thy face, which ſhall prepare thy way before thee. Mal.3.1.

28. For I ſay unto you, among thoſe that are born of women, there is not a greater prophet then John the Baptiſt, but [he that is leaſt in the kingdome of God is greater then he.] 28. any diſciple of mine, the meaneſt or leaſt of them, Mat. 11,11. is deſigned to a more honourable office then he.

29. And all the people that heard him, and the Publicanes, juſtified God, being baptized with the baptiſme of John.] 29. And when this John preached, none but the meaner people, and Publicans and the like received Gods meſſage by him, or expreſt their thankfulneſſe to God (for this mercy, proclaimed by him as a forerunner of Chriſt, viz: pardon upon repentance) and they came in cheerfully to his baptiſme, See Mat.11.12.

* towards, εἰς

30. But the Phariſees and lawyers rejected the counſel of God * againſt themſelves, being not baptized of him.] 30. But the Phariſees and Doctors of the law, the great and the learned men, they would not repent or make themſelves capable of that mercy, but rejected him, (and now reject me,) and that proffer of mercy tendred to them.

31. And the Lord ſaid, Whereunto then ſhall I liken the men of this generation? and to what are they like?] 31. Whereupon Chriſt delivered this parable unto them, thereby to expreſſe moſt lively the Jewes of that age.

32. They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not daunced; we have mourned to you, and ye have not * wept. Mat. 11. 16.

* wailed ἐκλαύσατε

33. For John the Baptiſt came [neither eating bread, nor drinking wine, and ye ſay, He hath a devil.] 33. In a ſtrict auſtere courſe of abſtinence, and your cenſure of him is, that he is an hypochondriack, frantick fellow.

34. The ſon of man is come, eating and drinking, and ye ſay,] Behold a glutonous man, and a wine-bibber, a friend of Publicans and ſinners. 34. And I on the other ſide obſerve no ſuch abſtinences, eat meats indifferently, and converſe with men indifferently, and yee cenſure me as ſharply, ſaying,

35. But wiſdome is juſtified [of all her children.] 35. See Mat. 11. note h.

36. And

36. And one of the Phariſees deſired him that he would eat with him. And he went into the Phariſees houſe, and ſat down to meat.

b. 37. an heathen, or one that had lived in a ſinfull courſe,

37. And behold, a woman in the city which was a [a ſinner] when ſhe knew that Jeſus ſat at meat in the Phariſees houſe, brought * an alabaſter box of ointment,

* A cruiſe, ſee note on *Mat.* 26. b.

38. And as he lay along, his feet being behind him that lay next to him,

38. And ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe them with the haires of her head, and kiſſed his feet, and anointed them with the ointment.]

ſhe ſtanding behind him, let fall drops of tears upon his feet, effects of ſorrow and love, and ſtooping down wiped his feet (after that new kind of waſhing them) with no other towell, then that of her own haire, then fell down, and kiſſed his feet, and poured the ointment upon them, (a feſtivall ceremony, and an expreſſion in her of great kindneſſe.)

39. Now when the Phariſee, which had bidden him, ſaw it, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known, who and what manner of woman this is that toucheth him, for ſhe is a ſinner.

40. And Jeſus knowing the thoughts of his heart,

40. And Jeſus anſwering ſaid unto him, Simon, I have ſomewhat to ſay unto thee.] And he ſaith, Maſter, ſay on.

reſolved to take notice of them, and addreſſing his ſpeech either to the Phariſee whoſe name perhaps was Simon (ſee note b.) or elſe to Simon Peter, ſaid, I will anſwer that objection of the Phariſee by a parable which will render the reaſon of this womans extraordinary expreſſion of love, and an account why I ſhould be farre from rejecting of her.

41. the one of a very great, the other of a much leſſe, but the tith of the former ſumme,

41. There was a certain creditour, which had two debters, [the one ought him five hundred pence, the other fifty.]

42. And when they had nothing to pay, he frankly forgave them both. * Tell me therefore, which of them will love him moſt?

* Or, which therefore of them will love him more intenſely? for the Kings MS. reads τίς οὖν αὐτῶν ἐιπεῖ πλέίων, &c.

43. Simon anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.

44. thou beſtowedſt no feſtivall expreſſion of the ordinarieſt ſort upon me,

c. 44. And he turned unto the woman, and ſaid unto Simon, Seeſt thou this woman? I entred into thy houſe, [thou gaveſt me no c water for my feet,] but ſhe hath waſhed my feet with teares, and wiped them with the haires of her head.

45. Thou didſt not entertain me at my firſt entring into thy houſe with a kiſſe, which is the ordinary ſalutation and expreſſion of kindneſſe.

45. Thou gaveſt me no kiſſe,] but this woman ſince the time I came in, hath not ceaſed to kiſſe my feet.

46. See note on Mat. 26. c.

46. My head with oyle thou didſt not [anoint,] but this woman hath anointed my feet with ointment.

47. The greatneſſe of the mercy ſhewn to her hath proportionably a farre greater expreſſion of gratitude from her,

d. 47. Wherefore I ſay unto thee, [Her ſinnes which are many are forgiven, d * for ſhe loved much,] but to whom little is forgiven, the ſame loveth little.

* therefore.

48. And he ſaid unto her, Thy ſinnes are forgiven.

49. And they that ſat at meat with him began to ſay within themſelves, Who is this that forgiveth ſinnes alſo?

50. This great expreſſion and theſe affectionate extraordinary acts of thy faith are rewarded with a free pardon of all thy ſinnes paſt, Goe and live as thou oughteſt to doe for the reſt of thy life, and Gods favour, and all happineſſe goe along with thee.

50. And he ſaid to the woman, [Thy faith hath ſaved thee, goe in peace.]

Notes on Chap. VII.

a. A ſeeming *difference* there is in the ſetting down this relation of the *Centurion* here from what we find *Mat.* 8. 5. There the *Centurion* is ſaid to *come unto him, beſeeching him,* and *ſaying*, v. 6. and *anſwering* v. 8. Here *he ſent unto him the Elders of the Jewes, and they beſought him, and when Jeſus was not far from his houſe*, v. 6. he *ſent friends to him, ſaying*, and part of his ſpeech is unreconcileable with his having *come* unto him *himſelf* [*wherefore neither thought I my ſelf worthy to come unto thee*] v. 7. rendring a reaſon, why he had not come in *perſon* to him. This ſeeming difficulty may be anſwered by proportion with that known ſaying of *Ariſtotle*, ἃ διὰ τῶν φίλων δυνατὰ ἡμῖν δυνατά ἐϛι, *thoſe things that are poſſible by our friends, are poſſible to us*, which ſuppoſes that thoſe things which we *do* by *others*, we are *our ſelves* thought to *do*, and ſo what the *Centurion* did and *ſpake* here by the *Elders* of the *Jewes*, *ſent* on purpoſe by him, v. 3. and διὰ φίλων, *by his friends*, ſent again by him, v. 6. he may be truly ſaid by Saint *Matthew* to have *done*, and ſpoken *himſelf*, Eſpecially when (the matter of the ſtory being directly all one in both relations) the *Iewes* have a ſaying, that removes all difficulty, *Apoſtolus cujuſque eſt ut quiſque, every mans proxy*, or *ſolemn meſſenger is as himſelf*, in (wch notion *Chriſt* ſpake, when he ſaid, *He that receiveth me, receiveth him that ſent me*, *Mat.* 10. 40. and conſequently what is done by a *proxy*, is *done* by *himſelfe*. Thus is *Chriſt* ſaid to have *preach't peace* to the *Epheſians*, *Eph.* 2. 17. which *perſonally* he did not, but by the *Apoſtles*, & *repentance* to the *old world*, 1 *Pet.* 3. 19. which he did by *Noah*, ſo *Iames and Iohn* are ſaid to *come unto Chriſt*, and *petition* him, *Mar.* 10. 35. which *Mat.* 20. 20. their *Mother* is ſaid to do for them. Which notwithſtanding Saint *Luke* willing to adde one evidence more of the *Centurion's humility*, from the reaſon of his *not* going *perſonally* to *Chriſt*, chooſes rather to ſet it down exactly, as it

φίλοι.

was

was in each circumſtance, then onely in *brief*, yet without all diminution of the matter, as Saint *Matthew* had done.

b Ἁμαρτωλὸς

Ἥτις ἦν ἁμαρτωλὸς *which was a ſinner*] here applyed to the *woman*, may be taken in the notion wherein we find ἁμαρτωλοὶ ἐξ ἐθνῶν, *Gal.* 2. 15. *ſinners of the Gentiles*, and to ſignify no more then a *Gentile woman*. Thus the word ſeemed to ſignify *c.* 6. 32. and 34. where it is ſaid that *ſinners love thoſe that love them*, i. e. aliens from the *law* of *God* or *Chriſt* (*Amicos diligere omnium eſt*, ſaith *Tertullian*, *'tis common to all men to love friends*) for which S. *Matthew* ſets *Publicans* c. 5. 46. who, we know, are oft joyned with *ſinners*, and for their converſation with the *heathen* (from the neceſſity of their *office*) are lookt upon as a kind of *heathens*, whether they were ſuch or no, and were moſt of them *Gentiles*, as 'tis probable, their office being an employment under the *Romans*, to bring in *taxes* to them. But 'tis alſo true that *Publicans* & *harlots* are put together, *Mat.* 21. 31. and that ſeems to refer to the *baſeneſs* and *unworthineſs* of thoſe two * infamous callings, and then ἁμαρτωλὸς *ſinner*, as it is of affinity of ſignification with theſe, may perhaps ſignify one that had been a *whore*, and that is very reconcileable with the former conjecture, that *vice* or trade of *proſtitute whores* being among the *Gentiles* ſo ordinary; And ſo this woman, if ſhe were a *whore*, was either a *Gentile* alſo, or becauſe guilty of that *gentile ſin*, called by this common name of *Gentiles*, ἁμαρτωλὸς a *ſinner*. That this *woman*, whoſoever ſhe was, was not *Mary Magdalen*, is probable firſt by the no-argument on that ſide, but only the mention of the name of *Mary* in S. *John*, c. 12. 3. which preſently ſhall appear to be *Martha*'s and *Lazarus*'s Siſter, and that another ſtory. Secondly, by the words in the chapter here following, c. 8. 2. where when it is ſaid that *Mary Magdalen* was with *Chriſt*, ſhe is deſcribed by another *character*, taken from that remarkable *mercy* wrought on her by *Chriſt*, that ſhee had had ſeven devils caſt out of her, the very mark which is again given her, *Mar.* 16. 9. when 'tis ſaid that *Chriſt firſt appeared to her*, and no other mention is made of her in any of the *Goſpels*, but only of her *watching* where *Chriſt* was laid after his *crucifixion*, and her going to the *Sepulcher*, &c. *Chriſts* firſt appearing to her, and her witneſſing his *reſurrection*. Beſides *Mary Magdalen*, 'tis evident there was another *Mary*, the ſiſter of *Martha* and *Lazarus*, *Ioh.* 12. and ſhe brought a *pound* of *ſpikenard*, and anointed the *feet* of *Ieſus*, *and wiped his feet with her hair*, as is evident by comparing that paſſage, *Ioh.* 12. 3. with *Ioh.* 11. 2. where 'tis ſet down of her punctually by way of anticipation, *It was Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother* Lazarus *was ſick*. And this *Mary* was not ſhe in this chapter of S. *Luke* neither. For that ſiſter of *Lazarus* ſo beloved of *Chriſt*, will be much injured in her ſtory, if ſhe be made an ἁμαρτωλὸς, whether a *whore* or *Gentile*. The ſtory of *Mary* in S. *Iohn* is indeed all one with that in *Mat.* 26. 6. and *Mar.* 14. 3. *in the houſe of* Simon *the leper*. As appears, 1. By the mention of *Bethany*, where it was, in all three *Goſpels*, and that the *town* of that *Mary* and *Lazarus*, who are therefore both of them ſaid to be at the feaſt, *Mary* as a wayter, *Lazarus lying at meat* with them, *Ioh.* 12. 2. And ſo 2*ly*. By the mention of thoſe two ſpeeches of *Chriſt* on that occaſion, firſt that what was done by her, was for his *embalming*, and 2*ly*. that whereever the *Goſpel* was *preached*, this fact of that womans ſhould be preached alſo, the former mentioned in all three, (and ſo likewiſe *Iudas*'s *murmuring*) the latter in two of the *Goſpels*. But none of all theſe circumſtances belong here to this ſtory in S. *Luke*. But on the contrary it was in one of the *Phariſees houſes*, not in *Simon the lepers*, nor at all, that we have any reaſon to gueſs, in *Bethany*. And the *Phariſee* objected againſt *Chriſt* for this, not *Iudas*, or one of the *Diſciples*, and the *objection* was not at the unneceſſary *expenſe*, as there, but that *Chriſt* would let a *ſinner* be ſo kind to him, if he knew it, or if he did not, that he was no *Prophet*. And then the diſcourſe between *Chriſt* and *Simon*, occaſioned by this fact of the *ſinner woman* in *Luke* (about the *creditor* and his *debtors*, and the application of it to the exceſſe of this womans *love* above his, cauſed by the *mercy* of having *many ſinnes forgiven*, which ſhe had received) is far diſtant from that in the other *Goſpels* of *anointing him for his burial*, by way of *embalming*, as it were, which alſo conteins another circumſtance in it, that that of *Maries* was immediately before his *death*, *Iudas* going out immediately upon it to *betray* him, *Mar.* 14. 10. *Mat.* 16. 14. and ſo likewiſe in S. *Iohn* his *death* followes ſoon after, but this paſſage in S. *Luke* hath nothing to do with his *death*, and is ſet down on another occaſion here by S. *Luke* (whenſoever it was acted, as *Luke* indeed obſerves not the order of *ſtory* in all his relations) *viz.* to ſhew that which *Chriſt* was upon in the former paſſage, that thoſe which had *not* lived the *beſt* lives formerly, were more ready to receive the *mercies* offered by *Chriſt* then the *Phariſees*, &c. that had a better opinion of themſelves. All the affinity between theſe *ſtories* is that of the *Alabaſter* or *cruiſe* of *oyntment* powred upon him; but when that is known to be the ordinary name of a veſſell, that was uſed to that purpoſe (ſee *note* on *Mat.* 26. b.) and that it was very ordinary at *Feaſts* to uſe *oyntment* to *powre* on them, and *perfume* them (ſee note on *Mat.* 26. c.) this will be but a poor evidence to prove theſe ſtories to be all one, becauſe many ſeverall *feaſts* there might be, and were, and this *civility* uſed in all or many of theſe. And although in one particular wherein the *Story* in *Iohn* differs from the ſame in *Matthew* and *Mark*, this in *Luke* agrees with that in *Iohn* (which may perſwade ſome that 'tis the ſame ſtory at leaſt, which *Luke* and *Iohn* ſet down) as that *Iohn* mentions not the *powring out* the *oyntment* on the *head* (as *Matthew* and *Mark* do) but only on the *feet*, which they do not (in both which *Luke* agrees with him) yet will not this be of any force againſt the former arguments, eſpecially when 'tis remembred (what is peculiarly obſerved of S. *John*'s *Goſpel*, written after and as a ſupplement of the others) that *John* finding the mention of the *anointing Chriſts head* by *Mary* in the two *Goſpels*, did not need mention it again, but thought it neceſſary to adde all the reſt, which they had not mentioned, of *anointing his feet and wiping them with the haires of her head*, which as it is certain that it was done by *Mary*, becauſe S. *Iohn* affirms it, ſo might it alſo at ano-

* See *note* on *Mat.* 9.

ther time be done by another *woman*, and no wonder at all be in it, nor matter of *objection* against what we have said of these being *diverse* stories. Nay one observable difference there is in this very thing, wherein these two *Evangelists* thus seem to agree. For S. *Iohn* saith cleerly that *Mary anointed his feet with the spikenard*, *Ioh.* 12. 3. mentioning no *teares*, nor any thing but the *ointment*. the *odour* of which so filled the house: but this *sinner woman* in *Luke*, though she brought into the house with her her *vessell of oyntment*, yet in another kind of addresse (and that which more became her that remembred her former *heathen*, or *sinfull* course,) she first *stood by his feet behind him weeping*, and began to *bedew his feet with teares*, then *wiped* off the *teares with the haires of her head*, and yet farther *kissed his feet* (all which we find not in S. *John*) and then *anointed his feet with the oyntment*, which is the only circumstance wherein they agree, and so it cannot be thought *argumentative* against so much to the contrary. And if it be farther granted that this *Pharisees* name was *Simon* also, but yet was another person from *Simon* the *leper* (as 'tis sure enough *Simon* was a very ordinary name at that time) I cannot foresee any the least probability against the truth of what hath been here observed.

c. Ὕδωρ ἐπὶ πόδας. That it was the *fashion* of those *countries* in their *entertainments* to *wash* their *guests feet* before *meals*, is frequently mentioned in the *Old Testament*. And the same was of *Custome* also among the *Grecians* in their more *splendid* extraordinary *feasts*, as we find in *Athenaus*, l. 14. συνελθόντων εἰς τὸ δεῖπνον, &c. *when they come together to dinner*, τοῖς εἰσιοῦσι προσεφέροντο ποδάνιπτρα οἶνα δι' ἀρωμάτων, *they bring out to the guests baths for their feet of wine and spices.*

d. Ὅτι That [ὅτι] signifies [*therefore*] and not, [*for*] in this place is apparent not only by the clear importance of the *parable* precedent, where he that had the *greater debt* forgiven is supposed to have *greater love* and *kindness* to the *Creditour*, and not *therefore* forgiven, because he had that *love* and kindness, but also by the signification of the *Hebrew* כִּי which is promiscuously taken for ὅτι or διότι, *for*, or *therefore*, and so (by an observation before mentioned, *note* on *Mar.* 14. e.) according to the practise of these *writers*, one of these *Greek* words may be taken for the other, [ὅτι *for*] used, when the sense bears [διότι *therefore*] And so *Mar.* 9. 28. the same [ὅτι] clearly signifies [διὰ τί, *for what cause*] or *why? Interrogatively*. And so, I conceive, on the other side, *Ro.* 5. 12. διὰ τοῦτο is set when the sense carries it ὅτι, not *therefore*, but *for*, that *verse* being the proof of the former, not proved by it, and so *Heb.* 11. 23. διότι *therefore*] is used for ὅτι *for*, or *because*; *Moses was hidden by his Parents*, διότι *because he was a comely child*, so *Jam.* 4. 3. διότι κακῶς αἰτεῖσθε *because ye aske amiss*, so the *Hebrew* לכן also signifies both *quia* and *ideo*, and *Eccles.* 31. 15. is rendred διὰ τοῦτο *wherefore*, when it should be ὅτι *for*, and 1 *Pet.* 1. 24. διότι *wherefore* is put for ὅτι *for*. But as a more direct example of ὅτι *wherefore*, I suppose one place in S. *John* to be worth observing, *Joh.* 14. 17. where *Christ* having upon condition of their *loving* and *obeying* him, promised the *Comforter* or *Paraclete* to the *disciples*, v. 15, 16. *that he might abide with them for ever*, he saith of him, that *worldly* men cannot *receive* him, *because they neither see nor know him, but*, saith he, *ye know him*, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται, which in all reason is to be so rendred, that it may be the *effect* or *consequent*, not as the *cause* or *antecedent* of the former, as the *coming* and *abiding* of the *Paraclete* was before mentioned as the *consequent* and *reward* of their *loving* and *obeying*, and not as the *cause* of that. And then the ὅτι must bear the same sense exactly, which here we affixe to it, *therefore*, or *for this cause* (as if it were διότι or διὰ τοῦτο,) *he remaineth with you, and shall be in, or among you.*

διότι.

Paraphrase.

CHAP. VIII.

1. AND it came to passe afterward, that he went throughout every city and village preaching and shewing the glad tidings of [the kingdome of God,] and the twelve were with him.

1. the doctrine of Christianity, and the reformation, wch God now expected and required to be wrought among this people, or else he would send judgments on them.

2. And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom [went seven devils,]

2. seven devils had been cast out,

3. And Joanna the wife of Chuza, Herods steward, and Susanna, and many others, which [a ministred unto him of their substance.]

3. had supplied him with necessaries out of their own possessions.

a.

4. And when much people were gathered together, and were come to him out of every city, he spake by a parable.

5. A sower went out to sow his seed, and as he sowed some fell by the way side, and it was trodden down, and the fowles of the ayre devoured it.

See Mat. 13. 3.

6. And some fell upon a rock, and assoon as it was sprung up, it withered away, because it lacked moisture.

7. And some fell among thorns, and the thorns sprang up with it, and choaked it.

8. And some fell on good ground, and sprang up, and bare fruit an hundred fold. And when he said these things, he cried, He that hath eares to hear, let him hear.

9. And his disciples asked him, saying, [What might this parable be?]

9. What is the meaning of this parable?

10. And he said, Unto you it is given to know the mysteries of [the kingdome of God, but to others in parables, that seeing they might not see, and hearing they might not understand.]

10. Christian doctrine, but to others I speak in parables, that that prophecy of Isaias might be fulfilled on them, which said, Hearing ye shall hear and not understand, and seeing

ſeeing ye ſhall ſee and not perceive, God denying them thoſe more clear means, and allowing them none but parables, as a puniſhment of their former obduration againſt his means. See Mat.13.14.

11. Now the parable is this, The ſeed is the word of God.

12. Thoſe by the way ſide are they that hear, then cometh the devil and taketh away the word out of their hearts, leſt they ſhould beleive and be ſaved.] 12. They that receive the word, parallel to the ſeed ſown by the path or way, are thoſe hearers which receive it ſo little way into their hearts, that the devil comes preſently and picks it up, as birds doe corn, and ſo they are never the better for it.

13. They on the rock are they which when they hear, receive the word with joy, and theſe have no root, which for a while beleive, and in time of temptation fall away. See Mat.13.20.

14. And that which fell among thorns are they which when they have heard, goe forth, and [are choaked with cares, and riches, and pleaſures of this life, and bring no [b] fruit to perfection.] 14. are choaked (ſee note on Mar. 2. a.) by the deceitfulneſſe of riches, and pleaſures, and the cares of this world, and doe not perſevere till time of bringing forth ripe fruit, i.e. till harveſt, fall off after ſome few Chriſtian performances. b.

15. But that on the good ground are they which in an honeſt and good heart, having heard the word keep it, and [bring forth fruit with * patience.] 15. continue in all Chriſtian practiſe, & never fall off again.

* perſeverance ὑπομονῆ.

16. No man when he hath lighted a candle, covereth it with a veſſel, or putteth it under a bed, but ſetteth it on a candleſtick, that they which enter in may ſee the light.

17. For nothing is ſecret that ſhall not be made manifeſt, neither any thing hid, that ſhall not be known and come abroad.] 17. For 'tis not Gods will that any talent ſhould be laid up uſeleſſe and unprofitable. Mat.10.26. Mar.4.22.

18. Take heed therefore, how ye hear: for whoſoever hath, to him ſhall be given, and whoſoever hath not, from him ſhall be taken, even that which he ſeemeth to have.] 18. See therefore that you receive profit by what you hear: For to him that emploies his preſent ſtock, ſhall more be given, But from him which doth not ſo, even that which hath formerly been given him, ſhall be taken away again. Mat 13.12.

19. Then came to him his mother and his [brethren,] and could not come at him for the preaſe. 19. Kindred neer unto him, Mat.12.46.

20. And it was told him by certain which ſaid, Thy mother and thy brethren ſtand without deſiring to ſee thee.

21. And he anſwered and ſaid unto them, My mother and my brethren are theſe, which hear the word of God and doe it. Mat.12.50.

22. Now it came to paſſe on a certain day, that he went into a ſhip with his diſciples, and he ſaid unto them, Let us goe over unto the other ſide of the lake, and they lanched forth. Mat.8.23.

23. But as they ſailed he fell aſleep, and there came down a ſtorm of wind on the [c] lake, and [they were filled with water,] and were in jeopardy. 23. their boat was filled with water, c.

24. And they came to him and awoke him, ſaying, Maſter, Maſter, we periſh. Then he aroſe and [rebuked the wind and the raging of the water, and] they ceaſed, and there was a calme. 24. commanded the wind to ceaſe, and the waves of the ſea not to move ſo turbulently, and accordingly

25. And he ſaid unto them, Where is your faith? And they being afraid wondred, ſaying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26. And they arrived at the countrey of the Gadarens, which is over againſt Galilee. See Mat.8.28.

27. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any houſe but in the tombes.

28. When he ſaw Jeſus, he cried out and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus thou ſon of God moſt high? I beſeech thee [torment me not.] 28. let me alone to continue where I am, and doe not before my time caſt me into the place of torments, the pit of hell, v.31. See Mar. 5. note b.

29. (For he had commanded the unclean ſpirit to come out of the man; for oftentimes [it had caught him, and] he was kept bound with chaines and with fetters, and he brake the bands, and was driven of the devil into the wilderneſſe.) 29. the devil poſſeſt him with a kind of raving fit, which made him very unruly, and thereupon

30. And Jeſus asked him, ſaying, What is thy name? And he ſaid, Legion, becauſe many devils were entred into him. Mar.5.9.

31. And they beſought him that he would not [command them to goe out into the [d] deep.] 31. caſt them into the pit of hell. d.

32. And there was there a herd of many ſwine feeding on the mountains, and they beſought him that he would ſuffer them to enter into them: [and he ſuffered them.] 32. And to ſhew the people the deſtructive power of this Legion of devils, if not reſtrained by his omnipotent goodneſſe, and ſo to let them ſee the great benefits that were now

now come to them, if they would receive and beleive in Chriſt, he did permit (or not reſtrain) them to doe what they ſo much deſired, to enter into the ſwine. See Mar. 5. 13.

33. Then went the devils out of the man, and entred into the ſwine, and the herd ran violently down a ſteep place into the lake, and were choaked.

34. villages in the countrey.

34. When they that fed them, ſaw what was done, they fled, and went and told it in the city and in the [countrey.]

35. Then they went out to ſee what was done, and came to Jeſus, and found the man out of whom the devils were departed, ſitting at the feet of Jeſus, clothed, and in his right mind: and they were afraid.

36. They alſo which ſaw it told them by what means he that was poſſeſſed of the devils, was healed.

37. Then the whole multitude of the countrey of the Gadarens round about, beſought him to depart from them; for they were taken with great feare; and he went up into the ſhip, and returned back again.

38. be one of his conſtant attendants, or diſciples,

38. Now the man, out of whom the devils were departed, beſought him, that he might [be with him,] but Jeſus ſent him away, ſaying,

39. Return to thine owne houſe, and ſhew how great things God hath done for thee. And he went his way, and publiſhed throughout the whole city, how great things Jeſus had done unto him.

40. the people of the place were very much joyed at his coming,

40. And it came to paſſe, that when Jeſus was returned, [the people gladly received him,] for they were all waiting for him.

See note on Mar. 5. a.

41. And behold there came a man named Jairus, and he was [a ruler of the ſynagogue,] and he fell down at Jeſus feet, and beſought him that he would come into his houſe,

42. ſhe was by him left ready to die, but by this time that he came to Chriſt, actually dead, Mat. 9. 18. though that was not certainly known by him, till v. 49.

42. For he had one onely daughter about twelve yeares of age, and [ſhe * lay a dying.] But as he went, the people thronged him.

* was dead, ἀπέθνησκεν

43. And a woman having † an iſſue of blood twelve yeares, which had ſpent all her living upon Phyſitians, neither could be healed of any,

† a flux, ſee Mar. 5. note b.

44. Came behind him, and touched the border of his garment, and immediately her iſſue of blood ſtanched.

45. And Jeſus ſaid, Who touched me? When all denied, Peter and they that were with him, ſaid, Maſter, the multitude throng thee and preaſe thee, and ſayeſt thou, Who touched me?

46. know ſome cure hath been wrought by the touching of me.

46. And Jeſus ſaid, Somebody hath touched me, for I [perceive that virtue is gone out of me.]

47. And when the woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately.

48. And he ſaid unto her, Daughter be of good comfort, thy faith hath made thee whole, goe in peace.

49. from the houſe of Jairus (ver. 41.) which brought him word that his daughter was dead, and therefore he ſhould not put Chriſt to the trouble to come down to work a cure, when ſhe was already dead.

49. While he yet ſpake there cometh one [from the ruler of the ſynagogues houſe, ſaying to him, Thy daughter is dead, trouble not the Maſter.]

50. But when Jeſus heard it, he anſwered him, ſaying, Fear not, beleive only, and ſhe ſhall be made whole.

52,52. And coming into the houſe where there was already a great company of neighbours gathered together, weeping and bewailing the deceaſed, he ſuffered none of thoſe that came with him to goe in, ſave Peter &c. And ſeeing the company within lamenting her death, he comforted them, ſaying,

51. And when he came into the houſe, he ſuffered no man to goe in, ſave Peter and James and John, and the father and the mother of the maiden.

52 And all wept and bewailed her, but he ſaid, Weep not,] ſhe is not dead, but ſleepeth.

53. And they laughed him to ſcorn, knowing that ſhe was dead.

54. all thoſe that were there lamenting,

54. And he put [them all] out, and took her by the hand, and called, ſaying, Maid, ariſe.

55. that they might perceive that ſhe was really revived, and not only in appearance, and withall to refreſh her, he commanded them that were in the houſe to ſet ſome food before her.

55. And her ſpirit came again, and ſhe aroſe ſtraightway, and [he commanded to give her meat.]

56. And her parents were aſtoniſhed, but he charged them, that they ſhould tell no man what was done.

The

a. Διακονεῖν

The true notion of the word [διακονῶν] ſo often uſed in the *Scripture* will be worth conſidering a while, for the right underſtanding of all places where 'tis uſed. And 1. it is ſufficiently known to belong unto and to be frequently taken in *generall* for any kind of *ſervice*, or *miniſtery*. Such was that of *diſciples*, who waited, attended on the *prophets*, did their ſervile offices (ſee *Mat.*3.9.) and accordingly [διάκονος] is taken for ſuch a *diſciple*, *Joh.* 12.26. compared with *Lu.* 6.40. *Mat.*10.25. But omitting this ordinary notion, the beſt riſe will be by conſidering the word [διάκονοι, and διακονεῖν] as it referres to that one particular *office* of *ſervants*, that of *waiting* at *feaſts*. Thus *Lucian* in his *Cronoſol:* among the *leges Convivales* mentions this, οἱ διάκονοι μὴς χάριν μηδένι μηδὲν, *Let the waiters doe nothing out of favour* or *partiality to any*: where διάκονοι, are thoſe that in *feaſts diſtribute* the μοιρὰς, or *portions* to each *gueſts*, as it follows there, μηδὲ τῷ μὲν ὁ μοιρὰς, τῷ δὲ ἡγεμόνος σύος, ἀλλ' ἰσότης ὅπι πᾶσιν, *not to one a larger or better, to another a meaner or leſſer piece, but equality in all.* For this we find among thoſe *rites* or *cuſtomes* of *feaſts*, that the διάκονοι *diſtributed* the *portions*, firſt to the *maſter* of the *feaſt*, and then to the *gueſts*, each of them in order, either according to the direction of the ἀρχιτρίκλινος, or *the orderer of the feaſt*, or as they pleaſed themſelves, when he did not direct, only according to that rule of *equality*, that they ſhould not τῷ μὲν μεγάλα, τῷ δὲ κομιδῇ μικρὰ μοιρίδιος, *give one a great, another a very little portion.* This we find in *Lucian*, both in his *Cronoſol:* and *Epiſt: Saturn:* and ſpeaking of unjuſt *officers*, he ſaith, ἐσομιδένος σύος οἰκέτης διανέμων, τῷ μὲν δεσπότῃ ἀποδίδωσι τὸ ἥμιτομον ὅλον σὺν τῇ κεφαλῇ, τοῖς δ' ἄλλοις ὅσα φέρει ἐγκεκαλυμμένα, *in the diviſion of a ſwine the ſervant gives his maſter half of it, with the head, and to the reſt a few bones*, Agreeable to this cuſtome of the διάκονοι *giving* to every man his *portion*, is that of our *Saviour*, *Lu.*12.37. ſpeaking of a *maſter* that entertains his ſervants, περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει, *he ſhall gird himſelf like a ſervant, and make them lie down, and paſſing from one to another ſhall diſtribute to every man his portion*, a parallel to which we have in * *Lucian*, ὅταν τὸν οἰκέτας ὁ πλούσιος ἑυωχῇ διακονῶν, καὶ οἱ φίλοι σὺν αὐτῷ, *when a rich man entertains his ſervants, and miniſters to them, he and his friends with him.* This, as was even now intimated, belonged primarily to the ἀρχιτρίκλινος, or οἰκονόμος τροφῶν, the *governour*, or *orderer* of the *feaſt*, and thus we read of *Chriſt*, when he entertained the *multitudes*, he acted the part of the ἀρχιτρίκλινος, and ἐυχαριστήσας ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ, *when he had given thanks he gave to his diſciples*, as the *œconomus* to the *waiters, and they to the multitudes*, to every man *ſingle* his *portion*. So that ſtill the office of the διάκονος is to *diſtribute* the νομὰς or μερίδες, though the *œconomus break*, or *divide* them. So that that ſaying of *Chriſt Mat.*20.28. and, in the ſame words almoſt, *Mar.*10.45. may juſtly be underſtood of this *cuſtome*, and this uſe of the word, διακονεῖν, Ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, *The ſonne of man can not that others might miniſter to him*, or *diſtribute favours*, or ſhew *kindneſſes* to *him*, but *he to diſtribute to them*, and as it follows, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν *to diſtribute* that great *gift* among his *diſciples* and all *mankind, his life for the redemption of the world.* Neither is this interpretation reſiſted or made leſſe probable by that which went before, οὐκ ἔστως δὲ &c. *but it ſhall not be ſo among you, but he that will become great among you, let him be your miniſter, and he that will be firſt, let him be your ſervant*, as if the words belonged only to the *humility* required by *Chriſt* of *Chriſtian Governours*, for there be two things there ſpoken of by *Chriſt*, concerning the *Heathen Rulers*, (to which the *Chriſtian* are oppoſed) one that they doe καταξυριεύειν, *uſe their ſervants, as Lords*, and *owners of them*, as of a *poſſeſſion* (as *ſervants* were reckoned by them among their κτήματα, their *wealth*, or *riches*) and ſo reap *fruit* and *profit* by their *labours*, Which * *Xenophon* calls ὠφελεῖσθαι ὑπ' αὐτῶν, *to be profited by them*, the 2d that they doe καταξεσιάζειν, *exerciſe deſpoticall power over them*, To which two *Chriſt* here oppoſes theſe two other duties of a *Chriſtian governour* in his *Church*, 1. that he ſhall be *beneficiall* or *profitable* to thoſe that are under him, 2ly. that he ſhall be *humble* toward them, and the firſt of theſe is here meant by διάκονον γενέσθαι, *being a miniſter*, as the 2d by δοῦλον γενέσθαι, *being a ſervant*, and therefore *Chriſt* returns and ſpeaks farther to that, *The ſon of man came not* διακονηθῆναι *to be miniſtred unto*, but διακονῆσαι *to miniſter*, and what that is, he farther expreſſes, καὶ δοῦναι, *and to give his life* &c. From this *feſtivall* cuſtome ſet down in all the parts, *Joh.*2.9. (where there is beſide the νυμφίος *or maſter of the feaſt*, ἀρχιτρίκλινος the *divider* of the *meats* and wine, and again the διάκονοι ver.5. which *diſtribute*, and carry it, being *divided*, to each *gueſt*) we may clearly fetch the office of the firſt *deacons* in the *Church*, who were to *diſtribute* to the *poor*, as every one had need, under the *Apoſtles*, as the *œconomi*, or *chief diſpenſers*, and to take off that toyle from them, and ſo in like manner at the *adminiſtration* of the *Euchariſt* to be *miniſterial* to the ἐπισκόπος the *Biſhop*, or *Prefect*; and *diſtribute* that *wine* and *bread* which he had *conſecrated*. See * *Juſtin Martyr: Apol:*2. But to the former of theſe, that of *diſtributing* to the *poor*, the word διακονία, *miniſtring*, in *Scripture* peculiarly belongs, and ſo ſtill makes good that notion which we now take it in. So *Act.* 11.29. εἰς διακονίαν πέμψαι, *to ſend ſome relief to be diſtributed to them that want*, and *Act.*12.25. and 2 *Cor.* 8.4. κοινωνία καὶ διακονίας εἰς τοὺς ἁγίους, *the liberality of diſtribution to the ſaints*, So 1 *Pet.* 4. 10. where ſpeaking of *hoſpitality*, he bids them διακονεῖν *diſpenſe*, or *diſtribute*, i. e. *give*, and again v. 12. εἴ τις διακονεῖ *if any man exerciſe liberality to the poor*; So the διακονία καθημερινὴ *Act.*6. the *daily diſtribution* to the *poor widowes*, or, as the 16. *Canon* of the *Councel* in *Trullo* interprets the place, ἡ ἐν τῇ χρείαις τραπέζων ἐπιμέλεια, *the diſpenſing of neceſſaries at their tables*, and therefore *Zonaras* on that *Canon* explains it, by οἰκονόμοι τροφῶν, *diſpenſers of meat*, (meaning, I ſuppoſe, under the *chief œconomus* or *ſteward*) rather the *diſtributers* of it. Thus in * *Julian*, ſpeaking of the *Galileans*, as he ſtyles the *Chriſtians*, you ſhall

* Præf: in Cyr: paid:

† p. 97.

* Cronoſol:

* Fragment: p. 558.

find, saith he, τὰ λεγομένω παρ' ἀνδράπω, καὶ ὑποδοχῶν, καὶ διακονίαν τραπεζῶν, *their feasts of love and entertainments, and distribution at tables, by which,* saith he, *they allured many to their religion.* So in *Procopius's scholia* on 1 *Sam.* 9. there is mention ἀποστόλων διακονουμένων, which sure is ill rendred *Apostolorum ministrantium, of the Apostles that ministred,* and should be rendred in the *passive* sense, *administratione* or *liberalitate aliorum utentium, they that were ministred to,* for so he adds out of S. *Paul* δὶς εἰς τὸ χρείαν μοι ἐπέμψατε, *you sent twice to my wants.* I shall need to adde no more to this, but only that what some did διακονεῖν, *distribute or dispense* only as *instruments* or *officers* or *ministers* of others *liberality,* that also some did out of their *own estates,* and so here these women did ἐκ τῶν ὑπαρχόντων αὐταῖς *out of their own goods.* So, I suppose, *Onesiphorus* 2 *Tim.* 1.18. So *Phœbe Rom.*16.1. διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, *the minister of the Church in Cenchrea,* who is therefore called προστάτις (or προστάτης) πολλῶν, i.e. προξένου (ξενίας ἐπιμελόμενον, ἤγουν τοῦ ξένους ὑποδεχόμενον, saith *Hesychius*) an *entertainer,* and *succourer of many,* and of *Paul* himself, and *she* and such as she were the ἀδελφαὶ, *sisters* or *Christian women,* that accompanied the *Apostles* in their *travails,* and provided for them, that they might *preach,* and not be put to *earne* their *livings* with their hands, 1 *Cor.* 9. 5. Of the word διάκονος, see *note* on *Phil.*1. c.

Προστάτις

b. Τελεσφορεῖν

The word τελεσφορεῖν] here is best explained by *Hesychius* καθ' ὥραν τοὺς καρποὺς, ἢ τελείως αὐτοὺς φέρειν, *to bring forth fruits in the season, or perfect fruits. Phavorinus* ἐντελῶς ἄγειν, *to bring forth perfectly. Josephus* uses it of *women,* that goe their *full time,* that doe not *miscarry,* or bring forth *abortives,* and so here belongs to that *corn,* that *prospers,* and *thrives,* and comes on well, and continues till *harvest,* and *miscarries* not by any defect in the *soyle,* or other ill accident.

That which is here truly called λίμνη] (for so it was, the *lake* (and not the *sea*) of *Genesareth,* c.5.1.) is called θάλασσα, *the sea, Mat.*8.24. and θάλασσα Γαλιλαίας, *the sea of Galilee, Mat.* 4. 18. and *Joh.*6.1. θάλασσα τῆς Γαλιλαίας τῆς Τιβεριάδος, and c.21. 1. θάλασσα τῆς Τιβεριάδος, *the sea of Tiberias.* And all this, not because it was a *sea,* but because of the ambiguity of the *Hebrew* ים, which, as it signifies *the sea,* so also any *lake* or *confluence* of *waters,* and is used for that *great vessel* in the *Temple,* 1 *Kin.*7.23. which being of such a *largeness* (30 *cubits round,* and 5 *cubits high, and containing* 2000 *baths*) was a kind of *lake,* and is there so called, a *molten lake,* the *Hebrew* ים being there used, and by us rendred *sea,* but would be more properly *lake.* And so likewise the word θάλασσα in the other *Gospels,* would be better, according to the sense, rendred *lake* also, the *lake of Galilee,* and *Tiberias.* See *Lyra* on *Gen.*1.10.

c. Λίμνη

Θάλασσα

That ἄβυσσος] should here signifie the *pit of hell,* the *place* created for the *devil* and his *angels,* whereseever it is situate, may be guest by the nature of the word, which signifies *bottomlesse,* and from the use of it, in some other places of the *New Testament,* as *Revel.*9. 1,2. and 11.7. and 17.8. and 20. 1,3. where there is mention of *chaines,* as there is of *tartarum,* 2 *Pet.* 2.4. And so also the context here inclines it, for the first *request* of the *devil* to *Christ* was, v. 28. *I beseech thee torment me not,* and in the other *Gospel, Mat.*8.29. *Art thou come to torment me before my time?* expressing the *devils fear* that by this *coming of Christ* he should presently be cast into his *chains of hell* (see *note* on *Mar.*5. b.) and confined to those *torments,* which he thought belong'd not to him till the *day of judgment,* and the next was in plain words, not *to send him into hell,* or the *pit.*

d. Ἄβυσσος

Paraphrase.

CHAP. IX.

1. And to qualify them for their office, he gave them power to cast out devils out of those that were possest with them.

1. THen he called his twelve disciples together, [and gave them power and authority over all devils,] and to cure diseases.

2. And he sent them to preach the Kingdom of God, and to heal the sick.

3. Make no provision for your journey, nor take with you so much as a staffe to guard you by the way, see Mat.10. e.

3. And he said unto them, [Take nothing for your journey, neither staves] nor scrip, neither bread, neither money, neither have two coats apiece.

4. as long as you remain in that city, Mat. 10. 11.

4. And whatsoever house ye enter into, there abide [and thence depart.]

5. by that means to testify to them and others, that ye have been with them, and have not been received, but unworthily rejected by them, and accordingly to expresse to them, what is likely to befall them, Mat.10. 14.

5. And whosoever will not receive you, when ye go out from that city, shake off the very dust from your feet [for a testimony against them.]

6. And they departed and went through the townes preaching the Gospel, and healing every where.

7. Christ, and he did not know what to think, because some said, that it was John Baptist, risen from the dead, who having been killed by him he feared he would now work some eminent revenge on him for it.

7. Now Herod the Tetrarch heard of all that was done by [him, and he was perplexed, because that it was said of some, that John was risen from the dead.]

8. And of some, that Elias had appeared, and of others, that one of the old Prophets was risen again.

9. And Herod said, John have I beheaded, but who is this of whom I hear such things? and he desired to see him.

10. within the territory of Bethsaida.

10. And the Apostles when they were returned, told him all that they had done, and he took them, and went aside privately into a desert place, [belonging to the city called Bethsaida.]

11. And

11. And the people when they knew it followed him, and he received them, and [ſpake unto them of the kingdom of God] and healed them that had need of healing.
11. preached the Goſpel to them,

12. And when the day began to weare away, then came the twelve and ſaid unto him, Send the multitude away, that they may go into the countrey and townes round about, and [† a lodge] and get victuals, for we are here in a deſert place.
refreſh themſelves
† betake themſelves to their Inns
a.

13. But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more then five loaves and two fiſhes, [except we ſhould go and buy meat for all this people.]
13. and cannot give them entertainment, unleſſe we ſhould goe and buy, and that muſt be a large proportion to feed all this people.

14. For they were about five thouſand men. And he ſaid to his diſciples, Make them ſit down [by fifties in a company.]
14. See note on Mar. 6. d. and Mat. 8. g.

15. And they did ſo, and made them all ſit down.

16. Then he took the five loaves and the two fiſhes, and looking up to heaven, he bleſſed them, and brake, and gave to the diſciples [to ſet before the multitude.]
16. that they might diſtribute to the multitude a portion for every one. Mat. 14. 20.

17. And they did eat, and were all filled, and there was taken up of fragments that remained to them twelve baskets.

18. And it came to paſſe, as he was * alone praying, his diſciples were with him, and he asked them ſaying, Whom ſay † the people that I am?
* praying by himſelf, his diſciples came to him, προσευχ: κατα-μόνας, συνῆσαν αυτῷ,

19. They anſwering ſaid, John the Baptiſt, but ſome ſay Elias, and others ſay, that one of the old Prophets is riſen again.

20. He ſaid unto them, But whom ſay ye that I am? Peter anſwering ſaid, [The Chriſt of God.]
20. The Meſſias.
† or, men, for the Kings MS. reads οἱ ἄν-θρωποι.

21. But he ſtraightly charged them, and commanded them to tell no man that thing.]
21. See note on Mat. 8. b.

22. Saying [The Son of man muſt ſuffer many things, and be rejected of the Elders and chief Prieſts and Scribes,] and be ſlain, and be raiſed the third day.
22. The prophecies muſt be fulfilled which affirm that the Meſſias ſhall ſuffer many things, and be rejected by the great Sanhedrim.

23. And he ſaid unto them all, If any man will come after me, let him deny himſelf, and take up his croſſe daily and follow me.
Mat. 10. 38.

24. For whoſoever will ſave his life ſhall loſe it, but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it.
Mat. 10. 39. Mar. 8. 35.

25. For what is a man advantaged if he [gain the whole world, and loſe himſelf, or be caſt away?]
25. gaine all the wealth of the world, and loſe his ſoule, or life? ſee Mat. 16. m.

26. For whoſoever ſhall be aſhamed of me, and of my words, of him ſhall the ſon of man be aſhamed [when he ſhall come in his own glory, and in his Fathers, and of the holy Angels.]
26. when he comes ſo illuſtriouſly to puniſh his crucifiers (or at laſt judg the world) See note on Mat. 16. o.

27. But I tell you of a truth, There be ſome ſtanding here, which ſhall not taſte of death, till they ſee the kingdom of God.]
27. Which is not now ſo farre off, but that ſome here preſent ſhall live to ſee it.

28. And it came to paſſe [about an eight dayes] after theſe ſayings, he took Peter and John and James, and went up into a mountain to pray.
28. Six compleat days, but eight, reckoning the firſt and laſt. Mat. 12. m.

29. And as he prayed, the * faſhion of his countenance was altered, and his raiment was [white and gliſtering.]
appearance εἶδος
Mat. 17. 1.

30. And behold, there talked with him two men, which were Moſes and Elias,
Like the whiteneſs of a flaſh of lightning.

31. Who appeared in glory, and ſpake of his [b] † deceaſe, which he ſhould accompliſh at Jeruſalem.]
† departure,
31. Which appearing as Angels are wont, in a glorious condition, ſpake of his going out of this world (ſee note on Joh. 13. a. and 2 Pet. 1. c.) as of Moſes out of Egypt to a Canaan, by this means delivering his faithfull people, but withall deſtroying them that beleived not, Jude 5. Of all which, and the ſeverall branches and conſequents of it Jeruſalem was ſhortly to be the ſcene, and firſt of his crucifixion there.
b.

32. But Peter and they that were with him, were heavy with ſleep, and when they were awake they ſaw his glory, and the two men which ſtood with him.

33. And it came to paſſe, as they departed from him,] Peter ſaid unto Jeſus, Maſter, it is good for us to be here, and let us make three Tabernacles, one for thee, and one for Moſes, and one for Elias, not knowing what he ſaid.
33. And as Moſes and Elias were parting from Chriſt, Mat. 17. 4.

34. While he thus ſpake, there came a cloud, and overſhadowed them, [and they feared, as they entred into the cloud.]
34. and they were amazed with fear, as the cloud came ſo neer to them.

35. And there came a voyce out of the cloud ſaying, This is my beloved Son, hear him.

36. And

36. Moſes and Elias were departed from Jeſus. And Chriſt commanded them to tell no man what they ſaw, till after his riſing from the dead, Mat. 17. 9. and they obeyed his command and did accordingly.

36. † And when the voyce was paſt, [Jeſus was found alone, and they kept it cloſe, and told no man in thoſe dayes any of thoſe things which they had ſeen.]

† And as the voice was, or was heard, Καὶ ἐν τῷ γενέσθαι τὴν φωνήν,

37. And it came to paſſe, that on the next day, when they were come down from the hill, much people met him.

Mat. 17. 15.

38. And behold, a man of the company cryed out, ſaying, Maſter, I beſeech thee, look upon my ſon, for he is my only child.

39. a ſore affection ſeiſeth upon him at certain times of the moon, and makes him cry out, and it cauſeth ſuch a boyling and agitation within (ſee note on Mar. 9. c.) that he foames at mouth, and it never departeth from him without great pain and agony, this coming to himſelf again (though when it firſt takes him, it makes him ſenſeleſſe, Mar. 9, 25. able neither to ſpeak nor hear) is joyned with an horrible torment, and many grievous bruiſes remain afterward. See note on Mat. 17. c.

39. And lo [a ſpirit taketh him, and he ſuddenly cryeth out, and * it teareth him, that he foameth again, and bruiſing him hardly, departeth from him.]

* ſhakes, tumultuates, boyles within him with foaming, and hardly, or with difficulty departeth from him, bruiſing him, σπαράσσει αὐτὸ μετὰ ἀφρῶ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν.

40. And I earneſtly intreated thy diſciples, that went about doing miracles, v. 6. to cure him of this Epilepſy, and they were not able.

40. And I beſought thy diſciples to caſt him out, and they could not.]

41. And Jeſus ſaid to his diſciples, What an act of perverſe infidelity, not of weakneſſe, is this in you? will my preſence, ſo long, and the power given you by me, v. 1. work no better effects upon you? you will make your ſelves unworthy of ſuch favours by your not making uſe of them, ſee Mat. 17. 21. & Mar. 9. 28. Having thus reprehended his diſciples, he ſaid to the man,

41. And Jeſus anſwering ſaid, O faithleſſe and perverſe generation, how long ſhall I be with you and ſuffer you? Bring thy ſon hither.

42. he fell into a fit of that diſeaſe, which by the power of the devill was brought upon him, and fell down, and after his manner it made an horrible agitation or tumult within him, and Jeſus caſt out the devill, and freed the man from the diſeaſe,

42. And as he was yet a coming [the devil threw him down and tare him: and Jeſus rebuked the unclean ſpirit, and healed the child] and delivered him again to his father.

43. And they were all amazed at the mighty power of God, but while they wondred every one at all things which Jeſus did, he ſaid unto his diſciples,

44. Mark what I ſay unto you, It is this, I ſhall ſhortly be put to death, by the Jews and Romans, and ſhall ſuddenly riſe again, Mat. 17. 23.

44 Let theſe ſayings ſink down into your eares, for the ſon of man ſhall be delivered into the hands of men.]

45. what he meant by thoſe words, and though they thought much upon it, yet could not they imagine what it meant, and yet they durſt not aske him the meaning.

45. But they underſtood not [this saying, and it was hid from them, that they perceived it not, and they feared to ask him that saying.]

46. but by occaſion of them, thinking Chriſts kingdom ſhould ſhortly begin, they fell into a diſpute among themſelves, who of them ſhould have the higheſt dignity at this revelation of Chriſts kingdom.

46. Then there aroſe a reaſoning among them, which of them ſhould be greateſt.]

47. And Chriſt either being asked by ſome of them, Mat. 18. 1. or elſe of his own accord, diſcerning by his divine knowledge the debate they were engaged in (though now they were aſhamed that he ſhould know it, Mar. 9. 33, 34.) and being willing to cure this vain ambition in them, took a little child, and ſet him in the next place to himſelfe,

47. And Jeſus perceiving the thought of their heart, took a child, and ſet him by him,]

48. And ſaid unto them, The dignity that from me or in my kingdom accrueth unto any, belongs to ſuch as theſe, the humbleſt and meekeſt, The dignity which from my Father is communicated to me, and from me to others, is the portion of the meekeſt. See Mat. 18. 4.

48. And ſaith unto them, Whoſoever ſhall receive this child in my name, receiveth me, and whoſoever ſhall receive me, receiveth him that ſent me, for he that is leaſt among you all, the ſame ſhall be great.]

49. And John anſwered and ſaid, Maſter, we ſaw one caſting out devils in thy name, and we forbad him, becauſe he followeth not with us.

50. for though he keep not company with us, yet if he do it in my name, he is one that beleives in me, and not to be forbidden, See Mar. 9. 39. & Mat. 12. 30.

50. And Jeſus ſaid unto him, Forbid him not, [for he that is not againſt us, is for us.]

c. 51. when the time was come (ſee Acts 2. a.) when he was to be crucified, not being terrified with that danger, he reſolved firmely to goe up to Jeruſalem.

51. And it came to paſſe [when the time was come that he ſhould be c received up, he ſtedfaſtly ſet his face to go to Jeruſalem.]

52. ſome of his diſciples before, as harbingers (which was part of the diſciples office.)

52. And ſent [meſſengers before his face,] and they went and entred into a village of the Samaritans to make ready for him.

53. And the Samaritans would not give him reception, becauſe he appeared to them to be a going to Jeruſalem, and they never do ſo, but worſhip in mount Gerizim, Joh. 4. 20. and ſo ſeparate from all thoſe that think Jeruſalem the only place of worſhip.

53. And they did not receive him, becauſe his face was, as though he would go to Jeruſalem.]

54. And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou

thou that we command fire to come down from heaven and conſume them, even as Elias did?

55. But he turned and rebuked them, and ſaid, [Ye know not what manner ᵈ ſpirit ye are of.] 55. The Chriſtians ſpirit, the œconomy, or courſe preſcribed them, differs much from that of a Prophet in the Old Teſtament, moved by zeale againſt the enemies of God, The courſe which you muſt take with ſuch, is that of ſweetneſs and perſuaſiveneſs, and this propoſall of yours is very contrary to that. d

56. For the ſon of man is not come to deſtroy mens lives, but to ſave them. And they went to another village.] 56. For I came not to kill any, but to preſerve and reſcue from death, and from all that is ill, And all the revenge that Chriſt thought fit to act upon them, was to leave them, and go to another village.

57. And it came to paſſe, that as they went in the way, a certain man ſaid unto him, Lord I will follow thee, whitherſoever thou goeſt.

58. And Jeſus ſaid unto him [The Foxes have holes, and the birds of the air have neſts, but the ſon of man hath not where to lay his head.] 58. you had beſt to conſider what you do, for doing ſo will be far from advancing any temporall intereſt of yours, Mat.8. 20.

59. And he ſaid unto another, Follow me. But he ſaid, Lord ſuffer me firſt to go and bury my father.] 59. And there was another diſciple of his, who had already undertaken his ſervice, and attended on him, Mat.18. 21. who came unto him, and ſaid, Sir before I betake my ſelf wholly to attendance on thee, ſpare me ſo long, till I have buried my father, either now newly dead (of which the newes is now come to me) or very old, whom I would attend while he lives, and give him that civility of buriall, and then come and follow thee. (Theophylact.)

60. Jeſus ſaid unto him, Let the dead bury their dead, but go thou, and preach the kingdom of God.] 60. But Jeſus replyed unto him, The Nazarite, Num.6.7. being conſecrated to God, was not to pollute himſelfe with his dead father, but leave that work of burying him to others, and ſo the Prieſt alſo, and therefore thou that haſt, by the tender of thine attendance, conſecrated thy ſelfe to me, muſt referre that office of burying thy father to others, that have not undertaken that attendance, and ſet preſently about thy task of preaching the Goſpel. See note on Mat. 8. 22.

61. And another alſo ſaid, Lord I will follow thee, but let me firſt go bid them farewell that are at home at my houſe.

62. And Jeſus ſaid unto him, [No man having put his hand to the plough, and looking back, is fit for the kindgdom of God.] 62. He that holds the plough muſt have his eye diligently faſtned upon that; and if he be apt often to look back, he will be unfit for that employment: ſo thou when thou haſt undertaken my ſervice, muſt follow it, with the ſame diligence, and if thou haſt any thoughts of what thou haſt left at home, thou wilt never be fit for a diſciple of mine.

Notes on Chap. IX.

a. Καλαλῦσαι

Καλαλῦσαι properly ſignifies among *mariners* κάλαίρειν ἀπὸ πελάγες εἰς ἢ λιμένα, *to come back* and *retire from the ſea to the haven*, and from thence 'tis applied to *travailers*, that betake themſelves to their *inne*, which is therefore called κάλαυμα, becauſe the *man* and the *beaſt* there *layed down* his *lading*, and ſo 'tis generally to *refreſh* ones ſelf, ἀποκαλῦσαι, ἐυωχηθῆναι, ſaith *Phavorinus* out of *Heſychius*.

Ἔξοδον

That *Chriſt's* ἔξοδον] here ſignifies his *death*, and *going out* of *this world*, will be acknowledged 1. by the uſe of a parallel phraſe to this ſenſe *Joh.* 13.1. where his *death* is call'd μετάβασις ἐκ τ κόσμ τότ *a paſſing out of this world*, *typified* there by the *Paſch* in the beginning of the *verſe*, and that we know was inſtituted as a *commemoration* of the *Exodus*, or *going out* of *Ægypt*, 2ly. by S. *Peters* uſing it of himſelf 2 *Pet.*1.15. to ſignifie his *departure*, before expreſt by the *laying down his tabernacle*, v. 13. But that it is here alſo, in a more ſolemn ſenſe, of ſomewhat a greater latitude, may appear by this, that the Ἔξοδον of *Chriſt* is here ſaid to be the *ſubject* of the diſcourſe betwixt *Elias* and *Moſes*, and *Chriſt*, upon *mount Tabor*. And what the matter of that *diſcourſe* was, hath been ſet down at large, from ſufficient evidences, note on *Mat.* 17. a. viz: the *coming of the Great and terrible day of the Lord*, *Malac:* 4. 5. before which *Elias was firſt to come*. Which being there ſufficiently manifeſt, and explained to denote the *approaching deſtruction* of the *obſtinate*, unbeleiving *Jewes*, may farther be cleared by another place, wherein 'tis mention'd what the ſubject of this *diſcourſe* was, that of S. *Peter*, that was preſent at this *viſion*, 2 *Pet.*1.16. where he affirms, that at his being on the *mount Tabor* with *Chriſt*, he had a *revelation* concerning (that which was the matter of that whole *Epiſtle* of his) the *power* and *coming* of *Jeſus Chriſt* (which what it ſignifies in divers places of the *New Teſtament*, viz: *a middle* ſecond *coming* of *Chriſt* upon the *Jewes*, hath been ſhewn at large, *note* on *Mat.*24. b.) And ſo again 1 *Pet.*5.1. when he ſaith he was a *witneſs* of *Chriſts ſufferings*, *and a partaker of the glory which ſhould be revealed*, that *latter* ſeems to referre to his *preſence* at the *transfiguration*, where *this glory* that was to *follow Chriſts ſufferings* was *repreſented* to him and two other *diſciples*. To which purpoſe 'tis alſo obſervable in what ſenſe we find the word ἔξοδον uſed *Heb.*11.22. and in the *title* of the ſecond book of *Moſes*, to denote the departure of the *Iſraelites* out of *Ægypt* to *Canaan*, And accordingly in *S. Judes Epiſtle* (which is but the *Epitome* of, and parallel to that 2ᵈ of S. *Peter*) where S. *Peter* ſaith, 2 *Pet.* 1. 15, 16. *I will endevour to put you in mind of theſe things*, i.e. of this *power* and *coming* of *our Lord which* he had *made known to them*,] he hath theſe words v 5. *I would put you in mind, that the Lord having delivered the people of Iſrael out of the land of Ægypt, deſtroyed thoſe that did not beleive.* Which referring to that ἔξοδον, *Moſes's bringing* the *Iſraelites* out of *Ægypt*, ſuppoſes that to be an image or reſemblance of that *coming* of *Chriſt*, i.e. of what

Chriſt

Christ should now doe within a while, viz: that being *gone out* of the *world*, and by that means of his *death*, having brought his people out of their *captivity*, he should not only overwhelm his *enemies* the *Jewes*, like *Pharaoh*, and the *Ægyptians*, but withall *destroy* the *wicked impure*, *Gnostick Christians*, like the *disobedient Israelites* in the *wildernesse*. And that this (as it may properly be contain'd under the word ἔξοδος, so) was the thing that Saint *Luke* meant here by it, may probably appear 1. by the agreeablenes of it, and by the *Evangelists* referring it (*it came to passe*, saith he, *after these words about* 8 *daies*, *that Jesus took Peter and John* &c.v.28.) to the discourse immediately præcedent (for the expressing of which, as by an *Embleme*, the *transfiguration* seems to have been designed) which is all to that purpose of *preserving* the *beleivers*, that take up *Christ's crosse*, and *destroying* all such, who (as the *Gnosticks* afterward, and those that were corrupted by them) should be most carefull to *preserve their lives*; 2ly. by the mention of *Jerusalem*, where all this was to be fulfill'd, first *Christ* to *die* there, then all these glorious works of *God* to be shewn upon that *people*, in *destroying* the *unbeleivers*, and the ἀπειθήσαντες, the *disobedient provokers*, *Heb.*3.12. 16.18. among them, and *preserving* the *sincere*, *pure*, *persevering*, *faithfull Christians* in the midst of that destruction. These *arguments* doe not pretend to *demonstrate*, but have been added, *ex abundanti*, to that one ground, laid *Mat.*17. (note a.) only as *probabilities* concurring with that, which is there *evidenced*.

c. Ἀνάλημψις] here applied to *Christ* may possibly belong to his *assumption* up to *heaven* out of this world, which then might be said to *draw neer*: but 'tis somewhat more probable that it should signifie his *crucifixion*, which was to be at *Jerusalem*, toward which place he is here said to goe, because *his time was come*. And to this the expression agrees, which is used by *Christ*, *Joh.* 12. 32. ἐὰν ὑψωθῶ, *if I be lifted up*, which the *text* saith was a testification of the *kind* of his *death*, i.e. of his *crucifixion*, and indeed the *Syriack* word for the *Crosse*, being זקיפא from זקף to *erect* or *lift up* (noting the *tignum* or *palus* which was *in sublime erectus*) *to be crucified*] in the *Syriack* expression will be *to be exalted* or *lifted up*.

d. Πνεῦμα The word πνεῦμα *Spirit* is very diversely taken in the *New Testament*, 1. sometimes (with the addition of Θεοῦ or Χριστοῦ *God* or *Christ*, or ἅγιον *holy*, and sometimes without it) for the *æternall Spirit* of *God*, the *holy Ghost*, the third *person* in the *sacred Trinity*, *Mat.*28.19. into which we are *baptized*. And from thence 2dly. for the *graces* and *gifts* of that *Spirit*, whether those that are of use to all sorts of men, as the *Spirit* of *supplication*, *Zach.* 12.10. i.e. *zelous* ardent *prayer*, and accordingly we read of *praying* ἐν πνεύματι, *Ephes.*6.18. *in* or *with the Spirit*, and *Jude* 20. with the addition of ἁγίῳ, *in*, or *with the holy Spirit*, *praying* as those doe that are by the *Spirit* of *God* enabled or raised to perform this duty with some *ardency*. So *Ephes.* 5.19. being *filled with the Spirit* (in opposition to being *drunk with wine*) is expressed by *speaking in Psalmes*, and *hymnes*, and *spirituall songs*, *in* or *with the heart*, *zealously* and *cordially*, Or whether those which belong not to all, but onely to those which are thus to be qualified for any *office*, whether *Regal*, or *Prophetick*, or *Evangelical*. So the *Spirit* of *prophecy* *Act.* 2. 18. and the *double portion* of *Elias's Spirit*, i.e. the right (as of *primogeniture*) *of succeeding* him in his *prophetick office*. So 1 *Cor.* 14. 12. ζηλωταὶ πνευμάτων, *zealous of Spirits*, i. e. of those *gifts* of *tongues* &c. that were given the *Apostles* for the *planting* of the *Gospel*. So v.2. *he that speaks with tongues*, πνεύματι λαλεῖ μυστήρια, *speaks* in an *hidden*, *unintelligible* manner *by that gift* of *tongues* (see v.19. and 23.) *for no man heares*, i. e. *understands* him, and in the same sense v.14. *my Spirit* i.e. *my gift of tongues*, *prayeth*, I make use of that *gift*, which no body but my self *understands* &c. 3dly. Tis taken for an *Angel*, whether *good* or *bad*; *good*, *Revel.*1.4. *bad*, *Mar.* 1.23. 5.2. an *unclean*, i.e. *diabolical*, or *evil spirit*, as appeareth v. 9. From the ambiguity of which it is that πνευματικοὶ 1 *Cor.* 12. 1. is taken in the latitude both for those that are *acted* with an *evil*, and which are *inspired* with a *good Spirit*, the *Spirit* of *God*, which is looked on as a *fountain* of all *supernatural revelations*, 1 *Cor.* 2. 22. and opposed there to the *spirit* of the *world*, that which the *world* knowes or can *reveal* to us, (see *note* on *Rom.*9. a.) To this, I suppose, must be reduced another notion not farre distant, wherein the word [*Spirits*] signifies *teachers*, pretenders to *inspiration* from *God*, whether *truly* or *falsly*, so 1 *Joh.* 4.1. *Beleive not every spirit*, *but trie the spirits*, *whether they be of God*, Give not heed to every *teacher*, but *examine* all such *pretenders*, whether they be *truly* of *God*, or no; *for*, as it followes, *many false prophets have gone out into the world*, where those *false prophets* are one sect of those *spirits* which must *be examined*, So v.2 *by this ye know the spirit of God*, i.e. a truly *inspired teacher* sent by *God*, *Every spirit which confesses Jesus Christ which is come in the flesh*, *is from God*, And v. 3. *Every spirit which confesseth not* &c. (the *spirit* again is the *teacher*, for to him onely it belongeth to *confesse* or *not confesse*.) *And this is that of Antichrist* (the *Antichristian teachers*) *which cometh and now is in the world*, which cannot be affirmed again but of a *person*; Which is yet more manifest v.5. *They are from the world* (ἐκ τοῦ in the *masculine*) *therefore they speak from the world*, *and the world heareth them*, *You are from God*, *he that knoweth God heareth you*; Where the *spirits* before, are now described as *teachers*, *worldly* or *divine*, and again expressed in the end of ver.6. by *the Spirit of truth*, *and the spirit of errour*, either *orthodox*, or *erroneous*, seducing *teachers*, the latter of which are distinctly called πλάνοι *deceivers* or *impostors*, 2 *Joh.*7. and those with the same character affixt to them that belonged to the *spirits* which were *not of God*, 1 *Joh.* 4.3. From whence it will be most reasonable to interpret the πλάνα πλάνα *seducing spirits* 1 *Tim.*4.1. of *persons* also, though the *doctrines of devils*] that are joyned with them, would incline to interpret them of *doctrines* taught by such. 4ly. Tis taken sometimes for an *apparition*, the *shape* or *seeming* of a *body*, without any *real corporeity* in it. So *Lu.*24. 37,39. ἐδόκουν πνεῦμα θεωρεῖν, *they thought they saw a spirit*, for which *Mat.* 14.26. and *Mar.*6.49. φάντασμα a *phantasme* is used. 5ly. It is taken for the *spirit* of *man*, the supreme *diviner* faculty, opposed

Προσευχόμενοι ἐν πνεύματι

Πνεύματα πλάνα

φάντασμα.

opposed to the *body* or *flesh*, *Gal.* 5. 17. 1 *Thess.* 5.23. and set higher then ψυχὴ, the *soule*, common to *man* with other *sensitive creatures*. So 1 *Cor.*2.11. *the spirit of a man that is in him*, to which it belongeth to *search* to the *secrets* and *bottome* of him. So 1 *Pet.*3.19. πνεύμασι ἐν φυλακῇ are the *spirits* and *soules* of *men*, of the meaning of which place, (see *note* on 1 *Pet.* 3. e.) So *Joh.*6.63. the *spirit* that *enliveneth* is the *soule* that *animates* the *body* (as *Jam.*2.26.) And from thence in the end of that verse (where he saith that *the words which he spake unto them were spirit and life*) the meaning must be, that *Christ* spake not of a *carnal*, grosse, but an *immaterial*, *spiritual eating*, i.e. *receiving* and laying up his *doctrine* in their *hearts* and *soules*, and amending their lives by it, (which is also the *true, durable, profitable eating*, farre beyond the *corporeal, external*, as *Christ* and his *doctrine* are the *true Manna* v. 55.) so *Joh.* 4.23. *the true worshippers shall worship the Father in spirit*, i.e. the *service* and *worship* of *God* now under the *Gospel*, shall not consist in the *external* legal performances, but extend to the *heart* and *soule*, those duties of real *purity* and *piety*, which were *typified* by those *legal shadowes*; So when the *Spirit* signifies the *Gospel*, as that is opposed to the *Law* under the title of the *flesh*, *Gal.*3.3. and in many other places, this is taken by *analogie* from that acception of the *spirit* for the *soule*, as that is the *principle* of *life*, and that an *inward* principle. These are the more obvious acceptions of the word, which belong to most of the places where the word is used, and in most of them the *context* will readily determine to which. In some few other places it is used in a different sense, and notes 6^dly. a way of *dispensation* or *œconomy*, a *disposition* or *course* of things, as when the *law* is called the *spirit of bondage*, *Rom.* 8. 15. i. e. the way of dealing with men as with *servants* (as it was with the *Jewes*) and on the other side the *spirit of Adoption*, the more *ingenuous* way of dealing, as with *sons*, now under the *Gospel*. And so here, when they would, as *Elias* had done, have called for *fire* on the *Samaritans*, *Christ* tells them *they know not of what spirit* they are, i.e. they considered not under what *dispensation* they were, *Christ came to save* &c. the course or way of proceedings which the *Gospel* brought in, or was meant to teach men, was very distant from that which had been observable in *Elias* under the *Old Testament*, and consequently they must not doe, as *Elias* had done. *Christ* came to infuse and teach by his example and sermons an higher *charity* (even to *enemies* and *rejecters* of *Christ* himself) then was thought necessary before: They that rejected, and scoffed at a *prophet* then, the *prophet* had commission to destroy them, and accordingly without farther admonitions calls for *fire from heaven* to *devoure* them presently: But they that refuse and *crucifie Christ*, are by him *prayed* for, and are by his command yet farther to be preached to, and, if possible, brought to *repentance*; and according to this example, so are all *Christians* to conform themselves, and if they doe, then are they said to be of *Christ's*, and not of *Elias's* kind of *spirit*, of the *Evangelical dispensation* or *œconomy*. So 1 *Pet.* 4.14. *If ye be reproached for the name of Christ* &c. *the Spirit of God*, i.e. the same way of *œconomy* which was used toward *Christ incarnate*, *resteth on you*, is used among you; 7^thly. It signifies *affection, temper, disposition* of any (which is a sense lightly varied from the former) so *Lu.* 1. 17. the *spirit* of *Elias* is that *temper, affection, zeale* that was observable in *Elias*. So 1 *Joh.*3. 24. *By this we know that God abideth in us, by the spirit that he hath given us*, i. e. by our having the same *temper*, the same *affection*, which is so observable in *God*, i. e. that of *charity* to our *brethren*, v.23. That this is the meaning appears by comparing it with ch.4. 12,13. *If we love one another God abideth in us* &c. *by this we know that we abide in him, and he in us, because he hath given us of his spirit*. So *Rom.*8.9. *Ye are not in the flesh, but in the spirit*, i.e. (in the former notion of the *spirit* for that *inward purity* and *obedience* required under the *Gospel*) ye must live *pure*, *spiritual* lives (without which there is *no pleasing God* v.8.) *if so be the spirit of God dwelleth in you*, i.e. if the *sacred Evangelical temper* of which we have the precepts and pattern in *Christ*, *continue* among you, *But if any man have not the Spirit of Christ*, i e. if that *temper* so observable in *Christ* be not at all discernible in you, *ye are none of his*, ye cannot pretend to be *Christians*, or expect to enjoy the priviledges of such, & v.11. *If the spirit of him that raised up Jesus dwell in you*, i.e. if that divine *Godlike temper* be constantly in you, *he that raised up Jesus from the dead*, i. e. *God, will also quicken your mortal bodies*, give even these *mortal* bodies of yours a joyfull *resurrection, by his spirit dwelling in you*, i. e. by the *power* of that same *Spirit* that *raised Christ*, if ye be now *animated* and quickened by that, if that *divine temper* of his continue in you. So v.14. *being led by the Spirit*] is living according to the pattern set before us by *Christ*. And so the *spirit* of *feare*, and of *power*, and *love* &c. 2 *Tim.* 1.7. are those *affections* of *feare* on one side, *cowardise* and *timidity*, and of *courage* and *constancy* and *adherence* to *Christ* (such as was exemplified to us in *Christ*, in declaring and asserting his *Fathers will*) on the other side. In the *Old Testament* 'tis farther used, sometimes for *skill* and *abilities*, *Exod.* 28.3. *the Spirit of wisdome to make Aaron garments*, and *Exod.* 31.2. *Bezaleel* is *filled with the Spirit of God in wisdome, and in understanding, and in knowledge, and in all manner of workmanship*. Sometimes for *zeale*, as 1 *Sam.* 11. 6. where *the Spirit of God came upon Saul, and his anger was kindled greatly*. Sometimes for a *Commission* to an *office* or *employment*, as *Judg.*3. 10. *the Spirit of God came upon Othniel*, i. e. he received *mission* from *God*, *and he judged Israel*. So upon *Gedeon* ch. 6. 34. and on *Jeptha* ch.11.29. and on *Samson* ch. 13. 25. but this still joyned with *extraordinary abilities* for the discharge of the *office*, and with particular *incitations* to some *extraordinary* things, which might *testifie* to *men* this their *Commission* from *God*, or to *themselves*, that they are thus *designed* and *qualified* for it. As appears by *Sampson* c.14.6. where *the Spirit of the Lord coming mightily upon him*, denotes the *strength* which *God* gave him to kill the *Lyon*, and that an *essay* of what he should be able to doe to the *Philistines* v.19. Thus *Num.* 11.17. when *God takes of the spirit which is upon Moses*, and *puts* it upon the *Seventy*, 'tis apparent that

Πνεύματα ἐν φυλακῇ

Πνεῦμα ζωοποιοῦν

Προσκυνεῖν ἐν πνεύματι.

Πνεῦμα δουλείας

Πνεῦμα υἱοθεσίας

Οὐκ πνεύματός ἐστε.

Πνεύματι ἡμᾶς

Ἀγεσθε πνεύματι.

that the *Spirit* there ſignifies the *Commiſſion* or *authority* that *Moſes* had to govern the people, together with *abilities* to diſcharge it (ſee *Deut.* 34. 9.) which is there communicated by *God* to the *Seventy*, as it follows, *and they ſhall bear the burthen of the people with thee*, i. e. take part of the *burthen* of *ruling* them. So v. 25. *The Lord took of the Spirit that was upon him, and gave it unto the Seventy, and when the Spirit reſted upon them they prophecied* &c. i. e. ſome *gifts extraordinary* attended this *commiſſion*, partly to ſignifie that they were thus ſet apart and endowed with *authority* by *God*, and partly to *fit* them for the diſcharge of their *office* conferred on them; So v. 26. the *Spirit's reſting* on *Eldad* and *Medad*, was *God's* conferring this *authority* on them, to which were joyned alſo thoſe *gifts* of the *Spirit*, and they *prophecied* alſo, and ſo ver. 29. *Would God all the Lord's people were prophets, and that the Lord would put his Spirit upon them*, i. e. communicate that *power* to them which he had given to *Moſes*, and *qualifie* them with *extraordinary gifts* accordingly. So at the making of *Saul King*, *the Spirit of the Lord ſhall come upon thee*, 1 *Sam.* 10. 6. ſome *extraordinary* change wrought on him, by which his *commiſſion* was evidenced to himſelf and others, and ſo ver. 10. And proportionably in the *New Teſtament*, *Chriſt's prophetick commiſſion* was thus conferr'd on him, *The Spirit of God deſcending like a dove*, and *lighting* or *reſting* on him, and (above what had before been done to any) a *voice* from *heaven* proclaiming this *Commiſſion* to be given to him from his *Father*, and this, from *Iſa.* 61. 1. is called *the Spirit of the Lord* being *upon him*, and that explained by his being *anointed to preach*, *Lu.* 4. 18. and by the *Spirit of wiſdome* &c. *Iſa.* 11. 2, 3. which ſignifies a *commiſſion* and all other *extraordinary gifts* and *powers* conferred upon him, and is called his being *anointed with the holy Ghoſt and with power*. And ſo of his *Apoſtles Act.* 2. 4. their being *fill'd with the holy Ghoſt*, is their being endow'd with *commiſſion* from *heaven* for that *ſacred function*, and accordingly they *ſpeak with tongues* (as the *Seventy* and *Saul*, after the *Spirit's* coming on them, prophecied) *as the Spirit gave them utterance*, and this as the completion of that *promiſe* of *Chriſt* that they ſhould be *endued with power from on high*, *Lu.* 24. 49. or receive δύναμιν πνεύματος ἁγίου *the power of the holy Ghoſt* coming upon them. And ſo ever after, the *ordaining* of a *Biſhop* in the *Church* was expreſſed by his *receiving* the *holy Ghoſt*. Other uſes there are of the word *Spirit*, which will be diſcernible by the *Context*, and be reducible to one or more of theſe, but are too long to be more particularly ſet down here.

Paraphraſe.

CHAP. X.

1. beſide the twelve Apoſtles, choſe ſeventy others to be to him as diſciples were wont to be to Prophets, i. e. to go on his errands, as he ſhould appoint them, which they did by turns, two at once, as harbingers proclaiming his approach in every city, whither he meant to come.

1. After theſe things the Lord [appointed other * ſeventy alſo, and ſent them two and two before his face, into every city and place, whither he himſelfe would come.]

* the ancient Greek and Latin MS. reads ος: LXXII. ſeventy two, and ſo v. 87.

2. The province is large, and there be many that are ready to receive the Goſpel, when it ſhall be preached to them, It is needfull therefore to pray to God to incline mens hearts to undertake this office of going and revealing it to them, for as yet there are very few for ſo great a task.

2. Therefore ſaid he unto them, [The harveſt truly is great, but the labourers are few, pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt.]

3. But when ye go, ye muſt expect to meet with dangers, and ill receptions.

3. Go your wayes, [behold, I ſend you forth as lambes among wolves.]

4. Yet let not that deterre you, or put you upon making proviſions before-hand for your journey, And as you go, ſpend no time in civilities with any, Intend and mind that one buſineſs you go about.

4. Carry neither purſe, nor ſcrip, nor ſhoes, and ſalute no man by the way.]

5. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe.

6. any, to whom peace properly belongs, any pious perſon, called by an Hebraiſm the ſonne of peace, (as the wicked Apoſtate traytor is the ſonne of perdition, Joh. 17. 12.) any pliable perſon, capable of the bleſſing of the Goſpel, dwell there,

6. And if [the ſonne of peace be there] your peace ſhall reſt upon it, if not, it ſhall turn to you again.

7. Remove not out of one houſe to go to another in the ſame city.

7. And in the ſame houſe remain eating and drinking ſuch things as they give, for the labourer is worthy of his hire. [Go not from houſe to houſe.]

8. receive without any ſcruple the entertainment, which they offer you.

8. And into whatſoever city ye enter, and they receive you, [eat ſuch things as are ſet before you.]

9. See Mat. 3. note o.

9. And heal the ſick that are therein, and ſay unto them, [The kingdome of God is come nigh † unto you.]

† upon it

10. But into whatſoever city ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay,

11. as a teſtimony of your obſtinacy, and uſage of us, (Mat. 10. 14. & Luke 9. 5.) and as a token to aſſure you that your deſtruction is very neer falling on you.

11. Even the very duſt of your city which cleaveth on us we do wipe off [againſt you, * notwithſtanding be ye ſure of this, that the kingdome of God is come nigh † unto you.]

* furthermore πλὴν † upon it

12. when that judgment comes. v. 14.

12. But I ſay unto you, that it ſhall be more tolerable [in that day] for Sodome, then for that city.

13. Woe

13. Woe unto thee, Chorazin, woe unto thee, Bethſaida; for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, ſitting in ſack-cloth and aſhes.]
r 13. Woe unto you, ye cities of Jewry, among whom ſo many miracles have been ſhewn to work faith in you, and ſo to bring you to repentance, and all in vain: Had the like been done in heathen cities neer you, they in all likelihood would have been wrought on by them.

14. But it ſhall be more tolerable for Tyre and Sidon at the judgement then for you.]
14. And accordingly their portion in the vengeance approaching, ſhall be more ſupportable then yours.

15. And thou Capernaum which art exalted to heaven, ſhalt be thruſt down to *[hell.]
15. deſtruction and deſolation, See Mat. 11. 23.
* Hades

16. He that heareth you heareth me, and he that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me.]
16. The not hearkning to your preaching, the deſpiſing of theſe warnings of yours is the deſpiſing of me, that have ſent you, and ſo of God that ſent me, and hath deſtin'd this only means to avert his judgements from the world, and ſhall accordingly bring all vengeance upon the Jewes on their refuſall.

17. And the ſeventy returned again with joy, ſaying, Lord, even the devils are ſubject unto us through thy name.]
17. And when the ſeventy returned, they came to Chriſt and told him with great joy, that although it was not part of their commiſſion, v. 9. yet they having uſed his name (in Acts 19. 13.) againſt devils, it thrived with them, the devils were ſubject to do what they bid them.

18. And he ſaid unto them, I beheld Satan as lightning fall from heaven.]
18. And he ſaid to them, Wonder not at that, for it is determined that within a while the Prince of devils ſhall be dethroned, and fall from his great unlimited power in the world, as lightning when it flaſheth and vaniſheth, doth, i. e. come to nothing, never recollect again.

19. Behold, I give unto you power to tread on Serpents and Scorpions, and over all the power of the enemy, and nothing ſhall by any means hurt you.]
19. I beſtow upon you a power to caſt out devils, and to be above any harm that any the moſt noxious creature which the devill may uſe as his inſtrument, can do unto you.

20. Notwithſtanding in this rejoyce not, that the ſpirits are ſubject unto you, but rather rejoyce, becauſe [your names are written in heaven.]
20. you are children and heirs of God, ſet in that right way, in which as many of you as ſhall continue, ſhall inherit eternall life, See note on Phil. 4. a. and Rev. 3. a.

21. In that hour Jeſus rejoyced in ſpirit and ſaid, I thank thee O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes, [even ſo Father, for ſo it ſeemed good in thy ſight.]
Mat. 11. 25.
21. this is an act of thine infinite wiſdom, and mercy, and condeſcenſion to the weakneſſe of men, mixt with all juſtice toward the proud contemners.

22. All things are delivered to me of my Father,] and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him.
22. I come not in mine own, but my Fathers name, all my power is delivered to me by him, and ſo my doctrine alſo,

23. And he turned him unto his diſciples and ſaid privately, [Bleſſed are the eyes which ſee the things that ye ſee.]
23. It is an incomparable felicity you are now partakers of.

24. For I tell you that many Prophets and Kings have deſired to ſee thoſe things which yee ſee, and have not ſeen them, and to hear thoſe things which ye hear, and have not heard them.
Mat. 13. 17.

25. And behold, a certain Lawyer ſtood up and tempted him, ſaying, Maſter, what ſhall I do to inherit eternall life?
25. 26. a ſtudent of the Law, came to try what his judgement was about the Law, or rule of life, and asked him what was neceſſary to be obſerved to the attaining that eternall life, which Chriſt promiſed, And he anſwered him, The very ſame which in the Law of Moſes is ſet down, as the main ſubſtantiall part of the Law, which he therefore bid him recite unto him.
26. And he ſaid unto him, what is written in the Law? How readeſt thou?]

27. And he anſwering ſaid,] Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelfe.
27. And he recited out of Deut. 6. 5. the known ſummary of the Law,

28. And he ſaid unto him, Thou haſt anſwered well, [this do, and thou ſhalt live.]
28. the due performance of this is all that I now require of thee to ſalvation.

29. But he willing to juſtify himſelf ſaid unto Jeſus, And who is my neighbour?
29. But he willing to ſet out his own perfections, and being confident of his having performed the firſt part, the duties toward God, by the exact obſervance of the ceremonies of the Law, made no queſtion concerning that, but for the ſecond, the love of the neighbour, he propoſed that other queſtion, who are contained under that title of neighbour.

30. And Jeſus anſwering ſaid,] A certain man went down from Jeruſalem to Jericho, and fell among theeves, which ſtripped him of his raiment and wounded him, and departed, leaving him halfe dead.
30. This queſtion Jeſus thought beſt to anſwer by a parable, ſaying,

31. And [a] * by chance there came down a certain Prieſt that way, and when he ſaw him he paſſed by on the other ſide.]
* Or, upon occaſion,
31. And a certain Prieſt without any knowledge of what had happened, at the ſame time went that way, and ſaw him, and would take no pity on him.
a.

32. And likewiſe a Levite, [when he was at the place, came and looked on him, and paſſed by on the other ſide.]

32. coming thither in his paſſage, ſtaid ſo long as to ſee what condition he was in, and having done left him without any compaſſion.

33. But a certain Samaritane, as he journied, came where he was, and when] he ſaw him, he had compaſſion on him,

33. But though the Prieſt & the Levite, which were his countrey-men, or fellow-Jewes, were not ſo compaſſionate, yet a Samaritan, which was not ſo, being of an Aſſyrian extraction, (ſee Joh. 4. 20.) and one whoſe religion ſeparated him from the Jewes (Joh. 4. 9. and Lu. 9. 53.) was not ſo hardhearted, but aſſoon as

34. And went to him, and [bound up his wounds, pouring in oyle and wine,] and ſet him on his own beaſt, and brought him to an Inne, and took care of him.

34. waſhed his wounds, applied healing things to them, and then bound them up cleanly, as ſurgeons are wont,

See note on Mat. 9. h.

35. And on the morrow when he departed, he [took out] two pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again, I will repay thee.

36. Which now of theſe three, thinkeſt thou was neighbour unto him, that fell among theeves?

37. And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, [Goe and doe thou likewiſe.]

37. Take that for an anſwer to thy queſtion, Who is thy neighbour, v. 29. For every perſon that is in want of thy relief, although he be to thee as a Jew to a Samaritan, upon terms of abſolute ſeparation and hoſtility toward thee, muſt be looked on by thee, as the object of thy compaſſion and mercy, and of any charity of thine, of which he is capable, Mat. 5. 43,44.

38. Now it came to paſſe as they went, that he entred into a certain village, and a certain woman named Martha received him into her houſe.

39. And ſhe had a ſiſter called Mary, which alſo [ſate at Jeſus feet, and heard his word.]

39. behaved her ſelf as a diſciple, never parted from him, but attended diligently to all that was delivered by him.

40. But Martha was [cumbred about much ſerving] and came unto him, and ſaid, Lord doſt thou not care that my ſiſter hath left me to ſerve alone? bid her therefore that ſhe [b] help me.]

40. wholly taken up about making proviſion for (& diſtributing to) the gueſts, (ſee note on c. 8. a.) and ſhe came to Chriſt, and deſired him to bid her ſiſter Mary to joyne with her to make proviſion for the company, which was too much for her to doe alone.

b. βοηθήσῃ

41. And Jeſus anſwered and ſaid unto her, Martha, Martha, [thou art carefull and troubled about many things,]

41. thou takeſt a great deal of unneceſſary, though not culpable pains (as in all worldly buſineſſe there is a great deal more ſollicitude then is neceſſary,)

42. But one thing is needfull, and Mary hath choſen * that good part, which ſhall not be taken from her.]

* the good portion τὴν ἀγαθὴν μερίδα,

42. But the one only thing which is abſolutely neceſſary, the hearing my word in order to the keeping it, the receiving advantage by my coming to thy houſe, is much a more acceptable thing to me, then the entertaining me with ſo much diligence, and the advantage of this will continue to Mary to all æternity.

Notes on Chap. X:

a Συγκυρία

The word Συγκυρεία ſignifies literally *concurrence*, when two things fall out *together*, Συγκυρεῖ (it ſhould be Συγκυρεία) Συμφυχία, ſaith *Heſychius*, and Συγκύρημα, Συμφύχημα (not with any reſpect to τύχη *fortuna*, but from συγχάνω *ſum*, the word ſignifying [*being*] and no more) ſo places that *lie together*, are called Συγκυρῆνία, *Num.* 21. 25. and 35. 3. and *Deut.* 2. 37. according to the notion of the *ſimple* κυρῶ, συγχάνω, ſaith *Heſychius*, and κυρεῖ, ὑπάρχῃ, and κυρία, ἡ κατὰ φύσιν ὑπάρχουσα δύναμις. And then the rendring will be moſt exactly thus, *And the ſame time it fell out that a certain prieſt came down that way*; But in *Hippocrates* it is uſed frequently to ſignifie any *occaſion* of doing any thing, *l. de Med: vet:* δι' ἡδονὴν ἢ δι' ἄλλην τινα Συγκυρείην, *for pleaſure, or for any other occaſion*, or *concurrent thing*, that being at the ſame time, is the *occaſion* of any thing. And then it may be rendred [*upon occaſion*] i. e. having ſome *buſineſs* that *occaſion'd* his going by at that time.

b. Ἀντιλαμβάνεσθαι

The word ἀντιλαμβάνεσθαι] eſpecially with a *genitive* of the *perſon* joyn'd with it, ſignifies to *ſuccour* or *relieve* any in *diſtreſſe*, ſo *Lu.* 1. 54. ἀντελάβετο Ἰσραὴλ, *he hath relieved Iſrael*, a work of ἔλεος *mercy*, as it follows, and a *filling* them with *good things*, when they were *hungry* v. 43. So ἀντιλαμβάνεσθε ἀσθενούντων, *Act.* 20. 35. *to relieve* the *poor*, and, as it there follows, to *give* to them. So ἀντιλήψεις 1 *Cor.* 12. 28. the office of *relieving* the *poor*, ſee *note* e. on that chap: From hence 'tis diſcernible, what is the full importance of ἵνα συναντιλάβηταί μοι] here; *Chriſt* was received & entertained in the houſe of *Martha* and *Mary*, *Martha* made *proviſion* for him, and all that were with him, this is called πολλὴ διακονία, *a great deal of work* in *providing* for them all, at the beginning of the verſe, hereupon ſhe complains to *Chriſt* that *Mary* by *hearkning* to him left her διακονεῖν μόνην, to *miniſter* to them, or *provide* for them *alone*, without any body elſe, and thereupon deſires him to bid her *bear her company*, *in making proviſion for them*, the ἀντιλαμβάνεσθε, as διακονεῖν, noting the *making* this *proviſion*, and the σὺν added to it, the *joyning* with her, or bearing her company, contrary to the μόνην] her doing it *alone*, præcedent. Thus *Rom.* 8. 26. συναντιλαμβάνεται ἀσθενείαις ἡμῶν, *is to joyne in relieving our neceſſities*. We have no meanes but *prayer* to *God* to *relieve* our ſelves in any diſtreſſe, But then again, we know not what is abſolutely *beſt* for us, nor conſequently to *pray*

Συναντιλαμβάνεσθαι

as

as we ought, therefore when we want and pray for ought, the *Spirit* of *Christ joyneth* with us in *relieving* us, i. e. in interceding for us, that what is absolutely best may be granted us, joines with us in *prayer*; and so in *relieving* us by *praying silently* for us, and asking those things, which *Christ* knows us to stand most in need of, when we doe not.

CHAP. XI.

Paraphrase.

1. AND it came to passe that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.] 1. And upon occasion of his frequent retiring to prayer, at a time when he was upon that performance, his disciples took into consideration, how needfull it was for them to be directed in a right performance of that duty, and thereupon, at his coming out to them, one of them besought him to give them a form of prayer, which they might constantly use, as John Baptist had given to his disciples,

2. And he said unto them, When ye pray, say,] Our Father which art in heaven, Hallowed be thy name, Thy kingdome come, Thy will be done, as in heaven, so in earth. 2. And upon that demand of his (being another time, and upon another occasion from that in the Sermon on the Mount, Mat. 6. 9.) Christ said to his disciples, Whensoever ye pray solemnly, omit not to use this form of words,

3. Give us day by day our daily bread. See Mat. 6. 11.

4. And forgive us our sins, for we also forgive every one that [is [a] indebted to us,] And lead us not into temptation, but deliver us from evil. 4. hath done us any injury. a.

5. And he said unto them, Which of you shall have a friend, and shall goe unto him at midnight, and say unto him, Friend, lend me three loaves,

6. For a friend of mine [in his journey is come to me, and I have nothing to set before him.] 6. travailing by this way is come to my house, and I have nothing to entertain him.

7. And he from within shall answer and say, Trouble me not, [b] the dore is now shut, and [my children are with me] in bed, I cannot rise and give thee. 7. both I and my children which might deliver it to thee are b.

8. I say unto you [though he will not rise and give him because he is his friend, yet because of his * importunity he will] rise, and give him as many as he needs. 8. if respect of friendship will not work upon him, yet his coming without bashfulnesse at such a time of night, which is an argument of his reall want, and of his confidence in him to whom he comes, will certainly make him

* shamelessnesse *ἀναιδεια*

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.] 9. And the same effect, let me tell you, will your constancy and earnestnesse in prayer to God have upon him.

10. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.] 10. For no child or friend of God's ever misseth to receive from him what he thus asketh.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egge, will he offer him a scorpion?

13. If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the holy Spirit to them that ask him?] 11, 12, 13. There is no feare that God should deny such petitions, or give his children any hurtfull thing, when they ask that which is good for them, And though many things which men aske be not such, yet his Spirit, and the assistances of that, are so certainly so, that they will never be denied to them that aske them of the Father.

14. And he was casting out a devil [and it was dumb, and it came to passe that when the devil was gone out, the dumb spake] and the people wondred. 14. and the disease which that devil inflicted on the man, deprived him of speech, and he cast out the devil, and restored the man to his speech again,

15. But some of them said, He casteth out devils through Beelzebub the chief of the devils.] 15. But some perswaded themselves v. 17. that all his power was from Beelzebub, Mat. 9. 34. and 12. 24. and that he having power of all inferior devils, enabled him to cast them out.

16. And others tempting him, sought of him a signe from heaven.] 16. Others, to make triall of his power, desired him to shew them some miracles or tokens of Gods sending him, some voice from heaven, or the like.

17. But he knowing their thoughts, said unto them,] Every kingdome divided against it self is brought to desolation, and an house divided against an house falleth. 17. To the former of them, those that thought he used the devils power to cast out devils, he used these arguments of conviction (and to the latter his answer is set down Mat. 12. 39. and here ver. 29. &c.)

18. If Satan also be divided against himself, how shall his kingdome stand?] because ye say that I cast out devils through Beelzebub. 18. If there be a division among the evil spirits, and one devill set himself against another, their kingdome cannot long endure, For though tis possible for the advancing of the devils kingdome, one instrument of his may undoe that which another hath done, which is not a division, but a politick union and conjunction in the same project, yet for one to oppose, and violently to eject the other (see Mar. 1. 25.) and to doe his utmost to cast him and his kingdome out of the world, this is a division, which cannot be imagined among those that are of a conspiracy, but only betwixt enemies bent to ruine one another. Mat. 12. 27. g.

19. that which is done by them before your eyes will be an argument of conviction againſt you.

19. And if I by Beelzebub caſt out devils, by whom doe your ſons caſt them out? therefore [ſhall they be your judges.]

20. But if by the power (& ſpirit Mat. 12. 28.) of God it be that I caſt out devils, then as the miracles of Moſes confeſt by the Magicians to be done by the finger of God, Exod. 8. 19. were a certain teſtimony that he was ſent by God to redeem the people out of their bondage, So is this a certain argument, that I am now ſent by God to redeem you, if you will beleive on me.

20. But if I with the finger of God caſt out devils, no doubt the kingdome of God is come upon you.]

21. The devil will not be caſt out of his poſſeſſions unleſſe ſome perſon arm'd by the power of God, ſuperiour to what the devil is poſſeſt with, come and conquer him.

21. When a ſtrong man armed keepeth his palace, his goods are in peace.]

22. And therefore my caſting out devils is an argument that I come with that power, greater then any the devil hath, and conquer and diſarme him, and give all that follow me the benefits of that victory to be diſtributed among them.

22. But when a ſtronger then he ſhall come upon him and overcome him, he taketh from him * all his armour wherein he truſted, and divideth his ſpoiles.] * his complete armour, τὴν πανοπλίαν αὐτοῦ

23. Tis proverbially ſaid, He that is &c. and therefore he that doth not aſſiſt, but caſt out Satan, muſt be reſolved to be an enemy of his, and not to operate by power from him. See Mat. 12. 30. and Mar. 9. 40.

23. He that is not with me, is againſt me; and he that gathereth not with me ſcattereth.]

24. But to you that have received ſuch miracles of mercy (particularly that of caſting out devils) and made no uſe of them, I ſhall adde this parable, When &c. ſee Mat. 12. 43.

24. When the unclean ſpirit is gone out of a man, he walketh through drie places, ſeeking reſt, and finding none, he ſaith, I will return unto my houſe whence I came out.]

25. And when he cometh, he findeth it ſwept and garniſhed.

26. Then goeth he and taketh to him ſeven other ſpirits more wicked then himſelf, and they enter in, and dwell there, and the laſt ſtate of that man is worſe then the firſt.

27. And about this time his mother and brethren came to ſpeak with him, and one came and told him ſo, Mat. 12. 47. and upon mention of his mother, a woman there preſent ſaid aloud,

27. And it came to paſſe as he ſpake theſe things, a certain woman of the company lift up her voice and ſaid unto him,] Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked.

28. But he ſaid, Whoſoever ſhall hear and obey the word of God, is to me as dear as mother or brethren, Mat. 12. 49, 50. and indeed that bleſſedneſſe of being an obedient faithfull ſervant of God, is farre greater then this other of having been the perſon of whoſe womb Chriſt is born, abſtracted or ſeparated from this other of having undertaken the obedience of God.

28. But he ſaid, Yea rather, bleſſed are they that hear the word of God, and keep it.]

Mat. 12. 39.

29. And when the people were gathered thick together, he began to ſay, This is an evil generation, they ſeek a ſigne, and there ſhall no ſigne be given it, but the ſigne of Jonas the prophet.

30. For as Jonas preaching in the ſtreets of Nineve, being accompanied with the miracle of having been three daies in the whales belly, and then being caſt up on the ſhore alive, was an aſſurance to them, that without repentance they ſhould ſpeedily be deſtroyed, So ſhall the preaching of Chriſt to the men of this age, accompanied with his death and reſurrection after three daies, be a certain forerunner of deſtruction to them that beleive not.

30. For as Jonas was a ſigne to the Ninevites, ſo ſhall alſo the ſon of man be to this generation.]

31. here is more of wiſdome, heavenly divine doctrine, then ever was in all Solomons words, or writings, Mat. 12. 42.

31. The queen of the ſouth ſhall riſe up in the judgment with the men of this generation, and ſhall condemn them: for ſhe came from the uttermoſt parts of the earth to hear the wiſdome of Solomon, and behold, [* a greater then Solomon is here.] * more πλεῖον

32. here is more powerfull preaching, denuntiation of ſeverer judgments, then thoſe that Jonah denounced againſt Nineve.

32. The men of Nineve ſhall riſe up in the judgment with this generation, and ſhall condemn it, for they repented at the preaching of Jonas, and behold, [* a greater then Jonas is here.] * more πλεῖον

33. To that purpoſe of v. 28. that they only are bleſs'd, not only heare but obſerve Gods commands, belongs that known ſpeech of Chriſt delivered at another time alſo, Mat. 5. 15. and Lu. 8. 16. No man &c.

33. No man] when he hath lighted a candle putteth it in a ſecret place, neither under a buſhel, but on a candleſtick, that they which come in, may ſee the light.

34. And to the ſame purpoſe may be applied that other, uſed alſo by Chriſt in the ſame ſermon on the mount, (ſee note on Mat. 6. 22. k.) that the heart being once truly warmed with Chriſtian virtues will fill the whole body with charitable and Chriſtian actions.

34. The light of the body is the eye, therefore when thine eye is ſingle, thy whole body alſo is full of light, but when thine eye is evil, thy body alſo is full of darkneſſe.]

35. Take care therefore that the Chriſtian precepts and graces afforded thee be not accompanied with an unchriſtian life.

35. Take heed therefore that the light which is in thee be not darkneſſe.]

36. If

36. If thy whole body therefore be full of light, having no part dark, the whole ſhall be full of light, as when * the bright ſhining of a candle doth give thee light.]

36. If therefore the Chriſtian doctrine have taken full poſſeſſion of thee, and no faculty or affection be left out from being wrought upon by it, then ſure the actions will be moſt illuſtriouſly ſo, and the whole life of ſuch an one be as a room with a blazing torch or candle in it, enlightned in every corner, without any intermiſſions or mixture of unchriſtian actions.

* a candle by bright ſhining enlightneth thee, ὁ λυχνὸς τῇ ἀστραπῇ φωτίζει.

37. And as he ſpake, a certain Phariſee beſought him to dine with him, and he went in, and ſat down to meat.

38. And [when the Phariſee ſaw it, he marvailed that he had not firſt waſhed before dinner.]

38. the Phariſee wondred to ſee him lie downe to dinner without waſhing firſt, See Mar. 7. 3. notes a. and b.

39. And the Lord ſaid unto him, [Now doe ye Phariſees make clean the outſide of the cup and platter; but your inward part is full of * ravening and wickedneſſe.]

39. Ye hypocriticall Phariſees waſh your ſelves, as if a man ſhould waſh his veſſels, the outſide of them only, leaving the inſides of them full of all filthineſſe, for thus doe ye waſh your bodies, leaving your ſoules full of all uncleanneſſe.

* violence, and villany, ἁρπαγῆς καὶ πονηρίας. See 1 Cor. 5. b.

40. Ye fooles, did not he that made that which is without, make that which is within alſo?

40. This is an extreme folly, for if your outward waſhings were in obedience to God, you would cleanſe the inſides, your hearts and ſoules alſo, as well as your bodies.

41. But rather * [c] give almes of ſuch things as you have, and behold, all things are [d] clean unto you.]

41. The beſt way of purifying your ſelves, eſtates, meats, and drinks, &c. from all pollution cleaving to them, is (in ſtead of that which you Phariſees attempt by waſhing your hands, your veſſels &c.) by works of mercy and liberall almeſ-gifts.

* according to your ability give almes

c. d.

42. But woe unto you Phariſees, for ye * tithe mint and [rue, and all manner of herbs, and paſſe over judgment and the love of God: theſe ought ye to have done, and not to leave the other undone.]

42. aniſe, and cummin, Mat. 23. 23. and ſo alſo of rue and every the meaneſt herb that growes in your garden, And omit the principall duties both to God and man. Theſe are the principall main duties God requires of you, though thoſe other lower performances ought not to be omitted, of paying tithes exactly according to the law and cuſtome among you.

* pay tithes of, ἀποδεκατεύετε

43. Woe unto you Phariſees, for ye love the uppermoſt ſeats in the [ſynagogues,] and greetings in the markets.

17. Conſiſtories, Mat. 23. 6.

44. Woe unto you Scribes and Phariſees, hypocrites, for ye are as graves [which appear not, and the men that walk over them, are not aware of them.]

44. whoſe inward parts, which are unclean, are not ſeen, and they which ſee the ſpecious outſides of them, know not what is within, viz: bones of dead men and putrefaction.

45. Then anſwered one of the [Lawyers, and ſaid unto him, Maſter, thus ſaying thou reproacheſt us alſo.]

45. Doctors of the Law, members of the Sanhedrin, or Conſiſtories, and ſaith unto him, This ſpeech of thine ſeems to reflect on us, and the gravity that belongs to our places and perſons, and is a reproach to us.

46. And he ſaid, [Woe unto you alſo, ye lawyers: for ye lade men with burthens grievous to be born, and ye your ſelves touch not the burthens with one of your fingers.]

46. And ye certainly are not free, Ye are they, which lay heavy tasks on others, and think not your ſelves obliged to perform or undergoe any part of them.

47. Woe unto you, * for ye [e] build the ſepulchres of the prophets, and your fathers killed them.

47, 48. Woe be to you, for that hypocriſie of yours, in appearing to bear ſuch reſpect, as to rebuild the tombs of thoſe prophets, whom your fathers killed; you your ſelves having as bloody thoughts againſt thoſe that are now ſent to you, and being ready to fill up their meaſure of bloodguiltineſſe, Mat. 23. 32. By your adorning their ſepulchres, ye bear witneſſe that your fathers kill'd the prophets, and at the ſame time ye are well pleaſed with their works, i. e. delight in, and meditate the like, and though ye ſay Mat. 23. 30. that if you had lived in their daies, ye would not have put the prophets to death, yet by your preſent actions of perſecuting me, and thirſting after my blood, ye ſhew that ſuch pretenſions are but hypocriſie in you.

* that ὅτι

e.

48. † Truly ye bear witneſſe that ye allow the deeds of your fathers, * for they indeed killed them, and ye build their ſepulchres.]

† Thus yee beare witneſſe, and conſent, or are well pleaſed with the deeds, Ἄρα μαρτυρέετε, καὶ συνευδοκεῖτε τοῖς ἔργοις

49. Therefore alſo ſaid the wiſdome of God, I will ſend them Prophets and † Apoſtles, and ſome of them they ſhall ſlay and perſecute,]

49. And ſo clearly you are the people of whom God hath prophecied, that they will kill and perſecute thoſe whom he ſends to them, for this was begun by your fathers and continued in you, and is like to be perfected by you.

* that ὅτι † meſſengers ἀποστόλους

50. That the blood of all the prophets which was ſhed from the foundation of the world, may be required of this generation,]

50. And this is likely to be the effect of it, the Jewes of this age ſhall undergoe the ſevereſt vengeance that all the murthering of Gods prophets can bring on a rebellious people,

51. From the blood of Abel unto the blood of Zacharias, which periſhed betwixt the altar and the Temple, Verily I ſay unto you, it ſhall be required of this generation.

51. See Mat. 23. g.

52. Woe unto you lawyers, for ye [have taken away the key of knowledge: ye entred not in your ſelves, and them that were entring in, ye hindred.]

52. have robb'd the people of that underſtanding of Scripture, which might make them embrace the Goſpel now preacht to them: ye will not receive the faith your ſelves, and thoſe which are inclinable to receive it, ye hinder as much as you can.

f. 53, 54. to expreſſe great anger & indignation againſt him, and to propoſe many things to him by way of queſtion, that they might get ſomewhat from him, which being teſtified againſt him, might be matter of accuſation.

53. And as he ſaid theſe things unto them, the Scribes and Phariſees began to [urge him vehemently, and to * f provoke him to ſpeak of many things, * poſe him concerning many things.
54. Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.]

Notes on Chap. XI.

a. Ὀφείλῃ

The word [ὀφείλῃν *to owe*,] is here to be taken in a notion peculiar to the *Syriack* language (wherein *Chriſt* certainly ſpake) which neither the *Greek*, nor *Latine*, nor *Hebrew* had made uſe of; For he that *ſinnes* or *offends* either againſt *God* or *man* is in *Syriack* ſaid חַיָּב a *debter*, and ſo חוֹבָא, *debitum*, a *debt*, i.e. *peccatum*, a *ſinne*, So *Exod.*32. This *people* חַטָּאת חַטָּאָה *have ſinned a ſinne*, the *Targum* read חָב חוֹבְתָא *hath ought a debt*, So *Lev.*4. *If a prieſt* &c. יֶחֱטָא *ſhall ſinne*, The *Targum* reads, יְחוֹב, *ſhall owe*, So *Lu.*13.4. of thoſe *on whom the tower fell, doe you think*, ſaith *Chriſt*, *that theſe were* ὀφλέτῃ πάντας, *debters*, i. e. *offenders beyond all?* And proportionably to this, *to pardon*] is by them expreſt by שבק, *to remit*, and here is rendred ἀφιέναι, to *releaſe* or *abſolve*.

b. ἡ Θύρα κέκλῃται

The *Romans* were wont to expreſſe the *firſt part* of the *night*, the *cloſe* of the *evening*, by *primâ face, candle-lightning*. A *later* part, other *nations* expreſt by *ſhutting up the dores*, called in *Greek* κλαυσίθυρον, which time was wont, by a kind of *bell-man*, to be *cried* about the *ſtreets*. Thus *Joſ.*25. *About the time of ſhutting the gate*, where the *Greek* reads, ὥσὰ ἡ πύλη ἐκλείετο, *when the gate was ſhut*, Thus in this place [*the dore is ſhut*] is meant, as an expreſſion of the *lateneſs* of the *time of night*, and is expreſt v.5. by μεσονυκτίου *at midnight*.

c. τὰ ἐνόντα

The phraſe τὰ ἐνόντα] ſignifies [*according to ability.*] So when *Epictetus* appoints to *abſtain from oathes* ἐκ τῶ ἐνόντων, *as farre as we are able*, and in *Gemiſthus Pletho*, ὡρεῖ: ἀρεῖ: p.57. Ζὺν εὐλελείᾳ ἐκ τῶ ἐνόντων φιλοκαλῶν, ſpeaking of him, who *of that which he hath, exerciſes liberality* without any *great expenſe*. This is expreſt in *Tob:* by ἐκ τῶ ὑπαρχόντων σοὶ ποίᾳ ἐλεημοσύνλω, *give alms of what thou haſt*, and ſo *Lu.* 8. 3. & 12 33. and ſo ſaith *Heſychius*, ἐνὸν ἐνυπάρχον, ἢ δικαίον ἔξι, *that which a man hath in his power*, and *Phavorinus* to the ſame purpoſe, δικαίον, ἐνδεχόμενον, ἐνυπάρχον, and 'tis anſwerable to that of *Deut.*16.10. which we read, *according as the Lord thy God hath bleſſed thee*.

d. πάντα Καθαρὰ

The *Arabick* word for *almes*, *Zacat*, hath a double notion, ſay they, either of *encreaſing*, or *cleanſing*, the firſt, '*quia erogatio ejus conciliat benedictionem opibus, becauſe the giving almes obtains a bleſſing on the wealth*, and ſo *encreaſeth* it, the ſecond, *quòd opes ab inquinamento & animum ab avaritiæ ſordibus purgat, becauſe it purgeth the riches from the pollution and filthineſſe that adheres to them, and the mind from the ſullages of covetouſneſſe*, according to that of *Mat.*6. *If the eye be ſingle*, i.e. where the *virtue* of *liberality* is in the *heart*, the *whole body is full of light*, i.e. of all *Chriſtian virtues*, contrary to the *vices* pointed at by the *darkneſs*, that followes. In reference to this notion of the word in the *Syriack*, and *Arabick*, this ſeems to be here ſpoken by our *Saviour*, *Give almes*, which comes from a word that ſignifies *to cleanſe*, and all ſhall be *clean* to you, your *wealth* ſhall be *purg'd* and *bleſſed*, and your *mind cleanſed* alſo.

e. Οὐαὶ ὅτι οἰκοδομεῖτε

The meaning of this paſſage being thus rendred, [*Woe unto you, that ye build the ſepulchres of the prophets, and your fathers kill'd them*] will ſoon appear, if it be obſerved 1. that the *woes* here ſo oft denounced in this, and other places againſt the *Phariſees*, were for ſeverall acts of *hypocriſie* in them. Now *hypocriſie*, or *perſonation*, being the outward *appearance*, the *diſguiſe*, or *ſpecious attire*, of an action, that is here ſet down by it ſelf, the *vice* that was *diſguiſed*, and endevoured to be *conceal'd* under it, being not here named, but by their preſent actions (perſecuting *Chriſt*) *viſible*, and *notorious*, and withall intimated by S. *Matthew*, ch. 23. 32. as if he had ſaid, Your *building*, and adorning the *ſepulchres* of the *old prophets*, which your fathers kill'd, is in you a ſolemn *perſonation*, or *hypocriſie*, acting the parts of very *pious* men, that bear much *reverence* to them, (and ſuch is your ſpeech, *Mat.* 23. 30. that *if yē had lived in your fathers daies, ye would not have had any hand in the killing the prophets.*) 2ly, by obſerving the [καὶ, *and*] between the [μαρτυρεῖτε, *ye bear witneſſe*] and the [συνδοκεῖτε, *ye have a complacency* with the *deeds of your fathers*] for that [*And*] conjoins two different things affirm'd of them by our *Saviour*, which are ordinarily confounded, Firſt ye *bear witneſs to the works of your fathers*, ye *teſtifie* to all men that your *fathers kill'd the prophets* that were *ſent* to them, and 2ly, ye *like well*, *approve* of their *deeds*, (not that by their *building* their *tombs* they expreſt that *approbation*, but that otherwiſe that was evidently ſeen) and though to diſguiſe this, ye *adorne* their *ſepulchres*, yet ye *doe* really the ſame things that ye profeſſe to *condemn*, and ſo are *hypocrites* in ſo doing: wch is more diſtinctly ſet down by *Matthew*, when he adds in a prophetick ſtyle πληρώσατε *fill ye up the meaſure of your fathers*, noting their *fathers* ſins, that they diſclaim, to be of the ſame kind, but of an inferior degree to thoſe, wch they are now ready to practiſe, and ſo to bring upon them thoſe *woes*, that utter *exciſion*, which had not befall'n their fathers. 3ly, by taking in into this period, that which both here, and in S. *Matthew*, is at the cloſe of it, *I will ſend them Prophets and Apoſtles, and ſome of them they will ſlay and perſecute*, to evidence them the *generation* of thoſe *Vipers*, whoſe practiſes they profeſt to *diſlike*, but doe really *imitate*, which is the thing, wherein their *hypocriſie* conſiſted, and upon which the *judgment of hell* came upon them.

Μαρτυρεῖτε, Συνδοκεῖτε

f. Ἀποστομαλίζειν

Ἀποστομαλίζειν] in ordinary *Greek* is *to recite without book*, as a *ſcholar* doth a *leſſon*, ἀπὸ μνήμης λέγειν, ſaith *Suidas*, and *Phavorinus*, And accordingly the place in *Heſychius* muſt be corrected, inſtead of ἀποστομίζειν, ἀποστομαλίζειν. But here by an *Hebraiſme* of uſing the *active* voice in the ſenſe of the *Hebrew* * *Hiphil*, it ſignifies *to make recite*, and belongs to the *Maſter*, or him that *hears* the other ſay his *leſſon*. So ſaith *Suidas*, the word is uſed ὅταν διδάσκαλος κελεύει τὰ παιδία λέγειν ἄπλα ἀπὸ στόματος, when

* ſee note on *Mar:* 14. e.

when a master bids a boy say or *recite*, and *Hesychius* ἀπὸ μνήμης ἀξιῶν λέγειν to *require one to say by heart*, as *Julius Pollux* of the *passive*, ἀποσοφιζεῖς, ἐρωτᾶῖς τὰ μαθήματα, *to be asked* or *required an account of what he hath learnt*. Agreeably to this did they here *aske Christ questions*, and *poze* him, to hear what he *could* or would say.

CHAP. XII.

Paraphrase.

1. IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples [first of all, Beware ye of the leaven of the Pharisees, which is hypocrisie.]

1. Of all other dangers take special heed of the Pharisees, see Mat. 10. 17. (& Sadducees Mat. 16. 6.)

whose doctrine, expresst by leaven Mat. 16. 12. is full of hypocrisie, puffes them up into a great opinion of their own sanctity, and hath an influence, like leaven, to the sowring of all their actions, and accordingly these men, though they make a great shew of piety, and may be apt to deceive you, and make you expect good from them, yet will they of all others be readiest to betray you, Mat. 10. 17. &c.

2. For there is nothing covered, that shall not be revealed, neither hid, that shall not be known.

3. Therefore whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the eare in closets, shall be proclaimed upon the house tops.]

2, 3. This I say not, that you should so beware, as to be afraid of them, or conceale any part of your message, I onely foretell whatsoever you have

you your danger, that you may prudently combate with it, proclaim publickly to their faces been taught by me, and not only secretly and whisperingly, but publickly and confidently beat down this hypocrisie and false doctrines of theirs (that that is the meaning of v. 2, 3. appears by comparing them with Mat. 10. 27. and Mar. 4. 22.)

4. And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can doe.

5. But I will forewarne you whom you shall feare, Fear him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Feare him.]

4, 5. And let me tell you, as one friend would doe another, that which is most for his interest, that

these Pharisees at the utmost can but kill the body, and when that is done, there is an end of their malice, and therefore tis much wiser to fear displeasing of God (as you will doe, if for fear of men ye omit to discharge your duty) who as he will cast both body and soule into hell upon disobedience and disloyalty to his commands, so can, if he please, and will, if he see it best for you, preserve you in the midst of the greatest dangers.

6. Are not five sparrowes sold for two farthings, and not one of them is forgotten before God?]

6. This is a work of that providence of

his, that attendeth and watcheth over the smallest things in the world, the vilest sparrow or bird of the ayre, in every motion of it, is within the reach of Gods care.

7. But even the very haires of your head are all numbred, feare not therefore, ye are of more value then many sparrows.]

7. And agreeably to that particular providence of his, which extendeth to every event, you may resolve of your selves, that God hath a most particular

providence over all that belongs to his servants. This will fortifie you against all fear, whatsoever your dangers are, For sure there is more value set on you, and care taken for your preservation, then there is over all the sparrowes that are in the world.

8. But I say unto you, Whosoever shall confesse me before men, him also shall the son of man confesse before the Angels of God.]

8. And this encouragement you have,

that your fearlesse confession of Christ and his truth shall be rewarded with his owning you in the day of judgment (which sure is more to your advantage then any thing you can acquire by compliance with the world.)

9. But he that denieth me before men, shall be denied before the Angels of God.]

9. Whereas the contrary feare, or cowar-

dise, or falling off from your duty, shall cause Christ to disclaim you, when you have most need of him.

10. And whosoever shall speak a word against the son of man, it shall be forgiven him: but unto him that blasphemeth against the holy Ghost it shall not be forgiven.]

10. Here are added by Saint Luke words spoken by Christ on

another occasion, Mat. 12. 32. and seem to be applied by him to the aggravation of the sinne of the Pharisees, on occasion of whom this whole passage from v. 1. was delivered, That they that by the meanesse of Christs humane appearance are tempted to deny him to be the Messias, and doe accordingly oppose him, may have some place for pardon, and be in some degree excusable, but they that attribute his works of power, (his miracles done visibly by the finger of God) to the working of the devil in him, there is no place of excuse and mercy for them, if they doe not, upon the resurrection of Christ, and the Apostles preaching it to them, return and repent, and effectually receive Christ.

11. And when they bring you unto the synagogues,] and unto Magistrates and powers, take ye no thought how or what things ye shall answer, or what ye shall say,

11. This being said of them, as in a parenthesis, he returns

to other passages of that speech of Christ's Mat. 10. 19. when they bring you before Consistories (see note on Mat. 6. d. Jam. 2. b.)

12. For the holy Ghost shall teach you in the same houre what ye ought to say.]

12. See Mar. 13. 11.

13. And one of the company said unto him, [Master, speak to my brother, that he divide the inheritance with me,]

13. Sir, there is a controversie between

my brother and me, about the dividing our patrimony, I desire to avoid the delaies of a suite at law, and to doe, as it is ordinary, referre it to arbitration, and who so fit as you our Master, to conclude it between us your disciples and followers?

14. And

14. And he ſaid unto him, Man, who made me a judge or a divider over you?]

14. But he (knowing what had hapned to Moſes, when he would have made peace among the Jewes, Exod. 2. 14. Who made thee a Prince or a Judge over us?) anſwers him in the ſame words, wherein the Greek rendred the Hebrew there, i. e. I will not be liable to ſuch objections from men, as were then ungratefully made againſt Moſes, I will not meddle with your matters of intereſt, wherein he that is not awarded what he deſires, will think himſelf unjuſtly dealt with.

15. And he ſaid unto them, Take heed and beware of covetouſneſſe, for * a mans life conſiſteth not in the abundance of the things which he poſſeſſeth.]

15. All that I ſhall ſay to you is, That the deſire of wealth, the labour to encreaſe your own by leſſening another mans poſſeſſions, the not being contented with what you have, is a ſinne of great danger, diligently to be avoided, and indeed that which doth no man any good, For though poſſeſſions are uſefull to ſuſtain life, yet no man is able to prolong his life, or to make it any thing more happy or comfortable to him, by poſſeſſing more then he needs or uſes, i. e. by any ſuperfluity of wealth. The only way to be the better for the wealth of the world, is to diſpoſe, and diſtribute it to the ſervice of God, and benefit and comfort of others, ver. 21.

* 'tis not in any mans having ſuperfluous, that his life from his poſſeſſions conſiſts, οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐκ τῶν ὑπαρχόντων ἐστίν.

16. And he ſpake a parable unto them, ſaying,] The ground of a certain rich man brought forth plentifully.

16. To which purpoſe Chriſt ſpake and applied the parable following,

17. And he thought within himſelf, ſaying, What ſhall I doe, becauſe I have no room where to beſtow my fruits?]

17. And he contrived and caſt within himſelf in his thoughts, what he ſhould doe with all that plenty which was ſo much greater then his barns could hold.

18. And he ſaid, This I will doe, I will pull down my barns and build greater, and there will I beſtow all my fruits and my goods.

19. And I will ſay to my ſoul, Soule, thou haſt much goods laid up for many years, take thine eaſe, eat, drink, and be merry.]

18, 19. And his reſolution was, that he would pull down his barns, and build bigger, and lay up all in them (never thinking of giving others any of that which he knew not what to doe with) and then he ſhould be an happy man, have wealth enough for many years plentifull voluptuous living.

20. But God ſaid unto him, Thou fool, this night * thy ſoule ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?

* doe they require thy ſoule from thee. See note on c. 16. b.

21. So is he that layeth up treaſure for himſelf, and is not rich towards God.]

21. This is directly the caſe of any man that makes no uſe of his encreaſe and plenty, ſave only to poſſeſſe it, and provide for himſelf by it, never thinking of employing that, which he hath to ſpare, to the relieving the poor, or otherwiſe to the ſervice of God.

22. And he ſaid unto his diſciples, Therefore I ſay unto you,] take no thought for your life, what ye ſhall eat; neither for the body, what ye ſhall put on.

22. To which purpoſe of truſting Gods providence, in oppoſition to covetouſneſſe, is that which Chriſt ſaid at another time, Mat. 6. 25.

23. The life is more then meat, and the body is more then rayment.

24. Conſider the ravens, for they neither ſow nor reap, which neither have ſtore-houſe nor barn, and God feedeth them: how much more are ye better then the fowles?

25. And which of you with taking thought can adde to his * ſtature one cubit?

* age. See Mat. 6. note m.

26. If ye then be not able to doe that thing which is leaſt, why take ye thought for [the reſt?]

26. other things, which are greater & ſo in proportion harder then thoſe, and depend as little on your ſollicitude?

27. Conſider the lilies how they grow, they toyle not, they ſpin not: and yet I ſay unto you, that Solomon in all his glory was not arrayed like one of theſe.

28. If then God ſo clothe [the graſſe] which is to day in the field, and to morrow is caſt into the oven, how much more will he clothe you, O ye of little faith?

28. the flowers, ſee note on Mat. 6. o.

29. And ſeek not ye what ye ſhall eat, or what ye ſhall drink, [neither be ye a of doubtfull mind.]

29. and be not diſturb'd with thoughts & anxiety, Mat. 6. 31.

a.

30. For all theſe things doe the nations of the world ſeek after: and your Father knoweth that you have need of theſe things.

31. But rather ſeek ye the kingdome of God, and all theſe things ſhall be added unto you.

32. Fear not little flock, for it is your Fathers good pleaſure to give you the kingdome.]

32. Entertain no ſollicitudes for ſuch things as theſe, for your Father which deſtin'd you to an everlaſting kingdome, will not faile to allow you your portion here of thoſe things that are uſefull for you.

33. Sell that ye have and give almes, provide your ſelves bags, that wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

Mat. 6. 19.

34. For where your treaſure is, there will your heart be alſo.

35. Let your loynes be b girded about, and your lights burning.]

35. Be ye as ſervants attending their maſters buſineſs, ready whenſoever he commands them any thing, or hath any buſineſs for them.

b.

36. And ye your ſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.]

36. Like the attendants on a bridegroom, (who when-

ſoever

ſoever he comes from the marriage-feaſt to the chamber, comes haſtily, and is not patient of any delaies) alwaies ready to anſwer at the firſt knock.

37. Bleſſed are thoſe ſervants, whom the Lord when he cometh ſhall find watching. Verily I ſay unto you, that he ſhall gird himſelf, and make them ſit down to meat, and will come forth and ſerve them.

37,38. As in that caſe tis a great happineſſe for a ſervant to be found ready, becauſe by that meanes he may attend his

* or, in the 3d watch, & when he comes, find- for the Kgs MS. τρίτῃ φυλακῇ, ἢ ἐλθὼν εὑρῃ.

38. And if he ſhall come in the ſecond watch, or * come in the third watch, and find them ſo, bleſſed are thoſe ſervants.]

Maſter (whereas, if at that minute he be out of the way, he utterly loſes him) and, as a reward of that diligence, the bridegroom will entertain his ſervants, ſet them down, and wait upon them himſelf, ſo is it a bleſſed thing to be found employed as Chriſt would have us, whenſoever he comes to call on us, and in order to that, to be alwaies ready, not to fall off from him in the leaſt manner.

39. And this know, that if the good man of the houſe had known what houre the thief would come, he would have watched, and not have ſuffered his houſe to be broken through.]

39. And as Chriſt's coming will be to the rewarding of all faithfull ſervants, perſevering beleivers, ſo will it be to deſtroy all lethargick ſtupid impenitents, who by their own negligence lie open to all that vengeance that thus lights on them.

40. Be ye therefore ready alſo, for the ſon of man cometh at an houre, that ye think not.]

40. And therefore to avoid that danger alſo, it concerns all to be perpetually upon their guard, becauſe this coming of Chriſt to viſit and puniſh is like to be ſuddain, but the time uncertain, See Mat. 24. 43.

41. Then Peter ſaid unto him, Lord ſpeakeſt thou this parable [to us, or even to all ?]

41. peculiarly to us thy conſtant attendants, or to all Chriſtians ?

42. And the Lord ſaid, [Who then is that faithfull and wiſe ſteward, whom his Lord ſhall make ruler over his houſhold, to give them their portion of meat in due ſeaſon ?

42.43. The parable doth in ſeverall degrees belong to every Chriſtian, who hath ſome truſt committed to him by Chriſt, and

43. Bleſſed is that ſervant whom his Lord when he cometh, ſhall find ſo doing.]

muſt be very carefull to diſcharge it, (ſee Mat. 24. 45.) to you as ſtewards here, to all Chriſtians, as ſervants, v.43. and no mans truſt is ſo mean, that diligence in it ſhall not be rewardable. But to them again with ſome difference, as they have received more or leſſe of divine revelation, immediately, or mediately, v.47.

44. Of a truth I ſay unto you, that he will make him ruler of all that he hath.]

44. And be he never ſo meanly imployed, God will reward his truſtineſſe and diligence with committing to him the greateſt truſts, ſee Mat. 24. 47. the greateſt office of dignity in the Church.

45. But and if that ſervant ſay in his heart, My Lord delayeth his coming, [and ſhall begin to beat the men-ſervants and maidens, and to eat and drink, and to be drunken,]

45. And upon that conſideration abuſe that truſt and power repoſed in him as a ſteward, deal injuriouſly with thoſe who are under his rule, and ſpend his maſters goods riotouſly, and luxuriouſly,

46. The Lord of that ſervant will come in a day when he looketh not for him, and at an houre when he is not ware, and will cut him in ſunder, and appoint him his portion [with the unbeleivers.]

46. with the untruſty falſe ſtewards, the unbeleiving Jews, which have not reform'd upon all Chriſt's preaching unto them.

47. And that ſervant which knew his Lords will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes.

47,48. According to the degree of knowledge w^ch God hath afforded, ſo ſhall their crimes receive aggravation of guilt, and encreaſe of puniſhment.

48. But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes, for unto whomſoever much is given, of him ſhall be much required, and to whom men have committed much, of him they will aske the more.]

And the more light and grace he beſtowes on any, the greater, and the more Chriſtian performances will he require of them.

* doe I deſire ? That it were already kindled.

49. I am come to ſend fire on the earth, and ᶜ what * will I, if it be already kindled ?]

49. It is to be expected as a conſequent of my coming into the world, that perſecution ſhould attend, Mat. 10.34. and this will be a means of exploring and trying who are faithfull, and who are not, And therefore I am ſo farre from wiſhing this otherwiſe, that I rather deſire that it were already kindled or begun.

C4

* preſſed Συνέχομαι

50. But I have a baptiſme to be baptized with, and how am I * ſtraitned till it be accompliſhed ?]

50. But I am to bear the firſt part of it, to be immerſt in afflictions, Mat. 20.22. Till this come to be accompliſht upon me, I am in ſome ſtraights, terrified like a woman with child with the apprehenſion of the pangs approaching, Mat. 26. 39. but very willing to be delivered to doe and ſuffer that, whereunto I was ſent.

51. Suppoſe ye that I came to give peace on earth ? I tell you nay, but rather diviſions.

51, 52, 53. Soon after my departing great diviſions and feudes will break out concerning me, the whole land ſhall be divided into factions, and civil broyls, Mat. 10.34. and 24.7.

52. For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three.

53. The father ſhall be divided againſt the ſon, and the ſon againſt the father, and the mother againſt the daughter, and the daughter againſt the mother, the mother-in-law againſt the daughter-in-law, and the daughter-in-law againſt her mother-in-law.

54. And

54. Many ways you have of presaging what weather it will be, which seldome fail you, as when

54. And he said also to the people, [When] yee see a cloud rise out of the west, straightway ye say, there cometh a showre, and so it is.

55. And when ye see the south wind blow, ye say, there will be heat, and it cometh to passe.

56. Yee that can judge by sight of the skyes and the winds, what will befall, Why should ye not have as great sagacity to discern and presage the judgements that are near approaching towards this nation, if they doe not suddainly repent and receive Christ?

56. Ye hypocrites, yee can discern the face of the sky and of the earth, but how is it, that ye doe not discern this * time?] * season καιρὸν

57, 58. And why doe you not (without need of looking upon the skyes for the presage) by the same rational way of judging, in which you proceed in other matters, use the same prudence in divine matters of danger, which you doe in humane worldly contentions? and so when you see an action coming against you, wherein you are sure to be cast, set presently to reconcile the adversary, to make your peace and escape the danger? (to which purpose was this which Christ said at another time, Mat. 5. 25.)

57. Yea and why even of your selves judge ye not what is † right? † fit δίκαιον

58. When thou goest with thine adversary to the Magistrate, while thou art in the way give diligence that thou mayst be delivered from him, lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.]

59. I tell thee, thou shalt not depart thence till thou hast payd the very last mite.

Notes on Chap. XII.

a. Μεθωρίζεσθε. Μετεωρίζεσθε] signifies primarily and literally *to be carried up high in the aire*, as *clouds* or *birds* flying there; which becaus they have no *firme foundation* there, but are *tost* and *driven* about uncertainly, hence it signifies first ῥέμβεσθαι *vagari*, in *Stephanus's Glossary*; to thinke of this and that without any *consistence* of minde, μετεώρος ὁ μὴ σταθερὸς τὸν νοῦν, *he that hath no fixtnesse of minde*; and so *intention* of *thoughts* in *prayer*, is ἀμετεώρισον ἐν τῇ προσευχῇ, and on the other side in * S. *Basils ascetick* rules, μετεωρισμὸς ἄκαιρος *importune wandering* of *thoughts* in *prayer*, (proceeding from former *company* and *unprofitable discourse*) ἀπειρημένος ἔστω, *is forbidden*, and so ἀκρόασις ἀμετεώριστος, in *Nyssen*, is *attention of hearing*. Secondly, the word signifies to *hang*, as the *clouds* do in the *ayre*, in an impatient *suspense* or *anxiety*, as in † *Lucians Icaromenip.* μετεώρως εἶχε τῶν λόγων] is explained by ὡς τῶν ὤτων ἀπλημένος and κεχηνώς, *one that had his eares gaping*, as it were, *impatient and very desirous to hear the end of the story*. So in *Philo leg. ad Caium*, πᾶσα ἡ πόλις μετεώρως, ἀκοῆς διψῶσα βελτίονος, *all the city was in an anxious suspense, thirsting after some better news*. So *Ecclus.* 26. 12. μετεωρισμοὶ ὀφθαλμῶν] seems to signifie the *suspence, anxious, earnest gazing* of the *eyes*, such as there is set as a *Character* of a libidinous person, and so it seems the *phrase* is used among the *Hebrews*. For so in the *Jerusalem Targum* on *Gen.* 49. 22. *Oculos suspendere, et unam earum intueri, to hang the eyes*, &c. is set to signifie an *amorous* or *lustfull look* upon a *woman*. From hence again 'tis clearly, *to be in doubt*, and *uncertainty* of *resolution*, as in *Agathias* l. 2. speaking of the cities of *Italy*, they were, saith he, μετέωρα καὶ δεδονημένα *doubtfull and ambiguous*, ἐφ' ὃς χωρήσειεν ἀμφιγνοοῦντα *not knowing to which part they should betake themselves*, in the same manner, as ἀίρειν ψυχὴν, *to lift up the mind*, is to *keep in suspense Joh.* 10. 24. Thus it seems to signifie in this place, where, as a piece of ὀλιγοπιστία, *littlenesse of faith*, if not *infidelity*, is forbidden this *doubtfull anxiety* and *solicitude* concerning *Gods Providence*, this *uncertainty* of minde, betwixt *hope* and *fear*; μέριμνα, *sollicitude*, being put by S. *Matthew* in stead of it in the place particularly parallel to this verse, c. 6. 31. and so expresst in the former part of this chapter, v. 22. and 25. Thus doth *pendere, to hang*, ordinarily signifie in *Latine*, and ἄνω κρεμᾶσθαι *to be above* in *Demosthenes de coron*: the very *paraphrase* of this word, μετεωρίζεσθε, in the *native* signification of it.

b. Περιζώννυσθε. Beside the generall use of *girding* for *putting on clothes*, frequent in these bookes, as *Joh.* 21. 7. διεζώσατο ἐπενδύτην *he girt on his upper garment*, and v. 18. *thou didst gird thy self*, i. e. *dresse* or *clothe* thy self at thine own will (and from hence, in a sense somewhat varied, in the end of the same verse, *another shall gird thee*, i. e. bind thee as a *prisoner* or *captive*, as I conceive it also is *Job* 12. 18. where *girding*] is set opposite to *loosing of bonds*) three sorts of men there are in these *books* which are *proverbially* said to be *girt*, 1. The *Jewish Priests*, *Levit.* 16. 4. who had a *linen girdle* and the *high Priest* one *embroiderd* with *gold*, &c. *Exod.* 39. 5. after whose *example* the *son of man* is brought in *Revel.* 1. 13. ἐνδεδυμένος ποδήρη, καὶ περιεζωσμένος πρὸς τοῖς μαστοῖς ζώνην χρυσῆν, *clothed in a long garment, and girt about the breasts with a golden girdle*, and so the *seven Angels Revel.* 15. 6. Secondly, *Souldiers* whose *military girdle* was so speciall a part of their *armour*, that in *Homer* ζώνη signifies the *whole military* ὁπλισμὸς *armature*, and ζώννυσθαι *to be girt* is ὁπλίζεσθαι to be *armed*, saith *Eustathius* in *Iliad:* β, and λ, and *Suidas* in like manner, that ζώννυσθαι *to be girt* is καθοπλίζεσθαι to be *armed*. Hence is it that *discincti ungirt* signifies the *unarmed*, and 2 *King.* 3. 21. where we read *as many as were able to put on armour*, the *Greek* literally from the *Hebrew* hath it, περιεζωσμένοι ζώνην, *girt with a girdle*. So 1 *King.* 20. 11. the *girt* and *ungirt* are the *armed* and *unarmed* (though I know not by what mistake the *Greek* hath κυρτὸς and ὀρθὸς) and to this sort, the military *girdle* or *belt*, belongs that place of *Ephes.* 6. 14. *having your loines girt*, Where the *truth*, i. e. *Orthodox* profession of the *Gospel*, in opposition to *hæreticall* doctrines, and *practises* is designed to be this *girdle*, which keeps all their *armour* close about them. Thirdly, *servants* or *waiters*, who *serve* at *tables*, who having their *clothes*, after the *Easterne* manner, *loose*, and

and *long*, and *flying* about, found it neceſſary to *gird* themſelves, that they might doe *ſervice* the more *readily*; So in *Horace*

——— *Succinctus curſitat hoſpes,*
Continuátq; dapes, nec non vernaliter ipſis
Fungitur officiis ——— of a *Maſter waiting* at his *table*, as a *ſervant*. So in *Propertius* the *officers* at *ſacred feaſts*, *ſuccincti popæ*, ſo when *Job* 12. 18. the *Greek* reads fitly out of the *Hebrew* περιέδησε ζώνη ὀσφύας αὐλῶν, *God bound their loines about with a girdle*, * *Olympiodorus* expounds it, μεταβάλλων αὐλὸς εἰς οἰκέτας, *he turnes them into ſervants*. And ſo here in this place, *let your loins be girt*, being here an expreſſion of thoſe that *expect* the commands of their *Maſter* (as alſo that of their *lampes burning*, if you compare it with *Mat.* 25. 7.) and ſo v. 37. when he ſaith of the *maſter*, that he will *gird himſelf and waite* upon them. So *Luke* 17. 8. when the *maſter* ſaith to the *ſervant*, περιζωσάμενος διακόνει μοι, *gird thy ſelf and miniſter to me*. And ſo *Joh.* 13. 4. *Chriſt* when he went to *waſh the diſciples feet*, i. e. to perform that *ſervants office*, λαβὼν λέντιον διέζωσεν ἑαυτὸν, *he took a linen cloth, and girded himſelf*, that ſo he might ſhew that he came οὐ διακονηθῆναι, ἀλλὰ διακονῆσαι, *not to be miniſtred unto, but to miniſter*, *Mat.* 26. 28. And that 'tis ſo in this place alſo appears both by the mention of their *Lord*, whom they *waite* for, v. 36. and the μακάριοι οἱ δοῦλοι, *happy are thoſe watching ſervants*, v. 37.

* *Caten. p.* 255.

The *particle* [εἰ] which is ordinarily rendred *if*, is oft an *optative*, or expreſſion of *wiſh* or *deſire*. So c. 19. 42. εἰ ἔγνως [*if thou kneweſt*] for [*O that thou kneweſt*] ſo c. 22. 42. εἰ βέλει, *if thou wilt*, for, *O that thou wouldeſt*. So *Num.* 22. 29. *Joſ.* 7. 7. *Job* 16. 14. and ſo in *Moſes*'s ſpeech to God, *Lord if thou wilt forgive them*. And this moſt clearly from the various uſe of the *Hebrew* לוּא or לוּ, which ſignifies both *ſi* and *utinam*, *if*, and *would to God*. And thus may it be here, εἰ ἤδη ἀνήφθη, *O that it were already kindled*, and then the latter part will be an anſwer to the queſtion propoſed in the former, thus, τί θέλω; *what doe I deſire?* Beyond all things *that it were already kindled*. Another way of rendring the words will bear, *what doe I deſire if it were already kindled?* i. e. I deſire no more but this: Or again by rendring the τί, as if it were πῶς, *how doe I deſire that it were already kindled?* But as all theſe come to the ſame ſenſe, ſo the former ſeems the more *eaſie* and *naturall*. As for the *fire* here, although that may ſignifie only a *purgative fire*, and intimate *Chriſt*'s deſire of *purifying* the *world* from the *droſſe* of *ſinne*, for which he came, *Tit.* 2. 14. and to *referre* to the *coming* of the *holy Ghoſt*, who appeared in *fire*, *Acts* 2. yet it rather ſeems to be reſtrained by the *context* to the *fire* of *perſecution*, all one with *diviſion* v. 51. which though it cauſe ſome *ſmart*, yet it hath very uſefull *qualities*, as that of *exploring* or *trying*, in which reſpect 'tis ſaid 1 *Cor.* 11. 19. *there muſt be diviſions among you, that they that are approved* (*tryed*, and found *right* in this *fire*) *may be made manifeſt among you*. And that this ſhould be conſequent to *Chriſt*'s *coming*, ſee v. 52. &c. and *Lu.* 2. 35. that of *trying Heb.* 4. 12. *Lu.* 2. 35. who are faithfull adherents to him, who not. Which is the ſpeciall work of *fire*, and the effect of *perſecution* for *Chriſts ſake*.

CHAP. XIII.

Paraphraſe.

1. THere were preſent at that ſeaſon ſome that told him of the [Galileans, whoſe bloud Pilate had mingled with their ſacrifices.]

1. Galileans, a faction of Judas Gaulonita, which taught doctrines contrary to ſubjection to the Roman Empire, whom, it is thought, Pilate ſet upon and killed when they were offering ſacrifice, and powred out their bloud, as the bloud of beaſts was poured out in the ſacrifices.

2. And Jeſus anſwering ſaid unto them, Suppoſe yee that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things?

3. I tell yee, nay, but except yee repent, [yee ſhall all likewiſe periſh.]

3. As they periſhed at the day of Paſcha at their ſacrifice, ſo ſhall a multitude of you on that very day (ſee Joſephus of the Jewiſh war: l. 6. c. 11. and l. 7. c. 17. and Euſeb. Eccl. Hiſt. l. 3. c. 5.) in the Temple be ſlaughtered like ſheep, and that for the ſame cauſe, a ſedition raiſed in the city.

4. Or thoſe eighteen, on whom the tower in Siloe fell, and ſlew them, think ye that they were ſinners above all men that dwelt in Jeruſalem?

5. I tell you, nay, but except ye repent, ye ſhall all [likewiſe periſh.]

5. periſh in the ruines of the whole city, as they of that tower.

6. He ſpake alſo this parable,] A certain man had a figtree planted in his vineyard, and he came and ſought fruit thereon, and found none.

6. And he ſpake a parable to them, of which this is the plain meaning, This people hath long been unprofitable, made no returns to all Gods husbandry beſtowed upon them, and yet God hath given them ſpace to repent, and ſent his ſon to dreſſe and manure them, and if this doe not work upon them, there is nothing to be expected, but deſtruction and exciſion. The parable was this. A certain man, &c.

7. Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this figtree, and finde none: Cut it down, why cumbreth it the ground?

ἵνατί καὶ τὴν χλοῆς

8. And he anſwering, ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung it.

9. And if it bear fruit, well:] and if not, then after that thou ſhalt cut it down.

9. And perhaps it will bear fruit, or, make this experiment, whether it will bear fruit or no:

10. And he was teaching in one of the ſynagogues on the Sabbath.

11. And

11. ſore diſeaſe inflicted on her by the devil, v. 16. for the ſpace of eighteen years, and ſhe did ſo extremely ſtoop, that ſhe could hardly ſee the heavens.

11. And behold, there was a woman which had a [ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up her ſelf.]

12. thy diſeaſe.

12. And when Jeſus ſaw her, he called her unto him, and ſaid unto her, Woman thou art looſed from [thine infirmity.]

13. And he laid his hands on her, and immediately ſhe was made ſtreight, and glorified God.

14. the head of the Conſiſtory being angry that Jeſus did cures on the ſabbath, gave command to the multitude, ſaying, There are ſix daies in the compaſſe of which men ought to doe all the work, which they doe in the week;

14. And [the Ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the ſabbath day, and ſaid unto the people, There are ſix daies in which men ought to work;] in them therefore come and be healed, and not on the ſabbath day.

15. The Lord then anſwered him and ſaid, Thou hypocrite, doth not each one of you on the ſabbath day looſe his oxe or his aſſe from the * ſtall, and lead him away to watering? * ſtable, See c. 2. note c.

16. on whom Satan hath inflicted a ſore diſeaſe, of 18 yeares duration, be cured of this diſeaſe

16. And ought not this woman, being a daughter of Abraham, [whom Satan hath bound, lo, theſe eighteen years, be looſed from this bond] on the ſabbath day?

17. And when he had ſaid theſe things, all his adverſaries were aſhamed, and all the people rejoiced for all the glorious things that were done by him.

18. Then ſaid he, Unto what is the kingdome of God like? and whereunto ſhall I reſemble it?

Mat. 13. 31.

19. It is like a grain of muſtard-ſeed, which a man took and caſt into his garden, and it grew, and waxed [a] a great tree, and the fowles of the aire lodged in the branches of it.

a.

20. And again he ſaid, Whereunto ſhall I liken the kingdome of God?

Mat. 13. 33.

21. It is like leaven, which a woman took and hid in three meaſures of meale, till the whole was leavened.

22. And he went through the cities and villages, teaching, and journeying toward Jeruſalem.

23. Is the doctrine of the Goſpel likely to be received by the generality of men, or only by a few diſciples, of us? And the reply that Chriſt made to this queſtion, was to adviſe him, and all others

b.

23. Then ſaid one unto him, Lord, [are there few that * ſhall [b] be ſaved? And he ſaid unto them,] * eſcape?

24. That they ſhould not be led away with the example of the many, that neglected the preſent opportunity, and after would not find admiſſion, when they ſhould deſire it, either into the Church here, or the kingdome of God at the day of doom, That the Goſpel ſhould at length be removed from the obſtinate Jewes, and conſequently heaven alſo.

24. Strive to enter at the ſtraight gate, for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.]

25, 26, 27. That a great deal of timely care and induſtry and contention was required to get the end of our Chriſtian faith & hope, and that a little formall ſeeking of him, a deſiring the reward upon no farther pretences, then that the Goſpel hath been preached among them, that they have eat and drunk in Chriſts preſence, nay that they have by him been enabled to work miracles, Mat. 7. 22. &c. would not ſerve the turn, without a carefull and due performance of all that Chriſt requires of us. As for others, be their pretenſes and confidences never ſo great, they ſhall at the day of judgment be utterly rejected, and their wicked doings rewarded with everlaſting fire.

25. When once the Maſter of the houſe is riſen up, and hath ſhut to the dore, and ye begin to ſtand without, and to knock at the dore, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence you are.

26. Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

27. But he ſhall ſay, I tell you, I know you not whence you are, depart from me all ye workers of iniquity.]

28. And then what a reſtleſs torment will it be to you, to ſee the fathers of the old world, that never ſaw or heard Chriſt preach among them, as you confeſſe you have, received by God into his kingdome, and you rejected? Mat. 8. 11, 12.

28. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdome of God, and you your ſelves thruſt out.]

29. And though but few Jewes ſhould receive the faith, yet diſciples ſhall come in to Chriſt from all the quarters of the world, and by him in the Church be received and entertained, as at a feaſt (which is ſome farther anſwer to the queſtion v. 23.) and ſo conſequently bear the Patriarchs company in heaven.

29. And they ſhall come from the eaſt, and from the weſt, and from the north, and from the ſouth, and ſhall ſit down in the kingdome of God.]

30. And they that are now afarre off, the Gentiles, ſhall be admitted to his favour, while the preſent Jewes through their obduration ſhall be caſt out, v. 28.

30. And behold there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.]

31. Go out of Galilee, Herods juriſdiction, for if thou ſtay here

31. The ſame day there came certain of the Phariſees, ſaying unto him, [Get thee out, and depart hence, for] Herod will kill thee.

2. And

32. And he ſaid unto them, Goe ye, and tell that fox, Behold, I caſt out devils, and I doe cures to day, and to morrow, and the third day I ſhall be perfected.] 32. And Chriſt (according to his prophetick office, which gave prophets authority to reprehend all, were they never ſo great in this world, and their commiſſion to the execution of that office made them ſuperiour to all to whom they were ſent, Jer. 1. 8,9,10.) anſwered them, ſaying, Goe tell that great artificer, or ſubtile diſguiſed perſon, Herod, that I attend the decree of my Father, and in the mean time perform the office for which I was ſent, not fearing what he can doe unto me. Behold, I caſt out devils, cure diſeaſes for a while at preſent; and after a while when my courſe is finiſhed, I am to ſuffer death.

* to day & to morrow it is neceſſary for me *to doe what I doe*, and on the day following to goe

33. Nevertheleſſe * I [c] muſt walk to day, and to morrow, and the day following, for it cannot be that a prophet periſh out of Jeruſalem.] 33. In the meane time I muſt doe what I doe, and then goe and ſuffer at Jeruſalem, being deſigned by my Father firſt to doe theſe works, and then to die there, that being the place, where all people have been wont to be put to death, at the councell of the great Sanhedrim, and where, though capitall judgments are now taken from the Jewes, yet the prophets are to be tried. c.

* a bird doth her yong ones, ὄρνις τὰ ἑαυτῆς νοσσία, the Kings MS. reads, and the Antient Greek and Latine.

34. O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy children together, as * an hen doth gather her brood under her [d] wings, and ye would not! See Mat. 23. 39. d.

35. Behold, your houſe is left unto you deſolate: and verily I ſay unto you, ye ſhall not ſee me, untill the time come, when ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

Notes on Chap. XIII.

a. Κόκκῳ σινάπεως

That a *muſtard-ſeed* grows into a *tree*, is affirmed *Mat.* 13. 32. and thereupon it is there ſaid that it is μεῖζον λαχάνων not *the greateſt of herbs*, or things that grow of *ſeeds*, but (as μεῖζον imports) *greater then ſuch*, and therefore it follows there, that it *becometh a tree*, and here that *tree* a *great* one, δένδρον μέγα. This is not to be meaſured by what we ſee of this *ſeed* among *us*, but by conſidering the *Hebrew ſoyle* and *clime*, of which this is ordinarily affirmed among their *authors*, In the *Babyloniſh Talmud*, *Ketub:* fol. 3. there is mention of *three boughes* of חרדל, or *muſtard*, *one of which being broken off from the reſt yeilded nine Kabs of ſeed, and the wood thereof was ſufficient to cover a little houſe.* So in the *Jeruſalem Talmud*, *Peah* c. 7. there is mention of a *bough which yeilded three Kabs of that ſeed.* And again in the ſame place, of a *ſtemme* or *bough* of *Muſtard*, which *Simon the ſon of Chalaphta* had in his *garden*, into *which he could climb up as into a figtree.* And therefore agreeably to this it is that our *Saviour* here ſpeaks ſo great things of it. And whereas it is ſaid *Mat.* 13. 32. that it is *the leaſt of all ſeeds*, although among us, ſome other *ſeeds* may be found *leſſe* then that, as *Rue*, and *Poppy*, yet it is not neceſſary it ſhould be ſo there. However it is apparent that the *ſmalneſſe* of it was *Proverbial* among them, and is therefore mention'd by *Maimonides More Neb:* P. 1. C. 56. and ſet oppoſite to the *Firmament*, the *one* as an *inſtance* of the *ſmalleſt*, the *other of the greateſt magnitude.*

b. Σώζεσθαι

What is the notion of [σώζεσθαι] in the *New Teſtament* hath already been touched on, *note* on *Mat.* 10. f. ſee *Mat.* 19. 6. And for a fuller declaring of it, it will not be amiſſe firſt to obſerve it in the *Old Teſtament*, there the *Hebrew reciprocall* הִמָּלֵט and הִנָּצֵל, *ſaving*, or *delivering himſelf*, from מלט, and נצל, are ordinarily rendred σώζεσθαι, and ῥύεσθαι to *be ſaved*, or *delivered*, and ordinarily ſignifie *elabi* or *evadere*, *to evade*, or *eſcape*. So *Gen.* 19. 9. οὐ δυνήσομαι ζωθῆναι εἰς τὸ ὄρος, *I cannot eſcape to the mountain*, in the ſame ſenſe, that φεύγειν εἰς τὰ ὄρη, *flying to the mountains* *Mat.* 24. 16. So *Gen.* 19. 22. מַהֵר הִמָּלֵט שָׁמָּה, the *Septuag:* reads, σπεῦσον τοῦ ζωθῆναι ἐκεῖ, *make haſt to eſcape thither*, where to *eſcape* is to get out of the reach of *Sodome*, the place which was then to be *deſtroyed*, and to *flee* as to a *ſanctuary*, to that other *city*. So 1 *Sam.* 19. 12. ἀπῆλθε καὶ ἔφυγε καὶ σώθη, *he departed and fled and eſcaped*, So *Joel* 2. 32. *whoſoever ſhall call upon the name of the Lord*, יִמָּלֵט *ſhall eſcape*, or σωθήσεται, ſhall be *ſaved*, in that ſenſe, *Rom.* 10. 13. So *Iſa.* 45. 20. where *Symmachus* reads, οἱ διαπεφευγότες τῶν ἐθνῶν, *they that eſcape of the nations*, the *Septuagint* reads οἱ ζωζόμενοι τῶν ἐθνῶν, *the ſaved of the nations*, So *Iſa.* 49. 6. *the preſerved of Iſrael*, and *Eccluſ.* 39. 9. ὁ ζωζόμενος, *he that eſcapes* or *is ſaved*, So of the *ſick man*, *Joh.* 11. 12. *If he ſleep*, σωθήσεται *he will eſcape*, and *Act.* 27. 20, 21. ζωθῆναι δύνασθε *ye cannot eſcape* the *ſhipwrack*, ſo twas ſhew'd to ſignifie *Mat.* 24. 22. εἰ μὴ ἐκολοβώθη πᾶσα σὰρξ, the *tribulation* was ſo great, that if it had not been *ſhortned* by *God*, *no Jew had eſcaped*, *but for the ſake of* ἐκλεκτοί (which (as it was ſhew'd there) denotes the *remnant* which by *Gods promiſe* was to be *preſerved*, and which is all one with ζωζόμενοι) *the daies* were promiſed to *be ſhortned*. So διασώζεσθαι is uſed *Act.* 28. 1. and is ordinarily rendred, *eſcaped*. This being præmiſed of the prime importance of the word, the next thing obſervable will be, what hath formerly been mention'd, that in the *Prophets* there is frequent mention of a *remnant*, καταλειμμα, that ſhould by the *mercy* of *God* be *reſcued* out of the common *calamity*, the fatall παυολεθρεία of the *Jewes*, that was now *at hand*; Theſe are ſometimes call'd, the *eſcaping* (*evaſio*,) of the *houſe* of *Iſrael* or *Judah*, or, *the eſcaping that remaineth*, or, *the remnant that is eſcaped*, *Iſa.* 37. 31, 32. In which place he that ſhall weigh it, or compare the tranſlation of the *vulgar Latine*, with *Forerius*'s new one, out of the *Hebrew*, will find that the *reliquiæ de Hieroſolymis*, *the remnant of Jeruſalem*, & *ſalvatio* (i. e. the ζωζόμενοι) *de monte Sion*, *they that are ſaved*, or, *eſcape of mount Sion*, are all one with *evaſio quæ derelicta eſt*, *the eſcaping which is left*, i. e. *they that eſcape*, when others periſh; See *Nehem.* 1. 2. & 3. where he asks ὡσεὶ ζωθέντων οἱ καταλειφθησ, *of the ſaved that are left*. So that ζωζόμενοι is æquipollent to the *Hebrew* שָׂרִיד, *reſiduus*, *remnant*, which therefore is rendred by it, *Jer.* 42. 17. and 44. 14. and in other places (parallel to which we read, λείμμα σωζόμενον, *a remainder that eſcapeth*, in *Julian*, Σωζόμενοι

* p. 6. *lian,* * *Or:* 1.) and once by πυρφόρ☉ (not, as the printed copies read it πυροφόρ☉) *Obad:* 18. which signifies, ſaith *Heſychius*, ἢ μόνον διασωθέντα ἐν πολέμῳ, *him that eſcapes alone in warre,* (the πυρφόρ☉ being a † *Vates*, which before the firſt *colours* carries a *firebrand*, when the *armies* are to meet and fight, and hath the priviledge of a *legate* or *herald* not to be *hurt* or* *violated*) From this acception of the word ζωζόμενοι, *the ſaved*, for that *remnant* which ſhould *eſcape* of the *Jewes* out of the common deſtruction and ſlaughter that fell upon that people, call'd ἔκλεκτοι ſometimes (and therefore, ſaith *Theophylact*, ἔκλεκτοι and ζωζόμενοι are all one) ſometimes καταξιωθέντες ἐκφυγεῖν *Lu.*21.36. *they that have the honour* or *favour to eſcape*, another acception there is of it for thoſe, which ſhould beleive in *Chriſt*, *receive* and *embrace* him at his *coming*, and, having done ſo, *adhere*, and cleave faſt unto him. So when *Iſa.*10.22. it is prophecied that the *remnant of Iſrael ſhall return*, the *Apoſtle*, *Rom.* 9. 27. applies that place (literally ſpoken of the *return* from the *Babyloniſh captivity*) by way of *accommodation* to their *receiving* the *faith of Chriſt*, τὸ καταλειμμα σωθήσε☉, a *remnant ſhall eſcape* out of that *Epidemicall unbeleif*, and receive *Chriſt*. Thus *Procopius* underſtood that [σωθήσε☉] peculiarly of *beleiving* in *Chriſt*, *in Iſ:* p. 576. ἐσώθη τὸ καταλειμμα, ἓ ἀπαρχὴ τ῀ σωτῆρ☉ οἱ μαθητ☉, *the firſt fruits of that remnant that eſcaped, was the diſciples of our Saviour.* So *Lu.* 19. 9. the σωτηρία that was come to *Zacchæus* at that time, was *repentance*, *converſion*, *the* σῶσαι τὸ ἀπολωλὸς, the *recovering the ſinner*, or the *publican* to *repentance*, ver. 10. So 1 *Cor.* 7. 16. *the beleiving wifes ſaving her huſband*, is *converting* him to the *faith*, And *Rom.* 11. 14. *provoking and ſaving* the *Jewes*, is by *æmulation* bringing them to *repent* and receive the *Faith*. And ſo the σωζόμενοι here ſhall be thoſe, eſpecially the *Jewes*, that *beleived* in *Chriſt* and adhered to him, according to the importance of that, *Act.* 11. 17. ὅπως ἐκζητήσωσιν οἱ καταλοιποι τ῀ ἀνθρώπων τ῀ Κύριον, *that the remnant of men* (i. e. of the *Jews*, oppoſed to the *Gentiles* after mentioned) *might ſeek the Lord*. To this purpoſe it is that *Ignatius* in his *Epiſtle* to *Polycarp* bids him πάντας σῴζεσθαι ἵνα σώζων☉ *exhort all that they eſcape*, i. e. *repent* and *accept* the *faith*, and that * *Procopius* makes δύο τάγματα σωζομένων *two ranks of theſe eſcapers*, the *Jewes* that expected the *Meſſias*, and the *Church* of the *Gentiles*, the latter of which having called τ῀ ἐξ ἐθνῶν ζωζομένων πλῆθ☉, *the multitude of them that eſcape of the Gentiles*, he ſtraight interprets by ἐθνῶν συνδρομὴ καλεμένων Χριστιανῶν, *the running together of the nations called Chriſtians*. And then the clear meaning of this uncertain man's *queſtion* will be this, Whether this *doctrine* or *faith* of *Chriſt* ſo contrary to the *humour* and *paſſions* of the *world*, ſhould be able to propagate it ſelf, and prove ſo ſucceſsfull, as to be *received* by *many*, or whether it ſhould be contained, and incloſed within a *narrow* pale, that ſo he might either reſiſt *Chriſt* with the *many*, or have the honour of being one of the *few* ſingular perſons that *received* him. And accordingly *Chriſt's anſwer* is to put him on that *narrow path that leadeth to life*, that the *few* were likely to *find*, the way of *infidelity* being ſo *broad*, and *beaten*, though it led to *abſolute deſtruction*. By this explication of this place will appear alſo what is meant by the ſame word, *Act.*2.47. where 'tis ſaid that the Lord προσετίθει τοὺς ζωζομένους καθ' ἡμέραν τ῀ ἐκκλησίᾳ, i. e. by the *grace* and *power* of *God*, there came *daily* many new *converts*, *penitent*, *reformed Chriſtians* unto the *Church*. The riſe of that interpretation in that place will be beſt taken from the admonition of S. *Peter*, ver. 40. of that *chap:* in theſe words, σώθητε ἀπὸ τ῀ γενεᾶς σκολιᾶς ταύτης, *be ye ſaved from this crooked generation*, where the importance of the σώζεσθ☉ is clearly, *getting out*, *eſcaping*, *flying* from that great pertinacy, and *obduration* of that *age* againſt all the miracles of *Chriſt* and his *Apoſtles*, *crucifying* him, and *reſiſting* all the powerfull methods of his workings, i. e. not *being ſaved eternally* (for that would not be matter of *exhortation*) unleſſe as that is a certain conſequent of *repentance* and *beleif* in *Chriſt*, but retracting the *vitious* courſe, that they and others went on in, the μετανοήσατε v. 8. *Repent*. For when S. *Peter* had ſaid *Repent*, 'tis added, that in many other words he admoniſhed them, ſaying, σώθητε, *be ſaved* or *eſcape* &c. which is an affirmation, that [*to repent*] is the ſame thing, which in other, and *more words* is [*to be ſaved*, or *eſcape from that perverſe generation*] as in *Simplicius* σωτηρίας ἀρχὴν ἔχοντες, *having the beginning of being ſaved*, is ſet to expound a former phraſe, οἱ ἀρχόμενοι παιδεύεσθ☉, *they that begin to be inſtructed*. And therefore when it followes that *they that willingly received the word*, i. e. that admonition of his, *were baptized*, and that there were 3000 *that day added to the Church*, that certainly is an explication of this phraſe προσετίθει ζωζομένους, *he added the ſaved*, or *reformed Chriſtians*. So that that which was done in ſuch a meaſure one day, ver. 41. is ſaid farther to be done every day, ver. 47. in ſome meaſure, and the ἀσμένως ἀποδεξάμενοι τ῀ λόγον *they that willingly entertained the word*] there, is but a paraphraſe of ζωζόμενοι *the ſaved* here, which being in the *preſent* and not *future* tenſe, muſt needs belong to the *preſent condition* of men, i. e. ſuch *penitent* forſakers of the wicked *perverſe age*, σωζόμενοι ἐκ γενεᾶς σκολιᾶς there, *ſaved out of the crooked generation*, and in a parallel phraſe, ἀποφυγόντες τὰ μιάσματα τ῀ κόσμου, *they that fled from the pollutions of the world* 2 *Pet.*2.20. by which *Chriſtians* are there expreſt. In this ſenſe we have the word uſed obſervably by *Procopius* on *Iſa.*26. σωζομένων ὑπ᾽ τ῀ ἐθνῶν Ἰουδαῖοι πονηρῷ καμόμενοι ζήλῳ πυρίκαυστοι γενέσθαι μᾶλλον ἤθελον, ἢ ταῦτα βλέπειν ζωζόμενα. *When the Gentiles came in to Chriſt* (not when they were *ſaved* or come to *heaven*, for the *Jewes* could not *ſee* that, but) when they *forſook* their *idolatry*, and imbraced the *Chriſtian faith*, and ſo *eſcaped out of that perverſe generation*, *the Jewes were inflamed with envy*, *and would rather have endured any puniſhment*, *then to ſee the Gentiles thus reform*, and *reproach* to them their *infidelity* and *impenitence*. Thus alſo will the word be explained, 1 *Cor.* 1. 18. and 2 *Cor.* 2. 15. where σῳζόμενοι, the *ſaved*, are *beleivers*, they that *embrace* the *Goſpel* and are oppoſed to ἀπολλύμενοι, *they that periſh*, as to the contrary, thoſe that *beleiv'd not*, both there, and 2. *Cor.* 4. 3. where he ſaith his *Goſpel is hid to them*, i. e. to thoſe which *heard*, but *beleived* it *not*, ἄπιστοι *unbeleivers*, v. 4. unleſſe perhaps

† ἱερεὺς τὸ ὁπλιζόμενον ἀναπλέον, *Schol:* in *Naz:* συλλεγὸ: β.

* εἰωθασιν οἱ νενικηκότες φείδεσθ☉. Ib:

* On *Iſai:* p. 683.

Epiſtul: p. 79.

p. 327.

perhaps ἀπολλύμενοι may be thought a higher degree of the same thing, to wit those that for their *unbeleife* are *deserted* by *God*, and so *blinded*, that they *cannot see*, and then proportionably to that, σωζόμενοι may be those *penitent beleivers*, endued with a higher *degree* of *grace* from heaven. But that ἀπολλύμενοι signifies no more then the *unbeleiving Jews*, that continued in their *unbeleife* (and so by proportion, σωζόμενοι the contrary) may farther appear by an ancient place in * *Clemens*, where προσευχόμενοι περὶ τῶν ἀπολλυμένων, *praying for those that perish* (not for them that are already *destroyed*) notes the *prayers* in the *Easter week*, which were offered to *God* by the *Christian Church* for the *Jews*, as appears by the beginning of the 14. chap. δεῖ πενθεῖν ὑμᾶς ἀυτῶν &c. ὅτι οὐκ ὀλίγοι ἀυτῶν, *We ought to mourn for them, because they have not beleived.* All that I shall adde to this is but the opinion of a learned man *Joh. Curterius*, the *translator* of *Procopius* on *Isaiah*, who meeting oft in that *Author* with the word σωζόμενοι, *those* that are *saved*, hath sometimes been forced to render it, *quibus salutis cura est, they that have care of salvation*, the matter not bearing any interpretation which had nearer reference to *salvation*, or *decree of salvation*, then that expression of his would bear. Out of all that hath been said of this word, the notion of σωζόμενοι will sufficiently be cleared in all the places of the *New Testament*, and for the notion of the verbe σώζειν we have said enough already to give direction for the understanding it, where ever 'tis to be met with, not always for *eternall salvation*, but oft for other kindes of *escaping*, and *deliverances* out of *diseases* every where almost in the *Gospels*, out of other *dangers*, ὡς διὰ πυρὸς, 1 *Cor.* 3. 15. *as one that escapes out of the fire* (ζημιωθεὶς *losing* much in his passage, but himself *escaping*) δι' ὕδατος 1 *Pet.* 3. 20. either *through* or *from the water*, and μόλις σωθήσεται *scarcely escape*, 1 *Pet.* 4. 18. and ἐν φόβῳ σώζετε, *Jude* 23. *rescue in fear* or *in time of danger*, *snatching them out of the fire.* All which we shall referre to their severall places, see *note* on *Rom.* 10. a. and 13. b.

* διαλ. 5. c. 12.

p. 58.

That there is in this verse an *ellipsis* or defect, there is little doubt, & what it is will be best judg'd by comparing it with the former verse, or with *Joh.* 5. 17. In the former verse he tells *Herod* that *for a time* he is about the *businesse* of his *miracles*, *curing diseases* and *casting out devils*, and it shall not be in his power to hinder him; though he *threaten* or designe to *kill* him, v. 31. he should not be able to doe it, but shortly indeed he should have made an *end* of his *businesse*, and then he should be put to *death*. The time of his *doing miracles*, &c. he there calls *to day* and *to morrow*, as the time of his being *put to death*, the *third day*; and so in this verse he gives him a reason why he should not fear his *threates*, nor goe out of the *way*, which he was advised to v. 31. because, saith he, δεῖ με σήμερον καὶ ἄυριον; There is a *necessity* in respect of *Gods decree*, *that to day and to morrow*, i. e. for that space before mentioned, *I should cure* &c. or, as it is *Joh.* 5. 17. ἐργάζεσθαι *work*, and then indeed it is as necessary τῇ ἐχομένῃ *the third day*, or, the *day* immediately *following* or *adjoyning* (see note on *Mar.* 1. b.) or after my work is done, πορεύεσθαι *to goe*, either in that sense, wherein that word is taken, c. 22. 22. i. e. *to be put to death* (and so 'twill be all one with τελειοῦσθαι which is to *be martyr'd*, as we have τελείωσις ἀθλητῶν in *Nysse*n, and other *Christian writers*, or else πορεύεσθαι *to goe* from thence (as he was advised to doe v. 31.) up to *Jerusalem*, that being the place, where the *jndgement* of the *great Sanhedrim* was, where (and no where else) the cases of *Prophets*, which were accused of any great crime, were to be tryed, (see *Cunæus de Repub. Heb.* l. 1. c. 12.) whereupon it followes immediately, *O Jerusalem, Jerusalem!*

Πορεύεσθαι

c. Δεῖ με σήμερον &c. καὶ τῇ ἐχομένῃ πορεύεσθαι

Ἐπισυνάγειν ὑπὸ τὰς πτέρυγας, *to gather under the wings*] seems to be a *proverbiall* phrase among the *Jews* for *gathering*, and *admitting* of *proselytes*, thus in *Maimonides tit. Isuri bia*, c. 13. speaking of the three ways of receiving *proselytes*, *circumcision*, *baptisme*, *sacrifice*, he addes, וכן לדורות &c. *And in like manner through all ages, as oft as a Gentile would enter into the Covenant and be gathered* תחת כנפי השכינה *under the wings of the divine Majesty, and take upon him* צול תורה *the yoke of the law*, &c. where the *wings of the divine Majesty* referring to the manner, whereby *God* signified his *presence* in the *Arke*, and in the *holy* of *holies*, by the *Cherubims wings* that covered the *propitiatory*, the being *gathered under his wings*] is there set for his *entering into the Covenant*, and attended with undertaking the *yoke* of the *Law*, i. e. *obedience* to his *Commands*, and being his *proselytes*; and so here *Christs gathering as a bird under the wings*, is the preaching the *new Covenant* to them, and calling them all, as *proselytes*, to receive it. See *note* on 1 *Cor.* 10. a.

d. Ἐπισυνάγειν ὑπὸ τὰς πτέρυγας.

CHAP. XIV.

Paraphrase.

1. AND it came to passe as he went into the house of one of the a* chief Pharisees to eat bread on the sabbath day, † that they watched him.]

1. And being upon an invitation perswaded to goe on a Sabbath day, and dine with one of the Pharisees of great quality, a Ruler, or member of one of their Consistories, they themselves that had thus invited him, did insidiously and treacherously watch and observe what he would doe, on purpose to take advantage against him, (A thing contrary to all lawes of hospitality.)

a.

* Rulers which were Pharisees † even they were watching him, καὶ αὐτοὶ ἦσαν παρατηροῦμενοι αὐτὸν,

2. And behold, there was a certain man before him, which had the dropsie.

3. And Jesus [answering, spake unto the Lawyers and Pharisees, saying, Is it lawfull to heale on the sabbath day?]

3. by way of prevention asked a question of the Doctors of the law and Pharisees that were present, saying, Is the working of a cure on a sick man a thing forbidden, and so unlawfull to be done, upon a sabbath day?

4. And they held their peace. And he took him, and healed him, and let him goe.

5. And he ſaid unto them,

5. And he anſwered them, ſaying,] Which of you ſhall have an aſſe or an oxe fallen into a pit, and will not ſtraightway pull him out on the ſabbath day?

6. And they could not anſwer him again to theſe things.

7, 8, 9, 10. And being at this feaſt he obſerved how deſirous thoſe perſons (Doctors of the law, and Phariſees &c.) were, every of them to take place or have the precedence at the feaſt, and thereupon knowing their inclinations he ſpake this parable to them, which imported how much more honourable it is for a man to ſet himſelf below, then above his place, and how certain a way that is to get him honour.

7. And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms, ſaying unto them,

8. When thou art bidden of any man to * a wedding, ſit not down in the higheſt room, leſt a more honourable man then thou be bidden of him.

9. And he that bad thee and him come and ſay to thee, Give this man place, and thou begin with ſhame to take the loweſt room.

10. But when thou art bidden go and ſit down in the loweſt room, that when he that bad thee cometh, he may ſay unto thee, Friend, go up higher, then ſhalt thou have * worſhip in the preſence of them that ſit at meat with thee.]

* a marriage-feaſt, γάμος, ſee Mat. 9. c. & 22. a.

* honour, glory, δόξα

11. For humility is the onely thing that is valued, or commended, or thought fit to be rewarded either by God or man.

11. For whoſoever exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted.]

12. Let not thy intertainments be of thoſe which can, or are likely to entertain thee again, or to whom thou haſt obligations of affinity, &c. for this is but a worthleſſe way of hoſpitality, in which there is nothing commendable or thank-worthy.

12. Then ſaid he alſo to him that bad him, [When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours, leſt they alſo bid thee again, and a recompenſe be made thee.]

13, 14. The only commendable way, and that which it will be reaſonable for God to reward is, the entertaining of thoſe that want, and who are not likely to make thee any return, for this God will be thy debter, and pay thee at the day of judgment, and there can be no ſuch advantage to thee as that.

13. But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blinde,

14. And thou ſhalt be bleſſed, for they cannot recompenſe thee, for thou ſhalt be recompenſed at the reſurrection of the juſt.]

15. Upon this occaſion one repeated that known ſaying among the Rabbines, Bleſſed, &c. i. e. 'tis certainly a much happyer thing to be feaſted by God in his kingdome, then by any man on earth, and therefore that is moſt true which was ſaid v. 14. that tis more advantageous to any man to entertain the poor then any elſe.

15. And when one of them that ſate at meat with him heard theſe things, he ſaid unto him, Bleſſed is he that ſhall eat bread in the kingdome of God.]

16, 17, 18, &c. To this Chriſt replied by a parable intimating the truth of what that perſon laſt had ſaid, but withall, telling them that this celeſtiall feaſt, everlaſting reward was that, that they had oft been invited to, and the generality of the Jewes neglected to make uſe of the invitation, preferring their own deſignes of worldly advantages before it, thereby provoking God extremely. And therefore the heathen & ſinners and meane perſons of the world were fain to be taken in, nay importunately woo'd to come to that feaſt, in ſtead of them; and thoſe that were the principally deſigned gueſts, to be utterly rejected.

16. Then ſaid he unto him, A certain man made a great ſupper, and bad many,

17. And * ſent his ſervant at ſupper time to ſay to them that were bidden, Come, for all things are now ready.

b. 18. And they all * [b] with one conſent began to make excuſe: The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs goe and ſee it, I pray thee have me excuſed.

* preſently

19. And another ſaid I have bought five yoke of oxen, and I goe to prove them, I pray thee have me excuſed.

20. And another ſaid, I have married a wife, and therefore I cannot come.

21. So that ſervant came and ſhewed his Lord theſe things. Then the Maſter of the houſe being angry, ſaid to his ſervants, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind.

22. And the ſervant ſaid, Lord it is done, as thou haſt commanded, and yet there is room.

23. And the Lord ſaid unto the ſervant, Goe out into the high-waies and hedges, and compell them to come in, that my houſe may be filled.

24. For I ſay unto you, that none of thoſe men that were bidden, ſhall taſt of my ſupper.]

25. And there went great multitudes with him, and he turned, and ſaid unto them,

26. If any man offer to undertake my diſcipleſhip, and doth not preferre me before all others that are neereſt to him, yea and before his own life too, Mat. 10. 37. he is not for my turn; And my ſervice being ſo ſure to bring perſecutions along with it, will not be for his.

26. If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple.]

27. And whoſoever doth not come to me with a preparation of mind to ſuffer any thing rather then part with me, is not fit for the turn.

27. And whoſoever doth not bear his croſſe and come after me, cannot be my diſciple.]

28. For which of you intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether he have ſufficient to finiſh it?

29. Leſt haply after he hath laid the foundation, and is not able to finiſh it, all that behold it, begin to mock him,

30. Saying, This man began to build, and was not able to finiſh.]

28, 29, 30. For as he that ſets on building, and hath not a ſtock to hold out, leaves his work imperfect, and becomes ridiculous.

31. Or what king going to make warre againſt another king, ſitteth not down firſt and conſulteth, whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand?

32. Or elſe, while the other is yet a great way off, he ſendeth an embaſſage, and deſireth conditions of peace.]

31, 32. Or as he that deſignes a battail or a warre, and is not provided with all neceſſaries to goe thorough with it, had better never engage, or being engaged ſhould preſently think of treating and compounding the matter.

33. So likewiſe whoſoever he be of you, that forſaketh not all that he hath, he cannot be my diſciple.]

33. So he that undertakes to be a Chriſtian, muſt reſolve to renounce all that is moſt pretious to him in this world, or elſe he will not be able to hold out, and ſo had better never pretend to that profeſſion.

34. Salt is good, but if the ſalt have loſt his ſavour, wherewith ſhall it be ſeaſoned?

Mat. 5. 13.

35. It is neither fit for [the [c] * land,] nor yet for the dunghill, but men caſt it out. He that hath eares to heare, let him heare.

*earth

35. the uſe of men c.

Notes on Chap. XIV.

a. What is meant by *Rulers* ſimply, *Rulers of the people*, and *Rulers of the ſynagogues*, hath been formerly ſhewed, *note* on *Mar.* 5. a. and on *Mat.* 9. f. viz: that the *Rulers* ſimply, were the *Judges* in their leſſer *Conſiſtories*, in *particular cities*, or, when the *context* belonging to *Jeruſalem* ſo enforceth it, thoſe of the *great Sanhedrim* at *Jeruſalem*. Now the *Phariſees* which are ſo oft mentioned in the *Goſpel*, were a particular *ſect* in their *religion*, ἄιρεσις, ſaith S. *Paul*, who was one of them, and that an improvement of the חסידים or *Haſidai* (as they were ἐκουσιαζόμενοι τῷ νόμῳ 1 *Mac.* 2. 42. thoſe that *voluntarily* performed ſome things, which the *Law required not*, and were contrary to the *Karai* or *Scripturarii*, who were for that only which was *commanded* by *law*) forming thoſe things into *doctrines* or *præcepts*, and obliging all to the performance of them, which the *Aſidæi* performed as *free-will offerings*, and ſo divided themſelves from the reſt of the *profane* world (which did not as they did) nay from the *Aſidæi* themſelves (who performed as much as they, but did not think themſelves or others obliged by *law* to doe ſo,) & therefore were call'd פרושים *Phariſees*, ἀφωρισμένοι *ſeparate* or *divided* from other men, and by S. *Paul* ἀκριβεστάτη ἄιρεσις, *a ſect* that required the *moſt exact* performances of any. By this it appears that theſe were not any order or ſort of men ſetled by *law*, which had ἄρχοντες or *rulers* over them, but only a *ſect*, of which ſome of all *orders* of men were, & indeed a prevailing *ſect*, taken up by moſt of the *chief* men of the *nation*, the *Elders* in the *great councel* or *Sanhedrim* in *Jeruſalem*, and the *Rulers* in the *Conſiſtories* in other cities, which therefore are call'd ἄρχοντες Φαρισαῖοι *Rulers*, and thoſe *rulers Phariſees*, one of whom is here ſpoken of and ſtyled τὶς τῶν ἀρχόντων τῶν Φαρισαίων, *one of the rulers* that were *Phariſees*.

Ἀρχόντων τῶν Φαρισαίων

Φαρισαῖοι.

b. Ἀπὸ μιᾶς] is all one with the *Syriack adverb* מחורא anſwering the *Greek* [ἀπὸ *from*] and חורא being of the *feminine numeral* which is μιᾶς *one*. And there is little queſtion but S. *Luke* ſo rendred that *Syriack* word. Now מחורא clearly ſignifies παραχρῆμα, εὐθέως *preſently*, and ſo ἐξ ἀυτῆς, (which is all one literally with this phraſe) and conſequently 'tis beſt rendred [*preſently*.] See our Learned Mr *Fuller* in his *Miſcellanies*.

Ἀπὸ μιᾶς

c. The meaning of εἰς γῆν here will be gueſt, firſt by that ſaying of *Mat.* 5. 13. *You are the ſalt of the earth*, i. e. the *perſons* by whom the whole *world of men* muſt be *ſeaſoned*, and 2ly, by the uſe of the word ἡ γῆ] the *earth*, or the *land* ordinarily for the *men*, the *inhabitants* of the *earth*, as 1 *Sam.* 27. 9. ἔπαιε τὴν γῆν, *ſmiting the earth*, and the like very often. From whence 'tis eaſie to conclude, that for the *ſalt* to be *uſefull*, or *fit* εἰς γῆν, *for the earth*, is to be *proper for the uſe of men*, and if by its ilneſſe it ceaſe to be ſo, 'tis of all other things the moſt *unprofitable*, for whereas other things being not fit for *men*, may yet be *fit* for the *dunghill*, *ſalt* by its naturall *impropriety* is debarr'd even from that moſt inferior degree of *profitableneſſe*.

εἰς τὴν

CHAP. XV.

Paraphraſe.

1. THEN drew neer unto him all the Publicans and [ſinners] for to heare him.

1. heathens in great multitudes

2. And the Phariſees and Scribes murmured, ſaying, This man * receiveth ſinners, and eateth with them.

* admitteth προσδέχεται

3. And he ſpake this parable unto them, ſaying,

4. What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſſe, and goe after that which is loſt untill he find it?

Mat. 18. 12.

5. And when he hath found it, he [layeth it on his ſhoulders] rejoycing.

5. he brings it home with great care, and ſome pains to him, yet

6. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoice with me, for I have found my ſheep which was loſt.

7. God in the ſight of his angels ſhall rejoice, (and expreſſe that joy) at the returning and repenting and change of one heathen or ſinfull Atheiſticall liver, more then at the daily virtuous performances of thoſe, which have never been ingaged in a vicious courſe, and ſo though they have, and want ſorrow (and wiſhing it were otherwiſe) for their frequent ſlips and failings and infirmities, and withall a diligence, and vigilance, and greater induſtry and ſtudy for the future to grow in piety, and ſtrength of grace, yet having alwaies continued in a virtuous courſe, theſe need not that change of mind, which belongs to others, and is properly called by that title of Repentance.

7. I ſay unto you, that likewiſe [joy ſhall be in heaven over one ſinner that repenteth, more then over ninety and nine juſt perſons, which need no [a] repentance.]

8. Either what woman having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it?

9. And when ſhe hath found it, ſhe calls her friends, and her neighbours together, ſaying, Rejoice with me, for I have found the piece which I had loſt.

10. After the ſame proportion it is that God expreſſeth joy in the ſight of his Angels upon the reducing of one indulgent ſinner to good life.

10. Likewiſe, I ſay unto you, there is joy in the preſence of the Angels of God over one ſinner that repenteth.]

11. To which purpoſe he made uſe of this other parable by way of ſtory,

11. And he ſaid,] A certain man had two ſonnes.

12. And the younger of them ſaid to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his * living.

* eſtate τὸν βίον.

13. And not many daies after the younger ſon gathered all together, and took his journey into a farre countrey, and there † waſted his ſubſtance with riotous living.

† ſpent, ſcattered, διεσκόρπισε.

14. And when he had ſpent all, there * aroſe a mighty famine in that land, and he began to be in want.

* was by-fell

15. And being in that diſtreſs he pinnd himſelf upon one of the inhabitants of that region, being content to be entertain'd by him upon any conditions, never ſo hard, and he hired him, and ſet him to feed his ſwine in the fields, allowing him little food, but what was allow'd the ſwine.

15. And he went and † joyned himſelf to a citizen of that countrey, and he ſent him into the fields to feed ſwine.]

† faſtned himſelf, ἐκολλήθη

b. 16. And he would have been glad to have fill'd his belly with Ægyptian figs, a courſe unwholſome fruit, that ſwine fed on among them, and he could not get enough of them.

16. And he would fain have filled his belly with the * [b] husks that the ſwine did eat, and no man gave unto him.]

* fruit of the Carobe tree

17. And meditating with himſelf he remembred the plenty that his fathers ſervants had, (or, being reduced to ſome ſenſe and conſideration by this diſtreſſe, he thus ſaid within himſelf) The meaneſt of a multitude of my fathers ſervants feed very plentifully, and I am ready to ſterve for want of the meaneſt food.

17. And * when he came to himſelf, he ſaid, How many hired ſervants of my fathers have bread enough, and to ſpare, and I periſh with hunger?]

* or, he came and ſaid to himſelf, ſee note on Mat. 2. 2.

18. I will ariſe and goe to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee,

19. And am no more worthy to be called thy ſon, Make me as one of thy hired ſervants.

20. And he aroſe, and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, & fell on his neck & kiſſed him.

21. And the ſon ſaid unto him, Father, I have ſinned againſt heaven and in thy ſight, and am no more worthy to be called thy ſon.

22. Uſe him with all the expreſſions of reſpect and kindneſſe which are poſſible, bring the beſt garment that is in the wardrobe,

22. But the father ſaid to his ſervants, [Bring forth the beſt robe] and put it on him, and put a ring on his hand, and ſhooes on his feet.

23. And bring hither the fatted calf, and kill it, and let us eat and be merry.

c. 24. For this return of a prodigall, ſo deſperately loſt, I look upon, as if he were riſen from the dead, becauſe

24. For this my ſon was [c] dead, and is alive again:] he was loſt, and is found. And they began to be merry.

25. Now that ſon of his that had alwaies continued with him, and followed his buſineſſe and obſerved him diligently, (parallel to whom is the juſt perſon that never run the prodigals courſe, and ſo needs no repentance)

25. Now his elder ſon] was in the field, and as he came and drew nigh to the houſe, he heard muſick and dancing.

26. And he called one of the ſervants, and asked what theſe things meant.

27. to celebrate his ſafe returne with a time of feaſting

27. And he ſaid unto him, Thy brother is come, and thy father hath killed the fatted calf, [becauſe he hath received him ſafe and ſound.]

28. And he was angry, and would not goe in, therefore came his father out and intreated him.

29. And he anſwering ſaid to his father, Loe, theſe many years I ſerve thee, neither tranſgreſſed I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends.

30. ſpent all that portion which thou gaveſt him

30. But aſſoon as this thy ſon was come, which hath [devoured thy living] with harlots, thou haſt killed for him the fatted calf.

31. And he ſaid unto him, Son, thou art ever with me, and all that I have is thine.

32. But for the return of this thy brother from that riotous courſe which is as wonderfull a work, and as conſiderable a bleſſing, as if he had been raiſed from the dead, it is all reaſon that we ſhould expreſſe an extraordinary joy, in an extraordinary manner.

32. * It was meet that we ſhould make merry and be glad, for this thy brother was dead, and is alive again; and was loſt, and is found.]

* But it &c. Εὐφραγῆναι δὲ

The

a. Μέλανοίας χρείαν ἔχοντες.

The difference of μετάνοια *change* of *mind* from λύπη *grief* or *ſorrow* for *ſinne*, or *diſlike* of what a man hath done, is ſufficiently known, and as it hath place in many other paſſages, ſo eminently in this. For as he that lives a *Godly* life, may and doth often fall into ſuch ſinnes, as deſerve his *ſorrow* and *diſpleaſure* at himſelf, and ſo cannot be ſaid not to want that *ſorrow*, ſo it is certain that that man continuing all his life ſo, without any *eminent* fall into *wilfull* ſinne, may be ſaid not to need that μετάνοια that *change*, which here is ſpoken of, and is required to the bringing home of a *loſt ſheep*, a *prodigall* to his *fathers* houſe. So *he that was waſht already, had no need*, ſaith *Chriſt*, *ſave to waſh his feet, but is clean every whit*, *Joh.* 13. 10.

b. Κεράτια

The Κεράτια which are here ſet down as the *food of ſwine*, are the *fruit* of the *Carobe*, or *arbor Ceratonia* (which the *Syriack* tranſlation reads accordingly חרובא) mentioned by *Dioſcorides* l. 1. and *Galen* l. 7. *de Simpl: Med: fac*: who calls the tree it ſelf κερατωνία, and that, ſaith *Heſychius*, is an *Ægyptian fig*, Κερατωνία συκῆ Αἰγύπτιος. This fruit *Gorrhæus* thus deſcribes, that 'tis of the length of a mans *finger*, *forked*, about the breadth of a *thumb*, very *ſweet*, but hard of *concoction*, and of an *ill juice*, which is agreeable to what is affirm'd of it by *Pliny*, l. 15. c. 24. who adds that the *rind* of it is the part that is eaten, and thereupon c. 28. *In ſiliquis quod manditur, quid niſi lignum eſt? that part of it which is eaten is the wood.* Whence it is that *Siliqua* the *Latine* word for that *fruit*, comes alſo to ſignifie the *huske* or *rind* of any kind of *fruit*, which is the reaſon, I ſuppoſe, why the word is ordinarily rendred *husks*, though the *Latine ſiliqua* doe not alwaies ſignifie ſo. Of this *fruit Dioſcorides* ſaith, that χλωρὰ λαμβανόμενα, κακοστόμαχα πυγχάνει, καὶ κοιλίας διαλυτικά, *If they be taken green, they are very ill for the ſtomach, and are apt to breed looſneſs*, ξηρανθέντα δὲ ἴσχει κοιλίαν, εὐστομαχώτερα ὄντα καὶ διουρητικά, *being dried they are medicinall for a looſneſſe and are diuretical.* The uſe of them *green* was probably that, which belongs to this place, where the *ſwine* are ſaid to *feed* on them, as they are wont to be allowed to doe on thoſe other *fruits*, which were good for nothing elſe. This *fruit*, ſaith *Pliny*, was ordinary among the *Ægyptians*, agreeing therein with *Heſychius*, to which perhaps that part of the *parable* referres v. 13. where the *prodigall* is ſaid ἀποδημῆσαι μακρὰν εἰς χώραν, *to have travailed afarre off to a region*, though it be not named; For that it cannot referre to ſome *countrey* in *Judæa* may ſeem, both becauſe there is no mention of that *fruit* in *Judæa*, and becauſe *feeding* of *ſwine* was againſt the *laws* of the *Jewes* (for as to that mention of *heards of ſwine* among the *Gadarens*, all that can be concluded thence is this, that *Gentiles* then inhabited there, and ſo *Joſephus* diſtinctly numbers *Gadara* among the ἑλληνίδες πόλεις which *Pompey* took away from the *Jewes*) and thirdly becauſe 'tis ſaid that ἀποδήμησε μακρὰν, *he travailed a great way off.* l. 15. c. 28. Μακρὰν ἀπὸ χώρας.

c. Νεκρὸς

The *Scripture-notion* of the word [Νεκρὸς *dead*] may be learn't from hence, to ſignifie one that is *deſperately* engaged in a *wicked* courſe, Thus thoſe that were carried into *captivity*, and *deſpair'd* of returne, are call'd *dead bones*, *Ezec:* 37. 3. and the reducing of them, is ſaid to be the bringing them out of *their graves*, v. 12. So the ſtate of *Abrahams body*, and *Sarahs womb*, in reſpect of having hopes of a poſterity is call'd *deadneſſe*, *Rom.* 4. 19. noting *deſperation* of children, and no more; So the ſtate of *unchriſtian* living, is call'd *death* 1 *Joh.* 3. 14. And they that lived in a *Gentile* courſe, are ſaid to be *dead in treſpaſſes and ſinnes*, *Epheſ.* 2. 1. (ſee *Rom.* 4. 17.) and all this no otherwiſe, then according to the ordinary notion of *Pythagoras*, who for any that had *forſaken* his *ſchool*, i. e. refuſed to live according to his rules of *Philoſophy*, had a κενοτάφιον, *an empty coffin* ſet in his place, to ſignifie him to be *morally dead.* Accordingly *reformation*, or *recovery* to good life, is call'd *a riſing from the dead*, *reviving*, being *quickned*, *paſſing to life*, in theſe and other places, and ſignifies no more by all theſe expreſſions, but only *repentance from dead works*, or *renovation.*

Νεκροὺς

CHAP. XVI.

Paraphraſe.

1. AND he ſaid unto his diſciples, There was a certain rich man which had a ſteward, and the ſame was accuſed unto him that he had [waſted his goods.]

1. unthriftily laviſht out that eſtate, which was entruſted to him to manage, and improve.

2. And he called him and ſaid unto him, How is it, that I heare this of thee? Give an account of thy ſtewardſhip, for thou mayſt be no longer ſteward.

3. Then the ſteward ſaid within himſelf, What ſhall I doe? for my Lord taketh away from me the ſtewardſhip, [I cannot dig, to beg I am aſhamed.]

3. Having not been brought up to it, I am not able to earn my living by my labour, and ſo there is no way of ſubſiſtence imaginable for me, but to beg, and that is a ſhame for me.

4. I am reſolved what to doe, that when I am put out of my ſtewardſhip, [they may receive me into their houſes.]

4. I may be entertained by my maſters debtors.

5. So he called every one of his Lords debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my Lord?

6. And he ſaid, An hundred [meaſures of oyle,] And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty.

6. bathes (veſſels containing neer 10. gallons a piece) of oyl.

7. Then ſaid he to another, And how much oweſt thou? And he ſaid, an hundred meaſures of wheat, And he ſaid unto him, Take thy bill and write fourſcore.

8. And the Lord commended [the *[a] unjuſt ſteward, becauſe he had done wiſely: For the children of this world are †in their generation, wiſer then the children of light]

8. the Steward that deceived his Maſter, or, the officer to whom

a. 2.

* falſe, or unfaithfull

† more prudent for their own generation then, φρονιμώτεροι εἰς τὴν γενεὰν τὴν ἑαυτῶν ὑπὲρ

whom theſe fading things, the riches of this world, were intruſted: For worldly men are more provident and dextrous to make proviſion for themſelves for the time to come, for the remainder of their life, then pious men are to provide for their eternall futurity.

9. Accordingly I adviſe you to make proviſion for your
b. ſelves, by ſo uſing the fading wealth which is intruſted to you here, that when theſe tranſitory comforts forſake you, you may be received into heaven.

9. And I ſay unto you, Make to your ſelves friends * of the mammon of unrighteouſneſſe, that when ye fail, [b] they may receive you into everlaſting habitations.] * with the falſe Mammon, ſee note a.

10. He that is a faithfull ſteward of
Gods in a right uſe of the riches of this world, will be ſo in grace, which is more precious, and he that doth not make uſe of his wealth, ſo as is moſt agreeable to Gods deſigne of truſt, i. e. gaining a richer crown for our ſelves hereafter, by diſpenſing it to them that want it here, that man as long as he continues ſuch, will never make that uſe of grace, that he ought to doe.

10. He that is faithfull in that which is leaſt, is faithfull alſo in much; and he that is unjuſt in the leaſt, is unjuſt alſo in much.]

11. If therefore you have not made that
uſe you ought of the fading riches of this world, who will intruſt to you that which is more precious?

11. If therefore ye have not been faithfull in the * unrighteous Mammon, who will commit to your truſt the true riches?] * falſe ἀδικου, ſee note a.

c. 12. And if you have not made that
uſe you ought of your worldly wealth, which is only intruſted to you for a time, as unto Stewards, and paſſes from one owner to another, What hope is there that God will give you thoſe heavenly riches, which will alwaies continue to you, and become your propriety, which you may enjoy to all eternity?

12. And if ye have not been faithfull in that which is * [c] another mans, who ſhall give you that which is your own?] * anothers, who

13. Here are put together by S. Luke many ſpeeches of
Chriſt, v. 13, 16, 17, 18. delivered by him in the Sermon on the Mount, and at other times, as firſt that No ſervant

13. No ſervant] can ſerve two maſters, for either he will hate the one and love the other, or elſe he will * hold to the one, and deſpiſe the other: ye cannot ſerve God and Mammon. * aſſiſt, or retain, ſee note on Mat. 6. 1.

14. And the Phariſees alſo who were covetous, heard all theſe things, and they derided him.

15. You never can think fit to acknowledge your ſelves guilty of Covetouſneſſe or any other fault, and are by men valued as the moſt ſanctified perſons, and that is all, that you are ſollicitous for, But men are ſo highly valued.

15. And he ſaid unto them, Ye are they which juſtifie your ſelves before men, but God knoweth your hearts, for that which is highly eſteemed amongſt men is abomination in the ſight of God.]

16. the very Gentiles themſelves (ſee Mat. 11. 12.) preſſe

16. The law and the prophets were untill John, ſince that time the kingdome of God is preached, and [every man preſſeth] into it.

17. See note on Mat. 5. g.

17. And it is eaſier for heaven and earth to paſſe, then one title of the law to faile.

Mat. 5. 32.

18. Whoſoever putteth away his wife and marrieth another, committeth adultery: and whoſoever marrieth her that is put away from her husband, committeth adultery.

d. 19. And by way of parable Chriſt told them, There was

19. There was] a [d] certain rich man which was clothed in purple, and * fine linen, and fared ſumptuouſly every day. * ſilk βύσσου

20. And there was a certain begger named Lazarus, which was laid at his gate, full of ſores,

21. And deſiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his ſores.

22. into heaven to be placed next to Abraham the father of the faithfull (Mat. 8. g.)

22. And it came to paſſe that the begger died, and was carried by the angels [into Abrahams boſome:] the rich man alſo died and was buried.

23. And being dead, and in a place of tormenting flames, he beholds Abraham in a place of joy, and the poor Lazarus placed next to him. See note on Mat. 8. g.

23. And in * hell he lift up his eyes being in torments, and ſeeth Abraham afarre off, and Lazarus in his boſome.] * hades ἅιδου

24. And he cried and ſaid, Father Abraham, have mercy on me and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

25. all thy portion of abundance & proſperity and eaſe and
felicity thou haſt already enjoyed, and ſpent upon thy ſelf in thy life time, and on the other ſide Lazarus hath had all his portion of afflictions already, And now 'tis but juſt, that he ſhould have his bliſſe, and you your torment without any allay or mixture.

25. But Abraham ſaid, Son, remember, that [thou in thy life time receivedſt thy good things, and likewiſe Lazarus evil things, but now he is comforted, and thou art tormented.]

26. But beſide, there is an irreverſible decree paſs'd upon you,
and all ſuch, and 'tis not poſſible for all the Saints in heaven to yeild, or obtain any releaſe for you, or for you to get releaſe one minute out of that ſtate.

26. And beſides all this, between us and you there is a great gulf fixed, ſo that they which would paſſe from hence to you, cannot, neither can they paſſe to us that would come from thence.]

27. Then he ſaid, I pray thee therefore, Father, that thou wouldſt ſend him to my fathers houſe,

28. For

28. For I have five brethren, that he may [teſtifie] unto them, leſt they alſo come into this place of torment.

28. give an account of my condition, and, with it, ſome ſeaſonable needfull exhortation

29. Abraham ſaith unto him; They have Moſes and the Prophets, let them hear them.

30. And he ſaid, Nay, father Abraham, [but if one went unto them from the dead, they will repent.]

30. Though they are not moved with the hearing Gods law, and denunciation of the Prophets, being ſo familiar with them, yet a meſſenger from the dead, which ſhall teſtifie his own ſight or knowledge, may probably work upon them to beleive what he ſaith, and to be warned and reformed by it.

31. And he ſaid unto him, If they hear not Moſes and the Prophets, neither will they be perſwaded though one roſe from the dead.]

31. But Abraham anſwered him with a quite contrary affirmation, That they which by the knowledge of their duty, delivered by Moſes and the denunciations of the Prophets, are not wrought on, or brought to obedience or amendment of life, would not in any probability be wrought on by a narration of one that came to them from the dead, There being more reaſon to perſwade any rationall man, that the Scriptures are true, and worth our heeding, or (that being ſuppoſed as among the Jews it was) that upon that one motive delivered in them, he ſhould reform and amend his life, then there would be to truſt or beleive him that ſhould bring a meſſage from the dead to any man on the earth, and to forſake an habit of ſinne upon that motive.

Notes on Chap. XVI.

a. Ἀδικία

What is meant by ἀδικία *unrighteouſneſſe*] in the 8. v. may be conjectured by the uſe of the ſame word v. 9. and the meaning of both, I conceive it to be fetch't from ſome obſervations in the *Hebrew* tongue, as firſt that δίκαιος *juſt*, and ἀληθὴς *true* are taken in the ſame ſenſe by the ſacred writers (and therefore *Heſychius* explains ἀληθὴς *true* diſtinctly by δίκαιος *juſt*) that אֱמֶת is rendred by the *Septuagint* δικαιοσύνη *juſtice*, *Gen.* 24. 49. and *Iſa.* 38. 19. and conſequently that ἄδικος *unjuſt* and ἀληθινὸς *true*, are directly oppoſite one to another. Thus they are ſet in this place v. 11. (and *Joh.* 7. 18. ἀληθὴς is expreſt by οὐκ ἔστιν ἀδικία ἐν αὐτῷ *there is no unrighteouſneſſe*, i. e. *falſeneſſe in him*) and therefore muſt be reſolved to ſignifie (both of them) in a notion wherein they are thus contrary one to another. And ſo indeed ἄδικον *unjuſt*, and δόλιον *deceitfull*, appear to be all one by comparing *Mal.* 2. 6. ἀδικία οὐκ εὑρέθη *iniquity was not found in his lips*, with 1 *Pet.* 2. 22. οὐκ εὑρέθη δόλος *guile was not found in his lips*. In this notion δικαίως ſeems to be uſed, 1 *Cor.* 15. 34. ἐκνήψατε δικαίως, *awake truly*, or *perfectly* (in oppoſition to *hypocriticall unſincere* reformation, explained by the *not-ſinning* that followes). Now what is meant by ἀληθινὸν μαμωνᾶ v. 11. is cleare, that *true*, *perfect*, *valuable*, *durable riches*, which is infinitely to be preferred before all the *riches* of this *world* (as ἀληθὴς βρῶσις, *truly food Joh.* 6. 55. is ſuch *food* as will make him *immortall* that feeds on it, in oppoſition to the *manna*, which *they that fed on, dyed*) i.e. either the *reward* and *bliſſe* in *heaven* only, or *grace* here (as preparative to that) together with that hereafter. Conſequently μαμωνᾶ ἄδικον oppoſite to that muſt ſignifie this inferiour, vain, *ſuperfluous* (as *Phavorinus* tooke it, μαμωνᾶς, ὁ ἄδικος καὶ ὑπὲρ χρείαν πλοῦτος) *tranſitory*, *falſe wealth*, ſo unvaluable in compariſon of that other. Called by the *Rabbins* (juſt in that ſtyle) מָמוֹן שֶׁקֶר *the vain* or *falſe mammon*, which they joyne with הוֹן לְעוֹלָם the *riches of this world*, which is ſo ſcandalouſly *vain* and *falſe* and unfit to be *truſted* on, that הוֹן the *Plenty* or *riches* of this world (which is oft by the *Targum* rendred ממון *mamon*) is *Prov.* 10. 2. by them rendred שקרא *a lye*. And then the ſame, no doubt, is the meaning of that other phraſe, varyed from this only in the form, by a moſt ordinary *Hebraiſme*, μαμωνᾶ ἀδικίας *mammon of injuſtice*, or *falſeneſſe*, and an example of it we have (from whence the phraſe ſeems to be tranſcribed) in the *Targum* alſo, *Iſa.* 33. 15. *he ſeparates himſelf* מַפְלִיג דְּשִׁקְרָא *from the mammon of iniquity*, or the *falſe riches*, and מָמוֹן דְּשִׁקְרָא the *mammon of falſeneſſe*, *Ezech.* 22. 27. Having found now the meaning of ἄδικον, and ἀδικία, v. 11. and 9. it will not be hard to reſolve what is the meaning of the οἰκονόμος ἀδικίας *ſteward of falſeneſſe* alſo, either ſo as may be proportionable to this notion of it, maintained throughout this *parable*, for thoſe *tranſitory falſe riches*, called by the *Targum* (as was ſaid) שִׁקְרָא, *falſeneſſe*, i. e. ἀδικία, and then it will ſignifie the *diſpenſer of this inconſtant*, *tranſitory*, *falſe riches* of this *world*. Or elſe as it muſt, by that ordinary *Hebraiſme*, ſignifie οἰκονόμος ἄδικος, *a falſe unjuſt ſteward*, as κριτὴς ἀδικίας, an *unjuſt Judge* c. 18. 6. but ſo, not as to *commend* his *falſeneſſe*, but only his *prudence*, in making uſe of that *wealth*, which was put into his hands (be that called τὰ ὑπάρχοντα v. 1. or ἀδικία here, or μαμωνᾶ ἀδικίας v. 9. or ἄδικον v. 11.) ſo, as might give him a ſubſiſtence after, when his office was taken from him, and ſo the οἰκονόμος ἀδικίας *the ſteward of falſeneſſe*, i. e. the *falſe ſteward*, will be as perfectly all one with οἱ υἱοὶ τοῦ αἰῶνος τούτου, the *children of this world*, i. e. *worldly men*, following in this verſe, as the מָמוֹן שֶׁקֶר or דְּשִׁקְרָא, *the falſe riches* or the *riches of falſeneſſe*, with the הוֹן לְעוֹלָם, the *wealth* of this *world*, or *worldly wealth*, as even now was ſaid. As for the mention of ἄδικος *unjuſt*, in the ſecond part or application of the *parable* v. 10. which is there oppoſed to πιστὸς *faithfull*, that doth not refer to the *deceitfulneſſe* of the *ſteward* in the *parable* in cheating his *maſter*, but to the *rich man*, in the counterpart, his not making *uſe* of thoſe poſſeſſions, intruſted to him, to that advantage of his own ſoul to which they might have been improved. In which reſpect, he that doth like the *ſteward* in the *parable*, makes ſuch *prudent proviſion* for himſelf, is not ἄδικος *falſe*, but πιστὸς faithfull, making a gainfull uſe of that which was committed to his *truſt*, which is there called being *faithfull* in a *little*, and is the very *Chriſtian virtue* commended to us in that *parable*, the making us friends with our *riches*;

Ἀληθὰς βρῶσις

Μαμωνᾶ ἀδίκου

Οἰκονόμος ἀδικίας.

ſo that ἄδικος there alſo ſignifies *falſe*, viz. to that *truſt* put into their hands, in not making what advantage they might of it. And laſtly for that paſſage v. 12. εἰ ἐν ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, *if you have not been faithfull in that w^ch is anothers*, it is not ſo to be taken as if the rich mans gaining by the truſt committed to him, after the manner of the deceitfull *ſteward*, were thereby accuſed, for on the other ſide the thing found fault with in the parable, in the 12. v. is the not *doing* that which the falſe *deceitfull ſteward* did, and was commended for, v. 18. i. e. the not making ſuch an uſe of that *tranſitory wealth* (that paſſes from one owner to another) at that time put into his hands, as might help him to *reception* and *entertainment*, when he was out of his ſervice. For (to conclude this matter) it muſt be obſerved, that every *rich man* is in reſpect of *God*, as a *ſteward* to his *Maſter*, appointed to be a *diſpenſer* of that *wealth* put into his hands by *God*, which may therefore be here called ἀλλότριον *anothers*, not ſo much his who *poſſeſſeth* it, as *God*'s whoſe *ſteward* he is, or theirs to whom it is to be *diſpenſed*. And then as in *Ariſtotle*'s *Rhetor*: l. 2. c. 23. 'tis mentioned as a law of *Theodectes*, τοῖς κακῶς ἐπιμεληθεῖσι τῶν ἀλλοτρίων ἵππων ἢ παιδιὰν τὰς οἰκείας, that *to them that did not take good care of other mens horſes they did not deliver their own*, ſo is it here, and onely one difference there is between him, and a *ſteward* among men. He hath liberty to uſe the *wealth* put into his hands ſo, as may be moſt (not only for his *Maſters*, but alſo) for his own advantage, viz. to his *endleſſe reward in heaven*, which though it were an *injuſtice* and *falſneſſe* in a *ſervant* here on *earth* who is altogether to conſider his *Maſters* profit, not his own, and ſo was *injuſtice* in this *ſteward* here, in the firſt part of the *parable*, yet it is *duty*, and that which by the *will* and *command* of *God* we are obliged to in the execution of that *ſtewards* office; which the *rich man* holds under *God*, and is the only thing commended to us in this parable, and is ſo farre from denominating him, that makes that advantage of the treaſure intruſted to him, an *unjuſt* or *unrighteous ſteward* in the application, that it denominates him πιστὸς *faithfull* in the latter part of the *parable*, and him only ἄδικος *falſe*, that doth it not.

b. Δέξωνται The word δέξωνται] here is taken *imperſonally*, as it were, not denoting the *perſons*, that ſhould receive them, whether *God*, or *Angels*, or *good works* themſelves (though 'tis true that *Chriſt* who accounts what is done to our *poor brethren*, done unto *him*, will ſo *receive* and *reward* the *mercifull*) but, after the manner of the *Scripture ſpeaking*, to ſignifie no more, then [*you ſhall be received*] i. e. that theſe works of *charity* ſhall (through *God*'s acceptance and *promiſe* to *reward* them) prepare, as it were, a place in *heaven* for you, & ye ſhall, when *your riches faile, be received into everlaſting habitations*. This I ſuppoſe is the meaning of that place in *Eccluſ.* c. 16. 14. Πᾶσα ἐλεημοσύνη (not in the *dative* but the *nominative* caſe) ποιήσει τόπον, *every work of mercy ſhall make* or *prepare a place*, to wit, in *heaven* for thee, and ſo the place will be intelligible, which otherwiſe will not, and the conſequents will be naturall, καὶ ἕκαστος κατὰ ἔργα αὐτοῦ ἐυρήσει, *every man ſhall finde according to his works*. Many examples of this phraſe, δέξωνται ὑμᾶς, for [*you ſhall be received*] will be obvious to any in the reading of the *Scriptures*. So 2 *Sam.* 21. 8. the *five ſonnes* of *Michal*, not which *ſhe* i. e. *Michal bare*, but which were *born to Adriel* the ſon of *Barzillai*, for 'tis clear they were not *Michals* but *Merabs children*. So 2 *Sam.* 24. 1. *the anger of the Lord was kindled againſt Iſrael, and he moved*, i.e. (not *God moved*, for twas *Satan*, 1 *Chro.* 21. 1. but) *David was moved* againſt them, &c. And ſo *Caſtellio* happily renders it *eo impulſus eſt David*, &c. ſo in this *Goſpel* c. 6. 38. we read δώσουσι Δώσουσι *they ſhall give* in the latter part of the verſe, for that which was δοθήσεται *it ſhall be given*, in the beginning. So *Lu.* 23. 31. εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, *if they doe ſuch things*, i. e. *if ſuch things be done* (i. e. ſuch *judgements* fall) *on the green tree*. So *Rev.* 16. 15. καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ, *and they ſee his uncomelineſs*, i. e. *his uncomelineſs be ſeen*, So *Lu.* 12. 20. *this night* ἀπαιτοῦσι, *they require thy ſoul*, i. e. *thy ſoul is required from thee*. So *Mat.* 19. 5. εἶπε] is not *he*, εἶπε i. e. *God ſaid*, but *it was ſaid by Adam*, or rather by the *hiſtorian*, as his concluſion from thence, *Gen.* 2. 24. Βλέπωσι Ἀπαιτοῦσι

What is meant by [ἐν ἀλλοτρίῳ] was before touched (*note* a.) I ſhall only adde to the explication of it a paſſage of an ancient writer, the *author* of the *Eccleſiaſticall Hierarchy* c. 3. making a difference and oppoſition between the τὰ ὄντως ὄντα, καὶ ἀθανάτως κτητὰ, καὶ ἀιωνίως ἡδέα, on the one ſide, *the things that have a true being, are poſſeſt immortally, and are eternally ſweet*; And on the other ſide, τὴν ἀβέβαιον ἐν τοῖς ἀλλοτρίοις οὐκ οὖσαν ἀλλὰ δοκοῦσαν εὐπάθειαν, *the unſtable pleaſure which conſiſts in things that are other folkes, and which is not really, but only in appearance*. On which 'tis *Maximus*'s *Scholion*, Ἀλλότρια, ſaith he, are τὰ κατὰ κόσμον ὡς ὁ πολὺς ἰδικῶς ἀλλὰ ἐξ ἄλλων εἰς ἄλλους μεταπίπτοντα. *The things that are other mens, ſignifie the things of this world, which are not properly any particular mans propriety but paſſe from one man to another*. And this truly ſeems the moſt proper notion of ἀλλότρια here, thoſe things that are not properly our own, in reſpect of the *weak tenure* we have in them, they paſſing from us, or we from them ſo ordinarily; and ſo the ἀλλότριον here will be more fully agreeable, and parallel to the ἄδικον μαμωνᾶ *falſe mammon*, as we even now explained it, and τὸ ὑμέτερον that which *is yours indeed* (your *propriety*, *peculiar*, that ſhall never be removed from you) will be all one with ἀληθινὸς πλοῦτος, the *true riches*. c. P. 145. ἐν Ἀλλοτρίῳ πιστοὶ

d. Πλέον That this is not a *ſtory* but a *parable*, may appear by *Gemara Babyb. ad Cod: Berachoth*, where thus much of it is ſet down, that a *King made* סעורה גדולה *a great feaſt*, *and invited all the ſtrangers, and there came* עני אחד, *one poor man and ſtood at his gates, and ſaid unto them, Give me* פרוסה אחד *one bit* or *portion* (almoſt the *Latine*, *pars*) ולא השגחו עליו *and they conſidered him not, and he ſaid, My Lord the King, of all the great feaſt thou haſt made, is it hard in thine eyes to give me* פת אחד בינותיהם, *one bit or fragment among them*. And the *title* of this paſſage there is משל למלך בשר ודם *A parable of a King of fleſh and blood*.

CHAP.

CHAP. XVII.

Paraphraſe.

* ſcandals Σκάνδαλα

1. THEN ſaid he unto his diſciples, [It is impoſſible but that * offences will come,] but woe unto him through whom they come.

1. It is not to be imagined that God ſhould ſo think fit to interpoſe his power perpetually as to hinder or not permit falſe doctrines and ſchiſmes, and other the like means of hindring or diſcouraging men in their Chriſtian courſe to come into the world (Mat. 18.7.) to draw men from the Chriſtian doctrine of truth and charity.

* ſcandalize Σκανδαλίσῃ

2. It were better for him that a milſtone were hanged about his neck, and he caſt into the ſea, then that he ſhould [* offend one of theſe little ones.]

2. diſcourage or drive off one Chriſtian to unchriſtian life.

3. Take heed to your ſelves, If thy brother treſpaſſe againſt thee, rebuke him, and if he repent, forgive him.

4. And if he treſpaſſe againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent, thou ſhalt forgive him.]

3, 4. Be ye carefull that ye be not guilty of any degree of this, But on the other ſide after the example of Chriſt (mentioned in this matter, Mat. 18. 11, 12.) doe the utmoſt in your power to reduce any Chriſtian that offendeth, though it be by injuring thee, In which caſe thou art to be ſo farre from being angry with him, or deſigning revenge, that thou muſt, beſide pardoning him upon his reformation, how often ſo ever he offend thee, uſe all probable means to bring him to repentance.

5. And the Apoſtles ſaid unto the Lord, Increaſe our faith.]

5. Upon another occaſion (moſt probably that Mat. 17. 20. where in the diſcourſe between his diſciples and him, he taxeth their unbeleif) he was intreated by ſome of the diſciples, (who were not able to caſt out a devil, or cure the young man of the Epilepſy, Mat. 17. 16.) that he would give them more of this gift of miracles, that they might be able to doe all, to which they were by his deſignation ſent, but were not able to doe them, for want of ſome higher degree of this miraculous faith, then as yet they had attained to.

6. And the Lord ſaid, If ye had faith as a grain of muſtard-ſeed, ye might ſay unto this ſycamine tree, Be thou plucked up by the root, and be thou planted in the ſea, and it ſhould obey you.]

6. And he ſaid unto them, If you had but the leaſt degree of true faith, you ſhould by my power be enabled to work any the greateſt miracle, remove mountains, Mat. 17. 20. make trees grow in the ſea, &c. But what I mean by this true faith I will expreſſe to you by a parable, or ſimilitude.

7. But which of you having a ſervant plowing, or feeding cattel, will ſay unto him by and by, when he is come from the field; Goe and ſit down to meat?

8. And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thy ſelf and ſerve me, till I have eaten and drunken, and afterward thou ſhalt eat and drink?

9. Doth he thank that ſervant, becauſe he did the things that were commanded him? I trow not.

10. So likewiſe ye, when ye have done all thoſe things which are commanded you, ſay, We are [a] unprofitable ſervants: we have done that which was our duty to doe.]

7, 8, 9, 10. As it is with an hired ſervant, tis not ſufficient for him to doe that one buſineſſe, for which he was hired, but other cõmon offices there are, which belong indifferently to all ſervants, as waiting at table, &c. and when he hath done his other works in the field, for which he was hired, as ploughing, &c. he muſt firſt ſet cheerfully to the other offices, before he think he have done his duty, or expect to receive his ordinary food, his daily wages, ſo muſt ye (whoſe task it is to cure diſeaſes, caſt out devils) doe all thoſe things with all fidelity which are means to that end, or never think you have performed your duty. When confidence of my power, and uſing the mention of my name, will not caſt out devils, then ſolemn prayer is your duty to be ſuperadded to that, and when that, and prayer alone will not doe, you muſt adde faſting alſo, Mat. 17. 21. and not think that 'tis free for you to doe, or not to doe this (and that if you doe it, 'tis eminent virtue in you) but you muſt look upon it as neceſſary duty, which when you have done, you have done no more then was commanded you, and was ſtrictly required of you to doe. This is the beſt anſwer which is likely to be given to your requeſt of having your faith encreaſed. Doe not you neglect the means, and you ſhall be able to doe what miracles you will, But as long as you think your partiall obedience will ſerve the turn, and will not take the pains to faſt and pray, to caſt out a devil, and the like, this is an infidelity in you, Mat. 17. 17, 20. which will diſable you from doing thoſe miracles, which otherwiſe you would eaſily be able to doe.

11. And it came to paſſe, as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee.

12. And as he entred into a certain village, there met him ten men that were lepers [which ſtood afarre off.]

12. who being unclean by their leproſie, and ſo to be ſeparated from ſociety, durſt not come neer unto him.

13. And they lifted up their voices,] and ſaid, Jeſus Maſter, have mercy on us.

13. And being farre from him, they cried aloud to him,

14. And when he ſaw them, he ſaid unto them, [Goe ſhew your ſelves unto the prieſts. And it came to paſſe, that as they went, they were cleanſed.]

14. You ſhall be healed, and therefore goe and ſhew your ſelves to the prieſt, which by the law you are required to doe, when the cure is wrought, that he may pronounce you clean, Doe you goe immediately to the prieſt, and before you come thither, you ſhall be cured. And accordingly it fell out, as they were on their way, they were healed.

15. And one of them when he ſaw that he was healed, turned back, and with a loud voice glorified God,

16. And [fell down on his face at his feet,] giving him thanks: And he was a Samaritane.

16. now came neer unto him, being cured of his unclean diſeaſe, which before made him ſtand afarre off, and fell down before him on his face,

17. And Jeſus anſwering ſaid, Were there not ten cleanſed, but where are the nine?

18. There

18. No one hath return'd to acknowledge the mercy, ſave this one,

18. There are not found that returned to give glory to God, ſave this ſtranger.]

who is a Gentile, or no Jew, (for ſo are the Samaritans accounted by the Jewes.)

19. And he ſaid unto him, Ariſe, goe thy way, thy faith hath made thee whole.

20, 21. When that kingdome of God, which John Baptiſt and he had preached ſo often, ſhould come, he ſaid, It comes not

20. And when he was demanded of the Phariſees, [When the kingdome of God ſhould come, he anſwered them and ſaid, The kingdome of God cometh not with obſervation.

21. Neither ſhall they ſay, Loe here, or loe there, for behold the kingdome of God is within you.]

in any ſplendid manner as you expect, with a pompous ſolemne court along with it, for men to gaze and look upon it, and ſay, Loe here it comes, as it is wont to be with ordinary courts of kings, when they remove. For indeed it is already among you, the Goſpel preacht, which is the ſcepter of this kingdome, and all other parts are but attendants of that, See Mat. 3. c.

22. And turning to his diſciples, he tells

22. And he ſaid unto his diſciples, The daies will come, when ye ſhall deſire to ſee one of the daies of the ſon of man, and ye ſhall not ſee it.]

them of theſe Phariſees, and other the like contemners of his preaching, that they that now deſpiſe this ſcepter of the kingdome, receive not the Goſpel, there ſhall come out againſt them that iron rod, deſtruction for this great ſinne, and then 'twill be too late for them to wiſh for theſe daies of mercy, which now they deſpiſe, and make no uſe of.

23. Then many ſhall put you in hopes of a

23. And they ſhall ſay to you, See here, or ſee there, goe not after them nor follow them.]

deliverer, pretend that there is a Meſſias in this or that place, but doe not you follow nor heed any ſuch report, nor look for any ſuch deliverer. See Mat. 24. 25.

24. For a deſtruction ſhall come like

24. For as the lightning that lightneth out of one part under heaven, ſhineth unto the other part under heaven, ſo ſhall alſo the ſon of man be in his day.]

lightning, quick and fearfull, upon the Jewes from the Romans in this day of Chriſt's vengeance upon his enemies. See note on Heb. 10. a.

25. But this ſhall not be till after Chriſt's being rejected and crucified by the Jewes.

25. But firſt muſt he ſuffer many things, and be rejected of this generation]

26, 27. And as it was in the old world, when for the great provocations thereof, God was pleaſed to ſend the flood upon it,

26. And as it was in the daies of Noe, ſo ſhall it be alſo in the daies of the ſon of man.

27. They did eat, they drank, they married wives, they were given in marriage, untill the day that Noe entred into the ark, and the flood came, and deſtroyed them all.]

without any viſible change, or omen, or præſignification of the particular time, Mat. 24. 36. (only Noah preaching repentance to them, and they not hearkning to him, and then his building an ark, and going into it with his family) no man expecting it, the flood came and ſwept away all but thoſe in the ark, ſo ſhall it be, when Chriſt comes to work his revenge upon his crucifiers, when they expect it not at all, as ſoon as ever a courſe is taken for preſerving the faithfull from the deſtruction (ſee note on Mat. 24. 9. and Rev. 7. 3.) the vengeance ſhall light upon the reſt, and deſtroy all that are left in Jeruſalem. And that is all the foreknowledge of the time you ſhall have in anſwer to your queſtion, ver. 20.

28, 29, 30. And as when the ſins of Sodome were filled up, and their crie was gone up to heaven, and God determined

28. Likewiſe alſo as it was in the daies of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded.

29. But the ſame day that Lot went out of Sodome, it rained fire and brimſtone from heaven, and deſtroyed them all.

30. Even thus ſhall it be in the day when the ſon of man is revealed.

to deſtroy them, The people went on in their ordinary courſe, doing all things according to their wont, and then on that very day when Lot went out of Sodome, the fire and brimſtone fell on that city; So as ſoon as the faithfull penitent Chriſtians depart out of Jeruſalem, that fatall day ſhall come upon the reſt, that day, I ſay, wherein Chriſt ſhall reveal himſelf by his judgments on his enemies and crucifiers, (ſee note on Heb. 10. a.)

31. When thus you ſee judgment break out, let every man then that is in Judæa,

31. In that day he that ſhall be upon the houſe top, and his ſtuffe in the houſe, let him not come down to take it away, and he that is in the field, let him likewiſe not return back.]

make all poſſible ſpeed to get out of it, as Lot and his family did out of Sodome.

32. And the leaſt

32. Remember Lot's wife.]

delay or ſtop in the courſe, all inclinations of kindneſſe to the ſinnes or company of that place, may be as fatall to any, as 'twas to Lot's wife, who looking back became a pillar of ſalt, Gen. 19. 26.

33. He that ſhall take any unchriſtian

b.

33. Whoſoever ſhall ſeek to ſave his life, ſhall loſe it, and whoſoever ſhall loſe his life ſhall [b] preſerve it.]

courſe of compliance (as the Gnoſtick Chriſtians did afterwards with the Jewes, to eſcape their perſecutions) he undoubtedly ſhall periſh in it, and he that being a diſciple of mine, ſhall for the teſtimony of my truth cheerfully and courageouſly venture death, is the only perſon that ſhall eſcape this judgment, (See note on 2 Pet. 1. c.)

34. Then ſhall it not be in the power

34. I tell you, In that night there ſhall be two men in one bed, the one ſhall be taken and the other left.]

of any worldly providence to work any deliverance for any, but as in Sodome an Angel came and took Lot by the hand and led him out, preſerved him, when many others wer left behind, ſo ſhall it be now, Thoſe whom God will thus pleaſe to ſeale Rev. 7. 3. and preſerve, the beleivers and conſtant profeſſors, thoſe ſhall be delivered and none elſe.

35. Two women ſhall be grinding together, the one ſhall be taken, and the other left.

36. Two

36. Two men ſhall be in the field, the one ſhall be taken, and the other left.

37. And they [anſwered and ſaid unto him, Where Lord?] And he ſaid unto them, Whereſoever the body is, thither will the eagles be gathered together.

37. ſaid, If we may not know the time when, yet Lord, where ſhall theſe eminent judgments ſhew themſelves? See note on Mat. 24. m.

Notes on Chap. XVII.

a. Ἄχρειος. What is meant by ἄχρειος δοῦλος, *unprofitable ſervant*, will be matter of ſome queſtion, becauſe of the ſomewhat diſtant character ſet upon it, *Mat.* 25.30. There he is to be *caſt into utter darkneſs*, his *unprofitableneſſe* is a *damning* ſinne, expreſſed alſo by *wickedneſſe* and *ſlothfulneſſe*, but here they that *have done all that is commanded* (which ſure is not a *ſtate* of ſo much *danger*) muſt yet call themſelves *unprofitable ſervants*, becauſe they have done *no more* then ſo, have done nothing for which they ſhould be *thanked* or *rewarded* above ordinary, v.9. To this 'twere *anſwer* ſufficient, to ſay, that the ſame word is often uſed in ſeverall notions, ſometimes in a *ſtricter* (for barely *not-profitable*,) ſometimes in a *larger* ſenſe. Thus ἠχρειώθησαν might ſeem to be uſed *Pſal.* 14. 3. and from thence *Rom.* 3.12.(ſee *note* on *Rom.* 1. g.) for all kind of *impiety* (as ἄνομος is ſometimes he that lives not *exactly* according to *law*, ſometimes the moſt *wicked*, *lawleſs* perſon)but that word in that place muſt be underſtood according to the notion of the *Hebrew* there, which ſignifies *putrid*, or *ſtinking*, which is therefore *uſeleſſe*, good for nothing,as *rotten*, *Eph.* 4.29. is oppoſed to *good for uſe*. Beſide this therefore, there may be yet a farther account given of the word in that of *Mat.* 25. thus, The phraſe ἄχρειος δοῦλος ſignifies a *ſervant* that brings in no *profit* to his *Maſter*, Now according as the office or employment of this *ſervant* is, ſo this will have more or leſſe of guilt in it, he whoſe office or *ſervice* conſiſts in *trafficking* for his *Maſter*, to whom 'tis under *præcept* (as it was in that *ſervant*, *Mat.* 25. he had been *commanded* by his *Maſter* to *trade* with his *talent*, *Lu.*19.13. and from thence an *obligation* lay upon him, *he ought to have put the money to the exchangers*, *Mat.*25.27.) his not bringing in *profit* is downright *diſobedience*, and accordingly as he is call'd *unprofitable* in one place, v. 30. ſo he is formerly by the ſame *Evangeliſt* ſtyled *wicked* and *ſlothfull*, v.27.which he could not have been, if he had *done* all that was *required* of him. And ſo though a bare *unprofitableneſſe* founded in a performance of *all that was commanded* (as here it was) bring not *utter darkneſſe* upon the *ſervant*, but only deprive him of *thanks*, or *reward* above wages, v. 9. yet when that *unprofitableneſſe* is inſeparable from direct breach of *præcept*, as there it appears to be, there it moſt juſtly brings that *ſevere ſentence* upon the *unprofitable*. This difference then (which is but *extrinſecall*, and *accidental* to the nature of the word) being acknowledged, and ſo giving the account, why the *unprofitable* in one place ſhould be under a *greater guilt*, then in the other, in all other reſpects the notion will be. the ſame in both places. There 'tis ſet to ſignifie him, who had brought in *no profit* to his *Maſter*, made not *uſe* of his *abilities*, v.15. to *improve* the *talent* committed to him. And agreeably ſo it muſt ſignifie here. For two ſorts of *ſervices* are here taken notice of, One that which is the *particular* task for which he is *hired*, as *ploughing*, *feeding cattel*, v.7. another, which though it be not *named* or *ſpecified* to him, or *indented* for at his entring into the ſervice, yet belongs to every one, what office ſoever he is in, (as he is a *ſervant*) viz: *bringing in meat*, *waiting* upon his *maſter* at *table*, v. 8. This *Ariſtotle* in his *Politicks* names among the ἐγκύκλια διακονήματα, thoſe *ſervices* that belong to *every ſervant* (as the ἐγκύκλια μαθήματα are *Grammar*, *Muſick Exerciſes*, which belong to all young men, whatſoever *faculty* they apply themſelves to.) Parallel to this, what *ſervices* are of this kind, though they be not *ſpecified*, or *indented* for by name, they are yet in all reaſon, and by obligation of obedience and ſervice to his *Maſter*, to be performed by him, and he that neglects or refuſes to perform them, doth not perform the duty of a *ſervant*, and for ſuch neglect deſerves *ſtripes*, where the *maſter* hath that power over *ſervants* (as in *Chriſts* ſpeeches he is ſuppoſed to have, *he ſhall be beaten with many or with few ſtripes*] which may be the reaſon that among the *Jewes* there is no *law* given for the *obedience* of *ſervants* to *Maſters*, becauſe the *Maſters* could by *puniſhments* enforce that themſelves.) But then when all this is performed, this is little for the commendation of a ſervant, neither *thanks*, nor *reward* extraordinary are due to him for this. It muſt be remembred, what *Seneca* hath obſerved, that the ſervant is *humilis amicus*, a *lower ſort of friend*, that is to tend and conſider his *Maſters* good, and to contrive what may moſt tend to it, and perform it upon occaſions, *Exiguum eſt ad legem bonum eſſe*, ſaith he, *It is a petty ſmall thing to doe no more then he is commanded to doe*, that is the meaning of [τὰ διατεταχθέντα, and ὃ ὀφείλομεν ποιεῖν] here, *doing what is commanded*, nothing but *ſtrict duty*, what he is *obliged* to, as a *ſervant*. The *profitable* or *uſefull ſervant* doth more then ſo, whatever he ſees will tend to his *Maſters advantage*, he doth it of his own accord, and he that doth not, though he have broken no *præcept*, is yet to acknowledge himſelf *unprofitable*. And this notion of the *unprofitable ſervant* belongs fitly to this place, where, I ſuppoſe, *Chriſt* ſpeaketh of the *unfaithfulneſſe* of the *diſciples*, who contented themſelves with *calling* the *name* of *Jeſus* over the *Epileptick*, and when that would not doe, did not proceed to *faſting* and *praying* (which means would have enabled them to cure him) and now come and deſire *Chriſt* to *encreaſe their faith*, v.5. i. e. their *power* of *working miracles*, when (as he tells them) if they would doe their duty in all parts, as becomes ſervants to doe, i.e. *faſt* and *pray*, when need required, uſe the proper and neceſſary means toward the end, they would be able to doe what *miracle* they pleaſed. And this is but *duty*, ſaith *Chriſt*, the doing of it they muſt not look on, as *ſupererogating* virtue, but as that to which they are ſtrictly *obliged*, and which, though it be not *commanded* to all, yet be-

ing a *means neceſſary* to an *end*, is, by *interpretation*, *commanded* to all them to whom that *end* is *commanded*, and ſo to them who were *commanded* to *cure diſeaſes* &c. *Mat.*10.8. For 'tis ordinarily ſaid that there are two ſorts of *neceſſaries*, 1. thoſe things that are ſo *neceſſitate præcepti*, by *neceſſity of præcept*, or becauſe they are *commanded*: 2. others *neceſſitate medii*, *neceſſary* as *means*, without which I cannot doe that *ſervice*, which is required of me; And ſo was this of *faſting* and *praying* to the *caſting* out of *ſome devils* (the *Apoſtles task* at that time, part of their *office*) and as they that doe not this, faile much of their *duty*, and have no reaſon to expect that *God* will ſupply them, enable them farther to doe that work without uſe of that *means*, ſo they that doe it, have little reaſon to expect any *thanks* for it, which is the adæquate importance of this place.

b. * See *Theophylact: Simocatt: ζωπυρεῖ φυσ:* Ζωογονεῖν the word here uſed hath a ſpeciall ſignificancy in * *Greek* authors, oppoſite to ἀοργονεῖν: As the latter belongs to thoſe creatures, which bring forth *egges* firſt, and then, after ſome time, *living creatures*, ſo the former belongs to all other creatures, which *bring forth alive* at firſt. And this might have not only a commodious, but elegant ſenſe in this place, thus, that they that *die* and *loſe* their *lives* for *Chriſt's ſake*, ſhall immediately, without any intervall of the ψυχοπαννυχία *ſleeping of the ſoule*, in *death*, *bring forth a new life* unto all æternity. But perhaps it may be unfit to affix this *critical* notion of the word in *humane* writers to this of S. *Luke*, and if we judge by the uſe of the word in the *Greek* of the *Old Teſtament*, which hath a greater concent and *ſympathy* with the writers of the *New Teſtament*, then any other ſort of books, ζωογονεῖν will ſignifie no more then σώζειν *to ſave* or *preſerve*, for ſo it is uſed *Exod.* 1. 17. 18. 22. And then the meaning of the verſe will be, that he that ſhall uſe any crafty means of policy at that time to *ſave his life*, it ſhall probably prove unſucceſsfull to him, when he that intruſts himſelf and his life to *Gods providence* and direction, and ſo doth endanger the *loſing* of it, ſhall be more likely to *ſave* it, then any other.

Paraphraſe.

CHAP. XVIII.

1. to be conſtant and diligent in the performance of the duty of prayer, not only in reſpect of God, to whom it is a duty, but in reſpect of themſelves, whoſe petitions are by aſſiduity moſt likely to be obtained,

1. AND he ſpake a parable unto them to this end, that men ought [alwaies
a. to pray and not * to [a] faint,] * be ſloth-full,

2. an unjuſt and harſh judge, which neither was moved with conſcience of duty to God, nor remorſe, or compaſſion to any.

2. Saying, There was in a city [a judge, which feared not God, neither regarded man.]

3. Doe me juſtice againſt
4. delayed to doe it.

3. And there was a widow in that city, and ſhe came unto him, ſaying, [Avenge me of] my adverſary.
4. And he [would not for a while.] But afterward he ſaid within himſelf, Though I feare not God, nor regard man,

5. leſt her coming ſo continually for juſtice be a reproach to me, and a teſtimony before others of my injuſtice to her, and ſo be matter of ſhame to me, if I deny her; or, leſt at laſt ſhe fall a reproaching me, caſting contumelious words upon me.

b. 5. Yet becauſe this widow troubleth me, I will avenge her, [leſt * by her continuall coming ſhe [b] weary me.] * coming to me, at the laſt ſhe reproach me.

6. And the Lord ſaid, Heare what the unjuſt judge ſaith.

7. doe juſtice for his elect whoſe conſtant prayers importune him to it, and ſhall he not doe it ſpeedily?

c. 7. And ſhall not God [avenge his own elect, which crie day and night unto * him, [c] though he bear long with them?] * him? and is he ſlack toward them?

8. Yea certainly he will ſuddenly proceed againſt their perſecutors, and when he doth ſo, it will fall very heavy upon the Jewes: For when Chriſt comes to doe vengeance, there ſhall be very few Chriſtians to be found in Judæa (ſee note on Mat.24.b.) they that are converted of the Jewes, ſhall be gone out, and diſperſed among the Gentiles, See note on Mat.24. g.

8. I tell you that he will avenge them ſpeedily. Nevertheleſſe when the ſon of man cometh, ſhall he find faith * upon the earth?] * on the land? ἐπὶ τῆς γῆς;

9. which had a great opinion of their own perfections, and ſo lookt on all others with ſcorn.

9. And he ſpake this parable unto certain, which [truſted in themſelves that they were righteous, and deſpiſed others.]

10. In the Temple there are two courts, one for the Jewes, the other for the Gentile-proſelytes that lived among them, (ſee note on Epheſ.2.a.) and to thoſe two went up, to the firſt a Phariſee, to the ſecond a Publican, to pray.

10. Two men went up into the Temple to pray, the one a Phariſee, and the other a Publican.]

11. And no perſon being preſent to either but God, to overhear them, the Phariſees words were theſe,

11. The Phariſee ſtood and prayed thus with himſelf,] God, I thank thee that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican.

12. I faſt every munday and thurſday, the ſecond and fift daies of every week, on which we are wont to hear the Law read in our Synagogues, and I pay tithes of herbs and every thing which others make doubt (it being not determined by law) whether they are to be paid or no.

12. I faſt twice in the week, I give tithes of all that I poſſeſſe.]

13. being in the court of the Gentiles, was in a ſad humble penſive guiſe, and by his geſture and action expreſt a wonderfull great contrition and indignation againſt himſelf for what he had done, and uſed this affectionate form of confeſſion, and deprecation,

13. And the Publican [ſtanding afarre off, would not lift up ſo much as his eyes to heaven, but ſmote upon his breaſt,] ſaying, God be mercifull to me a ſinner.

14. I

14. I tell you, [This man went down to his houſe juſtified, rather then the other; For] every one that exalteth himſelf ſhall be abaſed, and he that humbleth himſelf ſhall be exalted. 14. This mans mean and lowly opinion of himſelf, was more acceptable in the ſight of God, together with his confeſſion and contrition, then all the Phariſees good actions, his exact faſting, and paying of tithes, being accompanied with that high and arrogant opinion of himſelf; For &c. Mat. 23. 12.

15. And they brought unto him alſo infants, that he would touch them; But when the diſciples ſaw it, they rebuked [them.] 15. thoſe that brought them, Mar. 10. 13.

16. But Jeſus called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not, for [of ſuch is the kingdome of God.] 16. theſe are of that temper of humility and meekneſſe, which is ſo neceſſary an ingredient in a Chriſtian, Mar. 10. 14.

17. Verily I ſay unto you, [Whoſoever ſhall not receive the kingdome of God as a little child, ſhall in no wiſe enter therein.] 17. There is no admiſſion or reception to Chriſtianity for any but ſuch.

18. And a certain ruler asked him, ſaying, Good maſter, what ſhall I doe to inherit eternall life? Mat. 19. 20. Mar. 10. 17.

19. And Jeſus ſaid unto him, Why calleſt thou me good? none is good ſave one, that is, God. Mar. 10. 18.

20. Thou knoweſt the commandements, Doe not commit adultery, Doe not kill, Doe not ſteal, Doe not bear falſe witneſſe, Honour thy father and thy mother.

21. And he ſaid, All theſe have I kept from my youth up.

22. Now when Jeſus heard theſe things, he ſaid unto him, Yet lackeſt thou one thing, ſell all that thou haſt and diſtribute to the poor, and thou ſhalt have treaſure in heaven, and come, follow me. Mar. 10. 21.

23. And when he heard this, he was very ſorrowfull, for he was very rich.

24. And when Jeſus ſaw that he was very ſorrowfull, he ſaid, How hardly ſhall they that have riches [enter into the kingdome of God?] 24. follow me, and become Chriſtians, and attain everlaſting felicity?

25. For it is eaſier for a camel to goe through a needles eye, then for a rich man to enter into the kingdome of God.] 25. There is nothing of more difficulty imaginable.

26. And they that heard it, ſaid, [Who then can be ſaved?] 26. Who is able to receive this ſevere doctrine, to be a Chriſtian, and attain bliſſe upon theſe terms, to enter on this ſtrict courſe, to be a ſubject of Chriſts, who requires ſuch tasks of his diſciples?

27. And he ſaid,] The things which are impoſſible with men, are poſſible with God. 27. But he ſaid &c. See Mat. 19. 26.

28. Then Peter ſaid, Loe we have left all and followed thee.

29. And he ſaid unto them, There is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdome of Gods ſake, Mat. 19. 29.

30. Who ſhall not receive [manifold more in this preſent time,] and in the world to come life everlaſting. 30. a moſt plentifull return of advantages (as rich as any the moſt fruitfull ſeaſon produceth) in this world, abſtracted from thoſe which he ſhall receive hereafter in heaven.

31. Then he took unto him the twelve, and ſaid unto them, Behold, we goe up to Jeruſalem, and all things that are written by the prophets concerning the ſon of man ſhall be accompliſhed. Mat. 20. 18.

32. For he ſhall be deliver'd unto the Gentiles, and ſhall be mocked, and ſpightfully intreated and ſpit on.

33. And they ſhall ſcourge him and put him to death, and the third day he ſhall riſe again.

34. And they underſtood none of theſe things, and this ſaying was hid from them, neither knew they the things which were ſpoken.] 34. And they did not in any manner underſtand what he meant by thoſe words.

35. And it came to paſſe, that as he was come nigh unto Jericho, [a certain blind man,] ſat by the way ſide begging. 35. two blind men, Mat. 20. 3.

36. And hearing the multitude paſſe by, he asked what it meant.

37. And they told him that Jeſus of Nazareth paſſeth by.

38. And he cried, ſaying, Jeſus thou ſon of David, have mercy on me.

39. And they which went * before rebuked him, that he ſhould] hold his peace; but he cried ſo much the more, Thou ſon of David have mercy on me. 39. And the multitude that went along or attended him, chid him, and bid him

* or, by, the Kings MS. reads παρεπορεύετο.

40. And Jeſus ſtood and commanded him to be brought unto him; and when he was come neer, he asked him,

41. Saying, What wilt thou that I ſhall doe unto thee? And he ſaid, Lord that I may receive my ſight.

42. And Jeſus ſaid unto him, [Receive thy ſight, thy faith hath * ſaved thee.] 42. thy faith expreſt v. 41. is rewarded by this cure, thy ſight ſhall be reſtored to thee by this word of mine.

* made thee whole, Ciarii Co.

43. And immediately he received his ſight, and followed him, glorifying God, and all the people, when they ſaw it, gave praiſe unto God.

a. Ἐκκακεῖν

Μὴ ἐκκακεῖν] here, is to be explained by *Heſychius* and *Phavorinus*, who have jointly, the one out of the other, theſe words, ἐκκακῶμεν (not as the *printed* copies of both authors corruptly read it, ἠχμελῶμεν, ἠκνδιῶμεν, but, as 'tis clear it muſt be mended) ἀμελῶμεν, ἀκνδιῶμεν, by which 'tis clear, that the word ſignifies *negligence* or *careleſneſs*. The other rendrings of the word by *non defatigari* and *non deficere*, ſeem to be grounded on a conjecture that the reading ſhould be ἐκκάμωμεν, whereas the *Manuſcripts* agree in this other reading, and the importance of the *parable* is very well ſatisfied with it, which is to ſtirre us up to *diligence* and *importunity* in *prayer*, προσεύχεσθαι πάντοτε, *to pray at all times*, anſwerable to which is ἔρχεσθαι εἰς τέλος in the *parable* v. 5. i. e. *coming perpetually, conſtantly* (according to the importance of the *Hebrew* לנצח ſee note b.) and therefore the *Syriack* here reads, *coming at all times*, i.e. never to omit the *conſtant*, frequent, *ſet houres* of performing this duty. So likewiſe 2 *Cor.*4.1. *Having this miniſtry*, this office intruſted to us, οὐκ ἐκκακοῦμεν, *we are not ſlothfull* or *negligent* in it; So *Gal.*6.9. *When we are a doing good*, μὴ ἐκκακῶμεν, *let us not be ſlothfull*, but as men that have a ſure reward in their *eye*, &c. And in the ſame matter 2 *Theſſ.*3.13. μὴ ἐκκακήσητε καλοποιοῦντες, *be ye not negligent in doing good*, onely it is to be obſerved that as κακὸς in *Greek* ſignifying ſometimes an idle, ſluggiſh, *baſe* perſon, (and ſo *ignavus*, a *ſlothfull* perſon, in *Latine*) is alſo a *fearfull, puſillanimous, cowardly* perſon, ſo ἐκκακεῖν in ſome places being, by the *context* concerning *afflictions*, determin'd to it, ſignifies to be *diſcouraged*, to play the *coward*. So 2 *Cor.* 4. 16. when, upon the conſideration of the *afflictions* which attend the preaching of the *Goſpel*, he yet reſolves that the *gain*, which they are to receive by it, is more then the *loſſe of life* it ſelf to him, and thereupon, contrary to all *diſcouragements* οὐκ ἐκκακοῦμεν, *we are not afraid* or *diſcouraged*, for *if our outward man be deſtroyed*, if we ſhould ſuffer any *affliction* even to *death* it ſelf, yet &c. So *Epheſ.* 3. 13. *Wherefore I beſeech you* μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, *not to be diſcouraged*, or *afraid*, or *diſheartened* in your *Chriſtian* courſe, *on occaſion* of *my afflictions* ſuffered *for you*, *for this* (viz: that I *ſuffer* for you) *is your glory*, matter of *incitement*, not of *diſcouragement* to you. And theſe are all the places, where the word is uſed in the *New Teſtament*.

b. Ὑποπιάζειν

The word ὑποπιάζειν] is twice uſed in the *New Teſtament*, here and 1 *Cor.*9.27. It is an *agoniſticall* word in the firſt uſe of it, belonging to the πυκτὴ or *cuffers*, which was one of the *Gracian exerciſes*, or to the παγκράτιασται, which was a *mixt* exerciſe, made up of *cuffing* and *wreſtling* together, and is the thing referr'd to, in that place to the *Corinthians*, among whom the *Iſthmii agones* (one of the four ſorts of them in *Greece*) were celebrated. Now the word coming not from ὑπὸ and πιέζω (as, againſt all *analogie*, ſome would have it) but from ὑπωπιον, and that from ὑπὸ and ὤψ, a *lividneſs* or *blewneſs* under the *eyes*, or on the *face*, and that ſuch, as is cauſed by *blowes*, ſignifies diſtinctly *to ſtrike in the face*, with the *fiſt*, or with *caſtus*, which they uſed in their *hands*, to *cuffe* with, and ſo as the word δαλαγωγεῖν *to get* the adverſary *under him*, belongs there to *wreſtling*, ſo this ὑπωπιάζειν to *cuffing*, and both together make up the παγκράτιον (the *exerciſe* ſo called from πᾶν and κράτος as requiring *all ſtrength*, to the uſing of it) which, ſaith * S^t *Chryſoſtome*, the *Apoſtle* referres to there. From this *agoniſticall* uſe of the word ὑπωπιον, and ὑπωπιάζειν, another there is, which is gotten into common uſe for *reproaching* or *putting* any man *to ſhame*, that *blewneſs* under the *eyes*, or on the *face* being a viſible *mark* of being *beaten*; And thus as the *Latine ſuggillatio*, ſo this *Greek* word is uſed among the *Latines*, *Conſulatus Auli*, ſaith *Cicero*, *non tam Conſulatus eſt, quàm Magni noſtri hypopion, His Conſulſhip is a meer contumely or reproach to Pompey who made him Conſul.* So in *Nilus* ἀνεκδ: *Narr:* 6. ſpeaking of the *valiant* expreſſions of a *gallant* woman, he ſaith ἑαυτὸν ὑπώπια δεξάμενον, *that he received them as contumelies & upbraidings of his own impatience.* And thus the word is to be taken in this place, either, Leſt her *continuall coming ſhame* me, or, Leſt ſhe *coming* ſo oft, *at laſt* let looſe her tongue to *contumelies* and *railings* at me. But the former is the moſt proper ſenſe, moſt agreeable to the acception of εἰς τέλος in the *ſacred dialect* (being the *Greek* of לנצח, which *Pſ.*4.1. & 13.1. and 75.5. and 103.9. is rendred εἰς τὸ τέλος, and ſignifies that thoſe *Pſalmes* were not for any *peculiar*, but *continuall* uſe, and ſo 1 *Theſ.*2.16. ſignifies long *duration* or *continuance*, and is ordinarily rendred *for-ever*) and anſwerable exactly to the deſigne of the *parable*, ſet down v.1. that we *ought to pray* πάντοτε, and that by *doing ſo*, we ſhould make *God aſhamed* (as it were) to *deny* or *caſt* off our *importunity*. Hence it is that the *fathers* in their *prayers* and *ſpeeches* to *God*, uſe the phraſe, δυσωπῶ σε, *I put thee to ſhame*, to wit, by *continuall importuning*. Σὲ δυσωπῶ ὁ μόνος ἀγαθὸς, in S^t *Baſils Liturgie*, *I put thee to ſhame, thou that art the only good*, So in the *Pſaltery* of the *Greeks*, in which there are ſo many prayers *mixt*, Οἶδα δέ, Κύριε, εἰ μὴ δυσωπῶ ἀπὸ τῆς ἰδίας ἀγαθότητός σου, οὐκ ἔλαττος &c. *Unleſſe, O Lord, thy goodneſs put thee to ſhame*, i.e. *extorted* this from thee; Which expreſſion of theirs, as it referres without all doubt to this of S^t *Luke*, and is but another way of *paraphraſing Gods* being wrought on by way of *importunity*, ſo it is a clear *evidence* of the truth of what hath been ſaid, of the notion and importance of this word [ὑπωπιάζω] in this place.

The meaning of μακροθυμεῖν ἐπ' αὐτοῖς here is beſt found by comparing the verſe with *Eccleſ.* 35. 19. where ſpeaking of *God*, Ποιήσῃ κρίσιν, ſaith he, καὶ ὁ μὴ φεισθήσεται, οὐδὲ μὴ μακροθυμήσῃ ἐπ' αὐτοῖς ὁ χρόνος, *The mighty one will execute judgment, and will not delay, nor be ſlack toward them.* So μακροθυμία, *patience*, or *long ſufferance* ſignifies *ſlackneſs* in *puniſhment*, or *deferring* of it. And ſo that verſe there, is but a paraphraſe of this, The difference is 1. that this is by way of *interrogation*, which, we know, ſerves only to increaſe the force of the *affirmation*, and 2. that μακροθυμῶν in the *cloſe* is in the *participle*, which, though it be eaſily ſupplied with the *verb* ἔσται, ordinarily underſtood, yet in very *ancient* copies, as that moſt ancient one in the *Kings Library*, and ſo in that which S^t *Chryſoſtome* and the ancient *Tranſlator*, and alſo the *Syriack*

* γὰρ ῥόμφαιαν καὶ μάχαιραν, &c

p. 87.

c. Μακροθυμεῖν ἐπ' αὐτοῖς

Syriack and *Arabick* made uſe of, it is read μακροθυμεῖ; And ſo the ſenſe is complete ——*Doth he delay?* or, *Is he ſlack toward them?* or in doing *juſtice* to them? Certainly he ſhall not. The occaſion of *Chriſt*'s ſaying this in this place, may ſeem to be, to take off the great *ſtumbling block* from the *diſciples*, or converted *Jewes*, who as yet ſaw nothing but *afflictions* toward themſelves and *Chriſt*, were perſecuted for *Chriſtianity*, whereas the *Jewes* that held out againſt *Chriſt*, continued *proſperous* in it; To theſe our *Saviour* both here, and ch. 21. 28. gives aſſurance that an heavy *vengeance* ſhall light upon this *nation*, that it ſhall be utterly laid waſt, that the *Jewiſh religion* (which, as long as it laſted, ſeemed a great *prejudice* againſt the *faith* and *doctrine* of *Chriſt*) ſhall be deſtroyed, that the perſecuted *beleivers* ſhall be delivered, and that this ſhould ſuddenly come to paſſe, within the *age* of ſome that then lived, *Mat.* 16. 28. *Mat.* 26. 64. and *Joh.* 21. 22. To the ſame purpoſe it is, that the *Apoſtles* in their *Epiſtles*, when they ſpeak to theſe *converted Jewes*, *ſcattered* abroad upon the *perſecution* in *Judæa*, doe very frequently mention the *ſuddenneſs* and *certainty* of this *vengeance* on the *Jewes*, and deſtruction of their *Temple* and worſhip, as an argument of great force to keep thoſe *converts* in their *faith*, who, as long as the *Temple* ſtood, and the *ſacrifice* continued, were oft tempted to doubt, which was the truer *religion*, the *Chriſtian*, or that of the *Jewes*. So we find *S. Paul* preſſing it *Rom.* 13. 11. knowing τὸν καιρὸν, this great *ſeaſon*, this famous *time* foretold of, wherein they were to be *reſcued* from their *perſecutors*, and ſo their σωτηρία (the ſame that was mention'd *Mat.* 10. 22. ſee note f.) *neerer then when they* firſt *beleived*, or *were converted* to the *faith*. And again ἤδε ἡμέρα ἤγγικε, *this day was nigh* at hand, and therefore they ſhould keep cloſe to all *Chriſtian practiſe*; ſo *Jam.* 5. having denounced the woes then neer approaching upon the *Apoſtatizing Gnoſticks* (who to preſerve their worldly tranquillity, complied with the *Jewes*, and joyned with them in *perſecuting* the *Orthodox Chriſtians*) v. 1. &c. and the cries of the oppreſſed and *perſecuted* (that is of the ἐκλεκτοὶ βοῶντες *the elect crying* here) v. 4. he then comforts the beleivers v. 7. by this argument, v. 8. that this παρουσία τοῦ Κυρίου ἤγγικε *this coming of the Lord* (the very ſame that is here v. 8.) *was now cloſe at hand*, and that explained by [ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν, *the judge ſtanding at the dore*] which ſhews that he will ἐκδικεῖν ἐν τάχει, as it is in this verſe, *avenge* the ſufferers, the *beleivers ſpeedily*. The ſame argument is preſſed by S. *Peter* (who, as S. *James*, c. 1. 1. wrote to thoſe of the *diſperſion*, i. e. to the *converted Jewes ſcattered* in other nations, upon their being *perſecuted* out of *Judæa*,) 1 *Pet.* 4. 7. *The end of all things* (i. e. of the *Jewiſh ſacrifices*, and all their *legal ceremonies*, and the *temple*, and *people*) *is at hand*, though *Mat.* 24. 6. it was ſaid, that *it is not yet*. So 1 *Joh.* 2. 18. *It is the laſt houre*, and therefore it follows, that *as you have heard*, *Mat.* 24. 5. *that many counterfeit Chriſts* ſhould come (before that *finall deſtruction* of *Jeruſalem*) *ſo*, ſaith he, *'tis now, by which we know 'tis the laſt hour*. So *Heb.* 10. 25. when men were ſo *ſcandalized* at the prevailing of the *unbeleivers*, and *perſecuting* of the *Chriſtian faith*, that they neglected their *aſſembling* together, gave off their *publick meetings*, he then rouzeth them to ſtirre up one another to the carefull performance of that neglected duty, by their ſeeing ἐγγίζοντα τὴν ἡμέραν, *that this day* of *vengeance* (ſo called *Lu.* 21. 22.) upon that *nation* and people) was now very neer at hand. All which, if (when 'tis then ſaid to *approach*, and to *be at the dore*) it belonged to the *day* of *judgment*, (now, after ſo many *hundred years*, not yet come) what a μακροθυμία were this? what a *delaying* of his *coming*, and conſequently what an objection againſt the *truth* of *Chriſtian religion*? As *Mahomet* having promiſed after his death he would *preſently return* to *life* again, and having not perform'd his promiſe in a *thouſand yeares*, is by us juſtly condemned for an *impoſtor*, ſee *Mat.* 24. 34.

ὁ Κριτὴς πρὸ τῶν θυρῶν.

Εἰδότες τὸν καιρὸν

Ἐγγίζοντα τὴν ἡμέραν

CHAP. XIX.

Paraphraſe.

1. AND Jeſus entred, and paſſed through Jericho.

2. And, behold, there was a man named Zacchæus, which was the chief among the Publicans, and he was rich.

3. And he ſought to ſee Jeſus who he was,] and could not for the preaſe, becauſe he was little of ſtature.

3. And he was very deſirous to ſee the perſon of Jeſus, having no farther deſigne, or thought at the preſent, but that, ver. 14.

4. And he ran before, and climbed up into a ſycomore tree to ſee him, for he was to paſſe that way.

5. And when Jeſus came to the place, he looked up, and ſaw him, and ſaid unto him, Zacchæus, make haſte and come down, for to day [I muſt abide at thy houſe.]

5. I mean to be entertained by thee.

6. And he made haſte and came down, and * received him joyfully.

* entertain'd him rejoicing, ὑπεδέξατο αὐτὸν χαίρων

7. And when they ſaw it, they all murmured, ſaying, That he was gone to be [gueſt with a man, that is a ſinner.]

7. entertained in an heathen's, or, Publican's houſe.

8. And Zacchæus ſtood and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have * taken any thing from any man by falſe accuſation, I reſtore him fourfold.]

* wronged any man,

8. And whileſt Chriſt was there, Zacchæus made this ſpeech unto him, Sir, half my wealth I beſtow upon the poor, and whomſoever I have defrauded (ſee note on c. 3. c.) or, as a Publican, exacted more from them, then was due, I will, according to the law for theeves, make a fourfold reſtitution.

9. And Jeſus ſaid unto him, This day is ſalvation come to this houſe, for ſo much as he alſo is the ſon of Abraham.]

9. And Jeſus ſaid unto him, This day repentance,

repentance, and ſo the Goſpel, and the mercies of the Goſpel are come home to Zacchæus, as being a beleiver, and ſo one (though a Publican) to whom the promiſes, made to the ſeed of Abraham, doe belong.

10. His being an heathen or Publican, or a ſinner in his former life, doth not render him uncapable of receiving benefit from me, but contrariwiſe gives him a capacity of it, upon his repentance, For this was the end of my coming to reduce ſinners to repentance, and to obtain mercy for ſuch, Mat. 18. 12.

10. For the ſon of man is come to ſeek and to ſave that which was loſt.]

11,12. And at this time, or not long after, being now not farre from Jeruſalem, the chief city of the Jewes, and ſo the palace or royall city, and upon occaſion of their thinking, that he would ſhortly take upon him a regall authority, (chap. 17. 20.) and that that would be at Jeruſalem, he ſpake this parable unto them, A certain man born heir to a kingdome, took a great journey to take poſſeſſion of it (hereby intimating of himſelf, that he was to ſuffer, and riſe, and goe to heaven, ſo to be inſtalled in his kingdome) and then to return again in an eminent manner to ſhew himſelf among his countrey-men, where he was born, and over whom he was to reign.

11. And as they heard theſe things, he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdome of God ſhould immediately appear.

12. He ſaid therefore, * A certain noble man went into a farre countrey to receive for himſelf a kingdome, and to return.]

* a certain man of high birth, ἄνθρωπός τις εὐγενὴς

13. And having ſeveral ſervants, he gave each of them a ſtock of mony to traffick with in his abſence, commanding them to improve it to his beſt advantage, that he might receive the benefit of it when he returned, (noting that the Apoſtles were after his departure to preach to the Jewes, gain as many of them, as they could, goe through all their cities, before Chriſt ſhould thus come, and ſhew himſelf in that regall illuſtrious manner upon them, and ſo likewiſe that all other inferior Chriſtians were, and are to imploy their diligence and induſtry, according to their talents, to bring in ſome encreaſe unto God.)

13. And he called his ten ſervants, and delivered them ten pounds, and ſaid unto them, Occupy untill I come.]

14. But thoſe his countrey-men, over whom he was to reign, and was now only gone to be inſtalled or inthroned in his right, ſet themſelves contumaciouſly againſt him, and diſclaimed having him for their king, (noting the Jewes ſtanding out againſt the faith, as 'twas after his reſurrection preacht to them by the Apoſtles, ſee note on Mat. 24. b.)

14. But his citizens hated him, and ſent a meſſenger after him, ſaying, We will not have this man to reign over us.]

15. And when he came back again, after his inſtalment, to exerciſe his regall office among them, he firſt examined his ſervants what increaſe they had made, (noting the fruit that had come in, the harveſt or number of converts by the preaching of the Apoſtles over all Jewry.)

15. And it came to paſſe, that when he was returned, having received the kingdome, then he commanded theſe ſervants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.]

16. Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds.

17. improved theſe earthly commodities (ſee Lu. 16. 10.) thou ſhalt be more highly preferr'd, (noting the reward of the Apoſtles labour in preaching the Goſpel, 1. governing in the Churches, which they had planted, then reigning with Chriſt, enjoying an higher degree of glory, as they had laboured more abundantly.)

17. And he ſaid unto him, Well, thou good ſervant, becauſe thou haſt [been faithfull in a very little, have thou authority over ten cities.]

18, 19. And the ſecond having imploy'd his time well, but not ſo well, was alſo rewarded proportionably.

18. And the ſecond came, ſaying, Lord, thy pound hath gained five pounds.

19. And he ſaid likewiſe unto him, Be thou alſo over five cities.]

20, 21. But a third out of a pretence of extraordinary fear of diſpleaſing, in ſtead of imploying laid up his talent, (made no kind of uſe of the abilities that God had given him, lay idle, without ever endevouring to doe any thing that might bring in any glory to God.) And his ſloth, being the chief cauſe of his doing thus, made him (either really, or, to excuſe his ſloth, pretendedly) look upon it as a piece of auſterity and rigidneſſe in the Maſter (in Chriſt) to exact any fruit, any increaſe of his talents.

20. And another came, ſaying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21. For I feared thee, becauſe thou art an auſtere man, thou takeſt up that thou laidſt not down, and reapeſt that thou didſt not ſow.]

22. But this was farre from an excuſe of his unprofitableneſſe, 'twas rather an aggravation of it, and an acknowledgment, that would bear witneſſe againſt him, and condemn him, make his ſlothfulneſſe and unprofitableneſſe appear to be a ſinne againſt conſcience in him.

22. And he ſaith unto him, Out of thine own mouth will I judge thee, thou wicked ſervant, thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping what I did not ſow.]

23. For upon this acknowledgment, ſaith the Maſter, what poſſible reaſon can be given, why thou ſhouldſt not put my money into a bank amongſt the merchants, that it might have yeilded me ſome encreaſe at my return?

23. Wherefore then gaveſt thou not my money into the bank, that at my coming I might have required mine own with uſury?]

24. The more unprofitable this man hath been, the fitter 'twill be to encreaſe the reward of him that hath been diligent, and ſucceſsfull.

24. And he ſaid unto them that ſtood by, [Take from him the pound, and give it to him that hath ten pounds.]

25,26. And though that was conceived unequall by ſome, becauſe he had ſuch plenty already, yet the King adhered to his ſentence, upon this ground of his dealing with his ſervants by way of diſtributive juſtice, which conſiſts not in giving to all equall portions, but moſt to them that have done him moſt diligent, faithfull ſervice, and mulcting and puniſhing the unfaithfull, and idle perſon.

25. And they ſaid unto him, Lord he hath ten pounds.

26. For I ſay unto you, Unto every one that hath, ſhall be given; and from him that hath not, even that he hath ſhall be taken away from him.]

27. But

27. But thoſe mine enemies, that would not that I ſhould reign over them, bring hither, and ſlay them before me.] 27. But thoſe country-men of his (whoſe king by right he was) which, when he was gone to be inſtalled in the kingdome, ſent him that contumacious anſwer, v. 14. (noting the Jewes that would not ſubmit to him upon the Apoſtles preaching the Goſpel after the reſurrection) being now inſtated in his throne, he preſently commanded to be put to the ſword, executed as ſo many rebels. (The fate that ſoon befell the Jewes, after his inauguration in his kingdome, i. e. his going to heaven.)

28. And when he had thus ſpoken, he went before, aſcending up to Jeruſalem.

29. And it came to paſſe, when he was come nigh to Bethphage, and Bethany, at the mount called the mount of Olives, he ſent two diſciples, Mat. 21. 1.

30. Saying, Goe ye into the village over againſt you, in which at your entring ye ſhall find [a colt tied, whereon yet never man ſate, looſe him] and bring him hither. 30. an aſſe tied, and a foal with her, which was not yet backt; take the foal]

31. And if any man ask you, Why doe ye looſe him? Thus ye ſhall ſay unto him, Becauſe the Lord hath need of him.

32. And they that were ſent, went their way, and found even as he had ſaid unto them.

33. And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt?

34. And they ſaid, The Lord hath need of him.

35. And they brought him to Jeſus. And they caſt their garments upon the colt, and ſet Jeſus thereon. Mat. 21. 9.

36. And as he went, they ſpread their clothes in the way.

37. And when he was come nigh, even now at the deſcent of the mount of Olives, [the whole multitude of the diſciples] began to rejoice and praiſe God with a loud voice, for all the mighty works that they had ſeen, 37. all his followers that beleived and attended him

* Bleſſed in the name of the Lord be the king that cometh, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου.

38. Saying, [* Bleſſed be the king that cometh in the name of the Lord, peace in heaven and glory in the higheſt.] 38. Hoſanna, or Save now (Mat. 21. a.) we acknowledge thee to be our king ſo long expected, the Meſſias, (ſee note on Mat. 11. a. and Mar. 11. 9.) God in heaven ſend all proſperity on this thy kingdome, And the loudeſt Hoſannaes or acclamations or confeſſions of his regality be made unto thee.

39. And ſome of the Phariſees from among the multitude ſaid unto him, Maſter, rebuke thy diſciples.

40. And he anſwered and ſaid unto them, [I tell you, that if theſe ſhould hold their peace, the ſtones would immediately cry out.] 40. The thing is moſt true which they ſay, and if they ſhould join with you to ſmother it, it would by ſome other the unlikelieſt waies be proclaimed in deſpight of you.

41. And when he was come neer, he beheld the city, and wept over it:

42. Saying, [if thou hadſt known, even thou at leaſt in this thy day, the things which belong to thy peace, but now they are hidden from thine eyes.] 42. O that thou alſo wouldſt (ſee c. 12. note c.) yet conſider and lay to heart, before it is too late, even in this criticall time, what concerns thy future tranquillity and proſperity ſo much, But thou doſt not at all conſider it.

43. For the daies ſhall come upon thee, that thine enemies ſhall [a] caſt a trench about thee, and compaſſe thee round, and keep thee in on every ſide, 43, 44. And now what remains? why that within a while the Romans ſhould beſiege thee cloſe, and famiſh thee, and take the city, and deſtroy all that are in it, and demoliſh the Temple utterly (ſee note on Mat. 24. a.) and all this by way of puniſhment for thy not conſidering what Chriſt hath by way of meſſage from God revealed to thee, i. e. for thy not repenting upon all his calls.

* daſh thee againſt the ground, ἐδαφιοῦσί σε,

44. And ſhall * lay thee even with the ground, and thy children within thee, and they ſhall not leave in thee one ſtone upon another, becauſe thou knoweſt not the time of thy viſitation.]

45. And he went into the Temple, and began to caſt out them that ſold therein, and them that bought, Mat. 21. 12.

46. Saying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of theeves.

47. And he taught daily in the Temple. But [the chief prieſts and ſcribes, and the * chief of the people ſought to deſtroy him.] 47. The Sanhedrim ſat in conſultation how they might put him to death.

* rulers, ſee note on Joh. 1. c.

48. And could not find what they might doe, for all the people * were very attentive to hear him.] 48. And they could not reſolve on any ſafe courſe, becauſe the people were generally ſo affected to him.

* as they heard him, took his part, ἐξεκρέματο αὐτοῦ ἀκούων. See note on Mat. 22. f.

Notes on Chap. XIX.

a. That *Titus* might *ſtarve* the *city* the ſooner, he *ſhut* up all the *avenues*, building *five works* without the *city*, and when the *Jewes* beat down them, he built a *wall* round about it, 39 *furlongs* long, and 13 *caſtles* or *forts* in it, whoſe compaſſe was 10 *furlongs*, and all this finiſht in three daies, ſaith *Joſephus*, *De Bell: Jud:* l. 6. c. 8. And when this was done, there was no poſſibility for any to come out, and the greateſt *diſtreſſe* that ever was, followed, *eating* of *girdles*, and *ſhooes*, and the *coverings* of their *ſhields*, and at length *dung* and *dirt*, and *hay*, and *mans-fleſh*, and a rich *woman* called *Mary* fed on her own *ſucking-child*, and many other ſad expreſſions of this συοχὴ or *diſtreſſe* are ſet down by *Joſephus*.

CHAP.

CHAP. XX.

Paraphraſe.

1. AND it came to paſſe that on one of thoſe daies, [as he taught the people in the temple, and preached the Goſpel, the chief prieſts and the ſcribes came upon him with the elders,]

1. he went into the Temple, and as he expounded the leſſon, and on occaſion of that made known the Goſpel to the people (ſee Mat. 9. note l.) the Sanhedrim came to him,

Mat. 21. 23.

2. And ſpake unto him, ſaying, Tell us, By what authority doeſt thou theſe things? or who is he that gave thee this authority?

3. And he anſwered and ſaid unto them, I will alſo ask you one thing, and anſwer me.

See note on Mat. 21. e.

4. The Baptiſme of John, was it from heaven, or of men?

5. And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then beleived ye him not?

6. But and if we ſay, Of men, all the people will ſtone us: for they be perſwaded that John was a prophet.

7. And they anſwered, that they could not tell whence it was.

8. And Jeſus ſaid unto them, Neither tell I you by what authority I doe theſe things.

9. Then began he to ſpeak to the people this parable, A certain man planted a vineyard, and let it forth to husbandmen, and went into a farre countrey for a long time.]

9. And after a parable delivered by him, and ſet down, Mat. 21. 21. he added this other, Mat. 21. 28. A certain man that had a family, planted a vineyard, and did all that was neceſſary to that turn, fenced it with a good ſtrong mound, hewed a trough to preſſe the grapes in, and built a lodge for the keeper of it, and then let it out to farmers at a rent, and himſelf travailed for a time, (noting the care and proviſion God had made for the Church of the Jewes, Iſa. 5. which made him a ſtrange return for all this, killed his prophets, (which called for fruits of good life from them,) and at laſt his ſon Chriſt Jeſus himſelf.)

10. And at the ſeaſon he ſent a ſervant to the husbandmen, that they ſhould [give him of the fruit of the vineyard,] but the husbandmen beat him, and ſent him away empty.

10. pay him that rent, which his vineyard was to yeild him,

11. And again he ſent another ſervant, and they beat him alſo, and intreated him ſhamefully, and ſent him away empty.

12. And again he ſent the third, and they wounded him alſo, and caſt him out.

13. Then ſaid the Lord of the vineyard, What ſhall I doe? I will ſend my beloved ſon, it may be they will reverence him when they ſee him.

14 But when the husbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the heire, come, let us kill him, [that the inheritance may be ours.]

14. and ſeiſe on his inheritance, as our own, of which we have already the poſſeſſion, Mat. 21. 38.

15. So they caſt him out of the vineyard, and killed him. What therefore ſhall the Lord of the vineyard doe unto them?

16. He ſhall come and deſtroy theſe husbandmen, and ſhall give the vineyard to others. And when they heard it, they ſaid, God forbid.]

16. They of the Sanhedrim anſwered with joynt conſent, Mat. 21. 41. He will (as tis in any reaſon to be expected) come and deſtroy thoſe husbandmen, and diſpoſe the vineyard into other hands. Which when Chriſt, from their own confeſſion had taken for a granted truth, and Mat. 21. 43. brought home and applied to them, as a prediction of what was in any reaſon to befall them (ſee v. 19.) they then expreſt a great averſation or diſlike of it.

17. And he beheld them, and ſaid, What is this therefore that is written, The ſtone which the builders rejected, the ſame is become the head of the corner?

Mat. 21. 42.

18. Whoſoever ſhall fall upon that ſtone ſhall be broken, but on whomſoever it ſhall fall, it will * grinde him to powder.

* daſh him to pieces, λικμήσει αὐτὸν, Mat. 21. 9.

19. And the chief prieſts and the ſcribes the ſame houre ſought to lay hands on him, and they feared the people: for they perceived that he had ſpoken this parable againſt them.

20. And they watched him, and ſent forth ſpies, which ſhould feign themſelves juſt men, that they might take hold of his words, that ſo they might deliver him unto the power, and authority of the Governour.]

20. And the Phariſees ſent ſome of their diſciples, and ſome of thoſe that adhered to Herod, Mat. 22. 16. to entrap and enſnare him, to which end they put on the diſguiſe of upright conſcientious men, that earneſtly deſired to be inſtructed in a ſcruple of every daies practiſe, about paying tribute, meaning by his anſwer to take advantage, and, if he ſaid any thing againſt Cæſar's right, as they ſuppoſed he would, then to accuſe and implead him before the Procurator of the Romans.

21. And they asked him, ſaying, Maſter, we know that thou ſayeſt and teacheſt rightly, neither accepteſt thou the perſon of any, but teacheſt the way of God truly.

22. Is it lawfull for us to give tribute unto Cæſar, or no?

23. But he perceived their craftineſſe, and ſaid unto them, [Why tempt ye me?]

23. Why doe ye deſire and endevour to inſnare me?

24. Shew

24. Shew me a peny, whoſe image and ſuperſcription hath it? They anſwered and ſaid, Cæſar's. *See Mat. 22. 20. & note c.*

25. And he ſaid unto them, Render therefore unto Cæſar the things which be Cæſar's, and unto God the things which be God's.

26. And they could not take hold of his words before the people, and they marvailed at his anſwer and [held their peace.] *26. without any reply departed from him.*

27. Then came to him certain of the Sadducees (which [a deny that there is any reſurrection]) and they asked him, *27. affirm that there is no future ſtate of men after this life)* a.

28. Saying, Maſter, Moſes wrote unto us, If [any mans brother] die having a wife, and he die without children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother. *28. any man that hath brethren, Mat. 22. 24.*

29. There were therefore ſeven brethren, and the firſt took a wife and died without children.

30. And the ſecond took her to wife, and he died childleſſe.

31. And the third took her, and in like manner the ſeven alſo. And they left no children and died.

32. Laſt of all the woman died alſo.

33. Therefore in the reſurrection, whoſe wife of them is ſhe? for ſeven had her to wife.

34. And Jeſus anſwering, ſaid unto them, The children of this world marry, and are given in marriage.

35. But they which ſhall be accounted worthy to obtain that world, and [the reſurrection from the dead,] neither marry, nor are given in marriage. *35. that future ſtate,*

36. Neither can they die any more, for they are equall unto the Angels, and are the children of God, [being the children of the reſurrection.] *36. being made partakers of that future eternall eſtate.*

37. Now that the dead are raiſed, even Moſes ſhewed at the buſh,] when he calleth the Lord the God of Abraham, and the God of Iſaac, and the God of Jacob. *37. But as for the main point diſputed between you Jewes,*

that there is another life after this, your own Moſes will inſtruct you, in thoſe words which he delivered at the buſh, Exod. 3. 6. (ſee note on Mat. 22. d.)

38. For he is not a God of the dead, but of the living, [for all live unto him.] *38. For thoſe that are departed out of*

this world, have another life, the ſoules of the juſt are already in the hands of God, and their bodies ſure to be raiſed up, and united to them by the power of God.

39. Then certain of the Scribes anſwering ſaid, Maſter, thou haſt well ſaid.

40. And after that they durſt not ask him any queſtions at all.

41. And he ſaith unto them, How ſay they that Chriſt is David's ſon?] *41. And after ſome*

few things, Mat. 22. 35. the Phariſees being come about him, he propoſed a queſtion to them, Mat. 22. 41. what they thought of the Meſſias, whoſe ſon he was; and upon their anſwering, that he was David's, he again asked, how that could be?

42. And] David himſelf ſaith in the book of Pſalms, The Lord ſaid to my Lord, Sit thou on my right hand, *42. When*

43. Till I make thine enemies thy footſtool.

44. David therefore calleth him Lord, how is he then his ſon?

45. Then in the audience of all the people, he ſaid unto his diſciples,

46. Beware of the Scribes, which deſire to walk in long robes, and love greetings in the markets, and the higheſt ſeats in the ſynagogues, and the chief rooms at feaſts. *Mat. 23. 1,7.*

47. Which devour widowes houſes, and for a ſhew make long prayers:] the ſame ſhall receive greater damnation. *47. They are perſons of great coveteouſneſſe and cruelty, oppreſſors of the poor and helpleſſe, without any mercy, and that they may hold up their reputation, which is neceſſary to enable them to doe ſo ſecurely, they pretend great devotion, and pray a great while.*

Notes on Chap. XX.

a. Ἀντιλέγειν The *Hebrew* ריב ſignifies both *μάχεσθαι to contend*, and *ἀντιλέγειν to contradict*, and agreeably to the latitude of the *Hebrew* the *Greek* ἀντιλέγειν is here uſed for [*to contend.*]

CHAP. XXI. *Paraphraſe.*

1. AND he looked up,, and ſaw the rich men caſting [their gifts into the treaſury.] *1. their freewill donations into a repoſitory for the uſe of the Temple, Mar. 12. 41.*

2. And he ſaw alſo a certain poor widow caſting in thither two mites.

3. And he ſaid, Of a truth I ſay unto you, that this poor widow hath caſt in more then they all.

4. For all theſe have of their abundance caſt [in unto the a offerings of God,] but ſhe of her penury hath caſt in all the living that ſhe had. *4. into the treaſury of the Temple,* a.

5. And

5. preſents brought to the Temple and hanged up there for the beautifying of it, he ſaid,

5. And as ſome ſpake of the Temple, how it was adorned with goodly ſtones, and [gifts, he ſaid,]

6. As for all theſe things that make now ſuch a magnificent ſhew, Mat. 24. 2. within few yeares they ſhall be utterly deſtroyed and demoliſhed, ſee note on Mat. 24. a.

6. As for theſe things which ye behold, the daies will come, in which there ſhall not be left one ſtone upon another, that ſhall not be thrown down.]

7. When ſhall this deſtruction of the Temple be, and with it of the Jewiſh ſtate? and what prognoſticks of it will be diſcernible?

7. And they asked him, ſaying, Maſter, but [when ſhall theſe things be? and what ſigne will there be when theſe things ſhall come to paſſe?]

8. One prognoſtick, or forerunner of that deſtruction ſhall be, that many deceivers ſhall ariſe among you, each pretending to be the Meſſias, and that he will ſoon deliver you.

8. And he ſaid, Take heed that ye be not deceived, for [many ſhall come in my name, ſaying, * I am Chriſt, and the time draweth neer,] goe ye not therefore after them.

* I am *he*, and the ſeaſon, ἐγώ εἰμι, καὶ ὁ καιρὸς

9. Another forerunner is that great commotions and tumults there ſhall be in Judæa, before the Romans come to deſtroy them utterly, ſee note on Mat. 24. d.

9. But when ye ſhall hear of warres and commotions, be not terrified: for theſe things muſt firſt come to paſſe, but the end is not by and by.]

10. They ſhall riſe up and ſlaughter one another, Mat. 24. c. Revel. 6. 12, 13, 14.

10. Then ſaid he unto them, [* Nation ſhall riſe againſt nation, and kingdome againſt kingdome,]

* The nation ſhall be raiſed againſt the nation, & the kingdom againſt the kingdom, ἐγερθήσεται ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,

Mat. 24. 7.

11. And great earthquakes ſhall be in divers places, and famines, and peſtilences, and fearfull ſights, and great ſignes ſhall there be from heaven.

12. But firſt they ſhall fall foule on the preachers of the Goſpel, and all pure ſincere Chriſtians, and bring you before the Jewiſh Conſiſtories, and Roman Governors for the profeſſion of Chriſtianity, Revel. 6. 11. and Mat. 24. 9.

12. But before † all theſe they ſhall lay their hands on you, delivering you up to the ſynagogues and into priſons, being brought before kings and rulers for my names ſake.]

† all theſe things, τούτων πάντων.

13. And this bringing of you before the Gentile powers ſhall be a means of divulging the Goſpel to them. See Mar. 13. 9.

13. And it ſhall turn to you for a teſtimony.]

14. In this caſe remember what was formerly ſaid to you, Mat. 10. 19. and 30. and belonged peculiarly to this point of time now ſpoken of,

14. Settle it therefore in your hearts] not to meditate before what ye ſhall anſwer.

15. For I will furniſh you with thoſe anſwers, and that conviction to all your adverſaries, that they

15. For I will give you a mouth and wiſdome, which all your adverſaries] ſhall not be able to gainſay or reſiſt.

16. And ye ſhall be betrayed both by parents, and brethren, and kinsfolks, and friends, and ſome of you ſhall they cauſe to be put to death.

17. And ye ſhall be hated of all men for my names ſake.

18. But whatſoever befall you, treachery, perſecution, death it ſelf, v. 16. 17. be confident of this, that it ſhall not tend to the leaſt diſadvantage, but rather to the greateſt gain to you.

18. But there ſhall not an haire of your head periſh.]

19. And though ſome few of you ſhall ſuffer death in this cauſe, and ſo be eternally crown'd by ſuffering, yet this let me tell you, even for this life, that if ye endure with conſtancy, and perſevere, and fall not off from your profeſſion, that ſhall of all others be the moſt probable way of eſcaping, or obtaining deliverance from this ſweeping deſtruction, Mat. 10. 39. Mar. 13. 13.

19. In your patience poſſeſſe ye your ſouls.]

20, 21, 22, 23. But when you ſee Jeruſalem beſieged by the Romans (Mat. 24. 15. note f.) then reſolve the deſtruction of the city is neer, and accordingly all that are in it, let them flie out of Judæa, and thoſe that are in the confines or regions about Judæa, let them take care not to come into it, but (ſee Revel. 6. 16.) look on it as a place moſt ſadly to be deſtroyed, on which all the dolefull prophecies are now to be fulfilled, which have been prophecied againſt Judæa.

20. And when yee ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh.

21. Then let them which are in Judæa, flee to the mountains, and let them which are in the midſt of it, depart out, and let not them that are in the countreys enter thereinto.

22. For theſe be the daies of vengeance, that all things which are written, may be fulfilled.

23. But woe unto them that are with child, and to them that give ſuck in thoſe daies, for there ſhall be great diſtreſſe in the land, and wrath upon this people.]

24. conquer'd by the Romans, Revel. 11. 2. And while this is a doing in Judæa, the Goſpel ſhall be preached over the Gentile world, Mat. 24. 14. ſee Rom. 11. 25. and being by them received, ſome effect that ſhall have among the Jewes, by way of emulation Rom. 11. 11. 13. moving them to receive the faith alſo, and by their doing ſo, Jeruſalem ſhall again be inhabited by Jewiſh (as well as Gentile) Chriſtians: ſee note on Revel. 11. d.

b. c.

24. And they ſhall fall by the edge of the ſword, and ſhall be led away [b] captive into all nations, and Jeruſalem ſhall be [trodden down of the Gentiles, [c] untill the times of the Gentiles be fulfilled.]

25. And many prodigies ſhall be ſeen in the heavens (ſee note on Rev. 6. f.) very frightfull to all, and there ſhall be a terrible diſtreſſe upon all the ſeverall parts of Palæſtine, preſſing them that they ſhall not know what to doe, to ſtay or to forſake their countrey, ſee Rev. 6. 15, 16.

d. e.

25. And there ſhall be ſignes in the ſun, and in the moon, and in the ſtarres, and upon the * earth diſtreſſe of [d] nations with perplexity, the [e] ſea and the waves roaring.]

* land, γῆς,

26. Mens

26. Mens hearts failing them through fear, and for looking after thoſe things which are coming on the * earth; For the powers of heaven ſhall be ſhaken.] 26. All men expecting upon the land of Judæa judgments (ſee note on ch. 2. a.) even an utter deſtruction of the Temple, and nation, religion, and people.

* world, οἰκουμένῃ

27. And then ſhall they ſee the ſon of man coming in a cloud with power and great glory.] 27. Thus ſhall Chriſt's regall office, in puniſhing and avenging the perſecutors of him and his diſciples, be moſt glorioufly revealed, ſee Mat.13.26.

28. And when theſe things begin to come to paſſe, then look up and lift up your heads, for your redemption draweth nigh.] 28. And when ye ſee theſe things thus come to paſſe, then let all true Chriſtians, Apoſtles, and others, that have ſo long been perſecuted by the Jewes, look up and hold up their heads with cheerfulneſſe, as knowing that to them redemption approacheth, and deliverance from the dangers which encompaſſe them, ſee Act.3. a. and Rom.13. b. and Rom.8. l.

29. And he ſpake to them a parable, Behold the fig-tree and all the trees,

30. When they now [ſhoot forth] ye ſee and know of your own ſelves, that ſummer is now nigh at hand, 30. put forth leaves, Mat.24.32. and Mar. 12.28.

31. So likewiſe ye, when ye ſee theſe things come to paſſe, know ye that [the kingdome of God is nigh at hand.] 31. that formidable exerciſe of Chriſt's regall power, beginning in the vengeance on the Jewes his crucifyers and perſecutors of the Apoſtles and pure beleivers, is now neer approaching for your deliverance, ſee note on Mat. 24. b.

32. Verily I ſay unto you, This generation ſhall not paſſe away, till all be fulfilled.] 32. And indeed within a matter of 40 years all this ſhall moſt ſadly come to paſſe, ſee Mat.24.34. &c.

33. Heaven and earth ſhall paſſe away, but my words ſhall not paſſe away.] 33. And there is no kind of doubt of the completion of it.

34. And take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfeiting and drunkenneſſe, and cares of this life, and ſo that day come upon you unawares.] 34. But doe ye take heed that ye indulge not to any kind of luxury or exceſſe, Mat.24.49. which may make you unfit for watchfulneſſe (ſee Rom. 13. 13.) and the ſame care you are to take that worldly ſollicitude, fear of loſſes, and conſequently of want doe not enſnare you to the denying of Chriſt, or falling away from him, (Mat. 13. 22.) and ſo that day of vengeance on the enemies of Chriſt come ſuddenly, and involve you with the impenitent Jewes.

35. For as a ſnare ſhall it come on all them that dwell on the face of the whole * earth.] 35. For very ſuddenly and unexpectedly ſhall this deſtruction come upon all Judæa, ch.17.20. Mat.24.50.

* land γῆς

36. Watch ye therefore and pray alwaies, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſſe, and to ſtand before the ſon of man.] 36. Be ye therefore perpetually upon your guard, and be conſtant in prayer to God, that he will vouchſafe you to be of the number of that remnant, to whom the promiſe of eſcaping all this calamity is made (Mat.10. note f.) that when Chriſt ſhall thus come in vengeance againſt the nation, ye may meet him with cheerfulneſſe and confidence, and not fear any ill from him, but rather appear victorious with him, in this deſtruction of yours, as well as his enemies.

37. And in the day time he was teaching in the Temple, and at night he went out, and abode] in the mount that is called the mount of Olives. 37. And as he exhorted them to diligence and prayer, ſo gave he them example, buſying himſelf in Gods ſervice all the day, and at night ſpending much time in prayer.

38. And all the people came early in the morning to him in the Temple for to heare him.

Notes on Chap. XXI.

a. Δῶρα

The *Hebrew* קָרְבָּן ſignifies both a *gift*, and the *treaſury* into which the *gifts* were caſt, and ſo the *Greek* δῶρα *gifts* here is uſed for γαζοφυλάκιον v.1. and ſo *Mar.*12.41.

b. Αἰχμαλωτευθήσονται εἰς πάντα ἔθνη.

The number of thoſe that in the *ſiege* of *Jeruſalem* by *Titus* died by *ſword* and *famine*, is ſaid to be *eleven millions* by *Euſebius Hiſt:* l.3. c.ζ'. out of *Joſephus*. Then when the *city* was taken the *handſomeſt*, ſaith he, were *reſerved for triumph*, the reſt, ſaith he, that were above 17 yeares of age were ſent *bound* to *Ægypt* to be *ſlaves* there, others *diſperſed* in the *Provinces* to be torn aſunder with *wild beaſts*, thoſe under 17 *ſold* to *merchants* of all countreys. And of all theſe the number was 97000.

c. Καιροὶ ἐθνῶν

What is the meaning of [ἄχρι πληρωθῶσι καιροὶ ἐθνῶν, *till the ſeaſons or times of the Gentiles be fulfill'd*] may be gueſt partly by the importance of the word καιροὶ *ſeaſons*, partly of the πληρωθῶσι *fulfill'd*, partly of the ἄχρι *untill*. The word καιροὶ vulgarly ſignifies a *ſeaſon*, a time *deſigned* and appointed, (according to the notion of the *Hebrew* word) or elſe *expected*, and looked for, And in both reſpects belongs fitly to the *preaching* the *Goſpel* to the *Gentiles*, that being a thing, that *God* had ſo long *determined*, and ſo oft foretold, and which though the *Gentiles* foreſaw not, yet is ſaid to be *expected* by them, (becauſe all they could *deſire* or *expect* was really ſumm'd up in this) not only in that prediction of *Jacob*, where *Chriſt* is ſtyled the *expectation of the Gentiles*, but in S. *Paul's* diſcourſe of it *Rom.*8.19. where the *earneſt expectation of the creature*, i. e. the *Gentile* world (ſee *Rom.*8. *note* d.) is faſten'd upon this. Then for the [πληρωθῶσι] joyned to theſe [καιροὶ ἐθνῶν] that ſure will bear ſome proportion with, if it be not parallel to *Rom.*11.25. where the phraſe is very like this here, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, *untill the time that the fulneſs of the Gentiles enter*. That is there explain'd to ſignifie the multitude of *Gentiles* receiving the *faith*, coming into the *Church*, and ſo πλήρωμα *fulneſs*, v.12. (ſee *Rom.* 11. *note* d.) and proportionably to that, their *ſeaſons* being *fulfill'd*] will be the preaching that *Goſpel* to them, which

πληρωθῶσι. καιροὶ ἐθνῶν

which they ſhall thus *receive*, and which was ſo *deſigned*, and *expected* for them, Now for the ἄχρι *untill*] where it is ſaid, *Jeruſalem ſhall be trodden down of the Gentiles*, *untill* theſe *ſeaſons of the Gentiles be fulfill'd*, the explaining of that, will be the farther clearing of the whole matter. The *treading down of Jeruſalem* by the *Gentiles* is not particularly their *victory* over it by *Titus*, but their conſequent *poſſeſſing* of it, even till *Adrian*'s re-building a part of it, and calling it by his own name, *Ælia*, and *inhabiting* it with *Gentiles*, which ſeems to be deſcribed *Rev.* 11.2. by the *outer court* of *the Temple being given to the Gentiles*, and ſo *caſt out* of the *meaſuring*. Upon the doing of this it follow'd, that as all the *Jewes* (remaining ſuch, in oppoſition to the *Chriſtians*) were utterly *baniſht* the *city*, and a *ſwines head* ſet at the *Gates*, to baniſh even their *eyes* from it, ſo the *beleiving*, *Chriſtian Jewes* returned thither again from their *diſperſions*, and *inhabited* it again, and joyn'd, and made one *Congregation*, one *Church* with the *Gentiles*, which had there by that time received the *faith* alſo, and till then continued a diſtinct *Church* from the *Jewes*; ſee *Revel.* 11. note d. By which it appears how punctually this *prediction*, in our notion, was fulfill'd, that *Jeruſalem* ſhould be *inhabited* by the *Gentiles*, all the *Jewes* in a manner excluded, till the time that the *Goſpel* had been freely preacht unto the *Gentiles*, & by them, in ſome eminent manner, been *receiv'd*, and then it ſhould be re-inhabited with *Jews* again, viz: the *Chriſtian Jewes*, who being wrought on by emulation of the *Gentiles*, were now many of them brought to receive the *faith*, ſee *Rom.* 11.11,13.

The ἔθνη *nations*] here are the ſeverall *parts* or *tetrarchies* of *Palæſtine*, ſo divided by the *Romans*, ſee *Lu.* 3.1. each of them called ἔθνος *nation*, and all together ἔθνη *nations*, ſee *note* on *Mat.* 24. e. and *Rev.* 11. f. For to the *Jewes* ſure it is that there the *diſtreſſe* and *conſternation belongs*, not to the *Gentiles*, ſee *note* on *Rev.* 6. f. d. Ἔθνη

That by the word Γαλαται *ſea*] may be meant *Galilee*, ſee *note* on *Rev.* 7. b. and of that people particularly *Joſephus* tells us, that *Veſpaſian* being ſent by *Nero* into *Palæſtine*, did ſubdue the *Galilæans*, the moſt *valiant*, *powerful and beſt fortified nation of all Palæſtine*, *killing above an hundred thouſand*, *and carrying captive above fourty thouſand Jewes in that expedition*. Where we ſee that *Galilee* ownes the name ἔθνος, and that there were divers ἔθνη *nations* in *Palæſtine*, of which *Galilee* is by *Joſephus* ſaid to be the *moſt valiant*. See *Baronius An: Ch:* 39. *Neronis.* 13. But it is as probable, that as tis ordinary in theſe books to expreſs the *whole* by enumeration of the *parts*, and ſo the whole *world* by the mention of *heaven*, and *earth*, and *ſea* (ſee *note* on 2 *Pet.* 3. b.) ſo here the *univerſall* deſtructions of the *Jewes* may be deſcribed by all theſe. e. Θάλασσα

Paraphraſe.

CHAP. XXII.

1. Now the feaſt of unleavened bread drew nigh, which is called the Paſſeover.]

1. NOW the feaſt of unleavened bread drew nigh, which is called the Paſſeover.]

drew nigh, which conſiſts of ſeven daies, and a day of preparation to them, wherein alſo no leavened bread is uſed, and that is the feaſt of the Paſſover, Mar. 14. c.

2. And the Sanhedrim of the Jewes were deſirous to find out ſome ſafe way of apprehending and putting him to death, Mar. 14. 1. for they durſt not doe it with any great noiſe, for fear of the people.

2. And the chief prieſts and ſcribes ſought how they might kill him, for they feared the people.]

3,4. And Judas one of his twelve conſtant attendants, being a covetous perſon, and in the diſcharge of his office (of keeping the bagge, of relieving the poor) deceitfull and theeving, Joh. 12.6. and to that ſinne of ſacriledge adding that of hypocriſie, in pretending great care of the poor Joh. 12. 5. whom he thus robb'd, and upon Chriſt's admoniſhing him mildly of it, Mat. 26.10. Mar. 14.6. Joh. 12.7. yet, it ſeems, not reforming, but incenſed againſt his Maſter, the Devil or his own covetous heart by the devils ſuggeſtion, put him upon this project of gain to make ſome advantage by delivering Chriſt into the hands of the Jewes, Joh. 13. 2. And upon his conſenting to this ſuggeſtion, the Devil was permitted by God, to have this power over him, to enter into him, Joh. 13.2. and doing ſo, he incited him to make a bargain with the Rulers of the Sanhedrim, and their miniſters or officers (ſee note f.) to deliver up Jeſus unto them (as after Chriſt's talking with him, and telling him diſtinctly of it, and the ſinne and danger attending it Mar. 14.21. and his not yet relenting, 'tis again ſaid that with the ſop the devil entred into him, Joh. 13.27. hurrying him to the ſpeedy execution of it.)

3. Then entred Satan into Judas ſurnamed Iſcariot, being of the number of the twelve,

4. And he went his way, and communed with the chief prieſts and captains, how he might betray him unto them.]

5. And they gladly embraced the treaty, and ſtruck a bargain with him, that he ſhould have thirty ſhekels to deliver him up without much noiſe, Mat. 26. 4. and 15.

5. And they were glad, and covenanted to give him money.]

6. And although this were as low and vile a ſumme, as could be, the price of a ſlave Exod. 21. 32. (ſee Zach. 11.13.) yet Judas thanked them heartily for the offer, being very covetous, and ſo very glad of the opportunity of getting money, and from thenceforth he watched a fit ſeaſon wherein to doe it, without any noiſe or ſtirre about it, ſee Mat. 26.4. Mar. 14.1.

a. b.

6. And he *[a] promiſed, and ſought opportunity to betray him unto them, †[b] in the abſence of the multitude.]

* thanked them, † without a tumult.

7. And the paſchal day was now come, wherein they eat no leaven in their bread, and in which the lamb was to be killed and eaten, ſee note on Mar. 14. c.

7. Then came the day of unleavened bread, when the paſſover muſt be killed.]

8. unleavened bread and bitter herbs, the memoriall of the deliverance out of Ægypt, ſee note on Mar. 14. c.

8. And he ſent Peter and John, ſaying, Goe and prepare us the [Paſſover] that we may eat.

9. And

9. And they ſaid unto him, Where wilt thou that we prepare?
10. And he ſaid unto them, Behold, when ye are entred into the city, there ſhall a man meet you bearing a pitcher of water, follow him into the houſe where he entreth in,
11. And ye ſhall ſay unto the good man of the houſe, The maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples?
12. And he ſhall ſhew you a large upper roome furniſhed, there make ready.
13. And they went and found as he had ſaid unto them, and they made ready the [paſſover.] See ver. 8.
14. And when the houre was come, he ſate down, and the twelve Apoſtles with him.
15. And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer.
16. For I ſay unto you, I will not any more [eat thereof,] untill it be fulfilled in the kingdome of God. 16. celebrate this feaſt with you (ſee note on Mat. 26. e.)
17. And he took the cup and gave thanks, and ſaid, Take this, and divide it among your ſelves.
18. For I ſay unto you, [I will not drink of the fruit of the vine, untill the kingdome of God ſhall come.] 18. I ſhall no more drink with you after this feſtivall manner, celebrate no more paſchal commemorations before my departure out of this world, our next feſtivity muſt be kept in heaven.
19. And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body, which is given for you, [this doe in * remembrance of me.] 19. doe you to others as I have done now to you, take, bleſſe, break, and give the bread to all that joyn with you in theſe holy ſervices, and when you doe ſo, doe it in commemoration of me.
*commemoration ἀνάμνησιν
20. Likewiſe alſo the cup after ſupper, ſaying, This cup is the New * Teſtament in my blood, which is ſhed for you.] 20. In like manner after they had done eating, he took the cup of charity, uſuall among the Jewes, and ſaid, This cup is at this time to you the ſealing of a New Covenant (ſee note on the title of theſe books) in my blood, which ſhall ſhortly be ſhed for you, as this is now poured out.
* Covenant διαθήκη
21. But behold, the hand of him that * betrayeth me, is with me on the table.
* delivereth me up, παραδιδόντός με
22. And truly the ſon of man [goeth, as it was determined, but woe unto that man, by whom he is betrayed.] 22. is to be put to death (ſee note on ch. 13. b.) as God hath decreed it ſhould be (Act. 2. 23. and 4. 28. and note b.) but woe to him that hath any hand in that execution.
23. And they began to enquire among themſelves, which of them it was, that * ſhould doe this thing.
* was about to doe μέλλων πράσσειν
24. And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt.] 24. Somtime before this (to wit, before his departing from Jericho, Mat. 20. 25. 29. nay before he came thither, Mar. 10. 42. 46.) there had been a contention among the diſciples (occaſioned by the requeſt of Zebedee's wife for her two ſons, Mat. 20. 20.) which of them ſhould be lookt on, as the worthieſt, and ſo be preferr'd before the reſt.
25. And he ſaid unto them, The Kings of the Gentiles exerciſe Lordſhip over them, and [they that exerciſe authority upon them are called [c] benefactors.] 25. their Princes, ſtyled their Benefactors, exerciſe authority over them. c.
26. But ye ſhall not be ſo, but he that is greateſt among you, let him be as the [d] younger, and he that is chief, as he that doth ſerve.] 26. But among you it muſt be otherwiſe, the ruler muſt be as the private man, or the ſervant of all others, over whom he is placed. d.
27. For whether is greater, he that ſitteth at meat, or he that ſerveth? Is not he that ſitteth at meat? But I am among you as [he that ſerveth.] 27. one that attendeth and waiteth on you, and provideth neceſſaries for you, and not as one that receiveth ſuch obſervances or advantages from you, as I might expect to doe.
28. Ye are they which have continued with me in my temptations.] 28. Ye have follow'd me as diſciples, Mat. 19. 28. and been hitherto conſtant to me in all the afflictions, and perſecutions that have befallen me.
* bequeath διατίθεμαι
29. And I * appoint unto you a kingdome, as my Father hath appointed unto me, See Mat. 19. 28.
30. That ye may eat and drink at my table in my kingdome, and ſit on thrones, judging the twelve tribes of Iſrael.] 30. That you be next unto me, and have at my departure the power of governing the Church, ſee note on Mat. 19. c.
31. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat.] 31. And at this point of time, the ſtory whereof is here in relating v. 20. (not at the time of that other paſſage ver. 24.) Chriſt addreſt his ſpeech particularly to Peter, ſaying, As for you, Simon, I tell you, that either upon ſome ſinne committed by thee, giving Satan ſome ſuch right of claim, (poſſibly ſomewhat done criminouſly by him in that contention of the diſciples, men-

tion'd v. 24. the indignation of the ten againſt the two, Mat. 20. 24.) or elſe ſuggeſting ſomewhat againſt thy ſincerity, as againſt Job's, Job 1. 9. Satan hath accuſed you before God, and required that he may have the ſhaking of you, liberty to doe his worſt to drive you from the faith of Chriſt.

32. This is granted to him, and your danger thereupon is great, but I have prayed for thee, that thou be not conquer'd by him and his terrors, ſo farre as utterly to forſake the faith, and for any ſinnes that in this combat thou proveſt guilty of, let this uſe be made of them, when by repentance thou art recovered out of them, that thou be the more carefull to confirm and ſtrengthen others, that they fall not in like manner, See note on 1 Cor. 5. e.

32. But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren.]

33. And he ſaid unto him, Lord I am ready to goe with thee both into priſon, and to death.

34. Before the ſecond crowing of the cock this night, Mat. 26. 34.

34. And he ſaid, I tell thee, Peter, [the cock ſhall not crow this day, before that] thou ſhalt thrice deny that thou knoweſt me.

35. Formerly I ſent you out without any proviſion, and yet ye wanted nothing.

35. And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhooes, lacked ye any thing? And they ſaid, Nothing.]

36. But now ſome diſtreſſes ye are like to meet with, in like manner as ye will firſt ſee them fall moſt ſharply upon me.

36. Then ſaid he unto them, But now he that hath a purſe let him take it, and likewiſe his ſcrip, and he that hath no ſword let him ſell his garment and buy one.]

37. For now according to the prophecie Iſa. 53. 12. paſt on the Meſſias, I muſt be put to death as a malefactor, For all that is foretold of me ſhall now ſuddenly be accompliſhed.

37. For I ſay unto you, that * this that is written muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſours: For the things concerning me have an end.]

* now this which hath been written muſt be fulfill'd on me, to wit, and he-- ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ-

38. But they thinking that according to the literall ſound of his words he had really called for a ſword, whereas he only expreſt to them by that figure the diſtreſſes that were now approaching them, told him they had two ſwords among them, But he gave them by a ſhort reply to underſtand, that he did not really mean that they ſhould goe and provide them ſwords, but only that great dangers were now approaching them.

38. And they ſaid, Lord, here are two ſwords: and he ſaid unto them, It is enough.]

39. And he, according to his wont, went out to the mount to pray.

39. And he came out, and went as he was wont to the mount of Olives,] and his diſciples alſo followed him.

40. Pray that the afflictions and temptations now approaching, doe not overcome you, ſee Mat. 6. note f.

40. And when he was at the place, he ſaid unto them, [Pray that ye enter not into temptation.]

41. And he * was withdrawn from them about a ſtones caſt, and kneeled down and prayed,

* or, departed, for the antient Gr. & Lat. MS. reads ἀπε-σάθη recessit, not ἀπεστάθη.

42. O that thou wouldſt, (ſee note on ch. 12. c.) or, I pray thee remove this bitter cup from me: Yet if this be thy pleaſure, whatſoever thou ſeeſt beſt to be done, I moſt heartily embrace it, before that for which now I pray.

42. Saying, Father, [If † thou be willing, remove this cup from me, neverthleſſe not my will but thine be done.]

† thou wilt take this cup from me, εἰ βούλῃ παρένεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ.

43. And an Angel was ſent from heaven to repreſent ſuch conſiderations to him, of the advantages and benefits of his death, as might make him bear it cheerfully.

43. And there appeared an Angel unto him from heaven ſtrengthning him.]

44. After that being in ſuch a commotion of mind, which ſignifies an apprehenſion of extreme danger, without any trembling at it, or endevour to avoid or eſcape it, he prayed more vehemently, and fell proſtrate upon his face, Mar. 14. 35. ſaying the ſame words, and more to the ſame purpoſe, and he ſwet (as men in agonies are wont) great glutinous drops like thoſe of blood when it drops on the ground.

e.

44. And being in an agony he prayed more earneſtly, and his ſweat was as it were great [e] drops of blood falling down to the ground.]

45. three diſciples, Peter and James and John, Mat. 26. 37. he found them faſt aſleep, this ſleep being an effect of that great heavineſſe, and diſſpiritednеſſe which their ſorrow had produced.

45. And when he roſe up from prayer, and was come to his [diſciples, he found them ſleeping for ſorrow.]

46. And ſaid unto them, Why ſleep ye? Riſe and pray, leſt ye enter into temptation.

47. And while he yet ſpake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew neer unto Jeſus to kiſſe him.

48. Is a kiſſe the token by which thou haſt promiſed to deliver me up to them? Mar. 14. 44.

48. But Jeſus ſaid unto him, Judas, [* betrayeſt thou the ſon of man with a kiſſe?]

* delivereſt, παραδίδως;

49. When the diſciples ſaw what was toward, they offered to have fought for his reſcue.

49. When they which were about him ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword?]

50. And S. Peter in the heat of zeal, without Chriſt's permiſſion, and againſt the precepts which he had alwaies taught them, drew a ſword, and cut off the right eare of Malchus, a ſervant of the high prieſt's.

50. And one of them ſmote the ſervant of the high prieſt, and cut off his right eare.]

51. And

51. And Jeſus anſwered and ſaid, Suffer ye thus farre. And he touched his eare and healed him.] 51. And Jeſus reproving Peter for ſo doing, Mat. 26. 52. ſpake to thoſe that came to apprehend him, to let him alone but ſo long, as to reſtore the man his eare, and upon a touch he was cured.

52. Then Jeſus ſaid unto the chief prieſts and f captains of the people, and the elders which were come to him, Be ye come out as againſt a thief with ſwords and ſtaves? f.

53. When I was daily with you in the Temple, ye ſtretched forth no hands againſt me, but [this is your houre, and the power of darkneſs.] 53. this is the time wherein the devil and you are permitted to work your wills upon me.

54. Then took they him and led him, and brought him into the [high prieſt's houſe,] And Peter followed afarre off. 54. houſe of Caiaphas the high prieſt of that year, where the Sanhedrim was aſſembled, Mat. 26. 57.

55. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down amongſt them.

56. But a certain maid beheld him as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him.

57. And he denied, ſaying, Woman, I know him not.

58. And after a little while, [another ſaw him, and ſaid, Thou art * alſo of them. And Peter ſaid, Man, I am not.] 58. another maiden Matth. 26. 71. Mar. 14. 69. (ſee note on the title of S. Matthew's Goſpel) ſeeing him, ſaid, Thou art even one of them. But Peter denied, and ſaid, Woman, I am not.

* even ὁ

59. And about the ſpace of one houre after, [another confidently affirmed, ſaying, Of a truth this fellow alſo was with him, for he is a Galilean.] 59. And ſome others that ſtood by (Mat. 26. 73. Mar. 14. 17.) affirmed confidently that he was certainly one of his company, for, ſaid they, his ſpeech diſcovers him to be a Galilean, Mat. 26. 73. &c.

60. And Peter ſaid, Man, I know not what thou ſayeſt.] And immediately while he yet ſpake, the cock crew. 60. But he ſaid (with addition of oaths and imprecations, Mat. 26. 74.) I am not what thou affirmeſt me to be.

61. And the Lord turned and looked upon Peter, and Peter remembred the word of the Lord, how he had ſaid unto him, Before the cock crow thou ſhalt deny me thrice.

62. And Peter went out and wept bitterly.

63. And [the men that held Jeſus mocked him] and ſmote him. 63. while Peter was in the hall of the high prieſt Mat. 26. 58. and 69. (before the latter part of the precedent ſtory of S. Peter) the ſouldiers that were ſet to guard Jeſus, Mat. 26. 67. ſpit in his face.

64. And when they had g blindfolded him, they ſtroke him on the face, and asked him, ſaying, [Prophecy,] who is it that ſmote thee? 64. Tell us, if thou art able to know and declare ſecrets, g.

65. And many other things blaſphemouſly ſpake they againſt him.

66. And aſſoon as it was day, [the Elders of the people, and the chief prieſts, and the Scribes came together, and led him] into their councell, ſaying, 66. the Sanhedrim met, and call'd for him to be brought

67. Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not beleive.

68. And if I alſo ask you, ye will not anſwer me, nor let me goe.] 68. And if I ſhall demonſtrate to you by never ſo convincing arguments that I am the Meſſias, you will neither ſatisfie nor anſwer my proofs, nor yet yeild to the force of them, and releaſe me out of your hands.

69. Hereafter ſhall the ſon of man ſit on the right hand of the power of God.] 69. Within a while ſhall I the Meſſias be exalted to the right hand of my Father, and then ſhall you ſee me execute judgment and vengeance upon you, Mat. 26. 64.

70. Then ſaid they all, Art thou then the ſon of God? And he ſaid unto them, Ye ſay that I am.] 70. From hence they concluded that he made himſelf the ſon of God, and asked him, whether he were ſo or no? He anſwered, that he was.

71. And they ſaid, What need we any farther witneſſe? For we our ſelves have heard of his own mouth.] 71. This they concluded to be a blaſphemous ſpeech, and ſo that he was guilty of death by his own confeſſion, in taking upon him to be the Meſſias.

Notes on Chap. XXII.

a. ἐξομολόγησις

What ἐξομολόγησις ſignifies here, will be more eaſily determined, when 'tis reſolved that as among *Grammarians*, ſo in the reſt of the places in the *New Teſtament*, it clearly denotes one of theſe two things, either *confeſſion of ſinne*, or *giving of thanks*, both being the importance of the *Hebrew* הוֹדָה in *hiphil* from יָדָה Thus ſaith *Phavorinus*, ἐξομολόγησις ἡ τῶν ἐν πεπονθόσιν μὴ ἐυχαριστίας τῶν ἐυεργεσιῶν ἐπαίδμησις, *it is a thankfull acknowledgement* or enumeration *of benefits*, καὶ ἡ τῶν κακῶς πεπραγμένων παρὰ τῶν ἁμαρτίων ἐξαγόρευσις, *and the guilty mans acknowledgement of what he hath done amiſſe*, which is vulgarly known by the title of ἐξομολόγησις, and again, ἐξομολογοῦμαι, ἐυχαριστῶ, it ſignifies *to give thankes*. In the ſenſe of *confeſſing of Faults*, 'tis to be found *Mat.* 3. 6. *Mar.* 1. 5. *Acts* 19. 18. *James* 5. 16. In that of *prayſing* or *giving thankes*, *Mat.* 11. 25. (the

very place cited by *Phavorinus* ἐξομολογοῦμαί σοι πάτερ, *I thanke thee O father*) *Lu.* 10.21. *Rom.* 14. 11.15.9. *Phil.* 2. 11. *Rev.* 3.5. And in no one place is it taken for *promising* (the meaning of ὁμολογεῖν in *Greek Authors*, and especially in the *institutions* of *Theophilus*, πρωμίτλις, πρωμίτλω, τῆδ' ὄξιν, ὁμολογεῖς, ὁμολογῶ) or of any thing of that nature. And then the choise will be very easie, which of these two senses we shall thinke fit to apply to this place, that of *confessing* being very *aliene* and unfit for the *turne*, and the *Arabick* interpreter pointing us to this of *giving thankes*, which being an expression of *joy*, is oft taken for *joy* it selfe, and so is fit for this turn, the *covetous purse-bearer* being very well *pleased* with such a *bargain*.

b. Ὄχλος here signifies a *tumult*, after the manner of the *Hebrews*, who use המון (literally a *multitude*) for a *tumult* or *noyse* also. See *Forerius* on *Isaiah* p. 197.

Ὄχλος

c. The *Hebrew* word נדיב, which they use for a *Prince*, and is by the *Septuagint* rendred βασιλεὺς, ἄρχων, τύραννος, doth primarily signifie *liberall*, *magnificent*, *benefactor*, and so, as in the *choosing* of *Princes* in *Aristotle*, *Pol.* l. 3. ἔλι ὃ ἀπὸ εὐεργεσίας καθέσασαν τὰς βασιλεῖς, *they made them Kings, that had been their benefactors*, so in the deduction of the word also, *Princes* are here called εὐεργέται *benefactors*, and so *Job* 21.28. where the *Hebrew* reads נדיב *munificus*, *beneficus*, the *Greek* reads ἄρχων, and the *Targum* אַרְכוֹנַיָּא (the *Greek* ἄρχων got in amongst them) a *Prince*, and so it signifies there. For this S. *Matthew*, in his account of the same speech of *Christ's*, uses οἱ μεγάλοι *the great ones*, and [καλῶνται *are called*] being ordinarily set to signifie no more then εἰσὶ *are*, the words here [ἐξουσιάζοντες αὐτῶν, *they that have authority over them* εὐεργέται καλῶνται *are called benefactors*] is directly to the same sense, parallel with οἱ μεγάλοι ἐξουσιάζουσιν αὐτῶν, *the great ones have authority over them*, so as in the sense, εὐεργέται *benefactors* shall be the *subject* of the proposition, and ἐξουσιάζοντες *they that exercise authority*, the *prædicate*, thus, *Their Princes called benefactors exercise authority over them.*

Εὐεργέται

d. As they that were *Rulers* among the *Jewes*, or *judges* in their *Sanhedrin*, were called *Elders*, so others, their *officers* especially that attended them, are commonly styled by way of distinction from them, νεώτεροι the *younger*, And proportionably in the *Church*, as πρεσβύτεροι are they that *præside* and *governe* in it, called here μείζονες *greater*, *superior* to others, so they that are *under* them, are here called νεώτεροι (see *Acts* 5. 6. and so 1 *Tim.* 5. 1. *Tit.* 2. 6.) and in other places, ἰδιῶται, 1 *Cor.* 14. 23, 24. and *Acts* 4. 13. and ἐν τάξει ἰδιωτῶν, or ἀναπληροῦντες τόπον τῶν ἰδιωτῶν 1 *Cor.* 14.16. they that *are in the place*, and condition *of ordinary men* or *idiotes*.

Νεώτεροι

Ἰδιῶται

e. That *Christ* swet *drops of bloud* is not affirmed in this place, but onely that he *swet drops* of *sweat*, of a strange *thicknesse* or *viscousnesse*, and consequently as *big* as the *drops*, wherein *bloud* is wont to fall upon the *ground*. So saith *Justin Martyr*, *Theophylact*, and *Euthymius*; and 'tis * *Aristotle's* observation of the ἀγωνιῶντες, men in an *agony*, ὅτι μάλιστα ἱδρῶσι, *that they sweat extremely*. But that the *sweat* should so farre exceed the proportion of *sweat*, as the *drops* wherein *bloud* uses to fall are above the *drops*, wherein *sweat* is wont, this was the strange thing, and the expression of the *heavinesse* of this *agony*, which is here mentioned. See *Photius Epist.* 138. Of the like use of ὡσεὶ, *as*, ὡσεὶ or *like as*, see *note* on *Mat.* 3. 1.

Ἱδρὼς ὡσεὶ θρόμβοι αἵματος

* *Problem. Sect.* 2. περὶ ἱδρ.

f. Στρατηγοὶ ἱερῆς Στρατηγοὶ ἱερῆς, *captains of the Temple*] here mentioned (and στρατηγοὶ *captaines* v. 4.) and in two other places of this *Author*, *Acts* 4. 1. and *Acts* 5. 24. in the *singular* number, στρατηγὸς τῆς ἱερῆς, signifie no more then the *captains* of *a band*, or *captains* of *more bands* of *Roman souldiers*, set at the *porches* of the *Temple*, to *guard* and keep *peace*, that there might be no *sedition* raised in the *city* at the assembling of the *Jews* at the *Temple*, Thus saith *Josephus* Ἀλωσ. l. 5. c. 15. was there a *guard* placed in the *tower* called *Antonia*, which was thence fetcht out at *feast days*, to be a *guard* or φρούριον to the *Temple*, (and therefore *Chrysostome* renders it clearly *the captain of the souldiers of the Temple*) for so, saith the same *Josephus* Ἀρχαιολ: l. 8. c. 4. at that time when the people came to their *feasts*, especially at the *Passover*, there being danger of tumults, *Cumanus* set τῶν στρατιωτῶν μίαν τάξιν, *a band of souldiers*, with their armes, to stand ἐπὶ τῆς ἱερᾶς στοᾶς, *in the porches of the Temple*. These *souldiers* are mentioned *Mat.* 26. 47. for those that are there called *a great multitude with swords and staves*, are the ἁμαρτωλοὶ foretold by *Christ*, v. 45. the *sinners*, i. e. *Gentiles*, and *Joh.* 18. 3. ἡ σπεῖρα *a band of souldiers*, and here στρατηγοὶ τῆς ἱερῆς, i. e. *the Commanders* with their τάξεις *bands* of *souldiers* with them, and accordingly χιλίαρχος τῆς σπείρης *the Colonel of this band Acts* 21. 31. is sure the στρατηγὸς *commander*, or *captain* here, and that *tower* of *Antonia* the παρεμβολὴ, or *Castle* v. 34. whither he commanded *Paul* to be brought to safe *custody*. Such also (saith *Nicephorus* l. 1. c. 32. and before him *Chrysostome* and *Theophylact*) was the κυφωδία the *watch* or *guard*, *Mat.* 2 . 65. which being set by the *Romans* to keep all quiet, was offered by *Pilate* to the *Jews* to *watch* the *grave* of *Jesus*, that none might *steal* him away, and make that matter of a new *stirre* among them. For that these were not *Jews*, appears sufficiently by their *watching* on the *Sabbath* day, which especially at the time of the *Passover* the *Jews* durst not to have done. This *guard* of the *Romans*, and care of theirs to prevent *seditions* among the *Jews*, seems to have taken its rise from the former care and practise of the *Jews* in defending themselves from the *Idumeans*, 1 *Mac.* 4. 60, 61. for there *Judas Maccabæus* having built *high walls* and *strong towers* about *mount Sion*, lest the *Gentiles* should *tread it down*, as they had done before, they set there a *garison* to keep it, and *fortified Bethsura* to preserve it. And the *Commander* of the *Garison* was most probably he, whom *Iosephus* calls by this style of στρατηγὸς ναῦ, or ἱερῆ then, *the captain* of the *Sanctuary* or *Temple*. But now the case being altered, and the *Roman Conquerours* taking the same *care*, and keeping the like *guards* against the *uproares* and *tumults* of the *Jews*, as the *Jews* did formerly against the *Idumeans*, 'tis to be supposed, that the στρατηγὸς τῆς ἱερῆς at this time was a *Roman* not *Jewish Commander*, though yet in *Josephus* speaking of those times we have *Ananus* and *Eleazar*

Χιλίαρχος Παρεμβολὴ

Κυφωδία

zar called στρατηγοὶ, who were *Prieſts* l. 20. c. 8. ſee *Sigonius* l. 7. *de Rep. Heb.* c. 23. where he takes notice of theſe *Roman Commanders* among the *Iews*, under the title of στρατηγοὶ, and στρατηγοὶ τῆς ἱερᾶς, and alſo of their *lictors*, ὑπηρέται *officers Acts* 5. 26. ῥαβδοῦχοι *Serjeants*, *Acts* 16. 35. to apprehend *diſturbers*, and ῥαβδίζειν *Acts* 16. 22. to *beat* them with *rods*, and then of *bands* of *ſouldiers* to *quell commotions*, as you may ſee *Acts* 16. 20. where bringing S. *Paul* and *Silas* to the στρατηγοὶ, ſuch like *captains* of *bands* at *Philippi*, their complaint is, that ὅτι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες, *theſe men raiſe ſedition in our city being Jews*, ſuppoſing that thoſe *officers* were there ſet among them in other *cities*, as well as at *Ieruſalem*, to *quell* ſuch *commotions*, which were feared eſpecially from the *Jews*.

This uſage of Chriſt here referres to that ſport ſo ordinary among *children*, called μυινδὰ, in which it is the manner firſt to *blindfold*, which is v. 64. περικαλύπτειν, then to *ſtrike* him, δέρειν, v. 63. and πύπτειν v. 64. then to *aske* him who *ſtruck* him, which is ἐπερωτᾶν v. 64. and not to let him *goe*, till he named the man aright, who had *ſtroke* him. And ſo was here uſed as a contumely or reproach toward him. g. Περικαλυπτειν μυινδὰ.

CHAP. XXIII.

Paraphraſe.

1. AND [the whole multitude of them] aroſe and led him to Pilate. 1. the whole company of the Sanhedrin by the vote of the major part, not of all, v. 51.

2. And they began to accuſe him, ſaying, [We found this fellow perverting the nation, and forbidding to give tribute to Cæſar, ſaying that he himſelf is Chriſt a King. 2. We found him drawing away the nation from the religion of their anceſtors, and alſo forbidding to pay Cæſar the Roman Emperour his dues (ſee note on Mar. 12. a. and Mat. 22. b.) taking upon him to be our long expected Meſſias, and ſo conſequently our King.

3. And Pilate asked him, ſaying, Art thou the King of the Jews? And he anſwered him and ſaid, [Thou ſayeſt it.] 3. I am ſo.

4. Then ſaid Pilate to the chiefe Prieſts and to the people, I find no fault in this man.

5. And they were the more fierce, ſaying, He [ſtirreth up the people, teaching] throughout all Jury beginning from Galilee to this place. 5. teacheth ſeditious doctrine, and hath done ſo

6. When Pilate heard [of Galilee,] he asked whether the man were a Galilean. 6. mention of Galilee.

7. And as ſoon as he knew that he belonged to Herods juriſdiction, he ſent him to Herod, who himſelfe alſo was at Jeruſalem at that time. 7. And diſcerning that his dwelling and abode was in Galilee which belonged to Herods government, and ſuppoſing Herod by his knowledge in the Jewiſh religion, to be fitter for the cognizance of this caſe, he remitted the hearing of it to Herod, who was perſonally at Jeruſalem at that time (ſee note on Lu. 1. l.) on occaſion of the feaſt.

8. And when Herod ſaw Jeſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he hoped to have ſeen ſome miracle done by him.

9. Then he queſtioned with him in many words, but he anſwered him nothing.

10. And [the chief Prieſts and Scribes] ſtood and vehemently accuſed him. 10. thoſe of the Sanhedrim.

11. And Herod with his * [a] men of warre ſet him at nought, and mocked him, and arrayed him in a gorgeous robe, and ſent him again to Pilate. * attendants officers a.

12. And the ſame day Pilate and Herod were made friends together, for before they were at enmity between themſelves.

13. And Pilate, when he had [called together the chief Prieſts, and rulers, and the people,] 13. aſſembled together not only the Sanhedrim, but the people alſo,

14. Said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have [found no fault in this man, touching thoſe things whereof yee accuſe him.] 14. not found him guilty in any capital manner of any thing laid to his charge by you.

15. No nor yet Herod, for I † ſent you to him, and lo, nothing worthy of death is done unto him.] 15. Nor is this my opinion only, but I ſent him, and referred the hearing of the buſineſſe to Herod v. 7. who being more acquainted with your religion then I am, may be deemed a more competent judge, And after he hath had cognizance of him, he hath no way expreſt his opinion that his crimes are capital. † remitted ἀνέπεμψα 5 other copies read, he remitted him to us, the Syriack, I remitted him to him.

16. I will therefore [b] chaſtiſe him, and releaſe him.] 16. His puniſhment therefore ſhall be onely that of ſcourging with whips, and ſo he ſhall be releaſed. b.

17. For of neceſſity he muſt] releaſe one unto them at the feaſt. 17. For the cuſtome had laid a neceſſity on him (ſee Mat. 27. d.) to

18. And they cryed out all at once, ſaying, Away with this man, and releaſe unto us Barabbas.

19. Who for a certain ſedition made in the city, and for murther, was caſt in priſon.

20. Pilate again made another aſſay to ſoften the people, being, on opinion of Chriſts innocence (and having received a meſſage from his wife, Mat. 27. 19.) deſirous to ſave his life, and only to inflict ſome inferiour puniſhment on him, v. 16.

20. Pilate therefore willing to releaſe Jeſus, ſpake again unto them.]

21. But they were peremptory for the putting him to death.

21. But they cryed, ſaying, Crucifie him, crucifie him.]

See v. 15.

22. And he ſaid unto them the third time: Why, what evill hath he done? I have found no cauſe of death in him, I will therefore chaſtiſe him, and let him goe.

23. carryed it (ſee Mat. 27.d.) wrought upon him to doe contrary to his own judgement, and inclination.

23. And they were inſtant with loud voices, requiring that he might be crucified, and the voices of them, and of the chief prieſts [prevailed.]

24. And ſo he paſſed ſentence of death upon him.

24. And Pilate gave ſentence that it ſhould be as they required.]

Act. 3. 14.

25. And he releaſed unto them him, that for ſedition and murther was caſt into priſon, whom they had deſired, but he delivered Jeſus to their will.

26. put on him a Scarlet robe, a crown of thornes, a reed like a Scepter in his hand, and ſo made him a mock-king of the Jews, and then taken all from him again, and uſed him contumeliouſly Mat. 27. 29. &c. they led him out to crucifie him, and as they went, they preſt one Simon to carry his croſſe, on which he ſhould be crucified, after him, See Mat. 27. note e.

26. And as they led him away they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the croſſe, that he might bear it after Jeſus.]

27. And there followed him a great company of people, and of women, which alſo bewailed and lamented him.

28. the calamities which are ready to befall this whole nation, for this ſinne of rejecting, and crucifying me, are likely to be farre greater, and more worthy of your tears, then what now befalls me.

28. But Jeſus turning unto them ſaid, Daughters of Jeruſalem, weep not for me, but weep for [your ſelves and for your children.]

29, 30, 31. For heavy days are ſhortly to come upon this people, even utter deſtruction, expreſt as 'tis here, Jo. 2. 19. Hoſ. 10. 8. Apoc. 6. 16. by calling the mountaines to cover them, and by that other proverbiall phraſe of cutting off the green tree with the dry, Ezech. 20. 47. the righteous and the wicked together, Ezech. 21. 2, 3. i. e. making an utter deſolation, v. 4. (ſee 1 Pet. 4. 18.) And if my portion, who am the ſon of God, and innocent, be in your opinion ſo ſad and lamentable, what will become of the profeſt enemies of God, who, as a dry trunk of a tree, are as it were fitted and markt out for the fire?

29. For behold the days are coming, in the which they ſhall ſay, Bleſſed are the barren, and the wombes that never bare, and the paps which never gave ſucke.

30. Then ſhall they begin to ſay to the mountains, fall on us, and to the hills, cover us.

31. For if they doe theſe things * in a green tree, what ſhall be done † in a dry?]

* on the ἐν τῷ
† on the ἐν τῷ

c.

32. And there were alſo two other malefactors led with him to be put to death.

33. Golgotha, but in Greek Cranion i. e. a skull,

33. And when they were come to the place which is called * [Calvary,] there they crucified him, and the malefactors, one on the right hand, and the other on the left.

* Cranion, or skull, κρανίον

34. made a diviſion of his upper garments into four parts, and took each of them a part, but his inner garment (ſee note on Mat. 5. q.) having no ſeam in it, they caſt lots for that, who ſhould have it entire, Joh. 19. 24.

34. Then ſaid Jeſus, Father forgive them, for they know not what they doe. And they [parted his rayment and caſt lots.]

35. undertook to be the Meſſias. And ſurely if he were the Meſſias to deliver the nation, he would firſt deliver himſelf.

35. And the people ſtood beholding, and the rulers alſo with them derided him, ſaying, He [ſaved others, let him ſave himſelf, if he be the Chriſt the choſen of God.]

36. uſed him contumeliouſly,

36. And the ſouldiers alſo [mocked him,] coming to him, and offering him vineger,

37. And ſaying, If thou be the King of the Jews, ſave thy ſelfe.

38. And there was put up over his head a title containing the cauſe of his condemnation, ſee note on Mar. 15. b. which was written in Greek and Latine and Hebrew, (the three moſt ordinary languages, one or other of which, there were very few, but underſtood) thus, Jeſus the Nazarene, the King of the Jewes.

38. And a ſuperſcription alſo was written over him in letters of Greek, and Latine, and Hebrew, This is the King of the Jews.]

39. And one of the malefactors which were hanged railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us.

40. Though theſe other impious perſons uſe him thus, yet we that are thus puniſhed with him ought if he were guilty, to have compaſſion for him, and not reproach him.

40. But the other anſwering rebuked him, ſaying, [Doeſt thou not fear God, ſeeing thou art in the ſame condemnation?]

41. And

41. And we indeed juſtly, for we receive the due reward of our deeds, but this man hath done nothing amiſſe.] 41. And beſides this we are indeed guilty, but he a moſt innocent perſon, which came to doe good to this people, and is uſed thus ill by them.

42. And he ſaid unto Jeſus, Lord remember me, when thou comeſt into thy kingdome.

43. And Jeſus ſaid unto him, Verily I ſay unto thee, [To day ſhalt thou be with me in paradiſe.] 43. Immediately after thy death, thou ſhalt goe to a place of bliſſe, and there abide with me, a member of that my kingdome which thou askeſt for.

44. And it was about the ſixth houre, and there was a darkneſſe over all the earth untill the ninth houre.] 44. And it was nigh twelve of clock, ſee Mar. 15. 25. and there was an eclipſe of the ſun, and a palpable darkneſſe on all the land of Judea untill three afternoon.

45. And the Sun was darkned, and the [d] veile of the Temple was rent in the midſt. Mat. 27. 51.

46. And when Jeſus had cryed with a loud voyce, he ſaid, Father into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt.

47. Now when the Centurion ſaw what was done, he [glorified God, ſaying, Certainly this was a righteous man.] 47. confeſſed it, an evidence of Gods interpoſing his power, and thence concluded that he was an innocent perſon.

48. And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts and returned.] 48. And all the multitudes there preſent, had remorſe at what was done.

49. And all his acquaintance, and the women that followed him from Galilee, ſtood afarre off, beholding theſe things.

50. And behold there was a man named Joſeph, [a Counſellour, and he was a good man and a juſt.] 50. One of the Sanhedrim, both an upright and a mercifull man, who looked for the coming of the Meſſias v. 51. and Mar. 14. 43. and accordingly embraced Chriſt, and was a diſciple of his, Mat. 27. 57. but not avowedly, but ſecretly, for fear of danger from the Jews, Joh. 19. 38.

51. (The ſame had not conſented to the counſell and deed of them) he was of Arimathæa a city of the Jews (who alſo himſelf waited for the kingdome of God.)

52. This man] went unto Pilate, and begged the body of Jeſus. 52. Hee upon this occaſion took confidence Mat. 15. 43. although he had been before fearfull, and

53. And he took it down and wrapped it in linen, and laid it in a ſepulchre that was hewn in ſtone, wherein never man before was laid.

54. And that day was the preparation, and the Sabbath * drew on.] 54. The day whereon all this was done was the eve both of the feaſt of unleavened bread, and of the Sabbath alſo, and now the Sabbath day (beginning at evening, at ſun ſet, when the ſtars and moon begin to ſhine) was ready at hand, or the ſtars began to ſhine, and ſo the Sabbath to begin.

* ſhone ἐπέφωσκε

55. And the women alſo, which came with him from Galilee, followed after, and beheld the ſepulchre, and how his body was laid.

56. And they returned and prepared ſpices and ointments, and reſted on the Sabbath day, according to the [commandment.] 56. Moſaicall law of doing no work on the Sabbath.

Notes on Chap. XXIII:

a. The *Hebrew* צבא ſignifies three things 1. *Militare, to warre*, 2. *concurrere* and *congregari, to aſſemble*, 3. *miniſtrare*, to *miniſter*. The firſt notion is very frequent, the ſecond, *Exod.* 38. 8. (where yet the *Septuagint* read νηστευουσῶν, for צבא it ſeems reading צום *jejunavit*) and 1 *Sam.* 2. 21. and the third is ordinary alſo (and from thence *Timothy* called καλὸς στρατιώτης *a good ſouldier*, i. e. *miniſter of Jeſus Chriſt*) Hence it is that among thoſe *Greek* writers, which follow the *Hebrew idiome* the word στρατία, στρατιὰ and στράτευμα, is uſed for every one of theſe three, For the firſt ordinarily and primarily; For the ſecond, when we meet with στρατία οὐρανοῦ πᾶσα, which we render *exercitus*, and *hoſt of heaven*, but ſignifies *univerſus cœli comitatus*, the *whole company of heaven*, whether the many *ſtars* or many *Angels* there, And in the third ſenſe we have here στρατεύματα for *officers*, and *ſervants* or *attendants*, and ſo the *Syriack* tranſlation renders it, and gives us authority to doe the like, though otherwiſe it might be rendred more vulgarly, either his *company*, or his *ſouldiers* about him.

Στρατεύματα

b. Παιδεύειν ſignifies ordinarily to *ſcourge*, or *chaſtiſe*, as παῖδες *children* or *ſervants* are wont to be uſed, when they have offended, ſo *Heb.* 12. 6. παιδεύει *chaſtening*] is expounded by μαστιοῖ *ſcouring*. And in ſtead of it here, the other *Evangeliſts Mat.* 27. 26. *Mar.* 15. 15. have φραγελλώσας, from the *Latine flagellum*, a *whip*, and S. *John* c. 19. 1. ἐμαστίγωσε, *ſcourging*. Now to what the infliction of this ſort of puniſhment on *Chriſt* belonged, is matter of queſtion, that which is ordinarily ſaid is, that *flagellation* was among the *Romans* a *ſolemn præparative to crucifixion*; So *Livy* of the *ſervants* l. 34. *Multi occiſi, multi capti, alii verberati crucibus affixi, they were ſcourged and crucified*, And in *Valerius Max.* l. 1. c. 7. *Servum verberibus multatum ſub furca ad ſupplicium egit, having ſcourged his ſervant under the croſſe he had him to puniſhment*, i. e. *crucified* him. So *Antigonus* the *King* of the *Jews* was firſt *whipt*, then *beheaded*

Παιδεύειν

φραγελλώσας

headed with an *axe*, ſaith. *Dio.* l. 49. and ſo 'tis ſaid of *Alexander*, in *Qu. Curtius* l. 8. *verberibus affectos ſub ipſis radicibus petræ crucibus juſſit affigi, he appointed them to be ſcourged and crucified*, and *Joſephus* of the *Jews* ἁλώσ. l. 5. c. 32. μαστιγόμενοι καὶ προσβασανιζόμενοι τῷ δυνάτῳ πᾶσαν ἀικίαν ἀνεσταυρῶντο, *they were ſcourged, and reproachfully handled and then crucified*, and *Philo* ſpeaking of the *Jews* of *Alexandria crucified* by *Flaccus*, addes, μετὰ τὸ ἀικισθῆς ἐν τῷ θεάτρῳ, that this was done *after they had been reproachfully handled*, i. e. *ſcourged in the theatre*; and ſo this was part of the *horrendum carmen*, the ſolemn form of *ſentence, verbera intra aut extra pomœrium, Arbori infelici ſuſpendito, ſcourge him, and then hang him on the tree*. But this is not the notion that here we muſt have of the *ſcourging* of *Chriſt*, For then it muſt be part of his *ſentence* of *death*, which by *Joh.* 19. it appears, it was not, for there 'tis ſaid that *Pilate took him and ſcourged him*, v. 1. whereas he was not as yet condemned to *death*, nay ver. 6. *Pilate* refuſes to *condemn* him to *death*, profeſſing that he finds not any capital *crime* brought againſt him; then *examines* him farther, v. 9. then *ſeeks to releaſe* him, v. 12. and coming again to the *judgement ſeat*, v. 13. at length he *delivered him to be crucified*, v. 16. This is ſo evident by that *Evangeliſt*, that the *learned H. Grotius* applies this *ſcourging* to that other ordinary uſe of it for *examination*, ſuch as *Act.* 22. 24. is [μάστιξιν ἐξετάζεσθαι] ἔξεσθαι, *being examined with ſtripes*, and in *Cicero*, *virgam in tormento eſſe magis quàm ſupplicio*, that *the rod is for a torture, rather then a puniſhment*. But there is no ground for this *conjecture* from any circumſtance in any of the *Goſpells*, nor reaſon to adhere to it, without ſome *teſtimony*, upon a bare poſſibility of it, eſpecially when the mention of it in this *fourth Goſpell* ſuggeſts another notion of it, which will reconcile all the *difficulty*, and it ſelf be-ſubject to none, *viz.* that *Pilate* willing to *deliver Jeſus* from *capital* ſentence, appointed this of *ſcourging* to be inflicted on him. For that *Pilate* did not believe *Chriſt* guilty of any *capital* crime it is evident, and conſequently not fit to be *crucified*, ſo likewiſe that beſides his own *conſcience*, his wives *dream* did make him very unwilling to pronounce that *ſentence* of *death* on him, but very induſtrious to find ſome pretence of *releaſing* him, and that finally 'twas onely the *importunity* of the *Jews*, to which he ſacrificed him; And here it is plain that he propoſes to the *Jews* the *ſcourging* of him, as a *lighter puniſhment* proportionable to his *crimes*, and then that he may *releaſe* him, So we finde in the *Epit.* of *Livy Dec.* 5. l. 6. of *Matienus* a *ſervant*, *ſub furcâ diu virgis cæſus erat, & ſeſtertio vœniit, he was ſcourged, and then ſold*: and ſo 'twas ordinary to bind to a *pillar*, or *poſt*, and *ſcourge* men, περιδεδεὶς κίονι πολλὰς ἔλαβε πληγὰς, in *Artemidorus* ὀνειροκρ: *being bound to a pillar he received many ſtripes*. From hence therefore 'tis evident, that the notion of his *ſcourging* was that of a *lighter puniſhment*, to *releaſe* him from a *greater*, (and that, as *John* ſets it, inflicted on him, before the *ſentence* of *death* was pronounced againſt him) though when that was done, he was fain to gratifie them by *delivering him up* to their fury to be *crucified* alſo. And ſo the place both in *Matthew* & *Mark* may well be rendred *Mat.* 27. 26. τὸν δὲ Ἰησοῦν φραγελλώσας, παρέδωκεν ἵνα σταυρωθῇ, *having ſcourged Jeſus*, i. e. formerly having done ſo, he proceeded farther, and *delivered him* to be *crucified*, and ſo in *Mark* c. 15. 15. παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ, *He delivered Jeſus having ſcourged him*, (having done ſo, before he thus *delivered* him) *to be crucified*. And this ſort of *ſcourging* was a puniſhment uſual among the *Jews* for offences not *capital*, ſee note on 2 *Cor.* 11. b. A fourth ſort of *ſcourging* there was, for *capital* crimes, *whipping to death*, with the *head* faſtned to the *furca*, which *Suetonius* in *Nerone* calls *ſupplicium more majorum*, the old *Roman puniſhment*. But this cannot belong to this place.

Theſe *Malefactors* crucified with *Jeſus* were *thieves* and *murtherers*, and authours of an *uproar* in the *city*, which is an evidence among others formerly mentioned, (ſee *note* on *Mat.* 27. d. and on *Mar.* 15. a.) of *Chriſts death* being after the *Roman* not *Jewiſh* manner. For the *Jewiſh cuſtome* was never to *put to death* two *malefactors* on the *ſame day*, unleſſe it were for the ſame *crime*, ſo ſaith *Maimonides Sanhed.* c. 14. *They never condemn more then one in a day, but one to day, another to morrow, unleſſe they be both guilty of the ſame tranſgreſſion, and deſerve one death.* And that *Chriſt* was not pretended to be put to death for that crime of the other two, is clear by his *inſcription*, which ſaith it was for pretending to be *King*.

That which is here ſaid of the *veile* of the *Temple*, that ἐχίσθη μέσον, muſt be ſo rendred, that μέσον may be taken *adverbially* for *in the middle*, ſo as to be anſwerable to εἰς τὰ δύο *into two parts* in *Matthew* and *Mark*. Now what *veile* of the *Temple* this was is the only thing that will need to be here determined, for of this it is certain that there were *two veiles* or *high walls* (intimated by the mention of the *ſecond veile*, v. 3.) the one that *covered* or encloſed the *Sanctuary* from the eyes and approach of the *people*, who were permitted to goe no farther then the *court* of the *Jews*, and only the *Prieſts* admitted into the *Sanctuary*, For thus the manner was, the θυμιατήριον, or *altar of incenſe* was within the *Sanctuary*, and thither the *Prieſts* went daily and *offered incenſe*, the people mean while ſtaying without, and praying every one privately by himſelf, (the thing noted by the *ſilence in heaven for halfe an hour*, *Rev.* 8. 1.) And thoſe *prayers* of the *people* for ſupply of their ſeverall wants were thus offered up by the *Prieſt*, with that *incenſe* of his that went up to *heaven* (ſee c. 1. 10. d.) But the *people* themſelves ſtaid without, and might not enter or look in there, that *veile*, or *wall*, or *ſcreen* made a full ſeparation of one from the other. And as the *Sanctuary* was encloſed or *ſeparated* from the *court*, ſo was the *Holy of Holies* encloſed from the *Sanctuary*, and thither none entred but the *high prieſt* once a year, and ſo there was a ſecond *veile*. That this is here meant, is no way ſpecified, or deducible from any circumſtances of the ſtory in any of the Goſpels, yet may be thought moſt probable from one intimation of the author to the *Hebrews*, c. 10. 20. where our *way* to *heaven* is ſaid to be *conſecrated* by *Chriſt by the veile, that is his fleſh*. There as the *veile* is made a *type* of *Chriſts fleſh*, and being ſo, the *rending of the veile* will be a fit ſolemnity of the *piercing* and *crucifying Chriſts fleſh*, ſo that *veile* is clearly the

c. κακοῦργοι σὺν αὐτῷ

d Μέσου

καταπέτασμα

ſecond

ſecond veile, entring into the ἅγια the *holies*, v. 19. i. e. the *holy of holies*, as appears by c. 9. 8. and 12. And if that were here meant, then the ſignificancy is not only the approaching deſtruction of all the *Jewiſh rites*, but alſo that that unapproachable place, a type of heaven, was now laid open to all true *Chriſtians*, and that in the mean time there is liberty to *approach* unto *God* in *prayer* allowed to them; and again that *Chriſt* not now *once a year*, as the *high prieſt*, but once, *for ever*, there to continue, entred into the *holy of holies*, i. e. beyond the *Sanctuary*, the common place of all the *Prieſts* (and ſo the type of *heaven*, where all the *Angels* and *Saints* are) even into the inmoſt *adytum* at the *right hand* of *God*, farre above all *Angels*, &c. a place of præeminence peculiar to him.

CHAP. XXIV.

Paraphraſe.

1. NOW upon the firſt day of the week, very early in the morning, [they] came unto the ſepulchre, bringing the ſpices, which they had prepared, and certain others with them.

1. Mary Magdalen &c. Mat. 27. 1. and here v. 10.

2. And they found the ſtone rolled away from the ſepulchre.

3. And they entred in, and found not the body of the Lord Jeſus.

4. And it came to paſſe, as they were much perplexed thereabout, behold two men ſtood by them in ſhining garments.

5. And as they were afraid, [and bowed down their faces to the earth, they ſaid unto them, Why ſeek yee the living among the dead?]

5. And did obeyſance to them, they asked them, ſaying, Do you ſearch in a tombe or grave for one that is riſen from the dead?

6. He is not here, but is riſen; Remember how he ſpake unto you when he was yet in Galilee,

Mat. 17. 23.

7. Saying, The ſon of man muſt be [delivered into the hands of ſinfull men,] and be crucified, and the third day riſe again.

7. put to death by the heathens, Romans

8. And they remembred his words.

9. And returned from the ſepulchre, and told all theſe things unto the eleven and to all [the reſt.]

9. the other diſciples of Chriſt, which were not of that number.

10. It was Mary Magdalen, and Joanna, and Mary the mother of James, and other women that were with them, which told theſe things unto the Apoſtles.

11. And their words ſeemed to them as idle tales, and they beleived them not.

12. Then aroſe Peter, and ran unto the ſepulchre, and ſtooping down, he beheld the linen clothes laid by themſelves, [and * departed, wondring in himſelf at that which was come to paſſe.]

* or, departed to his own abode, wondring at that

12. and returned to the place, from whence he came, and where he abode, being much amazed to ſee the body gone out of the grave. See note on Joh. 20. 4.

13. And behold, two of them went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs.

Mar. 16. 12.

14. And they talked together of all theſe things which had happened.

15. And it came to paſſe that while they communed together, and reaſoned, Jeſus himſelf [drew near and went with them.]

15. joyned himſelf to their company.

16. But their eyes were held, that they ſhould not know him.]

16. And at firſt through Gods will ſo diſpoſing it, they diſcerned not that it was Jeſus.

17. And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walke, and are ſad?

18. And the one of them, whoſe name was [a] Cleophas, anſwering ſaid unto him, Art thou onely a ſtranger in Jeruſalem, and haſt not known the things, [that are come to paſſe there in theſe days?]

18. that are notoriouſly come to paſſe there, and talkt of by all at this time?

a.

19. And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a Prophet, mighty [in deed and word before God] and all the people.

19. in miracles and in doctrine approved by God.

20. And how the chief prieſts and our rulers delivered him [to be condemned to death, and] have crucified him.

20. to the Roman procurator, accuſed him and required him to be put death, and accordingly at laſt they

21. But we truſted that it had been he, which ſhould have redeemed Iſrael. And beſide all this, to day is the third day ſince theſe things were done.]

21. But we were full of hope that hee had been the Meſſias ſo long expected by us. And this being the third day ſince his crucifixion,

22. Yea and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre,]

22. ſome women that were followers of him together with us, and that were this morning at the monument, wherein he was laid, came and told us wonderfull things,

23. And

23. How that they found not his body there, but met with Angels which told them, that he was riſen from the dead.

23. And when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of Angels, which ſaid that he was alive.]

24. And ſome of the twelve diſciples, Peter and John,

24. And certain of them which were with us] went to the ſepulchre, and found it even ſo as the women had ſaid, but him they ſaw not.

25. Then he ſaid unto them, O fools, and ſlow of heart, to beleive all that the prophets have ſpoken.

26. Is it not by thoſe prophets foretold to be decreed by God, that the Meſſias ſhould be deſpiſed by men and ſlaughtered by them, Iſa. 53. 8. before he ſhould enter on his kingdome ?

26. Ought not Chriſt to have ſuffered theſe things, and to enter into his glory ?]

27. And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures the things concerning himſelf.

28. And they drew nigh unto the village whither they went, and he made as though he would have gone farther.

29. But they conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is farre ſpent, and he went in to tarry with them.

30. after the manner of the maſter of the family bleſſed the meat, and carved, and diſtributed it to them.

30. And it came to paſſe, as he ſate at meat with them, he [took bread, and bleſſed it, and brake, and gave to them.]

31. Which occaſioned (ſee v. 35.) their firſt ſuſpicion that it was Chriſt, And preſently they diſcern'd that it was very he, And he immediately diſappeared, in what manner or by what means it is not known.

31. And their eyes were opened, and they knew him, and he vaniſhed out of their ſights.]

32. Was there not an unuſuall warmth of affections and paſſion upon us all the time that

33. uſed to aſſociate with them,

32. And they ſaid one to another, [Did not our heart burn within us while] he talked with us by the way, and while he opened to us the ſcriptures ?

33. And they roſe up the ſame houre, and returned to Jeruſalem, and found the eleven gathered together, and them that [were with them,]

34. And aſſoon as they came, told them, ſaying, See 1 Cor. 15. 5.

34. Saying,] The Lord is riſen indeed, and hath appeared to Simon.

35. by his bleſſing and carving the meat ver. 30. they came to diſcern him to be Chriſt, not knowing it a long time.

35. And they told what things were done in the way, and how [he was known of them in breaking of bread.]

36. And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you.

37. And they were in a terrible fright, thinking it had been a viſion of ſome ſpirit, without any reall body joyned unto it.

37. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit.]

38. yee doubt or ſuſpect me to be a ſpirit without a body?

38. And he ſaid unto them, Why are ye troubled, and why doe [thoughts ariſe in your hearts ?]

39. it is very I, body and ſoul together:

39. Behold my hands and my feet, that [it is I my ſelf:] handle me and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.

40. gave them leave to ſee, and feel the prints of the nails in his hands and feet.

40 And when he had thus ſpoken, he [ſhewed them his hands and his feet.]

41. And the greater and more tranſporting their joy was, the leſſe confident were they of the truth of it, and therefore to confirm them in the certain beleif of it, he called for ſome meat.

41. And while they yet beleived not for joy, and wondred, He ſaid unto them, Have ye here any meat ?]

42. And they gave him a piece of a broiled fiſh, and of an honey comb.

43. And he took it, and did eat before them.

44. What you now ſee I did foretel when I was among you, before my crucifixion, and is agreeable to all the ſeverall images and predictions of me in all the books of God, which were of neceſſity to be fulfilled.

44. And he ſaid unto them, [Theſe are the words which I ſaid unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and in the prophets, and in the Pſalms concerning me.]

45. Then by the ſpeciall operation of his ſpirit, he gave them the underſtanding of the Scriptures, in thoſe things eſpecially, which concerned the Meſſias.

45. Then opened he their underſtanding, that they might underſtand the ſcriptures.]

46, 47, 48. The ſumme of which he declared to be this, that the Meſſias was thus to be put to death, and riſe again, and that his Apoſtles, the witneſſes thereof, ſhould after his reſurrection preach repentance, and upon that, remiſſion of ſinnes, to Jeruſalem, and through all Judæa, firſt, and then to all the nations of the world.

46. And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day.

47. And that repentance and remiſſion of ſinnes ſhould be preached in his name among all nations, beginning at Jeruſalem.

48. And ye are witneſſes of theſe things.]

49. And

49. And behold, I ſend the promiſe of my Father upon you, but tarry ye in the city of Jeruſalem, untill ye be indued with power from on High.] 49. To which end he promiſed immediately to ſend them the holy Spirit (promiſed by God the Father) to deſcend from heaven upon every one of them, and ſo to inſtall them to ſucceed him in his office, till which time he commanded them all to ſtay, and not to ſtirre out of Jeruſalem.

50. And he led them out as farre as to Bethany, and he lift up his hands, and bleſſed them.

51. And it came to paſſe, while he bleſſed them, he was parted from them, and carried up into heaven. Act. 1. 9.

52. And they worſhipped him, and returned to Jeruſalem with great joy.

53. And they were [continually in the Temple,] praiſing and bleſſing God. Amen. 53. conſtantly at the times of devotion (ſee note on Act. 1. c.) in ſome of the chambers of the Temple,

Notes on Chap. XXIV.

a. This *Cleophas*, ſaith * *Hegeſippus*, was the *brother* of *Joſeph*, *Mary's husband*, and ſo the *reputed uncle* of *Chriſt*, whoſe ſon *Simeon*, ſaith *Euſebius* there, was, by the joynt conſent of all the *Apoſtles* then living made *Biſhop* of *Jeruſalem*, after *James*, as being neereſt of *kin* to our *Saviour*.

* *Euſeb.* l. 3. c. 12.

The

The Goſpel according to *S.* JOHN.

CHAP. I.

Paraphraſe.

1. IN the beginning was the word, and the word was with God, and the word was God.

2. The ſame was in the beginning with God.] 1,2. In the beginning of the world before all time, before any thing was created, the ſon of God had a ſubſiſtence, and that ſubſiſtence with his Father of whom he was begotten from all eternity, and was himſelf eternall God, and being by his Father in his eternall purpoſe deſign'd to be the Meſſias, who was among the Jewes known by the title of the Word of God, (ſee note on Lu. 1. b.) he is here fitly expreſt by that title, The word.

3. All things were made by him, and without him was not any thing made that was made.] 3. This eternall word of God I mean by which all things were at firſt created.

4. In him was life, and the life was the light of men.] 4. He brought with him that doctrine which is worthily called life c.6.63. and 12.50. becauſe it leads to holy life here, ſuch as God will be ſure to accept of through Chriſt, and to reward eternally (whereas the law was the bringing in of death) ſee c.10.10. and this vivificall doctrine was the means deſigned by God to lead and enlighten all mankind, eſpecially the Jewes, to tell them their duty, and therefore is called the light of life, c.8.12.

5. And the light ſhineth in darkneſſe, and the darkneſſe * comprehended it not.] 5. Though through the darkneſſe of mens hearts, the greateſt part of the Jewes themſelves had no fruit or benefit by it.

* received, or, apprehended, κατέλαβεν.

6. There was a man ſent from God,] whoſe name was John. 6. There came a man with commiſſion from God to preach repentance to the Jewes,

† teſtimony μαρτυρίαν

7. The ſame came for a † witneſſe to bear witneſſe of the light, that all men through him might beleive.] 7. He was by God ſent on purpoſe to teſtifie that Chriſt was the Meſſias, the true teacher ſent from heaven, that ſo by that teſtimony of his, all men might beleive on him.

8. He was not that light, but was ſent to] bear witneſſe of that light. 8. This John was not the Meſſias, but the whole end of his miſſion into the world was to

* which coming into the world enlightneth every man,

9. That was the true light * which lighteth every man [a] that cometh into the world.] 9. That word which now I ſpeak of, i. e. Chriſt, is that true light, eminently that, which light is defined to be, able to refreſh and warm the coldeſt, and to enlighten the darkeſt heart, And he, as the ſun after a long darkneſſe of night, is now riſen in our hemiſphere (ſee v.10. and c.9.5. and 12.46.) and being manifeſted to the world, ſhineth forth to every man therein. a.

10. He was in the world, and the world was made by him, and the world knew him not.] 10. This word was from the beginning in the world, in ſo eminent a manner, that indeed the world was made by him, but the generality of men did not take notice of him.

11. He came unto his own, and his own received him not.] 11. And therefore there being one peculiar nation, the Jewes, which were more fully then all the world beſides, inſtructed in this truth, he at laſt came to this people, was pleaſed to be born and live, and doe miracles among them, and theſe, that were his own people, did not entertain him as ſent from God, but rejected and put him to death.

children γ.

12. But as many as received him, to them gave he power to become the ſons of God, even to them that beleive on his name,] 12. But all that received, i. e. beleived on him, were by him advanced to be the adopted ſons of God.

13. Which were born not of [b] blood, nor of the will of the fleſh, nor of the will of man, but of God.] 13. To wit, thoſe which live according to the will of God, and neither the naturall nor carnall, nor bare morall principle. b.

†or, had his tabernacle *from, παρὰ

14. And the word was made fleſh, and [c] † dwelt among us, (and we beheld his glory, the glory as of the only begotten * of the Father) full of grace and truth.] 14. And this eternall word was born in humane fleſh, aſſumed our nature, and in that fleſh of ours, as in a tabernacle, appeared among us moſt gloriouſly, in ſuch a manner as was not competible to any but the one eternall ſon of God. And whereas the former tabernacle, wherein God was pleaſed to dwell, had in it the law, that miniſtration only of death, 2 Cor. 3. 7. precepts of exact obedience, he now in the tabernacle of his fleſh by his incarnation and paſſion &c. is all full of grace, i e. exceeding mercy: and whereas the whole buſineſſe of that tabernacle was nothing but ſhadowes, he hath brought the ſubſtance and truth with him, which was meant by all thoſe ſhadowes, the inward purity ſhadowed by the legall precepts of circumciſion, &c. and ſpirituall and eternall promiſes, in ſtead of thoſe carnall or temporall, ſee v.17. c.

* This was he, ἐστὸν ὑπ

15. John bare witneſſe of him, and cried, ſaying, * This is he of whom I ſpake, He that cometh after me, is preferred before me, for he [d] was before me.] 15. John the Baptiſt teſtified and proclaimed concerning him, ſaying, He that followes me, whoſe forerunner I am, hath been, and muſt alwaies be preferred infinitely before me, For although he appears after me among you in reſpect of his birth and entring on his office, yet he had a beeing long before me, And this was moſt truly ſaid of the Baptiſt; For he was before the creation of the world v.2, 3. Col.1.17. d.

16. And being full of all graces, excellencies, perfections, he hath communicated them to us in that degree, as is neceſſary for us, and in proportion to his abundant charity and goodneſſe toward us, we Chriſtians which are his body, or fellow-members of his humane nature, receive grace and mercy flowing from him to us, (ſee ver. 14. and note on 1 Pet. 3. e and Act. 2. e.)

16. And of his fulneſſe have we all received, and grace for grace.]

17. For though the Law were given by Moſes from God long agoe, yet the Goſpel, called Grace v. 14. (ſee note on Heb. 13. b.) as it is oppoſed to the ſeverity and rigour of the law; and truth, as oppoſite to the ſhadowes and ceremonies of the law, was to be brought in by Jeſus Chriſt.

17. For the law was given by Moſes, but grace and truth came by Jeſus Chriſt.]

18. God is inviſible, and not approachable by us, and ſo his will, and the knowledge of his attributes cannot be conveighed to us but by ſome interceſſor, and of this ſort none can be comparable to Chriſt Jeſus, who is next unto the Father and moſt dearly beloved by him, and knowes moſt of his mind (ſee note on Mat. 8. g.) and his end of coming into the world was to declare this unto us.

18. No man hath ſeen God at any time; The only begotten ſon, which is in the boſome of the Father he hath declared him.]

19,20. Now when the Jewes ſent meſſengers to John Baptiſt as he was preaching and baptizing, to know who he was, this was conſtantly his anſwer, that he was not the Meſſias prophecied of, and ſo long expected by them.

19. And this is the record of John, when the Jewes ſent Prieſts and Levites from Jeruſalem to ask him, Who art thou?

20. And he confeſſed and denied not, but confeſſed, I am not the Chriſt.]

21. No nor Elias, no nor the prophet prophecied of, Deut. 18. 15. whom the Jewes expected before Elias, as him before the Meſſias.

21. And they asked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? And he anſwered, No.]

22. Then ſaid they unto him, What art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thy ſelf?

23. he that was prophecied of by Eſaias in thoſe words, Iſa. 40. 3. (ſee Mat. 3. 3.) The voice of one &c.

23. He ſaid, I am [the voice of one crying in the wilderneſſe, Make ſtreight the way of the Lord, as ſaid the prophet Eſaias.]

24. And they which were ſent were of the Phariſees.

25. Why then doſt thou receive diſciples and proſelytes, or followers, and that after the ſolemn manner of receiving proſelytes, by way of baptiſme, or waſhing,

25. And they asked him and ſaid unto him, [Why baptizeſt thou then,] if thou be not that Chriſt, nor Elias, neither that prophet?

26. was not long ſince among you, one of whom you took no notice, i.e. Chriſt: ſee note d.

26. John anſwered them, ſaying, I baptize you with water, but * there [ſtandeth one among you, whom ye know not,]

27. whoſe diſciple I am not worthy to be: ſee Mat. 3. g.

27. He it is, who coming after me, is preferred before me, [whoſe ſhooes latchet I am not worthy to unlooſe †.]

28. Theſe things were done in * Bethabara beyond Jordan, where John was baptizing.

29. The day after the return of the Phariſees, John ſeeing Jeſus coming to him, ſaid, Behold the perſon ſent from God, as a lamb prepared for the ſlaughter, (in whom are ſumm'd up and completed all the typicall Moſaicall preſcriptions of lambs to be ſacrificed, either in their daily ſacrifices, or at the paſſover) who ſhall thereby obtain pardon from God, for that ſinne, that all the world is engaged in, on condition they now reform at his coming.

e. 29. [e] The next day John ſeeth Jeſus coming unto him, and ſaith, Behold the lamb of God which taketh away the ſinne of the world.]

30. See v. 15. note c.

30. This is he of whom I ſaid, After me cometh a man which is preferred before me, for he was before me.]

31. And though I was not able to diſcriminate him from others, yet a little before his baptiſme it was revealed to me (as appears Mat. 3. 14.) and at his baptiſme by the deſcent of the Holy Ghoſt upon him Mat. 3. 16. I was clearly told it, that he was the Meſſias which was to come into the world; And the grand deſigne of my coming and gathering diſciples was by that means to make this people take notice of, and receive Chriſt.

31. And I knew him not; but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.]

See note on Mat. 3. i.

32. And John bare record, ſaying, I ſaw the Spirit deſcending * from heaven [like a dove,] and it abode upon him.

33. Untill then I knew not which was he, only this ſigne was given me, that on whomſoever I ſaw the Spirit deſcend, that was the Meſſias, who in the receiving of his proſelytes doth not only uſe the known ceremony of water, but moreover ſends down the Spirit on them, (ſee note on Act. 1. a.)

33. And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining upon him, the ſame is he which baptizeth with the holy Ghoſt.]

34. By which premiſes it follows, that my teſtimony of Chriſt that he is the ſon of God, is no more then what I ſaw with mine eyes, and heard diſtinctly affirmed from heaven, theſe words being delivered by voice from heaven at that time of the holy Ghoſt's deſcending on him, This is my beloved ſon &c. Mat. 3. 17.

34. And I ſaw and bare record that this is the Son of God.]

35. The next day again after this (ſee note d.) John having two of his diſciples with him,

35. Again the next day after, John ſtood and two of his diſciples,]

36. As Jeſus paſſed along, John, by his eye faſtned on him, demonſtrating, whom he meant, ſaid again the ſame words that before, ver. 29. in the hearing of thoſe two diſciples of his, Behold &c.

36. And looking upon Jeſus as he walked, he ſaith, Behold the Lamb of God.]

37. And

* in the midſt of you ſtood one whom yee knew not, μέσος ὑμῶν ἕστηκεν.

† He ſhall baptize you with the holy Ghoſt, & with fire, So antient copies adde here, Ἐκεῖνος ὑμᾶς &c.

* Bethany, for the antient MS. in the King's Library reads Βηθανίᾳ, and ſo ſome others,

* as a dove out of heaven, and he- ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν

37. And the two diſciples heard him ſpeak, and they followed Jeſus.] 37. Hereupon thoſe two diſciples hearing him give that teſtimony of Jeſus, parted from him and followed Jeſus.

38. Then Jeſus turned and ſaw them following, and ſaith unto them, [What ſeek ye?] They ſaid unto him, Rabbi, (which is to ſay, being interpreted, Maſter) where dwelleſt thou? 38. what would ye have?

39. He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that day, for it was about [the tenth houre.] 39. foure in the afternoon.

40. One of the two which * heard John ſpeak and followed him, was Andrew, Simon Peter's brother.] 40. One of the two that heard thoſe words of John concerning Jeſus, and which thereupon followed Jeſus v.37. was that Andrew which was brother to Simon after ſurnamed Peter. (And the other moſt probably John, the writer of this Goſpel, who uſeth not to name himſelf, when the ſtory would direct to it.)

* had heard from John, and ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων.

41. He firſt findeth his own brother Simon, and ſaith unto him, We have found the Meſſias, which is, being interpreted, the * Chriſt.] 41. Theſe having been and talk'd with Chriſt, v.39. Andrew was the firſt that revealed this to his brother Simon, ſaying, We have met and talked with the Meſſias, or, as in Greek he is called, the Chriſt, i.e. Gods anointed ſent by him with ſpeciall Commiſſion from heaven, whom we have long expected as the Redeemer of Iſrael.

* anointed, Χριστὸς,

42. And he [f] brought him] to Jeſus: And when Jeſus beheld him, he ſaid, Thou art Simon the ſon of * Jona, thou ſhalt be called Cephas, which is by interpretation, a ſtone. 42. And Andrew conducted Simon; ſee Mat. 16. f. f.

* John, (ſee Luk. 3. 30.) for other antient copies read Ἰωάννου

43. The day following, Jeſus would goe forth] into Galilee, and findeth Philip, and ſaith unto him, Follow me. 43. The next day after that mention'd ver. 35. (ſee note d.) Jeſus was paſſing

44. Now Philip was of Bethſaida, the city of Andrew and Peter.

45. Philip findeth Nathaneel, and ſaith unto him, We have found [him of whom Moſes in the law, and the prophets did write, Jeſus of Nazareth, the ſon of Joſeph.] 45. the Meſſias to come, foretold by Moſes, and the prophets, a man like one of us, by name Jeſus, the ſon of Joſeph, that dwells at Nazareth in Galilee.

46. And Nathaneel ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee.] 46. Nathaneel argued againſt this from a known obſervation among the Jewes, that Nazareth being in Galilee, and Galilee, as they conceived, looked on by God as a mean deſpicable place, out of which, ſay they c.8.52. never any prophet aroſe, it was incredible that any one born in Nazareth ſhould be the Meſſias. To this deceivable arguing Philip gives no other anſwer then this, that if he would goe to him, and ſee and hear him, he would ſoon be of another mind.

47. Jeſus ſaw Nathaneel coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile.] 47. As Nathaneel made his approach to Jeſus, aſſoon as he was within diſtance of hearing him, Jeſus ſaid, Lo here is a man which is truly an Iſraelite, a man of that ſimplicity and integrity that is much valued with God, of that temper deſcribed in Jacob, Gen. 25. 27.

48. Nathaneel ſaid unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee.

49. Nathaneel anſwered and ſaith unto him, Rabbi, thou art the ſon of God, thou art the [King of Iſrael.] 49. promiſed Meſſias deſcribed to us as a King.

50. Jeſus anſwered and ſaith unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, beleiveſt thou? thou ſhalt ſee greater things then theſe.

51. And he ſaith unto him, Verily, verily, I ſay unto you, [* Hereafter ye ſhall ſee heaven open, and the Angels of God aſcending and deſcending upon the ſon of man.] 51. Ere long (ſee note on Mat. 23. i.) ye ſhall ſee the heaven opened to receive me up thither, and the holy Angels of God viſibly appearing to you and attending on me, Act. 1. 9, 10. after the manner that in the viſion they once appeared unto Jacob.

* within a while, ἀπ' ἄρτι.

Notes on Chap. I.

1. Ἐρχόμενον εἰς τὸν κόσμον,

That ἐρχόμενον here may be the *nominative* caſe in the *neuter* gender, and ſo agree with [ὃ *which*] as well as the *accuſative Maſculine*, and ſo agree with [πάντα ἄνθρωπον *every man*] is evident. And that it is ſo, may appear by the *title*, by which *Chriſt* (that is meant by the *light*, which is the *antecedent* to [ὃ *which*]) is ſo frequently expreſt in *Scripture*, that of [*he that cometh*] or *cometh into the world*. Of the title ὁ ἐρχόμενος, ſee *Mat.* 11. *note* a. And for this encreaſe of it, ἐρχόμενος εἰς τὸν κόσμον, *coming into the world*, ſee *Joh.* 12. 46. *I came a light into the world*, directly parallel with this here. Only here it is to be obſerved, that this *coming into the world*, doth not referre to *Chriſts birth* in the *world*, but to the *manifeſtation* of him to the *world*, his entring on his *office* of *preaching* the will of *God* to them, So as his *coming* may be all one with his being *ſent*, i.e. his *Commiſſion* from *God* to declare his *will* unto the *world*, as *Joh.* 8. 42. I came not of my ſelf but *he ſent me*. So c. 18. 37. *For this was I born*, and *for this I came into the world*, where as *coming into the world*] differs from *birth*, ſo it is in the next words ſpecified, what it peculiarly belongs to, *I came into the world that I may bear witneſſe to the truth*. Thus it is uſed in the other word [*ſent*] of the *Apoſtles*, where it cannot poſſibly be underſtood of their *birth*, *Joh.* 17. 18. *As thou haſt ſent me into the world, ſo alſo have I ſent them into the world.* So 1 *Tim.* 1. 15. *Jeſus Chriſt came into the world*, & here *Ioh.* 11. 27. *I beleive that thou art Chriſt the ſon of God.* ὁ εἰς τὸν κόσμον ἐρχόμενος *that cometh into the world*, which was certainly deſigned by *Martha* as an expreſſion of her *beleif* that he was the *Meſſias*,

Ἀπίστελλά με 18. 37.

b. Γεννᾶσθαι ἐκ Θεοῦ

To *be born* of any thing] ſignifies to receive his *beginning* or *principle* of *life* and *motion* from any thing: and ſo here to be *born of God*] is to have received ſome *ſpeciall influence* from *him*, and proportionably to be a *ſon* of *God* is that ſtate which is anſwerable to ſuch a *principle*, a *life* proportionable to ſuch a *beginning*, that higher pitch of *Chriſtian* living now under the *Goſpel*. And in oppoſition to that, 1. thoſe that are *born of bloud* (which is the livelyeſt expreſſion of our *corrupt birth*, or *naturall* eſtate) are thoſe that *live* the ἐνικὸν καὶ πρῶτον βίον, that *natural*, *heathen*, *firſt life*, ſaith *Clemens Alexandrinus*, the life of the *natural* man: 2. thoſe that are *born of the will of the fleſh*, are *carnal* men, thoſe that follow their own *vicious carnal* will; and 3. thoſe that are *born of the will of man* (though literally that may note thoſe that are *adopted* by man, yet) by way of *accommodation*, and ſo as may be agreeable to the former phraſes, they ſeem to be thoſe, that by the influences of that higher *rational principle*, *live* according to the rules of *rational nature*, i. e. of *unregenerate morality*, to which the *rules* of *Chriſt's law*, *ſuperadding* much of *light* and *perfection*, the *beleivers* and *receivers* of *Chriſt*, are here defined to be thoſe, that live according to thoſe *rules*, that *higher principle*, (and ſo are ſaid to be *born of God*) and not according to any of theſe *lower* ſtates.

ἐξ Αἱμάτων

ἐκ Θελήματος σαρκὸς.

ἐκ Θελήματος ἀνδρὸς

c. Σκηνῆν

What is meant by Gods being ſaid to be *preſent* or to *appear*] in the *Old Teſtament*, hath been expreſt *Mat.* 3. k. to wit that the *Angels*, which are the *courtiers* of *heaven* doe *appear* (as they are wont to doe) in ſome *ſhining glorious* manner. This is wont by the *Hebrews* to be called שְׁכִינָה, the *habitation*, or *preſence* of *God*, and in *Greek* δόξα *glory*, and ἐπιφάνεια *appearing*, So *Num.* 16. 10. *the glory of the Lord appeared*, and v. 42. the *cloud covered*, and *the glory appeared*, And *God ſpeaks* from thence. So when the *glory* is ſaid to be *departed from Iſrael* 1 *Sam* 4. 21. 'tis clear that by *glory* is meant the *preſence of God*, which was ſignified by the *Ark*, and ſo in many other places, ſee *note* on 1 *Pet.* 4. e. and 2 *Pet.* 1. 3. and 17. *Rom.* 9. b. So *Rev.* 21. when it had been ſaid of the *New Jeruſalem* that 'twas σκηνὴ *the Tabernacle of God with us*, v. 3. that being repeated again v. 11. is ſaid in theſe words, ἔχουσα δόξαν τοῦ Θεοῦ, *having the glory of God*. See *Rev.* 21. 23. alſo. And becauſe this *appearance* of *God* in the *fleſh* was the moſt viſible, permanent, and ſo remarkable *appearance*, wherein he ever exhibited himſelf among us, therefore it is that here 'tis expreſt (as it were by the *Schechina*) by ἐσκήνωσεν ἐν ἡμῖν, *he had his Tabernacle pitcht among us* (the *Greek* σκηνόω coming immediately from the *Hebrew* שָׁכַן and differing from it only by the *Greek termination*) agreeable to that *prophecy* of *Noah*, *Gen.* 9. 27. in the *Targums* underſtanding of it, that *God* ſhould *dwell in the tents of Sem*, i.e. ſaith that *Chaldee Paraphraſt*, that his *Schechina* ſhould *inhabit in the tabernacle of Sem*. The ſame is expreſt here again by δόξα in the other part of the *verſe*, the *glory* (and ſo moſt probably, 1 *Pet.* 4. 14. and *Joh.* 12. 4.) which is the other expreſſion of the *preſence* of the *divine majeſty*, and accordingly *Procopius* on *Iſa.* c. 40. interprets δόξαν κυρίε, τὸν υἱὸν, *the glory of the Lord* to be *the ſon*, who, ſaith he, *is above all creatures*, *of the ſame divinity with the father*, but eſpecially being *man* is capable of this title, θαυματουργῶν ἀεὶ καὶ τῷ κλίσιν μεταπλάττων τῷ ῥήματι, γενόμενος πᾶσι σωτήριος, &c. *always working miracles*, *and transforming the creature by his word*, *and bringing ſalvation to all* at this his *appearance*, *Tit.* 2. 11. For though this *incarnation* of *Chriſt* was the greateſt *humbling* of him, yet was it nevertheleſſe the greateſt *manifeſtation* of his *glory*, never ſo much of the *divine power* and *glory* was ſeen upon the earth, as in this. Thus *Joh.* 2. 11. *Chriſt's working miracles* is ſaid to be the means of *manifeſting his glory*, i. e. of evidencing the *inhabitation* of the *Godhead* in them.

δόξα

What is the notion of the word [πρῶτος *firſt*] in the *New Teſtament*, may here be fitly defined, 1. It ſignifies in many places (being ſpoken of a *perſon* or perſons, eſpecially when it hath a *genitive* caſe annext to it) a *ruler* or *principal perſon*. So *Mar.* 6. 21. Πρώτοι τῆς Γαλιλαίας *the principal men of Galilee*. So *Lu.* 19. 47. πρώτοις τοῦ λαοῦ, the *Rulers* or *Elders* of the *people*, So *Acts* 13. 50. πρώτοι τῆς πόλεως, *the governours of the city*, So *Acts* 28. 7. πρῶτος τῆς νήσου *the ruler of the Iſland*, and v. 17. πρῶτοι τῶν Ἰουδαίων, *the rulers of the Jews*, i. e. of their *conſiſtory*, which they then had at *Rome*. In this ſenſe the phraſe [πρῶτος μοῦ] cannot be taken here, ſo as to be rendred [*my Lord*, *my Prince*, or *my Captain*] for that is certainly the meaning of the phraſe precedent [ἔμπροσθέν μου γέγονεν] *he was preferred before me*] as will appear by v. 27. compared with *Mat.* 3. 11. *Mar.* 1. 7. *Lu.* 3. 16. There by the mention of the *ſhooe*, &c. 'tis plain, that thoſe foure places are parallel, and that which is ἔμπροσθέν μου γέγονεν, *was preferred before me*] in this, is by all the other *Evangeliſts* rendred ἰσχυρότερός μου ἐστὶν, *is ſtronger then I*. And therefore S. *Chryſoſtome* here interprets ἔμπροσθέν μου, *before me*, by λαμπρότερος, ἐντιμότερος, *more excellent*, *more honorable*. From this clear notion of [ἔμπροσθεν] *precedent*, for priority of *dignity*, will depend the juſt notion of πρῶτός μου, annext thereto by the *cauſal* [ὅτι *for*] as the proof of the former, and ſo ſomewhat different from it, or elſe it would be the proving of *idem per idem*, *the ſame by it's ſelf*. Thence it followes, that ἔμπροσθεν] noting *Chriſt's dignity* above *Johns*, πρῶτός μου, muſt not be rendred in that ſenſe, and ſo it remains, that it be referred to *priority* of *time*, ὅτι πρῶτός μου ἦν, *for* (although he was *born after me*, and not yet entred on his *office*, yet) *he was before me*, he had a being long, even *infinitely before me*. The onely exception againſt this rendring of [πρῶτος] is that the word is of the *ſuperlative* degree, not of the *comparative*. But that is eaſily anſwered, by remembring, that in the *New Teſtament* the *degrees* of *compariſon* are promiſcuouſly uſed, one taken for another, and that on occaſion of the *Hebrew idiome*, which hath not thoſe *degrees of compariſon*, which other languages have. Thus is [μία *one*] uſed for πρώτη *firſt* *Lu.* 24. 1. and others the like. And thus is πρῶτος *firſt* in the *ſuperlative* uſed for the *comparative* [πρότερος *former*] ſo 'tis evidently in this *Goſpel*, c. 15. 18. ἐμὲ πρῶτον ὑμῶν μεμίσηκεν, the *world hated me before you*, c. 20. 8. ὁ ἐλθὼν πρῶτος *he that came firſt*, ſignifies him that *came before Peter* v. 3. and ſo is taken for the comparative πρότερος. And ſo when *Chriſt* is called the πρωτότοκος πάσης κτίσεως, *Col.* 1. 15. literally the *firſt born of all the creation*, it muſt

d. Πρώτος

Ἐμπροσθέν μου

Mic. So μιᾶ τῶν σαββάτων is the firſt day of the month Gen. 8. 13.

Πρωτότοκος πάσης κτίσεως.

be

be interpreted, as it is in the *Nicene Creed*, according to this notion of πρῶτος, *begotten of his father before the whole creation*, or, as it followes v. 17. πρὸ πάντων, *he is before all things*. Thus is the word used sometimes in *humane Greek authors* also, as * πρῶτον Δαρείῳ in *Aristophanes*, *before Darius*: and that it must be so here appears by the conjunction of ᾧ to it, which (as by being in the *genitive* case, it is fit to be joyned with a word of the *comparative* degree, so) by being of a *single* person, uncapable of *distribution* or *plurality*, cannot belong to a *superlative*.

* Ὄρν:

e. Ἐπαύριον

Ἡ ἐπαύριον signifies here the *day* immediately *following*, not (according to the *latitude* of the *Hebrew* מָחָר) the *morrow*, i. e. any part of the *following time*: For thus I conceive, the whole *series* and course of this story in S. *John* is to be made up, As in the other *Evangelists Mat.* 3. 11. *Mar.* 1. 7. *Lu.* 3. 16. the *testimonies* of *John Baptist* concerning *Christ* are set down, before *Christ* was particularly made known unto him, So now, the *Spirit* having *visibly descended* on him at his *baptisme* (as the same *Evangelists* agree in relating) this *Evangelist* farther mentions *John Baptist*'s subsequent *testimonies* of him, founded in that *demonstration* of the *Spirit* then *descending* on him. Such is that mention'd ver. 15. where the *Baptist* saith, *This was he that I spake of*, This person on whom the *Spirit* so *visibly* descended after my *baptizing* of him, was he to whom my former obscurer *testimonies* belonged, And this seems to have been delivered by the *Baptist* at the time of *Christ*'s absence in the *wilderness* 40 *daies*, (set down by the other *Evangelists*)and so all that *second testimony*, (mention'd v. 19. &c. to v. 28.)where of him he saith ver. 26. μέσον ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε, *there stood among you one whom ye knew not*, referring again to that time of *Christ*'s being *baptiz'd* of *John*, At wch time *he saw* (i. e. I conceive, *John Baptist saw*) *the Spirit descend upon him*, *Mat.* 3. 16. and so again *Mar.* 1. 10. εὐθὺς ἀναβαίνων, *John coming out of the water* with him, from *baptizing* him, *saw the heavens opened* &c. noting this *descent* of the *Spirit* upon him to have been particularly *seen* by this *Baptist*, by which he was enabled thus to *testifie* of him. This *second testimony* of *John*'s was caused by the *Jewes* sending to him from *Jerusalem*, to know whether *John* were the *Messias* or no, and this still in the time of *Christ*'s *absence*, and then 'tis added τῇ ἐπαύριον, *the day after* the return of those *messengers*, the day after this *testimony*, and answer of his to the *Jewes*, *Jesus* came back from the *desert* to *Jordan*, where *John* was, and there *John sees* him, v. 29. and *testifies* again of him at large, v. 35. And the *next day* after this is the beginning of a new account, v. 35. and again τῇ ἐπαύριον v. 44. *the next day* is the *second day* of that new account, and then 'tis added distinctly, τῇ ἡμέρᾳ τῇ τρίτῃ, c. 2. 1. *on the third day*.

f. What is here said of *Andrew*'s and *Peter*'s *coming* to *Christ* was sometime before their *forsaking* their *trades*, and *following him* in the other *Gospels*, For here the *next day* after *Christ*'s returning from the *wilderness* to *Jordan*, *John Baptist* is *standing* still ver. 35. and *two disciples* with him, One of them was *Andrew* v. 40. *John seeing Christ* points to him in their hearing, and by so doing doth in a manner put them off from continuing with him, and fastens them on *Christ*, saying, *Behold the Lamb of God*, &c. v. 36. *Andrew* and the other (who very probably was *John* the writer of this *Gospel*, who therefore names the circumstances of the time of Day, ver. 40. and the very words that past so punctually, but, after his manner in other places, conceals his name) goe presently to *Christ* and ask him *where he abides*, *follow* him thither, spend some time with him that *evening*, soon after that *Andrew* reveals this to *Simon*, and both of them together goe to *Christ*, v. 42. Assoon as *Christ* saw them, he told *Simon*, that his name was *Simon*, and that he was the *son of Jona* or *John*, and that his name should be changed into a *Syriack* word, that signified *a stone*, i. e. Πέτρα, or Πέτρος in *Greek*, noting that he should be *built* upon (or added to) *Christ*, *superstructed* on that great *corner stone* (in this *building*, the *Church*, which was now to be erected,) and in his choosing and sending out *Apostles* should be the *first*, πρῶτος Σίμων *Mat.* 10. 2. Now of these *three*, *Andrew* and that *other disciple* (probably *John*) and *Peter*, none did immediately joyne themselves to *Christ*, so as to accompany him as yet, but of this sort, the first that we find, is *Philip*, v. 44. whom *Christ* calls (in his journey to *Galilee*) *to follow* or goe along with him (and therefore the πρωτοκλησία the priviledge of their *first call* belongs to him) He doth so, and then goes a little way off to *Nathaneel*, and brings him to *Christ*, v. 43. and *he* is received by *Christ* to be a *disciple* also (whether chosen after to be one of the *Apostles* under the name of *Bartholomew*, who is mostly, and, in the *Gospels*, constantly joyned to *Philip*, and may be but the expression of *Nathaneel*, by signifying him the *son of Tholomee*, as *Simon* is called *Bar* i. e. *son of Jonah*, or *John*, it is not certain, though that he was so, 'tis very probable by *Joh.* 21. 22. where *Nathaneel of Cana in Galilee* is named with the rest of the *disciples*, who who were all *Apostles*.) After this *Christ* goes into *Cana of Galilee* to the *marriage* there, c. 2. *he* and his *disciples* with him v. 2. which notes that he had such constant followers; Then *he* and his *disciples* went to *Capernaum*, thence to *Jerusalem* at the *Passover*, v. 13. and there *cast out the buyers and sellers* out of the *Temple*. Then after the discourse with *Nicodemus* c. 3. *Jesus and his disciples went into Judæa*, and continued there and *baptized* v. 22. (i. e. *his disciples baptized*, though he did not, ch. 4. 2. which signifies sure that he *now* had *disciples*) at which time 'tis said that *John baptized* in *Ænon*, v. 23. and some farther time it was before *John was put in prison*, for after this, 'tis said, *as yet he was not*, c. 3. 24. But when *John* was *imprisoned*, *Mat.* 4. 12. *Mar.* 1. 14. then again a *second* time *Jesus* goes into *Galilee*, *Lu.* 4. 14. and *Joh.* 4. 3. and there within a while *walking by the sea* of *Galilee*, he *saw Simon* and *Andrew* a *fishing* (as yet living in their *vocation*) *Mat.* 4. 18. *Mar.* 1. 16. and upon the *great draught of fish*, *Peter* at that time was so *astonied*, and *Christ* so revealed himself to them, that they all, *Peter*, *Andrew*, *James*, and *John*, *left all and followed him*; But this clearly after all that was related in the *three* first, and part of the 4th *chap:* of this *Gospel*. By this ordering and marshalling the *Evangelists* in this particular, as the perplexities of the *story* will be a little cleared, so 'twill also appear, what ground

Πρῶτος Σί-μων

Βαρθολο-μαῖος.

there is for the asserting the περιοχησία or priviledge of the *first call* to belong to S.*Peter*. All that can be said of him in that particular is his *coming to Christ with Andrew*, when *Christ* told him *his name* should be changed into *Cephas*, &c. But at that time *Christ* bad him not *follow him*, and after that 'tis clear he parted from him, and *followed* his *trade* some time, till *Christ's second coming into Galilee*, and till after *John's imprisonment*, and if that which *Christ* then said to him (joyned with his *coming* to, but not *staying* with him) should be thought sufficient to date his *calling* from thence, yet then are *Andrew* and that *other disciple* (most probably S. *John* the *writer* of this *Gospel*, who had the *honour* of the περιοχησία, the uppermost place next *Christ* at meals, *lay with his head at Christ's bosome*, see *note* on *Mat.*8.g.) in all reason to be resolved on, as the περιοχησάντες the *first call'd*, having gone to *Christ's abode*, and continued that *evening* with him, c. 1. 40. But if this be not sufficient to settle the περιοχησία in either of these, because they and S. *Peter* return'd to their *trades* till after *John's imprisonment*, then sure must it be placed somewhere else, for 'tis clear *Christ* had *disciples* before that, who *baptized* many, and 'tis clear of *Philip* that he *followed Christ*, as his inseparable attendant, and there is little reason to doubt it of *Nathaneel*, and so in no respect can it be setled in S.*Peter*, who (yet farther) when he did *forsake all and follow Christ*, had three more, *Andrew* and *Iames* and *Iohn* which accompanied him in so doing.

Paraphrase.

CHAP. II.

1. AND the third day there was a * marriage in Cana of Galilee, and the mother of Jesus was there. * marriage-feast, γάμος.

2. And both Jesus † was called and his disciples to the marriage. † and his disciples were invited to the feast, ἐκλήθη καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

3. mention'd the want of wine to Christ as an occasion and season of revealing his power, by shewing a miracle to all there present in supplying them.

3. And when they wanted wine, the mother of Jesus [saith unto him, They want wine.]

2. 4. But Christ repressed her, saying,

4. Jesus saith unto her, Woman, [a] what have I to doe with thee? mine hour is not yet come.]

that this matter of his office to which he was sent by God, was a thing, wherein she, though his earthly parent, was not to interpose; Farther telling her, that 'twas not yet seasonable for him to shew forth his power unto all, intimating his purpose that he would doe it more privately then by her words she appeared to designe it.

5. Whereupon, that none but the waiters might take notice of it (who knowing the wine was all spent, could not choose but know if any supply were made) she bids them be obedient to him, and without any noise, doe what he should bid them.

5. His mother saith unto the servants, Whatsoever he saith unto you, doe it.]

6. And there were there six vessels of stone, cisterns of a competent bigness, out of which they were wont to draw water for every mans use; These were set there to wash in, after the manner of the Jewes, who constantly wash before meals. See note on Mar.7. a.

6. And there were set there six * waterpots of stone, after the manner of the † purifying of the Jewes, containing two or three firkins a piece.] * cisterns, ὑδρίαι † cleansing, or, washing, καθαρισμὸν

7. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brimme.

8. And he saith unto them, Draw out now, and bear unto the Governour of the feast. And they bare it.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants that drew the water, knew) the Governour of the feast called the bridegroom,

10. It is the manner of men at feasts, to bring their guests the stronger, richer wines at the beginning, then that which is not so rich, but thou hast reserved the richest piece till the latter end of the feast.

num bene potus nisi tum malum? Cic. Tusc. 4. 22.

10. And saith unto him, [Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is * worse: but thou hast kept the good wine untill now.] * smaller, τὸν ἐλάσσω

11. gave evidence of the presence of his divinity (see note on c.1. b.) and accordingly his disciples beleived on him, as the son of God.

11. This * beginning of miracles did Jesus in Cana of Galilee, and [manifested forth his glory, and his disciples beleived on him.] * Jesus made the beginning of his miracles, ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς.

12. After this he went down to Capernaum, he and his mother, and his brethren, and his disciples, and they continued there not many daies.

13. And the Jewes Passover was at hand, and Jesus went up to Jerusalem,

14. that set up a trade to sell sacrifices to them that came thither from farre, and that returned money by way of exchange, (see note on Mat.21. b.)

14. And found in the Temple those [that sold oxen, and sheep, and doves, and the † changers of money sitting.] † exchangers, κερματιστὰς

15. And using no other weapon but only a whip of little cords, which he found there; he drave them all out of the Temple, no man making any resistance, (in like manner as he after did again Mat. 21. 12.)

15. And when he had made a scourge of small cords, he drove them all out of the Temple,] and the sheep and the oxen, and poured out the * changers money, and overthrew their tables. * money-merchants, κολλυβιστὰς, see note on Mat.21. b.

16. the Temple, set apart for Gods peculiar presence and service, a shop of trade to buy and sell in it.

16. And said unto them that sold doves, Take these things hence, make not [my Fathers house, an house of merchandise.]

17. interpreted that act of his, as an act of zeal, by which some malefactors were punished in the very fact, without legall processe and condemnation among

17. And his disciples [remembred that it was written, The zeal of thine house hath eaten me up.]

the

the Jewes, and to that purpoſe call'd to mind that of the Pſalmiſt, Pſal. 69. 9. The zeal of thy houſe hath fed or gnawed upon me, and the reproaches of them that reproached thee, are fallen upon me, i.e. I am as tender of any diſhonour done to thy houſe or thee, as if it were done to my ſelf, ſee Rom. 15. 3. and ſo am ſtirr'd up with zeal to vindicate it.

18. Then anſwered the Jewes and ſaid unto him, What ſigne ſheweſt thou, us, * ſeeing that thou doſt theſe things?] 18. Hereupon the Jewes came and queſtion'd him, ſaying, What commiſſion doſt thou bring? what evidence of thy coming from God, or, what miracles doſt thou doe, by which it may appear to us that thou art inveſted with ſuch authority, as theſe acts of thine pretend to?

* that ὅτι

19. Jeſus anſwered and ſaid unto them, Deſtroy this temple, and in three daies I will raiſe it up.] 19. Jeſus ſaid unto them, The ſigne that is to be ſhewn to you is this, that when you have put me to death, I now tell you, that I ſhall within three daies riſe again, ſee Mat. 12. 39.

20. Then ſaid the Jewes, Fourty and ſix years was this Temple in building, and wilt thou rear it up in three daies?] 20. This being ſaid by him in a paraboli-call manner, calling his body, this temple; and the putting him to death, the deſtroying of this temple; and his reſurrection, the rearing it again; they miſtook his meaning, and thought he had ſpoken of the Temple of Jeruſalem (and laid it up as an accuſation againſt him, Mat. 26. 61.) and argued againſt it, as an impoſſible thing for him to doe that in ſo ſmall a time.

21. But he ſpake of the Temple of his body.] 21. But the truth was, he ſpake of his body's being kill'd, and riſing again the third day, which after the manner of prophets he thus expreſt, and mentioned this as the miracle by which his doctrine was to be confirm'd.

22. When therefore he was riſen from the dead, his diſciples remembred that he had ſaid this unto them, and they beleived the Scripture, and the word which Jeſus had ſaid. 22. This ſpeech of his the diſciples called to mind after his reſurrection, and upon that, added to many other completions of his own predictions, and the predictions of Scripture concerning him, they beleived thoſe prophecies as fulfilled in him, and beleived his own words as agreeable thereto, and ſo reſolved that he was the Meſſias.

23. Now when he was in Jeruſalem at the Paſſover, on the feaſt day, many beleived in his name, when they ſaw the miracles which he did.] 23. Many others did ſo alſo at Jeruſalem when he came thither, and acknowledged the power by which he acted to be divine, being convinced thereof by the miracles which he did there at the time of the feaſt of the Paſſover and unleavened bread.

24. But Jeſus did not commit himſelf unto them, becauſe he knew * all men.
25. And needed not that any ſhould teſtifie of man, for he knew what was in man.] 24, 25. But Jeſus knowing the ſecrets of mens hearts, and wanting no information concerning any man, (being able to dive into the inſide of a man, into his very thoughts) conſequently diſcerned what kind of beleif this was in theſe men, how unlikely to bear any ſtreſſe, to hold out in time of temptation, and his time of ſuffering being not yet come, he would not venture himſelf to the hazard of their unconſtancy, and therefore did not ſo freely converſe, as to abide and eat and drink with them.

* all things, or, every man, for ſome ancient copies read πάντα

Notes on Chap. II.

a. Τί ἐμοὶ καὶ σοί

'Tis not eaſie to reſolve what is the importance of this ſpeech of *Chriſt* to his *mother*, τί ἐμοὶ καὶ σοί; *What have I to do with thee?* yet by the next verſe, which tells us what *Mary* did upon it, (viz: ſpake to the *attendants*, that they ſhould doe whatſoever *Chriſt* bad them) 'tis clear that ſhe did not conclude from his ſpeech, that he would not make uſe of his *power* to help them to *wine*, but directly the contrary, that ſhe *beleived* that he would, And 'tis clear by ver. 7. that *Chriſt* immediately goes about it, bids them *fill the water-pots of water*, and immediately turns it into *wine*. By this 'tis manifeſt that the meaning of *Chriſt*'s ſpeech muſt not be, that his *time* of *working miracles* was *not yet come*, but either that it was not yet the *fitteſt* point of *time* to doe *this* particular *miracle*, but 'twould be more *fit*, becauſe more *beneficiall*, when the *wine* was *quite* ſpent, or elſe that 'twas not yet his *time* to doe his *miracles* ſo *openly* and *publickly*, as *Mary* ſeemed to beleive (and his *kindred* after inſiſt on, c 7. 4.) but *Chriſt* frequently provides againſt, (for what reaſons, ſee *Mat.* 8. b.) To this latter the *circumſtances* of the *Context* conſidered all together doe moſt encline, And accordingly the reſult is, that though he meant to work this *miracle*, yet he would doe it more *privately*, ſo as it ſhould *appear* to none of the *Gheſts*, or to the *Bridegroom*, or to the *Ruler of the feaſt*, but only to the *waiters* and his own *diſciples* and *mother*, that came along with him. This is manifeſt by the event, for ver. 9. the ἀρχιτρίκλινος the *manager* or *orderer of the feaſt* knew it not, but only they that *drew* the *water*, i.e. the *waiters*, nor is there any farther *publick notice* taken of the *miracle*, but only that the *Evangeliſt* mentions it, as a *beginning* or *præludium* of his σημεῖα, *ſignes*, or *wonders*, ver. 11. by which by little and little he made himſelf known to the world, and *manifeſted his glory*, i. e. made it appear that the *Godhead* dwelt in him, but this not to all, but his *diſciples*, of whom peculiarly 'tis added, that they *beleived on him*. As for that form of ſpeech [τί ἐμοὶ καὶ σοί] it is only a form of repreſſing (as much as ἔα *let alone*, with which tis joyned *Mar.* 1. 24.) and ſo is uſed 2 *Sam.* 19. 22. *Mat* 8. 29. *Mar.* 5. 7. *Lu.* 8. 28. to expreſſe diſlike to the propoſall, in the firſt, In the reſt, to deſire him to *let them alone*, not to *meddle* with them. And accordingly it here ſignifies *Chriſt*'s diſlike of *Mary*'s propoſall, which was (without any care of *ſecrecie*) *publickly* to ſupply them with *wine*, now it was wanting. Which manner of doing it *Chriſt* diſlikes, and gives his reaſon for it, οὔπω ἥκει, *'twas not yet fit* to doe his *miracles* ſo *publickly*. The truth of this interpretation, by which 'tis granted, that *Chriſt* did not ſay, that it was not his *ſeaſon* to doe the

miracle

miracle (but only not to doe it so *publickly*) is so convincing, that *Gregory Nyssene*, rather then he would grant the meaning of it to be, that his *time* of doing any miracle was not yet come, thought himself obliged to read the latter part of the *verse* by way of *interrogation* also, *Is not my houre yet come?* and to interpret it thus, *Am not I yet of age to be master of my own actions? wilt thou rule me now at this age still?* But there is no need of this altering the *punctation*, *Justin Martyr*, or the *Author* of the *Quæst:* and *Answ: ad Ortho:* would have it rendred thus literally [*What is it to me and thee?* i.e. the care of providing *wine belongs not to thee and me*, p.136. But the first *interpretation* is most satisfactory, and beyond *exception*.

Paraphrase.

CHAP. III.

1. one of the Jewish Sanhedrim.

1. THere was a man of the Pharisees named Nicodemus, [a Ruler of the Jewes.]

2. Who durst not be seen or known to come to Jesus, and therefore did it by night, c. 7. 50. and 19.9.

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou * art a teacher come from God, for no man can doe these miracles that thou doest, except God be with him.]

* come frō God a teacher, ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος

and said unto him, Master we are convinced that thou art sent by God to teach and instruct us in his way, for this thy miracles testifie, which could not be done without God's speciall hand, and would never be allowed by God to confirm falsities.

3. Jesus willing to undeceive him, and that he might not flatter himself, that the acknowledging of him to be the Messias, or sent from God would be

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdome of God.]

sufficient, without the undertaking his service, owning and confessing of him (in despight of all fear of men) without being his proselyte, and forsaking his former course, tells him positively, that unless he would be born again, which is a phrase to denote a proselyte of Christ, and when occasion required, forsake all for Christ's sake, even his former course of life, and dignity in the Jewish state, (contrary to his coming to him by night, and acknowledging him secretly) he should not see the kingdome of God, be a Christian here (which is a priviledge of a greater height, then that of being a Jew, or a member of their Sanhedrim) or a Saint hereafter.

4. Nicodemus attending only to the literall sound, not sense of Christ's words, asks how a man of full years can again be born.

4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb and be born?]

a. 5. Jesus answers him, Except a man be received as a proselyte, and that not of an ordinary sort, such as are among you Jewes, but a Christian proselyte, such as are received by Baptisme in the Christian Church, so as to undertake the law of Christ, and renounce his former (whether heathen, or) Jewish course, the first expreст by being washt in water, the ceremony of the Jewes proselytisme, (now also made use of by Christ) by which a man was said by the Jewes to be new born, and accordingly so here in an high degree; the second by being born of the Spirit, entring on a new pure spirituall life, and not only passing under those externall washings (agreeable unto which it was, that Christ's disciples were admitted not only by water, as John's, and the Jewes proselytes were, but by the holy Ghost's descending upon them, see note on Act. 1. a.) he cannot enter &c.

5. Jesus answered, Verily, verily, I say unto thee, Except a man be a born of water and of the Spirit, he cannot enter into the kingdome of God.]

6. The actions of a naturall man, which hath none of this new Christian birth, that hath not thus given himself up to a Christian life, will be but naturall actions, at least but externall purifications, restraints of sinne in the outward part. But the actions of a spirituall person, thus born anew from that higher principle, a proselyte of Christ's, they will be spirituall, purifications of the very spirit.

6. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.]

7. And therefore you are not to wonder that I tell you of the necessity of this new birth, undertaking this new course, and forsaking the former, nor to think there is nothing in it, because 'tis not visible to your eyes, Many things have great force in them, whose beginnings are not visible to the eye, or at all known by men.

7. Marvail not that I said unto thee, Ye must be born again.]

8. As for example; the wind wch, though no body knows from what part precisely it comes, what beginning it hath, and how produced, and when it riseth (again,) what becomes of it when it ceaseth, yet hath most discernible effects, comes with a great force and noise (which is evidence enough, that there is such a thing) is heard by all men: And so is it in this matter, He that is born anew, that undertakes to be a proselyte of Christ, he by the Spirit of God, and those influences that are conveyed to him from Christ, is able to doe wonderfull things, is discernibly another kind of man then he was before, and so his new birth is, and must be seen by the fruits and growth &c. and so be discernible to himself and others, though the beginnings or sourse, or means of conveighing this unto him be undiscernible, see Mar. 4. 26.

8. The wind bloweth where it listeth, and thou heares the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit.]

9. Nicodemus still continued ignorant of the meaning and possibility of the truth of what Christ said, and therefore still question'd how this could be?

9. Nicodemus answered and said unto him, How can these things be?]

10. To which Jesus answered, This that I say of new birth in baptisme, being not only agreeable to, but perfectly a piece of your doctrine about proselytes, tis strange that thou being a learned Jew, a Pharisee, and Master in Israel, shouldst not understand it: see Mat. 3. a. and Joh. 13. b.

10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?]

11. The things that thou so wondrest at, and wilt not beleive, I have perfect knowledge of, and assure you of the truth of them, but the Jewes will not beleive me.

11. Verily, verily I say unto thee, [We speak that we doe know, and testifie that we have seen, and ye receive not our testimony.]

12. If

12. If I have told you earthly things, and ye beleive not, how ſhall you beleive, if I tell you of heavenly things?] 12. Your not beleiving or underſtanding (v. 9.) thoſe things that are ordinary in the Jewiſh law, (ſee v. 31.) is an argument, that things of an higher nature will not be received by you.

13. And no man hath aſcended up to heaven, but he that came down from heaven, even the ſon of man which is in heaven.] 13. As if I ſhall tell you that I am to aſcend up to heaven, and from thence demonſtrate to you that I came down from heaven, and am the very Meſſias, the eternall ſon of God, that am now a man.

14. And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the ſon of man be lifted up,

15. That whoſoever beleiveth in him ſhould not periſh, but have everlaſting life.] 14,15. And again that I am to be lifted up on the Croſſe, and thereby to fulfill what was typified by Moſes's lifting up the brazen ſerpent, and that this is the way, by which I mean to bring all that beleive in me to everlaſting life, as all that looked on the brazen ſerpent were cured of whatſoever diſeaſes.

16. For God ſo loved the world, that he gave his only begotten ſon, that whoſoever beleiveth on him, ſhould not periſh, but have everlaſting life.] 16. For herein hath God's unſpeakable love been expreſt to all mankind, that he hath ſent his eternall ſon to aſſume our nature, and to teach and give examples of holy life, and at laſt to die for them, and riſe again, and aſcend to heaven, all on this one deſigne, that every perſon in the world, that ſhall receive and obey him, ſhall be reſcued from eternall death, and then made partaker of eternall life.

17. For God ſent not his ſon into the world to condemn the world, but that the world through him might be ſaved.] 17. For this my miſſion from God my Father was deſigned all in mercy and charity, not to puniſh or condemn any man, but on purpoſe that all men might be reſcued from puniſhment.

18. He that beleiveth on him is not condemned, but he that beleiveth not is condemn'd already, becauſe he hath not beleived in the name of the only begotten ſon of God.] 18. He that receiveth and obeyeth me, is by me ſecured, that he ſhall eſcape all puniſhment, only he that rejecteth me is certainly condemned, (by the purport of that very covenant, of which mercy to beleivers is the principall part, all others being abſolutely excluded) for that great ſinne of refuſing of Chriſt now ſent to him, as having not embraced that only remedy, the only ſon of God now offered to him.

19. And this is the condemnation, that light is come into the world, and men loved darkneſſe, rather then light, becauſe their deeds were evil.] 19. And this is it that will aggravate your ſinne and puniſhment, that when God made ſuch proviſion for you, when Chriſt came to enlighten and take men off from all their former evil courſes, they were ſo beſotted to their own ſinfull waies, that they choſe rather to continue in them, then to be reformed and purified by Chriſt, or but ſo much as to be taught their duty by him.

20. For every one that doth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. 20. But as he that fears coming into the light, 'tis certain he hath ſomewhat to conceal, and that he hath not a mind to part with it, So the refuſing to come and be inſtructed in the knowledge of his duty by me, is an evidence that that man is a wicked man, and means to continue ſo, who cannot venture his actions in the light, for fear they be found faulty, and he engaged to reform them.

21. But he that doth the truth, cometh to the light, that his deeds may be made manifeſt, * that they are wrought in God.] 21. Whereas he that lives a juſtifyable life, or reſolves to amend what is amiſſe, will be glad of a director, will come cheerfully, to be put in the way of ſtricteſt duty, and venture to have his actions judg'd of, whether they be right or no, which is an argument that what he doth he doth in the fear of God, and with a good conſcience.

* becauſe

22. After theſe things came Jeſus and his diſciples into the land of Judæa, and there he tarried with them, [and baptized.] 22. and receiving thoſe that beleived on him, baptized them.

23. And John alſo was baptizing in Ænon neer to Salem, [becauſe there * was much water there, and they came and were baptized.] 23. a place choſen by him as commodious to that purpoſe by reaſon of the pooles of water, and thither the people came, and were baptized of him there.

* were many waters ὕδατα πολλὰ ἦν

24. For John was not yet caſt into priſon.

25. Then there aroſe a † queſtion between ſome of John's diſciples, and * the Jewes about [purifying.] 25. his receiving of proſelytes, and uſing the ceremony of baptiſme, on which occaſion mention was made of Chriſt's uſing the ſame ceremony.

† diſpute ζήτησις

* a Iew, ſo the Kgs MS. and others read, μετὰ Ἰουδαίου. So the Syriack, Chryſoſtome, Theophylact, Nonnus, and all the copies of Paris but one, ſaith Lucas Brugenſis.

26. And they came unto John, and ſaid unto him, Rabbi, He that was with thee beyond Jordan, to whom thou bareſt witneſſe, behold, the ſame baptizeth, and all men come unto him.] 26. Hereupon they come and tell John, that Chriſt (deſcribing him to him) receiveth proſelytes with this ceremony, and there is great recourſe to him.

27. John anſwered and ſaid, [A man can receive nothing, except it be given him from heaven.] 27 I can doe no more then I have commiſſion from God to doe, and that commiſſion doth not equall me to him.

28. Ye your ſelves bear me witneſſe that I ſaid, I am not the Chriſt, but that I am ſent before him.] 28. And therefore you cannot but remember that I alwaies ſaid of my ſelf, that I am not the Meſſias, but only his harbinger.

29. He that [b] hath the bride is the bridegroom, but the friend of the bridegroom which ſtandeth and heareth him, rejoiceth greatly, becauſe of the bridegrooms voice, This my joy therefore is fulfilled.] 29. When the bridegroom hath the bride in ſecret conferrence, b.

to conſummate the marriage, and the friend of the bridegroom hearkens at the dore, to hear whether all ſucceed well or no, if the bridegroom ſignifie (by ſome form of ſpeech, that was uſuall to that purpoſe) that all ſucceeds proſperouſly, then that friend rejoices exceedingly, and thus is it with me in my attendance on Chriſt at this time.

30. And of him I ſhall farther foretell you, that he ſhall increaſe daily in ſplendor and fame, and I proportionably decreaſe. 30. He muſt increaſe, but I muſt decreaſe.]

31. And it is all reaſon that it ſhould be ſo. For he cometh from heaven, and ſo muſt needs be ſuperiour to all ſuch as I, who am an earthly man, having my originall from the earth, made up or compounded of earth, and therefore what I ſay or doe, is but of an earthly, but what he, of a much higher originall, my baptizing is but like the reſt of your Jewiſh baptiſmes (ſee v. 12.) only with water, but his with the holy Ghoſt alſo. 31. He that cometh from above is above all, he that is of the earth is earthly, and ſpeaketh of the earth, he that cometh from heaven is above all.]

32. And the thing which he teacheth he knows to be true, having received it from his Father, but the multitude of men in the world receive not his teſtimony, beleive not that he is ſent from God. 32. And what he hath ſeen and heard, that he teſtifieth, and no man receiveth his teſtimony.]

33. He that doth receive it doth in effect no more but bear witneſſe unto, and acknowledge the veracity of God himſelf, it being as impoſſible that one, ſo ſent from God as Chriſt, ſhould lie, as that God ſhould lie himſelf. 33. He that hath received his teſtimony, hath ſet to his ſeale, that God is true.]

34. The former prophets had the Spirit in a limited meaſure beſtowed on them by God, to goe on ſuch or ſuch on errand, on which God ſent them, and 'tis therefore [Thus ſaith the Lord] to all their prophecies, But on Chriſt the Spirit deſcended once for all, and commanded beleif of all that he ſhould ſay. 34. For he whom God hath ſent, ſpeaketh the words of God, for God giveth not the Spirit by meaſure unto him.]

35. Chriſt is the welbeloved of his Father, and by him God hath revealed to us all things fit to reveal, ſee Mat. 3. 17. And therefore 35. The Father loveth the Son, and hath given all things into his hand.]

36. Whoſoever gives up his faith and obedience to him is in a courſe which will bring him to all felicity eternally, and on the contrary he that ſtands out contumaciouſly againſt his doctrine, continues immutably and inevitably under the wrath of God, due to him both for his former ſins, and this addition of his ſtanding out againſt this powerfull method of Gods for the recalling him. 36. Whoſoever gives up his faith and obedience not the Son, ſhall not ſee life, but the wrath of God abideth on him.]

Notes on Chap. III.

a. Γεννηθῆ ἐξ ὕδατος. Προσήλυτοι

The nature of *Proſelytes* among the *Jewes*, and the difference of them hath been ſpoken of (*note* on *Mat.* 23. d.) and alſo the manner of initiating them by *waſhing* or *baptiſme* (*note* on *Mat.* 3. a.) as alſo their putting off all their former relations of *kindred*, and *conſanguinity*, and ſo being as it were *new born* (*note* on *Mat.* 19. 28. d.) From hence it is that at the receiving of *Chriſtian* religion, which is the nobler *proſelytiſme*, and hath in the ceremony of *initiation*, not only the *waſhing* in *water*, but alſo the *baptiſme of the Spirit* too, that is, the *communication* of that *Spirit* of *Chriſt* in ſome meaſure, that *deſcended* on the *Apoſtles*, *Act.* 2. a man is here ſaid by *Chriſt* to be *born anew of water and the holy Ghoſt*; And when *Nicodemus* a learned *Jew*, and a *Maſter* among them, ſeems to be *ignorant*, and *wonders* how this can be, and asks this groſſe queſtion to that firſt part of it, how one that is of *age can be born again*, *Chriſt wonders* at him v. 10. intimating that this is the very doctrine of *proſelytiſme*, which no knowing *Jew* can be ignorant of, to wit, that he is to be *waſht* and *circumciſed*, and being ſo, is by the *Jewes* counted as one *recens natus*, *new born*, brought forth by another *mother*, ſo that he who was *kin* to him before, is now no longer kin to him. This λοῦτρον παλιγγενεσίας *waſhing of regeneration*, *Tit.* 3. 5. is in effect a being *new born*, and he that *ſo follows Chriſt in this regeneration* or *new birth*, *Mat.* 19. 28. (if that be the right *punctation*) *he leaves brothers and ſiſters, father and mother, wife and children*, v. 29. and *Mar.* 10. 29. and *Lu.* 18. 29. And to the ſame purpoſe belongs that which follows v. 11, 12. intimating that ſpeech of *Chriſt*, which *Nicodemus* ſo little underſtood, of *being born anew of water*, to have been a thing ordinarily *ſeen* and *known* among the *Jews*, ὀπίγειον, an *ordinary*, *inferior earthly thing*, in compariſon with the ἐπουράνια thoſe *higher celeſtial doctrines* (ſo much more contrary to the *Jewiſh cuſtoms* and *laws*) that ſhould be revealed, and to the *baptizing with the holy Ghoſt*, of which alſo he *here* ſpeaks, referring ſtill to this cuſtome of *Proſelytes* among the *Jewes*, which is here accommodated to the receiving of *Chriſtian religion*, *entring* into his *diſcipleſhip*. Λῆτρον παλιγγενεσίας Ἐπίγειον Ἐπουράνια.

b. Among the *Jewes* in their *rites* of *eſpouſalls*, there is frequent mention of חופה, a place where, under a *covering*, it was uſuall for the bridegroom to diſcourſe *familiarly* but *privately* with his *ſpouſe*, whereby their affections might be more knit one to another (in order to *marriage*) which were not ſuppoſed to be ſo, till the *bridegroom* came *cheerfully* out of that *Chuppah*. To this doth *David* referre *Pſal.* 19. 5. ſpeaking of the *Sun*, which *as a bridegroom comes forth rejoicing* מחופתו *from the Chuppah*. This *cuſtome* is now ſtill obſerved among the *Jewes* (as in *Germany* 'tis affirmed) either before the *ſynagogue* in a ſquare place covered over, or, where there is no *ſynagogue*, they throw a *garment* over the *bridegroom* and the *bride*, and that ſerves the turn. See *Paulus Fagius Exeg: in Gen.* 4. Whilſt now the *bridegroom* thus talks with the *bride*, the *bridegrooms friends*, that is the παράνυμφοι or *pronubi* (as in *Talmud tit: Sanhedrin*, ſpeaking of *friends*, the example of ſuch there mention'd, is רע שושבינו as the παράνυμφος) uſe to ſtand at the *dore* (agreeable to which is that of *Julius Pollux*, καλεῖται τις τῶν νυμφίου φίλων θυρωρὸς, *one of the bridegrooms friends is called the dore-keeper*, ὁ δὲ θυρῶν ἑφεστηκὼς, *he that ſtands at the dore*, &c.) and hearken whether all doe ſucceed well or no, and when they Νυμφίου φίλοι

hear

hear the *voice* of *joy*, which is an intimation from the *bridegroom*, that all is well, (which *Nonnus* calls, ἥδιστα φωνῶ, i.e. a *familiar* language, ſome form of *kindneſſe* or *familiarity*) then they *rejoice*, and ſo celebrate this news, See *Elias Levita* in *Tiſhbi*, in the word פָּרַשׁ. Of theſe παράνυμφοι or *pronubi*, it is farther obſervable out of the *Greek Liturgies* (in the *Euchologe*, ἀκολουθ: στεφανώμ:) that they are uſed as *Mediatours* between the *bridegroom* and his *bride*, and help to make the *league* between them, and therefore in the office of *marriage*, ſpeaking of one of thoſe ἀλλάσσει τὰ δακτυλίδια, *he takes* the *man's ring*, and gives it to the *woman*, and the *woman's* in like manner to the *man*, and the title that is there beſtowed on him, is ὁ σύνευνος, and otherwhere (by a corrupt *barbarous* word fetcht from the *Latine compar*) κουμπάρος, as here, the *friend* of the *bridegroom*, and *Mat. 9.* υἱὸς νυμφῶνος, an officer uſed in thoſe eſpouſalls, and defined by *Simeon Theſſalonicenſis* to be ὁ τῆς σωφροσύνης καὶ ὁμονοίας ἀνάδοχος, *the undertaker for chaſtity and kindneſſe betwixt the couple*, καὶ διδάσκαλος τῆς σωφροσύνης, καὶ ἀγαθῆς συζυγίας ψυχαγωγός, *one that inſtructs them in the marriage-duties of love and concord*, and is as it were the *Suſceptor* in *marriage*, as the *Godfather* is in *baptiſme*, and ſo publickly promiſes for the *bridegroom* before the *Church*. Υἱὸς τοῦ νυμφῶνος

CHAP. IV.

Paraphraſe.

1. WHen therefore [the Lord knew how the Phariſees had heard that Jeſus made and baptized more diſciples] then John,
   1. Chriſt knew that the Phariſees heard of his receiving more proſelytes by that ceremony of baptiſme or waſhing,
2. Though Jeſus himſelf baptized not, but his diſciples,
3. He left Judæa] and departed again into Galilee.
   3. Conſidering the danger that this might bring upon him from the Sanhedrim of the Jewes, it being not yet the fit ſeaſon for him to leave the world, till he had farther diſſeminated his doctrine, he left Judæa for a time.
4. And he muſt needs goe through Samaria.]
   4. And Samaria was in his way.
5. Then cometh he to a city of Samaria which is called Sychar, neer to the parcell of ground that Jacob gave to his ſon Joſeph.
6. Now Jacob's well was there, Jeſus therefore being wearied with his journey, ſate thus on the well: and it was about [the ſixt houre.]
   6. twelve of the clock mid-day.
7. There cometh a woman of Samaria to draw water, Jeſus ſaith unto her, Give me to drink.
8. For his diſciples were gone away unto the city to buy meat.
9. Then ſaith the woman of Samaria unto him, How is it that thou being a Jew, askeſt drink of me, which am a woman of Samaria? For the Jewes have no [dealings] with the Samaritanes.
   9. commerce or communication of familiarity
10. Jeſus anſwered and ſaid unto her, If thou kneweſt [the gift of God, and who it is that ſaith unto thee, Give me to drink, thou wouldſt have asked of him, and he would have given thee [a] living water.]
    10. what a mercy and bouuty of God is now deſigned thee, a. and who it is that made that requeſt to thee, on purpoſe that thou mightſt be partaker of a farre greater gift, thou wouldſt not have ſtartled at this requeſt, but have made advantage of it to ask, and he would certainly have given thee that fountain-water, of a divine ſpeciall quality, which would have yeilded thee eternall life.
11. The woman ſaith unto him, Sir, thou haſt nothing to draw with, and the well is deep, from whence then haſt thou that living water?
12. Art thou greater then [our father Jacob,] which gave us the well, and drank thereof himſelf, and his children, and his cattel?
    12. Jacob, from whom we Samaritans profeſſe to receive our religion (and therefore refuſe to goe up to Jeruſalem, which Moſes, later then he, commanded.)
13. Jeſus anſwered and ſaid unto her, Whoſoever drinketh of this water, ſhall thirſt again,
    13. It is the nature of this ordinary water to quench thirſt for a ſmall time, but then conſtantly that thirſt within a ſmall time returns again, and ſo there is continuall need of ſupply.
14. But whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt, but the water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life.
    14. But that which I mean by water, and which upon thy bare petition I am ready to give thee, v. 10. will ſo refreſh, that he ſhall never thirſt again, that drinketh of it, It ſhall be within himſelf a perpetually flowing fountain, that of its own accord ſhall yeild him daily refreſhment here, and never ceaſe, till it end in everlaſting life, and bliſſe.
15. The woman] ſaith unto him, Sir, give me this water, that I thirſt not, neither come hither to draw.
    15. As yet the woman underſtood not his meaning, but applying it groſly to corporall thirſt, ſhe
16. Jeſus] ſaith unto her, Goe call thy husband, and come hither.
    16. And therefore to work more ſenſe in her, Jeſus meaning to give her knowledge in ſome degree that he was the Meſsias, by diſcovering ſome acts and evidences of his omniſcience,
17. The woman anſwered and ſaid, I have no husband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no husband.
18. For thou haſt had five husbands, and he whom thou now haſt, is not thine husband, in that ſaidſt thou truly.
19. The woman ſaith unto him, Sir, I perceive [thou art a prophet.]
    19. thou canſt reveal the ſecrets of ones life, haſt prophetick knowledge, If ſo, then I pray tell me, or ſatisfie me in this difficulty.

20. Our

20. Jacob and the Patriarchs before the law (whoſe ſucceſſors the Samaritanes pretended to be, and ſo pleaded a greater antiquity for their ſchiſme, then the Jewes had for their true worſhip, but this falſly, being indeed Aſſyrians, tranſplanted by Salmaneſer into the cities of Samaria, when the tribe of Ephraim, and the reſt of the kingdome of Iſrael, which inhabited there, were by him carried into Aſſyria, 2 Kin. 17. 24.) worſhipped in mount Ephraim at Shiloh, in the countrey of Samaria, where antiently the tabernacle, and the ark of God were, long before the building of the temple at Jeruſalem; And yet ye Jewes ſay that 'tis not lawfull to perform the ſolemn worſhip of God in any place but Ieruſalem.

20. Our Fathers worſhipped in this mountain, and ye ſay, that in Jeruſalem is the place where men ought to worſhip.]

21. the worſhip of God ſhall be ſo farre from being confined to this place, that it ſhall not be confined to Ieruſalem it ſelf, nay a deſolation ſhall ſhortly overwhelm both.

21. Jeſus ſaith unto her, Woman, beleive me, the houre cometh, when [ye ſhall neither in this mountain, nor yet at Jeruſalem worſhip the Father.]

22. Ye worſhip the God of the land, 2 Kin. 17. 26. without any knowledge who that is, and your own Gods with him, We Iewes worſhip the eternall God of heaven, who hath revealed himſelf to us, For the ſpeciall revelations of God, beyond that which other nations enjoy, belong to the Iewes, and ſo all manner of advantages toward our eternall good.

22. Ye worſhip * ye know not what, we know what we worſhip, for ſalvation is of the Jewes.

*that which ye doe not know, wee worſhip that which we know, ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν.

23. But now the time of Reformation approacheth, & God will be worſhipped and obeyed neither in the Judaicall rites (which are oft called carnall, and conſiſted in externall performances) nor according to the Samaritane falſe worſhip, who worſhipt their own idols together with God, 2 Kin. 17. but in a pure ſpirituall manner extending to the very heart, and ſuch as was typified by thoſe ſhadows, and the ſon of God now comes to draw all men to this way of worſhip, to the Chriſtian from the Judaicall or Samaritane way. See note on Lu. 9. d.

23. But the houre cometh and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth. For the Father ſeeketh † ſuch to worſhip him.]

† ſuch worſhippers of him, τοιούτους προσκυνητὰς αὐτοῦ.

24. is eſpecially delighted with the Chriſtian worſhip, which is taught to joyn the ſoul with the externall performances, and to worſhip the true God now revealed by Chriſt, after that manner, wherein Chriſt reveals him.

24. God is a Spirit, and [they that worſhip him, muſt worſhip him in ſpirit and in truth.]

25. This reformation thou talkeſt of, we know ſhall be wrought when the Meſſias or Chriſt comes, and him we doe expect.

25. The woman ſaith unto him, [I know that Meſſias cometh, which is called Chriſt, when he is come, he will tell us all things.]

26. I am that Meſſias.

26. Jeſus ſaith unto her, [I that ſpeak unto thee am he.]

27. As he ſaid this, the diſciples came back from the city, v. 8. and thought it ſtrange that he ſhould thus diſcourſe with this woman, yet no man was ſo curious as to ask him the reaſon, or require of him an account of this action.

27. And upon this came his diſciples, and marvailed that he * talked † with the woman, yet no man ſaid [What ſeekeſt thou, or, Why talkeſt thou with her?]

* was talking, ἐλάλει
† with a woman, μετὰ γυναικός
* what, τί

28. The woman then left her water-pot, and went away into the city, and ſaith to the men,

29. many things of my life, which were ſo ſecret, that it is not imaginable how he ſhould know them, were he not the Meſſias.

29. Come, ſee a man which told me [all things that ever I did: Is not this the Chriſt?]

30. the people of Sychar

30. Then [they] went out of the city, and came unto him. * They then in their hurry went — Ἐξῆλθον οὖν —

b. 31. In the mean while his diſciples [b] prayed him, ſaying, Maſter, eat.

32. I have ſomewhat to doe more valuable to me, then eating.

32. But he ſaid unto them, I have meat to eat that ye know not of.]

33. Therefore ſaid the diſciples one to another, Hath any man brought him ought to eat?

34. My doing the office for which I was ſent, is as pleaſant and more neceſſary to me, then meat or drink.

34. Jeſus ſaith unto them, [My meat is to doe the will of him that ſent me, and to finiſh his work.]

35. 'Tis not with my harveſt as 'tis with that in the fields, four months yet to that time, Conſider and ye ſhall ſee the great inclinations and forwardneſſe of men to receive the Goſpel, if it may be preached unto them.

35. * Say not ye, There are four months, and then cometh harveſt? Behold I ſay unto you, lift up your eyes, and look on the fields, for they are white already to harveſt.]

* Doe ye not ſay that it is yet foure months and harveſt comes? οὐκ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται;

36. And they that will but goe out, and preach to them, ſhall receive reward for their pains, and by converting others advantage themſelves eternally, and come to reap the fruits of all that ſeed, that the prophets &c. from all time have ſowed.

36. And he that reapeth receiveth wages, and gathereth fruit unto life eternall, that both he that ſoweth, and he that reapeth, may rejoice together.]

37. So that to this may the proverb be applied, One ſoweth &c. i. e. the prophets ſowed this ſeed of the Goſpel, in foretelling Chriſt's coming, and the Apoſtles they reap the harveſt of converts to him.

37. † And herein is that ſaying true, One ſoweth and another reapeth.]

† For in this the ſaying is true that, ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινός, ὅτι † ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.

38. The prophets have ſo prepar'd mens hearts to receive the Goſpel, that there needs very little pains of yours, you may at firſt preaching of the Goſpel reap a whole harveſt of proſelytes.

38. I have ſent you to reap that whereon ye beſtowed no labour, other men laboured, and ye are entred into their labours.]

39. He told me the ſecrets of my life, which he being a ſtranger could not know, if he were a meer man.

39. And many of the Samaritanes of that city beleived on him, for the † ſaying of the woman which teſtified, [He told me all that ever I did.]

40. So

40. So when the Samaritanes were come unto him, they beſought him that he would tarry with them, [and he abode there two daies.]

40. And though Mat.10.5. he forbad his diſciples at that time to goe into any city of the Samaritanes, (that they might make the Jewes ſee they were his peculiar care at that time) yet to ſhew that the Goſpel was not their encloſure, he now himſelf ſtaies with the Samaritans two daies, and preacheth the Goſpel to them.

41. And many more * beleived [becauſe of his own words.]

41. upon what they heard from him themſelves.

* beleived on him. So the Syr: and many copies

42. And ſaid unto the woman, Now we beleive, not becauſe of thy ſaying, for we have heard him our ſelves, and know that this is indeed the [Chriſt, the Saviour of the world.] ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός.

42. Meſſias that was to come to redeem the world.

43. Now after two daies he departed thence, and [went into Galilee.

44. For Jeſus himſelf teſtified, that a prophet hath no honour in his owne countrey.]

43,44. went to Galilee, avoiding or paſſing another way, not by Nazareth, the place of his education, becauſe, according to the proverb, he expected no reception there, he went another way, not by the lake of Geneſareth, but by Thabor and Carmel toward Cana, where he had wrought his firſt miracle.

45. Then when he was come into Galilee, the Galileans received him, having ſeen all the things that he did at Jeruſalem at the feaſt, for they alſo went unto the feaſt.]

45. And upon this ſecond coming of his among the Galileans, they having, ſince he was there laſt, ſeen what miracles he had done at Jeruſalem, at the feaſt of the paſſover, c.2.14. they thereupon gave him a very kind reception (and after the cure of the courtiers ſon which follows here, teaching publickly in the Synagogues of Galilee, he was glorified of all, Lu. 4. 15.)

46. So Jeſus came again into Cana of Galilee, where he made the water wine, and there was a certain c * noble man, whoſe ſon was ſick at Capernaum,

47. When he heard that Jeſus was come out of Judæa into Galilee, he went unto him, and beſought him that he would come down, and heal his ſon, for he was at the point of death.

48. Then ſaid Jeſus unto him, [Except ye ſee ſignes and wonders, ye will not beleive.] Joh.10.25. 37. 38 & 14.11. Deut.13.2.22.2.King.5.8. Ezek.2.5. & 33.33. Act.7.16,39. & 29.19.

48. I perceive there is need of doing miracles among you, to work faith in you, This weakneſſe therefore of yours I will indulge to.

49. The noble man ſaith unto him, Sir, come down ere my child die.

50. Jeſus ſaith unto him, Goe thy way, thy ſon [liveth.] And the man beleived the word that Jeſus had ſpoken unto him, and went his way.

50. is recovered, ſee v.52, and 53.

51. And as he was now going down, his ſervants met him, and told him, ſaying, Thy ſon [liveth.]

51. is recovered.

52. Then enquired he of them the hour when he began to amend, and they ſaid unto him, Yeſterday at the ſeventh houre the feaver left him.

53. So the father knew that it was at the ſame hour in the which Jeſus ſaid unto him, Thy ſon liveth, and himſelf beleived and his whole houſe.

54. This * is again the ſecond miracle that Jeſus [did,] when he was come out of Judæa into Galilee.

* ſecond miracle did Jeſus again

54. did in Cana, as he had done one before, Joh.2.8. (having done many betwixt theſe in other places, at Jeruſalem, and in Judæa, c.3.2.)

Notes on Chap. IV.

a. Ζῶν ὕδωρ

The *Hebrewes* expreſſe a *fountaine* of water *ſpringing* or *bubling* up continually, by the phraſe מַיִם חַיִּים *Gen.* 29. 19. *living waters*, and the *Greek* render that either literally by τὸ ζῶν ὕδωρ *living water*, or elſe by ἀλλόμενον ὕδωρ, *ſpringing* or *leaping water*, that *ſpringing* of *waters* out of the earth, being a kind of imitation or reſemblance of *life*. This *fountain* or *ſpring-water* being of all other the pureſt, is here ſet to denote that great *mercy* and *grace* of *God* in the hands or diſpoſall of *Chriſt* c.3.35. that δωρεὰν Θεοῦ v.10. *gift of God*, which he had to *give* her back again by way of *reward* for any kindneſſe of her's to him. And thus *Chriſt* himſelf was promiſed in the *Old Teſtament* to be *given* in the notion of a *fountain Iſa.* 12.3. *Pſal.* 68.26.

*Ἀλλόμενον ὕδωρ

b. Ἐρωτᾶν

The *Hebrew* שאל ſignifies two things, to *queſtion*, and to *requeſt*, or *pray*. And the *Greek tranſlators* uſe one of theſe for the other, *Pſal.* 122. 6. in ſtead of [*Pray for the peace* &c.] [ἐρωτήσατε τὰ πρὸς εἰρήνην] *enquire* or *aske after* &c. So here ἠρώτων μαθητ, *the diſciples asked*; for [*they intreated, deſired,*] and v.40. the *Samaritanes* ἠρώτων αὐτὸν μεῖναι &c. *asked*, i.e. *beſought him to ſtay*. So *Mat.* 15.23. Ἠρώτων λέγοντες, ἀπόλυσον *they* (not *asked*, but) *beſought him, ſaying, diſmiſſe* her, or doe what ſhe deſires of thee (as appears by *Chriſt's* anſwer rendring a reaſon why he did it not preſently, v.24. 26.) So *Act.* 13.36. ἠρώτων ἐξελθεῖν *deſired them to goe out*, and c.23.20. ἐρωτῆσαί σε *to deſire thee*, and 2 *Theſſ.* 2. 1. ἐρωτῶμεν ὑμᾶς ἀδελφοὶ *we beſeech you brethren*, So *Joh.* 17.9. οὐ περὶ κόσμου ἐρωτῶ, *I pray not for the world*, and ver.15. οὐκ ἐρωτῶ *I pray not*, and v.20. So c.16.26. ὅτι ἐρωτήσω, *that I will pray*, though v.30. it be uſed in the other ſenſe, for *asking queſtions*.

c. Βασιλικὸς

The τὶς Βασιλικὸς here ſignifies an *officer* of the *Kings*, one that had ſome place at the *court* of *Herodes Antipas*, who was then the *Tetrarch* of *Galilee*, S. *Jerome* renders it *Palatinus*. The *Latine* interpreter reads *regulus*, by a miſtake reading βασιλίσκος, ſee *Caſaub: ad Baron:* p.210.

CHAP. V.

1. After this there was a feaſt of the Jewes, and Jeſus went up to Jeruſalem. *After this things* Μετὰ ταῦτα

2. Now there is at Jeruſalem [* by [a] the ſheep-market a poole, which is called in the Hebrew tongue Bethesda,] having five porches. * at the ſheep-poole a houſe &c. or, the ſheep-pool

2. on, or by the poole where the ſacrifices are wont to be waſhed, an houſe, or building, or place, ſurnamed בית חסדה an houſe of mercy, becauſe the ſick lay there to be cured. furnamed in Hebrew

3. In theſe lay a great multitude of impotent folk, blind, halt, withered, † waiting for [the moving of the water.] † ſick of the palſie, for ſo the antient Greek and Latine MS. addes after ξηρῶν, παραλυτικῶν, paralyticorum.

3. a time of advantage to goe into the water, which had this healing force in it but at certain times, and when it had been newly troubled; See note a.

4. For [* an Angel] went down into the pool at a certain ſeaſon, and troubled the water, whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had. ὧ δήποτε κατείχετο νοσήματι. * a meſſenger at a ſeaſon ἀγγέλου κατὰ καιρὸν

4. See note on Act. 12. d. and here note a.

5. And a certain man was there, which had an infirmity thirty and eight years.

6. When Jeſus ſaw him lie, and knew that he had [been now a long time in that caſe,] he ſaith unto him, Wilt thou be made whole?

6. had a tedious chronical ſickneſſe of it,

7. The impotent man anſwered him, Sir, I have no man, when the water is troubled, to put me into the pool, but while I am coming, another ſteppeth down before me.

8. Jeſus ſaith unto him, Riſe, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed and walked, and on the ſame day was the ſabbath.

10. The Jewes therefore ſaid unto him that was cured, It is the ſabbath day, [it is not lawfull for thee to * carry thy bed.] * take up ἆραι

10. the carrying of thy bed is the carrying of a burthen, and that a labour contrary to the Sabbatick reſt, and therefore unlawfull to be done by thee.

11. He anſwered them, He that made me whole, the ſame ſaid unto me, Take up thy bed and walk.

12. Then asked they him, What man is he that ſaid unto thee, Take up thy bed and walk.

13. And he that was healed wiſt not who it was, for Jeſus * had conveighed himſelf away, a multitude being in that place. * was gone out privately ἐξένευσεν

14. Afterward Jeſus findeth him in the Temple, and ſaid unto him, Behold, thou art made whole, ſinne no more, leſt a worſe thing come unto thee.]

14. The cure that was lately wrought upon thee thou knew'ſt not by whom, muſt oblige thee to an upright reformation of life, or els thou art to expect more fearfull judgments then that diſeaſe was.

15. The man departed, and told the Jewes, that it was Jeſus, which had made him whole.

16. And therefore did the Jewes perſecute Jeſus, and ſought to ſlay him, becauſe he had [done theſe things] on the ſabbath day.

16. both wrought a cure (which they thought unlawfull on the ſabbath, Mar. 3. 2.) and alſo bad him to carry his bed v. 10.

17. But Jeſus anſwered them, My Father worketh * hitherto, and I work.] * untill now ἕως ἄρτι

17. To this exception of theirs againſt him, becauſe of his curing on the ſabbath, Jeſus made this reply, God my Father, from whoſe reſt you take the celebration of the ſabbath, did not ſo reſt from all work on the ſabbath day, but that ever ſince he hath done works of preſervation and mercy every day, And why may not I his Son doe ſo without exception, my Fathers actions and mine being the ſame?

18. Therefore the Jewes ſought the more to kill him, not only becauſe he had broken the ſabbath, but * ſaid alſo that God was his father, [making himſelf equall with God.] * alſo called God his own father, καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν.

18. which the Jews, that knew that the ſon of God muſt be of the very divine nature (as a ſon is of the ſame nature with his father) and therefore equall with God, interpreted to be a blaſphemy in him, whom they beleived not to be the Meſſias, and therefore fit to be puniſhed with death.

19. Then anſwered Jeſus and ſaid unto them, Verily, verily, I ſay unto you, The Son can doe nothing of himſelf but what he ſeeth the Father doe: For what things ſoever he doth, theſe alſo doth the ſon likewiſe.]

19. To this exception of theirs againſt Chriſt he anſwers, Although I affirm my ſelf the ſon of God, and ſo am rightly concluded by you to be equall with my Father, yet this is farre from being matter of impiety in me, farre from oppoſing my ſelf againſt God, For I doe nothing but what is the expreſſe will of my Father that I ſhould doe, and therefore twas reaſonable for me to ſay what I did, v. 17. that my Fathers actions will juſtifie me in doing the ſame.

20. For the Father loveth the Son, and ſheweth him all things that he doth; and he will ſhew him greater things then theſe, that ye may marvaile.]

20. For out of the infinite love my Father bears to me, he communicates all things to me, and by that means you are likely to have greater matter of wonderment, then this curing a ſick man on the ſabbath can amount to.

21. For as the Father raiſeth up the dead and quickneth them, even ſo the Son quickneth whom he will.]

21. For even to the raiſing of the dead, farre greater then the curing of the ſick, my Father hath communicated his power to me, and as my Father raiſeth, ſo will I whomſoever I pleaſe.

22. For the Father judgeth no man, but hath committed all judgment unto the Son.]

22. And for the office of judging (Angels, or Men) my Father doth it not himſelf, but hath put all into the Sons hand, both the preſent governing of the Church, and finall ſentencing of all.

32. That

23. That all men ſhould honour the Son, even as they honour the Father, he that honoureth not the Son, honoureth not the Father which hath ſent him.] 23. And ſo by this means it appears that as it was no fault in me to ſay what I did v. 17. though it were the equalling my ſelf with the Father, ſo it muſt needs be great hypocriſie in you to think and pretend that you zealouſly honour my Father, when you doe deſpiſe and diſhonour me, which am ſent with this power at this time, on purpoſe to be honoured by all men, in the ſame manner as my Father is honoured, that ſo I may work a reformation among you.

24. Verily, verily, I ſay unto you, He that heareth my word, and beleiveth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life.] 24. This is ſo perfectly the will of my Father, that I muſt tell you, that on your heeding and hearkning to me at this time, and beleiving and entertaining my doctrine, as the meſſage of God, depends your eternall well-being, your eſcaping eternall death, and attaining eternall life.

25. Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall heare the voice of the ſon of God, and they that heare ſhall live.] 25. And I aſſure you, this power which God my Father hath given me at this time, extendeth to the greateſt things, even to raiſing the dead out of their graves (as alſo ſinners out of their graves of ſinne,) which power you ſhall ſhortly ſee (nay in the ſpirituall ſenſe is already) exerciſed by me.

26. For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf.] 26. For as God hath of & from himſelf power to give life to any thing, ſo hath he given this power to me, and I have it.

27. And he hath given him authority to execute judgment alſo, becauſe he is the ſon of man.] 27. And as I am God-man, i.e. in that I have thus humbled my ſelf to this mean eſtate (which ought not to leſſen, but rather encreaſe the account which is due to me in the world) my Father, by way of reward, (Phil. 2. 8, 9.) hath given me all power and authority, both now and hereafter, in and over his Church. And ſo again in other reſpects, as 1. that men having a mercifull high prieſt, (not ſuch an one as cannot ſuffer, or conſequently be touched with our infirmities, but one, that is a man upon the earth, in all things, tempted like unto us, yet without ſinne) might have confidence of acceſſe to him, in his preſent government of all things; and 2. that men which have bodies and ſo are viſible (and are to be judged hereafter as well as Angels) may have a viſible judge of them, and of all things done in their bodies.

* cometh ἐρχεται 28. Marvaile not at this, for the houre * is coming, in which all that are in their graves ſhall heare his voice,] 28. Let not what I ſay be matter of wonderment to you, for certainly there ſhall be (as certainly as if it were come already) a time of generall reſurrection for all the dead; (and an eſſay thereof ſhall ſhortly be ſeen among you.)

29. And ſhall come forth, they that have done good unto the reſurrection of life, and they that have done evil, unto the reſurrection of damnation.] 29. And the righteous ſhall have their bodies and ſouls united in bliſſe, and the wicked ſhall alſo have a reſtitution of their bodies, to receive their ſentence and puniſhment.

† him that ſent me, for in the Syriack and antient Latine and many Greek copies πατρὸς is left out 30. I can of mine own ſelf doe nothing, as I hear, ſo I judge, and my judgment is juſt becauſe I ſeek not mine own will, but the will of † the Father which hath ſent me.] 30. My judgment is a righteous judgment and agreeable to my Fathers method, and decree, that they which beleive on me, ſhall be ſaved, and they that reject me, damned. This my Father hath declared, and therefore 'tis not the ſeeking either honour or revenge to my ſelf, that I ſay or doe this, but the going according to my Fathers preſcript, and nothing elſe.

31. If I bear witneſſe of my ſelf, my witneſſe is not true.

32. There is another that beareth witneſſe of me, and I know that the witneſſe which he witneſſeth of me, is true.] 31, 32. If I did any thing that tended to mine own honour, and were a ſingle witneſſe therein, you might reaſonably except againſt it, but as that which I doe, is not to honour my ſelf, but only to execute my Fathers will, ſo for the truth of what I ſay, my Father bears witneſſe of me, and hath done it already, by ſending the Spirit, and a voice from heaven, and giving me power to doe miracles, and that ſure is a competent teſtimony, which can deceive none.

33. Ye ſent unto John, and he bare witneſſe unto the truth.] 33. And for the triall hereof, you have ſent to John, who baptized me, when the Spirit ſo deſcended on me, and he that ſaw it, teſtified to you the truth of it.

34. But I receive not teſtimony from man, but theſe things I ſay, that ye might be ſaved.] 34. But as for me I need not the teſtimony of John, or any man, but yet that you that beleive him, may beleive him of me, and ſo eſcape and flie from the danger, which approacheth you, I thus mention to you his teſtimony, which was of ſuch authority with you.

* the lamp burning and ſhining, ὁ λυχνὸς ὁ καιόμενος καὶ φαίνων, † pleaſed for a while, ἠθελήσατε 35. He was * a burning and ſhining light, and ye were † willing for a ſeaſon to rejoice in his light.] 35. He was that Elias, deſcribed Eccluſ. 48. by being like fire, and his word burning like a lamp, and for a while you liked well to hear him, but aſſoon as he teſtified of me, then you preſently rejected him.

* a teſtimony greater τὴν μαρτυρίαν μείζω 36. But I have * greater witneſſe then that of John, for the works which the Father hath given me to finiſh, the ſame works that I doe, bear witneſſe of me, that the Father hath ſent me.] 36. But I have no need of that teſtimony of his, for the working of thoſe miracles, which God hath enabled me to work, is a greater demonſtration of my being ſent by God, then John Baptiſt's teſtimony, that he ſaw the Spirit deſcend upon me.

† appearance εἶδος 37. And the Father himſelf which ſent me, hath born witneſſe of me, Ye have neither heard his voice at any time, nor ſeen his † ſhape.] 37. And God the Father by voice from heaven hath teſtified of me, But ye, as, according to your Fathers deſire, expreſt Exod. 20. 19. Deut. 5. 25. and 18. 16. ye have not heard the voice of God, nor ſeen his appearance, ſo it appears by your actions, ye behave your ſelves as thoſe that know nothing of God, ungodly impious men, ſee 1 Joh. 3. 6.

38. And ye have not his word abiding in you, for whom he hath ſent, him ye beleive not.] 38. And for that only means left you, the

the word of God revealed to you, ye doe not make uſe of that, or live according to it, as is apparent by your not beleiving on me, who have ſeen, and heard, and know his will, and am ſent by God, as the only means of declaring that will to you, and am foretold in the ſcripture, as the Meſſias to come.

ἐραυνᾶτε ἔρευνᾶτε
ἐραυνᾶτε Search
ἐρευνᾶτε Manton on Jam. 1.22.
ye think in them
ὑμεῖς δοκεῖτε ἐν αὐταῖς

39. Look into, and examine the writings of the Old Teſtament, whereon you depend, and beleive that through performance of the Moſaicall precepts, you ſhall have eternall life. And on examination you ſhall find that all thoſe prophecies and types are fulfilled in me, and that all the promiſes of life there made, have an aſpect on me, the giver of life.

39. Search the ſcriptures, for in them ye think * ye have eternall life, and they are they which teſtifie of me.] * to have ἔχειν

40. But ye, though ye look upon theſe as the repoſitory of your preſent and eternall bliſſe, and though they direct you to me as the only means to attain it, yet wilfully reject me, and by that means your eternall bliſſe alſo.

40. And ye will not come to me that ye might have life.]

41, 42. Alas, tis not your approbation, or eſtimation (to be acknowledged, or wel-ſpoken of by you) that I contend for, while I thus ſpeak. But to this purpoſe I ſay it. By your dealing with me, who come with this teſtimony of my Father, it is apparent and diſcernible, how farre you are (whatever you pretend) from all piety and love of God, that this teſtimony of God cannot work on you to receive me, but the being wel-ſpoken of by men (ſee c. 12.43.) is all you care for, and becauſe that may be loſt by receiving me, therefore am I rejected by you.

41. I receive not honour from men.
42. But I know you that ye have not the love of God in you.]

43. But to ſee the ſottiſhneſſe of your dealings: I bring my commiſſion from God, and ye heed it not, and yet if another without any commiſſion from God, a meer counterfeit, ſhall, in his own name, come, and undertake to ſeduce you, ſuch as Simon Magus, (ſee note on 2 Theſſ. 2. a.) what multitudes of you Jewes will follow him?

43. I am come in my Fathers name, and ye receive me not, If another ſhall come in his own name, him ye will receive.]

44. 'Tis not poſſible you ſhould beleive aright, that are ſo in love with the praiſe of men, as to take him for a prophet, who hath no other teſtimony that he is ſo, but his own, or the voice of other men, and dare not beleive on me, the rulers, for fear of diſpleaſing the people, and the people, the rulers, and mean while both contemn the favour, and approbation of God, and ſet his teſtimony at nought, reject me, who come authoriz'd with that.

44. How can ye beleive which receive † honour of one another, and ſeek not the honour, that cometh from God only?] † glory δόξαν

45. 'Tis not ſo much I, to whom you have done this affront, and therefore I ſhall not need to bring any complaint or endictment againſt you before my Father, but 'tis your own prophet Moſes, on whom you pretend to depend ſo much, and he will riſe up to teſtifie againſt you.

45. Doe not think that I will accuſe you to my Father, there is one that accuſeth you, even Moſes, * in whom you truſt.] * on whom ye have truſted, εἰς ὃν ὑμεῖς ἠλπίκατε.

46. Had you but heeded and beleived Moſes, that prophet ſo valued by you, his predictions and typicall repreſentations would have led you to beleive on me, in whom they are all fulfilled.

46. For had ye beleived Moſes, ye would have beleived me, for he wrote of me.]

47. But if your own Moſes cannot be heard by you, I cannot expect to have that authority with you.

47. But if you beleive not his writings, how ſhall ye beleive my words.]

Notes on Chap. V.

a. ὅτι τῇ Βεθζαθικῇ κολυμβήθρᾳ. Βεθεσδὰ

The words being read, as they are now in our beſt *copies*, ὅτι τῇ προβατικῇ κολυμβήθρᾳ both in the *dative* caſe, the only *nominative* caſe in the period muſt be ἡ ἐπιλεγομένη Βεθεσδὰ, and then there can be no way of tranſlating it, but by underſtanding the word בית *houſe*, which is after contained in the word *Bethesda*, and which muſt be the ſubject to which the following adjunct belongs, πέντε στοὰς ἔχουσα, *having five porches* which cannot be ſaid ſo properly of any thing as of an *houſe*; If this be the reading, then this *houſe* called in *Syriack* בית חסדתא *the houſe of mercy*, as the *Syriack* now reads it, i. e. *the almes-houſe* literally (not as *Beza* would have it *domus effuſionis*) muſt be reſolved to have been a *noſocomium* or *hoſpital* for thoſe that are *ſick*, and hoped for *cure* at this *poole*, and that it was built ὅτι τῇ κολυμβήθρᾳ, *upon*, or adjoyning to that *poole*, (or, as the *Kings MS.* reads, ἐν τῇ, *on it*,) and *had five porches*, or paſſages out to it. Others anciently did read it (ſee *Rob: Steph: var: lect:*) without [ὅτι τῇ] in the *nominative* caſe, ὧδε ἐν τοῖς Ἱεροσολύμοις προβατικὴ κολυμβήθρα, *there was at Jeruſalem a ſheep-poole*, So S. *Chryſoſtome*, and S. *Cyrill* of *Alexandria*, *Theophylact*, *Theophilus Antioch*: and S. *Jerome*, *Bethesda*, ſaith he, in *Locis Hebr: piſcina in Jeruſalem quæ vocatur peculialis*, *Bethesda is a pool in Jeruſalem*, *called the cattel-poole*, which if it be the right reading, then may that *poole* be there ſet for this *houſe* and *poole* together, and both (ἐπιλεγομένη) with the *agnomen* of *Bethesda the almes-houſe*, or elſe בית may be taken in a larger notion to ſignifie any *place*, and ſo ſignifie the *poole* only, without ſuppoſing any *houſe* there, but only ſome *buildings* as *porches* or entrances into the *poole* v. 7. As for that third reading, which *Beza* uſed ὅτι τῇ προβατικῇ, and then κολυμβήθρα in the *nominative*, this agrees not with the *ancient* readings, and being not intelligible but by underſtanding πυλῇ, and ſo making it the *ſheep-gate*, *Nehem.* 12. 39. that is no way agreeable to this purpoſe. For ſuppoſing, what is ſo often affirmed by thoſe that favour this reading, that the *ſheep* that were brought in at this *gate* for *ſacrifice*, were there wont to be *waſhed*, before they were brought into the *Temple* (or as *Beza*, *potare & merſari*, *to drink*, *and be waſhed*) yet 'tis neither imaginable that the *waſhing* or *drinking* of *ſheep* there, ſhould make the *poole medicinable*, or being ſo of it ſelf, that it ſhould be thus employed to thoſe *common uſes*, for which any other *poole* would have been as good. That which I conceive of it is this, not that here the *live ſheep* were *waſhed* by thoſe that brought them, but the *carcaſſes* or *entrailes* of them, when they were *ſlain*, and this by the *officers* of the *Temple*. Agreeable to which is the account which *Brocardus* hath

hath rendred of this matter at large, *In area Templi*, saith he, *contra Aquilonem est porta vallis ducens in vallem Iosaphat, & hæc etiam vocatur Gregis, quòd per eam introducebantur greges in templo immolandi. Intrantibus porrò portam Gregis ad sinistram occurrit piscina probatica, in qua Nathinæi lavabant hostias quas tradebant sacerdotibus in Templo offerendas. It was so called, because the sacrifices were there washed by the Nethinim* (or inferior officers) *which they delivered to the priests to be offered in the Temple*, supposing this *washing* to be intermediate between the *slaying*, and *offering* of the *sacrifices*, and to belong to all the *sacrifices* (as S. *Ieromes* [*Peculialis*] also denotes) not the *sheep* only. This, it seems, *Theophylact* did beleive, who gives this for the commonly assigned reason of the *divine healing* power that these *waters* had, ἀπὸ τῶ πλύνεσθαι τὰ ἐντόσθια τῶ ἱερείων, *because the entrails of the sacrifices were washed there*. And, I suppose, these words in *S. *Ierome* (*lacus alter mirum in modum rubens quasi cruentis aquis, another poole looking wonderful red, as it were with bloody waters* &c.) doe intimate it also. And it is observable that those that here waited for *cures*, are not men of all sorts of *diseases*, but only the *blind, the halt, the withered*, and perhaps the *Paralytical* ver. 3. and therefore perhaps the [*whatsoever disease*] ver. 4. may not denote an *unlimited universality*, but only a restrained, ὅ δήποτε κρατέιχετο νοσήματι, *whatsoever disease he was held with*, i. e. which soever of these foremention'd, for which they came thither for *cure*. And that a *medicinable* force to the curing of *lameness*, &c. might naturally come to the *waters* by that means, will not appear strange, if the *cures* that are wrought by putting the *patient* into the *belly* of a beast newly opened, or into the *skin* of a *sheep* newly flead, or by the application of the *warm vital* parts of any *beast*, be considered. For the like *virtue* might well be transfused to this *pool* by the daily *washing* of the *entrails* of the *sacrifices* in it, at the time of the *feasts* (such as is here mentioned v. 1.) where so many *thousand sacrifices* were killed at once, as may be guess'd by the number of the *two hundred fifty five thousand*, and *six hundred Paschal sacrifices*, which was testified to *Cestius* by the *priests* at a *Passover* in *Nero's* time. These might well *dilute* and *colour* the *water*, and give a force to it, and that at such a time, when the *waters* were *warm* with the *fresh washing* of the *sacrifices* in it, and especially when by a mans going in to *move* or *trouble* the *water* v. 4. those grosser thicker parts, which came from the *beasts*, the *congelations* of *blood*, which went to the bottome, were *stirr'd* up, and made to infuse themselves more strongly into the *water*; which seems to be the reason, why to the working of a *cure* by those *waters* these two circumstances are made necessary, 1. that it should be, not at *any time*, but κατὰ καιρὸν, κατὰ καιρὸν, v. 4. at *a set season*, which that it signified a *festivall* time, (if not solely that) appears probable, because now v. 1. ἦν ἑορτὴ Ἰουδαίων, *there was a feast of the Jewes*, and at this time the *sick* man waited that καιρὸν *opportunity*, though he were deprived of it v. 7. And if from v. 6. it be imagined that he had lain a *long time* in that *place*, that is a mistake, for the [πολὺν χρόνον, *long time*] belongs to the *length* of his *disease* v. 5. and to nothing else. 2ly, that the *sick* person should go in immediately upon the *troubling* of the *waters*, which must signifie that immediatly upon the *moving* they had a *force*, wch soon cool'd or decay'd again, by the *sinking* of that, wch was stirr'd up, or by the *evaporating* of it. All which, if it be a *naturall*, and no *miraculous* way of *curing*, it will be the more unlikely that the ἄγγελος here v. 4. should be an *Angel of Gods*. It may easily be supposed that there was an *officer* or *servant*, sent down by them, that had *skill* in it, to *trouble the waters* at a *fit time*, and he being a *messenger* sent before, as it were, to *prepare* for the *sick* mans coming after him, might well be called ἄγγελος, not an *Angel* but a *messenger*, see *Act.* 12. 8. But it is very uncertain, from the variety of *copies*, what is to be determin'd in this matter, For as the *Kings MS.* makes one great change here, and reads Ἄγγελος γὰρ Κυρίου κατὰ καιρὸν ἐλούετο, *The Angel of the Lord washed*, or *bathed at a season*, v 4. so on the other side, the *antient Greek and Latine MS.* which *Th: Beza* presented to the *University* of *Cambridge*, wholly leaves out the 4th verse, wherein the only mention of ἄγγελος, whether *Angel* or *messenger*, is.

*de loc: Hebr:

κατὰ καιρὸν

ἄγγελος

CHAP. VI.

Paraphrase.

1. After these things Jesus * went over the [sea of Galilee, which is the sea of Tiberias.]

1. lake of Genne-sareth in Galilee, to that part of it which is neer the city Tiberias, see note on Lu. 8. c.

2. And a great multitude followed him, because they saw [his miracles which he did] on them that were diseased.

2. the miraculous cures which he wrought

3. And Jesus went up into a [mountain,] and there he sate with his disciples.

3. mountainous desert part, belonging to the city Bethsaida, Lu. 9. 10.

4. And the Passover, a feast of the Jewes, was nigh.

5. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, [Whence shall we buy bread that these may eat?]

5. Where shall we have money with which we may buy bread enough to feed all this multitude?

(6. And this he said to prove him, for he himself knew what he would doe.)

7. Philip answered him, Two hundred penyworth of bread is not sufficient for them, that every one of them may [take a little.]

7. receive a small proportion to refresh him.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here which hath five barley loaves and two small fishes, but what are they among so many?

* departed to the other side of the sea of Galilee, that of Tiberias, or, into the coasts, or parts of Tiberias, for the old Gr: and Latine MS. reads εἰς τὰ μέρη τῆς Τιβεριάδος, *in fines Tiberiadis*.

10. Settle and diſpoſe them in ranks, and in a poſture for eating.

10. And Jeſus ſaid, [Make the men * ſit down.] Now there was much graſſe in the place. So the men ſate down in number about five thouſand. * lie down ἀναπεσεῖν

11. having bleſſed the bread and fiſhes, thanked God for them, and implored his bleſſing on them, he as the Maſter of the feaſt gave the ſeverall proportions to the diſciples, and they as waiters diſtributed them to the gueſts, every man his portion of bread, and of fiſh, as much as they deſired to eat.

11. And Jeſus took the loaves, and [when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes, as much as they would.]

12. When they were filled, he ſaid unto his diſciples, Gather up the fragments that † remain, that nothing be loſt. † ſuperabound, are to ſpare, περισσεύσαντα

13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. the Meſſias, known by the title of him that cometh &c. See note on Mat. 11. a.

14. Then thoſe men when they had ſeen the miracle which Jeſus did, ſaid, This is of a truth [that prophet * which ſhould come into the world.] * that cometh ὁ ἐρχόμενος

15. to ſet him up for their captain, to fight their battails for them againſt their enemies or conquerours, (which Chriſt therefore avoided as unagreeable to his office) he again retired alone to his privacy and prayers in the mountain, v. 3.

a. 15. When Jeſus therefore perceived that they would come and take him by force, [and [a] make him a King, he departed † again into a mountain himſelf alone*.] † again, is wanting in the Syriack and many copies, *and prayed there, ſo the old Greek and Latine MS. adds κἀκεῖ προσηύξατο ὁ ἰδιὸς ὀράβας.

16. And when even was now come, his diſciples went down unto the ſea,

17. were paſſing, or in their paſſe over the ſea toward Capernaum, See Act. 28. 14.

17. And entred into a ſhip and [went over the ſea towards Capernaum,] and it was now dark, and Jeſus was not come to them.

18. began to grow tempeſtuous.

18. And the ſea [aroſe by reaſon of a great wind that blew.]

19. When therefore by the contrariety of the winds they had been forced to fall to their oares, and had done ſo for ſome ſpace, they diſcern one walking on the ſea and coming toward the ſhip, This was Jeſus, but they not knowing it was ſo, (ver. 20.) were afrighted with the ſight.

19. So when they had rowed about twenty five or thirty furlongs, they ſee Jeſus walking on the ſea, and drawing nigh unto the ſhip, and they were afraid.]

20. But he ſaith unto them, It is I, be not afraid.

21. gladly took him into the ſhip, ſee Mar. 6.51. and aſſoon as ever they received him in, the ſhip arrived at their intended ſhore.

21. Then they [willingly received him into the ſhip, and immediately the ſhip was at the land whither they went.]

22. The day following, when the people, which ſtood on the other ſide of the ſea, ſaw that there was none other boat there, ſave that one, whereinto his diſciples were entred, and that Jeſus went not with his diſciples into the boat, but that his diſciples were gone away alone.

23. where they now were, and where they had eaten bread, when by bleſſing the five loaves he ſo multiplied them that they were ſufficient to feed five thouſand.

23. † Howbeit there came other boats from Tiberias, nigh unto the place [where they did eat bread, after that the Lord had given thanks.] † But other veſſels from Tiberias went neer that place, Ἀλλὰ ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου –

24. When, I ſay, the multitude ſaw Jeſus was gone from that place, and that his diſciples were not come, and from thence concluded it moſt probable, that Jeſus, though he went not with the diſciples, was gone after them to Capernaum, his uſuall habitation, they having the advantage of veſſels for paſſage v. 23. took ſhip and went to Capernaum to look for him.

24. When the people therefore ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus.]

25. And when they had found him on the other ſide of the ſea, they ſaid unto him, Rabbi, when cameſt thou hither?

26. That which makes you thus follow me, is not the acknowledgment of my divine power evidenced by my miracles, or conſequent to that, a purpoſe to embrace my doctrine, or deſire to learn of me, but a groſſe carnall deſire of the like advantages, which you had of my multiplying loaves to feed you.

26. Jeſus anſwered and ſaid unto them, Verily, verily I ſay unto you, [Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.]

b. 27. Set not your hearts on theſe poor externall advantages, ſeek not, deſire not to acquire this corporall food, in order to your worldly ends, (ſee note a.) and that which will afford you but a ſhort fading benefit, v. 49. but look out, and get your part of that food which is it ſelf unperiſhable, & will make all that feed on it immortall alſo. This food ſhall the Meſſias (i.e. Chriſt) beſtow upon you, for him and his doctrine hath God the Father acknowledged to be his own (ſee note on Epheſ. 4. g.) and by the coming of the Spirit on him, demonſtrated him to be ſent by him.

27. [b] Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the ſon of man ſhal give unto you, for him hath * God the Father ſealed.] *the Father ſealed, even God, ὁ πατὴρ ἐσφράγισεν, ὁ Θεός.

c. 28. Hereupon they ſaid unto him, What is required of us, what courſe wilt thou preſcribe, that we may doe that which thou biddeſt us, v. 27. that we may be alwaies imployed in Gods tasks, ſo as will be acceptable to him?

28. Then ſaid they unto him, What ſhall we doe that we might [c] † work the works of God?] † labour in

29. Jeſus anſwered them, That which God requires of you, is, to beleive and doe all that I, who am ſent by him, doe command you.

29. Jeſus anſwered and ſaid unto them, This is the work of God, that ye beleive on him, whom he hath ſent.]

30. They

30. They ſaid therefore unto him, What ſign ſheweſt thou then, that we may ſee and beleive in thee? what doſt thou work?] 30. To this they ſaid, What miracle do you ſhew? what work of wonder, ſuch as may be ſufficient to aſſure us, that thou art the Meſſias?

31. Our fathers did eat Manna in the deſert, as it is written, He gave them bread from heaven to eat.] 31. We have great reaſon to adhere to Moſes, who wrought ſuch miracles, brought down bread ready prepared from heaven for us, and unleſſe thou wilt produce ſome atteſtation to thy ſelf, which may at leaſt equall this one, why may not we be allow'd to think it unreaſonable to forſake him, and follow thee?

32. Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Moſes gave you not that bread from heaven, but my Father giveth you the true bread from heaven.] 32. Jeſus ſaid unto them, I aſſure you, that Manna came not from heaven, but out of the airy region, and that the work of God, not Moſes, and now the ſame God gives you farre more durable food then that was, gives you me who came really down from heaven, and am moſt eminently that which Manna was to your bodies, bread or food to your ſouls.

† that 5 33. For the bread of God is † he which cometh down from heaven, and giveth life unto the world.] 33. That fed but your bodies, and putrefied preſently; but that which God now gives you, is for your ſouls, and will feed them to eternity, v.27. and did really deſcend from the heaven of heavens, not as that Manna for a multitude only, but the feeding and enlivening the whole world.

34. Then ſaid they unto him, Lord, evermore give us this bread.

35. And Jeſus ſaid unto them, I am [the bread of life, he that cometh to me ſhall never hunger, and he that beleiveth on me ſhall never thirſt.] 35. that durable vivificall bread of God, the excellency whereof is infinitely above that of Manna, as in other things, ſo in this, that the feeding thereon, yeilds a durable ſatisfaction, whereas in Manna and all corporeall food, there is ſtill a ſucceſſion of appetite.

* ye have both ſeen me, ἡ ἑωρά-κάτε 36. But I ſaid unto you, that * ye alſo have ſeen me, and beleive not. 36. But that which I told you v.26. was, that though you have ſeen me and taſted of my miracles, yet you doe not beleive on me, feed not on this true bread, which came down from heaven.

37. All that the [d] Father giveth me ſhall come to me, and him that cometh to me, I will in no wiſe caſt out.] 37. This is an evidence of great obſtinacy and untowardneſſe, of improbity and pride in you, For had Gods preventing grace had any ſucceſſe on you, wrought probity, or humility in you, you would certainly come in to my call, And I will not reject any that thus comes, or caſt him forth afterwards, if he will abide with me. d.

38. For I came down from heaven, not to doe mine own will, but the will of him that ſent me. 38,39. For this lies upon me, as the office for which my Father hath ſent me, the fulfilling of which is all my care, viz. that I ſhould be carefull to preſerve every one, which with an honeſt heart ſhall thus come and beleive on me, and give every one that thus perſeveres (beſide many excellent priviledges here) eternall life of body and ſoul hereafter.

39. And this is the Fathers will which hath ſent me, that of all which he hath given me I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.]

† that I ſhould — ἵνα πάν-τον 40. And this is the will of him that ſent me, that every one which ſeeth the ſon and beleiveth on him, may have everlaſting life, and † I will raiſe him up at the laſt day.] 40. That being alſo another part of his commiſſion to me, that whoſoever beleiveth in his ſon ſhould not periſh, but, whatever, by ſo doing, befall him here, inherit everlaſting life in that other world.

41. The Jewes then murmured at him, becauſe [he ſaid, I am the bread which came down from heaven. 41, 42. by what he ſaid of himſelf, he pretended to come from heaven, whereas they knew his birth here on earth, and his parentage, which they conceived to be contrary to his coming down from heaven.

42. And they ſaid, Is not this Jeſus the ſon of Joſeph, whoſe father and mother we know? How is it then that he ſaith, I came down from heaven?]

43. Jeſus therefore anſwered and ſaid unto them, Murmure not amongſt your ſelves.] 43. To this muttering of theirs, Jeſus replied, I have ſaid nothing which tis reaſonable for you to murmure at.

44. No man can come to me, except the Father, which hath ſent me, draw him, and I will raiſe him up at the laſt day.] 44. Tis true, there is ſome pretence for theſe vulgar prejudices againſt me, which would make it impoſſible for thoſe that look no farther, to become my followers, (and therefore this makes it ſo unfit and unſafe for you to fix your eyes ſo wholly on this.) And it is an effect of my Fathers preventing grace to fit mens hearts to be ready and willing to come to me, (ſee note d.) and without this work firſt wrought, and that probity and humility, which qualifies men to receive my doctrine, I doe not expect that any man ſhould beleive on me, and therefore I attribute it to that, (ſee v.65.) when any one doth, (as, on the other ſide, to your obdurate hearts, that you doe not) come unto me. And for every one that doth thus come, and therein obey my call, and follow the duct of my Father, on him moſt certainly will I beſtow everlaſting life.

* the taught, διδακτοὶ, † heard frō the Father, and learnt ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, or, learnt the truth, for the Kgs MS. reads μαθὼν τὴν ἀλήθειαν. 45. It is written in the prophets, And they ſhall be all * taught of God. Every man therefore that hath † heard and learned of the Father, cometh unto me.] 45 The ſumme of what I thus ſay, hath been obſcurely delivered to you by the prophets of old, For they, for example, Iſaiah, c. 54. 13. ſpeaking of theſe times, have foretold, that God will diſpoſe and prepare the hearts of many men to be fit, or ready to receive Chriſt, (ſee note d.) to embrace the Meſſias, And therefore it was that I ſaid that every humble honeſt heart, every diſciple of my Father that hath not reſiſted that guidance, and attraction of my Father, doth certainly come to me, and beleive on me.

46. Not that any man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father.] 46. Where yet that of learning or being taught of God, doth not imply his ſeeing or talking with my Father, and being ſo taught by him, For this is proper and peculiar to me, who am therefore qualified to reveal his will to all that come unto me.

47. Verily,

47. Verily, verily, I ſay unto you, He that beleiveth in me, hath everlaſting life.

47, 48. He that embraceth my doctrine and is ſincerely my diſciple, to beleive and practiſe what I command him, ſhall undoubtedly live for ever, as having fed on that enlivening bread, v. 33. receiving me his ſpirituall food, by his faith into his ſoul.

48. I am that bread of life.]

49. Your fathers did eate Manna in the wilderneſſe, and are dead.

49, 50, 51. The Manna given in the deſert, did not make them immortall, which did eat it. But the bread which is now ſent you down from heaven, will give immortality to them that feed on it, i. e. to all that truly beleive in Chriſt, that receive his doctrine, and digeſt it into the food and nouriſhment of their ſouls, And this is offered and prepared for every man, not only, for you Jews. Manna was bread indeed, but firſt, dead, not living. Secondly, it came not down from heaven properly ſo called, v. 32. and Thirdly, they which did eat of it, afterwards dyed. Fourthly, their Manna was contradiſtinct from their quailes, that bread from that fleſh. Fifthly, That was given for the preſerving the life only of one nation. But contrariwiſe by theſe ſo many ways of excellency above that Manna, I am, firſt, living bread. Secondly, I came down from heaven properly ſo called, the higheſt heaven. Thirdly, whoſoever feedeth, i. e. beleiveth on me, embraceth my doctrine and practiſeth accordingly, ſhall not dye, the ſoul whoſe food I am ſhall become immortall in bliſſe. Fourthly, this bread which I ſpeak of is very fleſh, even my fleſh which I will give to be crucified for the life of the world, by that death of mine purchaſing grace and pardon for ſin, which are the foundation of immortality. Fifthly, this world, is the whole world, all mankind, not onely that one nation of the Jews, which received benefit by that.

50. This is the bread which came down from heaven, that a man may eat thereof, and not dye.

51. I am the living bread, which cometh down from heaven, If any man eat of this bread, he ſhall live for ever: and the bread that I ſhall give him is my fleſh, which I will give for the life of the world.]

52. The Jews therefore ſtrove among themſelves ſaying, How can this man give us his fleſh to eat?]

52. Hereupon the Jews diſputed about this ſaying of his, how 'tis poſſible that men ſhould feed on his fleſh.

53. Then Jeſus ſaid unto them, Verily, verily I ſay unto you except [ye eat
e. on this celeſtiall e the fleſh of the ſon of man and drink his bloud, ye have no life in you.]

53. you thus feed food, i. e. be ſincere diſciples of the crucified Saviour, that comes not to be a glorious King, but to dye for the ſins of the world, you have no part in this true, i. e. immortall life.

54. Who ſo eateth my fleſh and drinketh my bloud, hath eternall life, and I will raiſe him up at the laſt day.

f. 55. For my fleſh is * meat indeed f, and my bloud is drink indeed.]

55. For I that am thus ſent in the fleſh to dye for the world, am ſuch food, as will feed you to everlaſting life, and ſo am eminently that which food is ſaid to be.

* truly meat or true meat for in diverſs ancient copies 'tis ἀληθὴς in both places of this verſe.

56. He that eateth my fleſh and drinketh my bloud, dwelleth in me, and I in him.]

56. He that thus feedeth or beleiveth on me, that reſignes himſelf up to be ruled by me, is ſo made a member of me, that by the life which is in me he ſhall alſo be enlivened by God, by whom I live, See note on c. 14. b.

57. As the living father hath ſent me, and I live by the father, ſo he that eateth me, even he ſhall live by me.]

57. For as I that came down from the Father the fountain of life, his ſon by eternall generation, muſt needs derive life from him, ſo alſo he that beleiveth on me, and ſo hath digeſted my precepts as the nouriſhment of his ſoul, muſt needs derive life from me.

58. This is that bread which came down from heaven, not as your fathers did eat Manna, and are dead:] he that eateth of this bread, ſhall live for ever.

58. This bread from heaven is not like that Manna, which they that eat, did dye for all that.

59. Theſe things ſaid he in the Synagogue as he taught at Capernaum.

60. Many therefore of thoſe that had hitherto followed him, ſaid, this doctrine of his is very hard and unintelligible, how he ſhould be ſaid really to have come down from heaven, and how his fleſh ſhould feed men to life eternall.

60. Many therefore of his diſciples when they had heard this, ſaid, This is an hard ſaying, who can hear it?]

61. When Jeſus knew in himſelf that his diſciples murmured at it, [he ſaid unto them, Doth this † offend you?]

61. Doth this deterre you from my doctrine?

† ſcandalize σκανδαλίζει

62. What and if yee ſhall ſee the ſon of man aſcend up where he was before?]

62. And asked them, whether it were not as credible that he ſhould have come from heaven, as that he ſhould goe up thither; telling them that they ſhould ere long ſee him doe ſo, and that in reaſon would aſſure them that he came down from thence.

63. It is the ſpirit that quickneth, the fleſh profiteth nothing, the words that I ſpeak unto you, they are ſpirit, and they are life.]

63. And for the other particular of eating his fleſh, he tells them they cannot but know, that it is the ſoul that enliveneth, and not the body, and agreeably that it is not the groſſe carnall eating of his body of fleſh, that he could ſpeak of, when he talkt of their eating, and his feeding them to life eternall, (ſee note on Lu. 9. d.) but certainly a more ſpirituall divine eating, or feeding on him, which ſhould bring them a durable eternall life; his words (ſee v. 68.) i. e. his doctrine being ſpiritually fed on by them, i. e. being received into their hearts, not only their ears, will quicken them to a ſpirituall life here, and that ſhall prove to them an eternall life hereafter (ſo S. Chryſtome expounds, [the fleſh] i. e. the fleſhly hearing, profits nothing.)

64. But there are ſome of you that beleive not. For Jeſus knew * from the beginning who they were that beleived not, and who † ſhould betray him.]

64. But for this ſpirituall feeding, ſinking down this ſpirituall food into your hearts, there are ſome of you that are farre enough from doing ſo. For Jeſus knew at firſt before he received them as diſciples, whether they beleived ſincerely or no, and alſo which of them would prove falſe to him, and conſpire with the Jews to put him to death.

* from the firſt, or, preſently, ἐξ ἀρχῆς

† it was that would deliver him up, ἦσὰν ὁ παραδώσων αὐτὸν

65. And

† have ſaid, εἰρηκα * be it ‖ from, ἐκ

65. And he ſaid, Therefore I * ſay unto you, that no man can come unto me, except it † were given unto him ‖ of my Father.

65. And indeed this was the reaſon that I told you v.44. that no man cometh to the faith of Chriſt ſincerely, or continues ſtedfaſt in it, but he that by Gods preventing grace is qualified and diſpoſed for it, (ſee note d.) becauſe I ſaw that many that follow me, doe not truly beleive on me, i. e. doe not intend to live as I command them, but one keeps his love of money, and for that will betray me, and others retain their other intereſts, and their other ſins.

66. From that time many of his diſciples went back, and walked no more with him.]

66. This ſpeech of Chriſt's made many of his followers forſake him, ſeeing he was not ſuch a Meſſias as they lookt for, and would not be content with every kind of following him.

67. Then ſaid Jeſus unto the twelve, Will ye alſo goe away?

68. Then Simon Peter anſwered him, Lord, to whom ſhall we goe? [Thou haſt the words of eternall life.]

68. Thy words, as was ſaid by thee, v.63. will to thoſe that obey thee and keep cloſe to them, be a means to beſtow eternall life.

69. And we beleive, and are ſure, that thou art that Chriſt, the ſon of the living God.]

69. And thou haſt demonſtrated to us, that thou art the Meſſias the eternall ſon of God, and therefore tis not poſſible there ſhould be any other fit to draw us from thee to him.

70. Jeſus anſwered them, [Have not I choſen you twelve, and one of you is a devil?]

70. I have, of all the followers that have beleived on me, choſen but twelve to be my conſtant attendants, and one of them proves a traitour, a falſe treacherous perſon that will joyn with my enemies againſt me, ſee note on Mar. 4. a.

71. He ſpake of Judas Iſcariot, the ſon of Simon, for he it was that ſhould * betray him, being one of the twelve.]

* deliver him up, παραδιδόναι

71. He ſpake of Judas, for Chriſt foreſaw, (that though perhaps yet he did no ſuch thing, yet) he would deliver him to the Jewes, and to that end combine with them, which was the greateſt falſneſſe imaginable in one, whom Chriſt had aſſumed to be ſo neer to him, as to be one of the twelve Apoſtles, whom he ſent out to preach his Goſpel to all people.

Notes on Chap. VI.

a. ὁ Προφήτης — Βασιλέα ποιεῖν.

The *Jewes* expected a *Meſſiah*, whom they called ὁ προφήτης *the prophet* v.14. but this a *glorious* one, and a powerfull *king*, one that ſhould work their *deliverance*, *free* them from, and *revenge* them on the *nations*, who had gotten the *dominion* over them; By this *miracle* of *Chriſt*'s in *feeding* ſuch a multitude with ſo ſmall proviſion, they conjectured rightly, that he was able to *ſuſtain*, and *feed* the greateſt and moſt *numerous army* with very little *charge*, and hereupon were ready to come and take him by force to be their *king*, i. e. their *judge*, or *leader*, to fight their *battails* for them, like *Gideon* &c. and this afterwards they again referre to, when they put him in mind of *Moſes*'s giving them *manna* in the *wilderneſſe*, v. 31. which if he will doe, or any thing equall to it, they will beleive on him. This *faith* of theirs being *unduly* founded, and breaking out into a very *inordinate* expreſſion, our *Saviour* wholly diſliked, as to the preſent expreſſion of it, meaning not to undertake any ſuch employment, And for the *faith* it ſelf, that, he juſtly ſuſpected, would turn into *malice*, when they ſhould ſee this their hope of *temporall deliverance* and *revenge* fruſtrated, and therefore he retired, departed out of their hands to a *mountain* alone.

b. ἐργάζεσθε

The word ἐργάζεσθε *to labour*] here ſeems to anſwer the *Hebrew* עשה, having here an *accuſative* caſe after it, and that ſignifies to *acquire*, *parare*, *comparare*, *quærere*, *acquirere*, *colligere*, *poſſidere*, *lucrari*, and is rendred by the *Septuagint* ἐκτήσαντο *Gen.*12.5. and *Gen.*31.1. For עשה in *Hebrew*, and ποιέω in *Greek*, the *Targum* read קנא *acquiſivit*, and *Deut.* 8.17. in ſtead of [*My hand hath wrought me all this ſtrength*, עשה החיל, ἐποίησε δύναμιν,] the *Targum* hath כנש נכסיא *hath gathered*, or *acquired me theſe riches*. So *Ezech.*28.4. ἐποίησας, *thou haſt made the gold and ſilver in thy treaſury*, the *Targum* have וכנשתא, *and thou haſt gathered*, &c. and thus *Lu.* 19. 16. ἡ μνᾶ σου προσηργάσατο δέκα μνᾶς, and v.18. ἐποίησε πέντε μνᾶς, *thy pound hath made*, or *wrought*, i. e. hath *gained*, *acquired ten*, or *five pounds*. Thus in * *Palæphatus Parius* περὶ ἀπίστων, εἰργάσατο βρῶμα, *he got himſelf food*, *ſibi victum comparavit*. Another notion there is of the word, 1 *Cor.* 9. 13. οἱ τὰ ἱερὰ ἐργαζόμενοι, *they that work*, or *labour*, or *prepare holy things*, according to another notion of עשה, when tis applied to a *ſacrifice*, or *feaſt*, or *office*, and then it notes *obſervare*, *celebrare*, *præparare*, *aptare*, *ordinare*, *diſponere*, to *prepare*, or *fit*, or *diſpoſe*, but that belongs not to this place.

* p.50.

Προσηργάσατο — Ἐποίησε — Ἱερὰ ἐργάζεσθαι

c. Ἔργα Θεοῦ.

That ἔργα Θεοῦ] ſignifies here the *tasks* or *commands* of *God*, is not only evidenced by the *context*, but is the affirmation of *Procopius* in *Gen.*2. Τῷ γὰρ ἐντολῷ ὁ Σωτὴρ ἔργον λέγει, τοῦτο δὲ τὸ ἔργον Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος, *this is the work of God*, the *task* which *God* preſcribes us, *that you beleive on him whom he hath ſent*, the very place that immediately followes here v.29.

d. Δίδωσί μοι ὁ πατήρ.

What is the meaning of ὃ δίδωσί μοι ὁ πατὴρ, *what my Father giveth me*] may thus be diſcerned, *Pſal.*2.8. there is a prediction or *prophecy* of *Chriſt* (of whom in the words immediately precedent it is ſaid, *Thou art my ſon, this day have I begotten thee*, v.7.) that *God will give him the heathen for his inheritance, and the utmoſt parts of the earth for his poſſeſſion*, where we diſcern what kind of *giving* is here meant, *giving* for an *inheritance* or *poſſeſſion*, and that is for *Chriſt* to be *Lord* or *owner* of them, and they, as *poſſeſſions*, *ſubject* to his *power* and *diſpoſe*, And this is done in the *converſion* of them, (ſee *note* on *Rev.* 2. 6.) Of this *poſſeſſion* of his we find mention, *Tit.*2.14. where the περιούσιος λαὸς *peculiar people*, are λαὸς εἰς περιουσιασμὸν, *people for a poſſeſſion*, and thoſe are to be *purified by Chriſt*, and his *life given* for them, that

Περιούσιος λαὸς

he

he might *redeem them from all iniquity*. But who they are that are thus ſaid to be *given* to *Chriſt* by *God*, will firſt appear *negatively*, 1. not any *peculiar* number of men, *abſolutely* (without all *reſpect* to any *qualifications*) *choſen* by *God* to *eternall life*, for it is apparent and expreſly affirmed of one of this number, that he was finally *loſt*, *Thoſe whom thou gaveſt me*, ſaith *Chriſt*, *I have kept, and none of them is loſt ſave the ſon of perdition*, *Joh.* 17. 12. where through his own wretched default one of thoſe who had by *God* been *given* to *Chriſt*, *totally* and *finally departed*, and was *loſt* from him. 2. Not thoſe that are already *actually beleivers*, or by *God* looked upon as ſuch, For of theſe that are here *given* to *Chriſt*, it is ſaid, ἥξει πρὸς ἐμὲ ἥξει, *they ſhall come unto me*: Where *coming* to *Chriſt*] is *beleiving* on him, and is a conſequent of *God's giving* them to *Chriſt*, not *antecedent* to it, and therefore when they are *given* to *Chriſt*, they are not looked upon as beleivers already, but thoſe which will be ſuch; By theſe *negative* conſiderations, the *poſitive*, will, I ſuppoſe, be beſt collected, That they that are ſo *qualified* and *diſpoſed*, as that *Chriſt* being *propoſed* and *revealed* to them, they *will follow* him, *come* to him, become his *diſciples*, thoſe are they whom *God gives* to *Chriſt*. For there is a *ſort* and *temper* of *mind*, which is moſt agreeable and proportionable to the *beleiving* on or *receiving* of *Chriſt*, which they that have, are ſaid to be εὐσχῆμοι εἰς βασιλείαν τοῦ Θεοῦ, *fit* or *prepared*, or *diſpoſed for the kingdome of God*, *Lu.* 9. 62. (ſuch as, in that place, are ready and willing to undergoe Chriſt's conditions, to part with all, and follow him, and contrary to theſe are they that are *not worthy of eternall life*, *Act.* 13. 46.) and of ſuch *Chriſt* ſaith that they are *not farre from the kingdome of God*, and that *of ſuch is the kingdome of heaven*, and S. *Luke*, that they are τεταγμένοι *diſpoſed*, in a *readineſſe* for *eternal life*, ſee *note* on *Act.* 13. i. If it be demanded what temper this is, I anſwer, it is the *honeſt heart* deſcribed in the *parable* of the *ſeed*, *deſiring ſincerely* to know the truth, and to doe *God's will* c. 7. 17. *probity* of *mind*, and, an eminent branch of that, *humility*, the temper reſembled by the *little children*, whoſe *innocence* and *humility* is ſo remarkable, and of thoſe *poor in ſpirit is the kingdome of God*, (the *Chriſtian ſtate*) made up, *Mat.* 5. 3. and thoſe are *Evangelized* peculiarly, i.e. wrought on by the *preaching* of the *Goſpel*, and *God gives grace to the humble*, but *reſiſts the proud*, refractary, confident perſon, and accordingly it is ſet down as the *character* of the *Goſpel*, that *God hath choſen the foliſh things of the world*, the *weak*, the *baſe*, the *deſpiſed*, 1 *Cor.* 1. 27. And ſo of them that are thus qualified it is here truly ſaid, that as *God gives* them to *Chriſt* for his *portion*, the men that are to be his *ſubjects* (the *Iſraelite indeed, in whom there is no guile*, is the fitteſt to be a *diſciple*,) So when *Chriſt* calls all to *come* unto him, theſe *ſhall actually come*; as ſoon as ever *Chriſt* is *revealed* to them, they receive him; As *Joſephus* ſpeaking of *Chriſt*, *Ant.* l. 18. c. 4. ſaith he was διδάσκαλος ἀνθρώπων τῶν ἡδονῇ τἀληθῆ δεχομένων, *a teacher of thoſe men that did with pleaſure receive the truth*; Or as the τεταγμένοι εἰς ζωὴν αἰώνιον, *as many as were* (in this ſenſe) *diſpoſed to eternal life, beleived*, *Act.* 13. 18. and as *Chriſt* ſaith expreſly here c. 7. 17. that *if any man will*, θέλῃ ποιεῖν, i.e. *deſire ſincerely to doe God's will, he ſhall know of the doctrine* &c. i. e. *acknowledge* it as *divine*, and *beleive* on it, whereas on the otherſide, *Envy* keeps ſome, *Act.* 13. 45. *Covetouſneſſe* others, *Lu.* 16. 14. *Love of the praiſe of men*, *Joh* 12. 42. keeps others from *beleiving*. And generally the *unbeleiving heart* is an *evil heart*, *Heb.* 3. 12. and a *reprobate mind*, (ſee 2 *Cor.* 13. 5.) and a *hard heart*, and a *fooliſh* and *ſlow heart* in other places. (ſee ch. 16. 3.) Meanwhile the better *diſpoſitions* and *preparations* of the *hearts* of theſe here, are to be look'd on as *effects* wrought by the *preventing graces* of *God*, and in that reſpect they are here ſaid to be *drawn by the Father*, v. 44. This *preventing grace* of *God*, which thus *qualifies* and *diſpoſes* them to *receive Chriſt*, is by a *Metonymie* ſaid to *draw* them to *Chriſt*, And that [*being drawn by God*] there, is ſet parallel to [*God's giving them*] here, and is *preparatory* in both places to *coming* unto *Chriſt*, And then thoſe that thus *come* to him, *Chriſt* will in no wiſe *caſt out*, i.e. by no means *reject*, but *receive* them and admit them to him, Onely he may *periſh* after that, as *Judas*, which was given to *Chriſt*, did, if, as he did, he *apoſtatize* from him. By this appears alſo the meaning of διδακτοὶ τοῦ Θεοῦ, *the taught*, or the *diſciples of God* v. 45. thoſe that have *heartily* applied themſelves to *God's ſervice*, that have received this *effect* or *impreſſion* of *God's preventing grace*, the *honeſt humble hearts*, which thereby are *qualified* to lay hold and adhere to *Chriſt*, when others that have not received theſe præcedaneous *pious infuſions*, or are not wrought on by them, *reſiſt* and ſtand out againſt him (ſee *note* on 1 *Theſſ.* 4. c.) And ſo again what is meant by δεδομένον ὑπὸ τοῦ πατρὸς ver. 5. *given to him by* or *from the Father*. He that by this *preventing grace* of *God* is thus *qualified* or *diſpoſed*, it is ſaid to be *given him from the Father to come unto Chriſt* i.e. his *coming* to *Chriſt* is conſequent to that *probity* of *mind* wrought by the *grace* of *God* in him (As *Lu.* 1. 74. δοῦναι λατρεύειν *God's giving* us to *ſerve* him, is his *giving ſtrength* or *grace*, or *qualifying* us for his *ſervice*) An effect of this *grace* it is, and of that *probity* produced by it, that any man laies hold on, or *receives* the *faith* of *Chriſt*. And therefore from hence will beſt be diſcerned what is the meaning of the *ſheeps hearing the ſhepheard's voice*, and all that is added in that *parable* ch. 10. 3. The *ſheep* there cannot be underſtood to be *beleivers* or *diſciples* of *Chriſt*, for theſe there are ſuppoſed to be *ſheep*; before *Chriſt* the *ſhepheard* comes to them, and in that to be denominated *ſheep*, that they *hear* the true *ſhepheards voice* when he *comes*, and ſo cannot be they, that have *already received* him, as *beleivers* muſt have done, and accordingly ver. 8. of the *theives* and *robbers* that came before *Chriſt*, tis ſaid, that *the ſheep did not hear them* (They were *ſheep* therefore before *Chriſt's coming*) and ſo appears by ver. 26. where their *not being his ſheep* is ſet as the *reaſon* of their *not beleiving*, which were not a *proof*, but a *tautologie*, if the *ſheep* were there *beleivers*. By all which it is evident that the *ſheep* are a ſort of men, not yet conſidered as *Chriſtians*, but ſuch as are apt to beleive in the true *Meſſias*, whenſoever he *comes*, and ſo to *follow* him, as *knowing his voice*, ver. 4. which laſt expreſſion is a *key* to open the meaning of the *parable*,

Θέλει ποιεῖν

Πορνεία καρδία

Ἕλκειν ὁ πατὴρ

Οἶδασι φωνὴν

rable, and reſolve who the *ſheep* are. *God* the *Father* is in the ἀνλαπόδοσις or *moral*, the *chief ſhepheard*, i. e. the *owner* or *maſter* of the *ſheep* (as among the *Jewes* men kept their *own ſheep*) And the *ſheep* are thoſe that are beſt reſembled by that *emblem*, the *honeſt* and *humble hearted* men, that by the *revelation* of *God's will*, and ſome meaſure of *grace* afforded, before the *coming* of *Chriſt*, have been formed into all *probity* and *humility* of manners, living either as *Zachary* and divers others are ſaid to doe, *walking in the waies of God blameleſſe*, or elſe after an ill life recovered by *repentance*, and theſe are ſo well acquainted with the *waies* of *God*, that when any *falſe Chriſt* or *impoſtor* comes with infuſions of *impiety* or *wickedneſs*, they diſcern them to be contrary to *Godlineſs*, and ſo will not hearken to them, But when *Chriſt* the true *ſhepheard* (for his *Father* and *he are one* v.30.) cometh, and that, as with *divine miracles* to atteſt his *miſſion*, ſo with *doctrines* of *piety*, perfectly agreeable to that which they formerly practiſed, as the *will* of *God*, and onely more *elevated*, and of higher *perfection*, *Mat.*5. then theſe diſcerning the agreeableneſs of his *doctrines* with thoſe which they have already received from *God*, and the addition of all the *heavenly promiſes*, which agree with the notion which they had of *God* as a *rewarder*, they know him to be the *Meſſias*, the *ſhepheard* which *God* hath promiſed to *ſend* them, i.e. *God* himſelf (not any *hired ſervant*, *whoſe own the ſheep are not* v.12. but) the *true ſhepheard*, who is the *owner* of the *ſheep*, and that is the meaning of their *knowing his voice*, upon which it is that they *follow* him, whereas *ſtrangers* they *flie* from, and *doe not know their voice* v.5. By this explication of theſe ſo many *phraſes* all importing the ſame thing, will appear by way of *reſultance*, what is the *method*, that *God* is pleaſed to uſe to bring men to *eternall life*. He creates them *rational*, and ſo *voluntary agents*, and becauſe of the *weight* of the *ſenſitive* part of man, that *preſſeth down the ſoule*, doth by his *precepts* of *good life*, and propoſals of *reward* to it, and by his *preventing graces*, endevour and doe his part to *draw* them, and engage them to the performance of theſe *duties*, or, upon *miſcarriages*, recalls them to *repentance*, Thoſe that by the *ſtrength* of theſe *graces* (not *deſtroying*, but *exciting* and *aſſiſting* their *free will*) doe make uſe of them to that *end*, and as farre, as is yet *revealed* to them, live *obediently*, theſe are ready to *receive* and *entertain Chriſt*, his *promiſes*, and *diviner*, more *elevated precepts*, when they are *revealed* to them, and to thoſe *God* elſewhere promiſeth thoſe *higher dignations*, under the title of *more grace*, and *giving*, and *giving abundantly* to him that *hath*; And when they have thus *received Chriſt*, his *doctrine*, and his *grace* going along with it, is moſt proper to take them off from the *remaining* dregs of *corruption*, to raiſe them to thoſe pitches (which none but they are qualified to *receive*) of *piety*, and *ſuffering* any thing for *God's ſake*, of *charity*, *exceſſes* of that, even to *enemies*, &c. And they that doe not fall off becauſe of theſe *heights* and *ſtrictneſſes*, but *adhere* to *Chriſt*, and paſſe through all the *trialls* of this life, *conſtant* and *perſevering*, they are daily ſupplied with more *grace* here, and *rewarded* with *higher* proportionable *degrees* of *glory*. One thing only muſt be here farther added, that there are ſome, that are ſaid to be *given to Chriſt* in a more *eminent*, and *peculiar* degree, and manner, not only to be *beleivers* but *conſtant*, cloſe *attendants* of *Chriſt*, ſuch were the *twelve*, who are ſaid to be *given* him ἐκ τῦ κόσμυ *out of the world*, ch. 17. 6. Δέδωκάς μοι ἐκ τοῦ κόσμυ. For of them it is ſaid that *no one is loſt but only the ſon of perdition*, ver. 12. For them he *prayes* that they may be *conſecrated to the preaching of the Goſpel*, v. 17. Of them he ſaith that *he hath ſent them*, &c. v.18. *given them the ſame Commiſſion*, that he himſelf had. And his praying for them is diſtinguiſhed from his praying after, for *beleivers*, v. 20,21. which being there ſet down as in a *parentheſis*, he returns to his *diſciples* again, v.22. and the *glory which God had given him he gives them*, Δόξαν ἣν δέδωκάς μοι. where the *giving them the glory which God had given Chriſt*, ſeems a diſtant thing from their *beholding his glory*, ver.24. the former is the *fitting* them with gifts to *ſucceed* him on *earth*, the latter, the *beatifick viſion* in heaven. And although it be ordinary for the ſame *phraſe* to be uſed in a more *eminent*, and reſtrained ſenſe ſometimes, then others, and ſo they who are *given to Chriſt*] may ſometimes be *beleivers* only, in other places (where the *context* enforceth it) *diſciples* peculiarly, (and accordingly in that 17th chap. v.9. & 12. it is only [*they whom thou haſt given me*,] where yet, as appeared, the *diſciples* only were meant,) yet this addition of the words [ἐκ τῦ κόσμυ, *out of the world*,] may be reaſonably thought to denote this by a *propriety*, whereby [*the world*] ſometimes ſignifies thoſe that deale in the *affaires* of the *world*, *ſæcular* perſons, Whereas the *twelve* forſook the *world*, their *trades*, and *callings* there, and *followed Chriſt*, and ſo were peculiarly given to him, ἐκ τῦ κόσμυ, *out of the world*.

What is meant here by [*the fleſh and blood of the ſon of man*] muſt briefly be explained, and that firſt by taking notice of a *figure*, or *idiome*, frequent in theſe Writers, whereby the *parts* ſet down ſeparately, doe ſignifie the *whole*, which conſiſts of thoſe parts. So is [*the heaven*, and *the earth*] ſet to ſignifie the *whole compages* of the (*ſublunary*) *world* (ſee *note* on 2 *Pet.*3. b) and many the like, And ſo *Chriſts body and fleſh and bones Eph.*5.30. and here, the *fleſh and blood of the ſon of man*, is the *ſonne of man*, or *Chriſt himſelfe*. 2ly, by obſerving the notion of *fleſh*, and *blood* frequently uſed not only to ſignifie our *mortal* condition, which this our *fleſh* and *blood* is ſubject to, (whereupon, when S. *Paul* ſaith, that *fleſh and blood cannot inherit the kingdome of God*, he addes, *neither can corruption inherit incorrruption*, ſee *note* on *Mat.*16.e.) but alſo this *mortal* nature, as it is ſubject to much *weakneſſe*, and *afflictions*, &c. as *Iſa.* 31. 3. the *Ægyptians are men and not God, and their horſes fleſh and not ſpirit*, i. e. *weak* helpers, unfit to be *truſted* in, v. 1. So when S. *Paul* ſaith, that *through the infirmity of the fleſh*, i. e. in many *afflictions, and perſecutions, he preached unto them*, And ſo it notes *Chriſt* in his ſtate of *humiliation*, quite contrary to that which the *Jewes* expected their *Meſſias* ſhould come in, that *Chriſt* which was loookt on now ſo meanly, and was afterwards *crucified* by them. 3ly, by obſerving the *occaſion* of *Chriſts* diſcourſe here, (as it is ordinary with *Chriſt* to accommodate his ſpeeches to the *occaſions*, Σάρξ καὶ αἷμα τοῦ υἱὸ τοῦ ἀνθρώπυ.

caſions, ſo *Mat.*4.19. when he calls the *fiſhermen*, he tells them he will *make them fiſhers of men*, ſo *Joh.*4.10.14. & v.31. and here v.26,27. and many the like,) which was thus begun, They *followed* him for his *loaves*, v.26. He reprehendeth that in them and bids them *ſeek*, and *deſire* that *food which endureth to everlaſting life*, v.27. i.e. that *doctrine* of his, which is *food* for their *ſoules*, and being *received*, and *digeſted* and turn'd into *encreaſe* of *good life* in them, would bring them to *immortality*, They ask him the *way* for them to doe this, *He tells them plainly, by beleiving on him*, ver.29. They thereupon call for a *ſigne*, a miracle to be wrought by him, or elſe they will not *beleive*, v.30. And they inſtance in *Moſes* who brought them *Manna from heaven*, And they would have him doe ſome ſuch thing, that they may *beleive* on him, v.31. Upon this *occaſion* he begins, and compares himſelf with that *Manna*, and ſhewes how much he ſurpaſſes that, and ſo continues that *compariſon* betwixt himſelf and *bread*, as that is a means to *preſerve* this *ſhort life* which deſerves not to be call'd *life*; but he is the *author* and *donour*, and *publiſher* of *eternall life*, v.33. Upon this ſpeech of his, the *Jewes murmure*, v.41. that he ſhould call himſelf the *bread that came down from heaven*; *Chriſt* reſumes that *ſpeech*, and ſpeaks it with all *confidence*, *I am that bread of life*, v.48. i.e. that *ſpiritual food*, that will bring men to *everlaſting* life v.50. and this *bread*, ſaith he, is *his fleſh, which he will give for the life of the world*, v.51. i.e. he will *die* for this end to bring men to *immortal life*, and that is it which he means by his being the *bread of life*. Upon this, as if they underſtood nothing all this while (though he had firſt ſpoken to them in *plain* terms, and expreſt all by *beleiving* on him, v.29. and 35. and only took up this more *obſcure figurative* ſpeech by way of *anſwer* to their propoſalls) they ask in a ſenſleſſe, perverſe manner, *How can this man give us his fleſh to eat?* v.52. To which this verſe is a confident anſwer, *Verily, verily, I ſay unto you, Except you eat* &c. ſtill meaning, what all this while he had meant, in oppoſition to their *Manna*, that his *doctrine*, for the *preaching* of which he was ſent down from *heaven*, and that *grace*, which ſhould be purchaſed for them by his *death*, was the moſt excellent *food* for their *ſoules*, which would *eſtabliſh*, or *comfort*, or *ſuſtain* their *hearts*, i.e. maintain *ſpiritual life* in them, and that, which would become *eternal*, v.54. All which being put together, makes up this complete ſenſe of the words, that *Chriſt*, this mortall, *deſpiſed, crucified Chriſt*, that took our *fleſh* on him, came down from *heaven*, here lived and died, to *reveal* his *Fathers* will unto us, and work *beleif* in us, is the *food* of our *ſoules*, the *beleiving*, and *obeying* of whom will, as *food* ſuſtains *corporal life*, beget and maintain *ſpiritual life* in us, and bring us to *eternity*. By which alſo appears what *Faith* it is, which is lookt on by *Chriſt* as ſo highly *neceſſary*, even that which is here expreſt by *feeding* on this *ſpirituall food*, not only *eating*, but *digeſting*, and *turning* it into the *nouriſhment* of our *ſoules*, ſuch a *beleiving* the *doctrine* of *Chriſt* as hath preſent influence on our *lives*, *obeying*, not only underſtanding his *commands*, *embracing* his *promiſes* upon the *terms*, on which they are made, *undertaking* the *performance* of the *condition* of them, and not only *aſſenting* to the truth of them, And ſo for the *humility* of his *life*, and the *charity* and *zeale* to the good of mens *ſoules*, and the *conſtancy* and *courage* of his *death*, and the *charity* ſo great as to *lay down his life* even *for enemies*, to *tranſcribe*, and *practiſe* that alſo. This is Ἐσθίειν τὴν σάρκα—— to *eat the fleſh of the ſon of man, and to drink his blood*, and without this we *have no life* in us. Ἐσθίειν σάρκα

One principall notion of ἀληθὴς hath been formerly explained (ſee *note* on *Lu.* 16. a.) to ſignifie *truly valuable*, or *durable*, or *truly valuable*, becauſe it is *durable*, And ſo here ἀληθὴς or ἀληθῶς βρῶσις *true meat*, or *truly meat*] is explained to be the *bread of life*, v.48. that, on which he that feeds, ſhall *live forever*, ſo the βρῶσις μένουσα εἰς ζωὴν *food that endures forever*, v. 27. and oppoſite to *Manna*, on which they that *feed, die*, v.47. And this 1. as the word ἀληθῶς *truly*, noteth ſome ſpeciall *eminency*, wherein any attribute belongs to the ſubject, and when it is applied to *reſemblances*, it then ſignifies that, which is ſpoken of, to be *more eminently* that, by which 'tis *reſembled*, then that it ſelf is, As, *I am the true vine*, i.e A *vine* by *bearing grapes*, (which yeild *wine*, which *makes glad the heart of man*) is not neer ſo *able*, and *proper* to *refreſh* a thirſty perſon, as I am, as my *commands* and *promiſes* are. So S. *John* of *Chriſt* c.1.9. that *he is the true light*, i.e. the moſt *excellent*, So *Heb.* 8.2. *heaven* is the *true tabernacle*, that of which the *tabernacle* was but a *dark* and *poor* reſemblance, and ſo this is called ἀληθινὸς ἄρτος, *true bread*, v.32. and *truly meat* here, i.e. more *nutritive*, and *ſtrengthning*, and *comforting* then *meat* and *bread* is. 2dly, in reſpect of the *particular* matter, to which 'tis here applied, viz: βρῶσις *food*, that which feeds one for an *houre*, or a *day* (and enlargeth his *life*, but ſo long) being not *truly food*, not worthy to be ſo called, at leaſt not ſo, in compariſon with that, which keeps him *alive*, ſo as *life* is *adæquately* oppoſite to *death*, i.e. *forever*. And ſo with us the word [*falſe*] ſignifies *fading, tranſitory*, that which will *faile* us when it were moſt of advantage for us to *receive benefit* by it. f. Ἀληθὴς Ἀληθινὸς ἄρτος

Paraphraſe.

CHAP. VII.

1. went about preaching through the cities of Galilee, where he rather choſe to doe it, then in Judæa, becauſe the rulers of the Jewes, thoſe of the Sanhedrim at Jeruſalem, ſought for ſome advantage, or occaſion to put him to death.

1. After theſe things Jeſus [walked in Galilee, for he would not walk in Jury, becauſe the Jewes ſought to kill him.]

2. Now the Jewes feaſt of tabernacles was at hand.

3. On this occaſion his kindred (v.5.) ſaid unto him, Goe into Judæa again, that the many, which were wont to follow thee there, may ſee the miracles which thou doeſt.

3. His brethren therefore ſaid unto him, Depart hence and goe into Judæa, that thy diſciples alſo may ſee the works that thou doſt.]

40. For

4. For there is no man that doth any thing in ſecret, and he himſelf ſeeketh to [a] be * known openly. If thou doe theſe things, ſhew thy ſelf to the world.]
4. For whoſoever would gain an authority among the people, in any reaſon muſt not doe his miracles privately, therefore whatever thou doſt, doe it in Judæa, as publickly as thou canſt. a.

* in authority

5. For neither did his brethren beleive in him.]
5. This they ſaid, as not beleiving on him, but either ſuſpecting the truth of his miracles, or elſe deſiring that he would doe that, which might acquire him that authority, which they conceived him to pretend to.

† ſeaſon καιρὸς

6. Then Jeſus ſaid unto them, My † time is not yet come, but your time is alwaies ready.
7. The world cannot hate you, but me it hateth, becauſe I teſtifie of it, that the works thereof are evil.]
6,7. Jeſus therefore to rectifie this miſtake of theirs, ſaith unto them, Tis not yet fit for me to be ſo publick, becauſe the doctrine that I teach is contrary and odious to the world, or the preſent prevailing power of the Jewes. You may appear whereſoever you will, being not under any ſuch hatred, by any thing that you doe or teach, as I am ſure to be among the Phariſees, and chief of the Jewes.

* ſeaſon is not yet fulfill'd καιρὸς οὔπω πεπλήρωται.

8. Goe ye up to this feaſt, I goe not yet up unto this feaſt, for my * time is not yet full come.]
8. You may go up to Jeruſalem, to the feaſt, as publickly as you pleaſe, but I ſhall not go yet, when you go, or with you, becauſe my time of going up, in ſuch a publick capacity v. 10. is not yet come.

9. When he had ſaid theſe words unto them, he abode ſtill in Galilee.]
9. And accordingly he ſtayed a while after the reſt of his kindred in the place where he now abode.

10. But when his brethren were gone up, then went he alſo up unto the feaſt, not openly, but as it were in ſecret.]
10. Soon after his kindred were gone, he alſo followed, but more privately, with ſmall company attending him, leſt he ſhould ſtirre up the jealouſie of the Sanhedrim.

11. Then the Jewes ſought him at the feaſt, and ſaid, Where is he?

12. And there was much [murmuring] among the people concerning him, for ſome ſaid, He is a good man. Others ſaid, Nay, but he deceiveth the people.]
12. diſputing, arguing, among them, ſome affirming him to be an upright man, and one that taught the truth; others denied, and ſaid that he was a falſe prophet, and ſeduced the people.

13. Howbeit, no man ſpake [openly of him, for fear of the Jewes.]
13. by way of oration to the people (ſee note a.) either for him, or againſt him, becauſe the people were ſo divided in their opinions about him, that either ſpeaking for him, or againſt him, would have been perilous.

14. Now about the midſt of the feaſt, Jeſus went up into the Temple, and taught.

† books, learning, the Scriptures, the Syriack reads, the book, ſee note g.

15. And the Jewes marvailed, ſaying, How knoweth this man † letters, having never learned?]
15. How comes he to underſtand the books of the Law and Scriptures ſo well, having not been brought up in the ſchools of the prophets? ſee note on Mat. 5. a.

16. Jeſus anſwered them and ſaid, [My doctrine is not mine, but his that ſent me.]
16. What I teach is not from my ſelf, but from God, that hath ſent me.

17. If any man will doe his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of my ſelf.]
17. Any man that hath a willingneſſe to doe Gods will, how contrary ſoever it be to his own, that hath a readineſſe to ſerve God in Gods way, and is not wedded to his own (ſee c. 6. note d.) that man and none but he, is likely to paſſe a right judgment on my doctrine, whether it be of God or no.

18. He that ſpeaketh of himſelf, ſeeketh his own glory, but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſſe is in him.
18. For that man will thus judge, He that pretends to be ſent by God, when he is not, alwaies ſeeks his own advantages, ſomewhat of glory or profit to himſelf, But he that labours only the bringing honour to God, and in purſuit of that, doth what is moſt contrary to his own intereſts, conceals nothing, though it coſt him never ſo dear, to declare it, He is worth beleiving (or deſerves to be beleived) having no falſe deſigne in what he doth, no deceit, or guile in him.

19. Did not Moſes give you the law? and yet none of you keepeth the law? why go ye about to kill me?]
19. But 'tis otherwiſe with you, You are not of that making v. 17. That law which your own beloved Moſes gave you, and for the maintaining of which you have ſo much zeal, and hate me, as a breaker of it, ye doe not your ſelves obſerve, ye doe not (the moſt of you) live according to the rules of it. If ye did, ye would not be ſo forward to embrue your hands in my blood, who have no way offended againſt you, or that; This concludes you not likely to judge what doctrine is of God. A man muſt have purged and regulated affections, to doe ſo (ſee c. 6. note d.)

20. The people anſwered and ſaid, [b] Thou [haſt a devil,] who goeth about to kill thee?
20. art certainly mad to talk thus, b.

21. Jeſus anſwered and ſaid unto them, [I have done one work, and ye all marvell.]
21. I cured one on the ſabbath day, and ye wondred I would doe ſo, were angry, v. 23.

* that ὅτι

22. [c] Moſes therefore gave unto you circumciſion (not * becauſe it is of Moſes, but of the fathers) and ye on the ſabbath day circumciſe a man.]
22. I ſhall give you an account of this by remembring you of circumciſion given you by Moſes (not by Moſes originally, but in practiſe before his time in Abraham, to whom it was commanded by God) Now this law you obſerve ſo carefully, that if the eighth day fall upon a ſabbath day, you then circumciſe the child on that day for all that. c.

23. If a man on the ſabbath day receive circumciſion, that the law of Moſes ſhould not be broken, are ye angry at me, * becauſe I have made a man every whit whole on the ſabbath day?]

23. If then you doe a wounding, bloody work about a part of a man, in circumciſion, on the ſabbath day, and yet think, that you break not the law of the ſabbath by ſo doing, may not I, without being hated, and oppoſed by you, doe a work of charity and mercy to an entire whole man, in working a cure on him on the ſabbath day?

* that I cured a whole man, or made whole a whole man, ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα

24. Judge according to the depth of reaſon, and juſtice, and not on every ſlight colour of probability.

24. Judge not according to the appearance, but judge righteous judgment.]

25. whom the chief of the Jewes would fain put to death?

25. Then ſaid ſome of them of Jeruſalem, Is not this he [whom they ſeek to kill?]

26. And behold, he openly in the Temple, in the preſence of all, (ſee note a.) diſputeth and avowes his actions; and they have nothing to lay to his charge, which he doth not give a moſt ſatisfying account of. Are they of the Sanhedrim perſwaded and ſatisfied in mind, that he is indeed the Meſſias ſent from God?

26. But lo, he ſpeaketh † boldly, and they ſay nothing unto him: Doe the Rulers know indeed that this is the * very Chriſt?]

† publickly παῤῥησίᾳ

* truly the Chriſt, or, the Chriſt, for many antient copies omit ἀληθῶς truly

† the Chriſt ὁ Χριστὸς

27. This were very ſtrange, for we are aſſured of the contrary, in that we know his birth and parentage; But for the Meſſias, we are taught that he muſt be one, whoſe parentage is not known.

27. Howbeit we know this man whence he is, but when † Chriſt cometh no man knoweth whence he is.]

28, 29. To this Jeſus anſwered aloud, I know your meaning, when you ſay, You know whence I am, viz: that you know the family, whereof I come, But there is a farther truth alſo in your words, By my works, and name, and ſpeeches, you may, if you will, know whence I am, (*Juſt: Mart: qu:* 140. *ad orth:*) and indeed I come not in mine own name, nor on mine own errand, but on his, whoſe teſtimony of me cannot deceive, but him you doe not ſo know, as to be competent judges what is his will, what is lawfull and acceptable in his ſight, what not (ſee v. 23.) but I who come with commiſſion from him, doe thus know him.

28. Then cried Jeſus in the Temple, as he taught, ſaying, Ye both know me, and ye know whence I am, and I am not come of my ſelf, but he that ſent me is true, whom ye know not.

29. But I know him, for I am from him, and he hath ſent me.]

30. the time, wherein he was to ſuffer, being not yet come, God reſtrained, or diverted them from it.

30. Then they ſought to take him, but no man laid hands on him, becauſe [his houre was not yet come.]

31. If he be not the Meſſias, tis ſtrange, for when the Meſſias comes, he will not, cannot in all probability, doe greater miracles, then he hath done already.

31. And many of the people beleived on him, and ſaid, [When Chriſt cometh will he doe more miracles then theſe which this man hath done?]

32. upon this intelligence the Phariſees very zealous of their traditions, and they of the Sanhedrim fearing their authority might be diminiſhed by him

32. The Phariſees heard that the people murmured ſuch things concerning him: And [the Phariſees and chief prieſts] ſent officers to take him.

33. Tis but a ſmall time that I ſhall continue here, and when I depart I ſhall return to my Father from whom I came.

33. Then Jeſus ſaid * unto them, [Yet a little while am I with you, and then I goe unto him that ſent me.]

* many copies omit αὐτοῖς, unto them.

34. whither I goe, ch. 13. v. 33.

34. Ye ſhall ſeek me, and ſhall not find me, and [where I am,] thither ye cannot come.

d. 35. to the Helleniſts? will he preach among the Jewes in Europe, whoſe chief city was Alexandria?

35. Then ſaid the Jewes among themſelves, Whither will he goe, that we ſhall not find him? will he goe [unto the [d] † diſperſed among the Gentiles, and teach the Gentiles?]

† diſperſion of the Greeks

36. what is the meaning of that ſpeech,

36. What manner of ſaying is this,] that he ſaith, Ye ſhall ſeek me, and ſhall not find me, and where I am, thither ye cannot come?

e. 37. On the laſt day of the feaſt of tabernacles, which was a day of ſolemn aſſembly (ſee note on ch. 19. c.) and on which it was the manner of the Jewes to poure out water ſolemnly on the altar, Jeſus on that occaſion proclaimed aloud,

37. In the laſt day, that great day of the [e] feaſt, Jeſus ſtood and cried] ſaying, If any man thirſt, let him come unto me and drink.

f. 38. It ſhall be with him according to what is ſaid Iſa. 58. 11. He ſhall be like a ſpring of water, whoſe water by conduits ſhall from within break forth in great abundance, i.e. being filled with the Spirit of Chriſt, ſhall not be able to contain, but break forth into all Chriſtian actions, and preach the Goſpel with all zeal.

38. He that beleiveth on me [as the Scripture hath ſaid, [f] out of his belly ſhall flow rivers of living water.]

39. (This ſaying of Chriſt belonged to the deſcent of the Holy Ghoſt Act. 2. (ſee note on Act. 1. a. & 23. a.) which was to be after his aſcenſion, and not before.)

39. (But this ſpake he of the Spirit, which they that beleive on him, ſhould receive, for the holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified.)]

40. that Prophet, that Moſes foretold us of, (though that he ſhould be the Meſſias, they did not all reſolve.)

40. Many of the people therefore, when they heard this ſaying, ſaid, * Of a truth this is [the prophet.]

* This is truly the prophet ἑῶς ὄντως ἀληθῶς ὁ προφήτης.

41. very Meſſias:

41. Others ſaid, This is the [Chriſt:] But ſome ſaid, Shall Chriſt come out of Galilee?

42. David's parents dwelt?

42. Hath not the ſcripture ſaid, that Chriſt cometh of the ſeed of David, and out of the town of Bethleem, where [David was?]

43. So

43. So there was a diviſion among the people becauſe of him.
44. And ſome of them] would have taken him, but no man laid hands on him.
45. Then came [the officers to the chief prieſts and Phariſees,] and they ſaid unto them, Why have ye not brought him?
46. The officers anſwered, Never man ſpake as this man.
47. Then anſwered them the Phariſees, *Are ye alſo deceived?
48. Have any of the Rulers or of the Phariſees beleived on him?]
49. But this † people who knoweth not the law, are curſed.]
50. Nicodemus ſaith unto them, (He that came to Jeſus by night, being one of them)]
51. Doth our law judge any man before it * hear him, and know what he doth?]
52. They anſwered and ſaid unto him, [Art thou alſo of Galilee? Search † and look, for out of Galilee ariſeth no prophet.]
53. And every man went unto his own houſe.]

44. And ſome of the officers ſent, v. 32.
45. the miniſters of the Sanhedrim, ſent by them to apprehend him, back again without having done it,
48. Have any of the Sanhedrim, or the more famous learned men beleived on him?
49. But this rout, g. which have never ſtudied the law, are apt to run into all giddineſſe, and follow any falſe teacher.
50. Nicodemus, one of the Sanhedrim, he that was afraid to come to Jeſus in the day time, but came in the night, chap. 3. 1. ſaid unto them,
51. This is too haſty a prejudice againſt him, in all reaſon you ought to hear what he can ſay for himſelf, and what any can witneſſe againſt him. Our law proceeds not againſt any, before we have examined him, and taken cognizance of his matter.
52. Art thou, who art one of the Sanhedrim, a follower or favourer of this Galilean? Examine all times, you ſhall never find, that Galilee hath brought forth a prophet, ſee ch. 1. 46. h.
53. And they diſſolved the aſſembly, or court, and departed. i.

* have ye alſo been ſeduced? μὴ καὶ ὑμεῖς πεπλάνησθε;
† multitude
* hear from himſelf ἀκούσῃ παρ' αὐτοῦ

Notes on Chap. VII.

a. Παῤῥησία

The word παῤῥησία] in the *New Teſtament* hath divers ſignifications. Firſt it ſignifies ἄδειαν, ſaith *Heſychius*, *boldneſſe*, *confidence*, *fearleſneſſe* of *danger*. So *Joh.* 11. 54. παῤῥησίᾳ περιπατεῖν, *to goe about fearleſly*, So *Act.* 28. 31. *Phil.* 1. 20. *Heb.* 3. 6. and 10. 35. and 1 *Joh.* 4. 17. *boldneſs*, or *fearleſneſs*, when they are called before *ſecular tribunals*; And ſo παῤῥησιάζομαι in two places of the *Acts*, ch. 13. 46. where in oppoſition to the ζηλῶ, and ἀνθιλογία, and βλασφημίαι of the *Jewes*, their *virulency*, *contradiction*, and *railing* againſt *Paul* and *Barnabas*, 'tis ſaid, that they παῤῥησιαζόμενοι εἶπον, *ſpake boldly* and *confidently*, that ſpeech of the greateſt *danger*, that brought all the *hatred* and *perſecution* of the *Jewes* upon them [*we depart to the Gentiles.*] So ch. 26. 26. *I ſpeak* παῤῥησιαζόμενῶ, *with confidence*, and *courage* to *Agrippa*, *who knows of theſe things*, though *Feſtus* doe not. So *Eph.* 6. 20. and 1 *Theſſ.* 2. 2. Secondly, it ſignifies *freeneſs* or *liberty* of *ſpeaking*, ſaying what a man will, ſo *Act.* 2. 29. *Let me ſpeak* παῤῥησίᾳ *freely*, without any *reſtraint*, *of the Patriarch David* (and diſtinctly *elocution* (ſuch as is promiſed them *Mat.* 10. 19.) *Act.* 4. 13. for there it is the *gift* that they *prayed* for, and which diſcriminated them from other *illiterate men*, and came upon them by the *Spirit*, as had been promiſed *Mat.* 10. 19.) So 2 *Cor.* 7. 4. *Great is my* παῤῥησία πρὸς ὑμᾶς, *freeneſſe*, *in ſpeaking* largely in *their commendation*, expreſt by the καύχησις, following, *Great is my glorying of you*, ſo *Heb.* 4. 16. *Let us come to the throne of Grace* μετὰ παῤῥησίας, *with freeneſſe*, to declare all our *wants*, and *requeſts* to *God*. So *Philem.* 8. having *in*, or, *through Chriſt* πολλὴν παῤῥησίαν, *great liberty*, or *freeneſs* of *ſpeech*, to *ſay* or to cõmand him what *is fit*. So 1 *Joh.* 2. 28. ἔχωμεν παῤῥησίαν, *we may have freeneſs of acceſſe* to him, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, *and not be turn'd with ſhame from him*, or as *guilty perſons* be *aſhamed* to meet him. So again c. 3. 21. *If our heart condemn us not, we have* παῤῥησίαν πρὸς τὸν Θεὸν, partly *confidence toward God* in the firſt notion of *not fearing* any *danger* from him, and partly in this latter of *praying freely* to him, *asking him what we will*, as the next words explain it, *Whatſoever we aske, we receive*. And ſo again in this latter ſenſe, ch. 5. 14. From this there is alſo a *third* ſenſe of the word, but lightly changed from the *ſecond*, to ſignifie *perſpicuity* of *ſpeech*, as that is oppoſite to *darkneſſe*, or *parabolicall expreſſions*, when the matter is *free* and not *involved*, or *obſcured* by *words*. So *Joh.* 10. 24. εἰπὲ ἡμῖν παῤῥησίᾳ, *tell us plainly*, as that is oppoſed to ψυχὴν αἴρειν, *to hold them in ſuſpenſe*. So *Joh.* 11. 14. having ſaid, *Lazarus ſleepeth*, which was a *figurative*, and withall *equivocall* ſpeech, he then ſpeaks παῤῥησίᾳ, *in plain words*, *Lazarus is dead*. So again c. 16. 25. & 29. in both places παῤῥησίᾳ *plainly* in oppoſition to ἐν παροιμίαις *in parables*. So 2 *Cor.* 3. 12. *we uſe* πολλῇ παῤῥησίᾳ *great plainneſs*, i.e. *perſpicuity* of ſpeech, in oppoſition to the *veile* over *Moſes*'s face, the *obſcurity* of the *Old Teſtament*, v. 13. *Fourthly* it ſignifies ſpeaking in any *aſſembly*, in a *declamatory* way of *oration*, ſpeaking to the *people*. Thus doth *Phavorinus* define παῤῥησία, that it is ἡ εἰς τὸ μέσον τῆς ἐκκλησίας ἐπιοσᾶν ὅτι δημηγορίαν πάσῃ, *a going into the midſt of the aſſembly to ſpeak unto the people on any occaſion*. And this, ſaith he, according to the making of the word, from πᾶς and ῥῆμα, ῥέω and ſo παῤῥησιάζομαι (uſed *Act.* 9. 27, 28. and 14. 3. and 18. 26. and 19. 8.) will be *paraphraſed* literally, ſaith he, from that of *Euripides*, Κἂν παεισὰς εἶπον ἐν μέσοις τάδε, or εἰς μέσον ἐλθὼν, *to come and ſtand*, or *ſpeak in the midſt of of an aſſembly*. Thus is it *Mar.* 8. 32. παῤῥησίᾳ ἐλάλει, *he ſpake it in the hearing of the people*. Thus in the 13. v. of this chapter *no man ſpake* παῤῥησίᾳ *publickly*, by way of harangue to the *people*. No man ſo interpoſed either for, or againſt him, and v. 26. *behold he ſpeakes* παῤῥησίᾳ *publick-*

Καύχησις

ly, and ſo c. 18. 20. *I ſpeak to the world* παῤῥησίᾳ, in *publick* aſſemblies. Laſtly, it ſignifies *authority*, ſo ſaith *Heſychius* παῤῥησία ἐξουσία alſo, *power*, *authority*, Thus I conceive it ſignifies in theſe *books* whenſoever the *præpoſition* ἐν (*with* or *in*) is joyned with it. Thus *Act.* 4. 29. μετὰ παῤῥησίας λαλεῖν λόγον, *to ſpeak the word with authority*, and v. 31. *they ſpake it with authority*, being backt with the power of *miracles*, v. 30. So *Eph.* 6. 19. *that ſpeech may be given me, to open my mouth* ἐν παῤῥησίᾳ *with authority* (as when 'tis ſaid of *Chriſt* that he taught ὡς ἐξουσίαν ἔχων, *Mat.* 7. 29. *as one that had authority*) ſo *Col.* 2. 15. where ſpeaking of *Chriſt*, as a *Conquerour*, he ſaith ἐδειγμάτισεν ἐν παῤῥησίᾳ *he made open ſhew* of them (that is δειγματίζειν δειγματίζειν) *with authority*, as one that *triumphed* over them. And ſo ſure 'tis here, when his *kindred*, *not beleiving* in him, v. 5. firſt finde *fault* with him for doing his *miracles* ἐν κρυπτῷ, in a more *private* place (δειλίαν ἐγκαλοῦντες ἅμα, καὶ ὑποπτεύσαντες τὰ γινόμενα ὑπ' αὐτῶ, ὡς οὐκ ἀληθῶς γινόμενα, ſaith S. *Chryſoſtome*, *accuſing his timidity, and alſo ſuſpecting the things that he had done, as not truly done*, doubting whether they were true miracles or no) and thereupon adviſe him to goe up to *Jeruſalem* to the *feaſt*, and doe them there; then adde, as looking on the *authority*, which, they thought, he ſought for among the *people*, (or wiſhing that he would look after it) οὐδεὶς ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ ἐν παῤῥησίᾳ εἶναι, where none of the four former notions will be agreeable to it, and therefore muſt be rendred in the firſt, *No man doth any thing in ſecret, and deſires to be in authority*. Of this S. *Chryſoſt.* τόδε ἐπαγαγεῖν, ὅτι ζητεῖ ἐν παῤῥησίᾳ εἶναι φιλοδοξίας, *the adding that phraſe, ſignifies love of glory*, either that they thought he *deſired* to be followed and *magnified* among men, to be a great *Rabbi* among the *people*, or elſe that they *deſired* it for him. Thus alſo (in the *accuſative* caſe with ἔχω) it ſeems to ſignifie, *Heb.* 10. 19. where the *Chriſtian* is ſaid to have παῤῥησίαν, i. e. *liberty, authority*, ἐξουσίαν to *enter* into the *Holies*, as the *Prieſt* had typically under the *law*, ſo *Eph.* 3. 12. *In whom we have* παῤῥησίαν, καὶ τὴν προσαγωγὴν, i. e. *liberty, and acceſſe*, or *liberty to come freely* (not *confidence*, for that is after expreſt by the addition of ἐν πεποιθήσει, *with confidence*) ſo 1 *Tim.* 3. 13. when the *Deacon* aſcends to the καλὸν βαθμὸν, *good* i. e. *higher degree* of *Biſhop*, he is ſaid to acquire πολλὴν παῤῥησίαν ἐν πίστει, *great power in the faith, authority* in the *preaching* of the *Goſpel*, or in the *Church* of *God*, ſo *Theophylact* expounds it, ἐνδοξοτέρους γίνεσθαι, *to become more honourable*, ἐν ἐκκλησίᾳ λάμπειν *to ſhine in the Church*, ἐν πρεσβυτερικῷ βαθμῷ καὶ ἐπισκοπικῷ *in the dignity* or *degree of Presbyter or Biſhop*.

b. Δαιμόνιον ἔχειν.

All ſort of *diſeaſes* were in thoſe days brought on men (ſometimes) by the *devil*, and ſo generally they that are brought to *Chriſt* for *cure*, are ſaid to be *poſſeſt* (ſee *note* on *Mat.* 17. b.) but eſpecially thoſe who were more ſtrangely *affected*, without any viſible *cauſe* of it, were generally thought to ſuffer this from the *devils* getting power to *poſſeſſe* them; and of this ſort eſpecially *mad men* (ſuch the δαιμονιζόμενοι *Mat.* 8. 28. appear to be by their *raving* temper there) who being not diſcernibly *ſick*, or *ill affected*, did yet behave themſelves, as if they were in ſome ſtrong *diſtemper*, which is oft an effect of *diſeaſe* or περιφρονήσεως, and therefore were by them thought to be *poſſeſt* by ſome *evill ſpirit*. So in *Juſt. Mart. Apol.* 2. ὃς δαιμονολήπτους καὶ μαινομένους καλοῦσι πάντες *they that are poſſeſt are by all men called mad*. So c. 10. 20. 'tis plainly ſaid, *He hath a devill and is mad*, and *Mat.* 11. 18.

c. ὃν

'Tis to be obſerved that as ὃ in other *Goſpels*, ſo ὃν in this is a *particle* of *tranſition*, otherwiſe *unſignificant*, ſerving only for *paſſage*, not to *import* any *cauſality*. And the ſame is here to be ſaid of Διὰ τοῦτο the διὰ τοῦτο, in the beginning of this *verſe*, which is only a form of proceeding in the preſent diſcourſe, and might be rendred [*To this purpoſe you may obſerve*] that which followes being an account of the lawfulneſſe of working *cures* on the *Sabbath day*, and not the concluding this from the former, as διὰ τοῦτο *for this cauſe*, or *therefore*] literally would import. But 'tis poſſible that διὰ τοῦτο here might be the concluding of the former verſe and the reading thus, θαυμάζετε διὰ τοῦτο, *yee wonder* or *are angry with me for this*. But this is a conjecture.

d. Διασπορὰ Ἑλλήνων

The *Jews* were *diſperſed* before this time in ſeverall places among the *Gentiles*, ſome in *Europe*, others in *Aſia*: thoſe in *Europe* had their chief *aſſembly* at *Alexandria*, and there the *Septuagints* tranſlation of the *Bible* into *Greek* was in uſe, and thence they are called διασπορὰ Ἑλλήνων, *the diſperſion of the Helleniſts*. And of theſe there were many alſo in *Jeruſalem*, which uſed the *Septuagints tranſlation*, being thus skilled in the *Greek* tongue, and theſe living not in *Greece* are yet called Ἑλληνισταὶ *Acts* 6. 1. *Helleniſts*, becauſe they uſed Ἑλληνισταὶ the *Greek* language, and the *Septuagints* tranſlation, whereas others that uſed the *Jeruſalem Targum*, are called ἑβραῖοι *Hebrews* (ſee *note* on *Acts* 6. a.) The *Aſian diſperſion* is mentioned 1 *Pet.* 1. 1. and had *Babylon* for their *Metropolis*, and uſed the *Targum* or *Chalde paraphraſe* of *Onkelos* in their *Synagogues*, as the *Hebrews Acts* 6. 1. uſed the *Jeruſalem paraphraſe*. Of theſe two *diſperſions*, ſee *Rev.* 12. 14. Ἑβραῖοι

e. Ἑορτὴ

This *feaſt* was the *feaſt* of *Tabernacles*, and that is ſometimes by the *Hebrews* called, without any more, חג, *the feaſt*, as in *Cod. Middoth* c. 2. שבו מכנסין צלוחית של מים של ניסוך בחג *they carry a veſſell of water through them* (i. e. *through the water gates* שער המים) *to the Sacrifice of the feaſt*, and *Joma* c. 2. §. 5. בחג ביד אחר צלוחית של מים *at the feaſt there was in the hand of one a pot of water*, (for ſo that *Rabbinicall* צלוחית is the *Greek* word σιλευκὶς, which in *Athenæus* l. 2. ſignifies a ſort of *pots*, ſo called, ſaith he, from the name of a *King Zeleucus*) now it was the cuſtome in that *feaſt* of *tabernacles*, to offer up *water* unto *God*, to denote the *bleſſing of rain*, which they then *prayed* for, as of ſpeciall uſe againſt the approaching *ſeed time*, as at the *Paſſover* they *offered* an *Omer*, to obtain from *God* his *bleſſing* on their *harveſt*, and at *Penteco ſt* their *firſt fruits*, to obtain from *God* his *bleſſing* on the *fruits* of the *Trees*, ſee *Rab. Levi ben Gerſom* on 2 *Sam.* 23. 16. Theſe *waters* which they thus *offered*, they drew out of *Siloah*, and brought them into the *Temple* with the ſound of the *Trumpet*, and *offered* them with *ſinging* of *voyces* and *inſtruments*, And in relation to theſe *cuſtomes* of the *Jews* at that *feaſt Chriſt* here is ſaid to have *cryed*, ἔκραξε, with a *loud voyce*, ſupplying the *ſound* of Ἔκραξε

the

the *Trumpet*, a *voice* of *proclaiming* (as κράζειν and κηρύσσειν are but ſeverall *variations* of the *Hebrew* קרן) *ſaying*, *If any man thirſt*, &c. taking occaſion from their cuſtome of *drawing water* out of *Siloah*, to excite the *people* to fetch and draw from him, as from a true *fountain*, all the *gifts* of the *Spirit*, which may tend to the fitting them for a divine heavenly *plantation*.

ἐάν τις διψᾷ

f. Κοιλία

It was ordinary at *fountains* or *ſprings* of *water* to build *receptacles*, or *veſſels* of *ſtone*, or *wells*, and in the *middle* thereof (i. e. the κοιλία the *belly* here, and in the *Hebrew* בטן 1 *King*. 7. 20.) to have *pipes* or *ciſterns*, *Prov*. 5. 15. through which the *water* paſſes, and comes out by *Cockes*, &c. And thus ſhall it be with every *beleiver*, he ſhall be ſo filled with the *Spirit* of *God* as a *ſpring* of *water*, that it ſhall, out of his *heart* (καρδία and κοιλία being all one *Mat*. 12. 40. and both anſwerable to the *Hebrew* בטן) *break* forth continually into his actions.

g. Γραμματεῖς Γράμματα

Among the *Jews* there were 1. the *Doctors* of the *law*, the *wiſemen*, γραμματεῖς *Scribes*, or νομοδιδάσκαλοι, *teachers of the law*, (γράμματα and νόμος *writings*, and *law*, being all one, both equally the rendring of the *Hebrew* ספרה, which ſignifies the *book* of the *law* (by which the *Syriack* render γράμματα, *writings* v. 15.) ἱερὰ γράμματα *the holy writings* 2 *Tim*. 3. 15.) the *expounders* of the *Scripture*, and 2dly. *ſtudioſi legis*, thoſe that *ſtudied the law*, *diſciples*, or (as the *Hebrews* called them) תלמיד חכם *ſcholars of the wiſemen*, and ſuch an one they ſtyle חָבֵר a *companion* of *wiſemen* who is not yet a *Rabbi* or *teacher*, cannot be called *Doctor noſter excellens*, *our excellent Doctor*, but the next degree to one, one of the *ſons* of the *Prophets*, or as the *Targum* renders חבורן *companions*, *Ezech*. 37. אחיהון *their brethren*, i.e. ſuch as are of the ſame *ſociety* or *fraternity* with the *excellentiſſimus Doctor noſter*: and 3dly. the people of the *earth*, the *illiterate* man, εἷς τῶν πολλῶν, *one of the many*, and theſe are noted by ὁ ὄχλος ἐστὸς, this *rout*, or *multitude*, ὁ μὴ γινώσκων τὸν νόμον, *which knoweth not the law*.

Ὄχλος ἐστὸς ὁ μὴ γινώσκων τὸν νόμον

h. ἐκ Γαλιλαίας οὐκ ἔγειρται προφήτης

That *Galilee* was under a reproach among the *Jews*, appears c. 1. 46. And as there 'tis ſaid, that *no good could come out of Nazareth*, ſo here that *never any Prophet came out of Galilee*. But upon ſearch it ſeems to appear, that the *Phariſees* here were too large in their obſervation of reproach, for though it happened not often, yet of *Jonah* we finde that he was of *Gath Hepher*, 2 *King*. 14. 25. that was a *town* of the Tribe of *Zebulun*, *Joſh*. 19. 13. and conſequently in *Galilee* *Iſa*. 9. 1. and this *Jonah* propheceyed in the time of *Joaſh* (when he was oppreſt by the *Syrians*) that by his ſon *Jeroboam* the *kingdome* ſhould be delivered out of their hands, 2 *King*. 14. 25, 26. and was afterward ſent to *Nineve*, *Jonah* 1. 1.

This *verſe* and the *eleven* firſt *verſes* of c. 8. the whole ſtory of the *woman taken in the act of adultery*, are wholly omitted in many *ancient* copies. S. *Chryſoſtome* leaves it out, ſo doth *Nonnus* and *Theophylact*, and the *Syriack interpreter*, and *Euthymius* ſaith, that none of the *ancients* have taken notice of it in their expoſitions of the *Goſpel*. *Maldonate*, who ſtrives for it, to make good the *Trent Canon*, doth yet *confeſſe*, that of all the *Manuſcript Greek* copies none have it, but onely one with *Leontius's Comment*, and that in that alſo it is * *daſht* out with a *pen*, and omitted by the *Commentator*, that it is not in the moſt *ancient* copy of the *Vaticane*, that none of the 23 authors in the *Catena* mention it. And in the end of the *third book* of *Euſebius Eccl. Hiſt*. we have theſe words ſpeaking of *Papias* ἐκτέθειται ὑπ᾽ αὐτοῦ καὶ ἄλλην ἱστορίαν περὶ γυναικὸς ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τῷ κυρίῳ, ἣν τὸ κατὰ Ἑβραίους εὐαγγέλιον περιέχει, *He hath related another ſtory of a woman accuſed to Chriſt of many ſins, which the Goſpel according to the Hebrewes contains*, implying it not to be in any of the four *Goſpels*; Other later *Greek* copies there are, which have this *ſtory* in this place, and ſo the *Arabick*, and moſt of the *Latine*, ſo the *Author* of the σύνοψις attributed, but ('tis thought, not truly) to *Athanaſius*. In this difficulty the reſolution which is given by the learned *H. Grotius*, ſeems to be moſt reaſonable, that this part of *ſtory* was by *word of mouth* delivered by the *Apoſtles* to them that heard them, that *Papias* and others had it (as is teſtified by *Euſeb*. l. 3. c. 39.) from the *Scholars* and hearers of S. *John*, that though others of *Papias's* pretended *traditions* were not, yet this was *approved* and *received* by the *Church* (as ſufficiently teſtified to have come from the *Apoſtles*, and as S. *Jerom* affirmes put in into that which was called the *Goſpel* of the *Nazarens*) and ſo in later times after the *Syriack*, but before the *Arabick* and *ancient Latine tranſlations*, put into this place of this *Goſpel*, and accordingly read in the *Church* of *God*.

i. * *Verū tranſfixum*.

CHAP. VIII.

Paraphraſe.

1. JEſus went unto the mount of Olives.

2. And early in the morning he came again into the Temple, and all the people came unto him, and he ſate down and taught them.

* our law, ſo many copies read ἡμῶν Μωσῆς

3. And the Scribes, and Phariſees brought unto him a woman [taken in adultery: and when they had ſet her in the midſt,]

† As ſome copies read μὴ πρωσωπολημψιαν ⊙ making not ſhew, (as the word is uſed Lu. 24. 28.) viz. to hear or underſtand them, ſo moſt copies now uſed have not this.

3. deprehended in the act of adultery, and brought her forth as to judgement. And

4. They ſay unto him, Maſter, this woman was taken in adultery in the very act.

5. Now Moſes in * the law commanded that [ᵃ ſuch ſhould be ſtoned] but what ſayeſt thou?

5. thoſe that were thus taken ſhould be ſubject to any the ſevereſt puniſhment, ſuch as ſtoning was.

a.

6. This they ſaid tempting him, that they might have to accuſe him, [But Jeſus ſtooped down, and with his finger wrote on the ground, † as though he heard them not.]

6. But Jeſus gave them no anſwer, but as if he heeded not, or underſtood not their queſtion, ſtooped down, &c.

7. ſupply the place of the proſecutors, and be the firſt that caſts ſtones at her, Deut. 17.7.

7. So when they continued asking, he lift up himſelf, and ſaid unto them, He that is without ſinne among you, let him [firſt caſt a ſtone at her.]

8. And again he ſtooped down, and wrote on the ground.

9. being every one of them convinced in conſcience that he was guilty of ſome as great commiſſion as this, went out one after another, none remaining but Jeſus and the woman, ſhe ſtanding before him in the poſture of an accuſed perſon before a Judge.

9. And they which heard it, [being convicted by their own conſcience, went out one by one, beginning at the eldeſt even unto the laſt: and Jeſus was left alone and the woman ſtanding in the midſt.]

10. adjudged thee worthy of death?

10. When Jeſus had lift up himſelf, and ſaw none but the woman, he ſaid unto her, Where are thoſe thine accuſers? Hath no man [condemned thee?]

11. neither do I adjudge thee to death, but rather call thee to repentance and reformation.

11. She ſaid, No man Lord. And Jeſus ſaid unto her, [Neither do I condemn thee, go and ſinne no more.]

12. Then ſoon after the delivering thoſe words, c. 7. 38. and in purſuance of the ſame matter, ſaid to them all publickly, I am come to enlighten the hearts of all men, he that will leave his former courſe, and follow me, I will give him that illumination which ſhall bring him to piety and bliſſe.

12. Then ſpake Jeſus again unto them, ſaying, I am the light of the world, he that followeth me ſhall not walk in darkneſſe, but ſhall have the light of life.]

13. teſtimony is not to be heeded or credited, is no valid teſtimony, or to be received by us.

13. The Phariſees therefore ſaid unto him, Thou beareſt record of thy ſelf, thy [record is not true.]

14. Jeſus anſwered, My teſtifying of my ſelfs doth not invalidate my teſtimony, my coming from heaven on an embaſſy to you, on anothers, not mine own errand, (and that teſtified by the Spirit to John Baptiſt, and by John Baptiſt to you, if yee would beleive, but however to my ſelf undoubtedly known) gives a validity to my teſtimony, and joynes God the Father himſelf in the teſtimony with me. And as the holy Ghoſt hath teſtified, that I am ſent by God, ſo my aſcenſion to heaven (which will ſufficiently prove my miſſion) being known to me before hand, though not to you, and being diſcoverable by the event to you alſo, eſpecially when ſo many eye-witneſſes ſhall have teſtified it to you, it will follow that my teſtimony of my ſelf, though a ſingle one, will be authenticke and valid, though perhaps, as the one is not already, ſo the other alſo will not be heeded by you.

14. Jeſus anſwered, My teſtifying of my ſelfs doth not invalidate my teſtimony, my coming from heaven on an embaſſy to you, on anothers, not mine own errand, (and that teſtified by the Spirit to John Baptiſt, and by John Baptiſt to you, if yee would beleive, but however to my ſelf undoubtedly known) gives a validity to my teſtimony, and joynes God the Father himſelf in the teſtimony with me. And as the holy Ghoſt hath teſtified, that I am ſent by God, ſo my aſcenſion to heaven (which will ſufficiently prove my miſſion) being known to me before hand, though not to you, and being diſcoverable by the event to you alſo, eſpecially when ſo many eye-witneſſes ſhall have teſtified it to you, it will follow that my teſtimony of my ſelf, though a ſingle one, will be authenticke and valid, though perhaps, as the one is not already, ſo the other alſo will not be heeded by you.

14. Jeſus anſwered and ſaid unto them, Though I bear record of my ſelf, yet my record is true, for I know whence I came, and whither I go, but ye cannot tell whence I come, and whither I go.]

15. Yee that know not my divine originall, v. 14. judge of me only according to my humane extraction, and in proportion to that paſſe ſentence of me, I am unwilling to ſay or judge the worſt of you, otherwiſe I could ſay worſe of you.

15. Ye judge after the fleſh, I judge no man.]

16. And if I ſhould do ſo, my judgement were valid according to law, becauſe this is the judgment alſo and teſtimony of my father, who by his Spirit, and miracles, and the voyce from heaven, requiring all to beleive on me, muſt needs judge them as pertinacious unbeleivers, who ſtand out againſt all this.

16. And yet if I judge, my judgment is true, for I am not alone, but I and the Father that ſent me.]

17. known in all laws, particularly in that of yours, Deut. 17. 6. that the teſtimony of two men is to be received as valid in any cauſe whatſoever.

17. It is alſo written in your law, that the teſtimony of two men is true.]

18. And I and my father are thoſe two, for as I now witneſſe of my ſelfe (which is not againſt law or reaſon for me to do, for 'tis not mine own cauſe, but concernes others, to whom I am ſent, and not my ſelf, but only as a witneſſe and declarer) ſo my father alſo by voyce from heaven, deſcent of his Spirit, miracles, prophecies, teſtifies my commiſſion from him.

18. I * am one that bear witneſſe of my ſelf, and the father that ſent me beareth witneſſe of me.]

* witneſſe of my ſelf εἰμι ὁ μαρτυρῶν

19. They ſay therefore unto him, Is not Joſeph your father, have you any other? Jeſus replyed, you will not receive any knowledge concerning me or my father. Your acknowledging of me is the only way to bring you to the knowledge of my father.

19. Then ſaid they unto him, Where is thy father? Jeſus anſwered, Ye neither know me nor my father, if ye had known me, ye would have known my father alſo.]

20. Theſe things Jeſus ſaid in that part of the Temple, where the cheſt ſtood, into which the offerings were put, where he publikely taught the people, and that without any man offering to lay hands on him, God ſo diſpoſing of it for a ſeaſon,

20. Theſe words ſpake Jeſus in the treaſury, as he taught in the Temple: and no man laid hands on him,] for his hour was not yet come.

21. I ſhall depart from hence, and then you ſhall ſeek me unprofitably, and by contemning (or as 'tis interpreted v. 24. not beleiving) me now, bring judgments upon your ſelves, as they that take no warning by the preaching of the Prophet Ezech. 2. 9. And then 'twill be too late to wiſh for this time again, for I ſhall be gone farre out of reach of your coming to me.

21. Then ſaid Jeſus again unto them, [I go my way, and ye ſhall ſeek me, and ſhall dye in your ſins, whither I go ye cannot come.]

22. The Jews not underſtanding to what his ſpeech drove, ſaid one to another, what will he kill himſelf, &c.

22. Then ſaid the Jews, Will he kill himſelf, becauſe he ſaith, whither I go ye cannot come?]

23, 24. You and I are from very contrary diſtant originals, your affections like your ſelves, are of this world, I am not of this world.

23. And he ſaid unto them, [Ye are from beneath, I am from above, ye are of this world, I am not of this world.

24. I ſaid therefore unto you, that ye ſhall dye in your ſins: for if you beleive not that * I am he, ye ſhall dye in your ſins.]

* I am, ἐγώ εἰμι

of an earthly temper and original, and therefore can phanſie ſuch black interpretations of my ſpeeches as if I would kill my ſelf, when my meaning is that I ſhall aſcend to heaven, whence I came, and if ye beleive not that I am the Meſſias, ye ſhall loſe the benefit that I came to bring you, and dye without any remedy in your ſins.

25. Then ſaid they unto him, Who art thou? And Jeſus ſaith unto them, [b Even † the ſame that I ſaid unto you from the beginning.]

† the very ſame which I tell you

25. I have told you all this while, He that is ſent from the Father, the Meſſias, and if you aske me never ſo often, I can tell you no otherwiſe. b.

26. I have many things to ſay and to judge of you: but he that ſent me is true, and I ſpeak to the world thoſe things that I have heard of him.]

26. I could by many evidences charge and aggravate your infidelity, but I will uſe no other but the teſtimony of my father, which is alone ſufficient to convince you, and having my commiſſion from him, I ſpeak nothing but what that commiſſion extends to.

27. They underſtood not that he ſpake to them of the Father.]

27. This ſpeech of his they underſtood not, not yet conceiving that by him that ſent him, he meant the Father.

28. Then ſaid Jeſus unto them, [When * ye have lift up the ſon of man, then ſhall ye know that I † am he, and that I do nothing of my ſelf: but as my father hath taught me I ſpeak theſe things.]

* ye ſhall have lift up Ὑψώσητε
† am, and ἐγώ εἰμι

28. After the Romans crucifying of me, which I now foretell you, and that by your inſtance and urging them to it, there will be thoſe evidences yeilded you of my being truly, what now you will not beleive me to be, (viz. my reſurrection, aſcenſion &c.) that you ſhall have no excuſe to deny it, then ſhall ye be convinced (either to the working your repentance, or your deſtruction) that I am the Meſſias, and came from God, and do nothing but according to my Commiſſion from him.

29. And he that ſent me is with me, the Father hath not left me alone, for I doe always thoſe thing * that [c] pleaſe him.]

* which he hath appointed

29. And as I had at my coming commiſſion from him, ſo is he perpetually preſent with me in all I do, to advance and promote all the deſignes of my coming, i.e. to proſper all I ſet about, for I doe nothing but by his appointment and commiſſion. c.

30. As he ſpake theſe words many beleived on him.

31. Then ſaid Jeſus to thoſe Jews which beleived on him, If ye [continue in my word, then are ye my diſciples indeed.]

31. conſtantly practiſe my commands, you are truly and really my followers and diſciples.

32. And yee ſhall know the truth, and the truth ſhall make you free.

32. And thoſe truths which I ſhall reveal to you, ſhall beſtow upon you a moſt valuable freedome.

33. They anſwered him, We be Abrahams ſeed, and were never in bondage to any man, how ſayeſt thou, Ye ſhall be made free?

33. Then the other Jews there preſent (not the beleivers v. 31. but thoſe that were more bloudily diſpoſed v. 37.) replyed, ſaying, We are heires to the promiſes made to Abraham, and never yet ſubdued to be ſlaves to any, and beſides we are exerciſed in the ſtudy of the law, and of all ſuch we have a proverb, that ſuch a man is a ſervant to no man, what can the meaning of thoſe words be, that the truth ſhall make us free?

34. Jeſus anſwered them, Verily, verily I ſay unto you, whoſoever committeth ſin, is the ſervant of ſin.]

34. Jeſus anſwered them, I aſſure you you are miſtaken in that opinion of your ſelves, in thinking your ſelves to be freemen, your being born of Abrahams ſeed will not prove it, for living and going on in groſſe courſes of ſinne, ye are to know, that there are no ſuch ſlaves as they that live indulgent in ſinne.

35. And the ſervant abideth not in the houſe forever, but the ſonne abideth forever.

36. If the ſon therefore ſhall make you free, ye ſhall be free indeed.]

35, 36. And being ſuch, you are far from having any right to be continued in Gods family, which belongs onely to ſons. In the common account of the world, a ſervant is ſo farre from being a ſon, and ſo from having any right to the inheritance of the family, that he is at the mercy of the ſon, when he comes to the fathers eſtate, to caſt him quite out of the family, and unleſſe the ſon make him free, he cannot be free (nor conſequently be ſo much as capable of being adopted) and this is the caſe of all ſuch as you, of every indulgent ſinner, Chriſt muſt looſe him from his ſpirituall bondage that of his ſinne, or elſe he is not capable of any benefit of ſon-ſhip, ſo much as by adoption.

37. I know that ye are Abrahams ſeed, but ye ſeek to kill me, becauſe my word hath no place in you.]

37. And as long as you are ingaged in any ſuch ſinfull courſe (as by your deſigning my death it ſeems you are) 'tis not your being Abrahams children that will make you, or demonſtrate you freemen.

38. I ſpeak that which I have ſeen with my father, and * ye do that which ye have ſeen with your father.

* ye therefore, or, accordingly do, ὑμεῖς οὖν ποιεῖτε

38. I doe after the example of my father and you of yours in proportion.

39. They anſwered and ſaid unto him, Abraham is our Father. Jeſus ſaith unto them, If ye were Abrahams children, ye would [doe the works of Abraham.]

39. in his obedience and virtues be like him, as children reſemble their naturall parents in their nature and feature.

40. But now yee ſeek to kill me, a man that hath told you the truth which I have heard of God, this did not Abraham.]

40. But you are moſt contrary to that, Abraham was an hoſpitable perſon, and obeyed God in all his commands, would have been very farre from deſigning the death of any the meaneſt Prophet, for no other crime, but that of bringing Gods truth unto him, And yet this do ye.

41. Ye doe the deeds of your father. Then ſaid they unto him, We be not born of fornication, we have one father, even God.]

41. Ye have another father not willingly owned by you, and him you are like in your actions, Hereupon they reply, none have dubious parents, but they that are unlawfully begotten, we are not ſuch, we are none of thoſe to whom the ſtyle of children of whoredomes is given, Hoſ. 2.4. but owned and acknowledged by God as his only children.

42. Jeſus

42. Jeſus anſwers, your hating of me is a certain argument, that God is not your father, for I am ſent immediately from him, I came from heaven, and what I do is by commiſſion from God, not on mine own motion, or any buſineſſe or errand of mine, or as falſe prophets without miſſion.

42. Jeſus ſaid unto them, If God were your father, ye would love me, for I proceeded forth, and came from God, neither came I of my ſelf, but he ſent me.]

43. If God were your father, whoſe commands you received and obeyed as children, you would know my language, being indeed the very language of that father. But the reaſon is clear, The thing that makes you not beleive in me, is not want of means of conviction, that my doctrine comes from God, but becauſe my doctrine is not agreeable to your humour: You cannot abide to hear it, you have not affections capable of it.

43. Why doe yee not underſtand my ſpeech? even becauſe ye cannot hear my word.]

44. The practiſes which the devill offers to you or hath practiſed before you, you like much better, then thoſe which I commend to you, He was from the firſt that we hear of him, malicious, and proud, and bloudy, and ſoon apoſtatized from God and the right way, for he is an enemy of truth and goodneſſe, and therefore for him to lie, and confirme you in infidelity, is naturall, and proper to him.

44. Ye are of your father the devill, and the luſts of your father * ye will do; he was a murtherer from the beginning, and † abode not in the truth, becauſe there is no truth in him: when he ſpeaketh a lye, he ſpeaketh of his own: for he is a lyer, and the father of it.]

* ye delight to do, θελετε ποιειν

† ſtood ἑστηκεν

45. 'Tis neither the inevidence of my doctrine, nor the weakneſſe of your underſtandings that keeps you from beleiving me, and embracing my doctrine, the only thing that makes you reject me is my ſpeaking the truth, that heavenly pure perfect rule of practiſe, which, it ſeems, is not for your turne, is vehemently reſiſted by your paſſions and prejudices.

45. * And becauſe I tell you the truth, ye beleive me not.]

* But I becauſe ἐγὼ δὲ ὅτι

46. I am ſure you have no fault or imputure to lay to my charge, nothing to produce or prove againſt me, And the tree will be known by the fruits, and yet you will not beleive truth, when I ſpeak it.

46. Which of you convinceth me of ſin? And if I ſay the truth, why do ye not beleive me?]

47. If you had true piety in you, then certainly my doctrine, being from God, would be acceptable to you, and you would embrace it.

47. He that is of God, heareth Gods words, ye therefore hear them not, becauſe ye are not of God.]

48. To this the Jews had no other reply, but to fall into reproachfull language againſt him, calling him Samaritan (a word of reproach) and madman, See c. 7. 20. b.

d. 48. Then anſwered the Jews and ſaid unto him, Say we not well that thou art a [d] Samaritane, and haſt a devill?]

49. That I do no vicious extravagant thing, appears by my ſeeking no honour to my ſelf, not coming in my own name, but referring all my embaſſie to the honour of God, and you doe all that your malice can invent, to defame me.

49. Jeſus anſwered, I have not a devill, but I honour my father, and ye doe diſhonour me.]

50. And this let me tell you, although I do not ſeek after my own glory, yet my father doth tenderly obſerve, whether I am honoured or diſhonoured, and paſſes ſentence on men ſeverely for it; ſee Deut. 18. 19. otherwiſe, as 'tis no glory of mine I look after, ſo your reproaches would not touch me.

50. And I ſeek not mine own glory, there is one that || ſeeketh, and judgeth.]

|| ſeeketh it, ζητῶν

51. As it is, I cannot be ſo unkind to you as thus to leave you in this contempt, ſo dangerous to you, whereas on the other ſide, your receiving of the meſſage, which I bring you, were the way to bring you to eternall life, and reſcue you from eternall torments.

51. Verily, verily, I ſay unto you, If * a man keep my ſaying, he ſhall never ſee death.]

* any one ſhall obſerve my word, he ſhall not ſee death forever τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον εἰς τὸν αἰῶνα οὐ μὴ θεωρήσῃ

52. art mad, ſee c. 7. 20. b.

52. Then ſaid the Jews unto him, Now we know that thou [haſt a devil,] Abraham is dead, and the Prophets, and thou ſayeſt, If a man keep my ſaying he ſhall never taſte of death.

53. Abraham and the Prophets were not freed from dying, and what manner of power doſt thou aſſume to thy ſelf, to beſtow priviledges, which God never gave to them whom he ſo much favoured?

53. Art thou greater then our father Abraham, which is dead? and the Prophets are dead, whom makeſt thou thy ſelf?]

54. Jeſus replyed, I ſhall ſay nothing of my ſelf, The power which I have, I have from him whom certainly you acknowledge to be greater then Abraham, own him as your God, he hath teſtified ſufficiently of me, by voice from heaven, &c.

54. Jeſus anſwered, If I * honour my ſelf, my honour is nothing, It is my father that honoureth me, of whom ye ſay, that he is your God.]

* glorifie δοξάζω

55. This father of mine whom you call your God, you know very imperfectly, you know not what kind of worſhip and obedience it is, that he requires, but place it in external legal performances, I come to tell you his will more perfectly, And to this end have my meſſage from him, and ſo cannot but know it diſtinctly, and if in compliance with you, or to avoid your reproaches I ſhould ſay otherwiſe, then what I have hitherto ſaid, or confeſſe that I came not from him, or knew him not, I ſhould be like you, a down right lyer, This I will not be guilty of, but do again profeſſe, that I am ſent with perfect knowledge of his will, and do exactly obſerve it.

55. Yet ye have not known him, but I know him, and if I ſhould ſay, I know him not, I ſhall be a lyer, like unto you, but I know him, and † keep his ſaying.]

† obſerve his word λόγον δυσὶ τηρῶ

56. And becauſe you talke ſo much of Abraham, I ſhall now ſay of him, that he having received the promiſe of the Meſſias, Gen. 11. 35. did thereupon vehemently and with great pleaſure and exiliency of mind deſire to look nearer into it, to ſee my coming into the world, and a revelation of it was made unto him, and in it of the ſtate of the Goſpel, and he was heartily joyed at it.

56. Your father Abraham * rejoyced to ſee my day, & he ſaw it, and was glad.]

* was exceeding glad that he might ſee my day, and he ſaw and rejoyced, ἠγαλλιάσατο ἵνα ἴδῃ

57. To this the Jews objected that he was not fifty years old, and therefore how could he ſay that Abraham lived ſince his birth, that Chriſt could ſee Abraham, or be ſeen by him?

57. Then ſaid the Jewes unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham?]

58. Jeſus

58. Jeſus ſaid unto them, Verily, verily, I ſay unto you, before Abraham * was, I am.] γενέσθαι

58. Jeſus anſwer'd that objection of theirs, You are much miſtaken in reckoning my age, For 1. I have a being from all eternity, and ſo before Abraham was born, and therefore as young as you take me to be in reſpect of my age here, I may well have ſeen and known Abraham. But then 2. in reſpect of my preſent appearance here on earth, though that be but a little above thirty years duration, yet long before Abrahams time, it was decreed by my Father, and in kindneſſe to Abraham revealed to him, while he lived, in which reſpect tis true, that he knew me alſo.

59. Then took they up ſtones to caſt at him,] but Jeſus hid himſelf, and went out of the Temple, going through the midſt of them, and ſo paſſed by.

59. They therefore conceiving this ſpeech of his to be blaſphemous, after the manner of Zelots, were ready to ſtone him preſently.

Notes on Chap. VIII.

a. Λιθοβολεῖσθαι

That all that are guilty of *adultery*, ſhould be *ſtoned*, we find not in the *law* of *Moſes*, but that they ſhould *die the death*, which phraſe, ſay the *Talmudiſts* generally ſignifies *ſtrangling*. This puniſhment of *ſtoning*, belongs particularly to thoſe that are *taken in the fact*, as here the *woman* was, v. 4. So ſaith * *Philo* of ſuch, πάντες θανάτων μυρίων ἐνόμιζε, *All men have counted them worthy of many deaths*, and ſo of *ſtoning*, which was a high degree of ſeverity, and ſo *Solon* in one of his *laws*, Ἐάν τις μοιχὸν λαβῇ, ὅπι ἂν βούληται, χρῆται, *If any man take an adulterer in the fact, he may uſe him how he pleaſe*, and in the *Twelve Tables*, *Mœchum in adulterio deprehenſum impunè necato, he that takes him, may kill him lawfully and ſecurely.*

* l. de Joſeph:

b. Τὴν ἀρχὴν

The phraſe ἡ ἀρχὴ] is here without queſtion *adverbially* taken, ſo it is often in other authors, *Hippocrates* in the beginning of his book περὶ ἀρχῆς: Τὼ ἀρχὼ ὅκ ἂν εὑρέθη τεχνὴ ἰητρικὴ, ὅτ' ἂν ἐζητήθη, and ſo ἀρχὼ in *Herodotus in Thalia*, cited by *Budæus*. But for the ſenſe or notation of the phraſe, *Melanchthon Ep:* p. 511. ſeems to have made a good conjecture, that it ſignifies [*prorſus*] a note of *affirmation*, *Even ſo*, or *altogether*, *abſolutely*. For ſo the *Chaldee*, when they would expreſſe any thing to be *ſimply lawfull* or *unlawfull*, they uſe the word לבתחלה, i.e. [ἡ ἀρχὼ] *literally*, from תחל *incepit*, and ſo it will ſignifie no more them ἁπαξαπλῶς, *omnino*, &c. ſee *Jo: Coch* in *Excerpta Gemaræ* in *Sanhedr:* p. 280. And ſo the ſumme of *Chriſt*'s ſpeech is, that though they made doubts and diſputes about him, what he was, yet he ſtill made no ſcruple to ſtand to his *affirmations* of himſelf, he ſtill affirms, that tis *even as* he *tells* them all this while, *abſolutely* ſo, and no otherwiſe, he hath not ſpoken any thing too *high* of himſelf.

c. Ἄρεσον

The word ἄρεσον ſignifies in common uſe the *decree* or appointment of any *court*, or *judge*, or *Prince* (coming from ἀρέσκω, juſt as δόγμα the ordinary word for an *ordinance*, doth from δοκέω, agreeable to the form of ἔδοξεν ἡμῖν, *Act.* 15. 25.) ſo the *Principum placita* among the *Romans*, the *Arreſts* of the *Parliament* of *Paris*, &c. among the *French*, and the *Common pleas* in *England* (i. e. *communia placita* or ἄρεσα) a phraſe to expreſſe a *court* of *judicature* among us, the word [*pleas*] denoting *judgments* in one *court*, as [the *Kings bench*] a *tribunal* in another. So here ἄρεσα ἄνωθεν] may poſſibly be *God*'s *lawes*, *decrees*, determinations, which he as the *Judge* or prince of all, of his good pleaſure, determines to be done, and becauſe *Commiſſions* are iſſued out of *courts*, and are a kind of *decree* of thoſe *courts*, that ſuch a man ſhould have ſuch a *power*, therefore ἄρεσα] may be extended to thoſe. So *Act.* 6. 2. οὐκ ἀρεστόν ἐστι tis not *thought fit*, or *appointed*, or *determined*, &c. and ἤρεσεν ὁ λόγος, Ἤρεσεν ὁ λόγος v. 5. *the thing was reſolved on*, and *agreed on* by all, The *multitude* there having to do in the *choice* of the *men*, as followes, and the *Apoſtles conſecrating* and *impoſing hands* on them. v. 6. So *Act.* 12. 3. when *Herod* ſaw ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, I ſuppoſe the meaning is, that the *Jewes* had expreſt their *judgment*, paſt their *votes* in it, i. e. either the *Sanhedrim* of the *Jewes*, or poſſibly the *people* of the *Jewes*, for ſo, ſince the *power* of *capital* puniſhments was taken from the *Jewes*, and was now in the *Romans* hands, the proceeding was after the *Roman* faſhion, which was, *ut injuſſu populi nihil fiat, that nothing ſhould be done without the command of the people*, Thus 'twas before in the caſe of *Chriſt*, *Mat.* 27. 22. where *Pilate* asks the *multitude*, *What ſhall we doe with Jeſus? and they all ſaid*, *Let him be crucified*, this was their ἀρεστὸν there, and v. 24. it ſeems the *judge* could not reſiſt this *vote* of theirs, and the whole matter is laid on this ſentence of theirs, *Pilate* diſclaiming, and *waſhing his hands* from having any thing to doe in it; and ſo in that of *James*, the *Jewes*, it ſeems, had given their *votes* (ἀρεστὸν Ἰουδαίοις) and *Herod* ſeeing how forward they were in it, (for ſo *Euſebius* expreſſes it, ὡς ἡδονῇ γενομένῃ τοῖς Ἰουδαίοις, they not only *conſented*, but *joyed* in it) to gratifie them farther, he *proceeded to apprehend Peter alſo*, and of him 'tis added (agreeably to what hath been now ſaid) that *Herod* meant *after the Paſſeover to bring him forth to the people*, i. e. to ask their *ſentence*, or ἀρεστὸν, or *pleaſure* concerning him, and accordingly, if they ſo *voted*, to put him to *death*, and therefore v. 11. when he recounteth his *deliverance*, he calls it not only a reſcue from the *hand of Herod*, but from the *people of the Jewes*, and their *expectation*.

This title of [*Samaritan*] here, is by way of *reproach* affixt on *Chriſt*, not that they thought him ſo, but becauſe this was an *odious name* among the *Jewes*; So as *Idolaters*, *Lev.* 25. 47. are called *Aramæi*, or *Syrians*, becauſe the *Syrians* were antiently ſuch, and thus all *cruel* men we call *Turks*, and *covetous*, *Jewes*, not that we think they are ſuch naturally, but that they are like unto them. Or elſe, becauſe *Chriſt* had converſed with the *Samaritane* woman, which was againſt the *Jewiſh* rule, *Joh.* 4. 9. he is thought a *deſertor* of the *Jewiſh law*, and ſo to be one of them.

d. Σαμαρίτης

CHAP. IX.

1. AND as Jeſus paſſed by, he ſaw a man which was blind from his birth.
2. And his diſciples asked him ſaying, Maſter, who did ſin, [a] this man, or his parents, that he was born blind?]

a. 2. And ſome of his followers asked him, ſaying, Sir, was it any ſin of his own, when his ſoul was in another body, or was it ſome ſin of his parents at the time of his conception, which cauſed this blindneſſe in him?

3. Jeſus anſwered, [Neither hath this man ſinned, nor his parents, but that the works of God ſhould be made manifeſt in him.]

3. Neither his own nor his parents ſins were the cauſe of this blindneſſe of his, but Gods ſecret wiſdome, who meant by this means to ſhew forth in me his miraculous power among you.

4. I muſt work the works of him that ſent me, while it is day: the night cometh, when no man can work.
5. As long as I am in the world, I am the light of the world.]

4,5. And having received ſuch power frō him, I ought, while I am here, to exerciſe it, and ſhew the world that I am ſent to enlighten it, by this embleme of curing him, that is born blind.

6. When he had thus ſpoken, he ſpat on the ground, and made * clay with the ſpittle, and anointed the eyes of the blind man with the clay.

* dirt with the ſpittle, and ſpread the dirt upon the eyes of the blind. πηλὸν — καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς —

7. And ſaid unto him, Goe waſh in the poole [of Siloam (which is by interpretation, ſent.)] He went his way therefore and waſhed and came ſeeing.

7. which by the name of it, may put you in mind of the Meſſias (who is ſtyled, The ſent) by whom the cure is wrought.

8. The neighbours therefore, and they that [before had ſeen him, that he was blind, ſaid, Is not this he that ſate and begged?]

8. had oft ſeen him before, and ſo knew that he had been blind, now ſeeing this cure wrought, ſome of them asked if this were not that blind man, which was wont to ſit and beg at ſuch a place?

9. Some ſaid, This is he: others ſaid, He is like him: but he ſaid, I am *he*.
10. Therefore ſaid they unto him, How were thine eyes opened?

11. He anſwered and ſaid, A man that is called Jeſus, made clay and [anointed] my eyes, and ſaid unto me, Goe to the poole of Siloam, and waſh: and I went and waſhed, and I received ſight.

11. beſmeared

12. Then ſaid they unto him, Where is he? He ſaid, I know not.
13. They brought to the Phariſees him that aforetime was blind.

14. And it was the ſabbath day, when Jeſus had made [the clay,] and opened his eyes.

14. that mixture of earth and ſpittle,

15. Then again the Phariſees alſo asked him how he had received his ſight: He ſaid unto them, He put clay upon mine eyes, and I waſhed, and doe ſee.
16. Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath day: Others ſaid, [How can a man that is a ſinner doe ſuch miracles?] and there was a diviſion among them.

16. Certainly ſuch miracles cannot be wrought but by the finger of God, and ſo cannot be the work of an impoſtor, a man of ſinne, a great ſinner.

17. They ſay unto the blind man again, What ſayeſt thou of him, that he hath opened thine eyes?] He ſaid, He is a prophet.

17. What opinion of him hath this work of power and mercy to thee, wrought in thee?

18. But the Jewes did not beleive concerning him that he had been blind, and received his ſight, untill they called the parents of him that had received his ſight.]

18. The conſequent of this diſpute was, that the Jewes at length would not beleive the plain matter of fact, that the man that now ſaw had ever been blind, till the teſtimony of the parents made that clear.

19. And they asked them, ſaying, Is this your ſon, who ye ſay was born blind? how then doth he now ſee?

19. And asked them theſe three queſtions, 1. whether this were their ſon? 2. whether they will affirm upon their knowledge that he was born blind? 3. whether they know how this cure was wrought, or by whom?

20. His parents anſwered and ſaid, [We know that this is our ſon, and that he was born blind:]

20. For two of the queſtions we anſwer diſtinctly, We know &c.

21. But by what means he now ſeeth we know not, or who hath opened his eyes we know not; [He is of age, aske him, he † ſhall ſpeak for himſelf.]

† will tell you concerning himſelf, λαλήσει περὶ —

21. He is of age and underſtanding to anſwer that third queſtion, and certainly is the fitteſt to give you an account for that matter which himſelf is ſo neerly concerned in.

22. Theſe words ſpake his parents becauſe they feared the Jewes; for the Jewes had agreed already, that if any man did confeſſe that he was Chriſt [he ſhould be put out of the ſynagogue.]

b. 22. he ſhould be ignominiouſly uſed, and put out of the court.

23. Therefore ſaid his parents, He is of age, aske him.]

23. To avoid which danger it was that his parents waved the anſwering of this queſtion, and put it off to their ſon, For this was a thing of ſuch a nature, that the affirming Jeſus to have done it, was in effect the affirming him to be the Meſſias.

24. Then again called they the man that * was blind, and ſaid unto him, Give God the praiſe, we know that this man is a ſinner.]

* had been blind, ἦν τυφλὸς

24. Then a ſecond time they ſent for, & examined the man that had this miraculous cure wrought on him, attempting to draw him from that opinion of Chriſt, which he ſeemed to have, by bidding him aſcribe the praiſe of his cure wholly to God, and not to look on Chriſt with any veneration, telling him that if he did it on the day, and in the manner forementiond, it was thereby

by evident, that he was one that broke the ſabbath, and ſo not from God, but an impoſtor, (ſee v.16. and 2 Theſſ. 2.3.) who conſequently had no ſuch virtue, or piety, as could contribute any thing to this matter.

25. He anſwered and ſaid, Whether he be [a ſinner] or no, I know not; one thing I know, that whereas I was blind, now I ſee. 25. an impoſtor

26. Then ſaid they to him again, What did he to thee? how opened he thine eyes?

27. He anſwered them, [I have told you already, and ye* did not heare,] wherefore would you hear it again? will ye alſo be his diſciples? 27. I have told you, and you did not heed it, or elſe, I have told you plainly and diſtinctly enough already,

* ſome copies omit ye not, ſaith *Rob: Stephanus.*

28. Then reviled they him, ſaying, Thou art his diſciple, but we are Moſes diſciples.

29. We know that God ſpake unto Moſes, as for this fellow, we know not [from whence he is.] 29. of any commiſſion from God which he hath, nor can give any account of him.

30. The man anſwered and ſaid unto them, [Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.] 30. Tis ſtrange that one ſhould doe ſuch miracles as theſe, and you learned men not know, whether he be ſent from God or no.

31. Now we know that God heareth not ſinners, but if any man be a worſhipper of God, and doth his will, him he heareth.] 31. It being reſolved on among all men, that an impoſtor or falſe teacher is not enabled by God to work ſuch miracles as theſe (or if he were, God muſt be thought to aſſiſt him in his impoſtures) but only pious and faithfull ſervants of God, that came to doe his will, not their own.

32. Since the world began was it not heard that any man opened] the eyes of one that was born blind. 32. Tis above all humane power to open

33. If this man were not of God, he could doe nothing.] 33. If he were not ſent and impowered by God, he could never doe ſuch things as theſe.

34. They anſwered and ſaid unto him, [Thou waſt altogether born in ſinnes, and doſt thou teach us? And they caſt him out.] 34. Thy being born blind is a mark and character of ſome extraordinary ill in thee, which makes thee very unfit to teach Doctors and Rabbi's, in matters of this moment. And they caſt him out of the court (ſee note b.) with diſgrace.

35. Jeſus heard that they had caſt him out, and when he had found him, he ſaid unto him, Doeſt thou beleive on the ſon of God?

36. He anſwered and ſaid, Who is he, Lord, that I might beleive on him?

37. And Jeſus ſaid unto him, Thou haſt ſeen him, and it is he that talketh with thee.

38. And he ſaid, Lord, I beleive. And he [worſhipped him.] 38. bowed down, and made a moſt lowly obeyſance to him as to the Meſſias.

39. And Jeſus ſaid, [For judgment I am come into this world, that they which ſee not, might ſee; and that they which ſee, might be made blind.] 39. This will be the effect of my coming into the world, not only that thoſe that are blind ſhall receive ſight, but alſo that the moſt ſeeing learned men, Phariſees &c. will not ſee the things before their eyes.

40. And ſome of the Phariſees which were with him heard theſe words, and ſaid unto him, [Are we blind alſo?] 40. Are we the men that he means by the latter part of his ſpeech? Are we then become blind in his opinion?

41. Jeſus ſaid unto them, If ye were blind, ye ſhould have no ſinne; but now ye ſay, We ſee, therefore your ſinne remaineth.] 41. Jeſus ſaid unto them, It were well for you, if it could be truly pronounced of you, that you are blind, If your ſinne were of impotence or unability to ſee, it would be more pardonable, but now by your acknowledging your ſelves not to be blind, and ſo that all that you doe you doe knowingly and deliberately, your ſinnes receive a very great aggravation.

Notes on Chap. IX.

a. ἁμαρτωλὸς ἐστιν ἄνθρωπος γενόμενος.

The *Jew* that asked this queſtion, ſeems to have been of the *Pythagoreans* opinion (or, as they call it, *de Sapientibus Mechar*) who beleived the *tranſmigration* of *ſouls* from *body* to *body*, called μεταγγισμὸς, the removall from *veſſel* to *veſſel*, and ſo ſuppoſes by his queſtion that the *ſoule* of this man, having formerly *offended*, is now thus *puniſhed* by being put into a *blind body*. That this was the conceit of thoſe *antient Philoſophers*, that according to the degrees of *proficiency* either in *virtue* or *ſinne*, *ſouls* were put into more honourable or leſſe honourable *bodies*, upon demerit removed from the *body* of a *male* to a *female*, then from a *perfect* to an *imperfect* man, and after upon demerit again into a *beaſt*, may be ſeen in *Alcinous*, δόγμ: Πλατων: and the reſt of the *Pythagorean* writers, which with other the like opinions certainly enough were infuſed before this time into ſome of the *Jewes*, and ſo theſe *diſciples* here might have imbibed this, and not ſo early or ſpeedily have laid it aſide, but might think it poſſible, and ſo ask a queſtion about it. The other part of the queſtion concerning the *parent's ſin*, ſeems to referre to ſome particular *ſinne* in the *act* of *generation*, which might have ſome *influence* on the *child* begotten, and make it imperfect in this or ſome other kind. This is by *learned Jewes* affirmed of that *conjugall* ſinne, which is forbidden by the *law*, *Lev.*20.18. and *Ezech.*18.6. which, they ſay, may reaſonably hinder, on the *womans* part, a juſt or *complete conception*. Of *Chriſt's* anſwer to this queſtion, which followeth, ſee *Maſius* on *Joſ:* 1.6. p.115.

That συναγωγαὶ the *Synagogues* of the *Jewes* ſignifie all manner of *aſſemblies* hath been ſaid, b. Ἀσυνται-γωγία *Mat.*

Mat.6.d. Agreeably the ἀποσυναγωγὰ *removing* or *turning out* of the *Synagogues*, is the *separating* any *offender* from such *assemblies*, setting a *mark* of *reproach* upon him, that he might not be *familiarly converst* with by any, which is ἀφορίζειν *Lu.* 6.22. the *nidui* so known among the *Jewes*. This was always done with circumstances of *contumely*, and so hath ὀνειδίζειν added to it, *contumelious usage*, *Lu.6.22.* And so v.35. of this *chapter* their *casting* the man out of their *synagogue*, signifies that ceremony of *reproach*, the *officers* of the *court* taking him, that was condemned, and *thrusting* him out of the *assembly*. What thus belonged to *excluding* him out of the *assembly*, though it belonged to *civil commerce*, yet certainly *excluded* him out of the *sacred assembly* also, For the lowest degree of *excommunication* among the *Jewes*, being to the separating for the space of *foure paces*, this must needs belong to all kind of *assemblies sacred* as well as *civil*. And therefore S. *Chrysostome* here affirmes ἐξέβαλον αὐτὸν ἐκ τοῦ ἱεροῦ, *they cast him out of the Temple*, *Hom.* 59. and *Nonnus* ἀπήλασε ἔκλοσι νηῦ, and of the *disciples* in *Christ's* name, ὑμᾶς ἐξελάσουσι θεοκλήτοιο μελάθρου, *they shall drive you out of God's house*. Where only it must be observed, that this separation being only for *foure paces*, i.e. from *familiar* commerce, or *cum discrimine*, to set a *mark* upon them, the *excommunication* did not always reach to *totall* exclusion out of the *Temple*, but confined them to a particular part and entrance into the *Temple*, called *the gate of mourners*, and *excommunicate* persons, as others were admitted to that of *bridegrooms*, as 'twas called. This word is, beside this place, used twice more in this *Gospel*, c. 16.2. it clearly signifies what here it doth, *excluding* them from *familiar conversation* of men, and those liberties which all others enjoyed, But in the third place, c.12.42. it doth by *accident* come to signifie somewhat more, *losing* the *dignity* of being one of the *Sanhedrim*, for being there spoken of the *rulers* or *members* of the *Sanhedrim*, the *interdicting* them the *assemblies*, *casting* them *out*, must by consequence deprive them of that *dignity* or *office*, as in the *Christian Church* the *excommunicating* of a *Priest*, must necessarily be the *degrading* or *suspending* him from his *priesthood*. This *punishment* among the *Jewes* (referred to *Revel.* 22. 15.) being the making of any man *infamous* (*shaming*, in order to *reforming* him) is by *Christ* accommodated to *Christian*, *Ecclesiasticall* uses, by removing men from the *sacrament*, and *prayers* of the *Church*, to work the like *reformation* on them, when admonitions will not work upon them.

Ἀποσυνάξιν

Ὀνειδίζῆν

Paraphrase.

CHAP. X.

1. He that comes & pretends to be the Messias and comes

1. VErily, verily, I say unto you, [He that entreth not by the dore into the sheepfold, but climbeth up some other way, the same is a thief, and a robber.]

not as he ought to doe, with miracles and doctrine such as may testifie him to be sent by God, he is to be lookt on as an impostor, that means to seduce and ruine those that follow him.

2. But he that thus approves himself to be imploy'd and sent by the owner, or Master of the sheep, he comes on purpose to feed and preserve his sheep, and is to have power over them.

2. But he that entreth in by the dore, is the shepheard of the sheep.]

3. To him all they, who are to guard the [a] dore, and keep out theeves, are by the Master of the sheep commanded to give admission, and to that purpose have a token to discern him by, The Messias is so described in the prophets, and the doctrine truly divine so farre revealed there, that by accordance with that all the true watchmen of the Church acknowledge him, and all truly pious men obey and follow him, and he on the other side looks on these as the peculiar flock that he is to take charge of, and hath a particular care of every such pious man, and as the shepheard careth for his sheep, makes all necessary provision for them.

3. To him the Porter openeth, and the sheep heare his voice, and he calleth his own sheep by name, and leadeth them out.]

a.

4. And when he thus brings forth his sheep (see note on Mat. 9. h.) to the water or pasture, it is not his manner to drive but only goe before, and call or lead them, tell them what they are to doe, and shew them the way by his example, and all truly pious men, qualified to be disciples of his, (see note on ch. 6. d.) they will certainly follow him, distinguishing his voice, his doctrine from all others, from all impostors.

4. And when he [*] putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice.]

* brings out

5. An impostor or false Christ that teacheth doctrines contrary to piety, they will not follow, but flie from him as from a wolf, having such certain tokens, by which to know the true doctrine of God, the true shepheards voice, that they can tell how to avoid all others that come to seduce them, by this very mark, because tis a strange voice, quite contrary to that piety and probity which they have been taught by God.

5. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers.]

6,7. Thus much Christ spake thus parabolically and obscurely to them, And because they understood not his meaning in it, he added farther, As the Fathers mission and commission v.1. is the dore by which the shepheard himself is to enter, (and whosoever doth not so, being not sent by God, betraies himself to be an impostor) and as his making known the will of God, not preaching any doctrine contrary to piety, but all to the advancing of it, is a certain evidence of his being sent by God, so in another respect, I am the dore, i.e. the only way for the sheep, the true servants of God, to enter by, into that fold, the Church, where all are to live regularly, and not to goe out, or depart from him.

6. This parable spake Jesus unto them, but they understood not what things they were, which he spake unto them.

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the dore of the sheep.]

8. All

*All as many as have come, for many copies leave out, πρὸ ἐμοῦ, before me.

8. *All that ever came before me are theeves and robbers, but the ſheep did not hear them.]

8. All others that have come of late pretending to be vindicators of the Jewes from the Roman yoke, (ſuch as Theudas, Judas Gaulonites &c.) have been impoſtors, which no pious perſon would heed, as neither coming with commiſſion from God, nor bringing Divine doctrine with them, but doctrines of rebellion, and bloudineſſe, and the like.

† made ſafe σωθήσεται

9. I am the dore, by me if any man enter in, he ſhall be † ſaved, and ſhall goe in and out and find paſture.]

9. I am the dore, that all pious men muſt paſſe thorow, and whoſoever doth ſo, he ſhall be (as in a fenced incloſure) in a ſafe, a rich, a plentifull condition, and whereſoever he turns, ſhall find paſture.

* and have abundance καὶ περισσὸν ἔχωσι.

10. The theif cometh not, but for to ſteale, and to kill, and to deſtroy, I am come that they might have life, * and that they might have it more abundantly.]

10. Thus contrary am I to thoſe that come without commiſſion, ver. 1. All thoſe impoſtors come to get advantage to themſelves, to deceive and ruine you. But my only end of coming is to help my ſheep to life in ſtead of butchering them, to help them to plenty, to provide abundantly for them, not to gain any thing to my ſelf.

†laies down his own life, τὴν ψυχὴν αὐτοῦ τίθησι

11. I am the good ſhepheard: the good ſhepheard † giveth his life for the ſheep.]

11. Nay ſo farre am I from the theif that comes to kill the flock, that like the good ſhepheard (which keeps his own ſheep, is not hired to keep anothers, ſee note a.) who ventures, when there is occaſion (pawns, engages) his life for his ſheep, rather then they ſhall come to hurt, grapples with wild beaſts, that come to deſtroy his flock, ſo doe I.

12. But he that is an hireling, and not the ſhepheard, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep and flyeth, and the wolf catcheth them, and ſcattereth the ſheep.

13. The hireling flyeth, becauſe he is an hireling, and careth not for the ſheep.]

12,13. This is farre from the manner of impoſtors, nay it is peculiar to the good ſhepheard, whoſe flock is (not entruſted by another to his keeping, and he paid for that ſervice, but) his own goods, and himſelf makes it his calling to look to them. He that keeps another man's ſheep, and is paid for his labour, will never venture his life to preſerve them, preferres his life before the advantage of his ſervice, and thereupon when ever a wolf comes, that will endanger his life, if he defends his ſheep, he runs away, and to ſave his life deſtitutes them, and this upon this very ſcore, becauſe he is not the owner, but only a ſervant hired to keep the fold. Whereas he whoſe own they are, will hazard his life, rather then leave his flock (his whole eſtate, as 'twas oft among the Jewes) to be torn, and worried by the devourer.

* I know mine own, and γινώσκω τὰ ἐμὰ, καὶ † and I know the father, καθὼς γινώσκω

14. I am the good ſhepheard, and * know my ſheep, and am known of mine.

15. As the Father knoweth me, † even ſo know I the Father, and I lay down my life for the ſheep.]

13,15. Juſt ſuch a ſhepheard am I, who, as I reſemble the ſhepheard in other things, knowing my ſheep particularly, and being known by them (ſee v.3.) (in the ſame manner, as my Father knoweth me, and I him, my Father owning, and giving me perfect knowledge of his will, and I obeying and following my Father in all things,) So alſo I venture my life for my ſheep, and will moſt willingly ſuffer death, in regard to the benefits that will come to my ſheep, my diſciples (all that receive and obey my voice) by that means.

*lead ἀγαγεῖν

16. And other ſheep I have, which are not of this fold, them alſo I muſt * bring, and they ſhall hear my voice, and there ſhall be one fold, and one ſhepheard.]

16. But for you Jewes, let me tell you, my flock is not all within this pale of Judæa, I have others that will beleive and obey me, receive the faith, beſide and beyond the Jewiſh nation, and the care and rule of thoſe I muſt undertake, and they will follow my call more obediently then the Jews, own and obey me, and all beleivers both of Jewes and Gentiles, ſhall unite very ſociably together, and become one fold, under me, the one ſhepheard of them all, who lay down my life for them alſo, as well as for the Jews.

17. Therefore doth my Father love me, becauſe I lay down my life, that I might take it again.]

17. This carefull diſcharge of the office entruſted and committed to me by my Father, is that to which it is but proportionable, that my Father ſhould love and value, and reward me, And therefore it is that as I venture my life for my flock, ſo when I ſhall have loſt my life, by the care and power of my Father, I ſhall be able to riſe again, and the lower I ſuffer here, the higher ſhall I be exalted, Phil. 2. 9.

18. No man taketh it away from me, but I lay it down of my ſelf; I have power to lay it down, and I have power to take it again, This commandement have I received of my Father.]

18. 'Tis not in the power of man, to take my life away from me, if I did not thus voluntarily of my own accord lay it down; I can give my ſelf up to be crucified, and then can riſe to life again. And thus to doe my Father hath appointed me, This is a prime part of my commiſſion.

19. There was a diviſion therefore again among the Jewes, becauſe of theſe ſayings.

20. And many of them ſaid, [He hath a devil and is mad, why hear ye him?]

20. He is mad (ſee note on ch. 7. b.) why doe you give any heed to what he ſaith?

21. Others ſaid, [Theſe are not the words of him that hath a devil. Can a devil open the eyes of the blind?]

21. Theſe are neither the words nor actions of a mad man. Can the devil himſelf, or conſequently his being mad, or poſſeſs'd with the devil, help him to doe the things that he doth? to cure one that was born blind?

22. And it was at Jeruſalem the feaſt of Dedication, and it was winter.]

22. And it was the time of the feaſt of Dedication, a feaſt ordained by the Jewes 1 Mac. 4. 59. in commemoration of the new conſecrating of the Temple, after it was profaned by Antiochus, which upon that inſtitution was obſerved by them at this time, on November 14. and approved here by the preſence of Chriſt, though it were not preſcribed by God in the Law.

23. And according to the cuſtome of that ſeaſon he walked now in Solomon's porch under covert, as in the ſummer they uſed to walk in the open ayre in the courts without any roof over them.

23. And Jeſus walked in the Temple in Solomon's porch.]

24. By this means the people being all in a narrower compaſſe or leſſer room, they came about him cloſe, and ſaid unto him, How long obſcure expreſſions continue our doubts whether thou art the Meſſias or no? If thou art, tell us perſpicuouſly; ſee note on ch.7. a.

24. Then came the Jewes round about him, and ſaid unto him, How long doſt thou * make us to doubt? If thou be the Chriſt, tell us plainly.]

* hold our ſoule in ſuſpence? ψυχὴν ἡμῶν αἴρεις;

25. Jeſus ſaid, I have told you in words ſignificant enough, if you would beleive, and the miracles that I have done (in my Fathers name whom I affirm to have ſent me) through his power, and by authority from him, have born teſtimony that I am ſent by him, and therefore that whatever I affirm of my ſelf, is true.

25. Jeſus anſwered and ſaid, I told you, and ye beleived not: The works that I doe in my Fathers name, they bear witneſſe of me.]

26,27. But all this works no beleif in you, which is an evidence, and demonſtration from the effect, that you are not thoſe ſheep, that hear the good ſhepheards voice, v.3,4. (ſee note on ch.6. d.) and are known by him, v.14. (ſee note a.)

26. But ye beleive not, † becauſe ye are not of my ſheep, as I ſaid unto you.
27. My ſheep hear my voice, and I know them, and they follow me.]

† for γὰρ

28. And I make that proviſion for them intimated v.10. and my care over them ſhall be ſuch, that while they keep cloſe to me, no devourer ſhall ever be able to annoy them, or pluck them from me.

28. And I give unto them eternall life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand]

29. Certainly my Father is ſtronger then any, that can oppoſe himſelf againſt them, and his ſpeciall work it is, that all the true ſheep of his fold, all truly pious perſons ſhould come to me, and that infinite power of his is engaged for it, that none ſuch ſhall by any violence be taken from him, deprived of that life, which here I promiſe to give them.

29. My Father who gave them me, is greater then all, and no man is able to pluck them out of my Fathers hand.]

30. And ſeeing my Father and I are one, it follows that I ſhall defend them alſo, and that none ſhall be able to pluck them out of my hand, ver. 28.

30. I and my Father are one.]

31. Upon this again the Jewes attempted to ſtone him.

31. Then the Jewes took up ſtones again to ſtone him.]

32. And Jeſus ſaid, Many miracles of mercy to you, miraculous cures &c. have I wrought, as teſtimonies of my miſſion from my Father, and never a deſtructive one, none that you have been the worſe for, For which of theſe my ſaving miracles doe you deſtroy me?

32. Jeſus anſwered them, Many good works have I ſhewed you from my Father, for which of thoſe works doe you ſtone me?]

33. The Jews ſaid, Tis not for any of thy miracles, (which are not denied to be all ſuch, and acts of mercy in thee) for which we think thee worthy of death, but becauſe thou haſt ſpoken blaſphemy, that is, becauſe thou, who art but a man, makeſt thy ſelf God by that ſpeech of thine, ver.30. (ſee Rom. 16. 25.) where though thou calledſt God thy Father, yet thou affirmedſt that he and thou were one.

33. The Jewes anſwered him, ſaying, For a good work we ſtone thee not, but for blaſphemy, and becauſe that thou being a man, makeſt thy ſelf God.]

34. Jeſus anſwer'd These words in the Pſalmiſt you cannot but remember, Pſal.82.6. I have ſaid, ye are Gods, and that book is canonicall ſcripture with you.

34. Jeſus anſwered them, Is it not written in your law, I ſaid, ye are Gods?]

b. 35. If therefore they who are there ſpoken of by God, i.e. rulers or judges ordinarily ſo called, who received their Commiſſion from men, not from God immediately, (only perſons to whom the execution of God's law was entruſted among men) be by God himſelf called Gods, and whatſoever is ſaid in the books of ſcripture is true,

35. If he called them Gods, unto [b] whom the word of God came, and the ſcripture cannot be broken,]

* was, or was ſpoken

36. Is it reaſonable for you to affirm of him, whom God immediately, and in an extraordinary manner hath firſt conſecrated, then ſent into the world, then by the deſcent of the Spirit and voice from heaven teſtified his miſſion to ſo eminent, (and withall ſo peculiar) an office, that of the Meſſiah of the world, that he is guilty of blaſphemy, for affirming himſelf to be the ſon of God.

36. Say ye of him whom the Father hath ſanctified and ſent into the world, Thou blaſphemeſt, becauſe I ſaid, I am the ſon of God.]

37. If I performed not thoſe works among you, which might teſtifie me to come from God, you might with ſome reaſon doubt of me.

37. If I doe not the works of my Father, beleive me not.]

38. But if I doe, then, though you beleive nothing that I ſay, yet your faith is due to thoſe works of God my Father, wrought by me, by which 'tis evident that the Father acts in me, and I in him, wholly by his power, and ſo that he and I are one, which was the ſpeech you charged as blaſphemous in me.

38. But if I doe, though ye beleive not me, beleive the works, that ye may know and beleive that the Father is in me, and I in him.]

39. On this ſpeech again they attempt to lay hands on him, not now to ſtone him preſently, by the law of Zelots, as a blaſphemer, as v.31. but to bring him before the Sanhedrim, and charge ſome other crime againſt him. But he went out, and eſcaped their violence at that time alſo.

39. Therefore they ſought again to take him, but he eſcaped out of their hands.]

40. And went away again beyond Jordan, into the place where John † at firſt baptized, and there he abode.

† was, when he firſt baptized, ὃν τὸ πρῶτον βαπτίζων,

41. And many reſorted unto him, and ſaid, John did no miracle, but all things that John ſpake of this man were true.

42. And in that place, being the place, where John had baptized and teſtified of Chriſt, they that had heard John, comparing what they remembred from him, with what they had by experience ſeen in Chriſt, by this means were inclined, many of them, to beleive in him.

42. And many beleived on him there.]

What

3. Προβατα

What the προβατα *sheep* here signifie in this *parable*, hath been largely set down, (note on c.6. d.) viz: the *obedient* servants of *God*, considered before and without the *revelation* of *Christ* unto them, who being so *qualified*, are most ready to embrace the *precepts* of the *Christian perfection*, when they are offer'd to them. These also is *Christ* ready to *receive*, or any that having been engaged in *sinne* come with *penitence*, and *resolution* of *mind* to be such; And consequently, when these *come* to *Christ*, they are styled here, and looked on by him, as Ἴδια προβατα, i.e. either *peculiar sheep*, those that by *Gods prævenient graces* are thus *fitted*, beyond all others, to come to *Christ*, or else, as the 12th *verse* imports, (where the *shepheard* is set opposite to the *hireling*, *whose own the sheep are not*) his *own sheep*, those to whom *Christ* hath a peculiar *title* beyond all others, who are therefore said to be *given by God to Christ as his possession*, see *note* on ch.6. d.

Ἴδια προβατα.

Καλεῖν κατ' ὄνομα.

Now of these thus *own'd*, or *acknowledg'd* by *Christ*, it is here said, that he doth καλεῖν κατ' ὄνομα, *call them by name*, That referres to the *custome* of *shepheards*, that are so conversant among their *sheep*, that they *know* them severally (see v. 14. and 27. *I know them*) and have a severall *name* for every of them, by which they *distinguish* and *call* them, & each of them *knows*, and answers by *obediential coming*, or *following*, to that *call*. So v 3. *they hear his voice and know it*, v.4. and *he is known of the*, v.14. Thus among us, *hunts-men* doe with their *hounds*, & *plow-men* wth their *cattel*, And it seems in *Jewry*, where the *feeding* of *cattel* was the great trade, and where other *customes* obtained, then those that are among us, the *Shepheard* did thus with his *sheep*, For want of their art, and usage of *going before*, and *leading*, and *calling* their *sheep* after them, which is known in the *scripture* to have been among them, *Psal.*23 2,3. and *Ps.*80.1. and *Ps.* 77. 20. our *shepheards* now *goe after*, and *drive* the *sheep*. But the change and diversity of customes in divers countries is very ordinary. And here it is evident that this custome of the *Jewes* is referr'd to, by v.4. where answerable to the *shepheards calling*, and *leading*, and *going before*, is the *sheeps following*, and *knowing his voice*, whereas v.5. *A stranger they will not follow, for they know not the voice of strangers*. By which it is clear, that his *calling his own sheep by name*, and *leading them*, is the *shepheards particular care*, and *providence* for his *sheep*, and, in the *morall*, denotes *Christs* peculiar owning these *honest*, *obedient*, *humble creatures*, that come to him not in the *clothing*, but reall *qualities* of the *sheep*, and making *provision* for them.

b. πρὸς ὃν ὁ λόγος τοῦ Θεοῦ ἐγένετο.

The *coming of the word of the Lord* to any man signifies among the *Hebrewes* frequently in the *Old Testament*, *God's sending* a man, *designing* him, *appointing* him to any *office*, and so 'tis constantly used in the writings of the *Prophets* who begin their *prophecies* solemnly in this form: *The word of the Lord came unto me, saying*, which is but their shewing or vouching their *Commission*, and so when *Rom.*10.17. it is said ἀκοὴ, i.e. *preaching* of the *word*, (not their *hearing*, but their *being heard*,) is διὰ ῥήματος Θεοῦ, *by the word of God*, the meaning of it is, that no man must *preach*, except he be *sent* v.15. where *the word of God*] signifies not the *word*, which they *preach*, but the *Commission* from which they are *authorized to preach* to others. And so for the *office* of *judge* &c. it is as proper, *the word of the Lord* signifying a *Commission* from *God mediately*, or *immediately* for any such; which when it comes to any man for the execution of *power* over others, it is the enstating of him in that *office* of *power*, and the same will be said of the *sacerdotal* also. But the truth is, the phrase here is not [*Those to whom the word of the Lord came*, upon which supposition this interpretation is built, but [πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, *to whom the word of God was*] or *was spoken*, and that may thus be interpreted, *David Psal.* 82.1. hath these words, *God standeth in the congregation of the mighty, he judgeth among the Gods, How long will yee judge unjustly?* &c. In that place the *Judges* or *rulers* of the *Sanhedrim* are called *Gods* by the *Psalmist*, in the person of *God*, and again v.6. *I have said, ye are Gods, and ye are all children of the most high*; *Christ* referring here to this, saith, *Is it not written in your law, I have said, ye are Gods?* from whence he concludeth, εἰ ἐκείνους εἶπε Θεοὺς, *If he call'd them Gods, to whom the word of God was*, i.e. *to whom*, or *of*, or *concerning whom God spake* in that place of the *law*, i.e. in the *book* of *Psalms* (comprehended sometimes under the word *Law* (see ch.12. 34.) as the whole *Old Testament* is called the *Law* and the *Prophets*, though elsewhere there is a *third* mention of the division of those books, the ἁγιόγραφα, the book of *Psalmes* contained under that branch) *if he called those Gods*, and *sons of God*, who were but ordinary *Judges* of those times, chosen by *men*, and by *imposition* of *hands* of the *Sanhedrim* advanced to that *office*, after the common manner of all (nothing peculiar, or extraordinary, or of *immediate mission* from *heaven* in all this) then how much more may he, whom *God* the *Father* hath sent, with his *immediate commission* into the *world* (the *Spirit descending* on him, which is called the *sanctifying* of him, and the *voice from heaven*, *This is my beloved son* &c. being the very words of his *commission*) say without *blasphemy*, that he is the *son of God?* v.36. And this seems the most obvious clear meaning of the place.

Ἀκοὴ

διὰ ῥήματος Θεοῦ

Νόμος

Ἁγιόγραφα

Ἁγιάζειν

Ἀποστολὴ

CHAP. XI.

Paraphrase.

1. NOW a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha.

2. (It was that Mary [which anointed the Lord with ointment,] and wiped his feet with her haire, whose brother Lazarus was sick,

2. which (as is ch. 12. 3. set down) anointed Christ &c. (see note on Lu. 7. a.)

3. Therefore his sisters] sent unto him, saying, Lord, behold he whom thou lovest is sick.

3. These two women being disciples of Christ, known to him, and knowing his kindnesse to Lazarus

4. of his is deſigned as a means to glorifie God, and for an opportunity for me to ſhew my power of doing miracles in reſtoring him to life, See ch. 9. 3.

4. When Jeſus heard that, he ſaid, This ſickneſſe [is not unto death, but for the glory of God, that the ſon of God might be glorified thereby.]

5. Now Jeſus loved Martha, and her ſiſter, and Lazarus.

6. When he had heard therefore that he was ſick, he abode two daies ſtill in the ſame place where he was.

7. * Then after that ſaith he to his diſciples, Let us goe into Judæa again.

8. His diſciples ſay unto him, Maſter, the Jewes † of late ſought to ſtone thee, and goeſt thou thither again?

* At length after this, ἔπειτα

† but now, νῦν

9, 10. As he that goes in the day, having the light of the ſun to ſhine to him, is in no danger of ſtumbling, but only in the night, when that light is gone: So as long as my time of exerciſing my function here laſteth, there is that providence about me, which will ſecure me from all danger, and till that time be paſt, and ſo that providence withdrawn, I ſhall be ſafe, As long as I am about my buſineſſe, on which I was ſent I ſhall fear nothing, no not though I goe to Judæa, where I have by frequent experience found that they ſeek to kill me.

9. Jeſus anſwered, Are there not twelve houres in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

10. But if a man walk in the night, he ſtumbleth, becauſe there is no light in him.]

11. I will goe

11. Theſe things ſaid he, and after that he ſaith unto them, Our friend Lazarus ſleepeth, but [I goe] that I may awake him out of ſleep.

12. his ſleeping is a very good, and known ſigne that he will recover.

12. Then ſaid his diſciples, Lord, [if he ſleep * he ſhall doe well.]

* he will eſcape, σωθήσεται

13. ſleeping in the ordinary acception of the word.

13. Howbeit Jeſus ſpake of his death, but they thought that he had ſpoken of [taking reſt in ſleep.]

15 in words without all obſcurity, note on ch. 7. a.

14. Then ſaid Jeſus unto them [plainly,] Lazarus is dead.

15. that you may have the benefit of the miracle to confirm your faith.

15. And I am † glad for your ſakes that I was not there [to the intent ye may beleive,] nevertheleſſe let us goe to him.

† glad for you (that you may beleive) that I was not there, but- χαίρω δι' ὑμᾶς (ἵνα πιστεύσητε) ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ'-

16. Either, Let us goe along with our Maſter and run any hazard that he runneth, Or, if we goe, we may very probably be ſtoned, and die as well as Lazarus, referring to the danger mentioned by them v.8. (the latter is the more probable interpretation)

16. Then ſaid Thomas, which is called Dydimus, unto his fellow diſciples, [Let us alſo goe that we may die with him.]

17. Then when Jeſus came, he found that he had lien in the grave foure daies already.

18. (Now Bethany was nigh unto Jeruſalem, about fifteen furlongs off.)

19. And Martha & Mary being in great ſadneſſe, and ſo keeping themſelves up in a cloſe retirement, many of the Jewes came to the houſe to thoſe that were neer them, to get acceſſe, to bewaile the loſſe and to reſcue them from this great ſadneſſe.

19. And many of the Jewes came * to Martha and Mary, to comfort them concerning their brother.]

* to thoſe that were about Martha & Mary, πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν.

20. Then Martha aſſoon as ſhe heard that Jeſus was coming, went and met him, but Mary ſat ſtill in the houſe.

21. Then ſaid Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not died.

22. enable thee to doe it.

22. But I know that even now whatſoever thou wilt ask of God, God will [give it thee.]

23. I will raiſe thy brother again to life, ſee ver. 40.

23. Jeſus ſaith unto her, [Thy brother ſhall riſe again.]

24. Martha ſaid unto him, I know that he ſhall riſe again in the reſurrection of the laſt day.

25. I am able to raiſe the dead to life again, whenſoever I pleaſe, whether now, or hereafter, One that is a beleiver, and faithfull diſciple of mine, ſuch as thy brother Lazarus was, I can, though he be dead and buried, raiſe him preſently to life again.

25. Jeſus ſaid unto her, [I am the reſurrection and the life, he that beleiveth in me, though † he were dead, yet ſhall he live.]

† he have died, or, be dead, κἂν ἀποθάνῃ

26. And he that is now alive, and ſo not capable of ſuch a preſent miracle, ſhall, if he receiveth and obeyeth my doctrine, though he dies after the manner of other men, riſe again unto life immortall, The latter of theſe thou ſayeſt thou beleiveſt, v.24. But doſt thou beleive the former alſo?

26. And whoſoever liveth and beleiveth in me, * ſhall never die, Beleiveſt thou this?]

* ſhall not die for ever, καὶ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.

27. Meſſias known by the title of [He that cometh] (ſee Mat. 11. a.) the ſon of God, who conſequently haſt power of life and death, and ſo canſt raiſe him how and when thou pleaſeſt.

27. She ſaith unto him, Yea, Lord, I beleive that thou art the [Chriſt, the ſon of God, which † ſhould come into the world.]

† cometh ὁ ἐρχόμενος

28. And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29. Aſſoon as ſhe heard that, ſhe aroſe quickly and came unto him.

30. continued

30. Now Jeſus was not yet come into the town, but [was] in that place where Martha met him.

31. The Jewes then which were with her in the houſe and comforted her, when they ſaw Mary, that ſhe roſe up haſtily, and went out, followed her, * ſaying, ſhe goeth unto the † grave to weep there.

* or, thinking, ſuppoſing, for the Syriack and ſome copies read δόξαντες. † tomb, or, monument, μνημεῖον

32. Then

32. Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died.

* wailing, and the Jewes that were aſſembled to her, wailing, he groaned in ſpirit, and troubled himſelf, κλαιουσας, ἡ τους συνελθοντας αὐτῃ Ἰουδαιους κλαιουσας.

33. When Jeſus therefore ſaw her * weeping, and the Jewes alſo which came with her, he [groaned in the ſpirit, and [a] was troubled.] 33. was very paſſionately affected w^th it, and appeared to be in a great perturbation of mind, which ſoon broke out into teares, ver. 35. a.

34. And ſaid, Where have ye laid him? They ſay unto him, Lord, come and ſee.

35. Jeſus wept.] 35. And although he had reſolved to raiſe him from the dead, v.23. and though at other times when he meant to doe ſo, he had ſuppreſſed the mourners teares, Lu.8.52. and Lu.7.13. yet now he indulgeth ſo much to the juſtice of their ſorrow, as himſelf to weep with them.

36. Then ſaid the Jewes, Behold how he loved him.

37. And ſome of them ſaid, Could not this man, which opened the eyes of the blind, have cauſed that even this man ſhould not have died?

38. Jeſus therefore again groaning in himſelf, cometh to the grave. It was a cave, and a ſtone lay upon it.

† he already ſmells, ἤδη ὄζει.

39. Jeſus ſaid, Take away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, [† by this time he ſtinketh, for he hath been dead four daies.] 39. this is the fourth day ſince his death, and ſo according to experience of dead bodies which after a revolution of the humours (which is completed in ſeventy two houres) tend naturally to putrefaction, he muſt needs be putrefied, and ſo ſtink before this time.

40. Jeſus ſaith unto her, Said I not unto thee, that if thou wouldeſt beleive, thou ſhouldſt ſee [the glory of God?] 40. a glorious miracle wrought on him, by raiſing him to life again, v.23, and 25.

* in ſome copies, as alſo in the Syriack and old Latine, & Nonnus, theſe words, ἐφ ἣν ὁ τεθνηκως κειμενος, are left out.

41. Then they took away the ſtone from the place * where the dead was laid. And Jeſus [lift up his eyes] and ſaid, Father I thank thee that thou haſt heard mee. 41. faſtned his eyes on heaven,

42. And I knew that thou heareſt me alwaies: but becauſe of the people which ſtand by, I ſaid it, that [they may beleive that thou haſt ſent me.] 42. they hearing me acknowledge it to be done by thy power, in anſwer to my prayers, may by that be convinced that I came by commiſſion from thee.

43. And when he thus had ſpoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with [grave-clothes,] and his face was bound about with a napkin. Jeſus ſaith unto them, Looſe him, and let him goe. 44. See note on ch. 19. f.

45. Then many of the Jewes, which came to Mary, and had ſeen the things which Jeſus did, beleived on him.

46. But ſome of them went their waies to the Phariſees, and told them what things Jeſus had done.

47. Then gathered the chief prieſts and the Phariſees a councell, ſaying, [What doe we?] for this man doth many miracles. 47. It is not a ſeaſon for us to ſit ſtill and doe nothing, to permit this perſon to goe on without interruption.

48. If we let him thus alone, all men will beleive on him; and the [b] Romans ſhall come, and [take away both our place and nation.] 48. deſtroy both our Temple & Nation, our religion and government, and wholly enſlave us. b.

49. And one of them, named Caiaphas, being the high prieſt that ſame year, ſaid unto them, Ye know nothing at all,

50. Nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not.] 49,50. And Caiaphas put into the high prieſts office by the Procurator (ſee Lu. 3. b.) made a ſpeech, of which this was the ſumme, This is no time of conſulting or conſidering at large what is juſt to doe, in what way of juſtice to proceed with this man, We are to conſider what is our intereſt, and 'tis a Politick maxime that we may doe any thing (be it otherwiſe never ſo unlawfull) to keep the publick from deſtruction.

51. And this ſpake he not of himſelf, but being high prieſt that year, he prophecied that Jeſus ſhould die for that nation.] 51. This he ſpake in words that were a direct prophecie of what God had now deſigned ſhould come to paſſe, not that he meant it in that ſenſe, or thought at all of prophecying, but being in place of authority among the Jewes at that time, he was a fit perſon for God to make uſe of, as his miniſter, to foretell the purpoſe of God, that Chriſt ſhould die for the Jewes.

52. And not for that nation only, but that alſo he ſhould gather together in one the children of God that were ſcattered abroad.] 52. And not for the Jewes only, but that he might call all the Gentiles into the ſame fold, the ſame Church, all the ſervants of God, all that would receive the faith all the world over.

53. Then from that day forth they took counſell together for to put him to death.] 53. From that time they entred into a conſultation, which they gave not over, till they had contrived it to have him put to death.

54. Jeſus therefore walked no more openly among the Jewes,] but went thence into a countrey neer to the wilderneſſe, into a city called Ephraim, and there continued with his diſciples. 54. Hereupon Jeſus did not publickly (ſee note on ch.7. a.) doe any thing among the people of Judæa.

55. That they might be cleanſed from legall impurity, from which till they were cleanſed, they could not celebrate the Paſſeover, and that all that were under any vow of Nazaritiſme might timely perform it, ſee note on Act. 21. 23.

55. And the Jewes Paſſeover was nigh at hand, and many went out of the countrey up to Jeruſalem before the Paſſeover [to purifie themſelves.]

56. This being that feaſt unto which every one was to come to Jeruſalem, and no excuſe being ſufficient for not coming, but that of invincible neceſſity, what can be conceived the reaſon why he cometh not up?

56. Then ſought they for Jeſus, and ſpake among themſelves as they ſtood in the Temple, [What think ye, that * he will not come to the feaſt?]

* he comes not, οὐ μὴ ἔλθῃ

57. Now both the chief prieſts and the Phariſees had given a commandement, that if any man knew where he were, he ſhould ſhew it, that they might take him.

Notes on Chap. XI.

a. Ταραχθῆναι

Ταράσσειν is *to be troubled* with any *paſſion*, but in this *Goſpel* peculiarly with *grief*, So ch. 12. 27. *Now is my ſoule troubled*, τετάραγμαι in reſpect of *death* approaching, ſo ch. 13. 21. *Jeſus having ſaid this* ἐταράχθη τῷ πνεύματι, *was troubled in ſpirit*, to think of his being *delivered up* by *Judas*. So in his exhortation to the *diſciples*, when he tells them of his *death* ch. 14. 1. μὴ ταρασσέσθω, &c. *Let not your heart be troubled*, and ver. 27. 'tis ſet diſtinct from *fear* the other *paſſion*, *Let not your heart be troubled nor cowardly*, ſo here 'tis joyned with *groaning* in *ſpirit* as expreſſions of *inward grief*, as the *tears* that follow v. 35. are outward evidences of it, As for the form of ſpeech in the *Greek* ἐτάραξεν ἑαυτὸν *he troubled himſelf*, that is but an *idiome* of the *Hebrews*, who oft uſe the *reciprocal* voice *hithpael* for a *paſſive*.

Ἐτάραξεν ἑαυτὸν

b. Ῥωμαῖοι ἐλεύσονται

The *Jewes* in *Councel*, ſeeing the *miracles* which *Jeſus* did, this eſpecially of *raiſing Lazarus*, did much fear that profeſſing himſelf to be the *Meſſias* he would ſoon attempt to make himſelf *King*, and by the admiration, which he had gotten among the *people*, be quickly aſſiſted to it, if he were not timely hindred. If this were done, the *conſequent* ſeemed viſible to them, that the *Romans*, to whom they were ſubject, muſt look upon this as a *Rebellion*, and be by that *temptation* provoked to come with an *army*, and *deſtroy* them *utterly*. That this was their *fear* it it evident by their many groundleſſe objections made afterwards againſt him, that he *forbad to give tribute to Cæſar*, that he made himſelf a *King*, and ſo *oppoſed* himſelf againſt *Cæſar*; not that they deſired the continuance of *Cæſars* power over them, but that their *fear* of a yet farther *conqueſt* from the *Romans* made them unwilling to provoke them, And this the rather, becauſe of a *tradition* among them, that a little before the *end* of the *world*, there ſhould come one to *deſtroy* them, called ארמילום, (which is by an eaſie change, *Romulus*.) This ſeems to be but the *depravation* of ſome *prophecie* from *God*, which foretold the *coming* of the *Romans* in the *laſt daies*, meaning the *daies* of *Meſſias*, to deſtroy them, and demonſtrates their expecting and beleiving, that the *Romans* were the people from whence the *change* of their *religion*, and *overrunning* their *nation* ſhould come. And therefore when they ſee the *doctrine* of *Chriſt* thrive ſo well, gather ſo many *proſelytes*, and that the *miracles* which he did were ſo great as might well ſet him up for a *King*, or *Meſſias* (which they through their unbeleif would not acknowledge him to be truly) it followes that they preſently apprehend the *Romans* coming in (the ארמילום now mentioned) to *deſtroy* their *religion*, ſignified by the word *place*, and carry them out of their *countrey* (i.e. *deſtroy* their *nation*) or elſe wholly to *change* their *lawes*, rule them as *conquer'd* people. But in this, poor men, they were ſadly miſtaken, the *prophecie* of the *Romans* coming in to *conquer* them and *deſtroy* their *Temple* (which I ſuppoſe was ſcatter'd among them, and became the occaſion of their miſtake in expecting ארמילום to *deſtroy them*) being thus perfectly fulfilled on them, not by their *letting Chriſt alone*, or *beleiving* on him, but by the contrary, by this their *reſiſting*, and *bandying* againſt (and at laſt *crucifying*) him; (ſee note on *Mat.* 24. m.)

Paraphraſe.

CHAP. XII.

1. THen Jeſus, ſix daies before the Paſſeover, came to Bethany, where Lazarus was, which had been dead, whom he raiſed from the dead.

2. There they made him a ſupper, and Martha ſerved, but Lazarus was one of them that * ſate at the table with him.

* lay at meat, συνανακειμένων

3. Then Mary took a pound of ointment of ſpikenard, very coſtly,] and anointed the feet of Jeſus, and wiped his feet with her haire, and the houſe was filled with the odour of the ointment.

3. Then Mary the ſiſter of Lazarus, not Mary Magdalen (ſee note on Lu. 7. a.) took a pound of the richeſt nard, a very coſtly ointment, (ſee Mar. 14. a.)

4. Then ſaith one of his diſciples, Judas Iſcarioth, Simon's ſon, [which ſhould betray him,]

4. who was the perſon that ſoon after this agreed to deliver him into the hands and power of the Jewes,

5. Why was not this ointment ſold for three hundred pence, and given to the poor?

6. This he ſaid, not that he cared for the poor, but [becauſe he was a thief and had the † bagge, and bare what was put therein.]

† purſe, γλωσσόκομον

6. becauſe he having the office of receiving all that was brought or preſented to Chriſt, and being a covetous perſon, who purloined much to his own uſes, conceived himſelf to be a loſer by what was thus beſtow'd on Chriſt.

7. Then

7. Then ſaid Jeſus, Let her alone, [* againſt the day of my burying hath ſhe kept this.]
7. ſhe hath performed this as a fit ceremony to ſolemnize my approaching death, after which men uſe to be embalmed with perfumes and ſpices, &c.

* ſhe hath obſerved this for the day of my embalming, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό

8. For the poor alwaies ye have with you, but me ye have not alwaies.]
8. And therefore this was a very ſeaſonable charity in her, ye will have opportunities enough to ſhew your charity to the poor, but this was the laſt opportunity ſhe could have had of expreſſing it to me, who am ſuddenly to be gone from you.

9. Much people of the Jewes therefore knew that he was there; and they came, not for Jeſus ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10. But the chief prieſts conſulted that they might put Lazarus alſo to death.]
10. And ſeeing of Lazarus was apprehended by the Sanhedrim to be ſo dangerous a means to bring men to beleive on Chriſt, that upon conſultation it was thought fit to put Lazarus to death.

11. Becauſe that [by reaſon of him, many of the Jewes went away,] and beleived on Jeſus.
11. many Jews forſook the Judaicall way of oppoſition againſt Chriſt, upon ſeeing that miracle of his in raiſing Lazarus,

12. On the next day much people that were come to the feaſt, when they heard that Jeſus was coming to Jeruſalem,

13. Took branches of palme trees and went forth to meet him, and cried, Hoſanna, † bleſſed is the King of Iſrael that cometh in the name of the Lord.
13. Took palme branches (ſee note on Mat. 21. a.) and ſolemnized his entrance into the city with the ceremonies of a Kings inauguration, acknowledging him to be the Meſſias (ſee Mat. 11. a.) and uſing the words of Pſal. 118. 29. and ſtyling him King of Iſrael.

† Bleſſed in the name of the Lord be he that cometh, the King of Iſrael, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ Βασιλεὺς τοῦ Ἰσραήλ.

14. And Jeſus when he had found a young aſſe, ſate thereon, as it is written,]
14. At the ſame time alſo the diſciples of Jeſus fetching a young aſſe, and bringing it to him according to his appointment, he rode on it into Jeruſalem, And ſo that other prophecy of ſcripture, Zach. 9. 9. was fulfilled in him alſo,

15. Fear not, daughter of Sion, behold thy king cometh ſitting on an aſſes colt.]
15. Now, O Jeruſalem, there is matter of rejoicing to thee, for he that is now thy King, cometh in an equipage not of pomp and ſtate, but of humility, as one that is likely to be author of all good to thee.

16. Theſe things underſtood not his diſciples at the firſt, but when Jeſus was glorified, then remembred they that theſe things were written of him, and that they had done theſe things unto him.]
16. Theſe things at firſt his diſciples underſtood not to be a completion of any ſuch prophecie, till the coming of the holy Ghoſt upon them, after Chriſts aſcenſion, then they conſidered and remembred that that was now done unto him, which had been ſo long agoe, ſo plainly prophecied of him.

17. The people therefore that was with him, when he called Lazarus out of his grave, and raiſed him from the dead, bare record.]
17. At this time before the peoples Hoſanna's, thoſe of the multitude that had been preſent at that mighty work of his, in raiſing Lazarus from the dead, freely made acknowledgment of it in Jeruſalem.

18. For this cauſe the people alſo met him, for that they heard that he had done this miracle.]
18. And that cauſed the peoples coming out to him v. 13. as to the Meſſias, whom alone they ſuppoſed able to doe ſuch a miracle, ver. 11.

19. The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevaile nothing? Behold * the world is gone after him.]
19. Upon this the Phariſees ſaid one to another, We are ſo farre from having ſuppreſſed him by all our oppoſition made againſt him, that all men beleive on him in deſpight of us. And therefore ſome other ſuddain courſe muſt be taken with him.

* the whole world, for moſt antient copies read ὅλος

20. And there were certain [a] Greeks among them that came up to worſhip at the feaſt.]
20. There were at this time ſome Gentile worſhippers, Proſelytes of the Gates, which being not permitted to celebrate the feaſts with the Jewes, were yet come up to pray in the outward court of the Temple. a.

21. The ſame came therefore to Philip, which was of Bethſaida in Galilee, and deſired him ſaying, Sir, we would ſee Jeſus.]
21. Theſe living not farre from Bethſaida in Galilee, and ſo having ſome knowledge of Philip, who was of that city, came to him, and beſought him that he would help them to ſee Jeſus, and ſpeak with him.

22. Philip cometh and telleth Andrew, and again Andrew and Philip told Jeſus.]
22. Philip firſt conſulteth with Andrew, and both together mention it to Jeſus.

23. And Jeſus anſwered them, ſaying, The houre is come that the ſon of man † ſhould be glorified.]
23. Jeſus did not refuſe or reject theſe Gentiles from coming to him, but in generall words intimated that the preaching the Goſpel to the Gentiles was now ſhortly at hand, And in order to that, Chriſt ſhould be rejected by the Jews, ſuffer, riſe, and aſcend to heaven, and then upon the Jewes obſtinate holding out, the Goſpel ſhould be preached to the Greeks, and all the reſt of the heathen world.

† be glorified, δοξασθῇ

24. Verily, verily, I ſay unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.]
24. Aſſuredly my death, ſaith he, is a means of bringing more unto the faith, then my life would be, as it fares with corn put into the earth, which by that means dies, but ariſes with abundance of encreaſe.

25. He that loveth his life ſhall loſe it, and he that hateth his life in this world, ſhall keep it unto life eternall.]
25. And ſo in proportion it ſhall be with you, the venturing of your lives, and ſticking faſt to me is the thrivingſt ſureſt way of preſerving your ſelves.

26. If

26. If any man will be my disciple, (see Lu. 8. a) he must provide to suffer, as I shall. And if he thus keep close to me, he shall fare as well as I doe, whatsoever he suffer here, be rewarded by my Father abundantly, (see note on 1 Tim. 5. b.)

26. If any man serve me, let him follow me, and where I am, there shall also my servant be, if any man serve me, him will my Father honour.]

27. I am not impassible or subject to no affection, such as desire of life, &c. but in all these, just as you are. The apprehension of that which is now approaching is a great perturbation to me, Which way shall I turn me? shall I pray to my Father to deliver me from the danger, to rescue me from dying? But this was it, for which I came into the world, that I might suffer, And therefore I shall not absolutely pray against that.

27. Now is my soule troubled, and what shall I say? Father, save me from this houre? but for this cause came I to this houre.]

b. 28. No, this shall be my prayer, that my Father will so dispose of me, that I may doe whatsoever it is that may most tend to the glorifying of his name in me. Upon his saying those words, there came a clap of thunder, and with it a voice from heaven audible, in these words, I have &c.

28. Father glorifie thy name. Then came there a [b] voice from heaven, saying, I have both glorified it, and will glorifie it again.]

29. And of the multitude there present some took notice of the thunder, with which that voice came, others of the voice it self.

29. The people therefore that stood by and heard it, said that it thundred. Others said, An Angel spake to him.]

30, 31. Upon this Jesus said to them, This voice from heaven came not to answer or satisfie me, but to convince you, and bring you to the faith, or assure you that my death shall tend to the glory of God, and bringing down of sinne and Satan, ch. 16. 11.

30. Jesus answered and said, This voice came not because of me, but for your sakes.

31. Now is the judgment of this world, now shall the prince of this world be cast out.]

32. And I by my being crucified (see note on Mat. 1. h.) will by that means bring a great part of the whole world to beleive on me, Gentiles as well as Jewes.

32. And I, if I be lifted up from the earth, will draw all men unto me.]

33. (This speech Christ meant as an intimation not only that he should be put to death, but also what kind of death this should be, viz: crucifixion, which is an elevation, or lifting up to the crosse, and an holding out the hands, as if it were to invite all to him, promising an hospitable reception, See Lu. 9. c.)

33. (This he said, signifying, what death he should die.)

34. To this discourse about his death the people made an objection, that their Doctors had taught them out of scripture, Psal. 110. (so the word Law signifies, ch. 10. 34. see note a.) and perhaps Isa. 40. 8. that the Messias shall endure for ever, and never die, and therefore if it were true, what he said, that the son of man must be put to death, they could not guesse what he meant by the son of man, sure not the Messias.

34. The people answered him, We have heard out of of the law, that * Christ abideth forever, and how sayest thou, The son of man must be lift up? Who is this son of man?] * the Christ, ὁ Χριστος

35. To this he answered, I am not likely to stay long amongst you, here on earth, make use of me, the light of the world, while I am with you, or else you are likely to be left in the dark, in a blind unhappy condition for ever; and doe not, upon your traditions, perswade your selves, that I shall alway continue among you here, because I am the Messias.

35. Then Jesus said unto them, Yet a little while is the light with you, walk while ye have the light, lest darkness † come upon you: for he that walketh in darkness, knoweth not whither he goeth.] † surprize, καταλάβῃ

36. I shall continue with you but a while, and therefore be sure ye make hast to learn sufficient for your whole lives to come, to get your directions complete, that you may live like Christians. When Jesus had said this, he went away, and concealed himself from them (at Bethany probably) for a while.

36. While ye have the light, beleive in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.]

37. All this did not effectually work on them, but though he had done all these miracles in their sight, yet they did not beleive on him.

37. But though he had done so many miracles before them, yet they beleived not on him.]

38. And thereby the prophecy of Esaias ch. 53. 1. was fulfilled, which was to this purpose, How few are there, that have been by all Christ's miracles convinced, that he is the Messias.

38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath beleived our report? and to whom hath the arme of the Lord been revealed?]

c. 39, 40. That other prophecie also had not been fulfilled, had they not thus disbeleived him, wherein the just judgment of God forsaking, and bringing the punishment of blindnesse upon them, was pronounced by that prophet against the stubborn obdurate Jewes, who by this means are likely never to be converted or pardoned.

39. Therefore they [c] could not beleive, because that Esaias said again,

40. He hath blinded their eyes, and hardned their heart, that * they should not see with their eyes, nor understand with their heart, and be converted, that I should heale them.] * they see not, οὐ βλέπωσι

41. These things were spoken by that prophet in setting down a vision of his, when Christ's being on the earth was revealed to him, see note on ch. 1. b.

41. These things said Esaias, when he saw his glory and spake of him.]

42. Yet for all this, many of the rulers of the people, the members of the Sanhedrim, did beleive him to be the Messias, such was Nicodemus ch. 3. 1. &c. But the sect of the Pharisees was of such authority and power in the Sanhedrim, and they were so violently bent against him, and all that

42. Nevertheless among the chief rulers also many beleived on him, but because of the Pharisees they did not confesse him, lest they should be put out of the synagogue.]

received

received him, that as Nicodemus ch. 7. 50. and 19. 19. durſt not come to him by day time, ſo the reſt durſt not make any publick acknowledgment of their beleiving on him, for fear they ſhould be reproachfully cenſured (ſee ch. 9. note b.) and being rulers, be turned out of their dignities in the Conſiſtory.

† glory of men, more then the glory of God, δόξαν τῶν ἀνθρώπων μᾶλλον ὑπὲρ τὴν δόξαν-

43. For they loved the † praiſe of men, more then the praiſe of God.] 43. For they valued their reputation with men, (eſpecially their places in the Sanhedrim) their reputation with the Phariſees, that they were good Patriots, conſtant to their old way, more then the teſtimony of, or reputation with God himſelf, ſee ch. 5. 41.

44. Jeſus cried and ſaid, He that beleiveth on me, beleiveth not on me, but on him that ſent me.] 44. The beleiving on me is nothing elſe but the beleiving on my Father, whoſe commiſſion I have, and whoſe doctrine I teach.

45. And he that ſeeth me, ſeeth him that ſent me.] 45. And he that ſeeth my miracles, in them ſeeth my Fathers power, the works of miracles which I doe, being wrought by my Father.

46. I am come a light into the world, that whoſoever beleiveth on me, ſhould not abide in darkneſſe.] 46. I am ſent by my Father to enlighten the world, to lead them, that will receive my doctrine, into all that is neceſſary for them to know for the ordering of their lives, ſo as will be acceptable to God my Father.

‖ or, keep them not, for the Kgs MS. and the old Greek and Latine, read φύλαξῃ, and ſo the Syriack and other copies.

47. And if any man hear my words, and ‖ beleive not, I[d] judge him not, for I came not to judge the world, but to ſave the world.] 47. They that hear my preaching, and reject it, I doe not mean to accuſe them to my Father to make any complaint againſt them, 'Twas not the deſigne of my coming, to accuſe any man, and ſo to bring any judgment on any, 'tis more agreeable to my deſigne to reſcue all out of their ſinnes and puniſhment due to them for ſinne. d.

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have ſpoken, the ſame ſhall judge him at the laſt day.] 48. That which will accuſe, and condemn ſuch an one, is, that what I teach and he deſpiſeth, is the thing, that my Father ſent me to preach, and that on purpoſe to bring them to eternall bliſſe, that receive and obey it, And the deſpiſing of that which was meant for his ſo great good, and came back't with authority and commiſſion from God the Father, is an accuſation, which will be heavily charged on him at the day of judgment.

49. For I have not ſpoken of my ſelf, but the Father which ſent me, [he gave me a commandment what I ſhould ſay, and what I ſhould ſpeak.] 49. Every word, or part of doctrine taught by me, is by expreſſe commiſſion of him.

50. And I know that his commandment is life everlaſting:] Whatſoever I ſpeak therefore, even as the Father hath ſaid unto me, ſo I ſpeak. 50. And of this I am ſure that obedience to his precepts, as they are now preached by me, is the only way to bring men to eternall life.

Notes on Chap. XII.

a. Ἕλληνες

The *Græcians* here are ſuppoſed to be *proſelytes of the gates*, who yet were not permitted among the *Jewes* to *celebrate* the *feaſt* with them, but onely either to *behold* their *ſolemnities*, or holy *feſtivities* and πανηγύρεις, or, as it is here peculiarly ſaid, Προσκυνεῖν ἐν τῇ ἑορτῇ ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ, *that they might worſhip at that time of publick worſhip*, which *in atrio Gentilium, in the court of the Gentiles*, they were permitted to doe, as appears by the *Eunuch*, *Act.* 8. 27. ὃς ἐληλύθει προσκυνήσων ἐν Ἱερουσαλὴμ, *who came to worſhip at Jeruſalem*, where that *Temple* was, which is ſtyled *the houſe of prayer to all people*, ſo the *pious men*, i.e. *proſelytes*, *Act.* 2. 5. which came up to *Jeruſalem* at the *feaſt* of *Pentecoſt*.

b. Φωνὴ

The *voice*] here was an *articulate ſound* in the midſt of *thunder*. Φωνὴ and βροντὴ *voice* and *thunder* are all one among theſe writers, the *Hebrew* קולות *voices* ordinarily ſignifying *thunder*. Thus [*bath col*] the *daughter of voice* (the only way of *oracle* or revelation of *Gods* will among the *Jewes* after the *Babyloniſh* captivity) is among them, the *will* of *God* revealed in *thunder* from heaven, *Ex.* 19. 16, 19. Hence it is that in this place ver. 29. the by-ſtanders ſay, *It thunders*,] and others that an *Angel ſpake*, both together ſaying the truth, that there was a *thunder* joyned with a *voice from heaven*, which is the *daughter of thunder*. This is the meaning of βροντὴ ἢ φωναὶ, *thunders and voices*, *Apoc.* 4. 5. and 8. 5. ſo *Mat.* 3. 17. φωνὴ λέγουσα *a voice ſaying*] is the *thunder* uttering ſuch a *voice*, and ſo ch. 17. 5. *Lu.* 9. 35. And by this will be explained a ſeeming difference in the *Acts* in the *ſtory* of *Saul's converſion* of *hearing*, and *not hearing* the *voice*, which ſhall be referred to that place, *note* on *Act.* 9. b.

Βροντὴ ἢ φωναὶ

φωνὴ λέγουσα

The οὐκ ἠδύνατο] here may be rendred, by *analogie* with the ſame *phraſe*, uſed ch. 5. 19. ſo, as to οὐκ ἠδύνατο ſignifie not any impotence in them, but that, as 'tis ſaid v. 39. *they beleived not*. So doth the *Hebrew* phraſe ſignifie, *Gen.* 19. 22. and ſo ſaith *Iſidorus Peluſiota* of that *Joh.* 5. 19. expounding τὸ δύναται by ἐνδέχεται, *he cannot*, i.e. *he doth not*. So the Δύναται phraſe is uſed *Mar.* 6. 5. *Lu.* 16. 2. and ſo the context here imports, being no more then this, that this *unbeleif* of theirs was *foretold* by the *prophets*, which indeed was an *argument* to *prove*, what the *effect* would be, through their own *contumacious wills*, but no way a *cauſe* of their *unbeleif*, or that which laid an *impoſſibility* of *beleiving* on them. c.

d. Κρίνω

The word κρίνειν *judging* here, ſeemeth to be taken in the ſenſe of *accuſing*, as a *plaintiff*, or *witneſſe accuſeth*, and not of *condemning*, which is the office of a *Judge*. For firſt it is here v. 48. ſpoken of the *word* or *Goſpel* of *Chriſt*, which had been preacht unto them, and not of *Chriſt* himſelf in that place. 2dly 'tis affirmed of *Chriſt* ch. 5. 22. that *all judgment is committed to the ſon*, and that he hath *authority* to *execute judgment*, and that his *judgment is juſt* &c. And therefore though it may be ſaid that that *judgment* of his belongs in thoſe places to the *judgment*, to which his *reſurrection* inſtates him, and the place here belongs to his *condition* here in *this world*, and ſo that that *affirmative*, and this *negative* are reconcileable, yet becauſe the *judging* v. 48. is alſo ſaid to be *at the laſt*

day,

day, it will be fit to assign such a notion of *judging* in both these verses, as that the saying [*he judgeth not*,] may be reconcileable with those other places, where *judgment is committed to the son*, and that will be by interpreting the *judging* here, of *accusing*. And thus it will be agreeable with *Joh.*5.45. doe not think that I *will accuse you to the Father*; *There is one that accuseth you, Moses*,] whose writings producible against them, are there said to *accuse* them, as here *Christs* words are said to doe. Thus *Lu.6.37. Judge not, and ye shall not be judged*, is set as distinct, from *Condemn not, and ye shall not be condemned*, and set *preparative* to it, as *accusing* regularly is to *giving of sentence* in any judicature.

Paraphrase.

CHAP. XIII.

1. Now on the evening or first part of the Paschal day (see note on Mar. 14. c.) Christ knowing that before his departure, would most fitly be done presently, he thus expresst the constancy of his love, and kindnesse to them,

a.

1. NOW before the feast of the Passeover, when Jesus knew that his houre was come, that he should [a] depart out of this world unto the Father, having [loved his own which were in the world, he loved them unto the end.] many houres before the time of dressing and eating the Lamb, which was the Paschal feast, he should not live till then, and consequently that what he had to say or doe to his Disciples

2. When he was at supper, or, In supper time, (see v. 12.)

2. And supper * being ended (the devil having now put into the heart of Judas Iscariot, Simon's son, to † betray him.) (Judas having taken up that diabolicall resolution of delivering up Christ to the Jewes.)

* being come, or in supper time, δείπνου γενομένου,

† deliver him up, παραδοῦναι αὐτόν.

3,4,5. Jesus knowing sufficiently the dignity of his person, that he was the eternall son of God, that came from God, and was now neer his

3. Jesus knowing that the Father had given all things into his hands, and that he * was come from God, and went to God,

4. He riseth from supper, and laid aside his garments, and took a towell and girded himself,

5. After that he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the † towell, wherewith he was girded.]

* came forth from God, and departeth to, ἀπὸ Θεοῦ ἐξῆλθε, ἢ παρὰ-γει.

† linen cloth λεντίῳ

time of returning to God again, and of taking possession of all power in heaven and earth, yet thus farre humbled himself, He riseth from supper, and after the manner of a waiter, puts off his upper garment, and girt his other under garment to him, (see Lu.12.b.) and poured out water out of the water-pots or cisterns, (ch.2.b.) into a lesser vessel, usuall for washing, And then he set himself in all humility, as a servant of the meanest quality, to wash the feet of his own disciples, and then wipes them with the linen cloth about him.

6. dost thou purpose to

6. Then cometh he to Simon Peter, and Simon Peter saith unto him, Lord, [dost thou] wash my feet?

7. Thou dost not yet understand what

7. Jesus answered and said unto him, [What I doe thou knowest not now; but thou shalt know hereafter.]

this action of mine meaneth, but hereafter, when thou shalt discharge the office of Apostle in the Church, and consider wherein that dignity especially consists, viz: in serving those who are placed under thee, and in washing from them the sinnes and sullages of their earthly affections, which still are apt to remain, after they are Christians, and must be daily washt off by the work of thy ministery, then thou wilt consider and discern, to what this action of mine emblematically tends.

8. But Peter would by no means let him wash his feet. Jesus therefore saith to him, That which is meant by my washing thy feet, is so necessary to thee, viz: the purifying thy affections, that without it, thou canst receive no benefit from me.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part in me.]

9. Upon that saying of Christ he replies,

9. Simon Peter saith unto him,] Lord not my feet only, but also my hands and my head.

10,11. He that is washed all over already, needs no more washing, save only for his feet, which by the

b.

10. Jesus saith to him, [He that * is [b] washed, needeth not, save to wash his feet, but is clean every whit; and ye are clean, but not all.

11. For he knew who should betray him, Therefore said he, Ye are not all clean.]

* hath been washed, hath no need but that his feet be washed, but is all clean, ὁ λελουμένος οὐκ χρείαν ἔχει εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος

daily treading, i.e. conversing on this earth, will be apt continually to gather sullage, which will need continuall cleansing, And in like manner 'tis now among my disciples, The body of them is clean, but yet the feet are foule, viz: one base unworthy person among them, meaning Judas, the person that had now undertaken to deliver him up.

12. So after he had washed their feet, and had taken his † garments, and was set down again, he said unto them, Know ye what I have done to you?

† own garments, and was lain down, ἱμάτια αὐτοῦ, ἀνέπεσεν

13. Ye call me Master and Lord, and ye say well, for so I am.

14. to minister and serve, and doe all offices of charity to one another,

14. If I then your Lord and Master have washed your feet, ye also ought [to wash one anothers feet.]

and to all that shall be under you, as you are under me, i.e. to all beleivers in the Church, and labour to cleanse them from all their sullages, see v.7.

15. For what I have now done, is on purpose to shew you, how you ought to behave your selves in that authority in the Church wherein ye shall succeed me.

15. For I have given you an example, that ye should doe as I have done unto you.]

16. nor you my Apostles, that I mean to settle Governours of the Church, greater then I, from whom you have your commission, and by whom you are constituted.

16. Verily, verily, I say unto you, The servant is not greater then his Lord, [neither * he that is sent, greater then he that sent him.]

* the Apostle greater, Ἀπόστολος μείζων

17. And woe be to you if you doe not practise after this example.

17. If ye know these things, happy are ye if ye doe them.]

18.

18. I ſpeak not of you all, I know whom I have choſen. but that the ſcripture may be fulfilled, He that eateth bread with me, hath lift up his heel againſt me.]

18. But I expect not this obedience from you all, I know,

I have choſe twelve Apoſtles, and the ſcripture is fulfilled of one of them, that though he be ſo neer to me, as to be entertained daily at my table with me, yet he will doe me all the miſchief he can.

19. Now I tell you before it come, that when it is come to paſſe, ye may beleive that I am he.]

19. This I tell you now (ſee note on Mat. 23. k.) by way of prediction, that when my ſuffering comes, and may be apt to make you waver in your beleif of me, your knowing that I foretold you it, may aſſure you that I know things to come, and the ſecret purpoſes of mens hearts before they ſhew themſelves in act, and from thence conclude that I am the ſearcher of all hearts, and withall that I am the Meſſias, to whom thoſe prophecies belong.

20. Verily, verily, I ſay unto you, He that receiveth whomſoever I ſend, receiveth me, and he that receiveth me, receiveth him that ſent me.]

20. As for the offices of duty and task and humility which I aſſigne you v. 14. and now exemplifie them to you in my ſelf, you ſhall not want the comfort and reward of them; For you ſhall be conſidered by me (and ſo ſhall the reception and entertainment that men ſhall give to you) as I my ſelf am by my Father.

21. When Jeſus had thus ſaid, he was troubled in ſpirit, and teſtified and ſaid, Verily, verily, I ſay unto you, that one of you ſhall betray me.]

21. At this time, as he ſpake theſe words Jeſus was much troubled, not only in apprehenſion of the approaching danger, but eſpecially he was grieved to think of it, that any diſciple of his ſhould be ſo wicked and ſo unhappy, and told them openly and plainly that one of the twelve ſhould be hired and undertake to deliver him up to the Jewes to be put to death by them.

22. Then the diſciples looked one on another, [doubting of whom he ſpake.]

22. much perplexed to think that one of them ſhould be guilty of ſuch a villany, and not being able to gueſſe who it ſhould be.

* lying in Jeſus boſome ἀνακείμενος ἐν -

23. Now there was * leaning on Jeſus boſome, one of his diſciples whom Jeſus loved.]

23. And John, to whom Chriſt was very kind, the writer of this Goſpel, was placed next to him at the ſupper.

24. Simon Peter therefore beckned to him, that he ſhould ask who it ſhould be of whom he ſpake.

† at the breaſt of Jeſus ἐπὶ τὸ στῆθος -

25. He then [lying † on Jeſus breaſt,] ſaith unto him, Lord, who is it?

25. lying next to him with his head in Jeſus boſome, v. 23.

* having dipt, I ſhall deliver the piece, or cruſt of bread, and having dipt, he gave the cruſt, ᾧ ἐγὼ βάψας τὸ ψωμίον δώσω, ἐμβάψας τὸ ψωμίον δίδωσιν

26. Jeſus anſwered, He it is to whom * I ſhall give c a ſop, when I have dipped it: And when he had dipped it, he gave it to Judas Iſcariot ſon of Simon.]

26. He it is to whom I ſhall give the next piece of bread, which I ſhall take out of the diſh, or platter, and having given him that mark to know him by, he preſently puts his hand into the diſh, and takes out a piece of bread, and gives it to Judas Iſcariot.

c.

† cruſt ψωμίου

27. And after the † ſop Satan entred into him. Then ſaid Jeſus unto him, That thou doeſt doe quickly.]

27. And upon his receiving that piece of bread, (together with Chriſts telling him diſtinctly of it, and of the horribleneſſe of the ſin and danger, Mar. 14. 21.) and his not yet relenting, the devil entred into him more forcibly then before, v. 2. and Lu. 22. 3. hurrying him to a ſpeedy execution of his deſignes, (ſee the paraphraſe on Lu. 22. 3, 4.) which Jeſus knowing, ſaid to him accordingly, What thou doſt, doe quickly, intimating that he was now haſtning to doe it.

28. Now no man at the table knew for what intent he ſpake this unto him.]

28. This ſpeech they that were at meat with him, underſtood not, unleſſe perhaps John to whom he had given the token, v. 26.

* purſe γλωσσόκομον

29. For ſome of them thought, becauſe Judas had the * bag, that Jeſus had ſaid unto him, Buy thoſe things that we have need of [againſt the feaſt:] or that he ſhould give ſomething to the poor.

29. See note on Mar. 14. c.

† cruſt ψωμίον

30. He then having received the † ſop, went immediately out, and it was night:

31. Therefore when he was gone out, Jeſus ſaid, [Now is the ſon of man glorified, and God is glorified in him.]

31. Now is the time come for Chriſt to ſuffer, and riſe and return back to heaven, by which means God ſhall receive glory in him, and conſequently ſhall glorifie him immediately.

32. If God be glorified in him, God ſhall alſo [glorifie him in himſelf, and ſhall ſtraightway glorifie him.]

32. Raiſe him from the dead, and exalt him to more power and dignity by reaſon of this his humiliation, And this ſhall be done preſently.

33. Little children, yet a little while I am with you, Ye ſhall ſeek me, and, as I ſaid unto the Jewes, Whither I goe ye cannot come, ſo now I ſay to you.]

33. My beloved friends whom I look on as children ſuddenly to be deprived of their parent, I am now within a very little time to part from you.

34. A new commandement I give unto you, that ye love one another, as I have loved you, that ye alſo love one another.]

34. And being now to take my laſt leave, I give you this ſpeciall new command that from the manner and degree of my love to you expreſt in venturing, nay loſing my life for you, ye alſo learn and practiſe the ſame degree of loving one another, i. e. that all Chriſtians abound one toward another in all charity, and venture their lives for the good of others, eſpecially for the propagating the Goſpel, doing good to the ſouls of other men.

35. By this ſhall all men know that ye are my diſciples, if ye have love one to another.]

35. This is the badge by which I deſire you ſhould be known from all other men of other profeſſions, and religions, your living together in the ſtricteſt bands of love.

36. Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I goe thou canſt not follow me now; but thou ſhalt follow me afterwards.]

36. Peter not yet knowing what he meant ver. 33. asketh him

him whither he meant to goe that they ſhould not be able to follow him: Jeſus anſwers him, that though he could not yet, he ſhould ere long follow him, that the very death which Chriſt ſhould now ſuffer, ſhould be his lot hereafter. *See Joſeph Scaligers Not. on Joh. 13. 21.*

37. Peter ſaid unto him, Lord, why cannot I follow thee now? I will [lay down my] life for thy ſake.

37. venture, hazard.

38. Jeſus anſwered him, Wilt thou lay down thy life for my ſake? [Verily, verily, I ſay unto thee, the cock ſhall not crow, till thou * haſt denied me thrice.]

38. As valiantly and reſolutely as now thou promiſeſt me,

* ſhalt have ἀπαρνήσῃ

this I foreſee of thee, that before the morning watch (or ſecond cockcrowing, ſee note on Mar. 13. a.) i.e. before three of the clock in the morning, thou wilt deny me three ſeverall times.

Notes on Chap. XIII.

a. Μέλλον

This word μέλλον *paſſe*] referres to the *Paſſeover* mention'd in the beginning of the *verſe*, to ſignifie that that *legal Paſſeover*, or, the occaſion of it, *God's paſſing over* the *houſe* of *Iſrael*, and the *Iſraelites paſſing* or *going out* of *Ægypt*, did note the *paſſing* of *Chriſt out* of this *world*, (where he was a *ſervant*) into the *land* of *liberty*, i. e. *heaven*, S e *note* on *Lu.9.b.*

b. Λέβης Νιπτῆρ

The *Hebrewes* had their βαπτισμὸς, or λέβης, and their νίψεις, the former, *waſhing* of the *whole body*, which they call טבילה, the other, of the *hands* or *feet*, which they call קדוש, *ſanctifying*. So in *Joma* c. 3. §. 3. חמש טבילות ועשרה קדושין טובל כהן גדול, *the high prieſt on the day of expiation waſhes five waſhings, and ten ſanctifications*, i.e. *waſhes his whole body five times, at every changing of his veſtments once, and his hands and feet ten times*, i. e. *at every waſhing of his whole body twice*. The former were uſed by the *Prieſt* (after the building of the *Temple*) before the *entring* into the *Temple*, (*no man*, ſaith *Joma* c.3. §. 3. *enters into the court of the Temple to miniſter, though he be clean*, i. e. though he be not under any *legal pollution, untill he have waſhed all over*) and ſo alſo by the *Proſelytes* at their *initiation*. See *note* on *Mat.3.a.* the latter was of every daies uſe: And to theſe our *Saviour* ſeems here to referre, and by the ὁ λελουμένος] he means him that hath been *totally waſht*, i.e. that hath been *initiated*, and entred into *Chriſt*, hath undertaken his *diſcipleſhip*, and ſo renounced ſincerely all the *profaneneſſe* of his former life; and he that had done ſo, is ſaid to be καθαρὸς ὅλος, in the words following, *whole clean*, and he hath no need to be *ſo waſhed* again, i. e. *all over*. For that *ceremony* of *initiation* was never *repeated*, ſay the *Jewiſh* writers. All that is needfull to him is the νίψεις or rinſing of the *hands* and *feet*, the *daily miniſtery* of the *word* and *grace* of *Chriſt* (thereby ſignified) to *cleanſe* and *waſh* off, and *purifie* (more and more daily) the *frailties* and *imperfections*, and *lapſes* of our weak nature, thoſe *feet of the ſoule*, τὰ σαρκικὰ διαβήματα, ſaith *Eulogius*, even after he is *converted*.

Ὁ λελουμένος

Καθαρὸς ὅλος

c. Ψωμίον

What ψωμίον ſignifies, is clear by *Heſychius*, ψωμίον (ψωδίον is a falſe print) τὸ ὑποκάτω τοῦ ἄρτου, *the lower ſide of the bread*, and ψωμία (not ψωδία again) τὰ τοῦ ἄρτου ἀποθραύσματα, *broken pieces of the loaf, cruſts of bread*. Such was it, that was wont to be given about to each of the gueſts in the *poſtcœnium* (the *breaking of bread after ſupper*) among the *Jewes*, to ſignifie that *charity* that ſhould be among them, and ſo the *cup of grace*, or *charity* alſo, καὶ τὸ δειπνῆσαι *after ſupper*, ſaith S. *Luke*, ch. 22. 20. And ſuch was this here, that *Chriſt* on purpoſe did to expreſſe his *love* to his *diſciples* now at *parting* with them, ver. 1. and to *engage* them to the like among one another. That this was the *poſtcœnium* there can be no doubt, if γενομένου δείπνου] ver. 2. be rendred [*ſupper being ended*,] for then there could be nothing after that, but the *poſtcœnium*. But although γενομένου] being the *Aoriſt: Med:* importeth no more, but [*it being come*] or when *ſupper was come*, in *ſupper time*] yet 'tis apparent that after this he *roſe* from *ſupper*, to *waſh* their *feet*, and accordingly 'tis ſaid expreſly v. 12. ἀναπεσὼν πάλιν *lying down again*, which ſignifies that he was *before layn down* to *meat*, And therefore in reaſon this *waſhing* their *feet*, coming between the *ſupper*, and the *poſtcœnium*, that which here followes the *waſhing*, and his ſecond *lying down*, is the *poſtcœnium*, wherein, as it is evident by the other *Evangeliſts*, he inſtituted the *Lords ſupper*. See *Mat. 26. 26.* where it is the laſt thing, that is done, but the *ſinging* of the *hymn*, before their going to the *mount of Olives* ver. 30. and ſo *Mar. 14. 28.* And *Luke* ſaith expreſly, ch. 22. 20. that he *took the cup after ſupper*. Which being ſuppoſed, and the mention being here expreſſe of *Chriſts* giving the ψωμίον, or *cruſt* to *Judas*, As it is neceſſarily conſequent, that *Judas* was preſent at the *Inſtitution* of the *ſacrament*, and not only at the *firſt* part of the *ſupper*, which that concluded, ſo it is not probable, that the *cruſt* now mention'd to be given him, ſhould be *dipt* or *moyſten'd* in the *juice* of the *herbs*, as it might be thought, if it had been at the *former* part of the *ſupper*. For the cuſtome of *giving* about *bread* in the *poſtcœnium*, was, ſurely, to give a *cruſt* of *drie bread, broken* off from the *loaf*, or a *loaf* cut in a diſh, to that purpoſe, to give every one a *piece*, And the *cup* of *wine* following it, there was no uſe, or occaſion of *moyſtening* it; and beſides, the *firſt courſe*, and the *diſhes* of that *ſervice* were in all reaſon taken away, to give place to this *concluding* courſe, As we know it is, where ever the cuſtome of the *Grace-cup* is ſtill retained, And if ſo, there was then no *moyſt* thing on the table but the *wine* to *dip*, or *wet* it in, and that being in a *cup*, or *pot*, and not in a *diſh* (which is mention'd in *Matthew* and *Mark* at his pointing at the *traditor*,) there is no pretence of beleiving, that the *bread* was *dipt* in that. Upon theſe grounds it ſeems not unreaſonable to interpoſe a *conjecture*, that the word βάψας, or ἐμβάψας may here be miſtaken, and *miſapplied* to ψωμίον, *the piece of bread* (which from thence is uſually rendred a *ſop*, ſuppoſing it to be ἐμβάμμιον, *dipt* in *wet*, and ſo moyſten'd) when it may ſignifie no more then his *putting*, or *dipping* his *hand* into the *diſh*. For the *putting ones hand into any hollow veſſel*,] which is made *hollow*, that it may contain *liquids* in it, may fitly be thus expreſt, although

Γενομένου δείπνου

Βάψας Ἐμβάψας

there

there be not any *liquid* thing in it at that time. So ἐμβάπτειν χεῖρα, *to dip*, or *put* in *the hand Mat.* 26.23. signifies to *take meat*, and *eat bread* (*Psal.* 41.9. and here v.18.) without any notion of *wetting* it, and so ἐμβαπτόμενος, *Mar.* 14. 20. which may as well conclude that *Judas* was made *wet* in the *dish* there, as that the *bread* was *sopt* here. It is ordinary for words to lose their *native* significations, and to be used in a greater latitude, then originally belongs to them, and so we know βαπτίζειν, *to be dipt*, or *washt*, is used not only of *water*, but of the *holy Ghost*, and *fire*, And then, why may not the words be thus rendred, ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω, *to whom having dipt, I shall give the piece of bread*, by *dipping*, meaning [*putting ths hand into the dish*] and then ἐμβάψας τὸ ψωμίον δίδωσιν, *having dipt*, i.e. *put* in his *hand*, he *gives the crust or piece of bread* to *Judas*, telling *John* at the same time, that he, that he should *next give* it to, was he that should *deliver him up*.

CHAP. XIV.

Paraphrase.

*Beleive on God, and beleive on me, πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε

† If not, I had told you that I goe. For the Kings MS. and the antient Gr. & Latin read, ὅτι πορεύομαι * or, to prepare, For the Gr and Lat. MS. & divers others read ἑτοιμάσαι.

1. LET not your heart be troubled, * ye beleive in God, beleive also in me.] 1. As your beleiving in God my father will afford you many priviledges, and antidotes against worldly trouble, so will also your beleiving in me.

2. In my fathers house are many mansions, † If it were not so, I would have told you; I goe to prepare a place for you. 2, 3. In heaven there is room for you abundantly as well as for me, and so there is no need that I

3. And if I goe * and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also]

should tell you this truth (which otherwise I would have told you, and which would give you cause to rejoice, and not be sad at my departure) that my going is but as your harbinger to prepare for you, and when I have done that, then, as an harbinger, I will come back again, and meet you, and so introduce you thither, Act. 1. 11.

4. And whither I goe ye know, and the way ye know.] 4. I suppose you know the place to which I goe, and the way which will bring you thither also.

5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6. Jesus saith unto him, [I am the way, and the truth, and the life: no man cometh unto the Father but by me.] 6. I am the true and living way, sent by my Father to direct all men to that way, wherein he expects and requires to be served, and there is no other way to come to the knowledge of his will, or the enjoyment of life with him, but by me, and the same way that I goe before you.

7. If ye had known me, ye should have known my Father also, and from henceforth ye know him, and have seen him.] 7. If you had throughly known me, who come only in my Fathers name, and to reveale his will to you, ye had also known my Father, who being invisible is no otherwaies to be known, but as he is revealed in me, and now (see Mat. 23. note k.) although ye never saw my Father, yet having seen and known me, who am his image, ye have both seen and known him.

8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.] 8. Philip not considering the sense of that last speech, saith unto him, Lord, shew us the Father, And that one thing, the shewing us the Father, will sure convince all without any other argument.

9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, [Philip? He that hath seen me, hath seen the Father, and how sayest thou then, Shew us the Father?] 9. I tell thee again, Philip, I am the image of my Father, and so he that hath seen me, and heard my doctrine, hath seen my Father, and knowes his will also. And after this, this of thine, is an impertinent unnecessary demand.

10. Beleivest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self, but the Father that dwelleth in me, he doth the works.] 10. Let me ask you, doe you not beleive cõfidently, that whatsoever I doe or teach I doe by the Fathers appointment, and that it is the power of him that acts in me? whatsoever I say or doe, doctrine, or miracles, is of him; see note c.

†but if not, for the workes themselves beleive me, Εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι.

11. Beleive me that I am in the Father, and the Father in me; †or else beleive me for the very works sake.] 11. Take my word for it, but if you will not doe so, let my miracles demonstrate it to you.

12. Verily, verily, I say unto you, [he that beleiveth on me, the works that I doe, shall he doe also, and greater works then these shall he doe, because I goe unto my Father.] 12. Those that have now been my disciples shall be able to doe the same miracles that I doe, Mar. 16. 17. nay greater, upon my sending down the holy Ghost upon you, shall speak with tongues &c.

13. And whatsoever ye shall ask in my name, that will I doe, that the Father may be glorified in the Son.] 13. And whatever miracle you shall in my name pray for power to doe, that I will enable you to doe, and so by the shewing forth my power in you after my departure, glorifie him who hath sent me.

14. If ye shall ask any thing in my name, I will doe it.] 14. And of this be confident, whatsoever miracle you pray for power to doe, and pray for it in my name, grounding your reqnests on this promise of mine unto you, and doing it in order to my service for the propagating of the Gospel, it shall be granted you.

15. If ye [a] love me, keep my commandements.] 15. Doe but ye expresse the sincerity of your love to me by obedience to my precepts. a.

b. 16. And I will ask my Father, and when I am gone he ſhall ſend you the holy Ghoſt, who for the ſeveral parts of his office 1. to intercede as an advocate, 2. to exhort, 3. to comfort, is beſt expreſt by the word [Paraclete,] which in Greek ſignifies all theſe three, and he, when he cometh, ſhall abide with you forever, not departing, as I now doe, but continuing with you as long as you adhere and continue obedient to my precepts, v. 15.

16. And I will pray the Father, and he ſhall give you another b * Comforter, that he may abide with you forever.] * Paraclete

17. This Paraclete is the Spirit of my Father, that ſhall lead you into all truth, Him carnall and worldly men (that value nothing but the viſible pomps and powers of the world, they that have looked for a temporall glorious Meſſias,) ſhall make nothing of, becauſe he is farre from any part of that, he is not ſo much as viſible to outward eyes, but only by inward effects, and ſo neither known nor valued by them. But by you, I ſuppoſe, and all true diſciples of mine he is highly valued, therefore (ſee note on Lu. 7. d.) he ſhall abide with (not only come to) you, he ſhall forever continue among you, v. 16.

17. Even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him, † for he dwelleth with you, and ſhall be in you.] † therefore he abideth with you, and ſhall be among you, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.

18. Ye are my little children ch. 13. 33. and therefore when I leave you, I will have more care of you, then to leave you deſtitute, I will haſten to come unto you, as to ſo many young children deprived of their parent, though I am ſlain, and ſo depart from you, yet I will riſe again, and give you the comfort of ſeeing me after my reſurrection, ſee v. 28.

18. I will not leave you * comfortleſſe, I will come to you.] * orphans, ὀρφανοὺς

19. After a little ſpace I ſhall be taken from this earth, where now I move, and ſo taken, that the impenitent unbeleiving Jewes ſhall never ſee more of my miracles, which have hitherto been ſo uneffectuall among them, never ſee me again, (ſo as to take comfort or reap benefit by ſeeing me) but it is not my death it ſelf that ſhall ſeparate me from you, I ſhall riſe from death, and appeare to you after my reſurrection, and from thence aſcend to heaven there to live eternally; and as that ſhall be matter of great rejoicing to you (ſee note on 1 Theſſ. 3. a.) like the joy of one that hath a friend returned to life again, or like the womans joy after child-birth ch. 16. 21, 22. a wonderfull reviving after your ſorrow for my departure, ſo ſhall it be attended with all vitall advantages to you, juſtification Rom. 5. 10. and eternall life hereafter.

19. Yet a little while and the world ſeeth me no more, but ye ſee me: † becauſe I live, ye ſhall live alſo.] † for I live, and ye ſhall live, ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσετε.

c. 20. And when I ſhall after my death thus appear unto you, and make good what I now promiſe, then ſhall ye be convinced (more perfectly then yet ye have been) 1. that I have taught nothing but what is the will of my Father, 2. that by your keeping cloſe to that faith which I have taught you, my power and commiſſion which I have received from my Father, ſhall be communicated to you, Lu. 22. 28.

20. At that day ye ſhall know that I am in my Father, and ye in me c, and I in you.]

21. And this I ſay to all obedient ſervants of mine, whoſoever they are, not only to you Apoſtles; Every faithfull lover of me v. 15. ſhall be loved of my Father, and from me receive that evidence of my love, I will effectually make my ſelf known to him after my reſurrection, either by appearing to him my ſelf, or by the teſtimony of thoſe, to whom I will appear.

21. He that hath my commandements, and keepeth them, he it is that loveth me: and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him.]

22. Upon this Judas, one of his diſciples, ſtill looking after a preſent ſhewing himſelf as a temporall Meſſias, asked him (ſee c. 7. 4.) what was the reaſon that he would not manifeſt himſelf to the world, as well as to them?

22. Judas ſaith unto him, (not Iſcariot,) Lord, * how is it, that thou wilt manifeſt thy ſelf unto us, and not unto the world?] * what is the matter, τί γέγονεν

23 Jeſus anſwered, The reaſon is, becauſe the world doth not practiſe my precepts, which they that doe, by that expreſſe their love to me, and have this reward from my Father, that he loves them again; and he and I reveale our ſelves to ſuch, and delight to dwell with ſuch.

23. Jeſus anſwered and ſaid unto him, If any man love me, he will * keep my words, and my Father will love him, and we will come unto him, and make our abode with him.] † obſerve my word, τὸν λόγον μου τηρήσῃ

24. But this is not competible to the world, who neither love nor obey me, nor conſequently my Father, whoſe word it is, and not mine own, which I preach unto you.

24. He that loveth me not, keepeth not my ſayings, and the word which you hear, is not mine, but the Fathers which ſent me.]

25. Theſe things have I ſpoken unto you, * being yet preſent with you. * while I abide with you, παρ' ὑμῖν μένων

26. expound to you all the obſcurities of my ſpeeches, as farre as is uſefull to your office, ſee 1 Cor. 13. note i. and put you in mind of all which I have now ſaid to you, how they are fulfilled, and what they meant; ſee Act. 11. 16.

26. But the * Comforter which is the Holy Ghoſt, which my Father will ſend in my name, he ſhall [teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.] † Paraclete the Holy — παράκλητος, τὸ πνεῦμα

27. I take my leave of you, and doe it again heartily and affectionately; and that in a ſpeciall peculiar way from that by which the world uſes to doe it, They in civility, when they ſalute you, or take their leave of you, uſe the like formes, Peace be to you &c. but either doe it formally and heartleſly, or elſe are not able to doe any more then wiſh it; but I who cordially love and am able to expreſſe my love, will effectually give it to you. Be not either troubled with grief (ſee c. 11. a.) that I muſt be taken from you, nor feare what ſhall befall your ſelves.

27. Peace I leave * with you, my peace I give unto you, not as the world † giveth, give I unto you; let not your heart be troubled, neither let it be afraid.] * unto you, ὑμῖν † giveth it, give I it to you, δίδωσιν, ἐγὼ δίδωμι ὑμῖν

28. I told you v. 19. that I am to go away, and after a few daies return to you again (ſee note on Act. 15. c.) and then return to my Father from whom I came. If ye were kind to me, ye would have looked upon it with joy, as on a means of dignifying me, for he that ſent, is, as ſuch, greater then I who am ſent by him, And ſo my returning to my Father muſt needs be the advancing me to an higher condition, then that which now I am in.

28. Ye have heard how I ſaid unto you, I goe away, and come again unto you, If ye loved me, ye would rejoice becauſe I ſaid, I goe unto the Father, for my Father is greater then I.]

29. And

29. And now I have told you, before it comes to paſſe, that when it is come to paſſe, you might beleive.]

29. I have not told you all this to afflict you, but to arm you for the expectation of it, by foretelling it, and withall that your ſeeing my prediction fulfilled, may convince you, that all which I have ſaid to you is true, and ſo make you beleive on me.

30. Hereafter I will not talk much with you, for the prince of* this world cometh, and hath nothing in me,

31. But that the world may know that I love the Father, and as the Father gave me commandment even ſo I doe. Ariſe, let us goe hence.]

30, 31. I ſhall not now ſtay long or ſay much to you, for the Imperiall power (of the Romans, whoſe Procurator Pilate was) and Satan himſelf ſhall joyne together with the Jewes to deſtroy me, and when they doe ſo, ſhall find nothing to lay to my charge, nor indeed have they power to doe me any hurt, Satan, whoſe office it is to be Gods executioner on ſinners, finds no ſinne in me, ſo to puniſh, and ſo could not put me to death, but that in obedience to my Fathers will, I mean voluntarily to lay down my life. Ariſe from table, let us be gone, meet whatever comes, and, to ſhew you how willing I am to lay down my life, let us goe to the place, where Judas waits to betray me, ch. 18. 3.

* or, the world, (for the King's MS. and antient Greek and Latine, and moſt others leave out τέτε,) cometh, and can find nothing in me, for the antient Greek and Latine MS reads οὐκ ἔχῃ ἰυρεῖν ἐδέν.

Notes on Chap. XIV.

a. Ἀγαπᾶν

The notion of *loving God* in *ſcripture*, but eſpecially in the *New Teſtament*, ſeems moſt fitly to be taken from one moſt eminent *act*, and expreſſion of *love* amongſt all men, viz: that of *doing* thoſe things which are eſteemed moſt *grateſull* and *acceptable* to the *beloved*, either as tending moſt to his *good*, or any other way moſt *deſirable* to him. For this indeed is the one expreſſion of *loving one another*, all other being effects of *love* to *our ſelves*. But becauſe *God* wants no contributions of ours to the advancing of his *good*, or (indeed) of his *glory*, and our onely way of doing *gratefull* things to him is our performing what he *commands*, therefore it is conſequent, that our *obedience* to the will, or commands of *God* in the higheſt and moſt *perfect* manner, is ſtyled the *loving* of *him*, being indeed the prime, if not only way of demonſtrating our *love* to him. So here, *If ye love me, keep my commandements*, if ye are ſo affected to me, as to deſire to *gratifie* me, *obedience* to all my precepts is the way of doing it, So v. 21. *He that hath my commandments and keepeth them, he it is that loveth me*, &c. *and I will love him*, and (as the moſt *gratefull* thing to him, that can be done from one *lover* to another) *I will ſhew my ſelf to him.* So v. 23. *If any man love me, he will keep my word, & my father ſhal love him, and we will* (as the moſt *grateful*, obliging thing again) *come to him, and make our abode with him*, and ſo v. 24. & 1 *Joh.* 2. 5. *He that keeps my word, in him is the love of God made perfect*, and ch. 5. 3. *this is the love of God, that we keep his commandments.* And ſo ſaith *Chriſt*, *ye are my friends if ye doe whatſoever I command you.* From whence it is, that, as in ſome places compared together, *love* is equivalent, or parallel, to *keeping the commandments* of *God*, as *Exod.* 20. 5. *Deut.* 5. 9. & *Gal.* 5. 6. compared with 1 *Cor.* 7. 19. (and *diſobedience* to *enmity Rom.* 8. 7. *Jam.* 4. 4.) ſo the whole *condition* available to our acceptation with *God*, and ſalvation, is oft expreſt by this ſtyle of *Love*. And becauſe thoſe duties that are to be perform'd to *God* immediatly, are moſt acceptable, and *gratefull* to him, but eſpecially that of *confeſſing* him, and, in deſpight of dangers, and *death* it ſelf, keeping cloſe to him, therefore that is many times expreſt by *loving of Chriſt*, 1 *Cor.* 8. 3. & 16. 22. *Epheſ.* 6. 24. *Ja.* 1. 12. *Revel.* 2. 4. Another notion there is of the *love* of God, a *deſire* of *union*, and neer *conjunction* with him, but this but ſeldome lookt on, in the *ſcriptures.*

b. Παράκλητος

The word *Paraclete*] in the *Greek* comes from a word of a *large*, and ſo *ambiguous* ſignification; and conſequently may be rendred *advocate*, *exhorter*, or *comforter*, and every one of theſe doe fitly accord to the *offices* of the *Holy Ghoſt* among the *Apoſtles* (on whom he was to deſcend) and ever ſince in the *Church*, and therefore ought not to be ſo rendred by any one of theſe, as to exclude the others, but to be left in the *latitude* of the ſignification, which belongs to the *Greek* word: Yet the truth is, one notion there is of the word, which ſeems to be eſpecially referr'd to, both here, when he is called *Paraclete*, and c. 16. 8. as ſhall there appear, and that is the firſt notion, that of an *advocate* or *interlocutor*, an *advocate* of the *Chriſtian's* cauſe with *God*, *Rom.* 8. 26. and ſo alſo with *men*, teaching the *Apoſtles what they ſhall ſay*, when they are *brought* before *Kings*, &c. *Mat.* 10. 20. and an *advocate*, or *actor* of *Chriſt's* cauſe againſt the *world* of *unbeleivers*, and *crucifiers*, *Joh.* 15. 26. and efficaciouſly *convincing* the *adverſaries*, *Joh.* 16. 8. and this is the notion of the word retained among the *Talmudiſts*, who continue the *Greek* word without the *termination*, and ſet it in oppoſition to קטגור קלήγρος an *accuſer*. And proportionably to what is here ſaid of παράκλητος, muſt, I ſuppoſe, be reſolved of παράκλησις τῶ ἁγίε πνεύμαλος, *Act.* 9. 31. not that it be reſtrained to note *comfort* particularly, but be taken in the *latitude*, for the whole work of the *miniſtery*, to which the *Apoſtles* were ſet apart, and *conſecrated*, and enabled by the *Holy Ghoſt's* coming down upon them, and ſo indeed the word is generally uſed in the *Acts*, to denote the *preaching* of the *word*, ſpeaking to the people, as the *Apoſtles* did in the *ſynagogues*, or elſwhere, to tell them their duty of all kinds, So *Act.* 11. 23. παρεκάλει πάντας, the *ſumme* of his *ſpeech* or *ſermon* to them all was, that they ſhould *cleave unto the Lord*, So *Act.* 14. 22. παρακαλοῦντες ἐμμένειν τῇ πίσει, *preaching to or interceding with them to abide in the faith*, and 15. 32. διὰ λόγε πολλε παρεκάλεσε, and λόγῳ πολλῷ c. 22. *with much ſpeech they exhorted*, or *taught*, or *preacht to* the *brethren*, So ch. 16. 40. παρεκάλεσε αὐτές they *preacht to*, or *exhorted them*, So λόγ@ παρακλήσεως *Act.* 13. 15. *a word of exhortation*, according to their cuſtome of ſaying ſomething *ſeaſonably* to the *people* at their *publick aſſemblies*, after their *reading* of the *law* &c. So *Act.* 15. 31. the whole *meſſage* of the *Synod* at *Jeruſalem*, and their deciſion of the *controverſie*, is called παρακλήσεως *exhortation.*

Παράκλησις τῶ ἁγίε πνεύμαλος

Παρακαλῶν

λόγ@ παρακλήσεως

c. Καγὼ

The word καγὼ in this writer especially, hath oft a peculiar *elegancy* in it, and is not fully understood, but by adding the word *So* in the rendring of it, *so also I*, and then it hath an influence on the *former* part of the *period*, and makes that the first part of a *similitude* or *comparison*, as it is it self the ἀνταπόδοσις or *second*. Thus it is oft in other places, see c. 6. 56. ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ, *as he remaineth in me, so also I in him*. So ὁ ἀνὴρ 1 Jo. 4. 15. ὁ Θεὸς ἐν αὐτῷ μένει, καὶ ἀνὴρ ἐν τῷ Θεῷ, *as God abides in him, so he also in God*, and again v. 16. and here in this verse, where *two* parts (not *three*) of *conviction* seem to be set down, as the effects of *Christ's resurrection* &c. 1. They shall know that *Christ is in his Father*, i. e. that he came truly with *Commission* from him, and hath kept close to the discharge of it, varied not from it in the least, That that is the meaning of *being in his Father*] may appear by the use of it again c. 17. 21. *that they all may be one as thou Father art in me and I in thee*, i. e. that they may agree in the same *doctrine*, as my *Father* and *I agree* perfectly in the *same*, I teaching what is his *will* should be taught, and nothing else. But more evidently here v. 10. *Dost thou not believe that I am in the Father, and the Father in me?* i. e. whatsoever I *doe* or *teach* is the *power* of *God*, and the *doctrine* of *God* in me, as it follows, *the words which I speak are not from my self, but the Father that abideth in me he doth the works*, v. 10. & v. 11. to the same purpose, that the *miracles*, which he doth, he doth from *God*, and that is a proof that his *doctrine* is the *doctrine* of *God*. This the *Fathers raising* him from the dead, and *taking him up to heaven* will convince them of, see c. 16. 10. where his *going to the Father* is mentioned as a means to *convince* them of *righteousnesse*, i. e. both that he was a *righteous* person, and that he taught them the true *way of righteousnesse*. 2ly, They shall know that *Christ continues in them, communicates* and *derives* his power to them, that he hath not forsaken them, v. 18. as by his *death* they were apt to suspect he did, but are *convinced* of the contrary by his *resurrection*, 1. by his *appearing* to them, 2ly, by his *going* to *heaven*, only (as he saith) *to prepare a place for them*, and then to come *meet* and *conduct* them thither v. 3. and 3ly, by his *sending* his *Spirit* to them to fit them to be his *successors* on earth, which is the *principall* thing in this chapter. Now their *obedience*, and the *sincerity* thereof to him, is not any *third principal* thing, that they were thus to be *convinced* of by this *miracle* of *Christ's resurrection*, being a thing which if it were in them, they might possibly *know* without *Gods* working *miracles* to testifie it, and again their *knowing* of this would be an *effect*, or *consequent* of those former *convictions*, and not a *principal branch* antecedent (as in the order of the words it lies) to the *latter* of them. That therefore which the mention of [ὑμεῖς ἐν ἐμοὶ ye in me] seems to point at in this place, is only this, that whereas the *world* should never see *Christ* again, so they that *remained in him*, his *faithfull* and *obedient* disciples, (upon which the whole *promise* of the *Paraclete* is built in this chapter v. 15.) should partake of the *blessing* and fruits of his *appearance*, & of the *Paraclete*, and that as they had continued *faithfull* to him, he in like manner would be sure to perform his *promise* to them, make them his *successors* in his power in the *Church*, & *preachers* of the same *doctrine* which he had taught from his *Father*. And so that is the plain meaning of these words, ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν, *as you are in me, so I in you*, which was the only second thing they needed to be *convinced* of. Though by the way, I say, as this was the *rewarding* of their *obedience* and *fidelity* to him, so also would it be a *testimony* from *God* of the *sincerity* of it, which he was pleased thus to *accept* and *reward*. That this is the right interpretation of this verse appears by the next ver. 21. where he that *loves Christ* and *keeps his commandments*, i. e. that *is in Christ* here, is the *subject*, to whom the *promise* is made of *Christ's manifesting himself* unto him, which hath appeared to be the importance of κἀγὼ ἐν αὐτῷ, *and I in him*. By which it appears that the *fidelity* to *Christ* is the *qualification* or *condition* required in the *subject* to make a man capable of the *manifestation* of *Christ* to him, which would not be afforded to any others. And the same is the importance of v. 23.

'Εγὼ ἐν τῷ πατρί

ὑμεῖς ἐν ἐμοί

'Εγὼ ἐν ὑμῖν

Paraphrase.

CHAP. XV.

1. And as he was going on the way, he said to those that were neer him, John &c.

1. I Am the true vine, and my Father is the husbandman.] I am the true (see ch. 6. f.) generous fruit-bearing vine Jer. 2. 21. my blood as the blood of the grape shall rejoice the heart of God and man, Jud. 9. 12. And my Father who hath thus planted me in this world here below, hath the whole ordering of all that belongs to me, and every branch, every beleiver, every member of my mystical body.

2. Every barren member of my body, (every unprofitable disciple or Christian) he proceeds to excision of it, Every one that is fruitfull, he diligently pruneth, and useth all other probable means to render it more fruitfull.

2. Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit, he * purgeth it, that it may bring forth more fruit.] *will purge, the antient Gr: & Lat: MS. reads καθαιρεῖ.

3. You are already sanctified by the operation of my doctrine and spirit upon you, though you may need farther pruning, in order to that greater degree of fruitfulnesse, v. 2.

3. † Now ye are clean through the word which I have spoken unto you.] † you are already pure because of the word, Ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον

4. Doe ye therefore take care by your obedience and constancy, that I may be so fastned in your hearts, that I may never be out of them, or be provoked to withdraw my self from you, For this presence of mine is absolutely necessary to you, to make you fruitfull; As a branch cut off from the vine withers presently, is farre from bringing forth any fruit, so he that falls off, or is, by my Fathers just judgment on him, broken off from me, deprived of that grace, which, as juice, is distributed to all the branches, as long as they are in the body, can never bring forth any good.

4. Abide in me and I in you: As the branch cannot bear fruit of it self, except it abide in the vine, no more can ye, except ye abide in me.]

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit, for without me ye can doe nothing.] 5. He that adheres and keeps faſt to me, and conſequently I to him, he by the grace communicated from me to him, will be enabled to bring forth much fruit, he and none but he.

6. If a man abide not in me, he is caſt forth as a branch, and is withered, and men gather them, and caſt them into the fire, and they are burned.] 6. If ye break off from me, and are by your ſelves as branches ſeparated from me, into whom you are ingraffed by faith and obedience, ye ſtraight wither away, and are fit for nothing but the fire.

7. If ye abide in me, and my words abide in you, ye ſhall aske what ye will, and it ſhall be done unto you.] 7. As long as you continue obedient to me and my doctrine, all your prayers ſhall be heard.

8. Herein is my Father glorified, that ye bear much fruit, * ſo ſhall ye be my diſciples.] 8. Your fruitfulneſſe is that which alone brings in glory to my Father, and which denominates you truly my diſciples.

* and ye ſhall ꝛc

9. As the Father hath loved me, ſo have I loved you, continue ye in my love.] 9. My love to you is like that of my Father to me, and that muſt oblige you to take care to doe thoſe things which are gratefull to me, that I may continue to love you.

10. If ye keep my commandments, ye ſhall abide in my love, even as I have kept my Fathers commandments, and abide in his love.] 10. And that will be ſecured by your conſtant obedience to my commands, as my obedience to my Fathers commandements hath ſecured me of the continuance of his love.

11. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full.] 11. Theſe things have I largely ſaid to you, that the comfort you have taken in my preſence, may in my abſence continue to you, and by the addition of that comfort of the Spirit, which ſhall come when I am gone, your joy may abound.

12. This is my commandement, that ye love one another, as I have loved you.

13. Greater love hath no man then this, that a man lay down his life for his friends.] 13. No man can expreſſe greater love to his deareſt friends then to adventure to die for them.

14. Ye are my friends, if ye doe whatſoever I command you.] 14. And that I mean to doe for you, and the benefit of that greateſt kindneſſe ſhall accrue to you, as to my choiſeſt friends, if ye continue obedient to my doctrine and commands.

15. Henceforth I call you not ſervants, for the ſervant knoweth not what his Lord doth, but I have called you friends; for all things that I have heard of my Father, I have made known unto you.] 15. And certainly I have long dealt with you as friends, farre above the condition of ſervants, who uſe not to know their maſters intentions, or counſels, or purpoſes, but onely to doe his commands, but I have received you as friends, and confidents into my boſome, to make known all my Fathers will unto you.

16. Ye have not choſen me, but I have choſen you and ordained you, that ye ſhould goe and bring forth fruit, and that your fruit ſhould remain: that whatſoever ye ſhall aske of the Father in my name, he may give it you.] 16. And this I have done toward you by way of prevention, out of free undeſerved kindneſſe to you, and of my own accord, put you in this bleſſed courſe, enabled you to fructifie, and bring forth abundance of fruit, to the honour and praiſe of God, appointed you to goe abroad into all the world, and bring in an harveſt of converts to heaven, which is a reall and a durable fruit, and that which ſhall be advantageous to you alſo, devolve on you the benefit of having all your prayers heard by God, all your wants ſupplied by him, which you ſhall preſent to him in my name.

17. Theſe things I command you, that ye love one another.] 17. All this concerning my love to you I inculcate and repeat on purpoſe, as an obligation to you, that (as the moſt eminent way of return which I expect from you to all this) you live in charity one toward another.

18. If the world hate you, ye know that it hated me before it hated you.] 18. And if ye find by experience, that impious, and hypocriticall worldlings doe in ſtead of beleiving, reſiſt and perſecute you, there is no reaſon that this ſhould give you any diſcouragement, you are to expect that, and arm your ſelves againſt it by this conſideration, that ſuch as theſe perſecuted me before you, and ſo as I began in love to you, ſo I have had the firſt taſte of the enmity, and hatred of the wicked men of this world.

19. If ye were of the world, the world would love his own, but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.] 19. Theſe mens oppoſing and hating you will be a comfortable ſymptome to you, that you are a peculiar people of mine, dignified above, and ſeparated from the reſt of men.

20. Remember the word that I ſaid unto you, The ſervant is not greater then the Lord: If they have perſecuted me, they will alſo perſecute you; If they have † [a] kept my ſaying, they will keep yours alſo.] 20. And that you are likely to meet with ſuch entertainment need not be ſtrange to you, when you remember how oft I have foretold you of it, that you could not in reaſon expect any better treating, then I have met with before you: If they have perſecuted me, in all probability they will perſecute you alſo, and on the other ſide, you have no more reaſon to expect of the world, that it ſhould receive your preaching, then that it ſhould receive mine.

† obſerved

a

21. But all theſe things will they doe unto you for my names ſake, becauſe they know not him that ſent me.] 21. All the perſecutions that ſhall fall on you being upon the ſcore of their not beleiving that God hath ſent me.

22. If I had not come, and ſpoken unto them, they had not had ſinne: but now they have no * cloke for their ſinne.] 22. If I had not done what I have among them, they might have had the excuſe of ignorance, but now they are utterly without excuſe.

* pretenſe, προφασιν

23. I have done ſo much to evidence my being ſent from God, that now the oppoſing me is a malitious reſiſting of my Father himſelf.

23. He that hateth me, hateth my Father alſo.]

See v. 22, 23.

24. If I had not done among them the works which none other man * did, they had not had ſinne: but now have they both ſeen and hated both me and my Father.

* hath done, they ſhould have no ſin, πεποιηκεν, ἁμαρτίαν ἂν εἶχον

25. By this is fulfilled that of the Pſalmiſt Pſal. 35. 19. they have oppoſed me, when they had all reaſon to have received and loved me.

b.

25. † But *this cometh to paſs*, that the word might be fulfilled, which is written in their law, They hated me [b] without a cauſe.]

† But that the word written in their law might be fulfilled, they have ἀλλ' ἵνα πληρωθῇ ὁ λόγος

26, 27. But at the coming of the Holy Ghoſt that pleader or advocate of my cauſe (ſee note on c. 14. a.) whom I will ſend frō the Father, that Spirit, which proceedeth from the Father, and who by his coming will open mens eyes, and give them a right underſtanding of me, he ſhall maintain my cauſe againſt all oppoſers, by coming down on you ſhall give you aſſurance of my being ſent from God, and by the gift of tongues ſhall enable you to convince all others, and ſhall conſtitute you witneſſes of it to all, as being the fitteſt to doe ſo by your having been eye-witneſſes of all that I have done, having been with me at the firſt, and never departed from me ſince.

26. But when the * Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me.

27. And ye alſo ſhall bear witneſſe, becauſe ye have been with me from the beginning.]

* Paraclete ſhall come, ἔλθῃ ὁ παράκλητος

Notes on Chap. XV.

a. Τηρεῖν

The joyning of [εἰ ἐτήρησε] here with [εἰ ἐφύλαξαν] makes it ſeem a little probable, that τηρεῖν ſhould be here taken in an ill ſenſe, for an *inſidious obſerving* or treacherous *watching* of *Chriſt*'s *words*, as τηρεῖν and ϕυλαττειν are ſometimes uſed (ſee *Lu.* 20. 26.) and ſo alſo the *Hebrew* שמר (*Pſal.* 56. 7. *they obſerve*, i. e. *watch my ſteps, when they lay wait for my ſoul,*) and *Job.* 7. 20. נצר, when *God* is ſaid to be the *obſerver of men.* But the uſe of this phraſe [τηρεῖν λόγους] in the *New Teſtament*, eſpecially in the *writings* of S. *John*, ch. 8. 55. ch. 14. 23, 24. ch. 17. 6. 1 *Joh.* 2. 5. *Rev.* 3. 8. and 10. c. 22. 7, 9. and that with [ἐντολὰς, *commands*] inſtead of λόγους *words*] very often (and particularly in this Chapter v. 10. twice,) will be ſufficient reaſon to reject this rendring, and to read it literally, *If they have kept my word, they will alſo keep your word*, i. e. *obey* and *obſerve* it, making their *not obſerving* the *word* of *Chriſt* an argument that they will not *obſerve* the *Apoſtles* neither; or, that by this experiment of their dealing with *Chriſt* they may learn what kind of dealing or entertainment is to be looked for from the *world* for the *diſciples* of *Chriſt*, agreeable perfectly to what was before ſaid of the *world's perſecuting* them alſo.

b. Δωρεὰν

The *Greek* [δωρεὰν] which properly ſignifies *gratis, without any hire, freely*, without intuition of *wages*, and is ſo taken *Mat.* 10. 8. *Rom.* 3. 24. 2 *Cor.* 11. 7. *Apoc.* 21. 6. 22. 17. is here and *Gal.* 2. 21. taken for [*without a cauſe*] whether *impellent* (as here, *they hated me without any motive*, or *impulſive* to *hatred* on my part offered to them) or *final*, as in the *Galat: Then did Chriſt die in vain*, or *to no purpoſe.* The reaſon of theſe various acceptions of the word beyond its native extent, is to be fetcht from the like uſe of the *Hebrew* חנם, wch ſignifies both theſe, and proportionably the *Greek*, though naturally it doe not extend to theſe, is, according to the cuſtome of theſe writers, uſed in the ſame *largeneſſe*, as the *Hebrew* is.

CHAP. XVI.

Paraphraſe.

1. All this have I ſaid to fortifie you, that you ſhould not be deterred from my ſervice by the hazards which attend it.

1. THeſe things have I ſpoken unto you, that ye ſhould not be * offended.]

* ſcandalized, σκανδαλισθῆτε

2. They ſhall remove you from their aſſemblies (c. 9. b.) and when they have done ſo, within a while, they ſhall think it not only lawfull, but acceptable to God (and of the nature of a ſacrifice, which propitiates for other offences) to put you to death.

2. They ſhall put you out of the ſynagogues, yea, the time cometh, that whoſoever killeth you † will think that he * doth God ſervice.]

† ſhall ſeem to. δόξῃ

* offer God an oblation, or worſhip, λατρείαν προσφέρειν τῷ Θεῷ

3. And the ground of their doing ſo, is the great impiety of their hearts (ſee c. 6. note d.) their not liking either the old commands of my Father, or thoſe which I now bring from him.

3. And theſe things will they doe unto you, becauſe they have not known the Father, or me.]

4. Till this time that I am ready to depart from you, I did not think fit to ſay this to you, becauſe whilſt I was here, all the malice of men bent it ſelf wholly againſt me, letting you alone.

4. But theſe things have I told you, that when the time ſhall come, you may remember that I told you of them. [And || theſe things I ſaid not unto you at the beginning, becauſe I was with you.]

|| But I ſpake not theſe things to you from ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον.

5, 6. But now as you come to be uppermoſt in this employment of revealing my Fathers will, the oppoſition will light on you. This departure of mine fills you with ſadneſſe, and you are ſo intent upon the ſad thought of it, that you doe not ask one queſtion about the end of my journey, or about the benefit that may redound to you by it, and ſhall certainly doe ſo.

5. But now I goe my way to him that ſent me, and none of you asketh me, Whither goeſt thou?

6. But becauſe I have ſaid theſe things to you, ſorrow hath filled your heart.]

7. Nevertheleſſe

7. Nevertheleſſe I tell you the truth, It is expedient for you that I goe away: for if I goe not away the * Comforter will not come unto you; but if I depart, I will ſend him unto you.]

* Paraclete, παράκλητος

7. For let me tell you, the holy Ghoſt is not to come till aſtaying would be.

ter my departing, and his coming ſhall be of more advantage to you, then my

8. † And when he is come, he will [a] reprove the world of ſinne, and of righteouſneſſe, and of judgment.

† And he, when he comes, ſhall convince the world concerning ſinne, and concerning righteouſneſſe, and concerning judgment.

8, 9, 10, 11. And when he comes, he will plead my cauſe againſt the world, and lay againſt it all the three ſorts of actions

9. Of ſinne, becauſe they beleive not on me.

10. Of righteouſneſſe, becauſe I goe to my Father, and ye ſee me no more.

11. Of judgment, becauſe the Prince of this world is judged.]

that are amongſt the Jewes uſuall in their courts, 1. He ſhall charge it with the crime of not beleiving in me, by the gift of tongues, &c. evidencing, that I, that am to be preached by that means, am indeed the true Meſſias, and ſo likewiſe by the fulfilling thoſe predictions which now I give you. 2dly, He ſhall vindicate and juſtifie my miſſion, and innocence, by my aſcenſion to heaven, taking me away out of the reach of humane malice, and rewarding my patience with his conſolations. 3dly, He ſhall urge and work revenge upon Satan and his inſtruments who crucified me, and retaliate deſtruction back upon them.

12. I have yet many things to ſay unto you, but you cannot bear them now.]

12. Beſide all that I have yet ſaid, I have many things concerning the Chriſtian law to reveal to you, which being ſo diſtant from the law of the Jewes, wherein ye have been brought up, and for which you are ſo zealous, ye cannot yet receive or be patient of them, (ſee Orig: cont: Celſ: l. 2.)

* But ὅταν

13. * Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhew you things to come.]

13. But when the Holy Ghoſt comes, whoſe title it is to be

the things that are to come τὰ ἐρχόμενα

the Spirit of truth, he ſhall inſtruct you what is to be done, teach you the full of my Fathers will for the laying aſide of the ceremoniall externall law of the Jewes, freeing all Chriſtians from that yoke, &c. For it ſhall be no private doctrine of his own, which he ſhall reveal to you, but either that which I have already taught, but you have either not obſerved or forgotten, or that, which you are not yet, but afterwards to doe (how you are to behave your ſelves in the buſineſſe of the Jewes and Gentiles, when the Jewes finally reject the Goſpel, &c.) and which I have not yet revealed to you, as being not yet ſeaſonable.

† receiveth, The antient Gr: & Lat: MS. and moſt other read λαμβάνει.

14. He ſhall glorifie me, for he † ſhall receive of mine, and ſhall ſhew it unto you.]

14. What he doth ſhall tend to the illuſtrating of me.

For he being ſent from my Father by me, ſhall in all things accord with me, and thereby appear to have his meſſage from me, and to declare nothing to you, but what he hath from me.

15. All things that the Father hath are mine, therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.]

15. And when I ſay this, I mean not

ſo to appropriate to my ſelf, as to exclude my Father, but becauſe all things are common to me and my Father, and becauſe all my will depends on the Father, and becauſe 'tis my work wholly to attend the will of my Father, therefore whatſoever of this nature he ſhall reveal to you, I call that mine, and the revealing of this, his taking of mine and declaring to you.

* ye ſee me not, οὐκέτι θεωρεῖτέ με

16. A little while and * ye ſhall not ſee me, and again a little while and ye ſhall ſee me, becauſe I goe to the Father.]

16. Within a while I ſhall for a time be

taken from you, then again within a little while after that I ſhall be with you again before my aſcenſion, for it is not poſſible for me to be held by death, I muſt ariſe and goe to my Father.

17. Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while, and ye ſhall not ſee me, and again a little while and ye ſhall ſee me, and † becauſe I goe to my Father?

† I go ὅτι ἐγὼ

18. They ſaid therefore, What is it that he ſaith, A little while? we cannot tell what he ſaith.

19. Now Jeſus knew that they were deſirous to ask him, and ſaid unto them, Doe ye [enquire] among your ſelves of that I ſaid, A little while and ye ſhall not ſee me, and again a little while, and ye ſhall ſee me?

See v. 23, and 30.

20. Verily, verily, I ſay unto you, that [ye ſhall weep and lament, but the world ſhall rejoice, and ye ſhall be ſorrowfull, but your ſorrow ſhall be turned into joy.]

20. you ſhall have a time of mourning, and the world of joy,

but your ſadneſſe ſhall be ſoon turned to rejoicing, and theirs ere long into heavineſſe.

21. A woman when ſhe is in travaile hath ſorrow, becauſe her hour is come, but as ſoon as ſhe is delivered of her child, ſhe remembreth no more the anguiſh, for joy that a man is born into the world.

21, 22. Your ſorrow at my death ſhall be like the womans pangs of travaile, but when it ſhall appear

22. And ye now therefore have ſorrow, but I will ſee you again, and your hearts ſhall rejoice, and your joy no man taketh from you.]

to you that my death

doth but uſher in my reſurrection and aſcenſion, as the pangs of travaile doe the birth of a manchild, then your ſorrow ſhall vaniſh in the preſence of this joy, which ſhall be a durable joy.

23. And in that day ye ſhall ask me nothing. Verily, verily, I ſay unto you, whatſoever ye ſhall aſk the Father in my name, he will give it you.

23. When that Spirit is come, he ſhall have taught you all things, ſatisfied all your doubts & ignorances, that you ſhall not need ask me any more queſtions. After my departing you ſhall uſe a new form in your prayers to God which as yet you have not uſed, make your requeſts to him in my name, upon that ſcore of your being my diſciples, and my giving you this authority, and whatever tends to the fulfilling of your joy, to your reall good, ſhall be granted to you.

24. Hitherto ye have asked nothing in my name; ask and ye ſhall receive, that your joy may be * full.]

* fulfilled, πεπληρωμένη

25. Theſe

25. My diſcourſe to you hitherto may have had ſome darkneſſes in it, which I deſign'd on purpoſe, but the Holy Ghoſt ſhall ſet all before you plainly (ſee note on c. 7. a.) according as 'tis my Fathers pleaſure to have things ordered in the Church, ſee v. 13.

25. Theſe things have I ſpoken unto you in proverbs, the time cometh when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father.]

26, 27. And one benefit that by my aſcenſion and the deſcent of the Spirit ſhall come to you, is,

26. In that day ye ſhall ask in my name, and I ſay not unto you that I will pray the Father for you.

27. For the Father himſelf loveth you, becauſe ye have loved me, and have beleived that I came out from God.]

that you ſhall not need my offering up your prayers for you, but you may in my name offer them up to God your ſelves, and God, out of his love and reſpect to thoſe that beleive on me, and receive me as the ſon of God ſent from heaven to declare his will to you, ſhall grant all that you ſhall aske.

28. I came forth from the Father, and am come into the world, again I leave the world, and goe to the Father.

See note on c. 7. a.

29. His diſciples ſaid unto him, Lo, now ſpeakeſt thou [plainly] and ſpeakeſt no proverb.

30. Now we diſcern that as thou knoweſt all things, ſo thou art pleaſed to reveale all ſaving truth evidently to us, of thine own accord, This convinces us that God ſent thee, and that thou cameſt to reveale his will.

30. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould ask thee: by this we beleive that thou cameſt forth from God.]

31. You ſpeak a little confidently of your beleif now, at a diſtance from danger.

31. Jeſus anſwered them, [Doe ye now beleive?]

32. But the time is now at hand, that ye ſhall flie from me to your homes every one of you, and ſo though ye beleive on me, ye will not yet confeſſe me, but forſake me, and, as much as in you is, leave me alone: But although ye forſake me, my Father will not, he will continue cloſe to me, and acknowledge me even in death it ſelf, yea and raiſe me up from death.

32. Behold, the houre cometh, yea is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone, and yet I am not alone, becauſe the Father is with me.]

33. This I have foretold you, that you may depend on me for all kind of proſperity, and, by conſideration of my conqueſt over all that is formidable in the world, take courage, and hold out againſt all the terrors and threats of the world, and the ſufferings in it.

33. Theſe things I have ſpoken unto you, that in me ye * might have peace, In the world ye ſhall have tribulation, but be of good cheer, I have overcome the world.]

* may, ἵνα

Notes on Chap. XVI.

a. Παράκλητος.

What is meant by the word [*Paraclete*] here attributed to the *Holy Ghoſt*, hath been mention'd, *note* on c. 14. 16. and will more fully be diſcernible by this place. For of the *Paraclete*, taken in the notion of an *advocate*, or *actor*, this is the *office*, to *convince* the κατήγορον or *accuſer*, or, as it is *Tit:* 1. 9. ἐλέγχειν ἀντιλέγοντας, to *juſtifie* the *cauſe* againſt all *gain-ſayers*, to *convince* them, or to *convince others* that they have *complain'd* or acted unjuſtly. So that all that here follows, muſt in any reaſon ſo be interpreted, as ſhall agree with the *cuſtomes* of *pleading cauſes* among the *Jewes*; Now there were 3 ſorts of *cauſes* or *actions* among the *Jews*, 1. *publick judgments*, περὶ ἁμαρτίας, לחטא, i.e. *concerning criminal matters*, and thoſe conſiſted in the *condemnation* and *puniſhing* of *offenders* againſt *God*, *falſe prophets*, &c. 2dly, in the *defending* of the *juſt* or upright, againſt all oppreſſion, or invaſion, or *falſe teſtimony*, and that is called לצדקה, *concerning juſtice*, or *equity*, or *righteouſneſſe*, περὶ δικαιοσύνης; the 3d in *pleading* againſt any for *treſpaſſe* againſt his *neighbour*, as in *robbery* &c. and urging the law of *retaliation*, to *ſuffer* as he hath *done*, and this is called למשפט, περὶ κρίσεως, *concerning judgment*. In every one of theſe was the *Holy Ghoſt* at his *coming* to be the *advocate* for *Chriſt* againſt the *world*, who had *rejected* and *crucified* him; One *action* he ſhould put in againſt the world of the firſt kind, לחטא, περὶ ἁμαρτίας, concerning that *queſtion* whether *Chriſt* were guilty of being a *falſe prophet*, or they of *not beleiving* a *true prophet*, the *Meſſias* of the *world*, and ſhould *demonſtrate* or prove them guilty of a great *crime*, viz: of not *beleiving* the *Meſſias*, and that ſhould be managed thus, There are *rules* ſet down, *Deut.* 18. 22. to *diſcern* and diſtinguiſh a *falſe prophet* from a *true*, and particularly to diſcern the *Chriſt* or *Meſſias*, v. 18. viz: if undertaking to be the *Meſſias*, and to prove that by *foretelling* things, which were not in the *power* of the *devil* to *work* or to *foretell*, *all the things which he foretold came to paſſe*. Now one of the things *foretold* by *Chriſt*, was, that the *Spirit* or *Paraclete* ſhould *come*, Which being fulfilled by his *coming*, and his *coming* from *God*, and not from the *devil*, but *deſtructive* to his *kingdome*, this would be a *convincing argument*, that he was a *true prophet*, and ſo the *Meſſias*, which he affirmed himſelf to be, and ſo that they were guilty of a great *ſinne*, in *not beleiving* on him, of a greater in *crucifying* him, and therefore that they ought to expect that puniſhment of *exciſion*, *Deut.* 18. 19. which after, within a while, did accordingly befall that nation. A *ſecond action* which the *holy Ghoſt* did put in for *Chriſt* againſt the *world*, was to *vindicate* his *innocence*, though he had ſuffered among them as a *malefactor*, and his way of managing that, was, by giving them aſſurance, and convincing them, that he which was thus *condemned* and *crucified* by them, was by *God taken up into heaven*, (as a clear *teſtimony* of his *innocence*) to partake of his own *glory* there. The *third action* was that of *judgment* (or of *puniſhing* injurious perſons by way of *retaliation*) againſt *Satan*, the *cauſe*, and *author* of the *death* of *Chriſt*, who put it into *Judas's heart*, and the *chief prieſts* and *Phariſees*, the former to

deliver

Ἐλέγξει τὸν ἀντιλέγοντας

περὶ Ἁμαρτίας

περὶ Δικαιοσύνης

περὶ Κρίσεως

deliver up, the latter to *put* him to *death*: And by the *coming* of the *Holy Ghoſt*, and *preaching* of the *word* through the *world*, and ſo the ſpreading of *Chriſtianity* among the *Gentiles* (which was an effect of this *coming*, and *office* of the *Holy Ghoſt*) this *work* of *retaliation* was wrought moſt diſcernibly on *Satan*, or the *Prince* of this *world*; he put *Chriſt* to death, and he himſelf is *ſlain*, (as it were) his *kingdome deſtroyed*, his *idols*, *Oracles*, abominable ſins, (whereby he *reigned* every where among the *Gentiles* in the *heathen world*) were remarkeably deſtroyed by this *coming* of the *Holy Ghoſt*, and ſo the *world*, and the *Prince* thereof *judged*, *ſentenced*, and *condemned judicio talionis*, to *ſuffer* from *Chriſt*, as he had *dealt* with him, and that was the *convincing* the *world* περὶ κρίσεως, *concerning judgment*. This ſeems to be the meaning of this very difficult place, to the underſtanding of which I acknowledge to have received light from the *learned Hugo Grotius* in his *Annotations* on the *Goſpels*, and from *Val: Schindler* in his *Pentaglott:* in the word, צרקה p. 1521. C.

b. Ἐν ἐκείνῃ τῇ ἡμέρᾳ. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *In that day*] here, may poſſibly be miſtaken, by aſſigning too *reſtrained* a ſenſe to it. For if it be applied to that part only of the præcedent verſe, [*But I will ſee you again*] which notes the ſpace immediately *following* his *reſurrection* (ſee c. 14. 19.) and *antecedent* to his *aſcenſion*, it will not then be proper to affirm of that ſpace, that *they ſhould aske him nothing*, for it is evident that at that time of *ſeeing* him, they *asked* him many things (ſee *Act.* 1. 6.) But as this *reſurrection of Chriſt* was attended with his *aſcenſion* to *heaven*, and *ſending* the *Paraclete*, ſo it is moſt exactly true, which here follows, *In that day ye ſhall ask me nothing*, i. e. ſhall have no need of *asking* more *queſtions*, The *Paraclete* ſhall *teach you all things*. That this is the meaning of ἐρωτήσετε here, which is rendred *asking*, and not that other notion of *asking* for *praying*, in the following words, may appear firſt by v. 19. where they being *dubious*, and uncertain what he meant by [*yet a little while, and ye ſhall not ſee me* &c.] it is ſaid, *Jeſus knew that they would* ἐρωτᾶν αὐτὸν, *aske him*, i. e. *aske him* the meaning of that *ſpeech*, and to that he here referres in the ſame word, *In that day*, when that courſe ſhall be taken for the *inſtructing* you ſo perfectly, ἐμὲ ἐρωτήσετε οὐδέν, *ye ſhall aske me nothing*. 2dly, By the *changing* of the word in the other part of this *verſe*, where it is ὅσα ἂν αἰτήσητε, *whatſoever ye ſhall ask*, or *begge of the Father*, &c. and not, as it is here, ἐρωτήσετε. In the ſame ſenſe muſt the phraſe [ἐν ἐκείνῃ τῇ ἡμέρᾳ, *in that day*] be taken again ver. 26. that which is there ſaid, belonging not peculiarly to that time betwixt his *reſurrection* and *aſcenſion*, but to the *ſtate* of them, and all *Chriſtians* after *Chriſts* departure from them, to the *right hand* of his *Father*.

Ἐρωτήσετε

CHAP. XVII.

Paraphraſe.

1. THeſe words ſpake Jeſus, and lift up his eyes to heaven, and ſaid, Father, [the hour is come, glorifie thy ſon, that thy ſon alſo may glorifie thee,]

1. the time of my ſuffering is come, enable me to go through all that is now before me, ready to come upon me, and receive me up into thy glory, v. 5. that in the ſtrength of my reſurrection, the Goſpel may be received, and beleived in, over the whole world.

2. As thou haſt given him power over all fleſh, that he ſhould give eternall life to as many as thou haſt given him.]

2. According as thou haſt given me power of ſentencing all men, condemning or abſolving them, which power is to be inſtated on me at my reſurrection, that I may give eternall life to all, whom thou haſt ſo given me, ſo inclined their hearts that they cordially and ſincerely come unto me; ſee note on c. 6. d.

3. And this is life eternall, that * they might know thee the only true God, and † Jeſus Chriſt whom thou haſt ſent.]

* they know thee ἵνα γινώσκωσί σε
† whom thou haſt ſent, Ieſus Chriſt, ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

3. And all that is required to make men partakers of this eternall life, is beſide the knowledge of the Father, the only true God, (together with obedience to his commands formerly revealed by him) the embracing Chriſt, and acknowledging his commiſſion from the Father, (and him as the only true God alſo, 1 Joh. 5. 20.) and ſo receiving and obſerving all that is ſaid and commanded by him.

4. I have glorified thee on the earth, I have finiſhed the work which thou gaveſt me * to doe.]

* that I ſhould doe it; ἵνα ποιήσω.

4. I have teſtified and proclaimed thy will here in this world, and ſo glorified thee here, and have done all, which thou haſt appointed me to doe by way of office or miniſtery here.

5. And now, O Father, glorifie me with thine own ſelf, with the glory which I had with thee before the world was.]

5. And doe thou now, O Father, deal with me proportionably, aſſume this paſſible, mortall, humane nature of mine, wherein I have ſerved thee, unto a participation of that honour and dignity and glory, which, before I took this nature on me, I enjoyed with thee before the foundation of the world, even from all eternity, ſee Phil. 2. 6, 9.

6. I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me, and they have kept thy word.]

6. I have made known thy will to thoſe peculiar diſciples, v. 18. whom thou wert pleaſed by thy grace to fit, and ſo to bring to me, to undertake my diſcipleſhip, and attend me in the neareſt relation, who being ſervants of thine, have received my word, and obeyed it as thine, (ſee note on c. 6. d.) and ſerved me in the publiſhing of it.

7. Now they have known that all things whatſoever thou haſt given me, are of thee.]

7. Theſe have cordially acknowledged that all that meſſage v. 4. on which I was ſent, was committed to me by thee.

8. For I have given unto them the words which thou gaveſt me, and they have received them, and have known ſurely, that I came out from thee, and they have beleived that thou didſt ſend me.]

8. For that meſſage by thee committed to me, I have committed to them, and they have received it, as that which in my name they will communicate from thee to the world, being ſufficiently aſſured that my coming and preaching was all by commiſſion from thee.

9, 10. I now offer up a prayer peculiarly for them, which I know are moſt pretious in thy ſight

9. I pray for them, I pray not for the world, but for them which thou haſt given me, for they are thine.

10. And all mine are thine, and thine are mine, and * I am glorified in them.]

* I have been glorified, δεδόξασμαι

(praying for all beleivers v. 20. and at other times though not now, for his very Crucifyers) and that prayer for that, which for others I cannot pray, a prayer for their conſtancy (in perſecutions, v. 15.) and continuance in the faith, and union with me, v. 12. this I can ask only for beleivers, (for they only are capable of it) not for the world of impenitent unbeleivers, (who will be ſure to deſpiſe and trample on, and perſecute them, v. 14.) for beleivers I ſay, and peculiarly for my diſciples, whom thou, by having given them to me in an eminent manner, muſt look on as thine own, and alſo reward them, for having received, and confeſt, and performed ſervice to me.

11. And this, becauſe now I am likely to leave them to

11. And now I am no more in the world, but theſe are in the world, and I come to thee, holy Father, // keep through thine own name thoſe whom thou haſt given me, that they may be one, as we are.]

// Keep them through thy name which thou haſt given to me, for the Kgs MS. and many antient copies read ᾧ δέδωκάς μοι, and ſo the Syriack, Euthymius, Theophylact, Cyril.

hazards and perſecutions, and whilſt I am a leaving the world they tarry in it, Therefore, holy Father, I beſeech thee, take them into thy tuition, and protect them in the diſcharge of their Apoſtleſhip, which after my departure lies wholly on them, keep all my diſciples by thy power, (and by that declaration of thy will, which thou haſt afforded me, by the Goſpel, thy power unto ſalvation of all beleivers) from peril and defection, that they may live to teach and preach uniformly (all agreeing in the ſame) what I have taught them, in like manner as I have taught, (without any alteration) what I had from thee.

12. All this while of my continuing among them, I have

12. While I was with them in the world, I have kept them in thy name, thoſe that thou gaveſt me I have kept, and none of them is loſt, but the ſon of perdition, that the ſcripture might be fulfilled.]

laboured, by revealing thy will to them, to confirm them, and alſo to preſerve them from danger, and it hath ſucceeded well, of all thoſe whoſe hearts were by thy preventing grace ſo prepared, as that they came to me and undertook my ſervice (ſee note on c. 6. d.) none hath miſcarried or fallen off (ſee c. 18. 9. and here v. 15.) but only that wicked traytor prophecied of, Pſal. 109.

13. But now that I am to depart from

13. * And now come I to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves.]

* But now I come to thee, Νῦν δὲ.

them, I beſeech thee, and expreſſe this requeſt of mine publickly, while I am here, that that courage which I exhort them to, and that cheerfulneſſe, in paſſing through all hazards, may, by their knowing that I thus pray for them, be confirmed in them, and that the joy, which my preſence among them now maintains, and holds up in them, may be continued to them completely, when I am gone, by remembring what I have now done for them.

14, 15. By receiving that doctrine which I have taught them from thee, they are

14. I have given them thy word, and the world hath hated them, becauſe they are not of the world, even as I am not of the world.

15. I pray thee not that thou ſhouldſt take them out of the world, but that thou ſhouldſt keep them from the evil.]

ſure to be perſecuted by the men of this world, and all I beſeech for them, is, not that they ſhould be taken hence from preaching it to the world, but preſerved conſtant in all affliction, that they fall not off from thee, nor miſcarry in the approaching danger, (ſee v. 12. c. 18. 9.) but live to teſtifie thy truth to the world.

16. They will not be for the world to like or entertain, any more then I have been.

16. They are not of the world, even as I am not of the world.]

17. Be thou pleaſed therefore to ſet them apart, to fit them, and conſecrate them for the preaching of thy truth, the Goſpel. See v. 19. and S. Chryſoſtome.

17. Sanctifie them † through thy truth, Thy word is truth.]

† for, or in ἐν

18, 19. For to this office, and undertaking they are ſent by me, as I was by thee, (ſee c. 20. 21.) therefore I intercede, and withall I offer my ſelf up a ſacrifice, for the conſecrating of them, that they may doe as I doe, venture their lives in the preaching thy will, and by this offering of mine, as the ceremony of their conſecration, be conſecrated, or ſet apart for that function.

18. As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world.

19. And for their ſakes I ſanctifie my ſelf, that they alſo might be ſanctified * through the truth.]

* for, or in ἐν

20, 21. And what I beg for them I beg alſo for all ſucceeding beleivers which ſhall by them hereafter be brought to the

20. † Neither pray I for theſe alone, but for them alſo which ſhall beleive on me through their word,

21. That they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us: that the world may beleive that thou haſt ſent me.]

† Yet doe I not pray for them onely, οὐ περὶ τούτων δὲ μόνων

faith (and ſucceed them in the government of the Church) that they alſo may accord and continue uniformly in one faith and doctrine, that which I from thee have taught, and this by obeying our example, following the copie, which we have ſet them, by agreeing one with the other in all things, that ſo this agreement of all (thee, and me, and them) may be a powerfull means of convincing the world that I am ſent by thee, which the diviſions (and diſſenſions) of my diſciples may bring into ſuſpicion.

22. As for my diſciples (to whom he returns again, the 20th and 21th verſes being included in a parentheſis, ſee c. 6. note d.) To this end I have furniſhed them with the power of working miracles (called the glory of God c. 11. 40. and the glorious things done by him Lu. 13. 13.) that they may preach this doctrine. Doe thou therefore ſanctifie them alſo, that as I have been able to doe whatſoever works of power thou art able to work, ſo they may be able to doe alſo, through the preſence of our power working in them.

22. And the glory which thou gaveſt me, I have given them: that they may be one, even as we are one.

23. I working in, and enabling them, as thou doſt me, that they may be thus fitted, and conſecrated to their office, in being partakers of the ſame miraculous power, and

23. I in them, and thou in me, that they may be † made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them as thou haſt loved me.]

† perfected into one τετελειωμένοι εἰς ἓν

through

through zeal to thy truth, conferre all their endevours to the propagating thereof. And this as it may appear to be an effect of thy favour toward them, in like manner as it was to me, will be a means of convincing the world, that thou haſt ſent me, and in like manner them alſo, becauſe ſuch power can be had from none but thee.

24. Father, I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory, which thou * haſt given me; for thou lovedſt me before the foundation of the world.]

* or, gaveſt me before the foundation of the world, becauſe thou haſt loved me.

24. And for all that thus ſincerely come from thee to me, which from being thy ſervants come, and receive, and beleive in me, (ſee c.6.note d.) obey my meſſage alſo, for them I pray, that they may follow me to heaven, that they may manifeſtly ſee the honour wherewith thou haſt magnified me, (an effect of thine infinite love toward me) before all eternity, and not look on me any longer as a mortall paſſible man, ſuch as now I am, ſee v.5.

25. O righteous Father, the world hath not known thee, but I have known thee, and theſe have known that thou haſt ſent me.]

25. And yet for all this, righteous Father, the rulers and great men of the world doe not acknowledge thee after all thy goodneſſe to them, as appears by their not receiving of me, who am ſent by thee: But as I have received the Revelation of thy will, known thy ſecret counſels, ſo, though the world have not, yet theſe diſciples of mine, for whom I now pray, have been convinced, and acknowledge that I come from thee.

26. And I have declared unto them thy name, and will declare it, that the love wherewith thou haſt loved me, may be in them, and I in them.]

26. And therefore I have revealed thee, and thy attributes, and purpoſes to them, and will doe ſo ſtill; that as thou haſt expreſt thy love to me, ſo I may expreſſe mine to them, and enable them to work the ſame works, that I am able to work.

CHAP. XVIII.

Paraphraſe.

1. WHen Jeſus had ſpoken theſe words, he went forth with his diſciples over the brook Cedron, where was a garden, into the which he entred and his diſciples.

2. And Judas alſo which betrayed him, [knew the place,] for Jeſus oft times * reſorted thither with his diſciples.

* aſſembled there with his Συνήχθη ἐκεῖ

2. knew that to be the place where Jeſus uſed to be, and where he would be found at this time,

3. Judas then having received a band of men and officers from the chief prieſts and Phariſees, cometh thither † with [a] lanthorns and torches and weapons.]

† with lights and lamps

3. Judas therefore furniſhing himſelfe with a band of ſouldiers, and ſome of the miniſters of the Sanhedrim, cometh to that place with candles and lamps many of both ſorts (which, though it were full moon, might yet be needfull, by reaſon of clouds) and with all weapons, to apprehend, when they had found him.

3.

4. Jeſus therefore knowing all things that * ſhould come upon him,] went forth, and ſaid unto them, Whom ſeek ye?

* were comming upon him, came οὐ, τὰ ἐρχόμενα ἐξ αὐτὸν

4. Jeſus therefore knowing all that was done by them, and what was approaching to him,

5. They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am he. And Judas alſo which betrayed him, ſtood with them.

6. As ſoon then as he had ſaid unto them, I am he, [they] went backward and fell to the ground.

6. the ſouldiers &c.

7. Then asked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth.

8. Jeſus anſwered, I have told you that I am he, if therefore ye ſeek me, [let theſe goe their way.]

8. let my diſciples, all but my ſelf, be diſmiſt, or not apprehended.

9. That the ſaying might be fulfilled which he ſpake, Of them which thou gaveſt me, have I loſt none.]

9. And by this means that ſpeech of his (ſee ch.17. 12,15.) had another, beſide the ordinary completion, that no one of his diſciples was cut off with him.

10. Then Simon Peter having a ſword, drew it, and ſmote the high prieſts ſervant, and cut off his ear: the ſervants name was Malchus.

11. Then ſaid Jeſus unto Peter, [Put up thy ſword into the ſheath, the cup which my Father hath given me, ſhall I not drink it?]

11. This ought not to have been done by thee: ſhall I not ſuffer patiently, without reſiſting, what my heavenly Father hath determined I ſhall ſuffer?

† Colonel, χιλιαρχος

12. Then the band, and the † captain, and officers of the Jewes took Jeſus and bound him,

13. And led him away to [Annas] firſt, (for he was father-in-law to Caiaphas) which was the high prieſt that ſame year.

See Lu. 3. 2.

14. Now Caiaphas was he which gave counſell to the Jewes,] that it was expedient that one man ſhould die for the people.

14. This was that Caiaphas, who ſpake thoſe words in the Sanhedrim, as they were conſulting about Chriſt, ch. 11. 50.

* hall, αὐλὴν

15. And Simon Peter followed Jeſus, and ſo did [another diſciple:] that diſciple was known unto the high prieſt, and went in with Jeſus into the † palace of the high prieſt.

15. John:

16. But Peter ſtood at the dore without. Then went [that other diſciple which] was known unto the high prieſt, and ſpake unto her that kept the dore, and brought in Peter.

16. John, who

17. Then

17. Then ſaith the damoſell that kept the dore unto Peter, Art not thou alſo one of this mans diſciples? He ſaith, I am not.

18. And the ſervants and officers ſtood there, who had made a fire of coales (for it was cold) and they warmed themſelves, and Peter ſtood with them and warmed himſelf.

19. The high prieſt then asked Jeſus of his diſciples, and of his doctrine.

20. Jeſus anſwered him, I ſpake [openly] to the world, I ever taught in the Synagogue, and in the Temple, whither the Jewes * alwaies reſort, and in ſecret have I ſaid nothing,

20. publickly, before an aſſembly (ſee note on c.7. a.)

* or, come together from every place, for ſome copies read πάντοθεν, but the Kings MS. πάντες οἱ Ἰουδαῖοι all the Iewes aſſemble.

21. Why askeſt thou me? Aske them which heard me, what I have ſaid unto them: behold, they know what I ſaid.

22. And when he had thus ſpoken, [one of the officers which ſtood by, || ſtruck Jeſus with the palme of his hand, ſaying, Anſwereſt thou the high prieſt ſo?]

22. One of the Apparitors or Serjeants that were there, thinking himſelf authorized to doe it by the judgment of Zelots, ſtruck Jeſus, as one that had violated the ſanctity of the high prieſt.

|| gave Jeſus a blow with a rod or wand, ἔδωκε ῥάπισμα τῷ see note on Mat.26.m.

23. Jeſus anſwered him, If I have ſpoken evil, bear witneſſe of the evil, but if well, why ſmiteſt thou me?

23. Jeſus anſwered him, If there were any ill in my ſpeech, accuſe me and prove it; but if there were no crime in me, why doſt thou ſtrike me?

24. Now Annas had ſent him bound unto Caiaphas the high prieſt.

25. And Simon] Peter ſtood and warmed himſelf, they ſaid therefore unto him, Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not.

25. And in Caiaphas's hall, Simon

26. One of the ſervants of the high prieſt (being his kinſman, whoſe eare Peter cut off) ſaith, Did not I ſee thee in the garden with him?

27. Peter then denied again, and immediately the cock crew.

28. Then led they Jeſus from Caiaphas unto the † hall of judgment, and it was early, And they themſelves went not into the judgment hall, leſt [b] they ſhould be [defiled, but that they might eat the Paſſeover.]

† Prætor's hall, and it was morning, τὸ πραιτώριον, Ἦν δὲ πρωΐα.

b. 28. legally polluted by being preſent among the heathen or Roman ſouldiers, which being a legall pollution would make it unlawfull for them to eat the Paſſeover.

29. Pilate then went out unto them and ſaid, What accuſation bring you againſt this man?

30. They anſwered and ſaid unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31. Then ſaid Pilate unto them, [Take ye him and judge him according to your law. The Jewes therefore ſaid unto him, * [c] It is not lawfull for us, to put any man to death.]

* we have no authority

c. 31. Doe ye take him, & proceed with him according to your own laws. But they replied, You know that we cannot proceed in a capitall matter, according as our lawes require, the power of puniſhing capitally being taken away from us by the Romans.

32. That the ſaying of Jeſus might be fulfilled, which he ſpake, ſignifying what death he ſhould die.]

32. Jeſus had foretold that he ſhould be lifted up or crucified, which was a Roman puniſhment, This prediction of his was now to be fulfilled, and to that tends the Jewes ſaying, that the power of putting men to death was taken from them, and was only in the power of the Roman Procurator.

33. Then Pilate entred into the judgment hall again, and called Jeſus, and ſaid unto him, Art thou the King of the Jewes?

34. Jeſus anſwered him, [Sayeſt thou this thing of thy ſelf, or did others tell it thee of me?]

34. Doſt thou ask this queſtion for thine own ſatisfaction, or as a crime laid to my charge by the Jewes?

35. Pilate anſwered, [Am I a Jew? Thine own nation and the chief prieſts have delivered thee unto me, what haſt thou done?]

35. Can I know what the Jewes out of their books and prophecies expect and promiſe themſelves? The Jewes have laid this to your charge, that you pretend to be their King, What have you done to give occaſion to this charge?

36. Jeſus anſwered, My kingdome is not of this world, if my kingdome were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jewes, but now is my kingdome not from hence.]

36. In anſwer to Pilat's queſtion v.33. Jeſus ſaid, I pretend not to, nor aime at any earthly kingdome, If I did, I ſhould engage my followers in a military manner to aſſiſt me as their King, and defend me from being delivered into the Jewes power; but now by the contrary (as appears by the reproof of Peter ver.11.) it appears that I doe not pretend to any ſuch earthly kingdome.

37. Pilate therefore ſaid unto him, Art thou a King then? Jeſus anſwered, [Thou ſayeſt that I am a King. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſſe unto the truth: Every one that is of the truth heareth my voice.]

37. It is as thou ſayeſt, I am a King, I was born in humane fleſh to this end, namely to be a King, Lu.1.32. and for this cauſe came I into the world, (ſee note on c.1.a.) that I ſhould teſtifie the truth of God, therefore I teſtifie this, and every ſervant of God is convinced of it, and accordingly receives and obeyes me.

38. Pilate ſaith unto him, [What is truth?] And when he had ſaid this, he went out again unto the Jewes, and ſaith unto them, I find in him no fault at all.

38. What meaneſt thou by the truth?

39. But

39. But ye have a cuſtome that I ſhould [releaſe unto you one] at the Paſſe-over, will ye therefore that I releaſe unto you the King of the Jewes ?

39. ſet one priſoner at liberty at your intreaty

40. Then cried they all again, ſaying, [Not this man, but Barabbas. Now Barabbas was a robber.

40. No by no means, but releaſe to us Barabbas.

This Barabbas was one that in an inſurrection had been guilty of murther, Act. 3. 14. and was a robber alſo.

Notes on Chap. XVIII.

a. Φανὸς

The word φανὸς from φαίνω is uſed, ſaith *Phavorinus*, ὅτι ἡ λαμπάς & *for a lamp* or *light*, but that, ſaith he, expreſly μὴ ὅτι ἡ κεραλίνη, not for a *lanthorn*, but, as he goes on, (τοῦτο δὲ λυχνοδόχον λέγω) *any thing that hath a light on it*, which being, as 'tis there, contradiſtinct to the *lanthorn*, is a *candle* on a *candleſtick*, or ſomewhat proportionable to that among the *Jewes*, which we uſually expreſſe by the word *Lights*, that is *candles* &c. ſet out for *uſe* and *ſervice*.

b. Πραιτώριον

ἵνα μὴ Μιαν-θῶσιν

The *Prætors hall* was full of *Pilate's Roman ſouldiers*; now theſe being *Gentiles* are in that *condition*, of which *Maimonides* ſaith, that they are to be accounted for ſuch, as have a *perpetuall iſſue of blood upon them*, whenſoever any thing is to be done wherein the queſtion of *cleanneſs* or *uncleanneſs* is conſiderable, As here in the eating the *Paſſeover*, of which no *unclean* perſon was to partake. So that by *preſence* among the *Gentiles* this *legal uncleanneſs* is contracted, as much as by any thing. Hence is that of *Act.* 10.28. Ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ, *It is unlawful for a Jew to be joyned to, or converſe with an heathen*, ſo *Act.* 11.3. *Why didſt thou goe in to thoſe that were uncircumciſed, and didſt eat with them ?* And *Juſtin* out of *Trogus* ſpeaking of the *Jewes*, and affirming falſly, that they were *baniſht* out of *Ægypt*, for fear of *infecting* the *Ægyptians* with ſome *diſeaſe*, Leſt, ſaith he, they ſhould be avoided, and *hated* by all other *nations* for the ſame cauſe, *Caverunt ne cum Peregrinis communicarent, quod ex cauſâ factum, paulatim in diſciplinam, religionémque convertit, they took care never to communicate with ſtrangers, which being firſt done on this cauſe* (ſo this *heathen* had reſolved to defame them) *by degrees turned into diſcipline and religion*, i.e. became a ſetled *law* among them. So *Apollonius Molo* in *Joſeph:* l. 2. *cont: Appion:* μηδὲ κοινωνεῖν τοῖς κατ' ἐλέγχου ζωὴν βίου ζῆν προαιρουμένοις, *They might not converſe with them, which choſe to live after other cuſtomes of life.*

The *Jewiſh Rabbines* were wont to ſay, that *Fourty years before the deſtruction of the ſecond Temple, the power of Judicature in capital crimes was taken from them, becauſe*, ſay they, *murtherers prevailed and diſſipated capital puniſhments from Iſrael.* And accordingly it appears that *Chriſt* here was *crucified* by the *Romans*, the *Jewiſh* form of *hanging* being by *ſtoning* firſt, and then ſetting up a *ſtake* and a piece of *wood* acroſſe it, and *hanging* the *dead* perſon up (his hands being joyned and *nailed* together) toward the *weſt*, and then taking him down, and burying the wood with him, But for *crucifying* men *alive*, as the *Romans* did *Chriſt*, there is nothing to be found among the *Jewes*, who, if they had had the execution of him, would firſt have *ſtoned* him, which they often attempted to doe. See *Paul: Fagius* on the *Chald: Paraph: Deut.* 21.22. *Sr Joſeph Scaligers Noh' on th' plac.*

c. ἐν ἐξουσίᾳ Ἀποκτείναι

CHAP. XIX.

Paraphraſe.

1. THen Pilate therefore took Jeſus and ſcourged him.]

1. Then Pilate thinking to ſatiſfie the Jewes importunity by inflicting this lighter puniſhment on him, appointed Jeſus to be ſcourged, meaning, when he had done, ſo to releaſe him, ſee Lu.23.16.

2. And the ſouldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

* ſtruck him with rods or cudgels, ἐδίδουν ῥαπίσματα, ſee Mat. 26. note m.

3. And ſaid, Haile King] of the Jewes: and they * ſmote him with their hands.

3. And ſaluted him as a mock-king

4. Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, [that ye may know that I find no fault in him.]

4. and profeſſe to you, that having ſcourged him I found nothing capital in him, or which may deſerve farther puniſhment, or indeed any at all.

5. Then came Jeſus forth, wearing the crown of thorns, and the purple robe, and Pilate ſaith unto them, [Behold the man.]

5. See him that ye accuſe for taking upon him to be King of the Jewes, theſe are all the enſignes of his dignity, You ſee he hath been ſcourged and reproachfully uſed, This may ſuffice for any fact by him committed, Lu.23.16.

6. When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucifie him, crucifie him. Pilate ſaith unto them, Take ye him and crucifie him, for I find no fault in him.

6. When therefore thoſe of the Sanhedrim, and the officers that attended them, ſaw him, they called to have him crucified; But Pilate profeſt he could find nothing for which to doe it, and therefore they muſt doe it themſelves, if they would have it done, for he could not.

7. The Jewes anſwered him, We have a law, and by our law he ought to die, becauſe he [made himſelf] the ſon of God.

7. took upon him to be

8. When Pilate therefore heard that ſaying, he was the more [afraid.]

8. afraid of paſſing any ſentence againſt him.

9. And went again into the judgment hall, and ſaith unto Jeſus, [Whence art thou ?] But Jeſus gave him no anſwer.

9. What is thy ſtock or extraction ?

10. Wilt thou behave thy ſelf thus obſtinately toward me, who have it in my power either to put thee to death, or to free thee from it?

10. Then ſaith Pilate unto him, [Speakeſt thou not unto me? knoweſt thou not that I have power to crucifie thee, and have power to releaſe thee?]

11. All power of the lawful magiſtrate is from God originally, and ſuch I acknowledge thine to be, and this the greater aggravation of the ſinne of the Jewiſh Sanhedrim to make that magiſtracy which is from God the inſtrument to ſerve their malice, and to crucifie the ſon of God, from whom he derives his power.

11. Jeſus anſwered, [Thou couldſt have no power at all againſt me, except it were given thee from above, therefore he that delivered me unto thee, hath the greater ſinne.]

12. thou doſt not perform the part of a Procurator of the Roman Empire:

12. And * from thenceforth Pilate ſought to releaſe him: but the Jewes cried out, ſaying, If thou let this man goe, [thou art not Cæſars friend:] Whoſoever maketh himſelf a king, † ſpeaketh againſt Cæſar.

* frō hence, ἐκ τούτου either from this time, or this thing, hereupon

† oppoſeth Cæſar, ἀντιλέγει τῷ Κ:

13. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgment ſeat, in a place that is called the pavement, but in the [a Hebrew] Gabbatha.

a. 13. Syriack

b. 14. And it was the Paſchal day of preparation to the feaſt of unleavened bread, and twas toward noon or midday:

14. And it was the preparation of the Paſſeover, and about * the b ſixt houre:] And he ſaith unto the Jewes, Behold your King.

*the antient Greek and Latine MS. read ἦν ὡσεὶ τρίτη it was about the third hour: but the Kgs MS. ἦν ὡς ἕκτη, it was about the ſixt.

15. But they cried out, Away with him, away with him, crucifie him. Pilate ſaith unto them, Shall I crucifie your King? The chief prieſts anſwered, We have no King but Cæſar.

16. Thereupon he paſſed ſentence againſt him, according to the votes of the Jewes, that he ſhould be crucified, and the ſouldiers, v. 23. led him away to execution.

16. Then delivered he him therefore unto them to be crucified: and they took Jeſus and led him away.]

c. 17. And a croſſe being laid on his ſhoulder, he was led toward a place called in Syriack, Golgotha, i. e. the place of a ſcull (but by the way they met Simon of Cyrene and made him carry the croſſe part of the way.)

17. And he c bearing his croſſe went forth † into a place, called, The place of a ſcull, called in the Hebrew, Golgotha.]

† to the place, εἰς τὸν —

18. Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt.

19. the cauſe of his death, his accuſation, ſee note on Mar. 15. b.

19. And Pilate wrote [a title,] and put it on the croſſe, and the writing was, Jeſus * of Nazareth, the King of the Jewes.

*the Nazarene, ὁ Ναζωραῖος

20. Syriack words, but Hebrew letters, and in Greek & Latine words.

20. This title then read many of the Jewes, for the place, where Jeſus was crucified, was nigh to the city: and it was written in [Hebrew, and Greek, and Latine.]

21. Then ſaid the chief prieſts of the Jewiſh Sanhedrim ſaid

21. Then ſaid the chief prieſts of the Jewes] to Pilate, Write not, The King of the Jewes, but that he ſaid, I am King of the Jewes.

22. The inſcription ſhall not be altered.

22. Pilate anſwered, [What I have written, I have written.]

23. under-garment (ſee Lu. 23. 34.) which was woven, all of one piece.

23. Then the ſouldiers when they had crucified Jeſus, took his garments (and made four parts, to every ſouldier a part) and alſo his [coat, now the coat was without ſeam, woven from the top throughout.]

24. This therefore was exactly, according to that prediction, done by the ſouldiers.

24. They ſaid therefore among themſelves, Let us not rent it, but caſt lots for it, whoſe it ſhall be; that the ſcripture might be fulfilled, which ſaith, They parted my rayment among them, and † upon my veſture they did caſt lots. [Theſe things therefore the ſouldiers did.]

† for my veſtment, (or coat, v. 23.) ὅπ τὸν ἱματισμόν μ

25. Now there ſtood by the croſſe of Jeſus his mother, and his mothers ſiſter, Mary the wife of Cleophas, and Mary Magdalene.

26. John, he ſaid unto his mother, John ſhall ſupply the place of a ſon to thee, to ſuſtain thee, (ſee note on 1 Tim. 5. b.)

26. When Jeſus therefore ſaw his mother, and [the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon.]

27. And to John, Deale thou with her, as with thine own mother; whereupon John took her home to his own houſe with him.

27. Then ſaith he to the diſciple, Behold thy mother. And from that houre that diſciple took her unto his own home.]

28, 29. After this, Jeſus conſidering that all this while, or thus farre all the prophecies concerning him had punctually been fulfilled, to give farther occaſion to the fulfilling that of Pſal. 69. 22. he ſaith, I thirſt. Or, ſeeing that now all was completed, ſave only that one particular prediction, he calls for ſomewhat to drink, knowing that, according to that of the Pſalmiſt, they would give him vineger, And accordingly ſo they did.

28. After this Jeſus knowing that all things * were now accompliſhed, that the ſcripture might be fulfilled, ſaith, I thirſt.

29. Now there was ſet a veſſel full of vineger, and they filled a ſponge with vineger, and put it upon hyſſope, and put it to his mouth.]

*as yet were finiſhed, or fulfilled, ἤδη τετέλεσται

30. And aſſoon as he had drunk of that, he ſaid aloud, All prophecies are now fulfilled, as farre as belongs to my life, and bowing his head, as in a geſture of adoration and prayer, he ſaid, Father, into thine hands I commend my ſpirit, and ſo expired.

30. When Jeſus therefore had received the vineger, he ſaid, It is finiſhed, and he bowed his head, and gave up the ghoſt.]

31. The

31. The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſſe on the ſabbath day, (for * that ſabbath day was an d high day]) beſought Pilate that their leggs might be broken, and they taken away.

31. Then the Jews, that the bodies of the dead might be quickly taken from the croſſe, and not hang d.

* that was a great ſabbath day)

there on the day following, which was the firſt day of unleavened bread (to which this day of the Paſch was the eve or preparation) and alſo Saturday, and ſo a feaſt and a ſabbath together.

32. Then came the ſouldiers and brake the leggs of the firſt, and of the other which was crucified with him.]

32. The ſouldiers therefore according to appointment went to take them down, and leſt there ſhould be any life in them, and ſo being taken down they ſhould run away and eſcape, they brake the leggs of the two thieves.

33. But when they came to Jeſus, and ſaw that he was dead already, they brake not his leggs.

34. But one of the ſouldiers with a ſpear pierced his ſide, and forthwith came there out blood and water.

35. And he that e ſaw it, bare record, and his record is true, and he knoweth that he ſaith true, that ye might beleive.

35,36. And John, the writer of this, teſtified the truth of it, and his teſtimony, though of a ſingle e.

36. For theſe things were done that the ſcripture ſhould be fulfilled, A bone of him ſhall not be broken.]

witneſſe, is worthy of beleif, becauſe he was an eye-witneſſe, and the thing teſtified agrees with a prophecie, Pſal. 34. 20. A bone &c.

37. And again another ſcripture ſaith, f They ſhall look on him whom they pierced.

Zach. 12. 10. f.

38. And after this, Joſeph of Arimathea (being a diſciple of Jeſus, but [ſecretly,] for fear of the Jewes) beſought Pilate that he might take away the body of Jeſus, and Pilate gave him leave; he came therefore, and took the body of Jeſus.

38. not following him openly,

39. And there came alſo [Nicodemus] which at the firſt came to Jeſus by night, and brought a mixture of myrrhe and aloes, about an hundred pound weight.

39. See ch. 3. 2.

40. Then took they the body of Jeſus and wound it in g || linen clothes with the ſpices, as the manner of the Jewes is to * bury.

|| ſwaths * embalm g.

41. Now in the place where he was crucified there was a garden, and in the garden a new ſepulchre, wherein was never yet man layd.]

41. Now neer the place of his crucifixion there was a garden, where this Joſeph had a tomb (Mat. 27. 60.) which he had newly hewed out for his own uſe, and no body had as yet ever been buried in it.

42. There laid they Jeſus therefore, [becauſe of the Jewes preparation day,] for the ſepulchre was nigh at hand.

42. See v. 31.

Notes on Chap. XIX.

a. Γαββαθᾶ Ἑβραϊϛὶ

The word is *Syriack* or *Chaldee*, and ſo called *Hebrew* here, according to the cuſtome of the *New Teſtament*, which calls the *Syriack* language (being at that time the *vulgar* of the *Jewes*) the *Hebrew*, and therefore *Nonnus* in his *paraphraſe* reads Γαβαθὰ παφλάζοντι Σύρῳ κικλήσκετο μύθῳ. and v. 17. Γολγοθὰ ἣ καλέεται Συρῶν ϛόμα, —— and of the *inſcription* on the *Croſſe* Ἀυσονίῃ γλώσσῃ τε Σύρῳ, καὶ Ἀχαιΐδι φωνῇ the *Syrian* ſtill, where the *Evangeliſts* read *Hebrew*.

b. Ὥρα ὡσεὶ ἕκτη

Here is a ſeeming *difference* between the *Evangeliſt*, and S. *Mark*, in the ſpecifying the *time* of *day*, wherein *Chriſt* was *condemned* and led immediately to *crucifixion*. It is here ὥρᾳ ὡσεὶ ἕκτῃ, *about the ſixt houre*, but there *Mar.* 15. 25. ὥρᾳ τρίτῃ καὶ ἐϛαύρωσε- *It was the third houre and they crucified him.* If the reading of the *antient Greek* and *Latine MS.* were here to be heeded, this *controverſie* were ſoon at an end, for that reads here ὡς ὡσεὶ τρίτη *it was about the third houre.* But the *Kings MS.* accords in the main with the *printed* copies ὡς ὡς ἕκτη *it was as it were the ſixt.* And it is more probable that the reading [τρίτη *the third*] in *Mark* ſhould move ſome *tranſcribers* here, to read τρίτη too, (to take away this ſeeming *difference*, and to accord the *Evangeliſts* which they conceived to differ, if it were read ἕκτη *the ſixt*,) then for any to turn τρίτη to ἕκτη, contrary to what was before in S. *Mark*, if they had found it otherwiſe. This other way then will be more proper to ſalve the *difficulty*. That the whole νυχθήμερον, *night and day*, or four and twenty hours, was divided into *eight* parts among the *Jewes*, is ordinarily known, each of them containing *three houres*, the *third*, the *ſixt*, the *ninth*, and the *twelfth hour*, and then the like again for the ſeverall *watches of the night*; Theſe alſo were *houres* of *prayer*, and of going up to the *Temple* in the *day time*, and at each of them the *trumpet ſounded* to *congregate*, or call *pious perſons* thither. This *ſound* of the *trumpet* was it that gave denomination to the *hour*; when the *trumpet* had *ſounded* to the *ſixt-hour-prayers*, it was then ſaid to be *the ſixt hour*, and not till then, Only when that time *approached*, and was nigh at hand, it was ſaid to be ὡς, or ὡσεὶ, *about*, or *as 'twere the ſixt hour*. Now not only that time, when that *hour* came, was call'd by that name, but alſo from that, all the *ſpace* of the *three houres*, till the next came, was called by the name of the former; all the *ſpace* from *nine* of *clock* till *twelve* was called the *third houre*, All from *twelve* till *three* after noon, the *ſixt houre*. So that, the *time* of *Chriſts crucifixion* being ſuppoſed to be ſomewhat before, but yet neer our *twelve* of *clock*, or *midday*, as it may truly be here ſaid that it was ὡσεὶ ἕκτη *about* or *as 'twere the ſixt hour*, (and ſo S. *Luke* hath it, chap. 23. 44.) ſo it is as truly and fitly ſaid by S. *Mark*, that it was ὥρᾳ τρίτῃ *the*

third hour, that *ſpace* which is call'd by the name of the *third hour* being not yet *paſt*, though it drew toward an end.

c. Βαστάζων σαυτόν

Chriſt's carrying his croſſe was a part of the *Roman* cuſtome of *crucifying*, ſo ſaith *Plutarch*, *de ſer: Num: Vin:* τῷ σώματι τὸν κολαζομένων ἕκαστον τὸν κακούργων ἀναφέρειν τὸν αὑτῷ σαυτὸν, *Every one of the malefactors, that are to be put to death, carries out his own croſſe.* So *Artemidorus*, ὁ μέλλων προσηλοῦσθαι πρότερον σαυτὸν βαστάζει, *he that is to be nailed to the croſſe firſt carries it upon his ſhoulders*, and ſo *Plautus* diſtinctly, *Patibulum ferat per urbem, deinde affigatur cruci, Let him carry it through the city, and then be faſtned to it.* And whereas in the other *Goſpels*, there is no mention of this, but only of their *preſſing Simon* of *Cyrene* to carry it for him (which is not mentioned here) the way of reconciling that difficulty is very eaſie, by affirming, that he firſt *bare* it himſelf according to the *Roman cuſtome* (which S. *John*, according to his wont, mentions, becauſe it was omitted by the reſt) but after, meeting *Simon* by the way, they made him *bear* it for him.

d. Μεγάλη ἡμέρα τοῦ σαββάτου

That *day* was the *firſt* of *unleavened bread*, and the *ſabbath* too, and therefore a *ſabbath*, and a *great day*. For that which is among the *Hebrews* חג *a feaſt*, מקרא, *convocatio cœtus*, the *day* of *ſolemn aſſembly* in any *feaſt*, (ſuch were the *firſt day*, and the *laſt* of the *feaſt* of *tabernacles*, the *firſt*, and *ſeventh* of the *feaſt* of *unleavened bread*, and the *day* of *Pentecoſt*) is by the *Jewes*, writing in *Greek* called μεγάλη ἡμέρα, *a great day*. So it is rendred by the *Greek Iſa.* 1.13. μεγάλη ἡμέρα, where we read *calling of aſſemblies*. Hence is that of *Tertull: cont: Marci:* l. 5. *Dies obſervatis*, &c. *Yee obſerve daies*, and among them he names *jejunia & dies magnos, faſts and great daies* ſo *Joh.* 7.37. the *laſt day* of the *feaſt* of *tabernacles*, which was a *day* of *calling aſſemblies*, is there call'd μεγάλη ἡμέρα τῆς ἑορτῆς *the great day of the feaſt*, See *Scal: proleg: de Emend: Temp:* p. 7. & 26.

This ſpeech of this *Evangeliſt*, and his ſo much

e. ὁ Ἑωρακὼς μεμαρτύρηκε

care in the *teſtifying* of this *fact* from his *own ſight* of it, is an argument that he looked on it as a very *weighty* and *conſiderable* paſſage. And ſo

Αἷμα καὶ ὕδωρ

1 *Joh.* 5. 6. he makes uſe of it as ſuch; *This is he that came with water and blood, not by water only, but by water and blood*, and ver. 8. *There be three, that bear witneſſe on earth, the Spirit, and the water, and the blood, and theſe three agree in one.* What the particular is, wherein the *weight* of this paſſage lies, will be worth conſidering. And firſt it is ordinarily affirmed that there is a *capſula* on the *left* ſide of the *heart*, called the *pericardium*, which hath *water* in it, of continuall uſe for the *cooling* of the *heart*, and that the coming out of *water* with the *blood* here, was a *teſtimony* of the *wounding* his very *heart*, the *entring* of that *iron*, the *ſpear*, *into his ſoul*. Againſt this others have framed an *objection*, that it was not the *left*, but the *right ſide* of *Chriſt*, which was at this time wounded by the *ſouldier*, and that the *Arabick* texts generally expreſſe it ſo (ſee *Kirſtenius Arab: Gram:* p 5.) and conſequently that the αἱματοῦδατα ῥυσις, *the waters flowing out together with the blood*, could not be any *naturall* effect of that *wound*. But that *objection* is of little force, for 1. ſuch is the *poſture* of the *heart* in the body, rather in the middle then enclining to the *left* ſide; and 2^dly. ſo great is that *pericardium*, as *anatomiſts* find, eſpecially after *death* when the *water* much encreaſeth, that if the *right* ſide were *pierced* ſo *deep* as to the *heart*, it would ſend out *water*. And therefore this may firſt be reſolved, that this being an *evidence* of the *wounding* of the *heart*, and the *Phyſicians* maxime being certain, καρδιαλγῶν ἀποθανεῖν *he that is wounded in the heart muſt certainly die*, and *Sanantur nullâ vulnera cordis ope, wounds in the heart are abſolutely incurable*, this *flowing* of *water* with the *blood* was an evidence and demonſtration of his being *truly dead* (this one *wound* being ſufficient to ſecure that, if he had not been *dead* before, v. 33.) and ſo the *confutation* of moſt *hæreticks* of the firſt ages, which affirmed him to have ſuffered *death* only in *appearance*. But beſide this another concluſion S. *John* in his *Epiſtle* is willing to draw from it, viz: *that beleiving Jeſus to be the ſon of God, is an effectuall means of overcoming the world*, 1 *Joh.* 5. 5. for to the proving of that it is, that this obſervation is made uſe of by him, *This is he that came with water and blood*, v. 6. And that argument lies thus, The *baits*, or *temptations*, which the *world* uſeth, are of two ſorts, *allurements* of *carnal pleaſures*, and *terrors* from apprehenſion of *perſecutions*; the *Gnoſticks* at the time of his writing that *Epiſtle* made uſe of both theſe to *ſeduce* the *Orthodox Chriſtians*, the all kind of *carnal pleaſures* which they profeſt, was *one bait*, and the *perſecutions* from the *Jewes* upon the *Orthodox Chriſtians*, which the *Gnoſticks*, by complying with them, avoided was the other *temptation*. Againſt theſe two S. *John* ſets up *purity*, and *patience*, as the two prime *doctrines*, and *commands* of *Chriſt* (which every true *beleiver* is ſtrictly concerned in) exemplified by himſelf, (who was 1. *pure* and *ſinleſſe*, and yet 2^ly *ſuffered death*, the *death* of the *croſſe*) and moſt lively *adumbrated* by the *water* and *blood*, which he had obſerved to come from *Chriſt's ſide* in this place. The *water* that was the *embleme* of all *ſpotleſſe purity*, and the *blood* was the evidence of his *fortitude* and *conſtant patience*, laying down his *life* for the *truth* of *God*, and theſe two μαρτυροῦσι *teſtifie*, and *declare* the *neceſſity* of theſe two (and ſo of *overcoming the world*) in every one that *beleives* aright in *Chriſt*. And whereas 'tis there added, that the *Spirit teſtifies* alſo, and that the *Spirit* (i. e. the *Spirit*, as a *witneſſe*, i. e. the *teſtimony* of the *Spirit*) *agrees in one* with theſe two, i. e. with the *teſtimonies* of the *water* and *blood*, that is thus to be interpreted, not only that the *Spirit* coming down on *Chriſt*, who was after *crucified* by the *Jewes*, did *teſtifie* that he was the *beloved ſon of God in whom he was well pleaſed*, i. e. perfectly *innocent*, though he *ſuffered* for *ſinne*, but alſo that the *Spirit* after the *reſurrection* of *Chriſt*, coming on the *Apoſtles*, came as *Chriſts advocate* to *defend him*, and *convince* the *world*, both in that *action concerning righteouſneſſe*, proving that *Chriſt* was a moſt *innocent* and *righteous* perſon, and in that other *concerning judgment*, in *puniſhing* and *retaliating* his *crucifiers*, the *Jewes*, and *Satan* himſelf, *deſtroying* their *kingdome* for their *deſtroying* of him. (ſee *note* on c. 16. a.) Beſide this importance of the *water* and *blood*, the *ancients* have obſerved another alſo,

ὁ Ἐλθὼν δι' ὕδατος καὶ αἵματος

Τρεῖς μαρτυροῦσιν ἐν τῇ γῇ.

that

that by a *ſpeciall act* of *Gods providence* there *flowed* at this time from *Chriſt's ſide* the *two ſacraments* of his *Church*, *baptiſme*, and the *ſupper* of the *Lord*.

f. Ὀφονται εἰς ὃν ἐξεκέντησε. This is one of the places in which (as alſo *Rev.* 1.7.) the *Evangeliſt* quotes the *teſtimony* of the *Old Teſtament*, not from the *Septuagint*, but from the *Hebrew* text. For in the place of *Zach.*12.10. the *Septuagint* or *Greek tranſlators* read καὶ βλέψονται πρὸς μὲ ἀνθ' ὧν κατωρχήσαντο, reading, it ſeems, דקרו for דקרו by the miſtake of the *two letters* which are ſo like, ד and ר.

g. Ὀθόνιον as ὀθόνη in *Heſychius* ſignifies σινδών, ζώνη, τελαμών, and τελαμὼν is by him rendred δέσμος, φασκία, a *band* or *ſwath*, ſo ch.20.7. and ſo the κειρία in the ſtory of *Lazarus* c.11.44. which word is by *Grammarians* derived from κὴρ *mors*, and ſo ſignifies peculiarly thoſe *ſwathes* that belong to *dead men*, wherein their *whole body* was *wound*, πλησθὲν ὅλον δέμας εἶχε κερείας, ſaith *Nonnus*. In relation to which it is that *Act.*5.6. they are ſaid to *wind up Ananias*, when he is *dead*. Ὀθόνιον. Κειρία.

CHAP. XX.

Paraphraſe.

* in the morning, πρωΐ

1. THE firſt day of the week [cometh Mary Magdalene] * early when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre, 1. Came Mary Magdalene (and divers other women, that had followed Jeſus in his life-time Lu.24.10.)

2. Then ſhe runneth away and cometh to Simon Peter, and to [the other diſciple, whom Jeſus loved, and ſaith unto them, They have taken away the Lord] out of the ſepulchre, and we know not where they have laid him. 2. John, the writer of this Goſpel, and told them, The body of the Lord is taken

3. Peter therefore went forth, and that other diſciple, and came to the ſepulchre.

4. So they ran both together, and that other diſciple did outrun Peter, and came firſt to the ſepulchre.

† And ſtooping down to look, he ſees the ſwaths, κὴ παρακύψας βλέπει. 5. † And he ſtooping down and looking in, ſaw the linen clothes lying, yet went he not in.

6. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie,

* folded up, ἐνειλυλισμένον 7. And the napkin that was about his head not lying with the linen clothes, but * wrapped together in a place by it ſelf.

†Then therfore, τότε οὖν 8. † Then went in alſo that other diſciple, which came firſt to the ſepulchre, and he ſaw and beleived.] 8. And then upon his report John alſo,

that other diſciple which came before Peter (ſee ch.1.c.) to the ſepulchre, went in, and ſaw how the ſwathes and napkin were laid, and beleived what Mary and Peter had told him, and was thereby convinced that he was riſen.

* ought to riſe, δεῖ ἀναστῆναι 9. For as yet they knew not the ſcripture, that he * muſt riſe again from the dead.] 9. For as yet they were not aſſured by

the prophecies of ſcripture that it was to be ſo, neither did they beleive the teſtimonies of thoſe, that ſaw him riſen, Mar.16.11,12,13,14.

† to themſelves, πρὸς ἑαυτούς, ſee note a. 10. Then the diſciples went away again † unto their own home.

11. But Mary ſtood without at the ſepulchre weeping, and as ſhe wept, ſhe ſtooped down, and looked into the ſepulchre [a],

12. And ſeeth two Angels in white, ſitting, the one at the head, and the other at the feet, [where the body of Jeſus had layen.] 12. of the tomb.

13. And they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, becauſe they have taken away my Lord, and I know not where they have laid him.

14. And when ſhe had thus ſaid, ſhe turned her ſelf back and ſaw Jeſus ſtanding, and knew not that it was Jeſus.] 14. And having ſaid ſo, and received

anſwer from the Angels that he was riſen from the dead, and that ſhe ſhould go and tell his diſciples &c. Mat.28.5,6. Mar.16.6,7. Lu.24.6. ſhe went from the ſepulchre toward the place where the diſciples were, Mat.28.8. and as ſhe goes, (ſee note a.) ſhe ſees a perſon ſtanding, which indeed was Jeſus, though ſhe knew him not.

15. Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? She ſuppoſing him to be the Gardner, ſaith unto him, Sir, if thou have born him hence, tell me where thou haſt laid him, [and I will take him away.] 15. and I will carry him to his grave again, or provide ſome other burying place for him.

16. Jeſus ſaith unto her, Mary. She turned her ſelf and ſaith unto him, Rabboni, which is to ſay, Maſter.

17. Jeſus ſaith unto her, [Touch me not, for I am not yet aſcended to my Father; but goe to my brethren, and ſay unto them, I aſcend unto my Father, and your Father, and to my God, and your God.] 17. This is not a time for me to company with you, as I was wont, but I go to prepare a place for you in heaven, where you ſhall hereafter enjoy me.

18. Mary Magdalen came, and told the diſciples that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.

* And when it was evening, that day being the firſt day of the week, & the dores being ſhut, οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων 19. * Then the ſame day at evening, being the firſt day of the week, when the dores [were ſhut, where the diſciples were aſſembled for fear of the Jews,] came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. 19. dores of the roome where they were together were ſhut, for the more ſecrecy to avoid danger from the Jewes,

20. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad, when they ſaw the Lord.

21. Then ſaid Jeſus to them again, [Peace be unto you, As my Father hath ſent me, even ſo [b] ſend I you.]

21. I take my leave of you (ſee c. 14. 27.)

b. And doe now give you the ſame commiſſion to execute in the Church when I am gone, which my Father gave me at my coming.

22. And when he had ſaid this, he breathed on them, [and ſaith unto them, [c] Receive ye the holy Ghoſt.]

22. And by that embleme ſignified to them the holy Ghoſt which ſhould ſhortly come down upon them, (and thereby all thoſe gifts of the Spirit of God, which ſhould be neceſſary to fit them for the diſcharge of their office) Act. 2. 1. till which time they were to wait at Jeruſalem, Lu. 24. 49.

c.

23. Whoſeſoever ſins ye remit [d], they are remitted unto them; and whoſeſoever ſins ye retain, they are retained.

23. See Mat. 16. note h. and Tract, Of the Power of the Keyes.

d.

24. But Thomas one of the twelve, [called * Didymus] was not with them, when Jeſus came.

24. otherwiſe called Didymus, which by interpretation ſignifies the Twin.

* the Twin, Δίδυμος.

25. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, [I will not beleive.]

25. I ſhall not be perſwaded that it is he.

26. And [after [e] eight daies again his diſciples were within, and Thomas with them, then came Jeſus, the dores being ſhut,] and ſtood in the midſt, and ſaid, Peace be unto you.

e. 26. the week after, the next week, that day ſeven nights, the diſciples were again met at the ſervice of God, and Thomas was with them, and when the dores had been faſt ſhut for the more ſecrecie and ſecurity, Jeſus again as v. 19. came in upon them.

27. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe, but beleiving.

28. And Thomas anſwered, and ſaid unto him, [My Lord and my God.]

28. I acknowledge that thou art my very Lord, and Maſter, and that is an evidence to me that thou art the omnipotent God of heaven.

29. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt beleived, [bleſſed are they that have not ſeen, and yet have beleived.]

29. Thy faith would have been more excellent, and more eminently rewardable, if without ſuch demonſtrative evidence thou hadſt beleived, and ſo is their faith, who have beleived without it.

30. And many other ſignes truly did Jeſus in the preſence of his diſciples, which are not written in this book.

31. But theſe are written that ye might beleive that Jeſus is the [Chriſt,] the ſon of God, and that beleiving, ye might have life through his name.

31. Meſſias.

Notes on Chap. XX.

2. Θεωρεῖ δύο ἀγγέλους

Some *difference* there ſeemeth to be betwixt theſe *narrations* in this, and in S. *Lukes Goſpel*, As 1. *Maries* going to *Peter*, and his coming to the *ſepulchre* are here ſet down before the *appearance* of the *Angels*, but in *Luke* the *viſion* of the *Angels* is firſt mentioned c. 24. 4. and her going v. 9. and *Peter*'s running to the *ſepulchre* v. 12. And in the other *Goſpels* there is no mention of her going, till ſhe had ſeen the *viſion*. This ſeeming *difference* will be reconciled only by obſerving this one thing (which hath been formerly obſerved *note* b. on the *Title* of the *Goſpel*, and *Lu. 6. note* d.) that *Luke* writing from *notes*, which he had collected from *eye-witneſſes*, and not from his own knowledge, obſerves not ſo exactly the order of time, where things were done or ſpoken, but *oft-times* in another method, puts together things of affinity to one another, though not done or ſaid at the ſame time, and ſo here ſets down all that concerns the *women* together, and then after, that which concerns *Peter*, though part of that which concern'd the *women* were done after that, which is mentioned of *Peter*. The punctuall obſervation of the order being not neceſſary, when the things themſelves are truly recited. The true order of the ſtory ſeems to ſtand thus, *Mary* and the *women* came to the *ſepulchre*, *Mat.* 28. 1. *Mar.* 16. 2. *Lu.* 24. 1. *Joh.* 20. 1. and coming they find, that before they came, an *Angel* with an *earthquake* had rolled away the *ſtone*, *Mat.* 28. 2. where the Σεισμὸς ἐγένετο, there was an *earthquake*, muſt be taken in the time *perfectly paſt*, there *had been an earthquake*, and *an Angel had rolled away the ſtone*, for in all the other *Goſpels* it is ſaid at their coming, *Mat.* 16. 3. that it *was rolled away*, and *they found*, *Mat.* 28. 2. and here, *ſhe ſeeth the ſtone rolled away*, and then, *going in, they found not the body of Jeſus*, *Lu.* 24. 2. Upon this *Mary runs* to *Peter and John*, which paſſage is only mentioned here, Then *Peter*, *Lu.* 24. 12. and *Peter* and *John* here, *run to the ſepulchre*, and ſatisfie themſelves of the truth of her report, and having done ſo, *Peter* in *Luke*, and both of them here, ver. 10. *return to their own abodes*. Where by the way the phraſe here uſed for their *returning home*, being ἀπῆλθον πάλιν εἰς ἑαυτούς, *they went away again*, or *back to themſelves*,] gives us reaſon to think that *Lu.* 24. 12. the words ſhould not be read ᾧ ἀπῆλθε, πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός, *and he departed, wondring in himſelf* &c. but, he *departed to himſelf*, i.e. to his place of *abode*, *wondring* &c. While they returned, the *women*, it ſeems, ſtay at the *ſepulchre*, *Mary* here v. 11. and the *women* *Lu.* 24. 4. *doubting* what it ſhould be; and then follows the *appearance* of the

Σεισμὸς ἐγένετο.

Ἀπῆλθον εἰς ἑαυτούς

the *Angels* one or more, two here v. 12. and *Lu.* 24. 4. one in *Matthew* and *Mark*, ſitting on the *ſtone*, *Mat.* 28. 2. on *the right ſide of the monument*, *Mar.* 16. 5. which being ſuppoſed to be one and the ſame Angel, doth not yet exclude a *ſecond* mentioned by theſe other *two Evangeliſts*. The *Angels* ſpeake to the *women*, in all the *Goſpels*, and aſſure them of the *reſurrection* of *Chriſt*, and upon that the *women depart to tell the news*, This is here ſaid in theſe words. Ταῦτα εἰπῦσα ἐστράφη ὀπίσω, *having ſaid this ſhe turned backward*, not that ſhe did ſo, before ſhe received any *anſwer* to her ſpeech, but the *anſwer* being at large ſet down in all the *Goſpels*, that *Chriſt* was *riſen*, that he had before told them he ſhould *riſe Lu.* 24. 7. that they ſhould carry the *diſciples* word of it, and that they ſhould ſee him in *Galilee*, *Mat.* 28. 7. *Mar.* 16. 7. there was no need for *John* that wrote thoſe things eſpecially, that were omitted by the other, to mention this. And therefore ſuppoſing that *anſwer* to intervene after her ſpeech to the *Angel*, it follows agreeably to the other *Goſpels*, that *ſhe departed from the ſepulchre*, now the *ſecond* time, to report his *reſurrection* to *all* his *diſciples*, according to the *Angels appointment*. And in that paſſage all the *Evangeliſts* concurre, *Lu.* 24. 9. *the women returned*, which is all one with, *ſhe turned backward here*, And in *Matthew*, and *Mark*, *they went out with haſt to tell the diſciples*.

ἐστράφη ὀπίσω

b. The *Jews* have a ſaying that *A mans Apoſtle is as himſelf*, i. e. is his *vicarius* or *proxy*. For the *Jews* had *Apoſtles*, whom they ſent on their *affairs* into the *countries*, and are not to be looked on, as bare *meſſengers*, but as their *proxies* or *deputies* to receive their *dues*, and to *act* for them. So *Saul* was an *Apoſtle* of the *Conſiſtory* to *Damacus Act.* 9. with *letters* of *Commiſſion* from the *Rulers*. Thus the *twelve*, after *Chriſt's departure*, had others, whom they ſent on ſome parts of their charge, and then they were called their *Apoſtles*, So *Paul* and *Barnabas* had *John*, *Act.* 13. 5. *Paul* had *Timothy* and *Eraſtus*, *Acts* 19. 22. and *Marke*, 2 *Tim.* 4. 11. Theſe when they were employed in *preaching* the *Goſpel* to them, that had not yet received it, the *Scripture* calls *Evangeliſts*, i. e. *diſciples* of the *Apoſtles*, ſent with *commiſſion* by them to publiſh the *Goſpel*, where the *Apoſtles* could not go, and therefore are by S. *Paul* placed next the *Apoſtles*, 1 *Cor.* 12. 28. *Epheſ.* 4. 11. Thus *Philip* the *Deacon*, being employed by the *twelve* to *Preach* at *Samaria*, is called *Philip* the *Evangeliſt*, *Act.* 8. 5. 12. and c. 21. 8. ſo was *Steven* to the *Jews*, *Act.* 6. 9. and ſo *Timothy* 2 *Tim.* 4, 5. *Phil.* 2. 19. and ſo *Luke* and others are called *Apoſtles* of the *Churches* 2 *Cor.* 8. 18, 19. 23. and, as ſuch, δόξα Χριστῦ, *the glory of Chriſt*, the word which is uſed to denote the *preſence* of *God* in any place, and ſo there intimates the *preſence of Chriſt* in them his *ſubſtitutes* or *proxies*. Thus S. *Peter* preached at *Rome* by himſelf, at *Alexandria* by S. *Mark*, his *Apoſtle*; S. *Paul* at *Rome* by his *Apoſtles*, of whom *Andronicus* and *Junias* were the *moſt eminent*, *Rom.* 16. 7. which ſeems to be the reaſon of the *difference* among the *Eccleſiaſticall* writers about the next *ſucceſſors* of the *Apoſtles* in ſome Seas. By all this appears the meaning of this ſpeech of *Chriſt*, that as he was *Gods Apoſtle* or *meſſenger*, and ſo his *proxy* or *vicarius* on the earth, ſo the *diſciples* were now made his, μαθηταὶ *diſciples*, *attendants* of his, before, v. 20. but now by this *ſending*, ἀπόστολοι *Apoſtles* for ever after; *ſent* as *Commiſſioners* to ſupply his place, to performe thoſe offices over the world (to *plant* a *Church*) which he being now about to return to his *father*, could not *corporally* do, and ſo to *ſucceed* him in his *office*, and they again to *ſend* or *conſtitute* others in the like manner, ſee *note* on *Lu.* 6. d.

Καὶ γὼ τίμπω ὑμᾶς

Ἀπόστολοι

Εὐαγγελισταὶ

Δόξα Χριστῦ

Λάβετε πνεῦμα ἅγιον, *receive the holy Ghoſt*,] ſignifies here not the *actual giving* of the *holy Ghoſt*, (for that came not on them till *Act.* 2. and they are appointed to *ſtay* at *Jeruſalem Lu.* 24. 49. *till they were endued with power from above*, which therefore, now before his *aſcenſion* they had not *received*, and when the *Spirit came it would lead them into all truth*, and as yet it appears by their *queſtion Act.* 1. 6. that they were not thus *led into all truth*) but only the *confirming* to them his former *promiſe*, (and, by the *ceremony* of *breathing* on them, to expreſſe the τὸ πνεῦμα, *the eternall breath*, and *Spirit* of *God*, *ſealing* it, as it were *ſolemnly* unto them) and *preparing* and *fitting* them for the *receiving* of it. So ſaith *Theophylact*, τὸ γὰρ [λάβετε πνεῦμα] ἀντὶ τῦ γίνεσθε ἕτοιμοι πρὸς τὸ λαβεῖν πνεῦμα, *The words* [*receive the holy Ghoſt*] *ſignifie*, be *yee ready to receive him*. And again, ἐμφυσᾷ, ἐ τὴν τελείαν δωρεὰν τῦ ἁγίυ πνεύματος νῦν αὐτοῖς νέμων, &c. *He breathed on them, not now diſtributing the perfect gift of the holy Ghoſt, for that was to be done at Pentecoſt, but fitting them for the receiving of it*. For though in the next words [*whoſe ſignes*, &c.] the *power of the Keys*, or *ſtewardſhip* in the *Church* were actually *inſtated* on them, yet was not this to be *exerciſed* by them, till the *holy Ghoſt* came down upon them, as *Epheſ.* 4. 8. It is firſt, *he gave gifts unto men*, (at the *deſcent* of the *Spirit*) and then, *gave ſome Apoſtles*, &c. v. 11. This interpretation of this place, will direct to the full importance of thoſe words *Lu.* 24. 49, *I ſend the promiſe of my father upon you*] ſo as to render them directly *parallel* to this. *The promiſe of the Father* was the holy Ghoſt *Joh.* 15. 26. and the [*I ſend upon you*] all one with [λάβετε *receive him*,] And then the *power from on high* in the end of the verſe, clearly ſignifies that *viſible* miſſion of the *holy Ghoſt*. And all this moſt aptly delivered for the *proof* of the words here immediately precedent, *As my father ſent me, ſo ſend I you*,] intimating that as at his *miſſion* from his *father* to his *office*, he was *anointed*, or *conſecrated with*, or by the *holy Ghoſt Act.* 10. 38. by *deſcent* of the *holy Ghoſt* on him at his *baptiſme Lu.* 3. 23. ſo the *Apoſtles* at their *miſſion* or *entrance* on their *power* ſhould be *conſecrated* alſo.

c. Λάβετε πνεῦμα

Ἐπαγγελία τῦ πατρὸς

That the *power of binding and looſing* in Saint *Matthew*, firſt *promiſed* c. 16. then farther *deſcribed* for the *manner* of it c. 18. the *power* of the *Keyes*, of *admitting* and *excluding* out of the *Church* and ſo the *power* of *excommunication* put into the hands of the *Apoſtles* firſt, and from them *communicated* to the *ſucceeding Governours* of the *Church*, is it which is here given by *Chriſt*, may appear by the words ἀφίεναι *remit*, and κρατεῖν *retain*, which are perfectly all one with λύω and δέω *looſing*

d.

looſing and *binding* in S. *Matthew*. If there be any *difference*, it is only this, that δέω ſignifies to *bind*, κρατέω ſignifies to *keep bound* as well as to *bind*, in which reſpect κρατέω is here more proper in this place, then the other, becauſe the *order* is here inverted, and κρατῆτε *retaining*] put after ἀφῆτε *remitting*, and ſo the word which ſignifies to *keep bound*, is more critically adapted to this place, then δέω *to bind*] would have been, and yet when *binding* is mentioned firſt, δῆσαι (as in the other places) is as exact as κρατῆσαι. This ſlight *difference* being granted, the words are otherwiſe to all uſes perfectly *Synonymous*, Ἀφῆτε *remit* [and λύσητε *looſe*] eſpecially as applyed to *ſin*, both ſignifie *forgiving* of it, the firſt referring to *ſin* in the notion of a *debt* or *thraldom* (to both which it is applied in the *new Teſtament*, to ὀφειλήματα *debts Mat. 6. 12.* ἀχμαλωσία *captivity Lu. 4. 18.*) the ſecond to *ſin* in the notion of a *band*, ſo *Gen. 4. 12.* μείζων ἡ ἀνομία, or ἁμαρτία μου τοῦ ἀφεθῆναι, *my ſin is greater then can be forgiven*. So *Exod. 32. 21.* εἰ μὲν ἀφὲς αὐτοῖς ἁμαρτίαν, *O that thou wouldeſt forgive them* that ſin, And ſo λύειν *Job 42. 9.* ἔλυσε τὴν ἁμαρτίαν αὐτοῖς διὰ Ἰὼβ, *he forgave them their ſin by Job*, i.e. by his *mediation*, where the *Hebrew* read נָשָׂא פְּנֵי *God accepted the perſon of Job*. So alſo for δέω and κρατέω, the ſame *Hebrew* word אָחַז is by the *Septuagint* rendred by both of them, δέω *Jer. 33. 1.* κρατέω *Dan. 10. 8. & 11. 6.* and ſo *Act. 2. 24.* [κρατεῖσθαι *being holden*] is ſet oppoſite to [λύσας *looſing*] and ſo muſt ſignifie being *kept bound*, and ſo almoſt in all other places it ſignifies to *hold faſt*, or *take hold* of, and is ſometimes joyned with ἔδησεν, (as *holding faſt* is preparative to *binding*) *Mat. 14. 3.* κρατήσας ἔδησε *laying hold on him bound him*, and *Rev. 20. 2.* ἐκράτησε καὶ ἔδησε *he held faſt and bound*. So in S. *Baſil* ſpeaking of the *freedome* of *Chriſtians* in their *bands*, he ſaith they are κακρατημένοι ἀκράτητοι, *bound but not capable of binding*. And accordingly it is affirmed by *Theophylact on Mat. 13.* that *Chriſts promiſe of the power of binding and looſing was fulfilled in theſe words, Whoſe ſins you do remit they are remitted* &c. And therefore whatſoever is brought by * ſome to avoid the force of thoſe places in S. *Matthew*, and to caſt off the *cenſures* of the *Church*, (by affirming that to *bind* there, is to *declare forbidden*, and to *looſe*, to *declare lawfull*) being utterly unappliable to this place, where it is not *whatſoever*, as there, (which is more lyable to that *miſinterpretation*) but *whoſe ſins* &c. (which is no way capable of it, for it cannot be imagined that *Chriſt* ſhould mean *whoſe ſinnes ye ſhall declare lawfull*, or *unlawfull*) by this one *method* of ſearching the meaning of theſe two words in this place, is proved utterly *uneffectuall*. Of this ſee more at large in the *Tract* of the *power* of *binding and looſing*.

* M. Selden de Cal. Heb. & de Syned.

The phraſe μεθ' ἡμέρας ὀκτὼ] ſignifies *after another week* (i. e. as it ſeems, on the *firſt day* of the *week*, as before ver. 19. For ſo the *Jews* expreſſe a *week* by *eight days*, So *Joſephus Ant. lib. 7. cap. 9.* having ſaid ὅτι ἡμέρας ὀκτὼ, preſently he explains it by ἀπὸ Σαββάτου ἐπὶ Σάββατον *from week to week*, Thus when S. *Luke* ſaith cap. 9. 28. [ὡσεὶ ἡμέρας ὀκτὼ, *about eight days*, S. *Matthew* c. 17. 1. hath μεθ' ἡμέρας ἓξ, *after ſix days*, the truth being that it was that *day ſeven-night*, which including the *firſt* and the *laſt day* is called *eight days*, and excluding them, and referring onely to the *intervall* betwixt, is called *ſix days*. Thus do we in the diſtinction of *agues*, which we call the *quartan* and the *tertian*, in each including the *two days* which are the *extremes*, and not onely the *intervall* between the *fits*. e. Μεθ' ἡμέρας ὀκτώ

Paraphraſe.

CHAP. XXI.

1. lake of Genneſareth (ſee note on Lu. 8. c.)

1. AFter theſe things, Jeſus ſhewed himſelf again to the diſciples at the [ſea of Tiberias,] and on this wiſe ſhewed he himſelf.

2. Bartholomew perhaps (ſee note on c. 1. e.) and James and John,

2. There were together Simon Peter, and Thomas called * Didymus, and [Nathaniel of Cana in Galilee, and the ſons of Zebedee,] and two other of his diſciples. * the Twinne Δίδυμος

3. And Simon returning to his trade again, called the reſt to go to fiſhing, and they agreed to do ſo, And

3. Simon Peter ſaith unto them, I go a fiſhing. They ſay unto him, We alſo go with thee.] They went forth and entred into a ſhip immediately, and that night they caught nothing.

4. But either he was ſo diſguiſed, or their eyes ſo held by Gods power and pleaſure, that though they ſaw a man, they knew not who it was.

4. But when the morning was now come, Jeſus ſtood on the ſhore, [but the diſciples knew not that it was Jeſus.]

5. Then Jeſus calling to them in a familiar manner, asked them, ſaying,

5. Then Jeſus ſaith unto them, Children,] have ye any meat? They anſwred him, No.

6. He ſaid unto them, Caſt the net on the right ſide of the ſhip, and ye ſhall find: They caſt therefore, and now they were not able to draw it for the multitude of fiſhes.

7. Hereupon John told Peter, Aſſuredly it is Jeſus; Now when Peter heard it was Jeſus, he would not ſtay, but only put on his upper garment (having nothing before but his inner garment upon him,) and went into the lake to goe to him.

7. Therefore that diſciple whom Jeſus loved ſaith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his * fiſhers coat unto him (for he was naked,) and did caſt himſelf into the ſea.] * upper garment about him, τὸν ἐπενδύτην

8. And

8. And the other diſciples came in a little ſhip, (for they were not farre from land, but as it were two hundred cubits) dragging the net with fiſhes.] 8. And the reſt of them did not ſo, but being not farre from land, where Jeſus was, went to him by boat, dragging the net, full of fiſhes, along with them.

9. As ſoon as they were come to land, [they ſaw a fire of coals there, and fiſh laid thereon and bread.] 9. they diſcern a greater miracle then the former, a fire of coals, and a fiſh laid on it, and bread, all created or produced out of nothing, by the power of Chriſt.

10. Jeſus ſaith unto them, Bring of the fiſh, which ye have now caught.

11. Simon Peter went up] and drew the net to land, full of great fiſhes, an hundred and fifty and three, and for all there were ſo many, yet was not their net broken. 11. Simon went into the ſhip, or boat,

12. Jeſus ſaith unto them, Come and dine. And none of the diſciples durſt ask him, Who art thou? knowing that it was the Lord.

13. Jeſus then cometh and taketh bread and giveth them, and fiſh likewiſe.] 13. took bread and fiſh, and eat himſelf, and gave them to eat, to ſignifie to them the reality of his reſurrection, See note on Mat. 26. t.

14. This is now the third time that Jeſus ſhewed himſelf to his diſciples, after that he was riſen from the dead.] 14. This was the third day of Chriſt's appearing to his diſciples after his reſurrection, though the ſixt time of his appearance, and the fourth that he appeared to the diſciples, yet the third time alſo that he appeared to all, or more of them together.

15. So when they had dined, Jeſus ſaith to Simon Peter, [Simon, ſon of † Jonas [a], loveſt thou me more then theſe? He ſaith unto him, Yea Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my lambs.] 14. Peter, Is thy love to me ſo great as thou didſt ſeem to affirm it, when Mat. 26. 23. thou ſaidſt though all men ſhould forſake me, thou wouldſt not? Is thy love ſurpaſſing the love of all other my diſciples? Or is thy love agreeable to this thy expreſſion of it, in caſting thy ſelf into the ſea to come to me? v. 7. And he anſwered, Lord, thou knoweſt that I love thee ſincerely, though now being taught by my former fall, I ſhall not make compariſon with all others. He ſaith unto him, Let thy love be expreſt to me, in thy care of that flock committed to thee. a.

† John, for the Greek and Latine copie reads Ἰωάνου, others Ἰωαννᾶ and Nonnus Ἰωαννέω

16. He ſaith unto him again the ſecond time, Simon ſon of Jonas, loveſt thou me? He ſaith unto him, Yea Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep.

17. He ſaith unto him the third time, Simon ſon of Jonas, loveſt thou me?] Peter was grieved becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things, thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep. 17. Jeſus to exemplifie to him, how he was to uſe the power of the keyes promiſed to him, Mat. 16. calls him here three times (proportionably to his threefold denial) to confeſſe Chriſt, and his love to him, and ſo to clear himſelf, 2 Cor. 1. 11.

18. Verily, verily, I ſay unto thee, [when thou waſt young, thou girdedſt thy ſelf, and walkedſt whither thou wouldeſt; but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry thee whither thou wouldeſt not.] 18. In the former part of thine age thou haſt been free to doe what even now thou didſt, ver. 7 to live at thine own pleaſure, but age ſhall bring preſſures and afflictions on thee, within 40 years thou ſhalt be taken, and doe as captives doe, when they yeild to the greater force, and be bound (ſee Lu. 12. b.) and carried to the croſſe, the place of execution.

19. This ſpake he ſignifying by what death he ſhould glorifie God. And when he had ſpoken this, he ſaith unto him, Follow me.] 19. This ſpeech of Chriſt was a figurative expreſſion that crucifixion was the kind of death, by which he ſhould confeſſe Chriſt. And to this he added theſe words, Follow me, i. e. thou ſhalt follow me in ſuffering, as before thou didſt in diſcipleſhip.

20. Then Peter turning about, ſeeth [the diſciple, whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid,] Lord, which is he that betrayeth thee? 20. John, Chriſt's beloved diſciple, who at his laſt ſupper was next unto him, c. 13. 13. and asked him that queſtion,

* But what ſhall this man? Τί δὲ οὗτος

21. Peter ſeeing him, ſaith to Jeſus, Lord, [* and what ſhall this man doe?] 21. But what ſhall this mans fate be?

22. Jeſus ſaith unto him, [If I will that he tarry [b] till I come, what is that to thee, Follow thou me.] 22. I told you of ſome that ſhould eſcape the fury of the evil times approaching, and continue to the time, that I ſhall come in judgment againſt Jeruſalem, and deſtroy it by the Romans: And what harm is it to thee? and how art thou concerned to know, if John be one of theſe? thou art likely to follow me to the croſſe, and the cheerfull doing of that, becomes thee better then this curioſity. b.

† Hereupon or therefore ὖν

* dyeth not, οὐκ ἀποθνήσκει

23. †Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not unto him, he ſhall not die, but if I will that he tarry till I come, what is that to thee?

24. This is the diſciple which teſtifieth theſe things and wrote of theſe things, and we know that his teſtimony is true.] 24. This is he that is the author of this Goſpel, which he preacht in Aſia, and about two and thirty years after Chriſts aſcenſion, by the entreaty of the Aſian Biſhops wrote and publiſh't it, And the Chriſtians of Aſia, eſpecially of the Church of Epheſus know ſo much of his good life, miracles and veracity, and withall of the agreeableneſſe of his time of death with what is here affirmed to be foretold by Chriſt, that we cannot but approve his teſtimony, and affix our ſeal to all that is in this Goſpel affirmed by him.

25. And

c. 25. Thus much was written by S. John, but much more was done by Jeſus, many miracles &c. all which if they were diſtinctly ſet down in writing, they would even fill the world, the volumes would be ſo many.

25. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, [c] I ſuppoſe that even the world it ſelf could not contain the books which ſhould be written.] Amen.

Notes on Chap. XXI.

a. Ἀγαπᾷς με; *love Chriſt* is ſo to *love*, as to hold out in *confeſſing* of him in the time of the *greateſt danger*, ſee *note* on *Rev.* 2. 4. that *love* that *caſteth out fear*, 1 *Joh.* 4. 18. So here it is oppoſed to *renouncing*, or *denying* of *Chriſt* in the time of *triall*. *Peter* had reſolved he would never thus *renounce Chriſt*, though all others ſhould, which was in effect that he *loved Chriſt more then any other diſciple* did, But having failed foully in that particular, at the time of *Chriſt*'s arraignment, and *denied* him *three* times, when no other *diſciple*, ſave *Judas*, did once, *Chriſt* now calls to his mind that former ſpeech, and contrary performance of his, and by *thrice* repeating this queſtion [*Peter loveſt thou me ?*] in reſpect of his three *denials*, and the firſt time adding the words [*more then theſe ?*] in reſpect of his *magnifying* his *love* beyond *all* others, he now engageth him by the ſenſe of his *fall*, to a better diſcharge, and more conſtant expreſſion of his *love* in *converting* men to the *faith* of *Chriſt*, and labouring in the *Goſpel*, and to raiſe him up with ſome *comfort* after ſo ſharp an *admonition*, he foretells him, that now indeed he ſhould *ſuffer death* for the *teſtimony* of this *truth*.

b. Ἐὰν Ἔρχομαι What is oft meant in the *Goſpels* by the *coming of Chriſt* (viz: that *famous execution* upon the *Jews*,) hath been oft mention'd, (ſee *note* on *Mat.* 16. o. & 24. b.) This *John* did ſurvive; *Peter*, of whom *Chriſt* prophecies here v. 18. being put to *death* in *Nero*'s time, but *John* continuing not only till *Titus*'s time, but through *Domitian*'s and *Cocceius Nerva*'s to *Trajan*'s reign, above an *hundred* years after *Chriſt*'s *birth*, and ſo 30. years after this *coming of Chriſt* was paſt. So ſaith *Iren:* l. 2. p. 192. A. and by what he adds of the *Seniores qui non ſolum Joannem viderint, ſed & alios Apoſtolos, the Elders which ſaw not John only, but the other Apoſtles alſo*, 'tis probable, that ſome others of the *Apoſtles* lived to that time of *Trajane* alſo.

That S. *John* wrote this *Goſpel* at the entreaty of the *Biſhops of Aſia*, conſtituted by him, is affirmed by *Euſebius*, To which it is agreeable that they ſhould ſet their *ſignall*, or *Teſtimony* to it, to recommend it to other *Churches* reception, And accordingly, the *atteſtation* is given in the *plural* number, ver. 24. οἴδαμεν ὅτι ἀληθὴς, *we know that his teſtimony is true.*] And then this laſt *verſe*, though it may be a *concluſion* of S. *Johns*, (the former *atteſtation* being included as in a *parentheſis*,) yet may it alſo well be a part of that *atteſtation*, cauſed by the conſideration of the *fabrick* of this *Goſpel*, on purpoſe deſigned not to ſet down all the *paſſages* of *Chriſt*'s *ſtory*, but ſome eminent ones, paſt by by the other *Evangeliſts*, The reaſon of which is here rendred becauſe it would be *too long* to ſet down all; One only *objection* there is againſt the *Biſhops of Aſia* being authors of this *laſt verſe*, becauſe the word οἶμαι *I ſuppoſe*] is here in the *ſingular* number; but that is anſwered by obſerving that that word is a *form* uſual in *hyperbole's*, which as it keeps this, and the like *ſpeeches* from being *falſe*, as they would be, were they by way of *poſitive affirmation*, ſo is it uſed indifferently, whether it be one, or more that ſpeak it.

c. οἴδαμεν ὅτι ἀληθὴς

οἶμαι

The ACTS of the Holy APOSTLES.

Περάξεις Αποστόλων.

THat which is usefull to be *premised* concerning this *book* of the *Acts* of the *Apostles*, may be reduced to these few heads: a.

1. That *Saint Luke* the *Physitian*, which wrote the *Gospel* from the *advertisements*, which he had received from the *followers* and *disciples* of *Christ* which were *present* and *eye-witnesses* of the relations, wrote this *history* partly from other mens, partly from his *own* knowledge, being a *companion* of S. *Paul*'s travails, for some time.

2. That this *story* is confined to the passages of *two* (not enlarged to the *travails* of all the) *Apostles*, viz: of S. *Peter* and S. *Paul*, and so doth no way pretend to give us any full relation of the plantation of *Christianity* in *all* parts, (whither all the rest of the *Apostles* must be presumed to have gone *out*, as to their severall μερίδες or κλῆροι, or τόποι, c. 1. 25. *their lots* or *places*, or *provinces*,) but only affords us an *essay*, or tast *first* of what was done in *Judæa* and *Samaria* among the *Jewes* remaining there, and in other cities of *Syria*, *Asia*, *Macedonia* &c. even to *Rome*, among the *Jewes* in their *dispersions*, and *secondly* of the *revealing* the *Gospel* to the *Gentiles*, first to some *single families*, as that of *Cornelius*, and, after the *Jewes* had given evidences of their obstinate resolutions of opposing them (upon that account especially, that they preacht to the *Gentiles*) then to whole *cities* and *regions*, profestly *departing* to the *Gentiles*, as those among whom they were assured of better successes, then they had found among the *Jewes*. According to which *pattern* it is reasonable to beleive (what we learn not from *holy scriptures* more particularly, but from *other stories*) that the rest of the *Apostles* proceeded and acted in their severall journyings, and so likewise other *Apostolical* persons imployed by the *Primary Apostles*, whither they were not at *leasure* to go themselves. All which as it concludes the *usefulnesse*, and *necessity* of other *histories* to give us a *perfect* knowledge of those first *Apostolical* times, so it is farre from prejudging the *authority* and *credit* of those other *Records* and *relations*, which having no *sacred character* upon them, are yet written by those, whom we have no reason to *suspect*, as *deceivers*, though we acknowledge them fallible.

3. That of S. *Peters actions*, or *travails*, the relations here given us are very few, not to be *compared* with the many other, which are not mention'd, And they proceed no farther, then to his *deliverance* from *Herods imprisonment*, and the *death* of that *persecutor*, which happen'd in the year of *Christ* 44. After which he is known to have lived *four and twenty years*, and certainly was not an *unprofitable steward* of *Gods talent* entrusted to him all that time.

4. That the *passages* of S. *Pauls travails* are also but *summarily*, and shortly set down, save only for some part of that small *space*, wherein S. *Luke*, the writer of this *story*, was present with him; and accordingly as from the *conversion* of S. *Paul Anno Ch.* 34. there is very little said of him, till his coming to *Iconium*, which was *twelve* years after, so the *story* proceeds no farther then his *first coming* to *Rome An. Ch.* 58. After which he lived *ten years*, and having preached the *Gospel* in *Spain* and other parts of the *West*, at last came to *Rome* again and suffered *martyrdome* there, after *Cestius*'s siege of *Jerusalem*, and the *Christians* departure to *Pella*, which consequently both he and S. *Peter* lived to see, and died both of them (before the taking of it by *Titus*) *An. Ch.* 68.

CHAP. I.

Paraphrase.

1. THE former treatise have I made, O Theophilus, of all that Jesus began both to doe and to teach,]

1. The Gospel which I wrote was designed by me to set down for the use of all Christians (see Lu. 1. note c.) a relation of all things, which Jesus both did, and taught, see note on Mar. 2. a.

2. Untill the day in which he was taken up, after that he, through the Holy Ghost, had given commandments unto the Apostles whom he had chosen.]

2. From the time of his birth to his assumption to heaven, before which, on that very day that he rose from the dead, Joh. 20. 19. he breathed on his chosen Apostles, and said, Receive the holy Ghost, v. 22. and so by virtue of the power committed to him by his Father, who formerly had sent him, v. 21. he gave them commission in like manner, and delegated the government of his Church to them, and commanded them to preach, and by testifying his resurrection from the dead to confirm his doctrine to all the world.

3. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them fourty daies, and * speaking of the things pertaining to the kingdome of God.]

* telling them the things, τὰ περὶ τῆς

3. To which end he appeared to them after his resurrection, and gave them many sure evidences that it was truly he, and talked with them of the Church which should be planted and ruled by them, and of many other things concerning the Gospel, (and his dealing with the enemies thereof, See v. 7. Mat. 3. note g.)

4. And

4, 5. And as he converſed with them, he gave them order after this manner, Go not from Jeruſalem ſuddenly, but there

a. expect a while the completion of that promiſe, which I gave you from the Father, in theſe words, when I told you, that as John baptized his diſciples with water, ſo you ſhould have to that, an addition of the holy Ghoſt's coming down upon you within a while, till which time you were to ſtay here at Jeruſalem, and not go about your buſineſſe of preaching in other places.

4. And * being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me.

5. † For John truly baptized with water, but ye ſhall be [a] baptized with the holy Ghoſt, not many daies hence.]

* converſing συναλιζόμενος

† That is,

6. And as the diſciples met Jeſus after his reſurrection, they asked him, ſaying, Doe you mean now preſently to repair, and ſettle that kingdome on your followers, which hath been prophecied of, Dan. 7. 18. (ſee note on Mar. 17. a.) and ſo to doe what is expected from the Meſſias?

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

* They therfore, when they met, asked him, οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν

7. To whom Chriſt replied, It is not for you to know the ſecrets which God will keep to himſelf, and ſuch is the time of Chriſt's entring on his kingdome, ſee Mat. 24. 36.

7. And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power.]

8. Only this I ſhall tell you, that the holy Ghoſt ſhall ſhortly deſcend on you, and give you a formall commiſſion for the execution of your office, and then you ſhall teſtifie the truth of what I have done and ſaid, proclaim and divulge it firſt in Jeruſalem, then all Judæa and Samaria; and, after the Jewes ſhall have rejected the Goſpel, depart to the heathen world, to the uttermoſt parts of the earth.

8. But ye ſhall receive * power after that the holy Ghoſt is come upon you, and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judæa, and in Samaria, and unto the uttermoſt part of the earth.

† power of the Holy Ghoſt coming upon you, δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς.

9. And after he had ſaid thus much in their preſence and ſight, he was taken up by Angels from the earth, in a bright ſhining cloud, which encloſed him, ſo that they could ſee him no more.

b.

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

10 And as they looked earneſtly after him, Lo, two Angels appeared to them, as in a ſhining glorious manner of array.

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

11. ſhall come one day to judg the world in as glorious a manner, as now he is gone up to heaven, his going thither is not an abſolute departing from you, but a ſeiſing or taking poſſeſſion of that his kingdome, which he ſhall exerciſe till the end of the world.

11. Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, [ſhall ſo come in like manner as ye have ſeen him go into heaven.]

12. This was done on the mount Olivet, which is ſeven furlongs (ſaith the Syriack interpreter) diſtant from Jeruſalem, Thither therefore they immediately returned from thence.

12. Then returned they unto Jeruſalem from the mount called Olivet, which is * from Jeruſalem a ſabbath daies journey.]

* neer Jeruſalem, a ſabbath daies journey from it, ἐγγὺς Ἰερουσαλὴμ &c.

13, 14. And when they were come to Jeruſalem, they reſorted to the Temple, and in one of the upper rooms of that ſtructure, the eleven Apoſtles conſtantly performed their devotions together with the women that were wont to attend Chriſt, and Mary the mother of Chriſt, and James and the reſt of his kindred.

c.

13. And when they were come in they went up into [c] an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the ſon of Alphæus, and Simon † Zelotes, and Judas the brother of James,

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

† the Zelote, note on Mat. 10. c.

15. Now at a time, when there was a good company of them (to the number of fiſcore) gathered together to the publick ſervice of God, Peter being a perſon of ſpeciall account among the Apoſtles briefly addreſt his ſpeech unto the reſt of the eleven, and ſaid,

d. e.

15. And in thoſe daies Peter ſtood up in the midſt of the diſciples, and ſaid, (* The number of [d] the names [e] together were about an hundred and twenty.)]

* (And there was a multitude of names together, about ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ, ὡς &c.

16. Sirs ye know what the Pſalmiſt prophecied Pſ. 41. 9. which being from the Spirit of God, it was of neceſſity to have a completion, and accordingly 'tis now punctually accompliſhed in Judas, of whom the holy Ghoſt then foreſaw and foretold it, viz:

16. † Men and brethren, this ſcripture muſt needs have been fulfilled, which the holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus.]

† Men brethren, ἄνδρες ἀδελφοί,

17. That he was of our ſociety, a fellow diſciple, one of the twelve ſent out and impower'd by Chriſt, Mat. 10. 1, 5. and being one of thoſe to whom the keyes Mat. 16. and the power of binding Mat. 18. and of judicature Mat. 19. 28. were promiſed by Chriſt, he was in deſignation an Apoſtle of Chriſt as truly as any of us.

17. * For he was numbred with us, and had obtained part of this miniſtery.]

* That, ὅτι

f. g.

18. But for a ſum of money he delivered up his Maſter to his enemies, thoſe of the Sanhedrim, and having done ſo, was troubled at that which he had done, and threw back the money in the Temple into the chief prieſts hands (who durſt not keep it themſelves, or put it into the Corban, but were willing to employ it on ſome charitable uſe, and ſo bought with it a field to bury ſtrangers) and the ſenſe of his black fact caſting him into a deep melancholy, he threw himſelf down a præcipice, in a fit of ſuffocation, and his belly burſt, and all his entrails came out, (ſee note on Mat. 27. a.)

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

19. And this act, & this fate of Judas, was notoriouſly known to all that dwelt at Jeruſalem, and thereupon the field, which was bought with that money, was vulgarly known by the name of the *Field of blood.*

19. And it was known to all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, the field of blood.]

20. For

20. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein. And his [h] Biſhoprick let another take.]

20. To him therefore belongeth that, h.

h. which Pſal.69.25. & Pſal.109.8. was ſaid, not by way of execration, but by way of prædiction, that as he ſhall come to a deſperate miſerable end, ſo that office of power and authority, which Chriſt hath deſigned to be given him with the reſt of the twelve (which was, firſt to plant, and then to overſee, and govern the Church, as a Biſhop of it) ſhall be beſtowed on another man.

21. Wherefore of theſe men that have companied with us all the time that the Lord Jeſus went in and out among us.

22. Beginning from the baptiſme of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a witneſſe with us of his reſurrection.]

21,22. It is therefore our duty according to this prophecie to make choice of ſome one of theſe perſons that are now

here with us v.15. and who have continued with us ever ſince Jeſus undertook to teach us, and to rule us, as a Maſter diſciples, even from the time that John baptized him, (preſently after which Jeſus began to call and gather diſciples, Joh.1.43. & Mat.4.12.17.18. & Mar.1.17.) till his aſſumption to heaven: that ſo he may be taken into the Apoſtleſhip (ſee v.8.) to perform that which Judas ſhould have done, i.e. goe, and preach the Goſpel (now much more confirmed by the miracle of Chriſt's riſing from the dead) in thoſe cities, and parts, which were (or had been, if he had not thus dealt) aſſigned Judas.

23. And they appointed two,] Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias.

23. And the eleven, to whom this ſpeech

was addreſt v.15,16. pitcht upon, and propoſed two, leaving it to the lots to decide, which of them it ſhould be.

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

24. And the Apoſtles prayed and ſaid, O Lord that knoweſt the ſecrets of all hearts, be thou pleaſed to direct the lot to him, whom of theſe two thou haſt choſen.

* point out of theſe two, one whom, ἀνάδειξον ἐκ τούτων τῶν δύο ἕνα, ὃν &c.

25. That he may take part of this miniſtery and Apoſtleſhip, from which Judas by tranſgreſſion fell, † that he might goe to his own place.]

25. That he may take that part of the

charge (which did, or ſhould have belonged to Judas, but was deſerted and forſaken by him) and ſo betake himſelf to the diſcharge of it.

† to goe πορευθῆναι

26. And they gave forth their lots, and the lot fell upon Matthias, and he was numbred with the eleven Apoſtles.]

26. And they put in two lots, one for

Joſeph, another for Matthias, and Matthias being choſen by the lots, was received in to make up the number of the twelve Apoſtles, and to perform that office which belonged to him as ſuch (ſee v. 22.) viz: to preach Chriſt, and teſtifie that he was riſen from the dead, and was by that declared to be the Meſſias, or ſon of God in power.

Notes on Chap. I.

a. Βαπτισθήσεσθε ἐν ἁγίῳ πνεύματι

What is meant by this phraſe [βαπτισθήσεσθε ἐν ἁγίῳ πνεύματι, *ye ſhall be baptized with the holy Ghoſt*] in this place, is determined by the circumſtance of the time, then *future*, and yet *not many daies after Chriſt*'s ſpeaking of it; And it is clearly meant of the *holy Ghoſt*'s viſible *deſcending* upon the diſciples, c.2.2. by which he ſhould doe two things eſpecially, 1. He ſhould give them teſtimony of the truth of all that *Chriſt* had ſaid unto them, *Joh.*15.26. as by his *deſcending* on *Chriſt* at his *baptiſme* he teſtified (and thereby *God* the *Father* himſelf) that *Chriſt* was the *beloved ſon of God, in whom he was well pleaſed*, i.e. who declared nothing but the *truth* and *good pleaſure* of *God* to them. 2ly. He ſhould *teſtifie* to others, that whatſoever they ſhould *teach*, was alſo the *will* of *God*, and ſo authorize them for the *ſolemn teſtifying* of *Chriſt*'s *reſurrection*, &c. give them *power*, and *commiſſion*, and *graces* to diſcharge their whole miniſtery, as *witneſſes* now deſigned, and pointed out by him to *declare* and *teſtifie* to all *Iſrael*, what *Chriſt* had done, and ſaid in their preſence, v.8. and that he was *riſen from the dead*, v.22. This may the more appear by taking notice of the oppoſition here ſet betwixt *John*'s *baptizing with water*, and the *baptizing* of the *Apoſtles* with the *Spirit*, here ſpoken of. To *baptize* is to *waſh* or *purifie*, belonging to all the kinds of *purifications* among the *Jewes*, (ſee *note* on *Mar:* 7. c.) and from thence more eſpecially to the *receiving* of *proſelytes*, admitting *diſciples*: This *John* did, after the manner of the *Jewes*, by *water* onely, or by the ceremony of *immerſion* in *water*, which among them was the way of *ſanctifying* any thing (i. e. *fitting* or ſetting apart for *holy* uſes) and therefore the *Prieſts waſhings* of himſelf, before his *officiating*, are called in the *Talmud* קדושין (*Joma* c.3. §.3.) *ſanctifications*. Beſide this, *John* did nothing elſe to his *diſciples*, or thoſe that came in to him upon his *preaching*; But *Chriſt*'s *diſciples*, that were to be conſecrated to an *office*, in a more eminent manner then *John*'s, being to have the whole *power* of diſſeminating the *Goſpel*, and *governing* the *Church* of *Chriſt* after him, were not only to be received in, as *proſelytes*, with that ceremony of *waſhing*, but God from heaven was *viſibly* to inſtate this *power* upon them, and withall to *teſtifie* the *truth* of that *doctrine*, which they were to *preach*; And this was to be done by the *holy Ghoſt*'s *deſcending* in a viſible manner, i. e. revealing himſelf *glorioufly* by the appearance of *Angels* (whoſe *appearance* ſignifies *God*'s peculiar *preſence*.) And thus we ſee it fulfilled *Act.*2.2. &c. And what befell the *Apoſtles* there, as the *firſt fruits* of the *Church* of the *Jewes*, converted to *Chriſtianity*, the ſame was, in the *effects* of it, vouchſafed by *God* to *Cornelius*, and his family, as the *firſt fruits* of the *Gentile*-converts, *Act.* 10. 44. which, ſaith S. *Peter*, put him in mind of this ſpeech of *Chriſt*'s, that *John baptized with water, but yee ſhall be baptized with the holy Ghoſt*, c.11.16. i. e. was a *demonſtration* to him, that *God* had accepted theſe *Gentiles*, and ſo that they were fit to be *baptized*, *Act.* 10. 47. By this will appear the meaning of thoſe places in the *Goſpels*, *Mat.*3.11. *I baptize you*, i.e. *John baptizeth you, with*, or *by water* (that was the ceremony of his receiving men to *repentance*, or *abſolution*, and pardon of ſin upon repen-

tance, and that was all that *John* did, *but he that comes after me, he ſhall baptize you with the holy Ghoſt and with fire*, i. e. *Chriſt* ſhall ſend the *Holy Ghoſt*, in a *glorious* appearance, in *flames* of *fire*, to come down viſibly upon you, and ſo to aſſure you of the truth of the doctrine, which I teach you, or elſe (as *fire* was uſed for *conſecration*, *fire* upon the *altar*, to *devour* the *ſacrifice*, and that *fire* firſt *coming down from God* to doe it, *Levit.* 9. 24. and *fire from* the *altar*, a *coal* from thence, to *touch Iſaiah's lips*, and ſet him apart for his *prophetick* office) to *ſeparate*, and *conſecrate* you for your *Apoſtleſhip*, and after that, upon all unreformed *impenitents*, he ſhall come with fearfull *judgements*, ſee *Mat.* 3. 11. *Act.* 2. 17, 19. &c. So 'tis alſo *Lu.* 3. 16. mentioning both the *holy Ghoſt*, and the *fire* too, though *Mark* 1. 8. and *John* 1. 33. mention not the *fire*, but only the *holy Ghoſt*. Beſides theſe two ſpeciall uſes of the *holy Ghoſt's deſcending* on them, One common conſtant uſe there was alſo, which belonged to all *Chriſtians*, not onely *Apoſtles* (as appears by *Joh.* 7. 39. where *Chriſt* mentions the *Spirit*, which not only the *Apoſtles*, but *beleivers* in common, i. e. all *Chriſtians* ſhould *receive* after his *aſcenſion*) the giving them *ſtrength* to perform what *God* now required of them, and therefore all that came into the *Chriſtian Church*, as *proſelytes* of *Chriſt* (not only thoſe that were ſet apart for the *miniſtery*) are ſaid to be *born anew*, i.e. received as *Chriſtian proſelytes*, and *baptized with water*, and the *holy Ghoſt*, *Joh.* 3. 5. not only made partakers of the ceremony of *John's baptiſme*, *water*, which ſignifies purging from ſinne, but, over and above that, made partakers of the *holy Ghoſt*, being received into the *Chriſtian Church* by thoſe, on whom the *holy Ghoſt* came down, *Act.* 2. (and that not onely for themſelves, to confirm the truth of *Chriſt's* preaching, and to give them their *commiſſion*, but alſo) to reſt upon them, as the *founders* of the *Chriſtian Church*, ſo that they might *communicate* the benefit, and influences of it to others, *to the end of the world*, ſo farre as was uſefull to the condition of every one; And that is to fit every one, and enable him to diſcharge that calling, whereunto he is admitted; As if he be admitted barely into the *Church*, to be a *Chriſtian*, then beſide *water*, wherein he is *baptized*, after the manner of all other *proſelytes*, he hath alſo from *God*, by the *Apoſtles bleſſing* of him, the *holy Ghoſt* beſtowed on him, i. e. thoſe *benefits* of it, which belong, and are neceſſary for every *Chriſtian*, viz: *pardon* of *ſinne*, and *grace* to lead a *new life*; and this ſtyled being *born anew of water, and of the holy Ghoſt*, *Joh.* 3. 5. and is intimated to be an effect, or conſequent of *Chriſt's aſcenſion*, v. 13, 14. (after which it was that the *holy Ghoſt* came down upon the *Apoſtles* here) and to be a *ſuperior* thing (and that which more effectually tended to the ſalvation of *beleivers*, i.e. *Chriſtians*, *Joh.* 3. 15.) then either the *Jewiſh* or *John's baptiſme*, which, being the *baptiſme* of *water* alone, was not able to beſtow this, and therefore it is, that they that had been *baptized* onely with *John's baptiſme*, *Act.* 19. were by the *Apoſtles*, when they knew it, *baptized* farther *in the name of the Lord Joſus*, (ſee c. 2. *note* d.) In like manner, they that were admitted into the *Church*, to any ſpeciall *function*, as to that of *Biſhops*, (which conſiſted in the exerciſe of *Cenſures*, and in the power of *ordaining* others) or c. 6. to that of *Deacons*, (and of *Presbyters* afterwards) who had ſome parts of *ſacred functions* communicated to them, that of *preaching the Goſpel Act.* 8. 8. and of *baptizing*, were thus admitted alſo by the *Apoſtles* (and after them by the *Biſhops* their ſucceſſors) by *laying* their *hands* on them, and *bleſſing*, or *conſecrating* them, i. e. *giving* them the *holy Ghoſt* alſo, i.e. that *externall commiſſion*, which here they had, by the *holy Ghoſt's deſcent* upon them, and alſo (for ſome time) *extraordinary* gifts of *tongues*, and *miracles*, and *prophecying*, uſefull for the diſcharge of thoſe functions.

The *appearance* of *Angels* is ordinarily deſcribed by a *cloud*, as hath been formerly ſaid, and ſo here the *clouds receiving him*, ſignifies the *Angels receiving him*. Thus when *Exod.* 25. 22. it is ſaid of the *covering* of the *arke*, *There will I meet thee, and commune with thee from betwixt the two Cherubims*, &c. It is *Lev.* 16. 2. *I will appear in the cloud upon that propitiatory*, or *covering* of the *arke*. b. Νεφέλη

It is ſaid by the writer of this book *Lu.* 24. 53. that the *Apoſtles* after *Chriſt's aſſumption* returned to *Jeruſalem*, and were διαπαντὸς ἐν τῷ ἱερῷ, *continually in the temple, praiſing, and bleſſing God* (which clearly ſignifies that the *Temple* at *Jeruſalem* was the place (not of their *continuall* abode, but) of their *conſtant daily* performance of their *devotions*, ſee *Lu.* 2. 37.) and ſo he concludes that *Goſpel*. And here where he begins another book, and, in that, the ſtory after the *aſcenſion* of *Chriſt*, and ſo repeats that again v. 9. &c. he adds v. 12. as he had ſaid in the *Goſpel*, that they *returned to Jeruſalem*, and when they came thither, ἀνέβησαν εἰς τὸ ὑπερῷον, *they went up into an upper room*, and *there*, i. e. in that *upper room*, ſaith he, (the ſame S. *Luke*, that before had ſaid, *they were continually*, or at the times of devotion, *conſtantly in the Temple*) all the *eleven diſciples* ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῇ προσευχῇ καὶ τῇ δεήσει, *continued unanimouſly in prayer and ſupplication*, i.e. did *there daily* perform their *devotions*, and *religious offices*, manifeſtly referring to the ὑπερῷον, or *upper room*, where they *daily* did ſo; And ſo ch. 2. 1. where they are ſaid to be all *unanimouſly* ἐπὶ τὸ αὐτὸ *together* (a phraſe to denote their *ſacred aſſemblies*, or ἐπισυναγωγαὶ) this ſure denotes the ὑπερῷον, the *upper room*, as the *conſtant* place of their *daily devotions*. From the compariug of theſe two places, and the *phraſes* uſed in the ſeverall places, [ἦσαν διαπαντὸς, *they were continually*,] and ἦσαν διαμένοντες, *they were continuing*] being perfectly *aquivalent*, ſome difficulty would ariſe, how the *Temple* ſhould by the ſame *hiſtorian* be ſet down as the *daily conſtant* place of their *devotions*, in one place, and the *upper room* in the ſame manner and *phraſe*, to be it, in the other, Were not this way of reconciling that difficulty neer at hand, (taken notice of by ſome late *Critick*s, but not favoured by others) viz: that the *Temple* had many *chambers*, and *upper rooms* in its circuit, (which ſerved not only for the uſes of the *Prieſt's*, and for the keeping of the *holy things*, but ſtood open ſome of them for *religious* meetings alſo.) So 1 *Chron.* 28. 11. in the *pattern* that *David* gave to *Solomon*, we have expreſſe mention of the *porch*, and the *houſes* thereof, and of the *treaſuries* there- c. Ὑπερῶων

of

of, and of the *upper chambers* thereof, &c. So again in *Solomon's building* 1 *Kin.* 6. 5, 6. *chambers round about*, of the first, 2d, and 3d story, and 2 *Chron.* 3. 9. *he overlaid the upper chambers with gold*, and so, I suppose, *Jer.* 26. 10. the *chamber of Gemariah in the higher court*, might be one of these. And so in the *second Temple* there will be little reason to doubt, the *structure* being the same, though not so *sumptuous*, as the former, and the names of the severall parts continuing in the *New Testament*, which had belonged to the first *building*, as *Solomon's Porch* &c. And so often in the *Talmud*, *Joma*, c. 1. the *chief priest seven daies before the day of expiation is fetcht from his owne house*, ללשכה פלהורין *to the chamber of the paredrin*, and so in the *Gemara*, *he that offered the red cow, was brought* ללשכת בית האבן *to the chamber of the house of the stone*, and many the like, as to the *chamber of the house Abtines*, and that peculiarly called עליות בית אבטינס *the high*, or *upper room of the house Abtines*, and so in like manner, the *chamber*, where the *Priest washt* himself, is described to be *over* the הפרוה and so to be an *upper room*. And so these *upper rooms* being parts of the *Temple*, whosoever were *assembled* in any of them (as it is said the *Apostles* were) are truly said to be in the *Temple*. If this be granted, as it will be hard to give any other tolerable sense of it, then in all probability the [κατ' οἶκον] c. 2. 46. *the house* where they *brake bread*, or *received* the *sacrament*, will be this place also, where they did that more *privately*, which could not, we may presume, be done in the *Temple* in any more publick place. For that the *phrase* κατ' οἶκον] signifies no more, then ἐν οἴκῳ *in the house*] may appear by comparing *Rom.* 16. 4. with 1 *Cor.* 16. 19. where the *Church in their house*] in one place, is κατ' οἶκον αὐτῶν] in the other, see note on 1 *Cor.* 16. c. And for the word [*House*] that that is used for the *Temple*, or any part of it, even for these *upper rooms*, which we now speak of, is clear both by comparing the *Gospels*, *Mat.* 23. 35. with *Lu.* 11. 51. (where that which is [οἶκος, *house*] in one, is ναὸς *temple* in the other) and also by the *Talmud*, where the *Temple* it self is frequently called בית *house*, and so also the severall *rooms* or *chambers* in it, בית האבן before mentioned, *the house of the stone*, בית המבילה, *the house of washing*, *Joma* c. 3. §. 2. (and that called קדש, *an holy place*, in opposition to *common*, or *profane*) על בית הפרוה *over the house of Happarvah*; Which *house of Happarvah*, being explained what it is, in *Middoth* c. 5. (to wit, the place where the *skins of the sacrifices were salted*) is there called שכת הפרוה, *Conclave Happarvæ*, *the chamber of Happarvah*, *House*, and *Chamber*, being there used in the same notion, and noting the severall *chambers* in the *Temple*, to be called οἶκοι *houses*, and those, *holy* places, fit for *sacred* uses, and so here used by the *Christians* for their meetings, to eat the *Lord's supper* together, which they could not hope to be permitted to doe more openly in the *Temple*, the *Christian* religion being not much favoured by the *Jewes*. Of these *rooms* or *houses* in the *Temple* we find mention in *Epiphanius de ponder:* ch. 14. where of *Adrian* he saith, that visiting *Jerusalem*, he found the *Temple demolished* παρεκλὸς ὀλίγων οἰκημάτων, *except a few houses*, ἢ ἃ τῷ Θεῷ ἐκκλησίας μικρὰς ὄσης &c. *and the little Church of God, where the disciples returning from the mount Olivet went up to the upper room*, ἐκεῖ γὰρ ᾠκοδόμητο, τυγχάνει ἐν τῷ μέρει Σιὼν, &c. *for there it was built*, i. e. *in part of mount Sion*, which clearly affirms this *upper room* to have been a *part* of *Sion*, and so of the *Temple*, as was said, and afterwards to have been by the *Christians* built into a *Church*.

οἶκος

That the word ὄνομα *name* is here taken for a *person*, not literally a *name*, will easily appear by the like use of שם in the *Hebrew*, for though that primarily signifie *a name*, yet 'tis ordinarily used in the *Hebr:* writers in this other sense, for *person*, and with an *Emphatical* adjunct (השם, *the name*) it is commonly set to signifie *God*, who is κατ' ἐξοχὴν, ὁ ὢν *he that is*; And from thence, in *Ignatius's Epistle* to the *Ephesians*, τὸ ὄνομα βαστάζειν, *to carry the name*, is to *carry God*, i. e. *Christ about with him* (the importance of that *Martyrs title* Θεοφόρος) and is therefore rendred by the *vulgar translator*, *Nomen Christi circumportare*, *to bear about the name of Christ*. And so S. *Cyprian* uses the word *nomen*, *name*. So *Phil.* 2. 10. ὄνομα Ἰησοῦ the *name of Jesus*, seems to be no more then *Jesus*, who was at his *resurrection* to have *dominion* over *all creatures*, and to be acknowledged to have so. d. Ὄνομα

Ἐπὶ τὸ αὐτὸ] is the *Greek* expression in the *Old Testament* to interpret the *Hebrew* word, יַחַד *together*, so *Psal.* 2. 2. נוֹסְדוּ יָחַד, συνήχθησαν ἐπὶ τὸ αὐτὸ, *they assembled together*, as in a *councell*, all about the same businesse, and designe, all as *one man*, and so here, and c. 2. 1. and 1 *Cor.* 11. 20. the phrase signifies, and notes these *assemblies* for the *service* of *God*, to be designed for the *uniting* of the *prayers* and service of all into *one*, every action being to be accounted not the action of *private* men but of the *whole body*, and therefore 1 *Cor.* 11. the eating there ἴδιον δεῖπνον, v. 21. a *man's own meal*, a man's eating that there, which himself had brought, is set contrary to the κυριακὸν δεῖπνον, *the Lord's supper*, or the *Church meal*, which is eaten συερχομένων ἐπὶ τὸ αὐτὸ, *when they are come together to one*, or the *same*, i. e. *all to be as one*, not as *severall*. e. Ἐπὶ τὸ αὐτὸ

Ἴδιον δεῖπνον

That *Judas's* death was *caused* by *grief* (but yet was not *grief* it self) was shewed, *note* on *Mat.* 27. a. The death is here clearly defined to be the *throwing himself down a precipice*, which among humane authors is frequently mention'd of those, who through *excesse of melancholy*, or oppression of *conscience*, especially upon guilt of *blood*, are weary of their lives, and have this ready way to deliver themselves from that burthen. 'Twere impertinent to multiply testimonies to that purpose; The *authors* of the Ἱστοριαβιβλ mention it of other *creatures*, that on occasion of great *sadnesse* have done the like. f. Πρηνὴς

The word ἐλάκησε is the *Greek* by which the old *Glossary* renders *dissiluit*, not as that signifies to *leap down*, but to *break asunder*, and μέσος added to it signifies no more then in *Latine*, *medius discerpitur* or *disrumpitur*, or ἐχίσθη μέσον *Lu.* 23. 45. i. e. that he was *broken in pieces*, a naturall consequent of which it is, which here follows, that his *bowels gushed out* at the wound, or *rupture*. g. Ἐλάκησε Μέσος

The word ἀπασκοπὴ and ἀπάσκοπος, is frequently used in the *old*, and *new Testament*. In the *Old Testament* there be two *Hebrew* words rendred by the *Greek* ἀπάσκοπος, 1. אל which as it is oft ren- h. Ἐπασκοπὴ

dred θεὸς, κύριος, ἄγγελος, *God, Lord, Angel*, So once ἐπίσκοπος. So among *profane authors* 'tis all one with ἄρχων *ruler*, (as in * *Aristides* where after the mention of *Kings* are added οἱ κατ' ἐνιαυτὸν ἐπίσκοποι ἀφικνούμενοι, *they that come annually as Episcopi, overseers*, of which he had said before, ἡγεμόνες ὃ ἡμῖν ἐν νόμῳ φοιτῶσι καθ' ἕκαστον ἔτος, *there come rulers by law every year*, by which it appears that ἡγεμόνες and ἐπίσκοποι *rulers*, and *Bishops* are all one, and so *Justinian* calls those which *Aristides* speaks of, ἄρχοντες ἐπαρχιῶν and μητροπόλεων, *the rulers of provinces and Metropoles*, and accordingly *Hesychius* explains ἐπίσκοπον by βασιλέα *king* or *governour*.) The 2d *Hebrew* word which is rendred by it, is פָּקִיד, and other the *derivatives* of פָּקַד *visitavit*, פְּקֻדָּה, all which note a *præfect* or *governour*, or any impower'd by *commission* to exercise any authority entrusted to him, And as 'tis sometimes rendred ἐπίσκοπος, so elsewhere ἐπισάτης, προστάτης, ἄρχων, τοπάρχης, κωμάρχης, all words of *government*, or *præfecture*, and once θυρωρὸς, *dore-keeper*, to whom the *keyes of the house of the Lord* were committed, *Ezech.*44.2. when 'tis rendred ἐπίσκοπος, 'tis taken in five senses, 1. in an army, ἐπίσκοπος τῆς δυνάμεως, *Num.*31.14. *Judg.* 9.28. 2 *Kin.*11.15. *the captain of the host*, 2dly, among *workmen*, the *principal* that were set over all others in the *building* of the *Temple*, 2 *Chron.* 34.12, 17. 3dly, in the *city*, the *ruler* or *prince*, *Neh.*11.9.14. and especially of the *priests*, v.10. and of the *Levites*, v.15. 4thly, in the *ministery* of the *Temple*, *Eleazar the son* of *Aaron*, (who *Num.* 3.32. is ἀρχόντων τῶν Λευιτῶν ἄρχων, *the ruler of the rulers of the Levites*) *Num.*4.16. is called ἐπίσκοπος Ἐλεάζαρ, *bishop Eleazar*. 5thly, in the *house of the Lord*, over which he that was set is ἐπίσκοπος ἐπὶ τοῦ οἴκου κυρίου, 2 *Kin.*11.18. *the bishop over the house of the Lord*. By all which it appears that agreeable to the notion of the word in the *Old Testament*, ἐπίσκοπὴ here (and ἐπίσκοπος elsewhere) in the *New*, denotes *præfecture*, or *ruling* power in the *Church*, viz: that *Apostolick* power, which at the coming of the *Holy Ghost* was to be instated upon him that should now be chosen into *Judas*'s place, to be an *Apostle*: See note on *Phil.* 1.b.

* Or: de consul: ad Asiat: Civ:

The word συγκαλεψηφίσθη] is acknowledged to come from ψῆφος *calculus*, a *stone*, or the like, of which there were two *uses*, one in *choises*, or *judgments*, wherein they gave their *votes* by this means, *Rev.*2.17. the other in *accounting* or *numbring*, Hence ψῆφος is exprest in *Hesychius* by λόγος, as that signifies *counting*, and by κρίσις, *judgment*. Now for the use of it in this place, first it is evident that *Matthias* being here *chosen* by *lot* was not *chosen* by the *suffrages* or *votes* of men, 2dly that καταψηφίζω proportionably to ψῆφος, signifying *originally* two things, *numbring*, as well as *choosing*, it may most probably in this place signifie *being numbred*, and so συγκατεψηφίσθη μετὰ τῶν ἕνδεκα, *he was numbred together with the eleven Apostles*, will be all one with κατηριθμημένος ἦν σὺν ἡμῖν, *he was numbred with us*, v.17. (or with σὺν ἡμῖν γενέσθαι *to be with us*, v.22.) and that is explained by ἔλαχε κλῆρον, *he obtained his portion of this ministery*, i.e. *office Apostolical*, Or if it should possibly referre to the notion of *election*, it must then denote *Gods choice* of him v.24. by the *disposing* of the *lot*, and not any *votes*, or *suffrages* of others, which had nothing to doe in this matter, for though *Joseph*, and *Matthias* were by the *eleven nominated*, or *chosen*, to prepare for the *lot*, yet that *Matthias* was pitcht on and *added* to the *eleven*, it was meerly the *decision* of the *lot*, and so the *disposition* of the *Lord*. So *vain* is the prætension of those, that will have this rendred, *Communibus calculis annumerabatur*, he was by *common votes*, or *suffrages added* to that *number*, and then make their own *deductions* from thence.

i. συγκαλεψηφίσθη

CHAP. II.

Paraphrase.

a. 1. On the approach of the Lords day following the sabbath, on which the Jewish Pentecost was celebrated, they were (all the Apostles together) assembled at the service of God, in their accustomed place, see c.1.13. & note c.

1. AND when the day of Pentecost * was [a] fully come, they were all with one accord in one place.]

* was come

2. And whilst they were so imploy'd, suddenly they heard a great noise come down from heaven, like that of a mighty boisterous wind (to note the efficacy of this Spirit of God now descending) and it came into the upper room where they were assembled, and filled all the room.

2. And suddainly there came a sound from heaven, as of a † rushing mighty wind, and it filled all the house where they were sitting.]

† violent winde brought or coming, φερομένης πνοῆς βιαίας,

3. And there was an appearance of somewhat, like flaming fire, lighting on every one of them, which divided asunder, and so became the resemblance of tongues, with that part of them, which was next their heads, divided, or cloven, (see note on Mat.3.k.)

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.]

4. And they were endued every one with gifts of the holy Ghost, That of speaking with tongues, which they never had learnt, and other miraculous powers this coming of the holy Ghost bestowed on them.

4. And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them * utterance.]

* to speak, ἀποφθέγγεσθαι

5. abiding at Jerusalem many Jewes that came up to that feast of Pentecost, and likewise proselytes (see v.10.) which had come from severall nations of all quarters of the world to worship the true God at Jerusalem. (see note on Mat.23.d. and Joh.12.a.)

5. And there † were [dwelling at Jerusalem, Jewes, devout men out of every nation under heaven.]

† were abiding, κατοικοῦντες εὐλαβεῖς

6. and were astonished, because they being of severall nations, every of them heard the Apostles speak the language of his nation.

6. Now when this was noised abroad, the multitude came together, [and were confounded, because that every man heard them speak in his own language.]

7. And

7. And they were all amazed, and marvailed, saying one to another, Behold, are not all these, which speak, [Galileans?] 7. men born in Galilee, and that have lived there all their time?

8. And how hear we every man in our own tongue wherein we were born?] 8. And how doth every of us hear them speak every of those languages which are native to us?

9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10. Phrygia, and Pamphilia, in Egypt, and in the parts of Lybia, about Cyrene, and strangers of Rome, * Jewes, and Proselytes,

* both Jews and Ἰουδαῖοι τε καὶ

11. Cretes, and Arabians, we doe hear them [speak in our tongues, the wonderfull works of God.] 11. preaching the doctrine of Christ, and the great things which God hath wrought by him and on him, every of us in our own language.

12. And they were all amazed and were in doubt, saying one to another, [† What meaneth this?] 12. This certainly abodes some great matter.

† What will this be? τί ἂν θέλοι τοῦτο εἶναι;

13. Others mocking, said, These men are [full of * new wine.] 13. drunk, and that infuses this faculty into them.

* sweet wine

14. But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judæa, and all ye † that dwell at Jerusalem, [be this known unto you, and hearken to my words,] 14. I make it known, or proclaim it to you,

† that abide

15. For these men are not drunken, as ye suppose, seeing it is but the third hour of the day.] 15. That these men are not drunk, as ye say, for it is but nine in the morning, the time of morning prayers, to which the Jewes generally came fasting (see note on Mat. 12. a.)

16. But this is that which is spoken by the prophet Joel.] 16. But the truth is, that which is now done is the completion of a famous prophecy, Joel 2. 28.

17. And it shall come to passe [b] in the last daies (saith God) I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams: 17,18. In the daies of the Messias, saith God, there shall be a most remarkable effusion of the Spirit of God upon men of all ranks, and qualities, enabling them which were never brought up in the schools of the prophets to goe and preach the Gospel of Christ in every city (and this was fulfilled in the descent of the holy Ghost upon the disciples, sending them to preach and fitting them with the gift of prophecy, and of tongues, both as a miracle to beget faith, and as a means, to speak intelligibly to men of all languages.) b.

18. And on my servants, and on my handmaidens, I will pour out in those daies of my Spirit, and they shall prophecy.]

19. And I will shew wonders in heaven above, and signes in the earth beneath, blood, and fire, and vapour of smoke. 19,20,21. And after that there shall be many fearfull stupendious sights and prodigies, and many great slaughters in Judæa, as forerunners and præsignifications of the great famous destruction (see Mat. 3. 11,12.) which shall befall this people (foretold by Christ, Mat. 24. see Heb. 10. a.) for their crucifying of Christ, and from which the only way to rescue any, is to repent and acknowledge Christ, which to gain men to, was the design of the coming of the holy Ghost, Joh. 16. 8.

20. The sun shall be turned into darkenesse, and the moon into blood, before that great and notable day of the Lord come.

21. And it shall come to passe that whosoever shall call upon the name of the Lord * shall be saved.]

* shall escape, Σωθήσεται

† markt out by God, ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον

22. Ye men of Israel hear these words, [Jesus of Nazareth, a man † approved of God among you by miracles, wonders and signes, which God did by him in the midst of you, as ye your selves also know,] 22. This Jesus of Nazareth being demonstrated to be sent from God by the mighty works which by him God hath done among you, all which you know to be true, and of which ye your selves are witnesses.

23. Him being delivered by the determinate counsell and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.] 23. Him, being permitted by God to fall into your hands, God withdrawing that protection, which was necessary to have preserved him from them, (and this by his decree, that he should lay down his life for his sheep, in order to that great designe of mans salvation, toward which he did by his foreknowledge discern this the fittest expedient) ye apprehended and crucified most wickedly.

* the bands

24. Whom God raised up, having loosed * the [c] pains of death, because it was not possible that he should be holden of it.] 24. But God hath raised him again, delivering him from the power of death, not suffering him to continue dead, the goodnesse of God being ingaged in this, not to suffer an innocent person (so unjustly and unthankfully handled by the Jewes) to lie under death, and, besides many other things, the prophecies of him necessarily requiring that he should not. c.

25. For David speaketh concerning him, I foresaw the Lord alwaies before my face, for he is on my right hand, that I should not be moved.] 25. For of him saith David, Ps. 16 8. I waited and looked with all affiance and confidence on God, for he is my defender, so as to keep me from miscarrying.

26. Therefore did my heart rejoice, and my tongue was glad: moreover also my flesh shall rest in hope.] 26. For this, my glory, i. e. my tongue (because that is the member the instrument of glorifying God) shall rejoice, and my flesh shall rest confident.

† hades, ᾅδης

27. Because thou wilt not leave my soul in † hell, neither wilt thou suffer thine holy one to see corruption.] 27. For though I die, yet shalt thou not leave me so long dead, as that my body should be putrefied, i.e. thou shalt raise me from death before the third day be past.

28. Thou haſt cheered me, & abundantly refreſhed me with thy favour.

28. Thou haſt made known to me the waies of life, thou ſhalt make me full of joy with thy countenance.]

29. Let me therefore ſpeak to you freely and without any reſervedneſſe (ſee note on Joh. 7. 13.) concerning that David that thus ſpake, that he died like other men, and had a ſolemn interment, and we ſtill have his monument to ſhew, from whence he never roſe.

29. Men and brethren, let me freely ſpeak unto you of the Patriarch David, that he is both dead and buried, and his ſepulchre is with us untill this day.] for

30. And therefore not ſpeaking of himſelf but by way of prædiction of the Meſſias, knowing that he ſhould infallibly ſpring from his loynes, that was to be prince and ruler of his Church,

30. Being therefore a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loynes according to the fleſh, he would raiſe up Chriſt to ſit on his throne,]

31. This ſpeech of his was prophetick, referring to this reſurrection of Chriſt, whereupon 'tis ſaid, that his ſoul ſhould not continue in ſtate of ſeparation from the body, In which ſtate though it were for a while, yet it continued not ſo long, till the body was corrupted, i.e. not the ſpace of 72 houres, or three daies.

31. He ſeeing this before ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.]

32. And accordingly hath God raiſed up Chriſt within that ſpace of time, within three daies, and all we Apoſtles are eye-witneſſes of it.

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

33. Being therefore aſſumed to his regall ſtate, and office in heaven, and God having performed to him, (as all his other, ſo peculiarly) this promiſe made to him, of giving him power to ſend the holy Ghoſt, he hath accordingly now ſent him, and this prodigie, which ye now ſee, and hear, is an effect of that, viz: the ſpeaking with tongues, which the hour before they underſtood not.

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

34, 35. For this cannot be interpreted of David himſelf, though he ſpake it in his own perſon, for he never went to heaven bodily, and ſo cannot be ſaid to be exalted to God's right hand, while his enemies are made his footſtool, But he ſpeaks of him, of whom this was to be verifred, as of his Lord, The Lord, ſaith he, ſaid to my Lord, Pſal. 110. 1.

34. For David † is not aſcended into the heavens, but he ſaith himſelf, The Lord ſaid unto my Lord, ſit thou on my right hand,
35. Untill I make thy foes thy footſtool.] † went not up, οὐκ ἀνέβη

36. This great important truth therefore I now proclaim unto you, that that Chriſt whom ye Jewes have crucified, God the Father hath raiſed up, and by aſſuming him to his right hand, ſetled him there, as a head of his Church, inſtated him in the true kingly office of the Meſſias.

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

37. Upon theſe words of Peter, they had great compunction, and as men that were willing to doe any thing to reſcue themſelves from the guilt of ſo horrible a ſinne, as crucifying the Meſſias, they cried out moſt paſſionately to Peter, and the reſt of the Apoſtles, that were preſent, beſeeching their directions what to doe in this caſe.

37. Now when they heard this, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the Apoſtles, Men and brethren, what ſhall we doe?]

38. And Peter anſwered them, that there was now but one poſſible way left, and that was with true contrition, and acknowledgment of their ſinne, to haſten out of this infidelity, and with a ſincere and thorough change to come as proſelytes to Chriſt, and enter upon Chriſtian profeſſion with a vow of never falling off from it, and ſo to receive baptiſme from the Apoſtles, that ſacrament, wherein Chriſt enabled them to beſtow, or convey from him, remiſſion of ſinnes to all true penitents, farther promiſing them that they ſhould be made partakers of the holy Ghoſt alſo, and of thoſe gifts which by the deſcent of the Spirit were powr'd out on the Church, and ſome among them of thoſe miraculous powers which they now ſaw and admired in the Apoſtles (ſee c. 4. 31. and note on c. 6. b.)

d.

38. Then Peter ſaid unto them, Repent, and be baptized every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſinnes, and ye ſhall receive the [d] gift of the holy Ghoſt.]

39. For to you, ſaith he, the benefit of that promiſe appertains, if you will lay hold on it, and indeed primarily to you Jewes this promiſe of the holy Ghoſt was made, on purpoſe for this, that by our preaching to you, ye might be converted and convinced of the vileneſſe of what you have done, and upon repentance be received into mercy, and receive abſolution from us, as the deputies and proxies of Chriſt, which is gone. And as the advantage hereof belongs primarily to you, to whom our firſt addreſſe was to be made, ſo in the next place, upon your rejecting it, it muſt be extended to the reſt of the world, to all the Gentiles which ſhall obey and come in to Chriſt at his call, or upon our preaching to them.

39. For the promiſe is unto you, and to your children, and to all that are afarre off, even as many as the Lord our God ſhall call.]

40. And many other diſcourſes he made to them, all to this effect, conjuring and haſtening them with all ſpeed to get out (as the Angel did Lot out of Sodome, Gen. 19. 17.) out of this ſtate of high provoking infidelity, wherein the multitude of Jewes were engaged.

40. And with many other words did he teſtifie and exhort, ſaying, * Save your ſelves from this untoward generation.] * Eſcape out of, σωθῆτε ἀπὸ

41. And all that were really affected by what he ſaid came and renounced their former courſes, and approved the ſincerity of their change, and received baptiſme, and that day about 3000 men were converted to Chriſtianity.

41. Then they that gladly received his word were baptized, and the ſame day there were added unto them about three thouſand ſoules.]

e.

42. And all that were ſo, continued aſſiduous in hearing the Apoſtles teach, and in bringing their goods liberally for the uſe of them that wanted, v. 45. and in eating the Lord's Supper, and praying together.

42. And they continued † ſtedfaſtly in the Apoſtles doctrine, and [e] fellowſhip, and in breaking of bread, and in prayers.] † conſtant to the teaching of the Apoſtles, προσκαρτεροῦντες τῇ διδαχῇ τῶν Ἀποστόλων and in communicating

43. And

43. And fear came upon every ſoul: and many wonders, and ſignes were done by the Apoſtles.] 43. And a generall aſtoniſhment ſurprized men to ſee firſt thoſe ſtrange operations of the holy Ghoſt v. 4. (a conſequent of which was this wonderfull acceſſion of converts v.41.) And withall the Apoſtles did many miracles of very different ſorts, ſome of cures, and ſome of exemplary ſeverities, and thereby came to have a very great authority among all that heard it, ch. 5. 5.

44. And all that beleived were together, and had all things common,
45. And ſold their poſſeſſions, and goods, and parted them to all men, as every man had need.] 44.45 And all that receiv'd the faith, aſſembled together for the ſervice of God, obſerved conſtant times of publick prayers, and receiving the ſacrament of the Lord's ſupper, (ſee note on ch. 1. c.) the richer communicated their goods to the poorer as freely, as if they had been theirs.

* brake bread in the houſe, and † ſimplicity, liberality, ἁπλότητι, ſee note on Mat. 6 k. * charity to † thoſe that did eſcape, τοὺς σωζομένους.

46. And they continued daily with one accord in the Temple, and * breaking bread from houſe to houſe, did eat their meat with gladneſſe and † ſingleneſſe of heart,] 46. And they daily aſſembled in the Temple, and receiv'd the Lord's ſupper in ſome of thoſe upper rooms (ſee note on ch. 1. c.) and eat together in a moſt pious charitable manner, with great cheerfulneſſe, and cordiall ſincere bounty and liberality,

47. Praiſing God, and [f] having * favour with all the people, and the Lord added to the Church daily † ſuch as ſhould be ſaved.] 47. Bleſſing the name of God, and exerciſing works of mercy to all that wanted, and God daily moved the hearts of ſome or other to come in to this number, gave the Apoſtles a fruitfull harveſt, every day brought them in ſome that obeyed the exhortation given them, ver. 40. repented and got out of the actions and wicked lives of that crooked generation, and betoook themſelves to the obedience of Chriſt, ſee note on Lu. 13. 23. b. f.

Notes on Chap. II.

a. Συμπληροῦς The word συμπληροῦς here is all one with the ſimple πληροῦς in other places. And that is taken in a *peculiar* notion, when 'tis applied to *times*, ſignifying that ſuch a *time is come*, So *Gen.* 25. 24. *when her daies to be delivered were fulfilled*, i. e. *when her time of child-birth was come*. For which the Ἐπλήσθη ὁ χρόνος *Evangeliſt* reads ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, *The time of her bringing forth was filled*, *Lu.* 1. 57. So *Gen.* 29. 21. *My daies are fulfilled*, i. e. the *time* agreed upon for my taking her to *marriage* is now *come*. So *Mar.* 1. 15. πεπλήρωται ὁ καιρός, *the time is fulfilled*, i. e. now is that due ſeaſon come, the *criticall* point, wherein, if they *repent* not, they ſhall *periſh*. So *Lu.* 21. 24. *Jeruſalem ſhall be trodden down by the Gentiles, untill the times of the Gentiles* πληρωθῶσι *be fulfilled*, i. e. till the peculiar *ſeaſon* concerning the *Gentiles* (ſee the place) doe *come*. And this very συμπληροῦς is ſo uſed *Lu.* 9. 51. ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, *when the daies were fulfilled*, i. e. *were come of his being taken up*. Accordingly ἐν τῷ συμπληροῦσθαι ἡμέραν τῆς πεντηκοστῆς] here, is no more then, *when the day of Pentecoſt was come*, or upon that day. Πεπλήρωται ὁ καιρός Πληρωθῶσι καιροὶ ἐθνῶν

b. Ἐσχάταις ἡμέραις *Ἐσχάτοις ἡμέραις*, *the laſt daies*] doe in that place of *Joel* literally ſignifie the *laſt daies* of the *Jewes*, immediately præceding their *deſtruction*, called there, *the great and terrible day of the Lord*; And accordingly the *laſt daies*] have among the *Jewes* proverbially ſignified the *daies* of the *Meſſias*, which they call אחרית הימים, *the laſt daies*; and both theſe notions are very reconcilable; For as the *coming* of the *Meſſias* ſignifies, beſide the *coming* of him in the *fleſh*, his entring on his *kingdome*, and as a branch of that, his *coming* to be avenged on his crucifiers, *Mat.* 24. 1. ſo the *laſt daies*] here ſignifie peculiarly the time beginning after the *reſurrection*, and *aſcenſion* of *Chriſt*, as here appears by the *powring* of the *Spirit*, and the *prodigies*, v. 19. (*before the great and terrible day of the Lord*, v. 26. i. e. this *deſtruction* of *Jeruſalem*) So 2 *Tim.* 3. 1. ἐν ἐσχάταις ἡμέραις, *in the laſt daies*, i. e. not long after the *reſurrection* of *Chriſt*, ſhould come thoſe *hard times*, to wit, before the *deſtruction* of the *Jewes*, and ſo in the *latter times*, 1 *Tim.* 4. 1. So *Heb.* 1. 2. ἐν ἐσχάταις ἡμέραις, *the daies* of the *Meſſias*, and 1 *Cor.* 10. 11. we, i. e. *Chriſtians*, *on whom* τὰ τέλη τῶν αἰώνων κατήντησεν, *the end of the ages are come*. So *Jam.* 5. 3. ſpeaking of the *wealthy Jewes*, he ſaith, that they have *treaſured up their wealth as fire*, ἐν ἐσχάταις ἡμέραις, *in* or *againſt the laſt daies*, i. e. againſt thoſe times of *deſtruction*, when their *wealth* ſhould but doe them miſchief, mark them out for prizes, and preyes before other men. So 1 *Pet.* 1. 5. ἐν καιρῷ ἐσχάτῳ *in the laſt time*, noting, no queſtion, that time then at hand, wherein the incredulous *Jewes* ſhould be *deſtroyed*, and the *beleivers* reſcued out of their perſecutions and dangers, which is there denoted by σωτηρία ἑτοίμη ἀποκαλυφθῆναι, *deliverance ready to be revealed*, according to the notion of σωτηρία formerly mentioned *Lu.* 13. 23. a. and again by ὀλίγον ἄρτι (εἰ δέον ἐστὶ) v. 6. *after a little time yet* of temptations or ſufferings. So again for the time of *Chriſt* in generall 1 *Pet.* 1. 20. ἐπ' ἐσχάτων τῶν χρόνων, and 2 *Pet.* 3. 3. and *Jude* 18. ἐν ἐσχάτῳ χρόνῳ, in the more ſpeciall ſenſe, that there ſhould be *Atheiſticall ſcoffers*, that ſhould accuſe *Chriſt* of breaking his promiſe in coming to avenge himſelf on the *crucifiers*, and to reſcue the *Chriſtians* from their *perſecutors*. So 1 *Joh.* 2. 18. ἐσχάτη ὥρα ἐστίν, *It is the laſt hour*, to the ſame ſenſe of that approaching *judgment*, which was then yet neerer *at hand*. And all this taken from that *prophecy* of *Moſes*, *Deut.* 31. 29. *Evil will befall you in the latter daies*. Τέλη αἰώνων Σωτηρία ἑτοίμη ἀποκαλυφθῆναι Ὀλίγον ἄρτι Ἐσχάτῳ χρόνῳ ἐν Ἐσχάτη ὥρα

c. Ὠδῖνες The *Hebrew* חבל ſignifies two things, a *cord* or *band*, and a *pang*, eſpecially of *women* in *travail*. Hence the *Septuagint* meeting with the word *Pſal.* 18. 2. (where it certainly ſignifies χοινία *cords* or *bands*) have yet rendred it ὠδῖνες *pangs*, and ſo again 1 *Kin.* 20. 31. and in other places; and from their example here S. *Luke* hath uſed τὰς ὠδῖνας θανάτου, *the pains*, or *pangs of death*, when both the addition of the word λύσας *looſing*, and κρατεῖσθαι *being holden faſt*, doe ſhew that the ſenſe is *bands* or *cords*.

d. Δωρεὰ πνεύματος ἁγίου What Δωρεὰ πνεύματος ἁγίου, *the gift of the holy Ghoſt*] ſignifies, in relation to the *perſons*, that here are ſpoken to, as *many* as ſhould now *repent*, and *beleive on Chriſt*, is apparent by the proceſſe of the ſtory. There were that *day three thouſand*, which *received the faith of Chriſt* v. 41. and theſe *aſſociated*,

ted, and *joyned* themſelves with the *Apoſtles*, v.42. and that in a wonderfull, *charitable* manner, *had all things common*, &c. v.44. In the *third chapter*, the *Apoſtles* work that *cure* on the *impotent man*, and on that occaſion preach *Chriſt* to the *Jewes* again, and chap: 4. the *Sanhedrim* &c. *apprehend* them, and upon conſultation *diſmiſſe* them again, and they *return* to their *auditors*, the *beleivers* foremention'd, ver.23,24. And *they bleſſing and praiſing God*, and applying the *Pſalmiſts prædictions* to their preſent condition, and *praying to God* for his powerfull *aſſiſtance* to *propagate* the *Goſpel*, it follows v.31. that *as they prayed, the place was ſhaken*, (in like manner as ch. 2.2. when the *holy Ghoſt deſcended* on the *Apoſtles*,) *and they were all filled with the holy Ghoſt*, i.e. certainly all the *beleivers* foremention'd, (not the *Apoſtles*, who were thus *filled before*.) And ſo this *promiſe* of S. *Peter*'s was punctually *fulfill'd* upon them. What the *effect* of this *gift* was among them is no farther there ſet down, then that *they ſpake the word of God* with *boldneſſe*, i.e. they were wonderfully *confirmed* by this means in their *aſſurance* of the *truth* of the *Goſpel*, and ſo making no queſtion of the *truth* of what they had learnt from the *Apoſtles*, they ſpake of it among themſelves, and to others with all *cheerfulneſſe* and *confidence*, deſpiſing the *terrors* of the *Jewes*, as they did their *worldly poſſeſſions*, v.32. and continuing that high pitch of *charity*, which had before been obſerved to be among them c.2.44. And ſo thus farre this *gift of the holy Ghoſt* ſignifies no more then a *miraculous Confirmation* of theſe *beleivers* (formerly *baptized*) in the *faith*, and *Chriſtian practiſes*, which they had received, But this no doubt then attended with other *extraordinary gifts* of the *holy Ghoſt*, in reſpect of which they are there ſaid to be *fill'd* (ἐπλήσθησ) *with the holy Ghoſt*; And then the only difficulty will be, what kind of *gifts* theſe were, whether *inward* or *outward*, For both theſe are promiſed *indefinitely* to *beleivers*. To the *inward* that ſpeech of *Chriſt Joh.* 7.38. ſeems to pertain, *He that beleiveth on me, out of his belly ſhall flow rivers of living waters*, where the *belly* denoting the *heart*, or *inward part* of the man, the *flowing of the living water from thence*, denotes ſome *effects* of the *holy Spirits deſcent* upon, and in the *hearts* of *beleivers*, the *Evangeliſt* there diſtinctly referring thoſe words to the then-future *deſcent of the holy Ghoſt*, ver. 39. *This he ſpake of the Spirit which they which beleive on him ſhould receive,* οὔπω γὰρ ἦν πνεῦμα, *for as yet the holy Ghoſt was not* (among, or upon them) *becauſe Jeſus was not yet glorified.* Where it is evident that that *ſpeech* of *Chriſt* belonged to ſome *inward gifts* in the *hearts* of men, w^ch^ upon the *deſcent* of the *holy Ghoſt* upon the *Apoſtles*, ſhould be *powred* upon the *Chriſtian* world, convey'd by the *preaching*, *baptizing*, *confirming*, and other *miniſtry* of the *Apoſtles*, their farther *inſtructing* them in the *Goſpel*, which is therefore elſwhere call'd διακονία πνεύματος, *the miniſtration of the Spirit*, or means of *communicating* it to *beleivers*. What this *inward gift* is appears in ſeverall places, *wiſdome*, ch.6.3. *knowledge*, 1 *Cor.* 12.8. and ſo likewiſe the *aſſiſtances* of *Gods Spirit*, joyned with his *word*, enabling *humble*, *ſincere Chriſtians* for the *duties* of *Chriſtian life*, which are required of them, called the *renewing of the holy Spirit*, and joyned, as here, to the *Laver of regeneration*, *Tit.*3.5. and ſo the *earneſt of the Spirit in our hearts*, 2 *Cor.* 1.22. See *note* on *Act.* 1. b. The *outward gifts* are thoſe χαρίσματα, *gifts of tongues*, of *healing* &c. And thoſe are evidently called the δωρεὰ πνεύματος ἁγίου *the gift of the holy Ghoſt*, *Act.*10.45. and that was there powred upon the *Gentiles* of *Cornelius*'s family, immediately on their *receiving* the *faith*, even before *baptiſme*. And to theſe belongs another promiſe of *Chriſt*, *Mar.*16.17. *Theſe ſignes ſhall follow thoſe that beleive, They ſhall take up ſerpents* &c. Now for the reſolving of the *Quære*, what *ſort* of *gift* it is, which is here meant, the ſureſt way will be, not ſo to *define* of *either*, as to *exclude* the *other*, but to *comprehend* both under this *phraſe*, not that *both*, and every branch of *each* ſhould be *powred* on *each beleiver*, but that they all ſhould be ſcatter'd *among* them, the *inward* by *baptiſme* or *confirmation* ſigned on *all*, and the *outward* beſtow'd on *ſome* of them, to *teſtifie* to all the *truth* and *excellency* of the *Goſpel*, and to fit, and *prepare* ſome perſons for *ſacred imployments*, not *all* the *outward* again, upon *each*, on whom the *outward* were beſtow'd, but ſome on one, ſome on another, the *gift* of *tongues* to one, of *healing* to a ſecond, of *prophecying* to a third, and they that had moſt, or the *higheſt* degrees of theſe, are call'd πλήρεις *full of the Spirit*, ſee ch.6. *note* b. and note on *Eph.* 1. c. Πλήρης πνεύματος

The word κοινωνία is to be rendred (as from the verb κοινωνέω) not *communion* but *communication*, by that, meaning *diſtribution*, *liberality*, *effuſion*, or *participation*, by which any are made *partakers* of ſome *gift*, *ſpirituall* or *temporall*, ſuch as here *beneficence* to the *poor* &c. Thus in *Simplicius* on *Ariſtot: Phyſ:* l.1. deſcribing *magnanimous* men, ὀλίγοις ἀρκεμένους, καὶ ὧν ἔχουσι κοινωνεῖν ἑτοίμους, they are, ſaith he, *content with a little, and diſtribute* or *cõmunicate readily of that which they have*. And in *Lucian* ὅτις: Κεγν: Κοινωνοῦντας ὧν ἔχουσι τοῖς πενεστέροις, *cõmunicating to the poorer ſort of what they have*, and again, εἰ φθονήσει κοινωνεῖν καὶ διδόναι; *will he envy him that communicates and gives?* Where it ſignifies *liberality*, or *giving* to the *poor*. Thus is *almes-giving* defined by the *Arabians communicatio in miſerius*, *Abul Faraii de Mor: Arab:* p. 29. And thus *Caſſander* out of *Chryſoſtome* renders μυστηρίων κοινωνίαν, *Myſteriorum communicationem*, *Liturg:* p.14. As *excommunication* is defined by *Tertullian* excluſion from *communication* (not from *communion* as that is now uſed for the *ſacrament*) *à communicatione orationis, & conventus, & omnis ſancti commercii relegatio, a baniſhing from participation of all prayer, aſſembly, and ſacred commerce* (and not only of the *ſacrament*) ſo as the word be compounded, like *exlex*, without any change of the *termination*. In this notion is the word generally uſed in *ſcripture* for *liberality*, or ſome kind of *diſtributing*, or *diſpenſing* to others. So here προσκαρτεροῦντες τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς, *continuing in liberality, & breaking of bread, and prayers*; where, as προσευχαὶ ſignifies *publick prayers*, and κλάσις ἄρτου the *breaking of bread* in the adminiſtration of the *ſacrament*, ſo κοινωνία is the people's bringing and *preſenting* of the *bread*, and *wine*, and the *fruits of the earth*, for the acknowledging

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ledging *God* the *Creator* of all, part of it to be eaten in *commemoration* of *Christ's ſacrifice*, and the reſt to be *diſtributed* among the *poor*, ver. 44. Whereupon κοινωνῆσαι in *Heſychius* and *Phavorinus* (for which the copies read corruptly κοινῶσαι) is προσενεγκεῖν to *offer* or *preſent*. From which *Gloſſaries* theſe explications alſo of the word are to be had, κοινωνέω, μεταδίδωμι, to *diſtribute*, or *diſpenſe*, κοινωνία μετάληψις τῶν μυστηρίων ἁγίων, *participation of the holy myſteries*, κοινωνῶ σοι δέξης, συμμετέχω, *to partake*, κοινωνοῦσιν οἱ μεταδιδόντες ἀλλήλοις, καὶ μεταλαμβάνοντες παρ' ἀλλήλων φιλίας ἢ γνώσεως &c. *They are ſaid to communicate who diſtribute to one another, and they that partake and receive from one another, whether friendſhip or knowledge.* Whence it appears 1. that the word ſignifies both to *diſtribute*, and to *receive*, to *make* others *partake*, and to be *partaker*; 2dly, that it is appliable to *friendſhip* or *ſociety*, no otherwiſe then to *knowledge*, or any thing elſe. Thus *Rom.* 15.26. κοινωνίαν ποιήσασθαι, is *to make a contribution*, So 2 *Cor.* 8. 4. τὸ χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, *charity and communication of adminiſtration*, i.e. *liberality toward the ſaints*. So ἁπλότης τῆς κοινωνίας, 2 *Cor.* 9. 13. *liberality of diſtribution*, ſo κοινωνία εἰς εὐαγγέλιον, *Phil.* 1. 5. *liberality toward the preaching* or *propagating* the *Goſpel*. So *Heb.* 13. 16. where 'tis joyned with εὐποιΐα, *beneficence*, as 1 *Tim.* 1. 18. εὐμεταδότους and κοινωνικὰς, *diſtributive*, and *communicative*, are all one, ſo *Philem.* 6. κοινωνία τῆς πίστεώς σου, is his *liberality* to the *poor*, (by which the *bowels of the ſaints are refreſht*, v. 7.) flowing from his *faith*; From this notion of the word κοινωνία, as it ſtrictly ſignifies *liberality toward the poor*, may be fetcht the ſenſe of that *Article* in the *Creed* κοινωνία τῶν ἁγίων, *the communication*, or *liberality of the ſaints*, to note this great *liberality* here mentioned of the firſt *converts* to *Chriſtianity* in the *Apoſtles* time, (ſee *Philo* of the ἀσκηταὶ in *Ægypt*, in *Euſeb: Hiſt:* l. 2. c. ιζ'.) eſpecially in their meetings for the *commemorating* of *Chriſt* in the *ſacrament*, as appears in this *chapter* ver. 44, 45, 47. and here v. 42. And this is thought fit to be recorded by the *Apoſtles* among the very few things, fit to be *preacht* and proclaim'd by thoſe that declared the *Goſpel* to all the *world*, that, when the height of the *Pythagorean philoſophy* was *to have all things common*, and *Epicurus* went yet higher (not by bringing all together into ſome common *magazine*, (which, ſaid he, was an argument of *diffidence*, and ſo unreconcileable with *friendſhip*) but) by *cheerfull communicating* to every one that had need, out of that which every man hath, the *Chriſtian religion* might appear to have arrived to the higheſt pitch, *Every man ſelling* that which he had immoveable, that ſo he might have ready to *diſtribute* to any, nay, that he might not truſt himſelf in the *diſtribution*, bringing and *laying* it at the *Apoſtles feet*, that they might *diſtribute* it moſt *impartially*, and ſo approving themſelves to be עם נדבות *a people of free-will-offerings in the day of Chriſts power*, *Pſal.* 110. now when he was *inſtall'd* in his *kingdome*. So in a ſpirituall ſenſe, κοινωνία τοῦ υἱοῦ 1 *Cor.* 1. 9. is *the participation of the ſon*, or *communication*, *liberality*, all one with his ἀνεξιχνιάστος πλοῦτος *Eph.* 3. 8. his *unſearchable riches*; as they are *powred* out on us. So *Eph.* 3. 9. κοινωνία μυστηρίου *the communication of the myſterie*, or that *myſterie*, kept *hid* ſo long, is now *communicated* or made known, ſo *Phil.* 3. 10. κοινωνία παθημάτων, is the *communicating his ſufferings* to us, i. e. our *partaking* and ſo *ſuffering* with or after him, in a ſpirituall ſenſe, *dying to ſinne*, as he *dyed to the world*, which is there called *being conformed to his death*. So 1 *Cor.* 10. 16. κοινωνία σώματος and αἵματος, the *participating of the body and blood of Chriſt*. So κοινωνία πνεύματος, *communication of the Spirit*, *Phil.* 2. 1. that *liberal* effuſion of *graces* from the *Spirit* of *God*, And ſo when in the ſolemn cloſe of the *Epiſtles*, κοινωνία τοῦ ἁγίου πνεύματος, *the communication of the holy Spirit*, is joyned with χάρις Χριστοῦ, καὶ ἀγάπη τοῦ Θεοῦ, *the grace of Chriſt, and love of God*, 2 *Cor.* 13. 14. it muſt ſignifie proportionably to theſe many other places, the *liberall effuſion* of that *holy Spirit*, and ſo 1 *Joh.* 1. 3. ἵνα κοινωνίαν ἔχητε μεθ' ἡμῶν, *that you may have partnerſhip with us*, καὶ ἡ κοινωνία δὲ ἡμετέρα μετὰ τοῦ πατρός, *and our partnerſhip is indeed with the Father*, &c. the *gifts*, and *life*, that *God*, and *Chriſt* hath, are *communicated* to us, and ver. 6. ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, *if we ſay that we are partakers with him* of that *grace* and *life*, &c. By this might be explained the uſe of the κοινωνικὰ χαύμαλα in the ancient *Church*, but that the words are not found in *ſcripture*, and will be mention'd more ſeaſonably on occaſion of the ζυγαλικαὶ ὄπισθαι 2 *Cor.* 3. *note* a.

Ἔχειν] ſignifies to *uſe*, or to *exerciſe*, as when *Chriſt* ſaith, *to him that hath ſhall be given*, and *let us have grace*, *Heb.* 12. 28. And as for χάρις that is the very word *Charity*, and is by *Cicero* ſo rendred, and frequently ſignifies *liberality* (as in *Epicurus's* book entitled περὶ δώρων καὶ χάριτος, *of gifts and charity* or *liberality*, mention'd by *Sextus Empir:* l. *cont: Gramm:*) and is ſo uſed 2 *Cor.* 8. 4. and ſo *Act.* 4. 33. where μεγάλη χάρις, is by the *Syriack* rendred טַיבוּתָא רַבְּתָא i. e. *great goodneſſe* or *benignity* (though *Guido Fabritius* render it *gratia magna*, following the notion, which, it ſeems, he had of the *Greek*, without conſidering the *Syriack*) and ſo the conſequents demonſtrate it to ſignifie; And therefore the phraſe ἔχοντες χάριν, is by the *Syriack* rendred, יְהִיבִין בְּרַחֲמָא i. e. *they gave almes before all the people*, not, as *Guido Fabritius* again renders the *Greek*, rather then that, *cùm iniiſſent gratiam*, *when they got favour*; for יהב ſignifies *dedit*, *gave*, and רחמא *miſericordia*, *gratia*, *eleemoſyna*, ἐλεημοσύνα, *bowels of mercy*, abundant *liberality*, ſee 2 *Cor.* 8. 1. and *note* on 1 *Pet.* 3. d.

f. Ἔχειν χάριν

CHAP. III.

Paraphraſe.

1. NOW Peter and John went up together into the Temple [at the hour of prayer being the ninth houre.]

1. at three in the afternoon, which was one of the times of day generally ſet apart for prayer.

2. And

2. And there was an impotent man, who was ſo from his birth, who was therefore daily carried by others and laid at the gate of the Temple toward the Eaſt, in Solomon's porch, v. 11. which was called the beautifull gate, that there he might beg and receive the almes of thoſe that went up daily to pray there, by which means this man was known to all the pious men of the city that uſed to go that way, v. 10.

2. And a certain man, lame from his mothers womb, was carried, whom they laid daily at the gate of the Temple, which is called Beautifull, to ask almes of them that entred into the Temple.]

3. Who ſeeing Peter and John about to goe into the Temple, asked * an almes. * to receive an almes, λαβεῖν ἐλεημ:

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

5. And he † gave heed unto them, expecting to receive ſomething of them. † looked on them, ἐπεί-χεν αὐτοῖς

6. I cannot give thee that almes thou lookeſt for, that of money to relieve thy wants, but that which will eminently ſupply all thy wants, and make it unneceſſary for thee to ask any more, I am able and willing to beſtow upon thee.

6. Then Peter ſaid, [Silver and Gold have I none, but ſuch as I have give I thee.] In the name of Jeſus Chriſt of Nazareth, riſe up and walk.

7. He was able to ſtand and goe, was perfectly cured of his lameneſſe.

7. And he took him by the right hand, and lift him up, and immediately [his feet and ancle-bones * received ſtrength.] * became firm, ἐστερεώθη

8. And he demonſtrated the perfectneſſe of the cure by uſing his legs to all ſervices, leaping, ſtanding, walking, and as a teſtimony of his thankfulneſſe to God the author, he

8. And he leaping up ſtood, and walked, and] entred with them into the Temple, walking, and leaping, and praiſing God.

9. And all the people ſaw him walking, and praiſing God,

10. And they knew that it was he, which ſate for almes at the beautifull gate of the Temple, and they were filled with wonder and amazement at that which had hapned unto him.

11. And as this perſon which was thus healed, kept cloſe to Peter and John, and was unwilling to depart from them, from whom he had received ſo great a mercy,

11. And as the lame man which was healed held Peter and John,] all the people ran together unto them in the porch, that is called Solomon's, greatly wondring.

12. Why doe you look upon this cure as a ſtrange thing to be wrought (the miracles of Jeſus are farre greater then this,) or, why doe ye attribute any thing to us in this matter, as if 'twere any thing of our own, either ſtrength to doe ſuch a work, or excellency (for which we might be thought worthy to be uſed in theſe works, rather then other men) to which this were to be imputed?

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

13. hath given this power of working miracles to that Jeſus whom ye delivered up to Pilate to be crucified, and when he would fain have releaſed him, ye refuſed to have him releaſed, and abſolutely againſt Pilate's will, required him to be put to death.

13. The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers [hath glorified his ſon Jeſus, whom ye delivered up, and denied him † in the preſence of Pilate, when he was determined * to let him goe.] † againſt the face of Pilate, κατὰ πρόσωπον Πιλ: * to releaſe, ἀπολύειν

14. And when ye had your choice, wch ſhould be releaſed, Chriſt or Barabbas, ye choſe the murtherer before him,

14. But ye denied the Holy one and the Juſt, [and deſired a murtherer to be granted unto you,]

15. And murthered the Meſſias, put him to death, who came to bring life into the world. And when you had done ſo, God was then pleaſed to raiſe him from the dead, and to make us witneſſes thereof.

15. And killed the prince of life, whom God hath raiſed from the dead, whereof we are witneſſes.]

16. And now 'tis by beleif in him, that he (or his power) hath recovered this man from his lameneſſe, whom you now ſee to be cured, and know before, for many years, to have been unable to goe. And this faith, or beleiving on him, working not by its ſelf, but by his power on whom we beleive, is it that hath wrought this ſo remarkeable cure on him, which you all ſo wonder at.

16. And his name, through faith in his name, hath made this man ſtrong, whom ye ſee and † know, yea, the faith which is by him hath given him this perfect ſoundneſſe in the preſence of you all.] † have known, εἰδέτε

17. Now this, I ſuppoſe, brethren, that you of the multitude, which did thus reject Chriſt, did not know him to be the Meſſias, and the ſame I ſuppoſe of your rulers, thoſe of the Sanhedrim.

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

18. And ſo the many prophecies of ſcripture that the Meſſias ſhould be put to death, have by this means had their completion.

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

19, 20. Doe you therefore amend your lives that this may be pardoned, that ſo the ſecond coming of Chriſt ſo often ſpoken of Mat. 24. for the delivery and reſcue of all the faithfull (giving them reſt from their troubles and perſecutions, and a quiet profeſſion of the Goſpel) but withall for the deſtruction of all the obdurate (which is therefore foreſlowed that all may repent) may by your repentance become matter of advantage, and comfort to you, to which end it was that he was at firſt ſent to you Jewes peculiarly, or that he is now preached unto you, before that time, that if ye repent, ye may have the benefit of it, but if not, be deſtroyed with the obdurate.

19. Repent ye therefore and be converted, * that your ſins may be blotted out, when the [a] times of refreſhing ſhall come from the preſence of the Lord,

20. ‖ And he ſhall ſend Jeſus Chriſt, which before was † preached unto you,] * to the blotting out of your ſins, that the ſeaſons — may come, εἰς τὸ ἐξαλειφθῆναι-ὅπως ἂν καιροὶ — ἔλθωσι ‖ And that he may, ὁ ἀποστεῖλαι † Or deſigned, for the Kings MS. and many written, and printed copies read προκεχειρισμένον, and *Tertullian prædeſignatum.*

a.

21. [b] * Whom

* Who muſt receive heaven, till the times of the completion

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

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

† as me ὡς ἐμὲ

23. And it ſhall come to paſſe, that every ſoul which ſhall not hear that prophet ſhall be deſtroyed from among the people.]

21, 22, 23. This Chriſt being now entred on his regall power in heaven, thereby to fulfill all the prophecies concerning him (ſee note on Mat. 17. b.) particularly that of Moſes, of deſtroying and cutting off from the earth all thoſe Jewes, that ſhall reject the Meſſias, when he cometh; Who being alſo the perſecutors of Chriſtians as they had been before of Chriſt, their deſtruction ſhall conſequently bring that refreſhment, v. 19. along with it, (as indeed it hapned in Veſpaſian's time, after the deſtruction of the impenitent Jewes, the beleivers, which were remarkably preſerved in that deſtruction, had Halcyonian daies attending. See 2 Theſſ. 2. 1. and note on Rev. 1. d.) b.

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

24. the coming of the Meſſias, the deſtruction of thoſe that reject, and the ſpeciall mercies to them that beleive on him. c.

25. Ye are the children of the prophets, and of the covenant which God made with our fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed.]

25. Ye are the peculiar perſons, of whom the prophets foretold, and to whom the covenant belongs, which was made to Abraham, in which was promiſed, that the poſterity of him, i.e. the Jews, ſhould be ſo bleſſed by God, in having Chriſt given to them, (beſide many other ſpeciall prerogatives beſtowed on them) that all the families and people of the world alſo, that would bleſſe themſelves or others, ſhould uſe this form, God bleſſe them, as he bleſſed Abrahams ſeed, (ſee note on Gal. 3. c.)

26. Unto you firſt God having raiſed up his ſon Jeſus, ſent him to bleſſe you in turning away every one of you from his iniquities.]

26. Which is now accordingly performed. For God having raiſed this Chriſt again, hath by our preaching his reſurrection firſt to you over all your cities, ſent him again in a moſt gracious manner to bleſſe his enemies to doe all the good to them imaginable, to work upon the moſt obdurate crucifyers, and turn every one of you, from your unbeleif and impenitence, and ſo to make you capable of his pardon and mercy. d. Servatori Deo nostro.

Notes on Chap. III.

a. Ἀναψύξεως καιροὶ

Καιροὶ ἀναψύξεως *daies of refreſhment* or *comfort*, are proverbially taken among the *Hebrewes*, for the time of any ſpeciall *deliverance*, whether *temporall* here, or *eternall* in the *reſurrection*, ſo *Gen.* 21. *Jonathan's Chaldee Paraphraſe* ſaith, that *Leviathan* is prepared לְיוֹם נְחֶמְתָּא *for the day of conſolation*, i. e. the *day* of *deliverance*, and *feſtivity* in commemoration thereof, wherein, ſaid the *Jewes*, *God* was wont to make merry, and to *ſport* with *Leviathan*. So the name of *Noach*, from that ſame *Hebrew* word, which is rendred *conſolation*, ſignifies *deliverance*, and was impoſed as a *prophecy*, that mankind, which otherwiſe had been univerſally deſtroyed, ſhould in him be *reſcued* from that utter ruine. To this belongs the *reviving*, *Ezr.* 9. 9. which ſignifies their *reſtoring* from *captivity*. So for the other deliverance, when *Hoſ.* 6. 3. wee read [*after three daies he ſhall quicken*] *Jonathan* reads again לְיוֹמֵי נְחֶמְתָּא *in the daies of conſolation*, *which ſhall come* בְּיוֹם אַחְיוֹת מֵיתַיָּא *in the day of the reſurrection of the dead*. And ſo when *Joh.* 11. 24. we read *he ſhall riſe in the reſurrection*] the *Syriack* reads בְּנוּחֲמָא *in the conſolation*. Now the connexion of this with the exhortation to repentance lies thus, Should *Chriſt* come again in *judgment* upon the *Jewes*, foretold *Mat.* 24. while you lie *impenitent* in your *ſins*, his *coming* muſt be the greateſt *judgment* in the world (and ſo it will be to the *impenitent Jewes*, utter deſtruction and vaſtation,) That therefore that *coming* of his (which as it is a *terrible* time to the *impenitent*, ſo is a time of *deliverance* to all penitent *beleivers*) may in that notion of *conſolation* and *deliverance* befall you, that *God* may thus ſend his ſon to you, Doe you now timely *repent*, ſo as to have your *ſins blotted* out, ſee 2 *Pet.* 3. 9.

Ἀπολύτρωσις The ſame thing is called ἀπολύτρωσις *deliverance*, *Lu.* 21. 28. and Σωτηρία *ſalvation* or *deliverance* again, *Rom.* 13. 11. ſee note c.

b. Δέξασθαι δ. ρανὸν

Beſide the ordinary rendring of ὃν δεῖ δέξασθαι οὐρανὸν, [*whom heaven muſt receive*,] another there is, of which the words are capable literally, and to which the *context* more enclines them, that *Chriſt muſt*, or that *God* hath decreed he *ſhould receive heaven*, in the ſenſe that *Camillus* is ſaid δέξασθαι πόλιν *to receive the city*, i. e. *to undertake the government of the city*, parallel to that of *Pſal.* 75. 2. ſpeaking of *Chriſt's* exaltation [*when I ſhall receive the congregation*] and ſo this place will be all one with 1 *Cor.* 15. 25. *he muſt reign* &c. and that peculiarly in the *ſubduing* and *conquering* all his *enemies*, converting ſome, and rooting out (v. 23.) all others, who ſtand out in hoſtility againſt him.

c. Ἀπὸ Σαμουὴλ

The account of the *prophets* is here begun from *Samuel*, becauſe the *ſchools* of the *prophets* were firſt inſtituted, and erected by him, and not that there was no *prophet* before him. Thus we read 1 *Sam.* 19. 20. the *college*, or company of the *prophets* at *Ramah*, and *Samuel ſtanding as appointed over them*, making him the *Preſident* of that *college*, as after, *Elias* was, and therefore before his aſcenſion he goes about from one *college* to another 2 *Kin.* 2. 3. &c. and after him, *Eliſha*, to whom therefore the ſons of the prophets ſay, *The place in* which we dwell before thee, (i. e. *under thee*, under thy government) *is too narrow for us*, and ſo they build a larger. Theſe *ſons* of the *prophets* ſpent their time in ſtudying the *Law*, and *praiſing*, and *ſerving* of *God* (ſee *note* on *Lu.* 1. m.) and of them, becauſe (though ſome were, yet) all were not call'd by *God* to the *prophetick office*, ſent of meſſages to the *people*, therefore 'tis here added, ὅσοι ἐλάλησε, *as many* as *ſpake*, i.e. as many as out of the *ſchools* of the *prophets* were by *God* call'd to that *publick* office, προκατήγγειλαν, *foretold* what was now to come to paſſe.

CHAP.

CHAP. IV.

1. the captain of the band of Roman ſouldiers, ſet at the porches of the Temple to guard and keep peace (ſee note on Lu.22.f.) and the Sadducees come violently upon them,

1. AND as they ſpake unto the people, the Prieſts, and [the Captain of the Temple, and the Sadducees came upon them,]

2. The Prieſts or thoſe of the Sanhedrim oppoſing the doctrine preacht by them, of Chriſts being the Meſſias, the Captain ſuſpecting it would tend to an uproar or commotion in the city, and the Sadducees diſliking the doctrine of the reſurrection proclaimed by them, and ſo all much concern'd in their preaching to the people at that time.

2. Being * grieved that they taught the people, and preached through Jeſus the reſurrection from the dead.]

* much troubled, διαπονούμενοι

3. into priſon

3. And they laid hands on them, and put them [in hold] unto the next day, for it was now eventide.

4. their auditors, the people, v.1.

4. Howbeit many of them which heard the word, beleived, and the number of [the men] was about five thouſand.

5,6. they of whom the Sanhedrim conſiſted, the chief prieſts, Elders and Scribes, and particularly Annas and Caiaphas (ſee note on Lu.3. b.) met at the court where the Sanhedrim uſed to ſit in counſell.

a.

5. And it came to paſſe on the morrow, that [their Rulers, and Elders, and Scribes,

6. And Annas the high prieſt, and Caiaphas, and John, and Alexander, and as many as were of the [a] kindred of the high prieſt, were gathered together at Jeruſalem,]

7. And cauſing the diſciples to be brought before them, they examined them on theſe interrogatories, 1. how they came to be able to doe that miracle, ch.3.7. and whoſe name they called upon that infirm man (ſee ver.10.) in the working of the cure, (ſee ch.3.6.) and conſequently from whom they pretended to have commiſſion to doe what they did, thus to preach unto the people?

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

8. Then Peter being by the Spirit of God (ſuch as was promiſed Mat.10. 19,20.) endued with a great extraordinary preſentneſſe of ſpeech, and elocution, v.13.) and taking great boldneſſe and confidence upon him, began thus,

8. Then Peter filled with the holy Ghoſt, ſaid unto them,] Ye rulers of the people, and Elders of Iſrael,

9. of an action, which is ſo farre from being a crime, that 'tis an act of ſpeciall mercy,

9. If we this day be examined [of the good deed] done to the impotent man, † by what means he is made whole,

† by whom, ἐν τίνι

10. by no other means, but by calling upon him the name of Jeſus of Nazareth, (whom ye put to a ſhamefull death, but God moſt miraculouſly raiſed again) this miracle on the lame man was wrought.

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

11. This is he that was prophecied of under the title of a refuſe ſtone rejected by you, the chief men among the Jewes, and looked upon with deſpight and contempt, but is now by his reſurrection inſtall'd in all power and dignity (an effect of which is this miracle wrought in his name) and is indeed become the ruler and king of the whole Church, the prime foundation ſtone of the whole fabrick.

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

* is or was made for the head, ὁ γενόμενον εἰς κεφαλὴν

12. And by him, and him only, by receiving and embracing of his doctrine, ſalvation muſt now be hoped for by all, For there is no other religion in the world, whether that which was delivered by Moſes, or by any other, by which ſalvation can be had for thoſe, which doe not now come in to this, at the preaching of it.

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

13. And when they obſerved the elocution v.8. and freeneſſe of ſpeech, with which they taught (ſee note on Joh.7. a.) and withall conſidering that their education had not thus elevated them above other men, being neither skilled in the learning of the Jewes, nor, as men of place, or magiſtracy among them, inſtructed in their lawes, they were amazed at it, but withall they either remembred or were told that they were thoſe that had been attending on Jeſus, in his life time.

13. Now when they † ſaw the boldneſſe of Peter and John, and perceived that they were unlearned and * ignorant men they marvailed, and they † took knowledge of them, that they had been with Jeſus.]

† beheld the confidence, θεωροῦντες τὴν παῤῥησίαν

* ordinary vulgar perſons, ἰδιῶται, ſee note on 1 Cor. 14. a.

† received knowledge, ἐπεγίνωσκον

14. though they were as malitiouſly and petulantly affected toward them, ver.16. as was poſſible, yet they had nothing to object, or except againſt the whole action, either as it reſpected the man that was cured, or the Apoſtles that wrought it.

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

* had nothing to ſay againſt it, οὐδὲν εἶχον ἀντειπεῖν

15. But when they had commanded them to goe aſide out of the counſell, they conferred among themſelves,

16. Saying, What ſhall we doe to theſe men? for that indeed a notable miracle hath been done by them, is manifeſt to all them that dwell in Jeruſalem, and we cannot deny it.

17. And being not able to conceal what was already known, they had nothing to doe but to keep others from knowing it, and thereupon their decree in councel was to ſend for them, and to forbid them upon ſevere penalties to preach Chriſt and his reſurrection and Goſpel any more.

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

18. And

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

18. talk privately, or teach publickly any thing concerning the faith of Chriſt.

19. But Peter and John anſwered, and ſaid unto them, Whether it be right in the ſight of God, to hearken unto you, more then unto God, judge ye.

19. But Peter and John made light of this interdict, or terrors, and told them plainly they were commanded by God to preach, and that in all reaſon God muſt be obeyed before them, or the greateſt magiſtrate on earth, and that they themſelves could not but confeſſe ſo much.

20. For we cannot [but ſpeak the things, which we have ſeen and heard.]

20. chooſe but teſtifie of Chriſt thoſe truths of ſo high importance, made known to us peculiarly to that end, that we ſhould proclaim them to others from our certain knowledge, being our ſelves the eye, and ear-witneſſes of them.

21. So when they had farther threatned them, they let them goe, finding nothing how they might puniſh them, becauſe of the people, for all men glorified God for that which was done.]

21. And ſo not knowing what elſe to ſay to them, being not able to deny the force of their argument, they added more threatnings, if poſſibly that might terrifie them, and ſo diſmiſt them, having nothing to lay to their charge, but the curing of the lame man in the name of Jeſus, and for this all the people looked on them with admiration, and counted it an act of God's immediate infinite mercy, for which, they, that were inſtruments of it, ought to be bleſſed, not puniſhed by them, and therefore they durſt not puniſh or cenſure them for this.

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

22. For it was an inveterate lameneſſe, from his very birth, ch.3.2. and had been now above forty years upon him, when this cure was wrought by Peter.

23. And being let goe, they went to their own company, and reported all that the chief prieſts and Elders had ſaid unto them.

24. And when they heard that, [they] lift up their voice to God with one accord and ſaid, Lord thou art God which haſt made heaven and earth, and the ſea and all that in them is,

24. the reſt of the Apoſtles that were then at Jeruſalem and the beleivers that conſorted with them v.23.

* nations, ἐθνη, ſee note on Mat. 24. e. & 28.b. & Rev.11. f.

25. Who by the mouth of thy ſervant David haſt ſaid, Why did the * heathen rage, and the people imagine vain things?]

25. Who foretold by his prophet David, Pſal.2.1. what was now come to paſſe, viz: that the Jewes ſhould oppoſe Chriſt, and ſay falſe things of him, deny and crucifie him firſt, and then when God raiſed him from the dead, oppoſe the preaching of him.

† land, γῆς, ſee note on Mat.24. b. & Rev.11.f.

26. The Kings of the † earth ſtood up, and the rulers were gathered together againſt the Lord and againſt his Chriſt.]

26. That the Roman governours in Judæa, Herod and Pilate, v.27. ſhould combine againſt him, and the rulers of the Jewes ſhould meet in counſell in their Sanhedrim (as v.15. they here did) purpoſely to oppoſe the Meſſias, and in him God that ſent him.

* here is added in the Kings MS. and other printed copies ἐν τῇ πόλει ϛαύτῃ, in this thy city

† Nations, ἔθνεσι, ſee v.25.

27. For of a truth * [againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate with the † Gentiles and the people of Iſrael were gathered together.]

27. both the Roman governours, Pilate, and Herod, and the Jewiſh Sanhedrim have conſpired, and joyned their malitious counſels againſt thy holy Son, and ſervant Jeſus, whom thou haſt ſent to be the Meſſias of the world, (ſee note on ch.10. c.)

28. For to doe whatſoever thy [b] hand and thy counſell determined before to be done.]

28. To act in the crucifying of Chriſt, and ſo, (though little meaning it) to be the inſtruments of God's gracious providence, and diſpoſall, who determined to give his only Son to die for us.

29. And now, Lord, behold their threatnings, and [grant unto thy ſervants, that with all boldneſſe they may ſpeak thy word,

30. By ſtretching forth thine hand to heal, and that ſignes and wonders may be done by the name of thy holy child Jeſus.]

29,30. and enable us to preach the Goſpel powerfully, fearleſly and with authority (ſee note on Joh. 7.a.) and give power alſo to us thy ſervants, the diſciples of Chriſt, to work miraculous cures on all thoſe, on whom we ſhall call the name of Jeſus.

31. And when they had prayed, the place was ſhaken, where they were aſſembled together, and they were all filled with the Holy Ghoſt, and they ſpake the word of God with boldneſſe.]

31. And upon this prayer of theirs, there came the like wind, as is mentioned, c.2.2. and ſhook the place where they were, and ſpeciall eminent gifts of God's Spirit fell upon thoſe that were there preſent, (ſee ch.2.note d.) and this was ſuch a confirmation to them all, that without all doubt, or fear, they publiſhed the Goſpel of Chriſt, ſee v.29.

* after this the antient Gr. & Latt MS. addes, ἦν δὲ ἡ πλῆθος τῶν πιστευσάντων καρδία καὶ ψυχὴ μία, and there was no difference among them.

† peculiar, ἴδιον,

* charity was among, (ſee note on ch.2. f.)

† prices, τιμὰς

32. And the multitude of them that beleived were of one heart and of one ſoul *,] neither ſaid any of them that ought of the things, which he poſſeſſed, was his † own, but they had all things common.

32. And the beleivers, although there were many of them, agreed all in the ſame Chriſtian deſignes,

33. And with great power gave the Apoſtles witneſſe of the reſurrection of the Lord Jeſus, and great * grace was upon them all.]

33. And the Apoſtles confirmed with many miracles their preaching of Chriſts reſurrection, and there was great inſtances of liberality and frankneſſe among them that received the faith, all the beleivers bringing in plentifull contributions to the Apoſtles hands, who received it of them for the publick uſe of the beleivers.

34. Neither was there any among them that lacked, for] as many as had poſſeſſions of lands or houſes, ſold them, and brought the † price of the things that were ſold,

34. So that there was a competent proviſion for all, And this was thus raiſed and managed,

35. And laid them down at the Apoſtles feet [and diſtribution was made] unto every man, according as he had need.

35. And the Apoſtles diſtributed

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

37. Having land ſold it, and brought the money and laid it at the Apoſtles feet.]

37. Having a piece of land of his own

(not part of the Levites portion, which he might not alienate, but probably ſomewhat which belonged to him in Cyprus, where he was born v.36.) made ſale of it, and brought the full price of it and put it wholly in the Apoſtles power to diſpoſe of, or diſtribute it.

* a Cypriot by birth, or, born in Cyprus, Κύπριος τῷ γένει, ſee c. 18.24.

Notes on Chap. IV.

a. Ἐν τῷ Ἀρχιερατικῷ

What is meant by [ὅσοι ἦσ ἐκ γένους ἀρχιερατικῆ, *as many as were of the kindred of the high prieſt*] will be reſolved by the *context*, where an *aſſembling* or meeting of the *Sanhedrim* is deſcribed, v.5. which conſiſting of three ſorts of men, *Prieſts*, *Elders* and *Doctors* of the *law* (ſee *note* on *Mar.* 5.b.) is oft-times expreſt by the enumeration of thoſe parts, Ἀρχιερεῖς καὶ γραμματεῖς καὶ πρεσβύτεροι, *High prieſts*, *Scribes*, and *Elders*, *Mat.*26.3. and very often in the *Goſpels*. In this place there is another way of enumeration then is uſuall, *The Rulers and Elders and Scribes, and Annas the chief prieſt and Caiaphas and John and Alexander, and as many as were of the kindred of the high prieſt.* Where yet ἄρχοντες *Rulers*] ſeems to be a generall word, denoting, as elſwhere, men in *authority*. Then *Annas* was the *Naſi* or *chief perſon* among them, (ſee *Lu.* 3. note b.) and *Caiaphas* the perſon, that by the *Procurator* was put into the *Pontificate* in ſtead of the *Aaronicall* line. And ſo there remains onely the *Elders* and *Scribes*, and ὅσοι ἦσ, not *indefinitely*, *as many as were*, but, in a more limited notion of ὅσοι, *thoſe, that were* in the *Sanhedrim* of this ſort, *of the kindred of the high prieſt*, (and of that number *John* and *Alexander* by name) which therefore appear to be the ſame with ἀρχιερεῖς *high prieſts*] joyned with the *Elders* and *Scribes* in other places, i. e. that *third ſort* of the *Sanhedrim*, conſiſting of *Prieſts*. Now the reaſon of this title's being applied to them is evident. For as of *Aaron*'s poſterity the *lineal deſcendent* onely ſucceeded him in the *high prieſts office*, ſo of his two ſons, *Eleazar* and *Ithamar*, ſprang 24 families (betwixt whom the *Prieſt*'s office was divided by *David*, 1 *Chron.* 24.) which ſhould by weekly turns perform the *ſervice* of the *Sanctuary* (ſee *Lu.*1.5.) *ſixteen* of the ſons of *Eleazar*, and *eight* of *Ithamar*. Of every one of theſe *families*, and *courſes* there was a *chief*, the *head* of the *family*, and theſe are conſequently called ἀρχιερεῖς *chief prieſts*, and ἐκ γένους ἀρχιερατικῆ of the *kindred* of the *high prieſt*, viz: as ſpringing from *Aaron*, and ſtill allied to the one *high prieſts* family, as inferiour branches of it; And many, if not all theſe, were *members* of the *Sanhedrim* (for here they ſit in *Judicature* with *Annas* and *Caiaphas* as with *Moſes* and *Aaron*, and the *Elders*, and the *Scribes*, ver. 7.) and being *four and twenty* in number, would make up a *third* part of the whole number of 72, leaving the other two portions to be divided between the *Elders* and the *Scribes*, if there were, as it is not certain there was, this *equall diviſion*.

Ἄρχοντες *Rulers*

Ἄννας *Annas*

Καϊάφας

Ὅσοι

What is meant by the latter part of this ſpeech [*whatſoever thy counſell hath determined before to be done*] hath little difficulty in it, The truth is clear, that *God decreed* that thoſe things ſhould γενέσθαι, *be done*, although he *decreed* not that the *Jewes* ſhould doe them, but only *permitted* them to doe, what he foreſaw they *would* doe, if they were thus permitted. The only difficulty is, what is meant by ἡ χείρ σου, *thy hand*, and that will beſt be explained by looking on the *Law of Moſes*, *Levit.* 16. 8. where *Aaron* caſts *lots* on the *goats*, One *lot*, on which was written לַיהוָה *for the Lord*, another on which לַעֲזָאזֵל *for the Azazel*, or *ſcape-goate*; For the manner was thus, The two *goates* were ſet one at his *right hand*, t'other at his *left*, and two *lots* were caſt into the *Kalphi* or *veſſel* (that is the word uſed by the *Rabbines* from the *Greek* κάλπις *urna* or *pitcher*, of which ſaith *Lucian* in *Hermot:* κάλπις ἀργυρᾶ, εἰς ταύτην ἐμβάλλουσι κλῆροι μικροί, ὅσον δὴ κυαμιαῖοι τὸ μέγεθος, ἐπιγεγραμμένοι, *little lots are thrown into the ſilver pitcher about the bigneſſe of a bean, with inſcriptions on them*) and the *Prieſt* drawes out one in one *hand*, and the other in the other, Then by the command of the סגן (i.e. *vicarius ſacerdos*, the *firſt* of the *ordinary prieſts*, that *miniſtred* to the *high prieſt*) he lifts up the *hand*, in which was the *lot* for the *Lord*, and if it were the *right hand*, he puts it upon the *head* of the *goat* at his *right hand* (if the *left*, on that at the *left*) and that *goat* was *holy to the Lord*, and was preſently ſlain before him (the other being ἀποπομπαῖος *ſent into the wilderneſs*) ſee *Cod: Joma* c.4. §.1. And certainly this diſtribution of the *lots* was from the *Lord*, according to that of *Solomon*, *Prov.* 16. 23. Now by this ceremony of the *goat*, is *Chriſt*'s *paſſion* typified, and ſo that phraſe here, ἡ χείρ σου, *thy hand*, referres to that *elevation of the hand*, wherein was the *lot* for the *Lord*, and ſo notes this whole action thus to have been diſpoſed of by *God*, who *decreed* that *Chriſt* ſhould *ſuffer*, and that juſt as the *goat* did under the *law*, which was offered up to *God for the ſinnes of the people*.

b. ἡ Βουλὴ σου προώρισε γενέσθαι

Paraphraſe.

CHAP. V.

1. And one of thoſe that came in to the faith of Chriſt, named Ananias, and Sapphira his wife, ſold a poſ-

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

ſeſſion, and with joynt conſent devoted their eſtate, all that they had, to the uſe of the Church, and to that purpoſe made ſale of it.

2. And when they had done ſo, conſented alſo, or combined together to keep ſome part of the money, for which 'twas ſold, for themſelves, and accordingly they did, and came with the other part only, and preſented it to the Apoſtles.

2. And kept back part of the price, his wife alſo being privy to it, and brought a certain part, and laid it at the Apoſtles feet.]

3. But

3. But Peter ſaid, Ananias, [why hath Satan [a] filled thine heart * to [b] lie to the holy Ghoſt, and to keep back part of the price of the land?]
thou ſhouldſt dare thus to deceive, and rob the holy Ghoſt, as thou haſt clearly done, in keeping back, and purloining part, when thou hadſt conſecrated all to Gods ſervice, for the uſe of the Church?
3. How hath Satan emboldened thee, that a. b.

* that thou ſhouldſt deceive the holy Ghoſt

4. †[c] While it remained, was it not thine own? and when it was ſold, was it not in thine own power? why haſt thou conceived this thing in thine heart? thou haſt not lyed unto men, but unto God.]
man having right to any part of it? (ſo the Syriack reads it) and when it was ſold, didſt not thou receive the whole ſumme or price, for which 'twas ſold? was it not all in thine hand and power, ſo as thou might'ſt have fully performed thy vow? what motive hadſt thou to doe ſuch a thing as this? The falſity which was committed, in telling us that thou hadſt ſold thy poſſeſſions, and brought the whole price of it for the uſe of the Church, (when thou didſt keep a part of it for thy ſelf) was an injury not only to the Church, nor ſo much to us the Apoſtles, as to God himſelf, to the holy Ghoſt, who came lately down to plant this Church, and hath ſuch a peculiar relation to it, that what is done to that, is by interpretation done to the holy Ghoſt, who had the privity of thy vow, and knew that 'twas the conſecrating of all, and not of this part onely, which thou haſt brought to us.
4. Before it was ſold, was it not wholly thine, no other c.

† Was not the poſſeſſion or demean thine own? and being ſold

5. And Ananias hearing theſe words, fell down, and gave up the ghoſt, and great fear came on all them that heard theſe things.]
Ananias fell down dead in the place immediately, to the great aſtoniſhment, and terrifying of all thoſe that were there preſent.
5. And as Peter ſpake theſe words, A-

6. And the young men aroſe, woond him up, and] carried him out and buried him.
ficers, to whom it belonged to bury the dead, (ſee note on Phil. 1. c.) took him, and ſtript and ſwath'd him, as they uſed to doe the dead (ſee note on Joh. 19. f.) and taking him up
6. And the men of inferior rank, the of-

7. And it was about the ſpace of three houres after, when] his wife, not knowing what was done, came in.
7. And about three houres after this judgment fell on Ananias, Sapphira,

8. And Peter anſwered unto her, Tell me whether you ſold the land for ſo much? And ſhe ſaid, Yea, for ſo much.]
ſaying, Was that ſumme which ye brought, the full ſumme for which the field was ſold? And ſhe anſwered, It was.
8. And Peter examined, and asked her,

9. Then Peter ſaid unto her, How is it that ye have agreed together [to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the dore, and ſhall carry thee out.]
whether he will puniſh your fraud or no. Behold (that thou mayſt ſee, what a provocation this hath been to God) the men are coming in which have buried thy dead husband, and now they ſhall doe as much for thee.
9. to provoke and dare God, (ſee note on Mat. 4. c.) to try

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

11. And great fear came upon all the Church, and upon as many as heard theſe things.]
11. And all the beleivers were ſtricken with a great reverence, and ſo were all others to whom it was related.

12. And by the hands of the Apoſtles were many ſignes and wonders wrought among the people. [(And they were all with one accord in Solomons porch.]
to preach and doe miracles in the entrance to the Temple, called Solomon's porch.
12. (And they ſolemnly met together

13. And of the reſt durſt no man joyne himſelf to them, but the people magnified them.]
Chriſtians (called the Church v. 11.) durſt conſort with the twelve Apoſtles, through the reverence v. 11. which theſe late acts had wrought in them, but the people that ſaw and heard what was done, magnified them.
13. And no other of the beleivers, or

14. And beleivers were the more added to the Lord, multitudes both of men and women.)]
ſuch a reverence in the beleivers, were a means alſo to work faith in all the common ſort of the people.)
14. And theſe miracles that wrought

15. Inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by, might overſhadow ſome of them.]
of working miraculous cures, that they beleived that the very ſhadow of Peter, walking by a diſeaſed man, would work a cure on him, and thereupon they brought forth their ſick, and impotent friends, thoſe that were not able to goe or ſtand, and laid them upon beds, &c. in the paſſage, that as Peter came by, his ſhadow might come over ſome of them.
15. And the people v. 12. had ſuch confidence in their power

16. There came alſo a multitude out of the cities about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits, and they were healed every one.
into the countrey, and region, and other cities about Jeruſalem, and from thence they brought
16. And the fame of their miracles ſpread

17. Then the high prieſt roſe up, and all they that were with him (* which is the ſect of the Sadducees) and were filled with † indignation,]
them being of the ſect of the Sadducees) ſet themſelves very zealouſly againſt them,
17. And the Sanhedrim (moſt of

* being the ſect αἵρεσις
† anger, zeal, ζῆλος

18. And laid their hands on the Apoſtles, and put them in the common priſon.]
ded the Apoſtles, and impriſoned them in the common gaole.
18. And apprehen-

19. But the Angel of the Lord by night opened the priſon dores, and brought them forth, and ſaid,

20. Goe, ſtand, and ſpeak in the Temple to the people [all the words of [d] this life.]
20. all the doctrine of Chriſtianity. d.

21. And in obedience to that direction, they betook themſelves early in the morning to the Temple, and there expounded the ſcripture and taught the doctrine of Chriſt out of it. But they of the Sanhedrim thinking they had ſtill been in hold, went into the court, and ſent ſerjeants to the priſon to have them brought before them.

21. And when they heard that, they entred into the Temple early in the morning, and taught, but the high prieſt came, and they that were with him, and called the councell together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought.]

22. But when the officers came, and found them not in the priſon, they returned, and told,

23. and a guard of ſouldiers without, watching the dores of the priſon, but when we entred, none of theſe priſoners were within.

23. Saying, The priſon truly found we ſhut with all ſafety, [and the keepers ſtanding without before the dores, but when we had opened, we found no man within.]

24. And when the Sanhedrim of the Jewes, as alſo the captain of that band of ſouldiers, who had ſet the guard upon the priſon, v.23. (ſee ch. 4. 1. and Lu.22. f.) had this word brought to them, they were much perplext, and wondred, how it could come to paſſe, that the priſon being ſhut, and the watch at the dores, yet none of the priſoners ſhould be within, and conceived that this did abode ſome ſtrange matter.

24. Now when the high prieſt, and the captain of the Temple, and the chief prieſts heard theſe things, they doubted * of them, whereunto this would grow.]

* concerning them, what this was, or, would be, περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο

25. are in the Temple, inſtructing all that come thither.

25. Then came one, and told them, ſaying, Behold the men whom ye put in priſon, [are ſtanding in the Temple, and teaching the people.]

26. And the captain that guarded the Temple (ſee note on Lu.22.f.) together with his ſouldiers went to the Temple, and apprehended them

26. Then went the captain with the officers and brought them] without violence, (For they feared the people, leſt they ſhould have been ſtoned.)

27. brought them before the court, and the high prieſt examined them,

27. And when they had brought them, they [ſet them before the councell, and the high prieſt asked them,]

28. not to publiſh this doctrine of Chriſt, and ye contrariwiſe have publiſhed it in the Temple to all the city, and done your beſt, by laying his blood to our charge, to raiſe up the people againſt us, as againſt murtherers.

28. Saying, Did not we ſtraightly command you, [that you ſhould not teach in this name? And behold, ye have filled Jeruſalem with your doctrine, and † intend to bring that mans blood upon us.]

† you would bring, θέλετε ἐπαγαγεῖν

29. And the Apoſtles anſwered, as before they had done, ch. 4. 19. We were commanded by God to publiſh it, and then your interdict was not to have any force. Though magiſtrates are to be obeyed in all their lawfull commands, and their puniſhments to be endured without reſiſtance (as they were by us, v.18, & 26.) yet when God fetches us out of priſon, and commands us to goe into the Temple and preach the faith of Chriſt (as he did by his Angel v. 20.) we are to render obedience to him, and not to your contrary interdicts.

29. Then Peter and the other Apoſtles anſwered and ſaid, We ought to obey God, rather then men.]

30,31. The God of Iſrael, acknowledged by us all, hath ſent the Meſſias into the world furniſhed with his ſpeciall Commiſſion, and when ye crucified him as a malefactor, raiſed him from death, took him into heaven, and inſtated him in his regall power, (that he might be a ſpirituall prince, reigning in mens hearts) at his father's right hand, from thence to ſend the Spirit of his Father (who was not to deſcend, till he was aſcended) and by that means to give you Jewes place of repentance, that if ye yet come in, and repent, and beleive on him, ye may have pardon of ſinne.

30. The God of our fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree,

e. 31. Him hath God exalted * with his right hand to be a [e] prince and a Saviour, for to give repentance to Iſrael, and forgiveneſſe of ſinnes.]

* to his right hand, τῇ δεξιᾷ αὐτοῦ

32. The truth of this we teſtifie, and ſo doth the holy Ghoſt, that came down upon us, and upon the reſt, that have come in, and conſorted with us, ch.4.31. and by us is communicated to all that come in, and beleive, and yeild obedience to him.

32. And we are his witneſſes of theſe things, and ſo is alſo the holy Ghoſt, whom God hath given to them that obey him.]

f. 33. And upon this anſwer of theirs, they fell into great fierceneſſe againſt them, and entred into conſultation of putting them to death.

33. When they heard that, they † were [f] cut to the heart, and took counſell to ſlay them.]

† were mad againſt them

34. Then ſtood there up one in the councell, a Phariſee, named Gamaliel, a doctor of the the law, had in great reputation among all the people, and commanded to put the Apoſtles forth a little ſpace.

35. And ſaid unto them, Ye men of Iſrael, take heed to your ſelves * what ye intend to doe as touching theſe men.

* touching theſe men, what you go about to do, ὅτι τοῖς ἀνθρώποις τούτοις, τί μέλλετε πράσσειν

g. 36. For we have examples of men, that have gathered followers, and raiſed ſeditions among the people, and come to nothing; as for inſtance, Theudas, that undertook to be a Generall, boaſting that he was ſent by God to that purpoſe, and ſo got 400 men to follow him, but ſoon miſcarried, and was himſelf killed, and all put to flight that adhered to him, and ſo his deſigne was utterly fruſtrated.

36. For before theſe daies roſe up [g] Theudas, boaſting himſelf to be ſomebody, to whom a number of men, about four hundred, joyned themſelves, who was ſlain, and all, as many as obeyed him, were ſcattered, and brought to nought.]

h. 37. After this man, roſe up [h] Judas of Galilee in the daies of the † taxing, and drew away much people after him, he alſo periſhed, and all, even as many as obeyed him, were diſperſed.

† enrolling, ἀπογραφῆς, ſee Lu. 2. note b.

38. And

* for the preſent, τὸ νῦν
† depart, ἀπόστητε
* be overthrown, καταλυθήσεται

38. And * now I ſay unto you, † [refrain from theſe men, and let them alone: for if this counſel, or this work be of men, it will * come to nought.]

38. diſmiſſe theſe men, and make not ſuch haſt to proceed againſt them (For the doctrine which they preach is either from God, or no, If it be not from God, then our experience tells us, that falſe prophets though they thrive a while, yet without our oppoſition they generally come to nought.

39. But if it be of God, ye cannot overthrow it, [i] leſt haply ye be found even to fight againſt God.]

39. But if it be from God, then ye may be ſure you ſhall not prevail againſt it) leſt ye be found to be a kind of Babel-builders (like thoſe gyants there, that went about to fortifie themſelves againſt heaven) and to fight againſt God himſelf; and ye will never proſper in that enterprize. i.

40. And to him they agreed: And when they had called the Apoſtles and beaten them, they commanded them that they ſhould not ſpeak in the name of Jeſus, and let them goe.]

40. And they took his advice, and ſending for the Apoſtles in again into the court, they appointed them to be ſcourg'd (a puniſhment of a reproachfull contumelious nature v.41.) and giving them charge not to preach the faith of Chriſt any more, they releaſed them.

† vouchſafed to be diſhonourably uſed, καταξιωθῆναι: * in ſome houſe, κατ' οἶκον, ſee note on ch.1.c.

41. And they departed from the preſence of the councell, rejoicing, that they were † counted worthy to ſuffer * ſhame for his name.]

41. And this was matter of comfort & rejoicing to the Apoſtles, (according to that of Mat.5.12.) that they were advanced to that degree of hónour, and bleſſedneſſe, as to be ſcourged for preaching of Chriſt. k.

42. And daily in the Temple, and * in every houſe, they ceaſed not to teach, and preach Jeſus Chriſt.]

42. And they divided their time betwixt the Temple more openly, and the upper room more privately, and continued conſtantly in one of thoſe places, either inſtructing thoſe that had already received the faith, or preaching it new to thoſe that had not received it. Jeſus the Christ, ἐις that Jeſus was the Christ, or meſſia Ἰησοῦν τὸν Χριστ

Notes on Chap. V.

a. Πληροῦν καρδίαν

The phraſe πληρῶν καρδίαν, *to fill the heart*] is uſed by the *Hebrews* in the *Old Teſtament* for [*to make one bold,*] ſo *Heſt.7.5. Who hath filled his heart to doe this?* the *Greek*, τίς ἔστ⊙ ὃς ἐτόλμησε; *who is it that hath dared* &c. So *Eccl.8.11. The heart of the ſons of men is filled to doe evil*, i.e. *is emboldened*, where the *Greek* read, ἐπληροφορήθη, *is filled.*

b. Ψεύδομαι

The *verb* ψεύδομαι hath among *authors* theſe three diſtinct *uſes*, and agreeably three *notions* and interpretations proportioned to them, 1. 'tis uſed with a *genitive* caſe, and then it ſignifies *paſſively*, to *be deceived, fruſtrated, cheated* of any thing, ψεύδεσθαι ἐλπίδ⊙, *to be fruſtrated, defeated of his hope*, and in *Plato Apol:* τούτ⊙ οὖν ἐγὼ ἐψεύσθην, *In this I was not deceived* or *miſtaken*, But this clearly belongs not to this place. 2dly, 'tis uſed with a *dative* caſe of the *perſon*, or (which is all one) with a *præpoſition* [εἰς] or [πρός] joyned to the *perſon*, and then 'tis abſolutely *to lie.* So 'tis here v.4. οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ Θεῷ, *Thou haſt not lied to men, but to God*, the *lie* which thou haſt told, was not told to men only, or was not injurious *to men* only, but *to God* alſo. So *Jam.3.14.* ψεύδεσθε κατὰ τῆς ἀληθείας, *ye lie againſt the truth*, your *lying* is contrary to the *Goſpel-doctrine* and temper, and deſtructive to it. So *Col.3.9.* μὴ ψεύδεσθε εἰς ἀλλήλους, *lie not againſt one another.* 3dly, 'tis uſed with an *accuſative* caſe of the *perſon* again, and then it ſignifies *actively, to deceive, rob, deprive*, τοὺς στρατιώτας ψευσάμενοι καὶ ἀπατήσας, in *Herodian.* l.2. *having deceived and cheated the ſouldiers*, and in *Ariſtoph:* νεφέλ: Μὰ τὸν Δί' οὐ ψεύσῃ γε μὲ, *certainly thou ſhalt not deceive or cheat me*, and that is the very notion of it here in this place, ψεύσασθαι τὸ ἅγιον πνεῦμα, *to deceive the holy Ghoſt*, *Deum in pollicitatione fallere, to deceive God in that which was promiſed to him*, ſaith S. *Auguſtine*, and again, *detrahere de pecuniâ quam Deo voverat, to keep back ſome of the money which he had devoted to God*, and accordingly by *Aſterius*, *Ananias* and his wife are called τῶν οἰκείων ἀναθημάτων ἱεροσύλοι, *guilty of ſacriledge in their own offerings.* And although if the matter ſpoken of, extended no farther then *ſpeaking* a *falſe* thing (without any *reall purloining*, or *ſtealing*, or *withholding* what was *conſecrated* to the *Church* or to *God*) it would then proportionably ſignifie no more then *to deceive*, or *tell a lie* to the *Holy Ghoſt*, yet when the matter extends it thus much farther, not to *bare words*, but to the ἐνοσφίσατο ἀπὸ τῆς τιμῆς, v.2. *purloyning part of that price*, which was all given to the *Church*, and by their own act put out of *their own power* v.5. (according to that rule of the *law*, *data, eo ipſo quòd dantur, fiunt accipientis, whatſoever is given, by that very act becomes the proper goods of the receiver*) this ψεύσασθαι ἅγιον πνεῦμα, *deceiving the holy Ghoſt*] muſt needs referre to the *not-keeping, not-obſerving, not-doing* what was by them *vowed*, or to thoſe contrary *actions*, the *purloyning* or *withholding* part of that *price*, which was wholly given to the *Church*, and being not actually brought in and beſtowed on it, is ſaid to be the *deceiving* of the *Holy Ghoſt*, that is, *robbing, depriving* him of that which was beſtowed on him. This very ſame being expreſt alſo by νοσφίσασθαι ἀπὸ τῆς τιμῆς, that followes, i.e. *purloyning*, as 'tis rendred *Tit.2.20.* and as the word is uſed of *ſacriledge* by the *Septuagint*, *Joſh.7.1.* ἐνοσφίσθη ἀπὸ τοῦ ἀναθήματ⊙, *he purloined of the accurſed thing*, or that which was *conſecrated*, c.6.19. So 2 *Mac.* 4.v.32. *Menelaus* χρυσώματά τινα νοσφισάμεν⊙, *ſtole, purloined ſome golden veſſels* of the *Temple.* And ſo both phraſes joyne to make up the very thing, which is called ἱεροσυλία or *ſacriledge* ordinarily in *ſacred*, or *heathen* writers; which therefore by this place appears to be a ſinne againſt *God*, not againſt *men*, v.4. (and ſo *Mal.3.8.*) and particularly the *robbing of the Holy Ghoſt*, which came down on purpoſe to perfect what *Chriſt* had begun, to *formalize* the *ſociety* of *beleivers* into that which we now call a *Church*, and ſo to fit it for continuance and perpetuity; And by what we ſee done in theſe firſt *chapters* of the *Acts*, immediately after the *deſcent* of the *Holy Ghoſt*, we have great reaſon to beleive theſe two things, 1. that it was an effect of his *inclining* the *hearts* of the *beleivers*, that *wealth* was ſo liberally brought in unto the

Νοσφίσασθαι ἀπὸ τῆς τιμῆς

Ψεύδεσθαι καὶ τῆς ἀληθείας

Apoſtles, layd at their *feet*: And 2dly, that what was thus given, was really accepted of by the *Holy Ghoſt*, as *given* to him, and not to *men* only; For as among the *Jewes*, what was *given* to *God*, was brought unto the *Temple*, and preſented to the *Prieſt* (κελεύει τὰς ἀπαρχὰς εἰς τὸ ἱερὸν κομίζεσθαι πρέπειν, εἶτ' ἔνδεν δὲ τοῦ ἱερεῖς λαμβάνειν, *he commanded that the firſt fruits ſhould be carried to the Temple, and received there by the Prieſts*, ſaith *Philo*, *de ſacerdot: honorib:*) ſo here 'tis brought to the *Apoſtles* as *Chriſt's receivers*, for the uſe of all the poor *Chriſtians*, that ſhould want, to be by the direction of the *Apoſtles* diſpenſed to them, and that what is thus by the *liberality* of *Chriſtians* (κοινωνία ἁγίων in the *Creed*) inſtated on the *Church*, cannot afterwards by the very *doners* (much leſſe by any elſe) be *purloined* or taken back again, without the guilt of that great ſinne of *deceiving* and *robbing God himſelf*.

c. τὸ Μένεν. There is ſome difficulty in this verſe, and the beſt way of clearing it, is, by ſetting the firſt word right, τὸ μένον, (which is *commonly* rendred, *whilſt it remained*) That ſure ſignifies a *poſſeſſion immoveable*, an *eſtate* in *land*, which is called a *demeane* in this very notion of μένον *remaining*, becauſe when the *fruit* is taken off, the *land remains*, and ſo is applied here to κτῆμα a *poſſeſſion* v. 1. Upon the ſame account again 'tis called an *eſtate*, as being a *ſtanding*, *remaining*, *continuing poſſeſſion*. Proportionable to this, τὸ πραθὲν is *wealth* in *money*, or *land ſold*, or put into *money*. And then the meaning of the whole is clear, οὐχὶ μένον σοὶ ἔμενε; *was not the land, eſtate, demeanes, thy own land, eſtate, demeanes?* καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; *and was not the price, for which it was ſold, wholly in thy power?* i.e. in thy *hand*, as ביד *in the hand*, ſignifies *in the power*, not as of an *owner*, but as a *receiver*, As *Gen.* 24. 10. 'tis ſaid of *Abraham's ſervant*, that *all the goods of his maſter were in his hand*, as in the *ſteward's hand*, to *receive* and look to. So that in both reſpects, the *poſſeſſion* being wholly thine, and the *money* coming wholly to thy *hands*, paid wholly to thee, (the contrary of either of which would have allowed him ſome *pretence* and *excuſe*) there was no *excuſe* for thy not bringing, according to thy *vow*, the whole *value* of it.

Κτῆμα

Πραθὲν

ἐν τῇ σῇ ἐξουσίᾳ

d. Ζωῆς ταύτης ῥήματα What Ῥήματα ζωῆς ταύτης *the words of this life*] here ſignifies, will ſoon be diſcerned by the uſe of ζωὴ *life* in the *Goſpel*, for that *doctrine* which is the ſetting down of the *way*, which will bring him, that walks in it, to *eternall life*. Thus *Joh.* 12. 50. *I know* (ſaith *Chriſt* of the *meſſage* which he brought from his *Father*) *that his commandment is eternal life*, where *eternal life* muſt ſignifie that *way* which *leads* to it; ſo *Joh.* 17. 3. *This is eternal life, that they may know thee the only true God*, i.e. their *knowing* (and performing *faithful*, *ſincere*, *obedience* to) *the only true God*, is the ſure *way* to *eternal life*. And accordingly [*the words of this life*] are the ſumme of this *Chriſtian doctrine*, which being *obeyed* will bring any man to *life eternal*, and ſo 'tis all one with S. *Peter's* expreſſion to *Chriſt*, *Lord to whom ſhall we goe? thou haſt the words of eternal life*, the word [ταύτης *this*] being here *emphatical*, and denoting that more valuable, *ſpiritual*, and *eternal life*.

Ταύτης

e. Ἀρχηγὸς Σωτὴρ These two words ἀρχηγὸς *captain*, and Σωτὴρ *Saviour* in the ſtyle of the *Old Teſtament* ſignifie ſuch an one as *Joſhua* and the *Judges* were (ſee note on *Rom.* 13. c.) expreſt here c. 7. 27. by ἄρχων καὶ δικαστὴς *a Ruler and a Judge*, by διδόναι σωτηρίαν v. 25. *giving deliverance*, bringing them out of their ſlavery in *Ægypt*, and therefore ver. 35. (in ſetting down the *Iſraelites* miſtake, when they ask't *Moſes*, who *appointed* him ἄρχοντα καὶ δικαστὴν; *a Ruler and a Judge?*) S. *Stephen* tells them, *God* had *by the hand of an Angel ſent Moſes* ἄρχοντα καὶ λυτρωτὴν, *a captain, and deliverer*, by λυτρωτὴν [*deliverer*] meaning the ſame that by σωτηρία *deliverance*, v. 25. and by Σωτὴρ *Saviour* here, one that *leads*, and *rules* them, manages their *military* affaires, to the *avenging* them of their *enemies*, and preſerving them *ſafe* and quiet. Such an one was *Chriſt* to be unto the people of *God*, and was ſent to be ſuch particularly to the *Jewes*, but this not in that manner that they expected, but (as his *kingdome* was *not of this world*) in a *ſpiritual* manner, to *goe in and out before them* againſt their *ſpiritual* enemies, *Satan* and *ſinne*; To which end it was, that after his exaltation and *inſtalment* to his *regal* office, the firſt thing was, his *ſending* of his *Spirit*, thereby giving them (as here it follows) *place of repentance*, if upon the *preaching* of the *Apoſtles*, they will come in, and *beleive* on him; In this ſenſe is it, that *Heb.* 2. 10. *Chriſt* is called ἀρχηγὸν σωτηρίας, *the captain of ſalvation* or *deliverance*, i.e. a *captain* deſigned on purpoſe to *ſave* or *deliver* them, to *lead* them, as 'tis there, through *ſufferings* to *bliſs*, through the *wilderneſs*, and the *land* of the *Anakims* to *Canaan*, as *Moſes* and *Joſhua* the *captains* and *ſaviours* of the *Jewes* did, ἀρχηγὸς and Σωτὴρ, *captain* and *ſaviour*, being an ἐνδιάδυοιν, *two words together*, *to expreſſe one thing*, and ſo directly the ſame with this other expreſſion of ἀρχηγὸς σωτηρίας, *captain of ſalvation*.

Ἀρχηγὸν Σωτηρίας

What διεπρίοντο here ſignifies, will be beſt reſolved from *Heſychius's* rendring of the word, The ordinary *copie* hath it διαπρίεϑ, διαγρεύζει, μαίνεϑ. But that is a miſtake, It ſhould certainly be read [ἀγριάζῃ, or διαγριάζῃ] grows *wild*, or *angry*, for that is all one with μαίνεϑ, *is mad*] which followes, But διαγρεύζῃ is quite another matter, and would rather belong to διαφθίᾳ (which might be the cauſe of this miſtake by the neerneſſe of the words) as φρενήρης, and ἀγρεύσας are all one. By this then the word appears to ſignifie *rage* or *vehement diſpleaſure* (as ἀγριάζῃ is ὀργίζεϑ) ſuch as is in *bears* and other *wild beaſts*, when it makes them *tear* in pieces thoſe that are next to them, or againſt whom it is conceived; As here it follows, *they conſulted to put them to death*.

f. Διεπρίοντο

A ſtory there is of one *Theudas* which *Joſephus* mentions *Ant:* l. 20. c. 5. and *Euſebius Hiſt:* l. 2 c. ια'. who undertook to be a *prophet*, and promiſed that he would *divide Jordan*, &c. But that was in *Claudius's* time, in the time of *Fadus's prafecture*, who deſtroyed him and his followers. And ſo that cannot be the perſon here mention'd, for this here was before *Judas Galilæus* v. 37. and he was in the time of *Cyrenius's* being *Governour* of *Syria* (ſee note h.) This *Theudas* here then, muſt needs be ſome other perſon, whom they had recorded in their writings, and from thence *Gamaliel* here recites the ſtory, though we have not other record of it.

g. Θευδᾶς

Of

h. Ἰούδας Γαλιλαῖος * See Euseb: Hist: Eccl: l.1.c.5.

Of this *Judas of Galilee*, and of this *enrolling*, *Josephus*'s testimony is most clear, * *Antiq:* l.18. c.1. *Cyrenius*, saith he, *came to Syria sent from Cæsar* (or *under him*) δικαιοδοτήσων τὸ ἔθνος, καὶ τιμητὴς τῶν ὄντων γενησόμενος, *as judge of the nation and to take the valuation of their estates*. Upon this, *Judas Gaulonita* ἐπανίστατο δὴ ἀποστάσει, *rebell'd*, or *made defection*, and *Saddochus* with him, τὴν ἀποτίμησιν οὐδὲν ἄλλο ἢ ἀνδραποδισμὸν ἀναφανδὸν ὑπομένειν λέγοντες, *saying that this valuation of their estates* (the *enrolling* here) *brought in direct servitude upon them*, καὶ τὴν ἐλευθερίας ἐπ' ἀνταλλάξει προκαλεῖσθαι τὸ ἔθνος, *and therefore called the whole nation to follow them, and vindicate their liberties*. So again *de Bell: Jud:* l.2. c.12. Τὸν δὲ γραμματέα Γαλιλαῖος Ἰούδας εἰς ἀποστασίαν ἀνῆγε τοῦ ὑπηκόους, κακίζων, εἰ φόρον τε Ῥωμαίοις τελεῖν ὑπομένουσι, καὶ μετὰ θεὸν θνητοὺς δεσπότας, *Judas led them to make a defection, reproaching them*, or, *making it a great crime in them, if they should endure to pay tribute to the Romans, and acknowledg mortal rulers, after God had been their King*. This doctrine of the unlawfulnesse to *pay tribute* to *men*, upon pretense that they must acknowledge no other *power* but that of *God* over them, was it, for which this *Judas* is by *Josephus* set down as the *leader* or *head* of a fourth *heresie* among the *Jewes* (Τῇ δὲ τετάρτῃ ὁ Γαλιλαῖος Ἰούδας ἡγεμὼν κατέστη) And the *texts* of *Scripture*, on which he grounded it, may be thought by the words of *Josephus* even now cited [φόρον τελεῖν, *to pay tribute*] and [μετὰ θεὸν δυνατοὺς δεσπότας, *mortal Lords after God*,] to be that of *Deut.*23 18. in the *Septuagints* reading of it [οὐκ ἔσαι τελεσφόρος ἀπὸ θυγατέρων Ἰσραὴλ (which * *Tertullian* renders, *non erit vectigal pendens ex filiis Israel, none of the children of Israel shall pay tribute,*) καὶ οὐκ ἔσαι τελεσκόμενος πρὸς πᾶς ἐυχὴν ἀπὸ υἱῶν Ἰσραὴλ] and that of *Deut.* 6. 13. *thou shalt fear the Lord thy God and serve him*, (by way of exclusion of all others) the falsnesse of which conclusion from these premises will appear not only from the *Hebrew* text, *Deut.* 23. (where the matter is very distant from that of *paying tribute*, *There shall be no whore of the daughters of Israel, nor a Sodomite of the sons of Israel*) but the right understanding of the *Greek* it self, where, say the * Fathers, the words [τελεσφόρος and τελεσκόμενος] referre to the *mysteries* of the *heathens* the *unclean* rites in their *diabolical* worships, and the first signifies ὁ μυσταγωγῶν, *him that thus initiates* or *enters* any in those debaucheries, the latter ὁ μυσταγωγούμενον, *him that is thus initiated*.

* de pudic: c.9.

* Theodor: qu: 12. in Deut:

These words μήποτε, &c. *lest ye be found fighters against God*, are in the sense to be connected with ἐασάτε αὐτούς, *Let them alone*, v.37. So that all, that is betwixt, must be read as in *parentheſis*.

i. Μήποτε.

Ἀπαμᾷ ὁ ὑβριζόμενος ἐν τινὶ φαύλῃ, saith *Ammonius*, it signifies *reproachful*, *contumelious* usage, such was this of *scourging*, that was a *servile*, and dishonourable, *infamous* punishment.

k. Ἀτιμάζεται

CHAP. VI.

Paraphrase.

1. AND in those daies [when the number of disciples was multiplied, there arose a murmuring of * the a Grecians against the Hebrews, because their widows were neglected in the daily ministration.]

1. the number of Christians increasing, the Jewes that

* the Hellenists

understood Greek, and used the Greek bible in their congregations, complained of unequall dealing, viz: that there was little care of their widowes (see note on 1 Tim.5. a.) in proportion, or comparison with the Hebrewes, in the daily distribution or provision that was made for the poor, (see note on Lu. 8. a.)

a.

2. Then the twelve called the b multitude of the disciples unto them, and said, It is not † reason that we should leave the word of God, and serve tables.]

2. And the twelve Apostles calling the

† thought fit, ἀρεστὸν

Church together, said unto them, We have resolved or decreed (see note on Joh:8. c.) that it is no way fit or reasonable, that we should neglect the preaching of the Gospel, and undertake the care of looking to the poor.

b.

3. Wherefore brethren, Look you out * among you seven men of honest report, c full of the holy Ghost, and wisdome, whom we may appoint † over this businesse.]

3. Therefore doe you nominate to us

* seven men of you, that are approved, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ

† for this use, ἐπὶ τῆς χρείας ταύτης, see Tit.3. note f.

seven men, who have approved themselves to be faithfull trusty persons, the most eminent of the beleivers among you, that we may consecrate or ordain them to this office of Deacons in the Church, and intrust them with the task of distributing, to them that want, out of the stock of the Church; And in the choise of them let it also be observed, that they be persons of eminent gifts, and knowledge in divine matters, see v.10. (who consequently may be fit to be employed by us in preaching the word, and receiving profelytes to the faith by baptisme, ch.8.5. 12.)

c.

4. But we will * give our selves continually to prayer, and to the ministery of the word.]

4. And by that means we shal be lesse

* continue in προσκαρτερήσομεν τῇ

disturbed or interrupted in our daily employment of praying and preaching the Gospel.

5. And the saying pleased the whole multitude, and they chose Stephen, a man full of faith, and of the holy Ghost,] and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a profelyte of Antioch.

5. And the thing was thus agreed on by those other that associated with the Apostles. And they pitched upon Stephen first, a very worthy person, that was richly instructed in the doctrine of Christ, and was by the holy Ghosts coming upon him fitted with elocution and all other abilities to preach the Gospel.

6. Whom they set before the Apostles, and || when they had prayed they laid their hands on them.]

|| they prayed, and laid προσευξάμενοι ἐπέθηκαν

6. These seven the whole number of disciples that associated with them, presented to the twelve Apostles, and they, i.e. the Apostles, by prayer and imposition of hands (see note on 1 Tim.5. f.) consecrated or ordained them to this office of Deacons.

7. And the word of God increased, and the number of the Disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.]

7. And the faith of Christ was propagated, and a very great number of men in Jerusalem associated with the Apostles, every day more and more, and many of the Jewish priests received the Gospel thus preached by the Apostles.

8. And

8. And Stephen full of faith and power] did great wonders and miracles among the people.

8. And Stephen the deacon, being endued with great abundance of Chriſtian knowledge, and alſo with the power of working miracles

9. Then there aroſe certain of the ſynagogue, which is called the ſynagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Aſia, diſputing with Stephen.]

9. And as he preached the faith of Chriſt, ſome men of that ſynagogue which was called by the name (becauſe perhaps built at the charges) of the Libertines (i. e. thoſe which were the ſons of them, which being Jewes had been made free deniſons by the Romans, or were born of Jewiſh parents in cities which had thoſe priviledges under the Romans, ſuch as Tarſus, (ſee note on c.22.c.) where Paul was born, who was an active perſon in this buſineſſe ch.7. 58. ſome, I ſay, of thoſe Jewes) and of thoſe that dwelt in Cyrene and Alexandria, and in Cilicia, and Aſia, oppoſed Stephen, and contradicted him.

10. And they were not able to reſiſt the wiſdome, and the Spirit by which he ſpake.]

10. And he ſpake with ſo much knowledge and conviction of argument, and with ſo great excellence of elocution, that they were no way able to deal with him.

11. Then they ſuborned men, which ſaid, We have heard him ſpeak blaſphemous words againſt Moſes, and againſt God.]

11. And being overcome by his reaſons and power of ſpeaking, they betook themſelves to other viler arts, and hired ſome men to accuſe him falſly, and to make complaint to the Sanhedrim, that they had heard him ſpeak diſhonourably of the Jewiſh religion.

12. And they ſtirred up the people, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the councell.]

12. And having incenſed the Sanhedrim againſt him, and alſo the people at Jeruſalem, they apprehended and carried him before the Sanhedrim.

13. And ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place and the Law.]

13. And brought thoſe witneſſes, which they had hired or ſuborned, v.11. to give in their teſtimony, Which was thus, This Stephen is continually a foretelling deſtruction to the Temple, and threatning the change of all the Moſaicall rites.

14. For we have heard him ſay, that this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the [cuſtomes] which Moſes delivered us.

14. rites, ceremonies

15. And all that ſat in the councell looking ſtedfaſtly on him, ſaw his face, as it had been the face of an Angel.]

15. And all the Judges that were preſent in the Sanhedrim, as they looked on him, ſaw a great ſplendour about him, juſt as it is when an Angel appeareth.

Notes on Chap. VI.

a. Ἑλληνιστὰι

The word Ἑλληνιστὰι is by the *Syriack* rendred *Jewes that underſtand Greek*; and ſo ſaith *Phavorinus*, Ἑλληνίζω, Ἑλληνικῶς φθέγγομαι, ἢ τὰ Ἑλλήνων φρονῶ, *to Hellenize, is to ſpeak Greek, and to have skill in the Greek learning*. So ſaith *Scaliger*. Ἑλληνίζειν *non eſt habitare in Græciâ, ſed linguâ Græcâ uti, It is not to dwell in Greece, but to uſe the Greek language*. And ſo thoſe here that uſed the *Septuagints tranſlation* of the *Bible*, are called Ἑλληνισταὶ *Helleniſts*. And ſo are differenced here from the Ἑβραῖοι *Hebrews*, which uſed the *Jeruſalem-paraphraſe*, which is now extant. Thus are Ἑλληνισταὶ *Act.* 11. 20. differenced from the *Jewes* in generall v. 19. not that thoſe *Helleniſts* were not *Jewes*, (for there v.20. 'tis ſaid that they *preached* to them, whereas v.19. 'tis clear, that they *preached* to none but *Jewes*) but that theſe *Jewes* underſtood *Greek*, and uſed the *Greek Bible*, and therefore are called *Helleniſts*. See *note* on *Joh.*7. d.

b. Πλῆθος μαθητῶν Πᾶν τὸ πλῆθος Πλείονες Μαθηταὶ Ἐκκλησία Ἀδελφοὶ

Τὸ πλῆθος τῶν μαθητῶν, *multitude of diſciples*] here, are the *community* or *ſociety* of *Chriſtians*, called ſometimes πάντες the *All*, 1 *Tim.*5.20. πλείονες the *many*, 2 *Cor.*2. 6. anſwerable to the *multitude* here, and ſometimes Χριστιανοὶ *Chriſtians*, or *followers* of *Chriſt*, in reſpect of whom as their *Doctor*, or *Maſter*, they are here called μαθηταὶ *diſciples*; and both ordinarily united together in the word ἐκκλησία *Church*, and ἀδελφοὶ *the brethren*, ſee c.15.3. & 4. & 23. & *Mat.*18.17. Now what *power* the *Church*, or *brethren*, conſidered in this notion, the *ſociety of Chriſtians* doe here appear to have, may be conſiderable, The *choice* of the *perſons* of the *Deacons* is here *committed* to them, But that firſt by the *appointment* of the *Apoſtles*, declared to them, The *twelve called to them the multitude, and ſaid, Look out*, &c. v.2,3. *Secondly*, they had by the *Apoſtles* theſe *bounds* ſet them, 1. to take *ſeven*, the *number* ſpecified by the *Apoſtles*, not left *arbitrary* to them, 2ly, to pitch on ἄνδρας μαρτυρουμένους, *men generally known and well reputed of*, 3dly, with theſe *qualifications*, 1. *faith*, ſuppoſed in the ἐξ ὑμῶν *ſome of you*, i. e. *beleivers*, *Chriſtians*, 2dly, *fulneſſe of the holy Ghoſt*, extraordinary *gifts*, 3dly, *fulneſſe* of *wiſdome*, fitted by all theſe for this employment; And when by the *Apoſtles appointment*, together with the obſervation of theſe preſcribed *rules*, the *multitude* have ſought out the *perſons*, then ſtill the *Apoſtles* reſerve the κατάστασιν, the *Ordination*, or *Conſtitution* of them to themſelves, v.3. In the *nomination* of *Biſhops*, and *Deacons* in other *Churches*, the like may be concluded from the *Epiſtles* to *Timothy*, and *Titus*, *viz.*: that ſomewhat was referred to the *Church*, particularly their *Teſtimony* concerning the *qualifications* of the *Perſons*. For the *Biſhop* that was to ordain, is by S. *Pauls* direction firſt to *enquire*, as it were upon *Articles*, (εἴ τις ἔστιν ἀνέγκλητος, *if* or *whether he be blameleſſe*, &c.) which concerning a *Biſhop* are *fifteen*, *Tit.*1.6. *ſeventeen*, 1 *Tim.*3. 1. *fewer* concerning a *Deacon*, And all of them being matters of *fact* and *manners*, *Timothy*, which was *newly* entred upon his *province*, and *Titus* lately *left* in *Crete*, could not poſſibly be *inſtructed* ſufficiently from their own *experience*, and therefore muſt be ſuppoſed to have it by *enquiry* of the *Church*. So in the *Cenſures* of the *Church*, The *offender* muſt be *rebuked before the many*, 2 *Cor.* 2.6. ἐπιμία ὑπὸ τῶν πλειόνων, before the *Church*, *Mat.* 18. 17. ἐνώπιον πάντων, *before all*, 1 *Tim.*5. 20. Where yet it is *Timothy*, the *Biſhop*,

ἐνώπιον Πλέονων. Ἐκκλησία ἐνώπιον Πάντων

Biſhop, that muſt ἐλέγχειν *rebuke* the *offenders*, onely in the *preſence*, and with the *notice* of the *Church*, to make the *rebuke* more *conſiderable*, to produce *ſhame*, and *reformation*. *Laſtly*, in the *Councel* at *Jeruſalem*, with the *Apoſtles* and *Elders*, or *Biſhops of Judæa*, is joyned ὅλη ἐκκλησία *the whole Church*, ch. 15. 22. in the *chooſing*, and *ſending* meſſengers to *Antioch*; But that with a moſt diſcernible *diſtinction*, The *Apoſtles* and *Elders*, as they, whoſe *decree*, or *appointment* it was, ἔδοξε τοῖς Ἀποστόλοις καὶ πρεσβυτέροις, *it pleaſed or ſeemed good to the Apoſtles and Elders to ſend choſen men*, the *choice* and *miſſion* belonging to them, and the *perſons* ſent, ἄνδρες ἐξ αὐτῶν, *men of them*, *Biſhops of the Councel*, but this with the *knowledge*, and *approbation* of the *whole Church* (σὺν ὅλῃ τῇ ἐκκλησίᾳ) joyned with them, as of thoſe that were *acceſſories*, not principalls in the *ſending*. So in the *Inſcription* of the *Epiſtle* of the *Councel* v. 23. *The Apoſtles and Elders and brethren ſend greeting*, Not that any but the *Apoſtles*, and *Elders*, i.e. *Biſhops of Judæa*, were *members* of the *Councel*, or had *voices* in it, (for that is cleared v. 6. at the firſt mention of their *Convening*, *The Apoſtles and Elders came together to conſider of this matter*, the *debate* of the *queſtion*, and the *deciſion*, belonging only to them) but that the *whole Church*, joyned with the *Apoſtles* and *Biſhops*, ſhewing their *conſent*, and *approbation*, and *ſubmiſſion* to the *decree* of the *Councel*. And thus in following times have *Lay-men ſubſcribed* the *Acts of Councels*, in this form, *Conſentiens ſubſcripſi*, *I have ſubſcribed conſenting*, or *teſtified* my *conſent* under my hand, As for the *decree* of the *Councel*, though that be in the ſtyle of [ἡμῖν, *us*,] v. 28. which may be conceived to referre to *all* thoſe, that are named in the *front*, and ſo to the [ἀδελφοὶ, *brethren*] yet 'tis apparent by v. 25. [ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, *it ſeemed good to us being aſſembled together*] that that belongs onely to thoſe that were *aſſembled* or *ſat* in the *Councel*, i. e. the *Apoſtles*, and *Elders*, v. 6. and ſo it is expreſly ſet, c. 16. 4. δόγματα τὰ κεκριμένα ὑπὸ τῶν Ἀποστόλων καὶ πρεσβυτέρων, *the decrees ordained by the Apoſtles and Elders*.

"Ολη Ἐκκλησία

Ἔδοξε τοῖς Ἀποστόλοις

Ἄνδρες ἐξ αὐτῶν

Γενόμενοι ὁμοθυμαδὸν

What is meant by πλήρεις πνεύματος ἁγίου, *full of the holy Ghoſt*] in this place, may perhaps be beſt collected, by a farther conſideration of the words of *Chriſt*, *Mar.* 16. 17, 18. *But ſignes ſhall attend them which beleive theſe things* (ſo Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει may be rendred) or *theſe ſignes ſhall attend*, or follow *them that beleive*. Theſe words ſeem to contain a *promiſe* of extraordinary *gifts* (of *caſting out Devils*, *ſpeaking ſtrange languages*, *healing*, &c. v. 17, 18.) to *others* (beſide the *Apoſtles*,) under the name of *beleivers*. For the *beleivers* there [πιστεύσαντες] are all one with the [*he that beleiveth* [ὁ πιστεύσας] *and is baptized* v. 16. and that is thoſe that upon the *Apoſtles* preaching ſhall *beleive*, and enter into the *Church*, or be *added* to it. But this not ſo *unlimitedly*, on one ſide, as that *all* that did *beleive*, ſhould have *thoſe gifts* beſtow'd upon them, (ſee *note* on ch. 2. d. for then here would have been no *choice*, All being *full* of the *holy Ghoſt*, they could not look out men that were *full*; Nor yet with ſuch *reſtrictions* on the other ſide, as that *none* had theſe *gifts*, but thoſe that were *ordained* to *ſacred functions*, for then theſe, who were not yet ſo *ordained*, could not thus be *full*. But I ſuppoſe the truth is in the middle, At the *Apoſtles preaching* and mens receiving the *Goſpel*, *many* of them that *beleived* had *extraordinary gifts*, *miraculous* powers beſtowed upon them, for the *teſtifying* to themſelves and others the *truth* of the *Goſpel* in thoſe *firſt times*, and to *qualifie* them for the *ſervices* of the *Church*, when they ſhould be *called* to it, And agreeably thoſe that were thus *endowed*, were generally *choſen* to ſuch imployments, (*before* others who had them not,) as there was need of them; And ſuch I ſuppoſe are here meant under the *phraſe* of *Full of the holy Ghoſt*, and that *phraſe* mention'd by the *Apoſtles*, as a *qualification* required in thoſe, whom they would appoint *Deacons* here, and, beſide the care of the poor, *communicate* the power of *preaching* and *baptizing* to them, which 'tis evident *Philip* had. This may moſt probably be it, which is affirmed of *Cornelius*'s *family* *Act.* 10. 44. *The holy Ghoſt fell on all them*, *which heard the words*, and the *gift of the holy Ghoſt* was *powr'd upon them*, 45. *for they ſpake with tongues*, &c. 46. So again ch. 19. 6. the *Epheſian diſciples* being newly *baptized* in the *name of Jeſus*, v. 5. by the *Apoſtles benediction*, and *impoſition* of *hands*, the *holy Ghoſt* came upon them, and they *ſpake with tongues*, and *prophecied*. And ſo ch. 2. 38. when *Peter* tells them, that upon their *repentance*, and *baptiſme*, they ſhould *receive* δωρεὰν *the gift of the holy Ghoſt*, (the very phraſe which is uſed of *Cornelius*'s *family*) it follows accordingly ch. 4. 31. *the place was ſhaken*, *and they were filled with the holy Ghoſt*, and ſo, beſide the *inward gifts*, and *graces* of the *Spirit*, they were, many of them, endowed with thoſe *extraordinary gifts*, which c. 2. 1. had fall'n upon the *Apoſtles*, and were uſefull for the *confirming* them in the *faith*, and to teſtifie to them and others the *truth* of what was preacht to them. And of them that were at that time converted, they are now to *chooſe ſome* here, for the *office* of *Deacons*, men *full of the Spirit* &c.

Πιστεύσαντες

Δωρεὰ ἁγίου πνεύματος

c.

Πλήρεις πνεύματος ἁγίου

Σημεῖα τοῖς πιστεύσασι ταῦτα &c.

CHAP. VII.

Paraphraſe.

1. THen ſaid the high Prieſt, Are theſe things ſo?]

1. And the chief prieſt asked him, Whether this, whereof he was accuſed, ch. 6. 14. of foretelling the deſtruction of this people, and religion of the Jewes, were true or no.

2. And he ſaid, Men, brethren, and fathers, hearken, The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran,]

2. And fitting his ſpeech to the point in hand (i.e. to prove the approaching deſtruction of the Temple, by ſhewing the little merit, and great provocations of that people, and the no reaſon why they ſhould be preferred before other nations, the free choice, and thereupon free promiſe of God being the only ground of all the mercy that befell them) he ſaid, I beſeech you to give audience, The one eternall God of heaven and earth, appeared, and ſpake to our father Abraham, whilſt he was in Meſopotamia (as that (ſee Judith

Judith 5.3.) in a wider notion contains that whole region on the other ſide of Euphrates from Canaan, v.2. Syria, Chaldæa, Meſopotamia, and Babylonia) i.e. whilſt he was in the place of his birth, Ur of the Chaldees, Gen.15.7. & 11.31. before the time that his father Terah and he dwelt in Haran, Gen.11.31. (where, in the way from Ur to Canaan, they ſtayed ſome yeares, till Terah's death, v.32.)

3. And when he appeared, he commanded him ſaying, The countrey where thou art, is overrun with all villany, and therefore that thou mayſt keep thy ſelf free from their idolatries, and other vices accompanying them, I command thee to forſake that place, and thy fathers houſe, Gen.12.1. and remove into another land which I ſhall appoint, and direct thee to, viz: the land of Canaan, which though now poſſeſt by others, yet I will give unto thee, and to thy ſeed entirely, Gen.13.14. and by thy readineſſe to take this journey on this command I ſhall diſcern thy obedience to me.

3. And ſaid unto him, Get thee out of thy countrey and from thy kindred, and come into the land which I ſhall ſhew thee.]

4. Then in obedience to that command, he went out of that countrey of his, (and his father Terah with him, as farre as Haran, Gen.11.31.) and after he had dwelt in Haran ſome years, according to God's command, he removed into Canaan, Gen.12.5.

4. Then came he out of the land of the Chaldæans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.]

5. And there he pitched his tent, and built an altar, v.7,8. (but was ſoon fain to remove into Ægypt ver.10. and there to ſojourn) having received a promiſe of God, that he would give him this whole land of Canaan, ch.12.7. for him and his ſeed to poſſeſſe, when as yet he had no child, nor likelyhood to have any, nor any kind of eſtate in the land, but was a ſtranger, or ſojourner there, Gen.17.18. & 20.1. & 21.34. & 23.4.

5. And he gave him none inheritance in it, no not ſo much as to ſet his foot on, yet he promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when as yet he had no child.]

a. 6. And Gen.15.13. God ſpake to him again concerning this matter, that before this promiſe ſhould be performed to him, his poſterity ſhould firſt ſojourn in Canaan, and then go down to ſojourn in Ægypt, and there ſhould ſuffer, and be for ſome time oppreſſed, like ſlaves, till the end of 400 years from the time of the birth of Iſaac (not from the time of the going into Ægypt) untill the time that the iniquity of the ſeven nations, all concluded there (as Am.2.9,10.) under the generall name of the Amorites, which inhabited this promiſed land, ſhould be filled up, and ſo they fit for God in juſtice to deſtroy them, and give away their land from them, Gen.15.16.

6. And God ſpake on this wiſe, that his ſeed ſhould ſojourn in a ſtrange land, and that they ſhould bring them into bondage, and intreat them evil [a] four hundred years.]

7. And then in the 4th generation (Gen. 15.16.) after Jacob, (Moſes and Aaron, which brought them out, being the ſons of Amram, the ſon of Cohath, the ſon of Levi, one of Jacob's ſons that went down with him into Ægypt) when the time comes of bringing them out of their Ægyptian ſlavery, and giving them this land, I will, ſaith God, Gen.15.14. lay heavy puniſhments on the Ægyptians, and by that means make them releaſe thy poſterity, and ſo they ſhall come and poſſeſſe this land and ſerve me in it.

7. And the nation to whom they ſhall be in bondage, will I judge, ſaid God: and after that ſhall they come forth, and ſerve me in this place.]

8. And God made a covenant with him, & appointed circumciſion, as a ſeal of it, and accordingly Abraham, when Iſaac was born, circumciſed him the eight day, and Iſaac begat and circumciſed Jacob, and Jacob his twelve ſons, the heads of the twelve tribes, of which this people conſiſted.

8. And he gave him the covenant of circumciſion, and ſo Abraham begat Iſaac, and circumciſed him the eight day; and Iſaac begat Jacob, and Jacob begat the twelve Patriarchs.]

9. And thoſe ſons of Jacob were much diſpleaſed with one of their brethren, viz: Joſeph, and ſold him into Ægypt, but when he was there, God protected, and provided for, and advanced him miraculouſly,

9. And the Patriarchs * moved with envy, ſold Joſeph into Ægypt, but God was with him,] * being inraged, ζηλώσαντες

10. And when he was caſt into priſon there, God brought him out, and at the ſame time brought him into favour, and eſtimation for deep wiſdome with Pharaoh the king of Ægypt, and he entruſted the affairs of his whole houſhold, yea and the whole kingdome to his managery.

10. And delivered him out of all his † affliction, and gave him favour, and wiſdome in the ſight of Pharaoh king of Ægypt, and he made him governour over Ægypt, and all his houſe.] † afflictions, θλίψεων

11. At this time of Joſeph's power with Pharaoh there came a terrible famine upon Ægypt, and Canaan, for ſeven years ſpace, and our father Jacob and his children being then in Canaan, were like to have periſhed for want of food.

11. Now there came a dearth over all the land of Ægypt and Canaan, and great affliction, and our fathers found no ſuſtenance.]

12,13. And Jacob underſtanding, that, though the famine was as great at preſent in Ægypt, as in Canaan, yet there was a magazine of corn reſerved from the former years plenty, and ſo there was now ſufficient for themſelves and to ſell to others, ſent his ſons twice into Ægypt to buy corn, And though the firſt time Joſeph dealt a little harſhly with them, yet the ſecond time he made himſelf known to be their brother, and made it known alſo to Pharaoh.

12. But when Jacob heard that there was corn in Ægypt, he ſent out our fathers firſt.

13. And at the ſecond time Joſeph was made known to his brethren, and Joſeph's kindred was made known unto Pharaoh.]

14. And by Pharaoh's appointment, [b] threeſcore and fifteen ſouls.] b.

Joſeph ſent for his father and brethren, and their wives and children, which reckoning in ſome of their children, born in Ægypt, together with Joſeph and his ſons, and ſons ſons, made up ſeventy five perſons.

14. Then ſent Joſeph and called his father Jacob to him, and all his kindred,

15. And accordingly Jacob went down to him with his whole family, And he and all his ſons dyed there.

15. So Jacob went down into Ægypt, and died, he, and our fathers,]

16. And Joſeph & ſome (ſay the ancients) of his brethren, being firſt buried in Ægypt, were after, at the Iſraelites going out, removed to Sichem, Joſ. 24.32. c.

16. And were [c] carried over into Sichem, and laid in the ſepulchre that Abraham bought for a ſumme of money of the ſons of Emmor the father of Sichem.]

24. 32. in the field bought by Jacob of the children of Hamor, And Jacob himſelf never buried in Ægypt, but by his ſons carried, and buried, Gen. 50. 13. in the field of Machpelah, bought by Abraham of Ephron ſon of Zoar, Gen. 23. 8. or of the ſons of Heth, Gen. 49. 32. And ſo, ſaith Joſephus, ſome of his ſons alſo.

17. But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Ægypt,

17, 18. And when the four hundred years began to be expired,

18. Till another King aroſe, which knew not Joſeph.]

after which the performance of the promiſe to Abraham's ſeed, of giving them the land of Canaan, was to commence, the people growing into a great number, and another King coming to reigne in Ægypt, that forgat the merits of Joſeph.

*circumvented, κατασοφισάμενος

19. The ſame * dealt ſubtilly with our kindred, and evil intreated our fathers, ſo that they caſt out their young children, to the end they might not live.]

19. (Who therefore did all that he could

to keep the Iſraelites from flouriſhing or encreaſing, and among other things, commanded all their male children to be put to death, Exod. 1.)

† brought him up for her ſelf as, or for a ſon, ἀνεθρέψατο αὐτὸν εαυτῇ εἰς υἱόν

20. In which time Moſes was born, and was [d] exceeding fair; and nouriſhed up in his fathers houſe three moneths.

20, 21. At this point of time Moſes was born, and being a very beautifull child, he was firſt

d.

21. And when he was caſt out, Pharaoh's daughter took him up, and † nouriſhed him for her own ſon.]

kept cloſe in his fathers houſe three moneths Exod. 2. But when that could no longer be done, he was put in a cradle of bulruſhes by a rivers brink, And being there left and expoſed, the providence of God preſerved him. For it happened that Pharaoh's daughter found him there, and took him, and put him to nurſe to his own mother, Exod. 2. 9. and ſo afterwards educated and brought him up as her own ſon.

22. And Moſes was learned in all the wiſdome of the Ægyptians, and was mighty in words and in deeds.]

22. By which means he was inſtructed in

all the learning of the Ægyptians, in Mathematicks, and Phyſick &c. (ſee note on 2 Tim. 3. a.) and was thereby a perſon of great abilities above other men, both for ſpeaking (viz: in reſpect of eloquence and power of ſpeech, though for the manner of utterance he had ſome ſtammering in his ſpeech) and alſo for managery of buſineſſe. Very able both to give counſel, and to act any great affairs.

23. And when he was full fourty years old, it came into his heart to viſit his brethren the children of Iſrael.]

23. And when he was forty years old,

God having ſome way revealed unto him (ſee note on 2 Tim. 3. a.) his purpoſe of delivering the Iſraelites out of their ſlavery by his hands, and making him their Leader, and inſtrument of his vengeance on their oppreſſors the Ægyptians, (ſee v. 25.) thereupon he reſolved to viſit them, and ſee how it was with them.

24. And ſeeing one of them ſuffer wrong, he defended him, and avenged him that was oppreſſed, and ſmote the Ægyptian.]

24. And ſeeing an Ægyptian doe injury

to an Iſraelite, he took the Iſraelites part againſt him, and in defence of the Iſraelite, kill'd the Ægyptian.

* But, or, And he thought that his brethren did underſtand, Ἐνόμιζε δὲ συνιέναι τοὺς ἀδ:

25. * For he ſuppoſed his brethren would have underſtood how that God by his hand would deliver them, but they underſtood not.]

25. This he did as an act of that office,

to which God had deſigned him, that of a Saviour or deliverer of his countrey-men, and although he had not yet received his commiſſion to that office, but only ſome notice of Gods deſignation, yet thinking that the Iſraelites did alſo know that he was thus deſigned, he thought fit to doe this (which lawfully he might, in the defence of an innocent perſons life againſt an unjuſt aſſault or violence, which could not be averted but by this means) viz: in defence of the one to kill the other, as a firſt aſſay, or exerciſe of that office, but in this he was miſtaken, for the Iſraelites knew nothing of this purpoſe of God to imploy him, and from this act of his had not that ſagacity to diſcern it.

† perſwaded them to peace, Συνήλασεν αὐτοὺς εἰς εἰρήνην

26. And the next day he ſhewed himſelf unto them as they ſtrove, and † would have ſet them at one again,] ſaying, Sirs, ye are brethren, why doe ye wrong one to another?

26. The next day he interpoſed himſelf again as a pacifier or

compoſer of controverſies among them, to ſee how that would be accepted by them, whether they would be likely to receive him as a Judge, to goe in, and out before them, which was another part of the office, to which he was deſigned.

27. But he that did his neighbour wrong thruſt him away, ſaying, Who made thee a ruler, and a judge over us?

28. Wilt thou kill me, as thou didſt the Ægyptian yeſterday?

29. Then fled Moſes at this ſaying, and was a ſtranger in the land of Madian, where he begat two ſons.]

29. And Moſes ſeeing himſelf thus repulſed, and on the other ſide, fearing that what he had done already, might, by being known, bring hazard on him (as it did Exod. 2. 15. when Pharaoh heard of it, he ſought to kill him) he fled from thence to Midian, and there ſojourned with Revel, Exod. 2. 18. or, which is all one, with Jethro, ch. 3. 1. the prieſt or prince of Midian, Exod. 2. 16. and he kept his ſheep, and married his daughter Zipporah, by whom he had two children, Gerſhom, ſo named for his being a ſtranger or ſojourner there, and Eliezer from God's helping him or delivering him from the hand of Pharaoh, that ſought his life, Exod. 18. 2. 3. 30.

30. And when fourty yeares were expired, there appeared unto him in the wilderneſſe of mount Sinai, an Angel of the Lord in a flame of fire in a buſh.]

30. And at the end of a ſecond part of

three of his life, i.e. of a ſecond 40 years, which was alſo the period of the 400 years prefixt, v. 6. as Moſes was feeding his ſheep about Horeb or Sinai, that mount after ſo famous for Gods delivering the Law out of it, and therefore called the flaming mountain of God, Exod. 3. 2. he ſaw a flame of fire in a buſh, but the buſh was not hurt nor conſumed by it, which was the appearing of an Angel, according as 'twas uſuall for Angels to appear (ſee note on Mat. 3. k.)

31. When Moſes ſaw it, he wondred at this ſight, and as he drew neer to behold it, the voice of the Lord came unto him,

32. Saying, I am the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. [Then Moſes trembled and durſt not behold.]

32. And this voice of God by an Angel ſpeaking

ſpeaking (and perhaps, as it was uſuall, thunder joyned with it) was ſo terrible to him, and the flame that appeared in the buſh ſo glorious and illuſtrious, that he durſt not look upon it, but hid his face, Exod. 3. 6.

33. This appearance of an Angel is an argument and evidence of my peculiar preſence, from which any place is called holy, and therefore, in reverence due to ſuch a preſence, put off thy ſhooes, &c.

33. Then ſaid the Lord to him, [Put off thy ſhooes from thy feet, for the place, where thou ſtandeſt, is holy ground.]

34. Now is the time come wherein I will certainly viſit & relieve that people of mine, the children of Abraham, which, according to what I foretold him (ſee v. 6.) have been uſed like ſlaves in Ægypt a long time, and to this purpoſe now I have ſent down my Angel, the only way of my peculiar preſence in any one place, that I may commune with thee, and ſend thee on this meſſage, as my Commiſſioner to bring them out thence.

34. I have ſeen, I have ſeen the * afflictions of my people which is in Ægypt, and I have heard their groaning, and am come down to deliver them: And now come, I will ſend thee into Ægypt.] * oppreſſion, ill uſage, κάκωσιν

35. And ſo that Moſes that they would not receive to avenge their injuries, or compoſe their quarrels, v. 27, 28. was now ſent by God to lead them and bring them out of Ægypt, and to this end an Angel ſent to talk with him, and give him his commiſſion, which was done in a glorious manner, by a flame in (but not conſuming) the buſh.

35. This Moſes whom they refuſed, ſaying, Who made thee a Ruler and a Judge? the ſame did God ſend to be a Ruler and Deliverer, by the hands of the Angel, which appeared to him in the buſh.]

36. And at laſt, after the working of many terrible prodigies, firſt in Ægypt, then at their departure in the Red-ſea, he reſcued them out of Pharaoh's hands, and after fourty years ſpent in the wilderneſſe, to puniſh their murmuring, and to ſhew forth more of God's power and miracles in ſuſtaining them there, they were at laſt brought by Joſhua into Canaan.

36. He brought them out, after that he had ſhewed wonders and ſignes in the land of Ægypt, and in the Red-ſea, and in the wilderneſſe fourty years.]

37. Now what was this Moſes all this while, but a Prophet foretelling the purpoſe of God to ſend another great prophet to you in theſe later daies, the Meſſias, which (though he were God from heaven, yet) ſhould here be born in an ordinary condition of a daughter of Abraham, and warning you to be ſure to receive and entertain him, when he ſhould come, aſſuring you that if you hear not (receive not) him, you ſhall (which was the point in hand, which Stephen was all this while a demonſtrating, in anſwer to what was laid to his charge ch. 6. 14.) be utterly deſtroyed, Act. 3. 23.

37. This is that Moſes which ſaid unto the children of Iſrael, A Prophet ſhall the Lord your God raiſe up unto you of your brethren like unto me, him ſhall ye hear.]

38. This Moſes afterward when the people were encamped in the wilderneſſe, was called up to mount Sinai, where an Angel ſpake to him and the Iſraelites, and delivered the Law to them, ſee note on Rom. 3. a.

38. This is he that was in the † Church in the wilderneſſe with the Angel, which ſpake to him in the mount Sinai, and with our fathers, who received * the lively oracles to give unto us.] † congregation, ἐκκλησία * living, ζῶντα

39, 40. And after all theſe prodigies and miracles uſed by God to give him authority among them, the Iſraelites murmured, and rebelled againſt him ſtill, and had more mind to be in Ægypt again, then under his government, and to that purpoſe made them pictures of the Ægyptians Gods to goe before, and lead them, as Moſes did, viz: a calf v. 41. only upon pretenſe that Moſes had forſaken them, was gone they knew not whither, when indeed he was only called by God unto the mount, to receive commandements to give unto them.

39. To whom our fathers would not † obey, but thruſt him from them, and in their hearts turned back again into Ægypt,

40. Saying unto Aaron, Make us Gods to go before us: For as for this Moſes which brought us out of the land of Ægypt, we wot not what is become of him.] † become obedient, ὑπήκοοι γενέσθαι

41. And when they had made this calf they very ſolemnly worſhipt it, and by ſacrifice and feſtivities celebrated that idol (which they themſelves made) in the ſame manner, as God himſelf is wont to be worſhipped.

41. And they made a calf in thoſe daies, and offered ſacrifice unto the Idol, and rejoiced in the works of their own hands.]

42. This provoked God to forſake them, to leave them to themſelves, to permit them to follow their own hearts deſires into all the madneſſe they led them to, and ſo by not reſtraining, to deliver them up to worſhip the ſtarres of heaven, in ſtead of God, upon which it is that God expoſtulates with them, Am. 5. 25. Were the ſacrifices which you offered up in the wilderneſſe all thoſe fourty years, offered to *me*, O ye houſe of Iſrael?

42. Then God turned and gave them up to worſhip the hoſt of heaven, as it is written in the book of the Prophets, O ye houſe of Iſrael have ye offered to me ſlain beaſts, and ſacrifices by the ſpace of fourty years in the wilderneſſe?]

43. Nay, as the groſſeſt idolatry, ye ſet up a chappiet or ſhrine with an image in it (ſee note on c. 19. d.) and that image the image of one of the Ægyptian Kings, under the title of Mars, and again the picture of Saturn, another planet denoting another Ægyptian god, and theſe images of theſe falſe gods have been made by you on purpoſe to be worſhipt by you, which idolatry, together with your conſequent ſinnes, hath brought that captivity upon you, Am. 5. 26.

e. f.

43. Yea, ye * took up the [e] tabernacle of Moloch, and the ſtarre of your god [f] Remphan, figures which ye made to worſhip them: and I will carry you away beyond Babylon.] * have ſet up, ἀνελάβετε

44. Theſe fathers of ours in the wilderneſſe had the tabernacle of the teſtimony, i. e. either the tabernacle with the ark in it, called the ark of the teſtimony, (becauſe of the tables of the law put there, which were the teſtimonies and evidences of Gods will, how he would be ſerved) or elſe the tabernacle, where God promiſed to meet them, the place where he would record his name, Exod. 20. 24. where they were to commemorate his mercies to them, and where he would anſwer their prayers, beſtow bleſſings on them, and this built exactly according to the pattern ſhewed Moſes by God.

g.

44. * Our fathers had the tabernacle of [g] witneſſe in the wilderneſſe, as he appointed, ſpeaking unto Moſes, that he ſhould make it according to the faſhion, that he had ſeen.] † The tabernacle of the teſtimony was among our fathers, Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν

45. Which

* nations, ἐθνῶν † from, ἀπὸ

45. Which alſo our fathers that came after brought in with Jeſus into the poſſeſſion of the * Gentiles, whom God drave out † before the face of our fathers, unto the daies of David.]

45. This their ſucceſſors under Joſhua brought into Canaan with them, and ſo it continued till David's time.

46. Who found favour before God, and deſired to find a tabernacle for the God of Jacob.]

46. Who having received ſpeciall favour from God, deſired earneſtly to build a ſtanding Temple for his ſervice.

47. But Solomon built him an houſe.]

47. But this Temple was not thought fit to be built by him, becauſe, thongh he were a very excellent perſon, yet he had had great warres and ſhed much blood, 1 Chron. 22. 8. & 28. 3. in which reſpect God would not permit him to have this honour of building the Temple, a place deſtined to all peaceableneſſe, purity and holineſſe, this therefore was reſerved for Solomon, who accordingly built it in a moſt ſumptuous manner.

48. Howbeit the moſt high dwelleth not in Temples made with hands, as ſaith the prophet,

49. Heaven is my throne, and earth is my footſtool: What houſe will ye build me, ſaith the Lord? or what is the place of my reſt?

50. Hath not my hand made all theſe things?

51. Ye [h] ſtiffenecked and uncircumciſed in heart and eares, ye doe alwaies reſiſt the holy Ghoſt, as your fathers did, ſo doe ye.]

48,49,50,51. But ſure God doth not ſo dwell in this Temple (who hath the whole world for his palace) as that he ſhould be bound to preſerve this for ever from being deſtroyed, when you have by crucifying his Son thus provoked his vengeance againſt you, (and this brings home Stephen's diſcourſe in this chapter to the point which he had in hand ch. 6. 14.) and continue in the rebellions of your fathers, for ſure if David's bloodguiltineſſe made him uncapable of building it, yours will render you uncapable of having it continued to you. h.

52. Which of the prophets have not your fathers perſecuted? And they have ſlain them which ſhewed before of the coming of the juſt one, of whom ye have been now the betrayers and murtherers.

52,53. For as your fathers perſecuted, & ſlew all the old prophets, which foretold the coming of the Meſſias, ſo ye, now he is actually come, have betrayed and murthered him, A ſinne ſet out and hightned with the greateſt aggravations imaginable, whether we conſider the perſon thus uſed by you, or you that thus uſed him, He the holieſt perſon in the world, that came to be your Saviour, And you the people of God, the very men for whoſe ſakes the Law was delivered by God to hoſts of Angels, and by them delivered to you, and yet you have not obeyed it, nor embraced him, which came to perfect that Law, but abſolutely rebelled againſt all.

* or, among hoſts or troops, εἰς διαταγὰς, ſee note on ch. 13. f.

53. Who have received the law * by the diſpoſition of Angels, and have not kept it.]

† mad in their heart, or inraged, ſee ch. 5. note e.

54. When they heard theſe things they were † cut to the heart, and they gnaſhed on him with their teeth.]

54. This whole ſermon, but eſpecially the cloſe of it, foretelling their deſtruction for their bloody ſinnes, wounded them deep, but in ſtead of producing contrition, exaſperated them the more, and put them into an horrible rage againſt Stephen, and that enflamed their zeal to ſet upon the ſtoning of him.

55. But he being full of the holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God.]

55. But he full of courage, looked up farre above all fears of their fury, and doing ſo, he ſaw an appearance of Angels about God, and Jeſus God-man ſtanding (as in a poſture of readineſſe to aſſiſt and help) cloſe by, or at the right hand of God.

56. And ſaid,] Behold, I ſee the heavens opened, and the ſon of man ſtanding on the right hand of God.

56. And he proclaimed his viſion, ſaying,

57. Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord,

58. And caſt him out of the city and ſtoned him, and the witneſſes laid down their cloathes at a young mans feet, whoſe name was Saul.]

57, 58. And they dealt with him by the judgment of zeal, uſed among the Jewes againſt thoſe that departed from the Jewiſh, (and ſet up any new) worſhip. And firſt caſt him out of the gates of the city, then ſtoned him, and they that brought evidence againſt him, ch. 6. 13. and were therefore by law to throw the firſt ſtone at him, and are therefore called executioners, ch. 22. 2. put off their clothes to fit themſelves for their work, and a young man called Saul, undertook to look to their clothes, who conſequently had a hand in the ſtoning of him, ch. 8. 1.

59. And they ſtoned Stephen, calling upon God, and ſaying,] Lord Jeſus receive my ſpirit.

59 And all the time that they caſt ſtones, he continued in prayer to God, and at the laſt concluded in theſe words,

60. And he kneeled down and cried with a loud voice, Lord [i] lay not this ſinne to their charge. And when he had ſaid this he [fell a ſleep.]

60. gave up the ghoſt. i.

Notes on Chap. VII.

a. Τετρακόσια ἔτη

That the *four hundred years* here mention'd, as alſo *Gen.* 15. 13. or the *four hundred and thirty*, *Exod.* 12. 40. are not to be interpreted of the ſpace, wherein the *Iſraelites* continued in *Egypt*, ſo as to begin at *Jacobs* and his *ſons coming* thither, and to the end as *Moſes's* carrying them out, is ſufficiently manifeſt by all *ſtory* of thoſe times, The *Chaldee paraphraſt*, and the *generality* of the *Jews* determining that ſpace to be but *two hundred and ten*, only *Joſephus* defining it *two hundred and fifteen years*. Firſt then it muſt be obſerved, that the words here, and in thoſe other places being not ſtrictly reſtrained to their *dwelling in Ægypt*, but ſo as to contain alſo their *ſojourning in Canaan*, The [γῆ ἀλλοτρία, *ſtrange land*,] here may fitly *comprehend both* of them, and the [παροικον ἔσαι, *ſhall ſojourn*,] may doe ſo too; for *Abraham ſojourned* in *Canaan*, before his *poſterity* were *ſojourners in Ægypt*, yea and himſelf firſt *ſojourned in Ægypt*, *Gen.* 12. 10. And ſo the words in *Gen.* 15. 13. are in the ſame latitude, *thy ſeed ſhall be a ſtranger in a land which is not theirs, and ſhall ſerve them*; *Where* [the *land which is not theirs*,] diſtinctly the [γῆ ἀλλοτρία, *a ſtrange land*] here, is common to

Γῆ ἀλλοτρία Παροικον ἔσαι

both thoſe *lands*, where they *ſojourned*, and where they were *ſervants*, And in the place *Exod.*12.40. the words in our Engliſh [*the ſojourning of the children of Iſrael who dwelt in Ægypt*] is reconcileable with this alſo, their *ſojourning* being defined to be *ſo many years*, part of which they *dwelt* in *Ægypt*, but not their *ſojourning in Ægypt* ſo many *years*, And therefore when the *Septuagint* read it [Ἡ δὲ παροίκησις τῶν υἱῶν Ἰσραὴλ, ὧν παῴκησε ἐν γῇ Αἰγύπτῳ, *the ſojourning of the children of Iſrael which they ſojourned in Egypt*] they add by way of neceſſary *paraphraſe* [καὶ ἐν γῇ Χαναὰν, *and in the land of Canaan,*] and ſo the *Samaritan Pentateuch* read; and *Solomon Jarchi* [*& in terris aliis, and in other lands*] in ſtead of it. Secondly, it muſt be obſerved what *latitude* belongs in that place of *Exodus* 12. 40. to that phraſe [*children of Iſrael*] not ſo as to denote the poſterity of *Jacob only*, but *incluſively*, *them*, and their *fathers*, *Jacob*, and *Iſaac*, the *poſterity* of *Abraham*, This is done by a *figure*, *Synecdoche*, ordinary in all *languages*; and therefore the *Septuagint*, to expreſſe it more plainly, thought fit to enlarge their *paraphraſe*, and having added *Canaan* to *Ægypt*, they adde alſo to the *children* of *Iſrael* [αὐτοὶ, καὶ οἱ πατέρες αὐτῶν, *both they, and their fathers,*] and ſo read that whole verſe thus, Ἡ δὲ παροίκησις τῶν υἱῶν Ἰσραὴλ, ὧν παῴκησε ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναὰν αὐτοὶ καὶ οἱ πατέρες αὐτῶν ἔτη τετρακόσια τριάκοντα, *The ſojourning of the children of Iſrael, which they and their fathers ſojourned in the land of Ægypt and Canaan was four hundred and thirty years*, And though ſome *copies* of the *Septuagint* have not that *latter* addition, of [*they and their fathers*] yet S. *Auguſtine in Exod.qu.*47. acknowledgeth both additions. Mean while the words both here, and *Gen.*15.13. have no need of ſuch a *paraphraſe*, aſſigning it to *Abraham*'s,not to *Jacob*'s *ſeed*, And ſo ſaith *Joſephus antiq:* l. 2. Κατέλιπον δὴ τὴν Αἴγυπτον μηνὶ Ξανθικῷ πεμπτῃ καὶ δεκάτῃ, καθ' ὃν στελλόμενος μετὰ τριάκοντα καὶ τετρακόσια ἔτη τοῦ χρόνου ἤμελλ' Ἀβραμος εἰς τὴν Χαναναίαν ἐλθεῖν, *they left Ægypt in the month Xanthicus on the fifteenth day, four hundred and thirty years after our father Abraham came into Canaan.* So that now the only *difficulty* behind is to accord the *four hundred years* here, and in *Geneſis*, with the *four hundred and thirty* in *Exodus*, And that muſt be by diſtinguiſhing of the *beginning* of the *account*, which may be either from *Abrahams* leaving of *Chaldæa*, and receiving the firſt *promiſe* of *Canaan*, or elſe from the *birth of Iſaac*, *Abrahams ſeed*, If the account be begun from the *leaving Chaldæa*, *Abraham*'s own *countrey*, when his *ſojourning* did begin, then it falls right to be *four hundred and thirty years*, as it is in *Exodus*, for *Abraham* being *born* in the *year* of the *world* 2007, and the warning of *God* to him to *goe* out of his *countrey*, being in the *ſeventieth year* of his age, i.e. in the 2077th of the *world*, *four hundred and thirty years* added to that number, make up 2507, And in the *next* year after that, is the *departure* out of *Ægypt* placed by the beſt *Chronologers*. But if the account begin from *Abraham*'s *ſeed*, i. e. from the *birth* of *Iſaac*, which we know was in the *hundredth* year of *Abraham*'s age, and ſo *thirty years* after his *departure* from *Chaldæa*, then it muſt conſequently be *thirty years* leſſe from thence to the *departure* out of *Ægypt*, and ſo that will accord exactly with the *four hundred years* here, and in *Geneſis*, which are aſſigned to his *ſeeds ſojourning* in a *ſtrange land*. Thus the *Jewes* in *Seder Olam* collect from that place in *Geneſis*, *thy ſeed ſhall be a ſtranger four hundred years*, i.e. *Iſaac*, from his *birth*, and his *poſterity*, till the *delivery* out of *Ægypt* by *Moſes*. Of which ſpace, the *ſervitude* and *oppreſſion* of the *Iſraelites* in *Ægypt* came not, ſay they, to much above an *hundred* and *thirty years*, but their ſtay after *Jacob*'s *deſcent*, to *two hundred* and *ten*, to which adding *one hundred and ninety* years from *Iſaac*'s *birth* to *Jacob*'s *going down* into *Ægypt*, (which is accordingly placed by *Chronologers*; *An. M.* 2298.) the whole *four hundred years* are made up exactly.

b. Ἑβδομήκοντα πέντε.

The *difference* of the *number* of thoſe which are here ſaid to have *gone down into Ægypt*, from that *computation*, which we find, *Gen.*46.27. & *Deut.* 10.22. where they are but *threeſcore and ten*, hath made ſome writers think fit to change the reading. *Th: Beza*, from *Cor: Bertram* is willing to beleive πέντε *five*] miſtaken for πάντες *all*] *Coptus* rather phanſies πάντως *all together*, but without any pretenſe of *antient*, or *later copie* for either, nay on the contrary, the *Syriack* and *Arabick* and *Latine tranſlations* are all for that which we now have, and ſo make thoſe *conjectures* unſeaſonable. The matter ſure is to be imputed to another *Original*, S. *Luke*, we know, was one of thoſe which made uſe of the *Greek tranſlation* of the *old Teſtament*, and accordingly citeth his *teſtimonies* conſtantly out of the *Septuagints* reading. Now in the *Septuagint*, *Gen.*46. where this account is made, it is clear that the *ſumme* ſet down ver.27. is not *ſeventy*, as we now read out of the *Hebrew*, but *ſeventy five*, and that that is no miſtake of the *tranſcriber* by confounding of *numeral* letters, as ſome are willing to ſuppoſe, appears by the view of the *retail*, there being *five* names more ſet down in their *tranſlation*, then we find now in the *Hebrew*, viz: *the ſons of Manaſſes Machir, and Machir begat Galaad, and the ſons of Efraim, Sutalaam and Taam, and the ſons of Sutalaam, Edem.* Againſt this it is of no force that is *objected*, that theſe *five* came not down with *Jacob* into *Ægypt*, for by that reaſon the *number* of *ſeventy* could not be made up, for of them *Joſeph and Manaſſeh and Efraim* are three, and 'tis certain, *Joſeph* came not into *Ægypt* with *Jacob*, and *Manaſſeh and Efraim* were *born in Ægypt* and never were out of it. Nay among them we find the *ſons of Pharez*, *Hezrom and Hamul*, v.12. and *ten ſons of Benjamin*, v.21. who certainly were not born at the time of *Jacob*'s going into *Ægypt*; The number whether of *ſeventy*, or *ſeventy five*, belongs not *preciſely* to thoſe that came into *Ægypt*, but to the *progeny* of *Jacob* there, of which becauſe a *greater* part came down with him thither, therefore the *greater* part giving the *denomination* to the *whole*, it is ſaid that *ſo many* went down with him, though ſome of that *number* were born there, who conſequently were then in the *loins* of their *parents* (according to the *ſacred ſtyle*, and by a *figure* frequent there) as *Levi* is ſaid by the author to the *Hebrews*, to have *paid tithes to Melchiſedek*, though he were not *born*, till many years after that *Abraham* did ſo, Or as in the *enumeration* of *Leah*'s

progeny

progeny in this very *chapter* of *Gen.*v.15. where having reckoned both her *children*, and *childrens children* to *three generations*, of which only *six sons* and a *daughter* were born in *Padan-Aram*, or *Mesopotamia*, and all the rest in *Canaan*, he yet addes, *These be the sons of Leah which she bare unto Jacob in Padan-Aram, with his daughter Dinah, all the souls of his sons and his daughters were thirty and three.*

c. Μετετέθησαν εἰς Συχέμ

Some difficulty there is in reconciling this passage of the *burying place* of the *Patriarchs*, with that which is said in *Genesis*. There 'tis clear there were two *burying places*, one bought by *Abraham* of *Ephron* the *Hittite*, *Gen.* 23. in *Machpelah* before *Mamre*, i.e. in *Hebron*, which is in the land of *Canaan* v. 19. and this *cost four hundred shekels of silver* ver.15. the other bought by *Jacob* of the children of *Emor* in *Salem*, a *city* of *Shechem*, in *Canaan* also, *Gen.*33.19. and that *cost* an *hundred lambs*, or *pieces of money* with that *signature*. If we referre to that which *Abraham* bought, then that was not bought of the children of *Emor* or *Hamor*; if to that which was bought of the children of *Hamor*, then the name of *Abraham* cannot be retained. Hence it is that *Andr: Masius* (a *learned* man) on *Joshua* 24. 32. hath thought necessary to put in into the *text* here the name of *Jacob* in stead of that of *Abraham*. And another *expedient* there is, that the word *Abraham* may be retained, but must signifie *Jacob*, as sometimes the *children* are expresst by the name of their *father*, so *David* is set to signifie the *Messias* that should come from him, *Ezech.*34.23. *Jer.*30.9. and *Joseph* for his *sons*, *Gen.* 48. 15. and *David* for *Rehoboam* his *grandchild*, 1 *Kin.* 12. 16. and elswhere *Rehoboam* for his son *Abia*. But if we look into the *story*, *Gen.*49.30. we shall find that the *burying place* here referred to (as farre as concerns the αὐτὸς *he*, i.e. *Jacob* v.15.) was that in *Machpelah* bought of *Ephron* by *Abraham*, and therefore this way of reconciling will not be so commodious. The emendation possibly will be more proper, by setting the name of *Heth* in stead of *Emmor* (For the [τῶ Συχέμ] which is added, is wanting in the *Syriack* and *Arabick* interpreter, and the *King*'s MS. reads τῶ ἐν Συχέμ, not, the *son of Sichem*, but *that* dwelt *in Sichem*) or else for [τῶν υἱῶν Ἐμμορ, *the sons of Emmor*, [τῶ υἱῶ Ζοὰρ] *the son of Zoar*, (for so is *Ephron*, *Gen.*23.8.) If this may be accepted, then the sense of the whole verse may be this, The *Patriarchs*, *Jacob and our fathers* v.15. were *buried*, the latter, viz: *Joseph*, *Josh.*24. 32. in *Sichem* in the *field bought* of the *children of Hamor* by *Jacob* (and so some others of his *brethren* too, saith S. *Jerome* in *Paula*'s *Epitaph*) the former in *Machpelah* (bought by *Abraham* of *Ephron* son of *Zoar*, *Gen.*23.8. or of the *children of Heth*, *Gen.*49.32. compared with ch.23.20.) viz: *Jacob*, *Gen.*50.13. and so (saith *Josephus*, *Ant.* l.2. c.4.) some others of *Joseph*'s brethren also. And so both places of *buriall* may be here referred to in this verse, and that after the usuall *scripture*-manner by way of ἐπάνοδος or *regresse*, thus, *Jacob died and our fathers*, v.15. (then v.16. beginning with the *latter* first) καὶ μετετέθησαν εἰς Συχέμ, *And they*, i. e. *our fathers*, *Joseph* &c. *were removed to Sichem*) (*removed*, because they had been before *buried in Ægypt*, *Josh.*24.32.) καὶ ἐτέθησαν *and they were put*, i.e. *Jacob* (and after him some others) *was buried* (without *removing*) *in the tomb that Abraham bought of the sons of Heth*, *Gen* 49.32. or of *Ephron*, son of *Zohar*, *Gen.* 23. 8. which word Ζοὰρ might easily be turned into Ἐμμορ. As for the ἀργυρίου τιμῆ, *price of money*, that here the *field* is said to be *bought* for, when the *Chaldee*, the *Septuagint*, and *vulgar Latine*, in *Genesis* read *lambs* in stead of it, this falls out by the double signification of the word קְשִׂיטָה, which signifies both ἀμνὸν *a lamb*, (which in *English* we call *cosit*, and *Castellio Job* 22.11. renders *Quaesitam*, from the *Hebrew* word) and *a piece of money*, that had that *signature* upon it, as the *shekel* had the *arke* and the *rod* of *Aaron*, and so saith * *Buxtorfe* out of *Rabbi Aquila*, that in *Africk* money was called *Chesitah*. And to this double acception of this word, S. *Peter* seems to referre 1 *Pet.*1.18. *Ye are redeemed not* ἀργυρίῳ *with silver*, but τιμίῳ αἵματι ὡς ἀμνοῦ, *with the precious blood as of a lamb.*

'Αργυρίου τιμῆ

* *Cod: Talmi: de Novi Anni initio c. 3. fol. 26.*

Τιμίῳ αἵματι ὡς ἀμνοῦ

d. Ἀστεῖῳ τῷ Θεῷ

Ἀστεῖῳ τῷ Θεῷ] *faire to God*, may be an *Hebrew* phrase, for *exceeding faire*; for so the word [*God*] may sometime import an ἄυξησις or *encrease*. But it is possible that the [τῷ Θεῷ] here may be a mistake of the *Scribe* for τῇ θεᾷ *to see* or *look on*, for so *Ex.*2.2. where this is related, it is said, *when she saw him, that he was a goodly child*, and *Heb.*11.23. εἶδον ἀστεῖον, *they saw him a fair*, or comely *child*.

e. Μολὸχ

That the word Μολὸχ *Moloch*, is originally the *Hebrew* מֶלֶךְ *a King*, there is no doubt. And so here it notes some *deified King* of the *Ægyptians*, i.e. an *Idol-false god*, worshipt, and placed among the *starres*; and accordingly, An old *Ægyptian Alphabet*, that sets down the names of the *planets*, hath for *Mars*, μωλὸχ. See *Kercher: Prodrom: Coptus* c.5. Now for the Σκηνὴ here, the *tabernacle* of *Moloch*, that is sure some little *cabinet*, wherein the *image* of this *false god* was kept, such as the ναοὶ ἀργυροῖ τῆς Ἀρτέμιδος, *the silver chappels of Diana*, (see note on ch. 19. d.) This is in *Amos* ch.5.26. סכות מלככם *the tabernacle* or *Siccoth of your King* or *Moloch*, i.e. the *chapplet*, where that *image* of your *false god*, call'd here τύπος *a figure made to be worshipt*, was *enshrined*, or *dwelt*; (so σκηνῶν signifies) and the like seems to be understood by *Succoth Benoth*, the *tabernacle of Venus*, some little *Chappel* or shrine, where her *image* was kept and *worshipt*.

Σκηνὴ

Τύπος

f. Ῥεμφὰν

Diodorus Siculus l.1. mention's *Remphis* son of *Cephna* as *King* of *Ægypt*, about the time that *Jacob* went down thither, and saith of him that he gathered an infinite masse of *wealth*, and left behind him at his death 4000000 *talents*, which makes it probable that he was that *Prince*, which in the *famine* by *Joseph*'s advice, got all the wealth of *Ægypt*, and the neighbour-countreys. This person was afterwards *worshipped* as a *God* for having *preserved Ægypt*, and accordingly placed among the *starres*, and so the *image* of one of the *planets*, here called ἄστρον, *a starre*, set to signifie him. This *starre*, it seems, was *Saturne*, for so that *Ægyptian Alphabet* (mention'd note e.) which sets down the names of the *planets*, for *Saturne* hath ῬΗφαν *Rnphan*. Of this person that *tradition* in *Suidas* is very intelligible, where of *Apis* the *Ægyptian god*, it is said, that he was ἔυπορός τις *a certain rich man*, to *whom at his death they erected a Temple*, ἐν ᾧ βοῦς ἐτρέφετο, in which, *an Ox was fed, as being*

the Hieroglyphick of an husband-man. By which alſo it appears, that this was that *calf* or *bullock*, worſhipt by the *Iſraelites*; *Saturne* being among the *Gentiles* preſident of *husbandry*, and therefore ſometimes worſhipt in the *ſhape* of that *beaſt*, (under the name of *Apis*,) as being the chief inſtrument in *ploughing* of the ground; But withall faſtened among the *ſtarres* in heaven, and the *image* of him here called ἄστρον *a ſtarre*, or as it ſeems to be beſt rendred, *Am.* 5.26. *the ſtarre-images of your God* &c. referring to both the *Images* precedent, (to which alſo the τύποι *figures* in the *plural*, that follow, doe belong.) For that *Chiun*, which is there in *Amos* put in ſtead of *Remphis*, or *Cevan*, or *Caiuan*, was among the *Perſians* and *Arabians*, another name of their *Saturne*, hath been obſerved by others. So in the *Arabick Lexicon* (called *Camus*) *Caiwana Zohalo mamnuon*, *Caiwana* is *Zohalo* (or *Saturne*,) which is *nomen invariabile*. Which *Lud: de Dieu* miſtaking for *Raialon mamnuon*, he renders it *vir rigidus* &c. See Mr *Pocock* on *Abul Faraii* p.394. Now that they are here ſaid for this ſinne to be *carried* into *Babylon* is agreeable with that notion which the *Jewes* generally had, who were wont to ſay, that in every *plague* and *captivity* that fell upon them, there was an *ounce* of the *calf*, *God* continuing to puniſh this ſinne in all their poſterities, that continued to provoke him with the like.

g. Σκίνη μαρτυρίε

That which is rendred by the *Septuagint* σκηνὴ μαρτυρίε *the tabernacle of the teſtimony* (and ſo made uſe of here by S. *Luke*) is generally in the *Hebrew* אֹהֶל מוֹעֵד *Exod.*27.2. c.30.26. c.31.7. & 38.21. *the tabernacle of meeting*, viz. of *meeting* with *God*, whither every one that *ſought the Lord* was to goe, *Exod.* 33.7. This we render, *the tabernacle of the congregation*, (as if it referred to our meeting with one another) but certainly it muſt be taken in that other ſenſe of *meeting* with *God*, as appears *Exod.*29. 42. at the *dore* of the *tabernacle* מוֹעֵד *of meeting before the Lord, where I will meet you to ſpeak there unto you.* So c.30.36. *the tabernacle of meeting where I will meet with thee*, and ſo *Numb.*17. 4. Now this place of *God's meeting* with men is ſo called in two reſpects, 1. becauſe there he communicates his *will*, makes known his pleaſure to them. 2^dly, Becauſe there by his appointment his Name being recorded or commemorated by men, his acts of mercy praiſed and magnified, there he evidences his *preſence*, to accept thoſe offerings, to bleſſe thoſe perſons, *Exod.* 20. 24. *In all places where I record my name* (or in every place where the *memoriall* that I ſhall appoint of my *name*, ſhall be) *I will come unto thee, and I will bleſſe thee.* In the former reſpect, the *tabernacle* is called the *tabernacle of teſtimony*, becauſe of the *arke* containing the two *tables*, wherein *God's covenant* or commands concerning men, were made known and teſtified by *God*, and that is oft called κιβωτὸς μαρτυρίε *the arke of the teſtimony*, In the ſecond reſpect the *tabernacle* is called the *tabernacle of the teſtimony*, in reſpect of our *acknowledging*, and *teſtifying*, and *recording* of *God*, and *God's* owning, and *recording* and *bleſſing* of us, evidencing and *teſtifying* his accepting of us.

Σκληροτράχηλοι] *proverbially* ſignifies *undiſciplinable*, fooliſh people, According to a rule in *Phyſiognomy*, that thoſe that have *necks* that doe not eaſily *bend*, are ſuch; ſo ſaith *Adamantius Phyſiog*: l. 2. c. 26. σκληροτράχηλοι ἀμαθεῖς *hard-necked perſons* are *indocile* and *ignorant*, and again τοὶ διὰ μωρίαν γίνονται ἀκλινεῖς τραχήλοι, *ſome men have necks that will not bend, and this is an argument of folly*; But I ſuppoſe the meaning of S. *Stephen* is not to be fetcht from this notation of the word, but from the *metaphore* of *beaſts*, *oxen* &c. that till they be *diſciplined*, and accuſtomed to the *yoke*, are not willing or patient to *bend* down to it, And ſo *hard*, or *ſtiff-neck't*] ſignifies no more then *refractary*, *diſobedient*, *undiſciplinable*, and ſo 'tis here ſet to denote them that *doe alwaies reſiſt the holy Ghoſt*, in all *Gods* methods toward them *walk contrary* to him.

h. Σκληροτράχηλοι

Μὴ στήσῃς] may here be rendred by referring to the uſe of that word, (among theſe writers) of *lones* or *ſales*, which were done by *weighing* out the *money*, and receiving it back again by *weight*. This is called στάσις, *Iſa.* 32.9. ἔστησα αὐτῷ ἑπτὰ σίκλους, *I weighed him*, or, *I told him out ſeven ſhekels*, whence *Heſychius* στάσιμον τὸ δεδανισμένον, that that is *weighed*, is that that is *lent*, for, ſaith he, παλαι ἐδάνειζον, *antiently they lent by weight*. Thus the *Hebrew* שָׁקַל which is anſwerable to it, is oft rendred τίειν & ἀποτίειν, as to *weigh out*, is *to pay*, i.e. *to puniſh*. So that the importance of *Stephen's* prayer is, that *God* would not *require back this debt*, i.e. *puniſh* them for this ſinne. And that this prayer was heard for them that had an hand in *Stephen's* blood, appears by *Gods* ſpeciall mercy to *Saul*, who was a principall perſon in it, and is miraculouſly converted in the *ninth chapter*, according to that ſaying of the Father, *Si Stephanus non oraſſet, Eccleſia Paulum non habuiſſet*, *If Stephen had not prayed, the Church had not had S. Paul.*

i. Στήσῃς

CHAP. VIII.

Paraphraſe.

1. And Saul which was after, chap.9. ſo ſtrangely converted, and became ſo renowned an Apoſtle,

1. AND Saul was * conſenting unto his death, and at that time there was a great perſecution againſt the Church which was at Jeruſalem, and they were all ſcattered abroad throughout the regions of Judæa and Samaria, except the Apoſtles.

* well pleaſed with the killing of him, συναδοκῶν τῇ ἀναιρέσει αὐτοῦ

was then one of thoſe that liked well the ſtoning of Stephen, and joyned in it, ch. 7. 58. And at the ſame time that they dealt thus with Stephen, they vehemently oppoſed the profeſſing of the faith at Jeruſalem, and perſecuted all that did ſo, And all ſuch, but the Apoſtles, particularly the reſt of the ſeven Deacons, and diverſe others c.11.19. went out of Jeruſalem, and were diſperſed into ſeverall places through Judæa, and Samaria, and as farre as Phœnice, and Cyprus and Antioch, ch. 11. 19. and in all thoſe places, thoſe that were thus diſperſed (being filled with the holy Ghoſt ch.4.31.) preached to the Jewes, and onely the Apoſtles continued at Hieruſalem, being not yet (all) gone out from thence.

2. And

* prepared Stephen for

2. And devout men * [a] carried Stephen to his buriall, and made great lamentation for him.] 2. And ſome proſelytes that were there (ſee note on c.10.a.) made a ſolemn funerall for Stephen, and mourned at it. a.

3. As for Saul, he made havock of the Church, entring into every houſe, and haling men and women committed them to priſon.

† paſſed along publiſhing, διῆλθον εὐαγγελιζ:

4. Therefore they that were ſcattered abroad, † went every where [b] preaching the word.] 4. And thereupon they that were driven from Jeruſalem into Judæa and Samaria ver. 1. reſted not there, but went farther off, and all the way they went, publiſhed the glad tidings of the Goſpel, told every where what they knew of it. b.

* a city, πόλιν

5. Then Philip went down to * the city of Samaria, and preached Chriſt unto them.] 5. Then Philip the deacon, not the Apoſtle (and therefore Peter and John ver. 15. are ſent to impoſe hands) went from Judæa to Samaria, and though the Jews converſed not with them, and though in the firſt going out of the Apoſtles, Mat. 10. 5. they were appointed not to go to any city of the Samaritans, yet now in this diſperſion, and perſecution from the Jews at Jeruſalem, v. 1. it was thought fit to preach the Goſpel unto them, and Philip accordingly preached it in Sebaſte, an eminent city in Samaria.

6. And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing and ſeeing the miracles which he did.] 6. And all that city were perſwaded by Philip to receive the faith of Chriſt, being convinced by the miracles wrought by him.

7. For unclean ſpirits, crying with loud voice, came out of many that were poſſeſſed with them,] and many taken with palſies, and that were lame, were healed. 7. For out of many that were poſſeſt, they caſt out devils, which at their coming out made loud acknowledgment of the irreſiſtibleneſſe of the power by which they acted.

8. And there was great joy in that city.

† before this there was, or had been in the city, a certain man, Simon by name, which uſed ſorcery, and aſtoniſhed &c. Ἦν δέ τις ὀνόματι Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων, καὶ ἐξιστῶν

9. But † there was a certain man, called Simon, which before time uſed ſorcery in the ſame city and bewitched the people of Samaria, giving out that himſelf was ſome great one.] 9. But before this preaching and miracles of Philip, there had been in the city one Simon, which was a Magician, which had done ſome ſtrange things, which pozed and amazed the ignorant people, by which means he took upon him to be a divine perſon.

* ſmall to great, μικρῶ ἕως μεγάλου

† the power of God called the Great. So the Kgs MS. and the antient Gr: & Lat: MS. read it δύναμις Θεοῦ ἡ καλουμένη μεγάλη. See 2 Theſſ. 2. 4. and note on Rev. 14. b.

10. To whom they all gave heed from * the leaſt to the greateſt, ſaying, This man is [† the great power of God.] 10. the divine power, which in every nation is acknowledged ſometimes under one, ſometimes under another name, Jehovah, Jupiter, and the like.

11. And to him they had regard, becauſe that of long time [he had bewitched them with ſorceries.] 11. he had by ſorcery or the help of the devil done ſuch ſtrange things, that they were amazed at them, (ſee ver. 13.) and knew not what to think of him.

12. But when they beleived Philip preaching the things concerning the kingdome of God, and the name of Jeſus Chriſt, they were baptized both men and women.] 12. But when Philip (one of the ſeven v. 5. and ch. 6. called Evangeliſt c. 21. 8. becauſe of his preaching the Goſpel here, ſee note on Joh. 20. b.) by preaching the Chriſtian faith, and doing farre greater miracles, had converted them to Chriſtianity, they all came in as proſelytes to the Goſpel, and received baptiſme of him, all of all ſorts.

* was aſtoniſhed, ἐξίστασο, ſee v. 9.

13. Then Simon himſelf beleived alſo, and when he was baptized he continued with Philip and [* wondred, beholding the miracles and ſigns which were done.] 13. was himſelf amazed at the miracles Philip did, as the people had been at his, v. 9. 11.

14. Now when the Apoſtles which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John.] 14. And when the Apoſtles that remained at Jeruſalem v. 1. heard that by Philip's preaching the whole countrey of Samaria was converted and baptized, and knowing that Philip had no farther power, they ſent two of their own company, Peter and John,

15. Who when they were come prayed for them, that they might receive the holy Ghoſt.] 15. To confirm them, and to ordain them Elders or Biſhops, (in every city one,) by prayer and impoſition of hands.

16. (For as yet he was fallen upon none of them, onely they were baptized in the name of the Lord Jeſus.)] 16. For Philip had not done either of theſe, nor conſequently provided for the neceſſaries to the continuance of a Church, Onely he had preached the faith, and baptized them with that baptiſme which Chriſt commanded to be uſed, Mat. 28. 19. that in the name of the Father, Son, and Holy Ghoſt.)

17. Then [c] laid they their hands on them, and they received the holy Ghoſt.] 17. Then Peter & John confirmed and ordained them Elders or Biſhops in all their cities, to rule or govern them in the faith, and in doing it, they uſed that ceremony of impoſition of hands (known among the Jewes, Deut. 34. 9.) and thereby was beſtowed on them the gift of the Holy Ghoſt, working of miracles, ſpeaking with tongues, &c. c.

18. And when Simon ſaw that through laying on of the Apoſtles hands, the holy Ghoſt was given, he offered them money,] 18. And Simon the ſorcerer ſeeing thoſe miraculous effects conſequent to the Apoſtles impoſition of hands, offered to give them money for this power,

19. Saying, Give me alſo this power, that on whomſoever I lay my hands, [he may receive the holy Ghoſt.] 19. he may receive thoſe gifts and graces of working miracles, &c.

† be with thee to deſtruction, σὺν σοὶ εἰς ἀπώλειαν

20. But Peter ſaid unto him, [Thy money † periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.] 20. I will not receive thy money, and thy offering it ſhall bring miſchief upon thy ſelf, for thinking ſo meanly of this Apoſtolicall priviledge beſtowed on us by Chriſt, which ſure is not to be bought like earthly commodities with the price of money.

21. Thou ſhalt never have any part of this priviledge nor right of diſpenſing, or adminiſtring of theſe holy things, For thy deſigne in deſiring this, is not the enlarging Chriſt's kingdome, but the getting an opinion of power to thy ſelf.

21. Thou haſt neither part nor lot in this matter, for thy heart is not right in the ſight of God.]

22. Repent therefore and humble thy ſelf before God for this wicked project of thine (and humbly beſeech his pardon, and 'tis not impoſſible but that it may yet be obtained by thee.)

22. Repent therefore of this thy wickedneſſe, and pray God if perhaps the thought of thy heart may be forgiven thee.]

d. e. 23. For I perceive thou art in a condition poyſonous to thy ſelf, and bitter to God, very dangerous to thee, and diſpleaſing to him, and makeſt this propoſall out of a villainous treacherous deſigne, not to advance Chriſt's kingdome, but to deſtroy it.

23. For I perceive that thou art in the [d] gall of bitterneſſe, and in * the bond of [e] iniquity.] * a wicked conſpiracy,

24. And Simon beſought them that they would pray for him, that God would pardon this wickedneſſe of his, and not inflict on him ſuch puniſhment, as they ſeemed to foretell would fall upon him.

24. Then anſwered Simon and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken, come upon me.]

25. And when they had confirmed thoſe in the faith (bearing witneſſe to the truth which Philip had taught) who were baptized by him, they returned to Jeruſalem, and as they went, preached the Goſpel to all the villages of Samaria, where Philip had not preacht it, and had good ſucceſſe in it.

25. And they, when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the Goſpel in many villages of the Samaritanes.]

26. And Philip had a viſion, and therein an Angel from heaven ſpake unto him,

26. And the Angel of the Lord ſpake unto Philip,] ſaying, Ariſe and goe toward the ſouth, unto the way that goeth down from Jeruſalem to Gaza, which is deſert.

27. one intruſted with that office of greatneſſe, which antiently was wont to be conferr'd on Eunuchs, i.e. the high-treaſurer to the Queen of Æthiopia, had been at Jeruſalem to worſhip the God of Iſrael, being, it ſeems, a proſelyte of the Jewiſh religion, one of the lower ſort (ſee note on Mat. 23. d.)

27. And he aroſe and went, and behold a man of Æthiopia, [an Eunuch † of great authority under Candace, Queen of the Æthiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip,] † a great officer of Can: δυνάσης Καν δάκης

28. * Was returning, and ſitting in his chariot, read Eſaias the prophet. * And he was returning, and ſitting &c. And he read, ἦν ὑπο-ρέφων, ἐ καθήμενος ἐ ἀνεγίν:

f. 29. Then Philip was by prophetick divine afflation, or revelation directed to goe neer to the chariot and ſpeak to him.

29. Then the [f] Spirit ſaid unto Philip, Goe neer, and joyn thy ſelf unto this chariot.]

30. And Philip ran thither to him, and heard him read Iſaias the prophet, and ſaid, Underſtandeſt thou what thou readeſt?

31. give me ſome direction, and tell me what it is that the prophet's words belong to?

31. And he ſaid, How can I, except ſome man [ſhould guide me?] And he deſired Philip that he would come up, and ſit with him.

g. 32. The [g] † place of ſcripture which he read was this, He was led as a ſheep to the ſlaughter, and like a lamb dumb before the ſhearer, ſo opened he not his mouth. † ſection

h. 33. By an aſſembly and by judgment, by the Sanhedrim of the Jewes, and the Roman Procurator Pilate, he was taken away, Or, in his ſtate of exinanition and humiliation, when he was apprehended and arraigned by the Jewes, he was moſt unjuſtly dealt with, put to death, being moſt innocent. And who ſhall deſcribe the wickedneſſe of that age that uſed him thus, which put him to death for coming to doe good to them?

33. [h] In his humiliation his judgment was taken away, and who ſhall * declare his generation? For his life is taken from the earth.] * deſcribe, διηγήσε, ſee note e.

34. And the Eunuch anſwered Philip and ſaid, I pray thee, of whom ſpeaketh the prophet this, of himſelf, or of ſome other man?

35. And on occaſion of this ſcripture, which, though it had one literall completion about the time of Iſaiahs writing it, yet had another higher completion in Chriſt, Philip began and preacht to him the whole Chriſtian faith.

35. Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus.]

36. And the Eunuch was by him brought to the faith, and deſired baptiſme of him.

36. And as they went on their way, they came unto a certain water: and the Eunuch ſaid, See here is water, what doth hinder me to be baptized?]

37. I beleive theſe prophecies of the Meſſiah to be fulfilled in Chriſt, and conſequently that he is the Son of God.

37. And Philip ſaid, If thou beleiveſt with all thine heart, thou mayſt. And he anſwered and ſaid, [I beleive that Jeſus Chriſt is the ſon of God.]

38. And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the Eunuch, and he baptized him.

i. 39. An Angel, ſee note e.

39. And when they were come up out of the water, [the [i] Spirit] of the Lord caught away Philip, † that the Eunuch ſaw him no more: and he went on his way rejoicing. † and, ἐ

40. But Philip was found at Azotus: and paſſing through he preached in all the cities till he came to Cæſarea.

a. Συγκομίζειν

Συγκομίζειν is to *dreſſe*, and *fit* the *dead body* for the *funerall*, and differs both from ἀνακομίζειν, and ἐκκομίζειν; ſo ſaith the *ſcholiaſt* on *Æſchylus*, Συγκομιδὴ ſignifies ἡ περὶ τὲ τάφυ πᾶς ἐπιμέλειαν, *all the care that is uſed before the buriall*, ἐκκομιδὴ ἡ πρὸς ἡ τάφον ἀπαγωλὴ, *the carrying out to the grave* or *ſepulchre*, ἀνακομιδὴ ἡ ἐκ τάφυ εἰς τάφον μετάδεσιν, *the removing from one ſepulchre to another*. The ſame is expreſt ch. 5. 6. by Ζωσεσείλαν̃το *winding the dead body* in a *ſheet*.

b. Εὐαγγελίζεσθ τὸν λόγον

Some *difference* may perhaps be here obſerved between ἐυαγγελιζόμενοι ἡ λόγον] v. 4. and ἐκήρυσσε ἡ Χειςὸν] ver. 5. but this not in reſpect of the *matter* of their *preaching*, but of the *manner* of it, and of the *qualifications* of the *perſons* that did it. The Κηρύσσειν latter of theſe [κηρύσσειν *to preach Chriſt*, doth generally ſignifie a *publick*, *ſolemn proclaiming* of him, as when a κήρυξ *herald*, or *cryer* doth *pro officio*, by way of *office*, *proclaim* any thing; but ἐυαγγελίζεσθ] imports no more, then the *telling* it, *making* it *known*, as *good newes* is *publiſhed* without the *voice* of an *herald*, or *cryer*, by all that have *heard*, to all they *meet* with; and although in one reſpect, (that of proclaiming *anew* what was not known before) this κηρύσσειν *to preach*, and [ἐυαγγελίζεσθ *to tell the glad tydings*] doe agree, (ſee *note* on *Mat.* 9. l.) yet in this other reſpect they differ ſometimes, Not that ἐυαγγελίζεσθ is never uſed of that *publick*, *authoritative proclaiming*, for it is ſometimes uſed of the *Apoſtles Act.* 5. 42. & c. 15. 35. and the word ἐυαγγελιςὴς *Evangeliſt*] is the name of an *office* in the *Apoſtles* times, and then, whenſoever it was done by way of *office* either *Apoſtolical*, or by *miſſion* from them, it is evident that Εὐαγγελίζεσθ and κηρύσσειν are in all reſpects the ſame, but, I ſay, that ſometimes, and particularly in *this* place, ἐυαγγελίζεσθ may belong to whatſoever *publiſhing* of the *Goſpel of Chriſt*, and by *whomſoever*, i.e. by thoſe that have no *calling* to it. For when the *doctrine* of *Chriſt* was firſt preacht by the *Apoſtles*, and the *miraculous gifts* exerciſed in their preſence, and a *multitude* of men, *Jewes* and *proſelytes* received the *faith*, and for doing ſo *profeſtly*, were preſently *perſecuted*, and driven out of *Jeruſalem*, v. 1. it is not to be imagined but that *all*, *whereſoever they came*, both *men*, and *women*, *publiſhed*, what they knew, both of the *doctrine*, and the *miracles*, whereby it was confirmed, and of their own ſufferings for it, Though that *all* theſe, even *women* (who by S. *Pauls decree*, are not *permitted to ſpeak in the Church*) ſhould by the *Apoſtles* be intruſted with the *preaching* of the *word*, by way of *office*, it cannot be imagined. And therefore, when of *Philip*, which was a *deacon*, *ordained* by the *Apoſtles*, it is related in this *chapter*, that he *preached Chriſt* to them, it followes that he *baptized* them alſo, ver. 12. But of theſe other *diſciples*, there is no more ſaid, but that they *paſſed along beyond Judæa and Samaria* (the *terror* that drove them from *Jeruſalem*, purſuing them farther) ἐυαγγελιζόμενοι ἡ λόγον *publiſhing this good newes*, *the Goſpel*, which they had *received*, but no mention of *gathering diſciples*, or *baptizing*. And accordingly, c. 11. 19. when there is mention in the *proceſſe* of the ſtory, of theſe very men, that being *ſcattered by the perſecution*, *which was about Stephen*, *they paſſed as farre as Phœnice*, *Cyprus*, *and Antioch*, and that they *ſpake the word*, or *publiſhed the Goſpel to none but the Jewes*, the phraſe uſed there is obſervable to this matter, λαλῦντες ἡ λόγον, *ſpeaking the word*, the word λαλεῖν] being known to belong to any way of *reporting*, or *relating*, by *talke*, or *diſcourſe*, And ſo ver. 20. ἐλάλυν πρὸς τὲς Ἑλληνισὰς, *they ſpake*, *talked to the Helleniſts*, ἐυαγγελιζόμενοι ἡ Κύριον Ἰησῦν, *telling them that good newes*, the *Goſpel of Jeſus Chriſt*, and upon the ſucceſſe of this, through *Gods* proſpering *hand*, and *many receiving the faith*, it followes, that when the *Church of Jeruſalem*, *heard of it*, they ſent *Barnabas* to viſit, and *confirm* them. Thus of the *beleivers* in *common* chap. 4. 31. it is ſaid *indefinitely*, that they *ſpake* (ἐλάλυν) *the word of God with boldneſſe*, according as they had *prayed* they might v. 29. noting thereby a *valiant profeſſion*, and *publiſhing* of the *Goſpel*, notwithſtanding the *terrors* of men. And though it be there ſaid of them, that they *were all filled with the holy Ghoſt*, and ſo that may be taken for a cõmiſſion, and *authority* given to all them, and ſo theſe here being contained in that number, the ſame will be *competible* to theſe, Yet 1. it cannot be imagined that *all* ſimply, i.e. *every beleiver* there, *women*, as well as *men*, had any ſuch *authority* then given them, but that there are other meanings of the *phraſe*, *filled with the holy Ghoſt*, beſides that one of being *ſent* into the *miniſtery*, and the very *courage* of *profeſſing* and *publiſhing the Goſpel*, was one ſuch *gift*, or *effect* of the *holy Ghoſt*, And 2dly, it is clear in the proceſſe of this *ſtory*, that ſome others, which were not ſo *qualified* as theſe, i.e. that had not *received the holy Ghoſt*, or aſcended any farther then the *baptiſme* of *John*, did thus publiſh the Goſpel, as theſe here are ſaid to doe, Thus *Apollos* chap. 18. 25. ἐλάλ, καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τὲ Κυρίυ, *ſpake*, *and taught exactly the things concerning the Lord*, *knowing onely the baptiſme of John*, (and *Aquila*, and *Priſcilla expounded to him more exactly the way of God*) and ſo, I ſuppoſe, did the *Epheſian diſciples*, ch. 19. who had *not received the holy Ghoſt*, ver. 2. nor gone any farther then *John's baptiſme*, at the time of *Paul's coming* to them.

Λαλοῦντες τὸν λόγον

c. Χέιρας ἐπιτιθέναι

The ſeverall uſes of *impoſition* of *hands*, are at large ſet down, *note* on 1 *Tim.* 4. f. *Three* in the *old Teſtament*, 1. as a ceremony in *prayer*, 2. in *paternal benediction*, 3. in *creating officers*. And proportionably to theſe, many more in the *New*. 1. For *curing diſeaſes*, 2. for *abſolution of penitents*, 3. for *bleſſing* of *infants*, or thoſe that are to be *baptized*, to prepare them to it, 4. in *Confirmation*, 5. in *Ordination* of *Officers* for the *Church*. Of the *three* former of theſe there is none which can pretend to be here meant, And ſo all the difficulty is, whether of the *two latter* it was. That it was *Confirmation*, may appear probable, becauſe it ſo ſoon attended their *converſion* and *baptiſme*, *when the Apoſtles which were at Jeruſalem*, *heard that Samaria had received the word of God*, *they ſent unto them Peter and John*, v. 14. which agrees well with that of *Confirmation*, which is an act reſerved to the *Rulers* of the *Church*, and not *communicated*, or allow'd to *inferior officers*, ſuch as *Philip*, the *Deacon*, here, And accordingly the *Biſhops* are called διδάσκαλοι *Doctors*, as that ſignifies the

διδάσκαλοι

the farther *inſtructing* them, to whom the *Goſpel* hath formerly been preacht, and as εὐαγγελίζεσθαι differs from διδάσκειν, *preaching* from *teaching*. And in *Confirmation* it was, that in thoſe firſt times the *extraordinary gifts* of the *holy Ghoſt* uſed to be conferr'd on them, (ſee *note* on c.2.d. & *Act.*19.6.) But it is probable alſo, that the *faith* being here planted by *Philip*, and the *Apoſtles* coming down to *confirm* them, and thoſe not *ſtaying* there, but *returning to Jeruſalem* v.25. they did at their being there *ordain Elders*, or *Biſhops* in the *ſeveral cities*, as we know *Paul* & *Barnabas* did c.14.23. and *Titus* in *Crete*, *Tit.*1.5. This, ſaith * *Clemens Romanus*, the *Apoſtles* did in their *journeyings*, when they went out *preaching* the *Goſpel*, Κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες, καθίσανον ἀπαρχὰς αὐτῶν εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν, *preaching through regions and cities, they conſtituted their firſt-fruits*, (thoſe that *firſt* beleived) *Biſhops and Deacons of thoſe which ſhould afterwards beleive*. And thus before this time, they had at *Jeruſalem conſtituted James* the *brother* of the *Lord Biſhop* there, in the *firſt* year after *Chriſt's aſcenſion*, and *ſeven Deacons* to attend him ch.6. And therefore it is not reaſonable to beleive, that the *Apoſtles*, *Peter* and *John*, ſhould thus come down to *Samaria*, where the *Goſpel* had been ſo *univerſally* received v.6. and having taken care to *confirm* them, ſhould not alſo *ordain* ſome *Governours* over them before they returned again. That therefore which is moſt reaſonable is, ſo to *interpret* this *laying on of hands*, and their *receiving the holy Ghoſt* here, as to comprehend *Confirmation*, and *Ordination* both, the *holy Ghoſt* by their *miniſtry* coming on all the ſincere *beleivers*, and endowing them with *inward*, and ſome of them with *extraordinary external gifts*, of *healing*, *prophecie*, &c. (ſee *note* on ch. 2. d.) and the *Apoſtles* by *laying on their hands* on ſome *ſpeciall* perſons among them, *ordaining* them *Biſhops* and *Deacons* in *ſeveral cities*, A *power* which belonged onely to the *Apoſtles* to exerciſe, and ſo was not competible to *Philip*, who yet had *power* to *preach* and to *baptize*.

* *Ep:* 1. *ad Cor.*

d. Χολὴ πικρίας

What is the importance of χολὴ πικρίας (or πικρία χολῆς, as the antient *Gr:* & *Lat:* MS. reads it) will be beſt diſcerned (ſee *note* on *Mat.*27.f.) by *Deut.* 29.18. where *apoſtaſie* or *falling* from *God* is deſcribed to be a *root bearing gall and bitterneſſe*, ſay the *vulgar*, *gall and wormwood*, ſay our *Engliſh*, and the *Septuagint*, φύσαι ἐν χολῇ καὶ πικρίᾳ, *ſpringing up in gall and bitterneſſe*, but the *Hebrew* ראש, which we render *gall*, ſignifies alſo a *poyſonous herb*, and ſo muſt ſignifie there, where 'tis joyned with a *root* bearing or bringing forth; and ſo the *wormwood* following will beſt agree with it, and both together will expreſſe that ſinne to be a *root*, whoſe effects are *poyſonous* and *bitter*, very *hurtfull*, and *infectious* to *men*, and moſt *diſpleaſing* to *God*. Anſwerable and equivalent to this, is the χολὴ πικρίας here, which therefore ſignifies this *apoſtaticall* condition of *Simon*, ſo lately *baptized*, to be *dangerous* to him, and *odious* in *God's* ſight, he being that *firſt-born* of *Satan*, as he is ſtyled, and an *Apoſtate* from the *Chriſtian* faith. And accordingly his followers the *Gnoſticks*, and the *poyſon* of their *hereſie* (together with him, the *root* from whence all thoſe peſts of the *primitive Apoſtolick Church*, did ſpring) are expreſt *Heb.*12.15. by ῥίζα πικρίας ἄνω φύουσα, *Leſt*, ſaith the *Apoſtle*, *there be any root of bitterneſſe ſpringing up*, (not ἐνοχλῇ as we read it, but as by the *Greek* now cited from *Deut.*29.18. and by the agreeing of the *participle* φύουσα with the like ὑστερῶν precedent, ſeems the moſt probable reading) ἐν χολῇ *in poyſon*, a *root of wormwood bringing forth*, or *fructifying in poyſon*, i. e. bringing on the perſon that which is *ruinous* to himſelf, or on others that which is *poyſonous* or *infectious* to them, And ſuch moſt eminently was the *hereſie* of the *Gnoſticks* at that time.

Χολὴ πικρίας

φύουσα ἐν χολῇ

e. Σύνδεσμον ἀδικίας

The word Σύνδεσμος ſignifies, in the *Septuagint* of the *old Teſtament*, *treaſon*, 2 *Kin.* 11. 15. and 12.20. and *Jer.*11.9. a *conſpiracy*, *league*, or *covenant*, and by it the *Hebrew* קשר is rendred *Jer.* 11.9. where *Symmachus* reads Συωωμοσία *conſpiracy*. The *Hebrew* ſignifies a *binding together of minds*, and here with ἀδικίας *unrighteouſneſſe*] added to it, it ſeems to denote either a *covenanting with unrighteouſneſſe*, a deliberate *reſolution* (as with an *oath* or *covenant*) to do all *evil*, as being *ſworn* to doe *wickedneſſe*, as it were, or elſe by an *hypallage*, a moſt *unrighteous*, *impious treaſon*, or *treachery*, a villainous piece of *hypocriſie*, (as μαμμωνᾶ ἀδικίας, *the mammon of unrighteouſneſſe*, is all one with the *falſe*, or *deceitfull mammon*) *Simon's* deſigne in this propoſall being not to advance *Chriſt's kingdome*, by his having that power of *giving* the *holy Ghoſt*, but to ſet up for himſelf, as he after did, in oppoſition to *Chriſt*, and to have this addition of miracles ſuperadded to thoſe, which by his *ſorcery* he was able to doe. The very phraſe [Σύνδεσμον ἀδικίας] is elſwhere uſed by the *Greek*, *Iſa.* 58. 6. where the *Hebrew* hath חַרְצֻבּוֹת, which ſignifies a *chain*, ſuch as *priſoners* are kept in, and there by the context appears to ſignifie *oppreſſive bands*, or *chains* laid on poor men, of the ſame ſort with the *heavy burthens* that follow, the *looſing* of which *bands* is explained by *letting the oppreſſed goe free*. But that uſe and notion of the phraſe cannot belong to this place, Another there is, which poſſibly may, viz: as it ſignifies a *binding up* of ſeverall things *together*, and ſo it may here be a *conjunction*, or *complex*, of many ſinnes, *hypocriſie*, *covetouſneſſe*, &c.

f. Τὸ πνεῦμα

It may here be *queſtion'd*, what is meant by τὸ πνεῦμα, the *Spirit's ſaying* unto *Philip*. Some kind of *extraordinary revelation* it certainly was, but whether in a *viſion* by appearance of an *Angel*, or 2dly, by a *voice from heaven*, or 3dly, by *afflation of the Spirit of God*, after the manner that *Prophets* received *Revelations*, it is uncertain. Of the firſt ſort there are *examples* in this book, ch.10.3. *Cornelius in a viſion ſaw an Angel of the Lord, coming, and ſaying to him*, and ſo here v.26. *the Angel of the Lord ſpake unto Philip*; Of the *ſecond*, at the *baptiſme* of *Chriſt*, and at the *converſion of Saint Paul*, And of the *third* chap. 10. 19. where after his *Viſion* of the *ſheet*, as *he thought thereupon*, *the Spirit ſaid unto him*, and the ſame is repeated again, ch.11.11. & ſo ch.13.2. as *they were miniſtring*, i. e. *praying and faſting*, *the holy Spirit ſaid*, *Separate to me Barnabas and Saul*, Which as it was not in any *dream* or *viſion*, ſo that it was by *voice from heaven*, doth not appear probable by any *argument* diſcernible in the ſtory, but

on

on the other ſide the frequent *teſtimonies* of the *Spirits revealing* by way of *Prophetick afflation*, who ſhould be *ſet apart* for the *offices* of the *Church*, are evidences that it was ſo here. Thus* *Clemens* tells of thoſe times, that they *ordained Biſhops* πνεύματι δοκιμάσαντες *diſcerning by the Spirit* who ſhould be *ordained*, and again that they did it προεγνωσιν ἐπιμελῶς τελείαν *having received perfect foreknowledge* who ſhould be *conſtituted Biſhops*, as *Moſes*, ſaith he, *foreknew by revelation from God, that Aaron ſhould have the Prieſthood*, and accordingly that without the *direction of the Spirit* they advanced none to this *dignity*. So ſaith S. *Paul* of *Timothy* that the χάρισμα, or *Epiſcopal office* διὰ προφητείας ἐδόθη *was given him by prophecie*, 1 *Tim.*4.14.& ch.1.18. i.e. by *Revelation*, as *Prophecying* is of things *preſently* to be done, as well as *predictions* of the *future*, and ſignifies no more 1 *Cor.*14.24. 31. then *having ſomewhat revealed to him* v.30. So ſaith S.* *Chryſoſtome*, Τὸ τῆς διδασκαλίας καὶ ἱερωσύνης ἀξίωμα μέγα ὂν καὶ τοῦ Θεοῦ δεόμενον ψήφου, &c. *The Epiſcopal dignity being great, wanted Gods ſuffrage, to direct on whom it ſhould be beſtow'd*, (ſee note on 1 *Tim.* 1. e.) Thus *Act.* 20.28. 'tis ſaid of the *Biſhops of Aſia*, that the *holy Ghoſt had ſet them over the flock*. And in this ſenſe it may fitly be affirmed of *Philip*, that *being full of the holy Ghoſt*, ch.6.3. he had the *afflations* of the *Spirit* of *God*, ſuch as *Prophets*, and by ſuch an *afflation* the *Spirit* here *bad him* &c. Thus *Agabus ſignified by the Spirit*, i. e. by *prophetick revelation, that there ſhould be a famine*, ch. 11. 28. Thus *the holy Ghoſt witneſt in every city*, i. e. *prophets foretold*, c.20.23. & 21.11. *that bonds and afflictions did abide Paul.* One onely objection I foreſee againſt this expoſition in this place, that ver.39. it is ſaid that the *Spirit of the Lord caught away Philip*, which probably is to be underſtood of an *Angel* carrying him away out of his ſight, and then why ſhould not *the Spirit* here, as well as the *Spirit* of the *Lord* there ſignifie an *Angel* alſo? eſpecially when there is mention of an *Angel ſpeaking* to him ver.26. But to this the anſwer will be very ſufficient, if the reading of the *King's MS.* be accepted in that *verſe*, (and that is atteſted by many other *copies* own'd by *Eraſmus* & *Beza*, and ſo cited by S. *Jerome*, *Dial: Orthod: & Luciferian:*) *the holy Spirit fell upon the Eunuch*, *&c. but the Angel of the Lord caught away Philip*, (ſee note i.) For then as the *Angel bad* him go to the *Eunuch*, ſo he *carried* him *away* again, which no way hinders but that the *Spirit* here may be taken in that other ſenſe.

* *Epiſt: 1. ad Cor:*

διὰ Προφητείας

* in 1 Tim. 4.14.

Περιοχὴ is the *Hebrew* פָּרָק the name of a *ſection* or leſſer *diviſion* of *Scripture*, of which there be two in the firſt *chapter* of *Matthew*, and ſo forward, The *Greeks* call them τμήματα *partitions* or *ſections*. g Περιοχὴ

This verſe is acknowledged to be a *citation* of *Iſa.*53.8. not out of the *Hebrew*, but the *Septuagints* tranſlation, which therefore muſt be interpreted by looking back on the *Original* there. And that will be beſt rendred thus, מֵעֹצֶר *by an aſſembly* (ſo the word is uſed *Jer.*9. 2. and rendred σύνοδος *ſynode*) i.e. by the *Sanhedrim* of the *Jewes*, who had determined to have him *put to death*, and made the *people* cry out againſt him, αἶρε, αἶρε, *away with him, away with him* (whereas the *Greek* ſeems to have read מִמִּשְׁפָּט, ἐν ταπεινώσει) *and by judgment*, or the *ſentence* of the *Roman Procurator Pilate*, לָקַח, *he was taken away*, diſtinctly ſignifying the manner of his being put to death, which being ſo foul, and irrationall, and ſtrange, that he that came to *ſave*, ſhould not only not be *beleived*, but be alſo put to *death* by them, be entertained ſo *coldly*, and uſed ſo *barbarouſly*, the *Jewes* and *Romans* both conſpiring in it, The exclamation that followes וְאֶת דּוֹרוֹ מִי יְשׂוֹחֵחַ, *who ſhall deſcribe his generation?* will moſt probably ſignifie, What an *accurſed wicked generation* was that, wherein he was *born?* for ſo the word [דּוֹר *his generation*] ſignifies, as *Gen.*6. 9. *perfect* ἐν γενεᾷ αὐτοῦ *in his generation*. So where 'tis called a *wicked generation*, *Deut.*32.5. this word is uſed. This though it be not the ſound of the words in *Greek*, muſt be reſolved to be the meaning of the *prophet*, whoſe words here S. *Luke* having occaſion to name or ſet down onely (as the *paſſage* the *Eunuch* was *reading*) not to make any uſe of them, was in all reaſon to repeat in the *Septuagints* tranſlation of them, which the *Eunuch* was a reading, and which they uſed, for whom he wrote this *ſtory*, but not to affix any new ſenſe to the *original prophecie*. Yet becauſe the words, as they lie in the *Greek*, may have a commodious ſenſe alſo, though that differing from the *Hebrew*, I have in the *paraphraſe* ſet down that alſo, upon this ground, that *Job* 34. 5. *taking away his judgment* ſignifies *dealing unjuſtly* with him. h. ἐν τῇ Ταπεινώσει Κρίσις ἀπὸ ψήφου Γενεὰν αὐτοῦ τίς διηγήσεται

In this verſe the *Kings MS.* reads thus, πνεῦμα ἅγιον ἐπέπεσεν ἐπὶ τὸν Εὐνοῦχον, Ἄγγελος δὲ Κυρίου ἥρπασε τὸν Φίλιππον, *The holy Ghoſt fell upon the Eunuch, and the Angel of the Lord caught or ſnatcht away Philip.* i. Πνεῦμα ἐπέπεσεν

CHAP. IX.

Paraphraſe.

1. AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt,

1, 2. But the death of Stephen did not ſatiate the bloody mind that was in Saul, or allay his zeal againſt Chriſtians, but being

* Conſiſtories, ſee note on Mat.6. d.

2. And deſired of him letters to Damaſcus, to the * ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem.]

very intent upon it, he came to the Sanhedrim at Jeruſalem, and deſired the high prieſt to give him letters of commiſſion to the Conſiſtories of other cities of Syria (as being under Jeruſalem, the grand Metropolis of Syria, as well as Judæa) and his Commiſſion was to impower him v.14. to ſeize upon any Chriſtians whatever, and ſecure them, and bring them up to Jeruſalem to be judged by the Sanhedrim there.

3. And as he journeyed he came neer Damaſcus, and ſuddenly [there ſhined round about him a light from heaven.]

3. a bright ſhining cloud (ſuch as Mat.17. 5.) encompaſſed him.

4. And

4. And it ſtruck him with great terror, as at the preſence of God, face, and as he did ſo,

4. And he fell to the earth, and heard a voice ſaying unto him,] Saul, Saul, why perſecuteſt thou me? which he knew was wont thus to exhibit himſelf, This made him fall proſtrate on his there came to his eares a clap of thunder, and out of that this ſpeech directed to him,

5. It is thy beſt way to be obedient to the commands that ſhall now be given thee, and not to be refractary.

5. And he ſaid, Who art thou Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt, [a] [It is hard for thee to kick againſt the * pricks.] * goades, *nivlex*

6. I am moſt ready to doe whatever thou commandeſt me, if thou wilt pleaſe to give me knowledge of thy will.

6. And he trembling and aſtoniſhed, ſaid, [Lord, what wilt thou have me to doe?] And the Lord ſaid unto him, Ariſe and goe into the city, and it ſhall be told thee what thou muſt doe.

7. Were ſo frighted with the thunderclap, which they heard, (though they neither ſaw any man, nor heard what was ſaid unto him) that they were not able to ſpeak.

7. And the men which journeyed with him, [ſtood ſpeechleſſe, [b] † hearing a voice, but ſeeing no man.] † hearing indeed the voice or thunder

8. was not able to ſee, ver. 9. but was faine to be led to Damaſcus.

8. And Saul aroſe from the earth, and when his eyes were opened, he [ſaw no man, but they led him by the hand, and brought him into Damaſcus.]

9. And he was not in three daies recovered out of that fit, but continued blind, and able to eat nothing, in a kind of trance, or extaſie, ver. 12.

9. And he was three daies without ſight, and neither did eat nor drink.]

10. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold I am here Lord.

11,12. who having earneſtly pray'd that he may recover his ſight, in his prayer hath been in an extaſie, and therein had it revealed to him, that one Ananias ſhould come in, and by bare laying hands on him, recover his ſight.

11. And the Lord ſaid unto him, Ariſe and goe into the ſtreet, which is called Straight, and enquire in the houſe of Judas for one called Saul, of Tarſus, [for behold, he prayeth,

12 And hath ſeen in a viſion a man named Ananias coming in, and putting his hand on him, that he might receive his ſight.]

13. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem,

14. And now he is come with Commiſſion from the Sanhedrim (ſee v. 2.) to ſecure all that publickly avow the worſhip of Chriſt, Act. 22. 16.

14. And here he hath authority from the chief prieſts to bind all that call on thy name.]

5. a prime ſpeciall perſon, whom as a moſt honourable inſtrument, or piece of houſhold ſtuffe in my family, (the Church, which I am now to erect) I have ſet apart for my peculiar ſervice, ſee ch. 26. 17. viz. to preach the Goſpel not onely to the Jewes, but the Gentiles alſo, the greateſt and ſupreme among them.

15. But the Lord ſaid unto him, Goe thy way, for he is [a choſen veſſel unto me, to bear my name before * the Gentiles, and kings, and the children of Iſrael.] * nations, *ἐθνῶν*

16. And as fierce as he now appears againſt the Chriſtian faith, he ſhall ſuffer very heavy preſſures, run many great hazards ſuddenly v. 23. and 29. and labour moſt abundantly, and at laſt ſuffer death it ſelf in propugning of it, and this ſhall now be foretold him by thee.

16. For I will ſhew him how great things he muſt ſuffer for my names ſake.]

17. And Ananias went to him, and laying his hands on him, told him that Jeſus (that appeared to him as he came to Damaſcus) had ſent him to him, not only to reſtore his ſight to him, but to endow him with many extraordinary gifts and graces, thereby to fit him for Gods ſervice in the Church, to which he had deſigned him, and to which he is conſecrated, ch. 13. 2.

17. And Ananias went his way, and entred into the houſe, and putting his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way, as thou cameſt) hath ſent me that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt.]

18. And he recovered his ſight immediately, and was baptized.

18. And immediately there fell from his eyes, as it had been ſcales, and he received ſight forthwith, and aroſe and was baptized.]

19,20. And taking food after his long faſting he ſoon recovered ſtrength perfectly. Soon after this, he went from Damaſcus into Arabia, Gal. 1. 17. (of which journey Luke being not with him, makes no mention) and from thence returned again to Damaſcus, and having ſpent ſome time with thoſe Jewiſh Chriſtians which were driven from Jeruſalem ch. 8. 1. to Damaſcus, by virtue of his call from heaven, and of Chriſts meſſage by Ananias to him, ver. 15,16. and being filled with the holy Ghoſt, ver. 17. he ſet preſently about the preaching of the Goſpel, and that publickly in the Jewiſh ſynagogues, and proclaimed, that Chriſt was indeed the Meſſias, the eternall Son of God.

19. And when he had received ſome meat, he was ſtrengthned. Then was Saul certain daies with the diſciples which were at Damaſcus.

20. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God.]

21. And all that heard it were amazed at this ſudden change, remembring that he had ſo lately been a ſpeciall perſon in the ſtoning of Stephen, and very vehement againſt all Chriſtians, and was come to Damaſcus with commiſſion for this very purpoſe.

21. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent,] that he might bring them bound unto the chief prieſts?

22. But Saul grew every day in ſpirituall ſtrength † teaching

22. But Saul increaſed the more in ſtrength, and confounded the Jewes which dwelt at Damaſcus, * [c] proving that this is very Chriſt.]

ſtrength, and was ſoon able to repell all the Jewes arguments to the contrary, and preſſed them with ſuch evidence that they were not able to avoid, collecting from the characters and prophecies of the Meſſias (and thereby demonſtrating) that this Jeſus is the Meſſias.

23. And after that many daies were fulfilled, the Jewes [took counſell to kill him.] 23. had a deſigne, and entred into a conſpiracy, and laid wait to aſſault and kill him.

24. But their laying wait was known of Saul, and they watched the gates day and night to kill him.

25. Then [the diſciples] took him by night, and let him down by the wall in a basket. 25. the Chriſtians, ſee note on Mat.5.a.

26. And when Saul was come to Jeruſalem, he aſſayed to joyne himſelf to the [diſciples, but they were all afraid of him, and beleived not that he was a diſciple.] 26. Chriſtians there, but ſthey durſt not venture to aſſociate with him, not beleiving that he was a Chriſtian.

27. But Barnabas took him, and brought him to the Apoſtles, and declared unto them how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had [preached boldly at Damaſcus in the name of Jeſus.] 27. openly, or in the aſſembly v. 20. preached to the people (ſee note on Joh.7. a.) the Goſpel of Chriſt.

28. And he was with them, [coming in and going out] at Jeruſalem. 28. employed in the works of this ſacred calling of his

*ſpake, and diſputed, ἐλάλει, καὶ ζητεῖ

29. And he ſpake boldly in the name of the Lord Jeſus, and * diſputed againſt † the Grecians,] but they went about to ſlay him. 29. And he proclaimed the faith of Chriſt publickly, and argued, and diſcourſed with the Jewes that underſtood Greek (ch. 6. a.)

†the Helleniſts, τοῦ Ἑλληνιστὰς

30. Which when the brethren knew, they brought him down to Cæſarea, and ſent him forth to [Tarſus.] 30. the city where he was born.

31. Then had the Churches reſt throughout all Judæa, and Samaria, and Galilee, and were d edified, walking in the fear of the Lord, and * in the comfort of the holy Ghoſt, were multiplied.] 31. Now all the Chriſtian aſſemblies through Judæa, Galilee, and Samaria, were permitted a quiet uſe of their religion, and daily more and more confirmed and improved, ſuperſtructing all Chriſtian doctrine, and pure pious practiſe on that foundation already laid, and more were daily converted to them by the Apoſtles diſcharging that office and duty, to which they were deſigned by the coming of the holy Ghoſt the Paraclete upon them, (ſee note on Joh. 14. a.) d:

* by the admonition or exhorting, τῇ παρακλήσει

32. And it came to paſſe, as Peter paſſed throughout all quarters, he came down alſo to the ſaints which dwelt at Lydda.] 32. And as Peter went his perambulation thorough all thoſe Churches, he came to the Jewiſh Chriſtians that dwelt at Lydda.

† was laid on a bed, κεκλιμένον ἐπὶ κραβάττῳ

33. And there he found a certain man named Æneas, which [† had kept his bed eight years, and was ſick of the palſie.] 33. being ſick of the palſie was not able to move from his bed for the ſpace of eight yeares.

34. And Peter ſaid unto him, Æneas, Jeſus Chriſt maketh thee whole. Ariſe and [* make thy bed.] And he aroſe immediately. 34. make ready, prepare for thy ſelf, either to eat, or to take reſt.

* ſpread for thy ſelf, στρῶσον σεαυτῷ

35. And all that dwelt at Lydda and Saron, ſaw him, and turned to the Lord.] 35. And hereupon the inhabitants of Lydda, and Saron generally received the faith, ſeeing this man on whom this miracle was wrought.

† a Row, Δόρκας

36. Now there was at Joppa a certain diſciple, named Tabitha, which by interpretation is called † Dorcas: This woman was full of good works and almſdeeds which ſhe did.] 36. And at Joppa there was a woman that had received the faith, her name was Tabitha, which ſignifies a Row, ſhe was a very laborious woman, one that wrought much, (ſee note on Lu.1.i. & Tit.3. a.) and by that means was very liberall and charitable.

37. And it came to paſſe in thoſe daies, that ſhe was ſick and died, whom when they had waſhed,] they laid her in an upper chamber. 37. and having, by way of preparation for her interring, waſhed her, according to their cuſtome of burying,

38. And for as much as Lydda was nigh to Joppa, and [the diſciples] had heard that Peter was there, they ſent unto him two men, deſiring him that he would not * delay to come to them. 38. the Chriſtians of Joppa,

* think much to paſſe as far as them, ἐκνήσαι διελθεῖν ἕως αὐτῶν

39. Then Peter aroſe, and went with them: when he was come, they brought him into an upper chamber, and all the [widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made, while ſhe was with them.] 39. poor widowes, which had been cloathed by her liberality, came weeping to him, and ſhewed him the evidences and monuments of her charity, the inner and upper garments, (ſee Mat.5. note r.) which either ſhe made, or cauſed to be made them, while ſhe lived, v.36.

40. But Peter put them all forth, and kneeled down, and prayed, and turning him to the body, ſaid, Tabitha, ariſe. And ſhe opened her eyes, and when ſhe ſaw Peter, ſhe ſat up.

41. And he gave her his hand, and lift her up; and when he had called [the ſaints and widowes] preſented her alive. 41. the Chriſtian profeſſors, and the women that ſo lamented their loſſe, v.39.

42. And it was known throughout all Joppa, and many beleived in the Lord.

43. And [it came to paſſe that he tarried] many daies in Joppa with one Simon a tanner. 43. he abode

a. πρὸς τὰ κέντρα λακτίζειν

It was a *proverbial* ſpeech [*to kick againſt the goad*] ſignifying to be *refractary* to *puniſhment* and *diſcipline*, when it comes to teach us our duty; For then the *refractarineſſe* doth but involve us in more *guilt*, and *puniſhment*. So in *Æſchylus Prometh*: Οὐκουν ἐμοίγε χράμενος διδασκάλῳ Πρὸς κέντρα κῶλον ἐλένεις, and in his *Alex*: Πρὸς κέντρα μὴ λάκτιζε, μὴ πίσας μογῆς, *If thou wilt take my counſel, thou ſhalt never kick againſt the goad, for thou wilt bring more ſufferings upon thy ſelf by that means*, Parallel to this is *ſtimulos pugnis cædere, in Plautus, to beat the goades with his fiſts*, *Truc*:4.2. For this of *goades* was uſed not to *beaſts* only, but *ſervants*, which he calls *ſtimuleum ſupplicium*, *Mil.* 2.6. And the *ſervant* thus handled ſeverely, is by him call'd *Carnificinum cribrum*, his back was a kind of *ſieve* full of *holes*.

b.

What is here ſaid of thoſe that were with *Paul*, that *they heard the voice*, ſeems directly contrary to what is affirmed, ch.22.9. τὴν δὲ φωνὴν οὐκ ἤκουσε, *they heard not the voice*. As for the way of reconciling it, by ſaying that the former belongs to *Paul's voice*, the latter to the *voice* of him that ſpake to him, there is little ground in the *text* for that nicety, but on the contrary the μηδένα θεωροῦντες, *ſeeing no man*, which follows in this place, belongs ſurely not to their not ſeeing of *Paul*, but of *him that ſpake* to him. The onely way of reconciling the difficulty is by obſerving the notion of the word קול in *Hebrew*, which ſignifies φωνὴ and βροντὴ, a *voice*, and *thunder*, and thoſe promiſcuouſly taken the one for the other. So *Heb.*12. 26. *whoſe voice ſhook the earth*, i. e. whoſe *thunder* and *lightnings* and *voice of a trumpet exceeding loud*, *Exod.*19.16. and ſo *Lu.*9.35. the *voice of a cloud ſaying*, was the *thunder* with a *voice* in it, a *revelation* from heaven given in *thunder*. So *Mat.* 3. 17. *a voice from heaven ſaying*, i.e. a *thunder* from heaven ſending forth this *voice*, which therefore was wont to be called בת קול *the daughter of voice*, or a *voice* coming out of it, or as the *voice from heaven*, *Joh.* 12.28. is expreſt by the by-ſtanders, by βροντὴ γεγονέναι, *that it thundred*, and *an Angel ſpake to him*, which is explained diſtinctly by S. *John Rev.* 4.5. where βρονταὶ and φωναὶ both are named, and ch. 10. 3. Ἐλάλησε ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς, *the ſeven thunders delivered their voices*. By this the difficulty will be cleared, For here c.9. τῇ φωνῇ *the voice*] ought to be rendred (according to the notion of קול for βροντὴ) *thunder*, which was here joyned with *lightning*, which ſhone or flaſht about him v.3. περιήστραψε φῶς. As for the [φωνὴ λαλοῦντός μοι *the voice of him that ſpake to me*,] c.22.9. that was the *voice* of the *Angel ſpeaking* out of *heaven*, or out of the *cloud*. Both which put together ſignifie no more then this, that S. *Paul's* companions at that time, ſaw the *light* or the *lightning*, and heard the *noiſe* of the *thunder* (which is the importance of the place here) *but heard not* the *articulate voice* that came out of the *thunder*, i.e. the [*Saul, Saul*, &c.] the *voice* of the *Angel* ſpeaking to him.

Φωνὴ

Συμβίβασις, πεῖσις, διδαχὴ, πίστις, ſaith *Heſychius*, it ſignifies *perſwaſion, doctrine, faith*, and συμβιβαζθέντες, διδαχθέντες, διαλεχθέντες, and συμβιβάτω (it ſhould be συμβιβασάτω) διδαξάτω, all to the ſame purpoſe, that the word ſignifies *to teach*, or *perſwade*. c. Συμβιβάζειν

Οἰκοδομεῖν ſignifies properly to *build* or *ſuperſtruct* upon a *foundation*, and adde all the *perfection* of the *building* deſigned or belonging to it, And ſo, being accommodated to *ſpirituall* matters, it ſignifies to *teach* the whole *Chriſtian doctrine* of ſtrict, and pious life, of which *Chriſt's* being the *Meſſias* ſent from *God*, is the *foundation* or *corner-ſtone*, and the receiving and practiſing all that he commands, is that which is naturally and neceſſarily built upon it, and therefore to their being *edified*] here, is added in the next words, *walking in the fear of the Lord*. d. Οἰκοδομεῖν

Paraphraſe.

CHAP. X.

1. There was in Cæſarea, a ſtately city upon the Paleſtine coaſt, ſome 70 miles from Jeruſalem, a guard of ſouldiers, kept by the Romans to awe the conquer'd Jewes, and to defend the Roman Preſident there, and part of that was called the Italian band, and one Cornelius a Roman was captain thereof.

1. There was a certain man in Cæſarea, called Cornelius, a centurion of the band, called the Italian band.]

2. And this Cornelius was a proſelyte of the Jewes, and ſo one that worſhipped the true God, he and all his family, though he were not circumciſed, and he was a very charitable and devout perſon, and prayed daily at the ſet times very conſtantly.

a.

2. [a] A devout man, and one that feared God with all his houſe, which gave much almes to the people, and prayed to God alway.]

3. about three of clock in the afternoon, one of the times of his devotions, had a viſion, and in it he ſaw an Angel (ſee note on c. 8. e.)

3. He [ſaw in a viſion evidently about the ninth houre of the day an Angel] of God coming in to him, and ſaying unto him, Cornelius.

4. And he diſcerned it to be a meſſage from God, and with an earneſt intent look, and great dread he ſaid, What is thy pleaſure, Lord? And he ſaid, Thy prayer ſo conſtantly obſerved at thy ſet times, and thy many works of charity on all occaſions, have been accepted by God, and brought down a ſpeciall bleſſing upon thee.

4. And when he looked on him, he was afraid, and ſaid, What is it Lord? And he ſaid unto him, Thy prayers and thine almes, are come up for a memoriall before God.]

5. And now ſend men to Joppa, and call for one Simon, whoſe ſurname is Peter.

6. give thee knowledge of the mercy deſigned thee, and directions for thy whole future life.

6. He lodgeth with one Simon a tanner, whoſe houſe is by the ſea ſide, he ſhall [tell thee what thou oughteſt to doe.]

7. And

7. And when the Angel which ſpake unto Cornelius was departed, he called two of his houſhold-ſervants, and a [devout ſouldier of them that waited on him continually.] 7. a ſouldier which was alſo a proſelyte, and lived continually with him.

8. And when he had declared all theſe things unto them, he ſent them] to Joppa. 8. And telling them the whole matter of the viſion, he ſent them accordingly.

9. On the morrow as they went on their journey and drew nigh unto the city, Peter [went up upon [b] the * houſe to pray about the ſixt houre.] 9. Went up to the roof of the houſe, (as a place commodious for devotion) about twelve of the clock, or midday, which was another time of prayer, uſed by pious men. b.

* houſe top

† was faſting, ἐγένετο προσπεινῶν

10. And he †became very hungry, and would have eaten, but while they made ready, [he fell into a [c] trance,] 10. he fell into a trance, ſuch as in which men are wont to receive viſions from heaven. c.

* utenſil, σκεῦος, ſee Mar. 11. 16. and note on Mat. 21. b.

11. And ſaw] heaven opened, and a certain * veſſel deſcending unto him, as it had been a great ſheet, knit at the foure corners, and let down to the earth, 11. And in a viſion he ſeemed to ſee

12. Wherein were all manner of fourfooted beaſts of the earth, and wild beaſts, and creeping things, and fowles of the ayre.] 12. In which were all ſorts of creatures, clean and unclean, thoſe that by the Jewiſh law a Jew might touch, and thoſe that he might not, noting the Gentiles and Jewes together, (ſee note on Mat. 23. d.)

13. And there came a voice to him, Riſe Peter, kill and eat.] 13. And the voice bid him eat freely and indifferently of them all, i. e. converſe and preach freely to the Gentiles, as well as the Jewes.

14. But Peter ſaid, Not ſo Lord: for I have never eaten any thing that is † common or unclean.] 14. But Peter refuſed, as having thought himſelf bound to eat nothing that was forbidden by the law, concerning clean and unclean.

† polluted, κοινὸν

15. And the voice ſpake unto him again the ſecond time, [What God hath cleanſed, that call not thou common.] 15. God hath taken away thoſe interdicts concerning ſome meats, and conſequently thoſe differences and ſeparations between Jewes and Gentiles ſignified by them, And therefore where God makes no diſtinction, doe not thou make any.

16. This was done thrice, and the veſſel was received up again into heaven.

17. Now while Peter doubted in himſelf, what this viſion, which he had ſeen, ſhould mean, behold the men which were ſent from Cornelius had made enquiry for Simons houſe, [and ſtood before the gate] 17. and were juſt then come to the gate, or dore.

18. And called and asked, Whether Simon, which was ſurnamed Peter, were lodged there?

19. While Peter thought on the viſion, [the Spirit ſaid unto him,] Behold three men ſeek thee. 19. It was revealed to him by divine afflation, (ſee note on ch. 8. e.) ſaying

20. Ariſe therefore, and get thee down, and goe with them, [doubting nothing, for I have ſent them.] 20. making no queſtion upon thoſe Jewiſh ſcruples of the unlawfulneſſe of converſing with Gentiles, for it is by my appointment that they are come to thee.

21. Then Peter went down to the men which were ſent unto him from Cornelius, and ſaid, Behold I am he whom ye ſeek, what is the cauſe wherefore ye are come?

22. And they ſaid, Cornelius the Centurion, a juſt man, and [one that feareth God, and of good report among all the nation of the Jewes, was warned of God by an holy Angel to ſend for thee into his houſe, and to hear words of thee.] 22. a proſelyte of the Jewes and generally well eſteemed by them, hath ſeen a viſion, and therein was by an Angel of God commanded to ſend for thee to come to him, and ſay ſomewhat of eminent concernment to him.

23. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24. And the morrow after they entred into Cæſarea: and Cornelius waited for them, and had called together his kinſmen and neer friends.

25. And as Peter was coming in, Cornelius met him, and [fell down at his feet and worſhipped him.] 25. took him for an Angel, or one ſent immediately from heaven to him, and accordingly did behave himſelf toward him in great humility.

26. But Peter took him up, ſaying, Stand up, I my ſelf alſo am a man.] 26. And Peter would not receive that expreſſion from him, telling him that he was an ordinary man, though thus employed on God's errand to him.

27. And as he talked with him, he went in, and found many that were come together:

28. And he ſaid unto them, [Ye know that it is an unlawfull thing for a man that is a Jew to keep company, or come unto one of another nation, but God hath ſhewed me that I ſhould not call any man common or unclean.] 28. Ye all know that the lawes of the Jewiſh religion permit not a Jew to converſe familiarly with any Gentile, but God hath by viſion revealed to me, that I ſhould not make any difference between Jewes and Gentiles.

29. Therefore came I unto you without gainſaying, as ſoon as I was ſent for: I ask therefore for what intent ye have ſent for me?

30. an Angel appeared to me in the ſhape of a man in bright ſhining apparel.

30. And Cornelius ſaid, Four daies agoe I was faſting untill this hour, and at the ninth houre I prayed in my houſe, and behold [a man ſtood before me in bright clothing,]

31. accepted ſo farre as to bring down this mercy of God on thee,

31. And ſaid, Cornelius, thy prayer is [heard, and thine almes are had in remembrance in the ſight of God.]
and thine acts of mercy are now likely to be rewarded by God abundantly.

32. Send therefore to Joppa, and call hither Simon, whoſe ſurname is Peter: he is lodged in the houſe of one Simon a tanner, by the ſea ſide, who when he cometh, ſhall ſpeak unto thee.

33. I thank thee (Phil. 4. 14.) for coming, And now we all here are ready to receive any meſſage from God,

33. Immediately therefore I ſent to thee, and [thou haſt well done, that thou art come. Now therefore are we all here preſent before * God, to hear all things, that are commanded thee of God.
and to undertake any courſe that God by thee ſhall appoint us.

* the Syriack and old Latine read, thee,

34. looks not on any one man with favour above others,

34. Then Peter opened his mouth and ſaid, Of a truth I perceive that God [is no reſpecter of perſons,]
meerly becauſe he is a Jew, or for any ſuch perſonall externall prerogatives, abſtracted from actions and qualifications,

35. But of what nation ſoever a man be,

35. But in every nation he that feareth him, and worketh righteouſneſſe, is accepted of him.]
if he undertake the ſervice of the true God, and exerciſe works of mercy and devotion, v. 2. he ſhall be ſure to be accepted by God, and rewarded with higher revelations and graces from him.

36, 37, 38. The doctrine which hath been preach't through all Judæa by Gods appointment, to wit, that of ſalvation by Jeſus, appointed by God to be our king,

36. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, (he is Lord of all)
37. That word (I ſay) you know, which was publiſhed throughout all Judæa, and began from Galilee, after the baptiſme which John preached,
38. How God [d] anointed Jeſus of Nazareth with the holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil, for God was with him.]
and which was firſt preached in Galilee preſently after John Baptiſt's preaching and baptizing, This doctrine you cannot but have heard of, viz: concerning Jeſus of Nazareth, how by the teſtimony of the holy Ghoſt deſcending on him, and by the power of working miracles, God authorized him, and accordingly he hath executed his office, an office of mercy, inſtructing and calling to repentance, curing diſeaſes, and caſting out devils by the power of God, which was preſent with him.

d.

39. put to death, and crucified.

39. And we are witneſſes of all things, which he did, both in the land of the Jewes, and in Jeruſalem, whom they ſlew, and hanged on a tree.]

40. manifeſted him to be conquerour over death,

40. Him God raiſed up the third day, † and [ſhewed him openly,]

† and gave him to be made manifeſt, ἐμφανῆ γενέσθαι

41. But this manifeſtation was not immediately made to all the multitude of the Jewes, but only to his diſciples, perſons, whom God had enclined to leave all, and follow Chriſt, and to receive the faith which he preacht to them, and to repoſe their whole truſt in him, For being crucified by the Jewes, and taken from them, and ſo they left deſtitute, and hopeleſſe for a while, God was pleaſed to revive him again, and as he had choſen them to be witneſſes of all that Chriſt did when he was alive, ſo he choſe them to be the witneſſes moſt diſtinctly of his reſurrection, giving them the honour to eat and drink with him, and to ſee him eat and drink, after he roſe from the dead.

41. Not to all the people, but unto witneſſes, * choſen before of God, even to us who did eat and drink with him, after he roſe from the dead.]

* ordained before, προχειροτονημένοις, ſee c. 14. a.

42. Whom therefore he appointed to preach the Goſpel of Chriſt to the world, and to proclaim to all that this crucified Chriſt is raiſed to Gods right hand, to be judge of all men, that ſhall die before, and that ſhall be found alive at the day of doome.

42. And he commanded us to preach unto the people, and teſtifie that it is he which was ordained of God to be the judge of quick and dead.]

43. This is he, of whom all the prophets foretell, that in him God would ſtrike a new covenant with mankind, of which this is the ſumme, that although men were ſinners, yet upon receiving of him, embracing his doctrine, they ſhould by their prayers, offered to God in his name, obtain pardon and remiſſion.

43. To him give all the prophets witneſſe, that through his name whoſoever beleiveth in him, ſhall receive remiſſion of ſins.]

44. Whilſt Peter was thus ſpeaking, the holy Spirit (either by ſome way of viſible appearance, ſuch as that was on the Apoſtles, Act. 15 8. or elſe manifeſting himſelf in them by the effects, the ſame that had attended the viſible deſcent, Act. 2. the gift of tongues, &c. v. 46.) came down upon them, ſee v. 47. and c. 11 15. and gave unto thoſe that heard him (power of doing miracles, of ſpeaking ſtrange languages v. 46. to ſome, to others) other gifts and graces, fitting them for ſeverall conditions in the Church, ſee ch. 19. 6.

44. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them, which heard the word.]

45. And the Jews, which had received the Goſpel, and came with Peter, wondred

45. And they of the circumciſion, which beleived, were aſtoniſhed, as many as came with Peter, becauſe] that on the Gentiles alſo was poured out the gift of the holy Ghoſt.
extremely,

46. bleſſe God for his great mercies to them.

46. For they heard them ſpeak with tongues, and [magnifie God.] Then anſwered Peter.

47. Is there any doubt or queſtion to be made of the baptizing of theſe, and receiving them into freedome of the congregation, to whom, although they be Gentiles, God hath himſelf allowed that, which is more then baptiſme, viz: the deſcent of the holy Ghoſt upon

47. Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt * as well as we?]

† in like manner even as we? καθὼς ἡμεῖς;

upon them, thereby fitting them for offices in his Church, in the ſame manner, as by deſcent of the holy Ghoſt we received our commiſſion, Act. 2.

48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Notes on Chap. X.

a. What is meant by *proſelytes* and the two ſorts of them, hath been ſet down, *note* on *Mat.* 23. d. and the *manner* of *initiating* them by *waſhing*, *note* on *Mat.* 3. a. and their putting off their *old relations*, *Mat.* 19. 28. c. and their *new birth*, *note* on *Joh.* 3. a. Now it will be worth obſerving what *titles* the *New Teſtament* hath made uſe of to expreſſe the *ſecond ſort* of *proſelytes*, thoſe, not *of Juſtice*, but *of the gates*, or the *uncircumciſed Proſelytes* (for ſuch was *Cornelius* in this place, and ſuch the *Eunuch*) and theſe are their *titles*. 1. Εὐλαβεῖς *Acts* 8. 2. *pious men*, ſometimes with the addition of ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανὸν, *of every nation under heaven*, c. 2. 8. which is the very *title* the *Rabbins* give them חסידי אומות לעולם *of the good men of the nations of the world*. 2ly. οἱ κατοικοῦντες Ἰερουσαλὴμ, they *that dwell* as *ſtrangers at Jeruſalem*, *Act.* 2. 14. all one with σεβομένοι *proſelytes*, v. 16. Then 3dly. εὐσεβεῖς, the *pious* men, here of *Cornelius*, and v. 7. of ſome of his *ſouldiers*, and 4thly. φοβούμενοι τὸν θεὸν, *thoſe that fear God*, here, of *Cornelius* again, and ſo *Act.* 13. 16. Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν, *men of Iſrael, and yee that fear God*, and again v. 26. οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεὸν, *they among you that fear God, Proſelytes of your gates*, ſo ſaith *Oecumenius* expreſſly φοβουμένους τὸν Θεὸν σεβομένους ἐκάλει, *by thoſe that fear God, he means the Proſelytes*. And 5thly. and above all σεβόμενοι *Act.* 13. 43. and σεβόμενοι Ἕλληνες, *Act.* 17. 4. *the worſhippers*, and *the Græcian worſhippers* (and ſo the *Eunuch* went to *Jeruſalem to worſhip*, c. 8. 27.) of which *Oecumenius* again, Σεβομένους ἰδίως σεβομένους καλεῖ, *by worſhippers he means peculiarly proſelytes*, and agreeably to many of theſe was the name Τιμόθεος, *Timotheus*, which ſignifies in the *Greek* a *worſhipper of God*, the name of one whoſe *father* was a *Greek*, though his *mother* were a *Jew*, and being himſelf a *proſelyte* as his *father* was, yet not *circumciſed*, till *Paul* cauſed him to be ſo afterward. Sixtly and laſtly, προσερχόμενοι τῷ θεῷ *they that come to God*, *Heb.* 10. 6. which is the very word σεβομένους lightly changed.

Εὐλαβεῖς

Καὶ οἱ κατοικοῦντες Ἰερουσαλὴμ

Εὐσεβεῖς

Φοβούμενοι

c. 1. p. 116.

Σεβόμενοι

Τιμόθεος

Προσερχόμενοι τῷ Θεῷ

b. That δῶμα ſignifies peculiarly not a *houſe* but the *roof*, or *top of the houſe*, which being *plain* was fit for uſe, hath been ſaid, *Mat.* 24. *note* h. of this the *Jews* had a ſpeciall uſe, in places out of *Judæa* or *Jeruſalem*, that they might more *freely look* that way, in performing their *devotions*. For the *Temple* of *Jeruſalem* being the ſolemn place of *worſhip*, they that were at diſtance from that place, were to *pray toward* it, So 1 *King.* 8. 48. in the *firſt inſtitution*, they that were carried *captive* out of the *land*, were to *pray toward their land*, and accordingly *Dan.* 6. 10. *Daniel went into his houſe, and his windowes being open in his chamber toward Jeruſalem he kneeled on his knees three times a day and prayed.* So when it is ſaid of *Hezekiah*, 2 *King.* 20. 2. *that he turned his face to the wall and prayed*, *Jonathans Targum* reades *towards the wall of the Sanctuary*, i. e. toward that *wall* of the *room*, which pointed toward the *Sanctuary*, as now adays the *Jews* in the *Weſt* in *Italy*, *Germany*, &c. are ſaid to have their *walls* inſcribed מזרח *the Eaſt*, becauſe *Jeruſalem* lies *Eaſt* from them. That S. *Peter* at this time obſerved this cuſtome, there is little doubt, when we remember, that as *Daniel* obſerved thoſe two *circumſtances*, of *time*, and of *poſture*, ſo *Peter* reteining the one, (as appears here by the *ſixth hour*) may as reaſonably be deemed to have *reteined* the other, that of the *poſture* toward *Jeruſalem* in offering up his *devotions*, and to that end to have gone up to the *houſe top* to *pray*, where he might moſt freely *look* that way. When he was at *Jeruſalem*, he went up ſolemnly to the *Temple to pray* at the *hours* of *prayer*, *Peter* and *John* at the *ninth hour of prayer*, *Act.* 3. 1. &c. and ſo all the *Apoſtles* were διαπαντὸς ἐν τῷ ἱερῷ, *continually* (at the *conſtant hours*) in the *Temple*, *Luk.* 24. 53. (ſee *note* on *Act.* 1. c.) and then there will be little doubt, but they *reteined* that other part of *obſervance* to that place, of *praying* toward the *Temple*, when they were farther from it, It being no part of *Chriſts reformation* to *forbid* all the *religious ceremonies* which had been of uſe among the *Jews*, but rather to *adapt* and *accommodate* many of them to the *Chriſtians* uſe.

Τὸ δῶμα προσεύξασθαι

The word ἔκστασις is the *Greek* of תַּרְדֵּמָה which ſignifies either 1. *deep ſleep* (and a *trance*, of the nature of that) or 2dly *amazement*, *aſtoniſhment*, and accordingly is by the *Septuagint* rendred ſometime δάμβος, as *Pſal.* 68. 29. and δεινὸς φόβος 1 *Sam.* 26. 12. (ſee *note* on *Rom.* 11. b.) and ſometimes ἔκστασις, as *Gen.* 2. 21. where it is (though we render it a *deep ſleep*) of the ſame kind with that here, a *trance* or *extaſie*, and therefore is rendred by the *Targum* שְׁנָא תַּקִּיפָא *a ſtrong ſleep*, ſignifying or intimating it to be ſomething more, then that *ſleep*, which is ordinary among men. Proportionably to theſe acceptions of the *Hebrew*, the word ἔκστασις in the *New Teſtament* ſignifies ſometimes *amazement*, and *aſtoniſhment*, from *fear* or *wonder*, *Mar.* 5. 42. and 16. 8. *Luk.* 5. 26. *Act.* 3. 10. and ſometimes a *trance* or *extaſie*, when the *outward ſenſes* being bound up as 'twere with *ſleep*, *God's will* is *inwardly revealed* to the *underſtanding*, by way of intellectuall *viſion*, Thus is it in all the other places of the *New Teſtament*, c. 11. 5. εἶδον ἐν ἐκστάσει ὅραμα, *in an extaſie* or *trance*, *I ſaw a viſion*, and c. 22. 17. γενέσθαι με ἐν ἐκστάσει, *I was in a trance*, and ſo here ſpeaking of the ſame matter: where therefore it ſufficiently appears to denote not a *naturall ſleep*, ſuch as men *diſ-ſpirited* with *faſting* may be thought apt to fall into (which the mention of *Peters faſting* in the beginning of the verſe hath made ſome men apprehend of it) but a *tranſportation* or *trance* into which he was caſt by *God*, (or a binding up his outward ſenſes, which is anſwerable to a *deep ſleep*, ſuch as *Adam's* was, *Gen.* 2. when the *rib* was taken out of him) to make him capable of the *viſion*, or *revelations of Gods will*, which here he was to *receive*. To which purpoſe 'twill be obſervable, that *Gen.* 17. 3. when the *Hebrew*

c. Ἔκστασις

text saith, *Abraham fell on his face and God talked with him*, the *Hierusalem Talmud* reads, *Inclinavit se Abram super faciem ejus, & obstupuit, Abraham bowed himself upon his face, and was astonisht*, where the [*& obstupuit and was astonisht*] is clearly the ἔκστασις here (the *Hebrew* word signifying, as was said, both *astoniſhment* and *trance*) wherein *God talked* with him, by way of *vision* to his *understanding*, not to his *senses*.

d. That the use of *oyle* among the *Jews* was for *festivals*, hath been said, *note* on *Mat.* 26. c. and consequently the custome of *anointing*, notes a *solemne intertainment* of any one; *water* to *wash* the *feet*, and *bread* to *eat*, was allowed to every of the *guests*, But not so the *fatted calf*, but when they would expresse a great *joy*, and welcome, and *making merry*, as in the *return* of the *prodigal*. And so in like manner, the *anointing*, or *powring oyle* on the *heads* of the *guests*, is the highest expression of acknowledging, and testifying the greatest *joy* (and so called *the oyle of gladnesse*, *Psal* 45. 8.) that is to be found among them. This *anointing* therefore from hence came to denote the *preferring* one before another (and the *Targum* generally renders it by a word which signifies *preferring* or *advancing*) and so became the ceremony of *consecrating* to any speciall office, and so was ordinarily used in the *installing* men to *offices* of any eminence. From hence (as in many other things) doth the word come to be used *metaphorically*, for any that is *preferred* before, or set over others. *Abraham* and the *Patriarchs*, that *must* not be *toucht* in the *Psalmist*, are called *Gods anointed*, i. e. persons by *God preferred* and advanced before others, taken into his speciall *care*, and so signally testified to be by *Gods* dealings towards them. And so the *anointed of the Lord* are those, whom *God* hath *set over* other men. Agreeable to this is it that that eminent person *prophecyed* of by *Moses*, whom *God* should *send*, and whom they were to *hear*, is generally known by the name of מָשִׁיחַ *the anointed*, the *Messias* or *Christ*, because he was thus *preferred* by *God* (*Psal.* 45. and *Heb.* 1. 9.) *above his fellowes*, *men* and *Angels* themselves. According to this notion it is, that when the *Holy Ghost* came down on *Christ*, and thereby (by *a voice from heaven, Thou art my beloved son in whom I am well pleased*) mark't him out as the person, whom *God* had *sent*, (of whom *John* therefore said, that he was *greater then he*, and *preferred before him*) it is expresst by the *Prophet* in these words, *The spirit of the Lord is upon me, because the Lord hath anointed me to preach, &c. Isa.* 61. 1. and *Luk.* 4. 18. i. e. the *Lord* hath *preferred* me before others, and set me apart to this office, as he hath no other man, so again *Act.* 4. 27. *Thy son Jesus whom thou hast anointed*, i. e. marked out to be that *beloved sonne* of thine, which was done at the *Spirits* coming down upon him, which therefore must be resolved to be the meaning of *anointing* him in that place. And so tis evidently in this place, *How God hath anointed him with the holy Spirit, and with power*, i. e. whom *God* by those two means (the *descent* of the *Spirit* upon him, and the *power* of *miracles*, as by priviledges and markes of *prelation*) *preferred*, and dignified beyond all others, that ever were in the world, and demonstrated him to be that *promised Messias*. This use of the phrase being so remarkable of *Christ*, and so particularly applyed to this respect of the *Holy Ghosts testifying* of him and setting him apart for his office (for the very *testifying* that he was *Gods beloved son*, who was to be *heard* before all others, is the enstalling or *consecrating* him to his *propheticke* office, to *teach* the *world*) is farther enlarged to the *Apostles* of *Christ* (on whom the *Holy Ghost* afterward *descended* in like manner) and even to all other faithfull *Christians* also, 2 *Cor.* 1. 21. where, with that phrase of *confirming* them into *Christ*, i. e. giving them assurance of the truth of *Christ's* being the *Messias*, (as an *oath* is said to be εἰς βεβαίωσιν *for confirmation*) is joyned also *God's* having *anointed* them, which signifies *God's* having afforded them such speciall *favour*, and giving them such *evidences*, and *testimonies* of the truth of that they were to *believe*, viz. the *Holy Ghosts* descending upon the *Apostles* (which was one assurance of *Christ's* being the true *Messias*, and the *Miracles*, which they wrought was another) which being not so *peculiar* to the *twelve Apostles*, but that, like the *oyle* on *Aarons head*, it descended to the *beard*, and to the *skirts* of his *clothing*, it is communicated by S. *Paul* to himself, and the believing *Corinthians* also, (see *note* on c. 2. d.) From this last place thus understood will appear also what is meant by the χρίσμα χεῖσμα or *unction*, 1 *Joh.* 2. 20. which the *Christians* or *beleivers* to whom he writes, are by him said to have ἀπὸ τοῦ ἁγίου *from the Holy*, i. e. I conceive, from the *Holy Ghost*, The *Holy Ghost* by descending on the *Apostles* had *taught them all things*, i. e. given them assurance, that what *Christ* had preached was true, and consequently that he being the true *Messias*, all other contrary *teachers* were *false-teachers*, and to be avoided. This testimony from heaven afforded the *Apostles*, (and attendant on that, the *power* also of doing *Miracles* in *Christs* name allowed to many others in the *Church* of the first times,) was the foundation of *beleife* to that and the whole succeeding *Church*, and therefore that priviledge (as it was allowed them) being called χεῖσμα or *unction*, is said there to belong to these beleivers, They *have it*] i. e. either the *extraordinary gifts* of the *Spirit* in the *Church*, or else the *benefit* of it, the *evidence* of those truths (which the *coming* of the *Holy Ghost* confirmed) belongs unto them, and therefore as that *descent* of the *Holy Ghost* was said to *teach them all things*, so here they, which have this χεῖσμα, *know all things*, i. e. have sufficient *evidence* thereby of the *truth* v. 21. i. e. of the *Gospel*, or that *Jesus* is the *Messias*, v. 22. and that what they had received from the *beginning*, v. 24. i. e. from the *beginning* of *Christs* appearing among them (at his *Baptisme*, when the *Holy Ghost* thus *descended*) was such a *truth*, as they were never to part with. And so v. 27. the *unction* again (i. e. that which *God* had afforded them, to demonstrate that *Iesus* was the *Messias*) teacheth you of all things, i. e. gives you assurance of the truth of the *Gospel* of *Christ*, and is *truth*, and not a *lye*, i. e. *infallibly true*, and fit to be confronted unto, and to fortifie you against all those that come to *deceive* you, v. 26.

Ἔχρισε πρὸς γάμον

Μεγαλοπρεπὴς

Χριστὸς

Ἔλαιον ἀγαλλιάσεως

Βεβαίωσιν

χρίσας

χρίσμα

CHAP.

CHAP. XI.

Paraphraſe.

1. AND the Apoſtles and [brethren that were in Judæa, heard that the Gentiles had alſo received the word of God.]

1. Chriſtians in Judæa heard that the people of other nations which were not Jews, had embraced the doctrine of Chriſt.

2. And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him,

3. Saying, Thou wenteſt in unto men uncircumciſed, and didſt eat with them.]

2, 3. And at Peter's coming to Jeruſalem, the Jewiſh Chriſtians (who though they were converted to Chriſtianity, yet ſtill continued conſtant to the obſervation of the Moſaicall law of circumciſion, of abſtaining from unclean things, and the converſation with men of any other nation, &c.) accuſed him, that he converſed freely with thoſe that were not circumciſed, Cornelius &c. and eat with them, which the Jews count abſolutely unlawfull.

* began and expounded to them orderly ἀρξάμενος ἐξετίθετο δὲ αὐτοῖς καθεξῆς

4. But Peter * rehearſed the matter from the beginning, and expounded it by order unto them, ſaying.]

4. And Peter thus made his Apology, giving an exact account of all that had befalne in this matter.

5. I was in the city of Joppa praying, and in a [trance] I ſaw a viſion, a certain veſſel deſcend, as it had been a great ſheet, let down from the heaven by four corners, and it came even to me.

5. See note on c. 10. b.

6. Upon the which when I had faſtned mine eyes, I conſidered, and ſaw [four-footed beaſts of the earth, and wild beaſts, and creeping things and fowls of the aire.]

6. beaſts and fowls and creepers of all ſorts, clean and unclean.

7. And I heard a voice, ſaying unto me, Ariſe Peter [ſlay and eat.]

7. make no diſtinction of clean and unclean, but eat freely of any which thou ſeeſt.

8. But I ſaid, Not ſo Lord, For [nothing common or unclean hath at any time entred into my mouth.]

8. I have always obſerved this diſtinction, commanded by the law of Moſes, and muſt not now break that law, whatſoever thou ſeemeſt to command me.

†the ſecond time ἐκ δευτέρου

9. But the voyce anſwered me † again from heaven, [What God hath cleanſed, that call not thou common.]

9. 'Twas God that made that diſtinction by his law to the Jews, and there is no naturull turpitude in eating any kind of meat, ſave onely as it is prohibited by God, and therefore God that made that law, abrogating it again and making all meates clean, or free to be eaten, thou art not to thinke any interdict lyes on any, but freely to eate of all.

10. And this was done three times, and all were drawn up again into heaven.

11. And behold] immediately there were three men already come unto the houſe where I was, ſent from Cæſarea unto me.

11. And as ſoon as I had ſeen this viſion, there was a thing fell out, which made me diſcern to what end this viſion was deſigned, not onely to reveal to me the lawfulneſſe of eating all ſorts of meats, but more principally of converſing with, and preaching the Goſpell to the Gentiles, for

12. And the Spirit bad me go with them nothing doubting. Moreover theſe ſix brethren accompanied me, and we entred into the mans houſe.]

12. And the Spirit of God by a ſecret afflation, or incitation, (See note on c. 8. c.) commanded me to make no ſcruple (this was the interpreting of my viſion to me) but freely to go along with them, though they were not Jews, or circumciſed proſelytes. And theſe ſix men, converted or Chriſtian Jews, went along with me, and we all went into the houſe of Cornelius, a Gentile, but proſelyte of the Jewes, though uncircumciſed.

13. And he ſhewed us, how he had ſeen an Angel in his houſe, which ſtood and ſaid unto him, Send men to Joppa, and call for Simon whoſe ſurname is Peter.]

13. And he told how in a viſion received from an Angel in this houſe of his (and might not we enter, where an Angel had been before us, ſent by God immediately, as we alſo were?) he was commanded to ſend to Joppa for Simon Peter to come to him.

* ſpeak words to thee, λαλήσει ῥήματα πρὸς σε

14. Who ſhall * tell thee words, whereby thou and all thy houſe ſhall be ſaved.]

14. Who, ſaid the Angel, ſhall teach thee that doctrine, by believing and embracing of which, thou and all thy family, if they believe alſo, ſhall be made heires of everlaſting ſalvation.

15. And as I began to ſpeake, the holy Ghoſt fell on them, as on us at the beginning.]

15. And I had not long diſcourſed with them, and preached the Goſpel of Chriſt, but the holy Ghoſt came down (ſee c. 10. 44.) upon Cornelius and his company either in the ſame manner, or with the ſame effects as he did upon us Apoſtles, Act. 2. preſently after the aſcenſion of Chriſt, before we entred upon our office.

16. Then remembred I the word of the Lord, how that he ſaid, John indeed baptized with water, but ye ſhall be baptized with the holy Ghoſt.]

16. And I could not but apply to theſe alſo what Chriſt ſaid to us, viz. that John Baptiſt's manner and ceremony of receiving Proſelytes ſhould be much exceeded by another, which ſhould befall us, and ſome others, (ſee note on c. 1. a.) the deſcent of the Holy Ghoſt upon us.

* when we had beleived, πιστεύσασιν

† Who was I, able to withſtand, or, hinder God, ἐγὼ τίς ἤμην δυνατὸς κωλῦσαι τὸν Θεόν;

17. Foraſmuch then as God gave them the like gift, as he did unto us, * who beleived on the Lord Jeſus Chriſt, † what was I that I could withſtand God?]

17. And therefore when God hath allowed theſe Gentiles the ſame privilege which he beſtowed on us after our continuing ſtedfaſt to the faith of Chriſt ſo long, attending him as his conſtant diſciples, when that which we look on, as the ſolemnity of our miſſion or Apoſtleſhip, the deſcent of the Holy Ghoſt, hath been alſo allowed to them, it muſt have been a downright diſobedience to God, if I had made a ſcruple to receive them into the Church, or indifferently to preach unto, or converſe with them.

18. With this account of Peters they were ſatisfied, and bleſſed God, for that communicativeneſſe of his goodneſſe, that he had afforded the ſame mercy to the Gentiles, as to the Jewes, that if they will return, and amend, and receive Chriſt, they ſhall be ſaved, and that he had given them the grace to doe ſo.

18. When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.]

19. Then the diſciples that were driven from Jeruſalem ch.8. 1. went about, publiſhing the Goſpel (ſee note on ch.8. b.) to the Jewes, but to none elſe.

19. Now they which were ſcattered abroad upon the perſecution, that aroſe about Stephen, travelled as farre as Phœnice, and Cyprus, and Antioch, * preaching the word unto none, but unto the Jewes only.]

* ſpeaking, λαλοῦντες

20. And ſome of theſe diſciples were men that had been born in Cyprus and Cyrene, and they, when they came to Antioch, preached to the native Greeks the faith of Chriſt.

20. And ſome of them were men of Cyprus and Cyrene, which when they were come to Antioch, ſpake unto the † Grecians, preaching the Lord Jeſus.]

† many copies printed and MS. read Ἑλληνιστὰς Hellenifts, but the Kings MS. and Syriack read Ἕλληνας Greeks

21. And God proſpered their preaching of Chriſt, and brought in many converts to them daily.

21. And the hand of the Lord was with them, and a great number beleived and turned unto the Lord.]

22. And the Apoſtles that remained at Jeruſalem, hearing of it, ſent Barnabas to confirm them from city to city as farre as Antioch.

22. Then tidings of theſe things came unto the eares of the Church, which was at Jeruſalem, and they ſent forth Barnabas, that he ſhould goe as farre as Antioch.]

23. Who coming and ſeeing with what good ſucceſſe the Goſpel had been preached among them, (ſee note on Heb.13.a. and Act.18.d.) was glad and adviſed them cordially and ſtedfaſtly to hold faſt to Chriſt.

23. Who when he came, and had ſeen the grace of God, was glad: and exhorted them all, that with purpoſe of heart they would cleave unto the Lord.]

24. For Barnabas was a very pious perſon, a beleiver that had many excellent gifts and graces, and by his means alſo the Goſpel was received by very many.

24. For he was a good man, and full of the holy Ghoſt, and of faith, and much people was added unto the Lord.]

25. Then departed Barnabas to Tarſus for to ſeek Saul,

26. Paul and Barnabas for the ſpace of a year, reſorted to the place of publick aſſemblies, and inſtructed and confirmed all that came, And the diſciples, or thoſe that received the faith of Chriſt, being formerly called Nazarites or Galilæans, in ſtead of thoſe names, were ſtyled Chriſtians, and that firſt in Antioch of any place.

26. And when he had found him, he brought him unto Antioch. And it came to paſſe that [a whole year they * aſſembled themſelves with the Church, and taught much people, and the diſciples were [a] called Chriſtians firſt in Antioch.]

a.

* aſſembled in the Church, Συναχθῆναι ἐν τῇ Ἐκκλησίᾳ

27. And ſome of the chief men, poſſibly biſhops of Judæa, that had alſo the gift of prophecie, came by appointment of the Church of Jeruſalem to Antioch.

27. And in theſe daies came prophets from Jeruſalem unto Antioch.]

28. And one of them, named Agabus, by revelation from the Spirit of God, foretold that there ſhould ſhortly be a great famine over all Judæa, (ſee note on Mat.24. e. and Lu.2.1.) which accordingly came to paſſe in the reigne of the Emperour Claudius, ſee 1 Cor. 16. 1.

28. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſſe in the daies of Claudius Cæſar.]

29. And all the Chriſtians in all places according to their abilities reſolved to ſend relief to the Chriſtians in Judæa in this time of dearth, (and among them Helen Queen of the Adiabeni, ſaith Euſebius l.2.c.18′.) bought a great deal of corn out of Ægypt, and ſent it to be diſtributed to them that were in want, ſee Joſ: Ant: l.20. c.2.

29. Then the diſciples every man according to his ability determined to ſend relief unto the brethren, which dwelt in Judæa.]

30. And this liberality from other parts of the Church, was by Paul and Barnabas brought, and put into the hands of the Biſhops of Judæa.

b.

30. Which alſo they did, and ſent it to [b] the Elders, by the hands of Barnabas and Saul.]

Notes on Chap. XI.

a. Χρηματίζω

The uſe of χρηματίζω in the *active* for [*to be called*] in a *paſſive* ſenſe, is to be ſeen *Rom.*7.3. μοιχαλὶς χρηματίσῃ *ſhe ſhall be called an adultereſſe*, but that in an *eminent* manner, as may be diſcerned by that acception of it in *Epiphanius*, Ἀστρονομία, ſaith he, ὥδα Φαρισαίοις ζφοδρὰ ἐχρημάτιζεν, *Aſtronomy was much cried up, was in great reputation among the Phariſees.* So here χρηματίζειν Χριστιανὸς, is to be *famouſly known* under that name of *Chriſtians.*

b. Πρεσβύτεροι

The word [Πρεσβύτεροι *Elders*] is here firſt met with in the *Chriſtian Church*, and therefore will deſerve to be explained. And firſt it will not be amiſſe to ſee the uſe of it among the *Greeks*, and *Hebrewes*; Among the *Greeks*, it is the ſaying of a *learned Grammarian, Dionyſius Halicarnaſſeus*, Πρεσβύτερος καὶ τοῦ ἀρίστου καὶ τοῦ γέροντος ἐδήλωσαν οἱ παλαιοὶ λέγειν, l.2. *The antients uſed the word Elders both for Rulers and old men*, and accordingly it is now in uſe among all nations, *Italians, French, Spaniards, Engliſh*, to call their *Rulers, Seniors, Maiors, Aldermen*, &c. which are literally the rendring of πρεσβύτεροι. Among the *Hebrews* the ſame is acknowledged, that זְקֵנִים *old men*, (which, with them, that want *degrees* of *compariſon*, is all one with *Elders*, and generally rendred πρεσβύτεροι) denoteth *dignity*, and *Præfecture* in the *old Teſtament*. So the *ſteward of Abrahams houſe, Eliezer*, who was placed *over all his ſervants*, and *goods*, *Gen.*24.2. is called πρεσβύτερος τῆς οἰκίας αὐτοῦ, *the Elder of his houſe*, and ἄρχων πάντων τῶν αὐτοῦ, *Ruler of all he had*, not ſo as זקן ſhould be joyned

joyned with עבדי and rendred *his Elder ſervant*, but with a *comma*, that *ſervant*, which was *Elder of his houſe*, שלישא, ſaith the *Targum of Jeruſalem*, *ruler*, adminiſtrator, *ſteward*, and ſo he is called *Gen.*15.2. So the זקני or *Elders of Pharaohs houſe, and of all Ægypt*, *Gen.*50.7. are the *Præfects*, and *adminiſtrators* of the *Kings houſe*, and of all *Ægypt*. So the *Elders of the Moabites*, *Num.* 22.7. are שרי *Princes of Moab*, v.8. So when all *Dominion* was founded in the *privileges* that belonged to the *firſt-born*, *Gen.* 4.7. (and therefore is *Reuben*, as *firſt-born*, *Gen* 49.3. called the *excellency of principality, and the excellency of power*, i.e. the *excellent Principality*, or *Supreme power*, the *Magiſtrate*, ſo called *Rom.*13.1.) the *Princes of the families*, or *kindreds*, are called indifferently Πατριαρχαὶ, & Πρεσβύτεροι, *Patriarchs*, and *Elders*. Such were the *Elders of Iſrael*, *Exod.* 3.16,18. & 4.29. the *heads*, or *rulers* of the *families*, or *kindreds*, ch.6.14. *Rulers* of the *Congregation*, ch.16.22. who are again called the *Elders of Iſrael*, ch.17.5,6.& 18.12. and *Elders of the Tribes*, *Deut.*31.28. And when *Moſes* appointed *Judges* for lighter cauſes, *Ex.*18.22. who ſhould have *power* over *thouſands*, *and hundreds*, *and fifties*, *and tens*, i.e. firſt, over ſo many *families*, after, over greater, or leſſer *cities*, (for ſo the *thouſand* ſignifies *a city*, *Judg.*6.15. *Mic.*5.2. and the *Ruler* thereof is ἡγεμὼν *Mat.*2.6.) theſe were by them called πρεσβύτεροι *Elders*, and Ἄρχοντες *Rulers* and *Judges*, and ἄρχοντες Συναγωγῶν, and ἀρχισυνάγωγοι, *Rulers of the ſynagogues* and the like, And thereupon in the *Theodoſian Codex*, where the *ſecond law de Judæis* uſes the word *Presbyteros*, *Elders*, another *Law* hath *Synagogarum patres*, *fathers*, or *Rulers* of the *Conſiſtories*. And ſo when the *ſeventy Elders* were taken in to aſſiſt *Moſes*, *Num.*11.16. (to whom the *Great Sanhedrim* at *Jeruſalem* ſucceeded) it is evident, that theſe were ſo called, becauſe they were *Princes*, or *Præfects*, or *Rulers of the people*, before they were thus choſen by *Moſes*. (*Gather unto me*, ſaith *God*, *ſeventy men of the Elders of Iſrael, whom thou knoweſt to be the Elders of the people and officers over them, and bring them to the tabernacle of the Congregation, that they may ſtand there with thee.*) And ſo the word *Elder* was not a denotation of *one* of the *Sanhedrim*, any otherwiſe, then as ſome of thoſe that were in the *Sanhedrim*, had formerly been *Elders*, or *Rulers of the people*, and accordingly of three ſorts of men, of which the *Sanhedrim* conſiſted, but one is called *Elders*, the other *Scribes*, and *chief Prieſts*, (ſee *Mat.*16.20. and note on *Mar.*5.c.) By all which it appears how fitly this word [Πρεσβύτεροι, *Elders*] being made uſe of by the *Apoſtles*, and writers of the *New Teſtament*, is affixt to the *Governours* of the *Chriſtian Church*, the ſeverall *Biſhops* of ſeverall *cities*, anſwerable to the ἡγεμόνες *Rulers of thouſands*, or *Patriarchs*, which being firſt uſed among the *Jewes*, are in the *Chriſtian Church* the ordinary title of *Biſhops*. And although this title of Πρεσβύτεροι *Elders* have been alſo extended to a *ſecond* order in the *Church*, and is now onely in uſe for them, under the name of *Presbyters*, yet in the ſcripture times, it belonged principally, if not alone, to *Biſhops*, there being no evidence that any of that *ſecond* order were then inſtituted, though ſoon after, before the writing of *Ignatius Epiſtles*, there were ſuch inſtituted in all *Churches*. Of thoſe firſt *Apoſtolicall* times the teſtimony of *Clemens Romanus* in *Epiſt.* 1. *ad Cor.* p. 3. is obſervable, Ἐξεπέμφθη ὁ Χριστὸς ἀπὸ Θεοῦ, καὶ οἱ Ἀπόστολοι ἀπὸ Χριστοῦ, οἱ οὖν ἐξήλθον εὐαγγελιζόμενοι-- Κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες, κατέστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς Ἐπισκόπους καὶ Διακόνους τῶν μελλόντων πιστεύειν, *Chriſt was ſent from God, and the Apoſtles from Chriſt, and they went out preaching the Goſpel--* And then, *They therefore preaching through Regions and Cities Conſtituted (or Ordained) their firſt-fruits, (firſt-converts) into Biſhops and Deacons of thoſe that ſhould afterward beleive.* Where it appears that when the *Goſpel* was *firſt* preached by the *Apoſtles* and but *few* converted, they *ordained* in every *City*, and *Region* no more but a *Biſhop*, and one, or more *Deacons* to attend him, there being at the preſent ſo *ſmall* ſtore, out of which to take *more*, and ſo *ſmall* need of *ordaining more*, that this *Biſhop* is conſtituted more for the ſake of thoſe which ſhould *after beleive*, then of thoſe which did *already*. Agreeable is that of *Epiphanius* ἐκ βαθυτάτων ἱστοριῶν, ſaith he, fetcht *out of the profoundeſt or antienteſt hiſtories*, l.3.c.1. Νέᾳ ὄντι τῷ κηρύγματι &c. *At the beginning of the Apoſtles preaching, when there was none fit or worthy to be Biſhop, the place remained void without any, but where need required, and there were thoſe that were fit for it, Biſhops were conſtituted, but while there was no multitude of Chriſtians, there were found none among them to be conſtituted Presbyters* (in our modern uſe of that word) *and they contented themſelves with a Biſhop alone in every place, But without a Deacon 'twas impoſſible for a Biſhop to be, and therefore the Apoſtle took care that the Biſhop ſhould have his Deacons to miniſter to him.* And accordingly when S. *Paul* gives directions to *Biſhop Timothy* for the *ordaining* of officers in the *Church*, he names *Biſhops*, and *Deacons*, but no *ſecond* order between them, 1 *Tim.*3.2,8. and ſo to *Titus*, *Tit.*1.7. & c.2.1. (ſee *note* on *Phil.*1.c.) And ſo in the *Church* of *Jeruſalem* it is clear by ſtory, that *James* the *brother* of the *Lord*, being ſoon after *Chriſts aſcenſion* conſtituted their *Biſhop* (ſee note on *Gal.*2.c.) the *Deacons* are the firſt that are added to him, *Act.*6. and no mention as yet of any *middle* order; From whence it will be ſufficiently cleared, who are the Πρεσβύτεροι *Elders*] here, viz: the *Biſhops* of the ſeverall *cities* or of the *brethren that dwelt in Judæa*, v.29. to whom this *almes* was deſigned; for the *famine* being in *all Judæa* and not onely at *Jeruſalem*, and there being *brethren*, i.e. *Chriſtians inhabiting* through ſeverall parts of *Judæa*, there can be no reaſon to imagine, that *Jeruſalem* only ſhould have the benefit of this *collection*, or conſequently that the *Elders*, to whom it was delivered, ſhould belong only to that *city*. And thus it is known in the *Primitive Church* that *almes*, *and collections* (called χρεῖαι Χρεῖα and λογία) whether in the *ſame Church* brought by Λογία the *communicants* in the *offertory*, or by *officers* ſent from one *Church* to another, were ſolemnly intruſted to the *Biſhop*, as the *ſteward* of the *houſe of God*, as the *oblations* were brought to the *high Prieſt* under the *Law*, and the *liberality* of the *faithfull* to the *Apoſtles feet*, *Act.*4.34. So in the 41th *Canon Apoſtolical* it is appointed, *Præcipimus*

ut

ut in poteſtate ſuâ Epiſcopus Eccleſiæ res habeat, Si enim animæ hominum pretioſæ illi ſunt concreditæ, multò magis oportet eum curam pecuniarum gerere, ita ut poteſtate ejus indigentibus omnia diſpenſentur per Presbyteros & Diaconos, We command that the Biſhop ſhall have the goods of the Church in his own power, For if the ſoules of men ſo much more pretious, are entruſted to him, he ought much more to have the care of the monies, ſo as by his power all be diſpenſed to them that want, by the Presbyters and Deacons; and ſo ſaith * *Juſtin Martyr* of the προεστὼς *Preſident*, or *Biſhop*, πᾶσιν ἐν χρείᾳ ὅσοι κηδεμὼν γίνεται, *he is the Guardian of all that are in want*. From this explication of Πρεσβύτεροι here, muſt be taken the notion of it *Act*.15.2. where the *Elders* at *Jeruſalem* with the *Apoſtles*, are not the *Elders* of *Jeruſalem*, that *one city*, but the *Biſhops* of all *Judæa*, now met in *Councell at Jeruſalem*, v.4.6.22,23. which joyned in making that *decree* ch.16.4. and ſo ch.21.18. when *Paul* again went up *to Jeruſalem*, and addreſt himſelf to *James* the *Biſhop* there, it is added, as in *Councell*, πάντες τε παρεγένοντο οἱ Πρεσβύτεροι, *and all the Elders were there*. An image or repreſentation of which *Councel* we have *Rev.* 4.4. & 11.16. *One ſitting upon the throne*, The *Biſhop* of *Jeruſalem*, as *Metropolitan* ſitting in the *midſt*, and *four and twenty Elders* κυκλόθεν *round about*, in faſhion of a *crown*, or *ſemicircle*, *ſitting* on *thrones* on each ſide of him, in *white garments*, and *golden crownes*, or *mitres*, the *characters* of *Epiſcopal Dignity*, and *ſeven lamps* of *fire*, the *Emblems* of *ſeven Deacons* ver.5. waiting on them. And as the *Biſhops* of *Judæa*, being at *Jeruſalem*, are thus fitly ſtyled Πρεσβύτεροι *Elders*, (not of the *Church* of *Jeruſalem*, but) either ſimply *Elders*, or εἰς, or ἐν, *at*, or *in Jeruſalem* noting only the *place* where they met in *Councel*, not of which they were *Elders*, or *Governours*, So *Act*.14.23. it is ſaid of *Paul* and *Barnabas* paſſing through *Lyſtra*, *Iconium*, and *Antioch*, that having *confirmed the Churches*, they *ordained them* Πρεσβυτέρους κατ' ἐκκλησίαν *Elders Church by Church*, i.e. a *Biſhop* in *every Church*, one *Governour* in *Lyſtra*, another in *Iconium*, another in *Antioch*, And ſo c.20.17. the πρεσβύτεροι ἐκκλησίας *Elders* of the *Church of Aſia*, are the ſame that are called ἐπίσκοποι ποιμαίνειν *Biſhops* of the *flock*, v.28. *ſet over them by the holy Ghoſt*, to wit, the *Biſhops* of *all Aſia*, who, ſaith *Irenæus*, were called together *ab Epheſo & reliquis proximis civitatibus, from Epheſus, and the reſt of the cities neer*, l.3.c.14. To all which places in that book of the *Acts*, belongs that ſaying of *Oecumenius*, Πρεσβυτέρους δὲ τοὺς ἐπισκόπους ἢ τῶν Πράξεων βίβλος οἶδε λεγομένους, *the book of the Acts uſes to call Biſhops Elders*. So *Tit*.1.5. when *Titus* is ſaid to be *left in Crete*, *to ordain* πρεσβυτέρους κατὰ πόλιν *Elders city by city*, there is little doubt, but as *Titus* was *Metropolitan* of that *Iland*, (in which there were ſaid to be an *hundred cities*, and *Gortyna* the *Metropolis*) ſo the *Elders* in thoſe ſeverall *cities*, were a *Biſhop* in each, and ſo they are diſtinctly called ver.7. and the ſame directions given for the ordaining of them, and the πρεσβύται, that to *Timothy* are given for the *Biſhops* and *Deacons*, 1 *Tim.* 3. And the *Greek Scholiaſts* ſay diſtinctly on that place, Πρεσβυτέρους τοὺς Ἐπισκόπους καλεῖ, *he calls the Biſhops Elders*, and Ἀπόστολος Τίτον ὅτι τὸ καλασῆσαι ἐπισκόπους κατέλιπεν, Ἐπίσκοπον πρότερον ποιήσας, *the Apoſtle left Titus to conſtitute Biſhops, having firſt made him Biſhop*, And * *Theodoret* ὁπότε παρεκάλει τοὺς ὑπ' αὐτὸν ἐπισκόπους χειροτονῆσαι, *He had Commiſſion to ordain Biſhops under him*, and *Theophylact*, τοσούτων ἐπισκόπων κρίσιν καὶ χειροτονίαν ἐπέβαλε, *He was intruſted with the judging and ordaining of ſo many* (i.e. an *hundred*) *Biſhops*. So 1 *Tim.* 4.14. the Πρεσβυτέριον or *Elderſhip* that *laid hands on Timothy*, and made him *Biſhop*, may well be reſolved to be the *Biſhops*, or *Apoſtolical* men οἱ τῆς Ἀποστολικῆς χάριτος ἠξιωμένοι, *thoſe that were vouchſafed the favour to be Apoſtles*, ſaith *Theodoret*, who with S. *Paul*, (2 *Tim.*1.6.) *conſecrated* him. Thus S[t] *Peter* calls himſelf, Πρεσβύτερος Πέτρος, *Peter the Elder*, 1 *Pet.* 5.1. and S[t] *John* Πρεσβύτερος Ἰωάννης *the Elder John*, 2 *Joh.*1. and 3 *Joh.* 1. And accordingly ſaith S[t] *Chryſoſtome* on that place, ὃ φησὶ Πρεσβυτέρων φησὶν ἐνταῦθα, ἀλλὰ περὶ Ἐπισκόπων, ὃ γὰρ δὴ Πρεσβύτερος τὸν Ἐπίσκοπον ἐκάλουν, *By Elderſhip he means not* (thoſe that were in his daies called) *Presbyters, but Biſhops, for Presbyters did not ordain Biſhops*, and ſo *Theophylact* and *Oecumenius* Πρεσβυτερίαν, τάξιν Ἐπισκόπων, *Presbytery*, i.e. *Biſhops*; and ſo * *Ignatius* calls the *Apoſtles* Πρεσβυτέριον Ἐκκλησίας *the Presbytery of the Church*. And *Theodoret* renders the reaſon of the appellation, for *ſo*, ſaith he, *the holy ſcripture* τοὺς ἐντίμους τῶν Ἰσραὴλ, συνηγόρους τε Γερουσίαν, *call'd the chief men of Iſrael, the Senate, or Elderſhip*. So 1 *Pet.* 5.1. and 5. Πρεσβύτεροι οἱ ἐν ὑμῖν, *the Elders among you*, are no doubt the *Biſhops* in all the *diſperſions* of the *Converted Jewes*; of whom it is there ſaid that they ſhould ποιμαίνειν and ἐπισκοπεῖν v.2. doe the part of the *Paſtor* and *Biſhop*. Some other places there are, where the word Πρεσβύτερος may poſſibly ſignifie a *lower* order, if any ſuch there were in thoſe times, but yet it is not certain, that they doe ſo. Such is that 1 *Tim.* 5.1. Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, *Rebuke not an Elder*, and ver.19. Κατὰ πρεσβυτέρου μὴ κατηγορίαν δέχου, *Receive not an accuſation againſt an Elder*, Where 'tis the opinion of *Epiphanius*, that *Biſhop Timothy*'s power over the *Presbyters* is ſpoken of. But when it is remembred that *Timothy* was not only a *Biſhop*, but of a *metropoliticall* ſea, the *chief* of all *Aſia*, and ſo a *Metropolitan*, and he appointed by *Paul* to ordain *Biſhops* there (whoſe *qualifications* are therefore ſet down, and thoſe of *Deacons*, but no mention of a *middle* order) there is no doubt but thoſe *Biſhops* of inferior ſeas ordained by him, were alſo *accuſable* and *rebukable* before him, in the ſame manner as *Theophylact* ſaid of *Titus*, that the κρίσις *judgment*, as well as χειροτονία, *Ordination of ſo many Biſhops was committed to him*, And therefore though S[t] *Chryſoſtome* explaining thoſe places, interpret them περὶ παντὸς γεγηρακότος *of all old men*, (and ſome *circumſtances* in the *context* incline to that ſenſe) yet having made this *queſtion*, [*what ſhould be done in caſe the faults were confeſt, but had no witneſſes, but only an evil ſuſpicion?* He anſwers, and ſo alſo *Theophylact*, and *Oecumenius* in the ſame words, Εἶπον ἄνω, φησί, δεῖ ὃ ἄνωθεν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, *the Apoſtle had anſwered above, He ought to have a good teſtimony from them that are without*, which plainly referring to the *qualifications* of *Biſhops* 1 *Tim.* 3.7. muſt ſuppoſe the *Elders* to denote

Biſhops

* Apol. 2.

* Ἐπιστόλ: Ep: ad Tit:

Πρεσβύτερον

* *in* 1 *Tim.* 4. *Hom.* 13.

* *Ep: ad Philad:*

* *Hom:*15.*in* 1 *Tim.*5. 19.

Bishops in that place also; and so again saith **Chrysostome* on that other place, Δῆλον ὅτι ἐκκλησίας λοιπὸν ὡς ἐμπιστευμένῳ Τιμοθέῳ, ἢ καὶ ἔθνει ὁλόκληρον τὸ τῆς Ἀσίας, διὸ καὶ πρεσβυτέρων αὐτῷ διαλέγεται, *It is manifest that he was intrusted with Churches, or indeed with a whole nation, that of Asia, wherefore S. Paul discourses to him of Elders.* Where the mention of *Churches* in the *plural*, and of *all Asia*, over which *Timothy* was placed, must interpret *Elders* of *Bishops* there. A third place there is in that *Epistle* 1 *Tim.*5.17. *Let the Elders that have ruled well be thought worthy of double honour,*] Which may also very commodiously be interpreted of the *Bishops*, the προεστῶτες or *Prefects of Churches*, (so styled by *Justin Martyr* and others,) and those discharging their office *duely*, and (besides the farther *instructing*, or *teaching* their *Churches* already constituted) *labouring* and *travailing* in the *preaching* the *Gospel* to them that have not before *heard* it, To whom therefore the משנים פי, *the double portion* of *alimony*, the *labourers reward* v.18. is assigned by the *Apostle*. A fourth place is that of S. *James*, *Jam.*5.14. *Is any man sick? let him call for the Elders of the Church*, &c. Where, as the office of *visiting* the *sick*, of *praying*, *anointing*, *absolving*, and *restoring health* to the *sick*, may well agree to the *Bishop*, so the setting it in the *plural* number, is nothing to the *contrary*, for that only signifies the *Elders*, or *Bishops* of the *Christian Church*, to be the men, whom *all* are to send to in this case, not that there are more *Elders* then one in one particular *Church* or city, any more, then that more then *one* are to be *sent* for by the same *sick* person. To this purpose belongs that place of *Polycarp* the *primitive Bishop* of *Smyrna*, and *Martyr*, Καὶ οἱ Πρεσβύτεροι ἔυσπλαγχνοι εἰς πάντας —— ὁπισκεπτόμενοι πάντας ἀσθενεῖς, *Let the Elders be mercifull to all, visiting all that are weak*, or *sick*, where many other particulars are mention'd, κρίσις *judicature*, ἀποτομία *severity*, or *excision*, προσωπολημψία *accepting of persons*, τὸ ταχέως πιστεύειν κατὰ τινὸς, *beleiving hastily against any*, as also ἀποστρέφειν τοὺς ἀποπεπλανημένους, *reducing hereticks* which belong properly to the *office* of the *Bishop*, and not to any *second* order in the *Church*, And accordingly in all that *Epistle* there is no mention of any but of *Elders*, and *Deacons*. As in *Papias* also his contemporary, and after him in *Irenæus*, and *Justin Martyr*, though Πρεσβύτεροι sometimes signifie that second order, yet 'tis also used to signifie the *Bishop*, and *Polycarp* himself styled Ἀποστολικὸς Πρεσβύτερος, *an Apostolick Elder*, or *Bishop*, *Iren: in Ep: ad Plotinum*, and so *Seniores* in *Tertullian*.

Διπλὴ τιμὴ

CHAP. XII.

Paraphrase.

* put forth his hands to mischief ἐπέβαλον τὰς χεῖρας κακῶσαι

1. NOw about that time Herod the King *[a] stretched forth his hands to vex certain of the Church.]

1. About this time An: Ch: 43. Agrippa grandchild to Herod the great, having obtained a great part of his grandfathers dominions, and so calling himself by his name Herod, went about, i.e. resolved to persecute the Christians, especially the Apostles at Jerusalem, thereby to gratifie the Jewes.

a.

2. And he killed James the brother of John with the sword.]

2. And in that persecution he put James the Apostle, the son of Zebedee, to the sword, beheaded him.

†apprehend συλλαβεῖν

3. And because he saw it pleased the Jewes, he proceeded farther to † take Peter also. (Then were the daies of unleavened bread.]

3. And perceiving that the Jewes gave their voices and consent to his death, and expresst their good liking of it (see note on Joh. 8. c.) he proceeded and apprehended Peter also. And it was about the time of the Passeover of the Jewes, when he apprehended him.

4. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of souldiers to keep him, intending after Easter to bring him forth to the people.]

4. And having imprisoned him, he set sixteen souldiers to guard him, four at a time, two to be alwaies by him, and chain'd to him, (see note on ch. 28. e.) and two to guard the dore, ver. 6. meaning after the feast of the Passeover, to bring him forth to the Jewes, and, if they thought fit, to put him to death also.

* earnest or continuall prayer was

5. Peter therefore was kept in prison, but * prayer was made [b] without ceasing of the Church unto God for him.

b.

† was about to bring ἤμελλεν προαγάγειν

6. And when Herod † would have brought him forth, the same night] Peter was sleeping between two souldiers, bound with two chains, and the * keepers without the dore kept † the prison,

6. And the night before Herod intended to bring him into the assembly, before the people, to have their suffrage to put him to death, (see ver. 3. and v. 11.)

* watchmen at the dore, for the Kgs MS. reads φύλακες προ

† watch τὴν φυλακὴν

7. And behold * the Angel of the Lord came unto him, and a light shined in the prison, and he] smote Peter on the side, and raised him up, saying, Arise up quickly, And his chains fell off from his hands.

7. And an Angel came to him, and the light with which he appeared, shone in the prison, and the Angel

* an Angel of the Lord came upon ἄγγελος κυρίου ἐπέστη

8. And the Angel said unto him, [Gird thy self, and bind on thy sandals. And so he did.] And he saith unto him, Cast thy garment about thee, and follow me.

8. make thy self ready to goe out immediately, put on thy outer garment (see note on Mat. 5. 40.) and thy sandals, and follow me. And Peter did as he was bid.

9. And he went out, and followed him, and wist not that it was true, which was done by the Angel, but thought he saw a vision.]

9. And he followed him out, but as yet knew not that this was really done, but thought he had been in a dream or trance.

10. When they were past the first and the second wards, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord, and they went out and passed on through one street, and forthwith the Angel departed from him.]

10. And the prison being in the suburbs, after they were out of the prison, they past through two watches

watches or wards which ſtood every night without the gates, and at laſt came to the gate which enters into the city, an iron gate, which opening to them of its own accord, they paſſed through it, and when they had paſſed together through one ſtreet, the Angel left Peter by himſelf.

11. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jewes.]

11. And Peter being perfectly awake out of the trance, and knowing that he was ſo (as he did not ver. 9.) he ſaid to himſelf, that now 'twas clear that God had ſent his Angel to deliver him from the hands of Herod, and from the malice of the Jewes, who verily expected to have had him brought out to them that day, ver. 6.

c. 12. And when he had [c] conſidered the thing, he came to the houſe of Mary, the mother of John whoſe ſurname was Mark, [where many were gathered together * praying.]

12. a place where many Chriſtians at this time of night met together to pray, and were now performing that office.

* and were praying, καὶ προσευχόμενοι

d. 13. And as Peter knocked at the dore of the † gate, a damoſel came to [d] * hearken, named Rhoda.

† portall, πυλῶνος

* to anſwer

14. And when ſhe knew Peter's voice, ſhe opened not the gate for gladneſſe, but ran in, and told how Peter ſtood before the gate.

e. 15. And they ſaid unto her, Thou art mad. But ſhe † conſtantly affirmed, that it was even ſo. [Then ſaid they, It is * his [e] Angel.]

15. and they being moved with her earneſt affirming of it, and yet being confident that Peter was in priſon, thought ſhe had affirmed it not from knowing Peter's voice, but from hearing mention of Peter's name, and thereupon concluded that though Peter himſelf could not be there, yet there was ſome meſſenger ſent from him, which mentioned his name.

† with aſſeverations affirmed διϊσχυρίζετο

* a meſſenger of his

16. But whilſt they thus debated, Peter 16. But Peter] continued knocking, and when they had opened the dore, and ſaw him, they were aſtoniſhed.

17. But he beckning unto them with the hand to hold their peace, declared unto them, how the Lord had brought him out of the priſon, and he ſaid, [Goe, ſhew theſe things unto James, and to the brethren. And he departed and went into another place.]

17. Let this be known to the Biſhop of Jeruſalem, and all the Chriſtians there, (ſee note on 1 Cor. 15. a. & Gal. 2. b.) And immediately he departed from them to a place of more ſafety.

18. Now as ſoon as it was day, there was no ſmall ſtirre among the ſouldiers, what was become of Peter.

19. And when Herod ſought for him, and found him not, he † examined the keepers, and commanded * that they ſhould be [put to death. And he] went down from Judæa to Cæſarea, and there abode.

19. carried away as malefactors to puniſhment, But Peter

† queſtion'd the watch, ἀνακρίνας τοὺς φύλακας

* them to be carried away, ἀπαχθῆναι

20. And Herod † was highly diſpleaſed with them of Tyre and Sydon: but they came with one accord to him, [and having made Blaſtus the King's Chamberlain their friend, deſired peace, becauſe their countrey was nouriſhed by the King's countrey.]

20. And having gratified Blaſtus the King's Chamberlain, and got him to be their friend, they requeſted Herod that he would be friends with them, as with perſons, whoſe whole ſubſiſtence was from his favours.

† had an intention to make war, ἦν θυμομαχῶν

21. And upon a ſet day, Herod] arrayed in royall apparell, ſat upon his throne, and made an oration * unto them.

21. And upon this occaſion, Herod, having appointed a day to hear and conſider that buſineſſe, being

* to the people, ἐδημηγόρει

22. And the people † [gave a ſhout, ſaying, It is the voice of a God, and not of a man.]

22. cried out by way of acclamamation, He ſpeaks more like a God then a man.

† ſhouted, The voice of God, ἐπεφώνει, Θεοῦ φωνὴ

23. And immediately the Angel of the Lord ſmote him, becauſe he gave not God the glory,] and he was eaten of worms and gave up the ghoſt.

23. God ſent a diſeaſe upon him (ſee this whole ſtory in Joſephus, and out of him in Euſebius Eccl: Hiſt: l. 2. c. 10.) becauſe he prided himſelf in this acclamation of the people, and diſclaimed not that blaſphemous flattery of theirs.

24. But the word of God grew and multiplied.]

24. And the Goſpel thrived and had many proſelytes, many were daily converted to it.

25. And Barnabas and Saul returned from Jeruſalem, when they had fulfilled [* their miniſtery,] and took with them John, whoſe ſurname was Mark.

25. their buſineſſe in carrying proviſion for the relief of the poor Chriſtians, chap. 11. 19.

* the adminiſtration, διακονίαν

Notes on Chap. XII.

a. Ἐπιβάλλειν χεῖρα

Ἐπιβάλλειν χεῖρα *to lay hand,*] taken *abſolutely*, or with an *infinitive mood* after it, as here, ſignifies to *attempt* or *reſolve* to do any thing, ſo *Gen.* 3. 22. *leſt he put forth his hand to take of the tree,* &c.

b. Ἐκτενῶς

The word ἐκτενὴς applied to *prayer* ſignifies *importunate*, enforcing the ſame requeſt, ἐκτένεια ζωῆς τὸ ἀΰπνὸ, ſaith *Heſychius*, 'tis *continually to doe the ſame thing*, and again ἐκτενὲς, διαλελειμμένον, it ſignifies that which is *held out*, or *extended* to a length. Thus the *Letany*, or *ſupplications* of the *Church* frequently, for ſome ſpace, to ſeverall matters applying the ſame words, *We beſeech thee to hear us*, and the like, is in the *antient Liturgies*, called ἐκτενὴς, the *vehement*, *fervent*, *importunate* form of *ſupplication*.

c. Συντόμως

The word ζωῆς τάχος is ſo neer in *likeneſſe* (though far enough off in the *nature* & *ſignification* of it) to σπουδὴν, that it is very poſſible one of theſe may here by the *tranſcriber* be put for the other. And indeed the ſignification of the latter [σπουδὴν *making haſt*] ſeems that which is fitter for the turn in this place, where being left alone in the *ſtreet* by the *Angel*, he was in reaſon to *make haſt* to ſome place of *ſafety* and *privacy*, and ſuch was that

which

which he here choſe. If this conjecture (which I mention only as ſuch, having no *authority* for it,) be not too remote, then may it alſo probably belong to another place, c.14 6. Ϛωισθόντες καὶ ἔφυγον, perhaps for σπουδόντες, *they made haſt and fled*, as out of a great danger.

d. Ὑπακόϛν *Cant.*5.7. is proportionable to the καλεῖν, precedent, *anſwering* a *call*, So *Iſa.*50 2. and 56.11. So in *Plutarch* he that goes to *anſwer* him that *knocks* at the *dore*, is ſaid ὑπακόϛν, to *hearken*, and *anſwer*.

e. That the word Ἄγγελος, which by way of *excellence* is ſet to denote the *immortal Spirits*, attendant on *God* and *miniſtring* to him, doth primarily, and originally, and in vulgar uſe ſignifie a *meſſenger*, and from thence onely comes to denote thoſe *Spirits*, becauſe they are *meſſengers* of *God*, employed by him, there is little doubt or queſtion: And conſequently 'tis as certain, that it may ſignifie here no more then a *meſſenger* from S. *Peter*, ſo doth Ἄγγελός μϰ, *Mat.*11.10. *Mar.*1.2. *Lu.*7.27. *my meſſenger*, being ſpoken of *John Baptiſt*. So *Lu.*7.24. ἄγγελοι Ἰωάννυ *the meſſengers of John*, and *Lu.*9.52. ἀπέϛειλεν ἀγγέλϰς, *he ſent meſſengers*, and ſo ſure the ἄγγελοι ἐκκλησιῶν, the *Angels* of the *Churches*, were not thoſe *immortal Spirits*, *Rev.* 1.19. but as the *Apoſtles* ſent *meſſengers* to ſeveral *Churches*, who were to doe according to their appointment, (ſee note on *Joh.* 20. a.) and ſome in their ſtead to *rule* and *govern* there, ſo were theſe the *rulers* of the *Churches*, appointed by the *Apoſtles*. So the *Hebrew* מַלְאָךְ ſignifies indifferently any who hath any *command* or *meſſage* from a *maſter*, and is rendred πᾶϛ 1 *Sam.*25.42. a *ſervant*, πρεσβὺϛ a *meſſenger* or *Embaſſadour*, *Num.* 21.21. and נגיד, is rendred ἄγγελϴ 2 *Sam.* 15.13. from נגד *nuntiavit*, yea and עבד *ſervus, miniſter*, is rendred ἄγγελϴ *Iſa.*37.24. The only queſtion therefore will be, of theſe two poſſible notions of the word which is the *fitter* and more *probable* for this place, and for the rendring it [*meſſenger*] and not [*Angel*,] I ſhall only ſay, that the *ſtory* will thereby be very clear and intelligible, thus, That *Peter knocked* at the *dore*, and *Rhode* asking who was there? he anſwered, *Peter*, thereupon ſhe knew his *voice*, and aſſured them within, that *Peter* was there; they having not heard the *voice*, but only hearing her *affirm confidently*, that *he was there*, thought that ſome *meſſenger* had come from *Peter*, and made uſe of his *name*, and that ſhe had by miſtake beleived it to be *Peter* himſelf, and ſo they thought they muſt reconcile the difficulty betwixt the conceived impoſſibility of *Peter's* being there, on the one ſide, and the *maid's affirming confidently* that he *was* there, on the other ſide, viz: by this *medium* betwixt both, that a *meſſenger* ſent from *Peter* was at the *dore*, who made uſe of his *name* to obtain admiſſion; Whatſoever can be ſaid for the other rendring, will, I conceive, have more difficulty in it. And it is not impoſſible or improbable, that the ἄγγελϴ *Joh.* 5.4. that *went at a certain ſeaſon* to *move* the *water* of *Bethesda*, may be ſo rendred alſo, not for an *Angel* of *God* in a viſible ſhape, but for an *officer*, ſervant, *meſſenger*, that was wont to be ſent at *certain ſeaſons* of the year, probably at the *feaſts*, to *move* the *water*, upon which it became *medicinable*, ſee *note* on *Joh.* 5. a.

CHAP. XIII.

Paraphraſe.

1. NOW there were in the Church, that was at Antioch, certain prophets and teachers,] as Barnabas and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, † which had been brought up with Herod the Tetrarch, and Saul.

1. And there were at that time in Antioch ſome eminent perſons or Biſhops of the Churches of Syria, of that age, ſee note on 1 Cor.12. c. and of them ſome having the gift of prophecie, (ſee note on ch.15. e.)

2. As they miniſtred to the Lord and faſted, the holy Ghoſt ſaid, Separate me Barnabas and Saul, for the work, whereunto I have called them.]

2. And as they were upon a day of faſt performing their office of prayer to God (ſee note on Lu. 1. h.) the holy Spirit of God by ſome aſſlation, or revelation (ſee c.8.note e.) commanded them to ordain or conſecrate Barnabas and Saul to the Apoſtleſhip, to which God had already deſigned them.

3. And when they had faſted and prayed, and laid their hands on them, they ſent them away.]

3. And accordingly they obſerved a ſolemn day of faſting and prayer, and ſo by impoſition of hands (ſee note on 1 Tim.5. f.) ordained them, and ſent them away about the work deſigned them by God.

4. So they being ſent forth by the holy Ghoſt, departed unto Seleucia,] and from thence they ſailed to Cyprus.

4. And having thus received their commiſſion from the holy Ghoſt, or by the appointment of God himſelf (ſee ver. 2.) they went immediately to Seleucia.

5. And when they were at Salamis [they preached the word of God in the ſynagogues of the Jewes, and they had alſo John to their miniſter.]

5. they proclaimed the Goſpel in the ſynagogues of the Jewes, and they had with them John ſurnamed Mark, ch.12.25. who was with them as an attendant, to doe any thing wherein they had uſe of him, and by them to be ſent on any part of their charge (ſee note on Joh. 20. 21.) whither they could not goe.

6. And when they had gone through the iſle unto [Paphos,] they found a certain ſorcerer, a falſe prophet, a Jew, whoſe name was Bar-Jeſus,

6. Paphos, where the Temple of Venus was,

7. Which was with the * deputy of the countrey, Sergius Paulus, a prudent man, who called for Barnabas and Saul, and deſired to hear the word of God,

8. But [a] Elymas the ſorcerer (for ſo is his name by interpretation)] withſtood them, ſeeking to turn away the deputy from the faith.

8. But Barjeſus, that Elymas, or Magician, (as Elymas ſignifies)

9. Then

* Now there were ſome in Antioch, belonging to the Church that then was, Prophets & Doctors, οἵ δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν ἐϰ ἐϰκλησίαν, προφῆται ϗ διδάσκαλοι

† foſter-brother of Herod Σύντροφϴ τοῦ Ἡρ.

* Proconſul ἀνθυπάτῳ

a.

b. 9. having a great incitation of the Spirit of God upon him

9. Then Saul (who is alſo [b] called Paul) [filled with the holy Ghoſt ſet his eyes on him.]
looked earneſtly on him.

c. 10. O thou vile ſorcerer, which, like the devil by whom thou worke ſt, art an enemy of all goodneſſe, wilt thou perſiſt in ſorcery in defiance of the faith of Chriſt, which comes armed with ſo much more power of miracles, then thoſe to which thou falſly pretendeſt?

10. And ſaid, [O full of all ſubtilty and all [c] * miſchief, thou child of the devil, thou enemy of all righteouſneſſe, wilt thou not ceaſe to pervert the right waies of the Lord?] * falſneſſe, forgery

11. It is moſt juſt that thou that holdeſt out perverſly againſt the light of the Goſpel, ſhouldſt loſe thy ſight, which therefore by the immediate power of God, ſhall be taken from thee for ſome time. And immediately he was ſtruck blind, and was not able to goe without leading.

11. And now behold the hand of the Lord is upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell on him a miſt and a darkneſſe, and he went about ſeeking ſome to lead him by the hand.]

12. And this act of miraculous blindneſs upon the ſorcerer convinced the Proconſul, and converted him to the faith.

12. Then the deputy, when he ſaw what was done, beleived, being † aſtoniſhed at the doctrine of the Lord.] † much ſtricken ἐκπλησσόμενος

13. And Paul and all that were in his company, except John, who returned to Jeruſalem, went by ſea from Paphos to Perga, a place famous for the Temple of Diana.

13. Now when Paul and his company looſed from Paphos, they came to Perga in Pamphylia, and John departing from them, returned to Jeruſalem.]

14. But when they departed from Perga, they came to Antioch in Piſidia, and went into the ſynagogue on the ſabbath day and ſate down,

d. 15. And after the reading of the leſſons, one out of the law, the other out of the prophets, it being the cuſtome for the Jewiſh doctors to expound, and apply ſome part of ſcripture to the inſtruction of the people, the chief perſons of the aſſembly which were preſent, ſent to Paul and his aſſociates, to know whether they were prepared to doe ſo.

15. And after the reading of the law and the prophets, the [d] Rulers of the ſynagogue ſent unto them, ſaying, Ye men and brethren, if ye have any word of exhortation for the people, ſay on]

16. And Paul ſtood up, and having called for ſilence, (ſee ch. 12. 17.) beſpake all both Jewes and proſelytes to give audience.

16. Then Paul ſtood up, and beckning with his hand, ſaid, Men of Iſrael, and ye that fear God, give audience.]

17. The God of Iſrael choſe Abraham, &c. and promiſed to bleſſe, and multiply his ſeed, and accordingly performed it, encreaſing them to a very great number, even at the time, when they were ſojourners and ſlaves (and their children appointed to be killed, as ſoon as they were born) in Ægypt, and with many wonderfull miracles at laſt brought them out from thence.

17. The God of this people of Iſrael, choſe our fathers, and exalted the people, when they dwelt as ſtrangers in the land of Ægypt, and with an high arm brought he them out of it.]

e. 18. And for fourty years, although they rebelled and murmured againſt him (and accordingly he ſent many puniſhments upon them, and permitted none of the murmurers to enter Canaan, yet) dealt he with them with much kindneſſe, and tenderneſſe, carried them as in his armes, provided for them, fed them miraculouſly in the wilderneſſe.

18. And about the time of fourty years [e] * ſuffered he their manners in the wilderneſſe.] * carried them as a nurſe

19. And when he had deſtroyed ſeven nations in the land of Canaan, he divided their land to them by lot,

20. he raiſed up ſome particular eminent men to fight their battels for them, and that way of government laſted, till the time of Samuel, who being a prophet, ruled them in God's name and ſtead, for a while.

20. And after that [he gave unto them Judges about the ſpace of four hundred and fifty years, untill Samuel the prophet.]

21. And afterward they deſired a King, and God gave unto them Saul the ſon of Cis, a man of the Tribe of Benjamin, by the ſpace of fourty years,

22. whom I will make uſe of to rule my people according to my will.

22. And when he had removed him, he raiſed up unto them David to be their King, to whom alſo he gave teſtimony, and ſaid, I have found David the ſon of Jeſſe, a man after mine own heart [which ſhall fulfill all my will.]

f 23. And as he promiſed, ſo hath he performed, from his poſterity is Jeſus come, appointed by God to be the lawgiver and judge of the world, to rule and govern all, to fight their battails againſt ſinne and Satan,

23. Of this man's ſeed hath God according to his promiſe, [f] raiſed unto Iſrael a ſaviour, Jeſus,]

24. Before his beginning to preach, or entrance on his prophetick office.

24. When John had firſt preached [before † his coming] the baptiſme of repentance to all the people of Iſrael. † the face of his entrance προσώπου τῆς εἰσόδου αὐτοῦ

25. And as John preached and baptized, he renounced being the Meſſias, telling them that he was but his forerunner, and that he ſhould ſhortly come and preach among them, whoſe diſciple, ſaith he, I am not worthy to be.

25. And as John fulfilled his courſe he ſaid, Whom think ye that I am? I am not he: But behold there cometh one after me, whoſe ſhooes of his feet I am not worthy to looſe.]

26. And now brethren, both Jewes and proſelytes, this Goſpel, which Chriſt thus brought into the world, is ſent to be proclaimed, and made known to you.

26. Men and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent,]

27. For

27. For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the Prophets, which are read every Sabbath day, they have fulfilled them in condemning him.]

27. For the Sanhedrim, and people of Jeruſalem, not underſtanding him to be the Meſſias, which they might have done, if they had but conſidered the leſſons and portions of Scripture eſpecially prophetick, which every Sabbath day are read in their Synagogues, have put him to death, and ſo fulfilled thoſe very prophecies, which they underſtood not, for they ſaid it ſhould be ſo.

28. And though they found no cauſe of death in him, yet deſired they Pilate, that he ſhould be ſlain.]

28. And though he were perfectly innocent, no capital accuſation produced againſt him, yet by their importunity they forced Pilate to condemne him to be crucified.

29. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre.]

29. And when by thus doing they had not more acted their own malice, then fulfilled the prophecies concerning the Meſſias (according to what he himſelf ſaid, It is finiſht, and then gave up the ghoſt) they then took him down from the croſſe and put him into a tombe, ſealed it up, and watched it, ſecured him by all ways imaginable.

30. But God raiſed him from the dead.]

30. And yet after all this, God raiſed him from the dead.

31. And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people.]

31. And for fourty days he continued upon the earth, and was ſeverall times ſeen, (and convers't with, and did eat and drink, and ſhewed the print in his hands and ſide) in the preſence of his diſciples and divers others, who from the beginning had attended on him as diſciples, who now teſtifie this truth unto all the Jews.

32. And we * declare unto you glad tidings, how that the promiſe which was made unto the fathers,

33. † God hath fulfilled the ſame unto us their children, in that he hath [f] raiſed up Jeſus again, as it is alſo written in the ſecond Pſalme, Thou art my ſon, this day have I begotten thee.]

32, 33. And the ſubject of this Goſpel, which we thus proclaim unto you, is the promiſe made to Abraham (that in his ſeed &c.) to Moſes (that God would raiſe up a Prophet &c.) which promiſe God hath now fulfilled in raiſing Jeſus from the dead, Of which alſo that in the ſecond Pſalme was a prophecy, when to David after his great perſecutions it was ſaid, that God had now begotten him, thereupon calling him his ſon, i. e. ſet him upon his throne, and given him that title of greateſt dignity, and which is in Scripture the title of Kings, as on whom is enſtated that power over men which belongs originally to none but God, and derivatively to none but thoſe, on whom God beſtowes it, who conſequently are called both children of the moſt high, and Gods, Pſal. 82. 1. 6. (as thoſe that are made like unto another, are to expreſſe that ſimilitude, called his ſons, and ſometimes have his name communicated to them.)

* preach unto you the promiſe &c. εὐαγγελιζόμεθα τὴν ἐπαγγ.

† That God hath performed it ἐτε τελείωκεν ὁ θεὸς ἐκπεπλήρωκε

34. And as concerning that he raiſed him up from the dead, now no more to returne to corruption: he ſaid on this wiſe, I will give you the ſure [g] mercies of David.]

34. To the ſame purpoſe alſo, that God ſhould not only raiſe him from the dead, but alſo ſecure him never to dye any more, (for Lazarus and others that were once raiſed, dyed again) are thoſe two other known prophecies, one Iſa. 55. 3. I will give you the ſure mercies &c. the expreſſion of an everlaſting Covenant, ſpoken literally to the people of Iſrael, that God would perpetuate to them the mercy promiſed to David, that of giving one of his ſeed, to ſit on his throne, (which had been for ſome time interrupted, but ſhould now be perpetuated to them upon their obedience) but here accommodated to Chriſt, that though he were crucified, yet he ſhould riſe again, and never dye any more, i. e. that Chriſt under the title of the ſon of David, ſhould be given to the Jews not onely in a mortall condition, as David was, but in a firme immutable ſtate, which could not be true of him, if he had not been raiſed from the dead, and aſſumed to heaven, never to dye any more. g.

35. Wherefore he ſaith alſo in another Pſalme,] Thou ſhalt not ſuffer thine holy one to ſee corruption.]

35. And to that moſt clearly belongs that other place, Pſal. 16. 11.

* For David indeed in his own generation having ſerved the counſell of God, Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ

36. * For David after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers and ſaw corruption.]

36. For if thoſe words ſhould be applyed to David perſonally, they could have no truth in them, for he having lived his term or ſpace of naturall life, and therein ruled the people over whom God was pleaſed to ſet him, dyed a naturall death, and never roſe again, but his body was putrefied in the earth.

37. But he whom God raiſed again, ſaw no corruption.]

37. But he in whom that prophecy is completely fulfilled, that is Chriſt, being ſent by God into the world, and crucified, and by the power of God raiſed from the dead the third day (before the time came, wherein bodies naturally putrefie, viz. 72. houres after death, wherein the revolution of humors is accompliſhed) never came to dye again, or putrefie at all.

38. Be it known unto you therefore, men and brethren, that through this man is preached unto you forgiveneſſe of ſins.]

38. This therefore is the meſſage we bring, the Goſpell we preach unto you, that this Chriſt is the Meſſias, who by his death hath reconciled God to all penitent beleivers, and by his life and doctrine taught us a way, wherein we may obtain pardon of ſin, ſuch an one as was not to be found in the Moſaicall Law.

39. And by him all that beleive are juſtified from all things, from which ye could not be juſtified by the law of Moſes.]

39. And whoſoever receives and obeyes him ſhall certainly be freed and purged from the wrath of God, and the puniſhments attending ſin in another world, from which the law of Moſes could not by all its ceremonies, waſhings and ſacrifices purge or cleanſe any.

40. Beware therefore leſt that come upon you, which is ſpoken of in the Prophets,

41. Behold ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which ye † ſhall in no wiſe beleive, though a man declare it unto you.]

† will not beleive, if any man ὃ μὴ πιστεύσητε, ἐάν τις

40, 41. you are therefore neerly concerned to take heed, and beware that by your obſtinate reſiſting and rejecting this

this way of ſalvation now preached, you doe not bring deſtruction upon your ſelves, and cauſe the Goſpel to be removed to the Gentiles, v. 46. which is a thing which will come to paſſe ſuddenly, though ſo incredible to you, that you will not beleive it, when the newes of it ſhall come unto you by them that ſee it done, (ſee note on Mat. 28. b.)

42. And though the Jews were not generally much moved with this, yet ſome of them were, v. 43. and generally the proſelytes, or pious perſons of heathen birth, deſired to hear more of this ſubject the next Sabbath.

42. And when the Jews were gone out of the Synagogue, the Gentiles beſought that theſe words might be preached to them the next Sabbath.]

43. who preached to them, and by way of exhortation confirmed them in the doctrine of the Goſpel, (ſee note on Heb. 13. a.)

43. Now when the congregation was broken up, many of the Jews and * religious proſelytes followed Paul and Barnabas, [who ſpeaking to them perſwaded them to continue in the grace of God.]

* worſhipping ſee note i.

h. 44. The Goſpel preached by them.

44. And the next Sabbath day came almoſt the whole city together to hear [the word of God.]

45. And the chief men of the Jews ſeeing how the multitude thronged to hear it, were horribly enraged, and contradicted Paul, and that with contumelies and reproches caſt on him.

45. But when the Jews ſaw the multitudes they were filled with * envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and † blaſpheming.

* rage ζήλος † railing βλασφημίαι

46. But this no way diſcouraged Paul and Barnabas, but they put off all fear, and ſaid courageouſly (ſee note on Joh. 7. a.) that now they had performed their charge from Chriſt, of preaching the Goſpel firſt to the Jews, before they applyed themſelves to the Gentile world. But ſeeing, ye Jews, ſaid they, behave your ſelves ſo obſtinately and perverſely, that you become utterly unworthy and uncapable of receiving benefit by the Goſpel, we are now by appointment to leave you, and preach to the Gentiles, and ſo we will.

46. Then Paul and Barnabas waxed bold and ſaid, It was neceſſary that the word of God ſhould firſt have been preached to you, but ſeeing yee put it from you, and judge your ſelves unworthy of everlaſting life, lo, we turn to the Gentiles.]

47. For this was the direction of God that Chriſt being firſt preached to the Jews, and being rejected by them, ſhould be preached to all other people of the world, and this is the ſumme of that old Prophecy Iſa. 49. 6.

47. For ſo hath the Lord commanded us, ſaying, I have ſet thee to be a light of the Gentiles, that thou ſhouldſt be for ſalvation unto the ends of the earth.]

i. 48. And when the Gentiles heard this good newes, that this pardon of ſinnes and ſalvation by Chriſt, was allowed them, they rejoyced, and bleſſed the name of God for this glorious mercy of his revealed in the Goſpell, and all they of the Gentiles, that had any care, or purſuit of the life to come, the Gentile proſelytes, or that were fitly diſpoſed, and qualified for the Goſpel to take root in, received the doctrine of Chriſt thus preached to them.

48. And when the Gentiles heard this, they were glad and glorified the word of the Lord, and * as many as were i ordained to eternall life beleived.]

* beleived as many as were diſpoſed for eternall life.

49. And the Goſpel was preached, and embraced over the whole countrey.

49. And the word of the Lord was publiſhed throughout all the region.]

50. Onely the Jewes exaſperated ſome of the female proſelytes, thoſe of them that were of honourable quality, and the governours of the city, ſee Joh. 1. d.

50. But the Jews ſtirred up the * devout and honourable women, and the chief men of the city,] and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

† worſhipping women thoſe of good quality, σεβομένας γυναῖκας τὰς εὐσχήμονας, for the Kgs MS. leaves out γας

51. But they, uſing that fatall ceremony, appointed by Chriſt in this caſe, thereby foretelling, and aboading the deſtruction, which ſhould overtake them for ſo doing, left them, and went from thence to Iconium.

51. But they ſhook off the duſt of their feet againſt them, and came unto Iconium.]

52. And all the Chriſtians were filled with ſpirituall joy at what they ſaw thus performed, and went on zealouſly in their courſe.

52. And the diſciples were filled with joy, and with the holy Ghoſt.]

Notes on Chap. XIII.

a. Ἐλυμας

The word עאלם *alem*, or עלים *alim* in *Arabick* ſignifies *knowing* or *skilfull*, and is applyed to thoſe that know things divine and humane, from עלם *alam*, *ſcivit*: and ſo μάγος perhaps מגוש from גש, which in *Syriack*, and *Arabick* ſignifies *ſcrutari*, or *explorare* to *ſearch*, will ſignifie the ſame alſo. From this concurrence of the words ἐλύμας and μάγος in the ſame notion, tis clear that neither of them here was a proper name (that having before been ſet down to be *Barjeſus* v. 6.) but both, in ſeverall languages, the title of their *wiſemen*, skilled in the *ſecret learning*, whom we ordinarily call *magicians*; And μάγος being in ſo common uſe among the *Græcians*, though perhaps of an *Eaſtern origination* too, is here ſet as an *interpretation* of the other.

b. Σαὺλ Παῦλος

Severall accounts are given of *Sauls* two *names*, S. *Ambroſe Serm.* 31. ſaith that he was at his *baptiſme* named *Paul* by *Ananias*. S. *Auſtin* tr. 72. in *Pſal.* will have it an effect of his *Converſion*, and ſo of his own *impoſing*, and that his *humility* would not own that name of a proud tall *King* of *Iſrael*, but preferred the contrary of *Paulus* a *little* one: Agreeable to which it is that he calls himſelf ἐλαχιστότερος πάντων ἁγίων (a word made by himſelf on purpoſe) *leſſe then the leaſt of Saints*. S. *Jerome* on the *Epiſt.* to *Philemon*, will have it a token of this his firſt *victory* over the *heatheniſme* of *Sergius Paulus* here (in this *Chap:* where he is firſt called by this name) whoſe name he was therefore to bear by way of *triumph*, as *Scipio* of *Africanus* and the like. But *Origen* in *Præf.* on the *Epiſt:* to the *Romans*, ſaith that he being a *Jew* born in a *City* of *Rome*, had at his *circumciſion* two names, *Saul* a *Jewiſh*, and *Paulus* a *Roman* name. And this is moſt agreeable to the

forme

form of ſpeech here Σαῦλος ὃ(ὁ ἡ Παῦλος) *But Saul, who is alſo Paul*, noting him to have had *two* names at *once*, not to have *changed* one for the other.

c. Ῥαδιεργία ſignifies *forgery, cheating, falſeneſſe,* Ῥαδιεργία *deceit*, ſo in *Plutarch*, making a *falſe will*, is ῥαδιούργημα, ſo *Act.* 18. 14. *If it were* ἀδίκημα ἢ ῥαδιούργημα πονηρὸν, *any injury* (any piece of *injuſtice*) *or any roguy forgery* or *cheat*; So *Phavorinus* Ῥαδιουργεῖν, μὴ πανουργίας τὸ διαφέρειν, *to doe any thing with cunning*; and ῥαδιουργία, πονηρία, πανουργία (it ſhould be πανουργία, for ſo *Heſychius*, ῥαδιουργὸς πανουργόν) δολιότης, *knavery, forgery, deceit*; and ſo likewiſe *Heſychius* ῥαδιουργεῖ (it ſhould be ῥαδιουργεῖ) κακοποιεῖ, δεινοποιεῖ *doing wicked* or *cunning things*, and ῥαδιουργὸς (beſide πανουργόν a *forger*) πονηρὸς μηχανουργὸς πολυμήχανον, *a wicked* (I ſuppoſe without a cõma) *contriver*, or *cunning, ſubtile* perſon.

d. Ἀρχισυνάγωγοι The *Synagogues* in the *regions* of *Judæa*, not alwaies ſignifying their *Conſiſtories* or *Judicatures*, but alſo their places for *religious* duties, *hearing* the *law* and *prophets read*] was anſwerable to the *cœtus eccleſiaſtici*, the *religious aſſemblies* (ſaith *Bertram de bell: Jud:* p.154.) of the *Levites* and *Prophets* inſtituted at firſt by *Joſhua* and *Samuel* by preſcript of law. The *Archiſynagogi* therefore are parallel to, and ſupply the place of thoſe *Levites* and *Prophets*, thoſe that officiated there, of which conſequently there were more then one in the ſame *Synagogue*, and ſo c.11.8. and 17. *Criſpus* and *Soſthenes* are *Archyſynagogi* of the *ſynagogue* at *Corinth*. And the *ancient Gr: & Lat: MS.* ch. 14. 2. in ſtead of οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι, reads οἱ δὲ ἀρχισυνάγωγοι τῶν Ἰουδαίων, καὶ οἱ ἄρχοντες τῆς συναγωγῆς making an expreſs difference between the *rulers* or *chief of the ſynagogue*, that officiated there, and the *Rulers* of the *Conſiſtory* or *judicature*.

e. Ἐβαστόφορησεν That ἐβαστόφορησεν *carried as a nurſe*,] is the right reading there is little doubt, this being the very word uſed by the *Septuagint*, *Deut.*1.31. for that which is in *Hebrew* [*hath born thee as a parent doth a child*] i.e. not only *bearing* his *body* in *armes*, but *feeding* and *ſuſtaining* him, and farther undertaking all the trouble of his *education*, and therefore the *Syriack interpreter* uſes here a word which ſignifies *feeding* or *nouriſhing*. And ſo *Heſychius* ἐβαστοφόρησεν, ἔθρεψεν, *bearing as a nurſe*, i. e. *feeding*; and ſo *Phavorinus* alſo. This did God miraculouſly even to thoſe murmurers; But ſuffering his *vengeances* to fall upon them, and *ſweeping* them all away, that came out of *Ægypt*, but *Caleb* and *Joſhua*, he cannot ſo fitly be ſaid to have *born their manners*, or to have *born* with them.

f. Ἀναστήσας The word ἀναστήσας *raiſing up*] ſignifies to *raiſe up* from the *dead*, and ſo doth ἐγείρειν too, but not ſo onely, nor ſo primarily, nor neceſſarily ſo, but when either the addition of ἐκ νεκρῶν *from the dead*] or ſome other phraſe of that nature, or circumſtance of the *context* requires that ſenſe. For beſides that notion, there is another very ordinary, and proper to it, as when *God* is ſaid to *raiſe up* a *prophet*, i.e. to *ſend* him, and give him *commiſſion* to perform the office of a *prophet*, this is an uſuall notion of the word. So *Act.*3.22. & 7.37. Προφήτην ἀναστήσει ὑμῖν, *he ſhall raiſe you up a prophet*, and ſo *Act.* 2. 30. ſpeaking of *God*'s promiſe to *David*, *from the fruit of his loynes according to the fleſh*, ἀναστήσειν Χριστὸν, that he would *raiſe up Chriſt*, Προφήτην ἀναστήσει

bring the *Meſſias*, into the world; And the mention of the *reſurrection* in the next verſe, will not be able to aſſigne any other ſenſe to that place, becauſe that may come in from the force of the [*ſitting on his throne*] which is added to it, it being clear, that as that was promiſed of the *Meſſias*, ſo it was not performed till his *reſurrection*. So when of *Theudas Act.*5. 36. of *Judas* of *Galilee* v. 37. it is ſaid, ἀνέστη *he roſe up*, a *falſe prophet ariſing* of himſelf, or *raiſing* himſelf, not *raiſed* by *God* (according as among the *Hebrews*, the word נבא for *prophecying*, doth in *hithpael*, the *reciprocal conjugation*, generally ſignifie a *falſe prophecie*, ſuch as one receives from *himſelf*, and not from *God*) ſo *Heb.*7.11. *What need is there* ἕτερον ἀνίστασθαι ἱερέα, *that there ſhould ariſe*, or *be raiſed, another prieſt*, and again v.15. And thus ſome may conceive, that it ſhould ſignifie in this place; But 1. the *context* here, and 2. the importance of the *ſecond Pſalme* incline it the other way. For here the *reſurrection of Chriſt* v.30. is the point inſiſted on, and though his *crucifixion* be firſt mention'd in order to that, v 27. yet there is no mention of his *coming* into the world, or either his *eternal*, or *temporal generation*. And ſo in the following words, ver. 34. they again belong to *Gods raiſing him from the dead*. And for the parallel betwixt *begetting*, and *reſurrection*, it might be made clear in many particulars. As for the *ſecond Pſalme*, that clearly belongs to the ſetting up *David King* after the *death* of *Saul*, and conqueſt over his *enemies*, and that is aptly expreſt by *Gods begetting* him, and his being *Gods ſon*, For as *ſimilitude* denominates *children*, the *children of God* are they that are *like* him, and reſemble him in any thing, and the *children of Abraham* are they that *doe the works of Abraham*, and as the *making man after Gods image*, ſignified his *likeneſſe* unto *God* in *power*, *having dominion* &c. *Gen.* 1. 28. ſo being the *ſons of God*, and having the title of *Gods*, *Pſal.* 8. 2. 6. belongs to *Governours*, and conſequently ſignifies ſo in that *ſecond Pſalme*, and is but another phraſe to ſignifie what is plainly ſaid v. 6. *yet have I ſet my King upon the holy hill of Sion*. And thus alſo in the application, *Chriſt* the *ſon of David*, being *raiſed* from the dead, as *David* reſcued from the great dangers that encompaſs'd him is now ſet upon his *throne* by his exaltation, and that is *Gods begetting him his ſon* here, and is the thing to which the *Jewes* referred when they called the *Meſſias* ſometime the *King of Iſrael*, ſometimes, which is all one, the *ſon of God*. And ſo *Heb.*1. 5. this ſaying of *God* to him [*thou art my ſon* &c. and *I will be to him a father, and he ſhall be to me a ſon*] is brought as a proof of his being ſuperiour to the *Angels* ver.4. which was done by his *reſurrection* and *exaltation*, *Epheſ.*1. 20,21.

The *Hebrew* in *Iſa.* 55. 3. from whence this is taken hath חַסְדֵי דָוִד הַנֶּאֱמָנִים where the word חַסְדֵי in the *plural*, noting *beneficia*, or *beneficentiam*, *mercies*, or *mercifulneſſe*, is by the *Greek* rendred ὅσια (from the ſenſe of the *ſingular* חסיד which ſignifies both *beneficus* and *pius*, *charitable* and *godly*) as if it were onely *pia godly* from the *ſingular*, *pius*, whereas the *adjective plural* is taken *ſubſtantively* (as many *neutrals* in *Latine* are) for acts of *kindneſſe*, *mercies*, &c. and ſo הַנֶּאֱמָנִים *adjectively* joyned with it, ſignifies the *faithfull*, g. Ὅσια πιστὰ

durable, laſting mercies of David, i.e. of *Chriſt* the *ſon of David*, and ſo this place out of the *prophet* is brought as a proof of *Chriſt's reſurrection*. For as the *mercies* promiſed the *Jewes* in having *David* for their *King*, had with the end of his life determin'd alſo, unleſſe his ſon *Solomon*, and after him others had ſat upon the *throne*, and as, when they were *carried* into *captivity*, the perpetuating theſe *benefits* of *David* to them, i. e. being govern'd by their own *Kings*, ſignifies their *return* from their *captivity*, ſo *Chriſt*, being called *David*, or meant in a *ſecond myſtical* ſenſe when *David* is named, and being (*crucified*, and ſo) *dead*, as *David* was, unleſſe he had withall *riſen* again, that *Covenant*, thoſe *mercies* promiſed by and in him to the *world*, could not have been πιστὰ *firm, ſure, faithfull*, ratified for *duration* or *continuance*, but had *ended* with his life, whereas now by his *reſurrection* and aſcenſion to *heaven* they ſtill continue, and are made good unto us. Thus, ſaith *Athanaſius* of *Chriſt's ſacrifice*, τετελείωκε τὸ πᾶν, καὶ πιστὴ γέγονε μένουσα διὰ παντὸς, *it perfected all, and became faithful*, wherein? why, in that *it remaineth forever*, And again ſaith he, Ἡ κατὰ νόμον ἱερωσύνη χρόνῳ καὶ θανάτῳ παρήμειβε τοὺς προτέρους, ὁ δὲ Κύριος ἀπαράβατον καὶ ἀδιαδόχητον ἔχων τὴν ἀρχιερωσύνην, πιστὸς γέγονεν ἀρχιερεὺς, ἀεὶ διαμένων. *The legal prieſthood by time and death paſſeth from one to another, but Chriſt having an high prieſthood which paſſeth not from him to any ſucceſſour did therein become a faithful high prieſt* (*Heb.* 2. 17.) *enduring*, or, *continuing forever*. where the word πιστὸς in that *Epiſtle* to the *Hebrews* is interpreted by that *Father* to ſignifie *durable, continuing forever*.

h. ἐρχομένῳ — In ſtead of ἐρχομένῳ Σαββάτῳ, the *coming* or *approaching Sabbath*, the *King's MS.* and ſome others read ἑχομένῳ the *next* or *adjoyning ſabbath*, as πόλεις ἐχόμεναι have been ſhewed to ſignifie the *adjoyning cities*, *note* on *Mar.* 1. b.

i. Τεταγμένοι εἰς ζωὴν — That this phraſe τεταγμένοι εἰς ζωὴν αἰώνιον] is here a notation of the *proſelytes* among the *Jewes*, which were allowed by them to have *partem in ſæculo futuro, a portion in the age to come* (whether that ſignifie *heaven*, or the *kingdome* of the *Meſſias*) without ſubmitting to their *whole law*, but only to the *ſeven precepts* of the *ſons* of *Noah*, hath been not unhappily conjectured by M. *Mede*, And the context is ſomewhat favourable to it, The company conſiſted of *Jewes*, and *proſelytes*, v. 43. many of thoſe *proſelytes* (as well as *Jewes*) followed *Paul* and *Barnabas* after the diſſolving the *aſſembly*; and their doing ſo, and the form of the *Apoſtles* exhortation to them, ἐπιμένειν to *abide*, or *perſevere*, ſignifies, that they were already *beleivers*. Then ver. 45. *The Jewes contradicted, and ſpake againſt* this doctrine, and therefore, ſay *Paul* and *Barnabas*, ſeeing ye *judge your ſelves unworthy of everlaſting life*, i. e. ſeeing you behave your ſelves, as thoſe, that look not after, care not for your *eternal* weale, *Behold we turn to the Gentiles*, v. 46. which when the *Gentiles* heard, i.e. the people of other *nations* that were there among the *Jewes*, they *rejoiced, and glorified the word of God*, v. 48. And upon that it is immediately added, that *as many as were* τεταγμένοι εἰς ζωὴν αἰώνιον, *diſpoſed*, or *in readineſſe for*, or *to eternall life, beleived*. In this conjecture there is a faire appearance of truth for the *whole* of it, And for one part of it it is undoubted, that thoſe who are here ſaid to *beleive* were moſt of them, if not all, ſuch *proſelytes* of the *Gentiles*, and thoſe again not the *proſelytes of juſtice* which had undertaken the *whole Moſaical law* (for they were as deeply engaged in *oppoſing Chriſtianity*, as the moſt *refractary Jewes*, and accordingly ver. 50. the *Proſelyte* women, which were *zealous* for the *law*, were *exaſperated* by the *Jewes*, ſee *note* on *Mat.* 23. d.) but eſpecially thoſe of the *gates*, which received the *precepts* of the *ſons* of *Noah*, but were not poſſeſt with the *Jewiſh prejudices* againſt *Chriſtianity*. But then 1. it no way appears that all the *proſelytes* of this ſort, did now *receive* the *faith* at *this* one *time*, and conſequently it cannot be affirmed, in the *latitude* of [ὅσοι, *as many*,] which ſeems to include *all* of the ſort (whatever it is) that is noted by the *phraſe*. Or if that word may be ſo *qualified*, as not to extend to *all*, yet there is no *propriety* of the *phraſe* τεταγμένοι εἰς ζωὴν, to *confine* it to that ſort of *proſelytes*, any more then there is to *confine* the like phraſe εὐθετος εἰς βασιλείαν τοῦ Θεοῦ, *fit for the kingdome of God*.] *Lu.* 9. 62. to this ſort of *proſelytes*, which there appears not at all to belong to them, Of that phraſe ſee *note* d. on *Joh.* 6. where it appears to ſignifie one that by *Gods prevenient graces* hath that *qualification* wrought in him, which is the *peculiar temper*, wherein the *Goſpel* takes root, and *proſpers*, the *honeſt heart*, or *ſincere* deſire of *reforming*, and *living piouſly*; For theſe, when the *Goſpel* is preacht to *all*, are *peculiarly* the men, that *lay hold* on it, and bring forth the *fruits* of it, And theſe are very fitly deſcribed by this phraſe here, and accordingly it is ſaid that *as many as were ſuch, beleived*, or *turned Chriſtians*. Now for the main difficulty, how this phraſe [τεταγμένοι &c.] ſhould come to ſignifie theſe, I ſhall enlarge a while by viewing the nature of the word τάττειν, to *order*, or *ordain*, among *writers, ſacred* and *profane*. In *ſcripture* it often ſignifies to *appoint* as that is to *command* or *conſtitute*, So *Act.* 22. 10. περὶ πάντων ὧν τέτακταί σοι ποιεῖν, *all things which are appointed thee to doe*] is all one with τί σε δεῖ ποιεῖν, *what thou oughteſt*, what is thy *duty to doe*, in the parallel place, ch. 9. 6. So *Act.* 15. 2. ἔταξαν *they commanded* or gave *order*, or *appointed*, and *Mat.* 28. 16. *the mountain* οὗ ἐτάξατο αὐτοῖς Ἰησοῦς, *which Jeſus had appointed*, or commanded, But more frequently 'tis uſed in the *military* ſenſe, in the notion, wherein the *Books* of *diſpoſing* or *marſhalling armies*, are called *Tacticks*, and in which διαταγαὶ ἀγγέλων, *diſpoſitions of Angels, Act.* 7. 53. ſignifies *troops*, or *hoſts of Angels*. So of the *Centurion*, *Lu.* 7. 8. ὑπὸ ἐξουσίαν τασσόμενος, he that hath ſuch a place in the *army*, as (though he be a *commander*) to be himſelf *under others*, in which ſenſe *Rom.* 13. 1. *the powers that are, are* τεταγμέναι ὑπὸ Θεοῦ, *conſtituted by God*, and placed *under* him. And by *analogie* from hence 'tis applied to other things, as 1 *Cor.* 16. 15. ἔταξαν ἑαυτοὺς εἰς διακονίαν τοῖς ἁγίοις, they *diſpoſed*, or *devoted themſelves* to that *function*, that part, as it were, of the *Eccleſiaſtical militia*, which conſiſted in *miniſtring to the ſaints*. In the *Tranſlators* of the *old Teſtament*, and *writers* of the *Apocrypha*, 'tis generally in the *military* ſenſe anſwerable to the *Hebrew* פָּקַד, ſo *Ezech.* 44. 14. τάξουσιν αὐτοὺς φυλάσσειν φυλακὰς, *they ſhall appoint*, or *diſpoſe*, or *marſhall them to keep watches*,

watches, which is ſpoken of the *Temple*, but as that repreſents an *hoſt*, and is uſually ſo called, (and thence *Lu.* 1. 8. τάξις ἐφημερίας, *the order of his daily courſe*, is in that ſenſe alſo) ſo 2 *Mac.* 15. 20. τῆς ἵππου κατὰ κέρας τεταγμένης, *the horſe being ſo diſpoſed* or *placed* (as in *Heſychius* the word πρωτοστάτης is explained by ὁ πρῶτος παρὰ τὸ κέρας) not κέρας as tis corruptly read) τῆς παρατάξεως τεταγμένος, *he that is placed firſt neer the horn of the Battalia*) and 1 *Mac.* 5. 27. εἰς ἄυριον τάσσονται παρεμβαλεῖν, *they are diſpoſed*, or *marſhalled*, ſo that *to morrow* they may *encampe*. So 2 *Kin.* 15. 19. ἐπιδοῦναι τὸν λαὸν, is *to muſter the people*. Among *profane writers* 'tis ſometimes [*to diſpoſe*, or *put in order*] ſo the *ſhepheard* doth τάττειν ἀγέλω, *order his flocke*, in *Philoſtr. de vit: Apoll*: l. 3. c. 3. And in * *Aſyrtus*, (in the ἱππικ.) after Σπατευόμενος ἐν τάγμασι, *having fought in rankes* (in the *military* ſenſe) followes within a *line* ἀναταξάμενος ἓν ταῦτα, *having diſpoſed theſe things in order*, (i. e. of *writing*) προσφωνῶ σοι *I addreſſe my ſelfe to thee*, &c. In the *military* ſenſe nothing is more ordinary, ἐτάσσοντο ὡς εἰς μάχην, *they were marſhalled as for a fight*, in *Thucyd.* l. 3. (and ἀνταξάμενοι in *Julian*, and others, is ſimply for *enemies*) ſo Ἕλληνες τεταγμένοι προσῆσαν, *the Gracians being marſhalled* &c. l. 2. as in *Ælian* τεταγμένοι are *ſouldiers* in their *ranks* in *ſervices* (as ἄτακτοι on the cõtrary are thoſe that are *disbanded*) & τάγμα a *band* or *troop* of ſuch. And in this ſenſe they that are *truly pious*, *ſincerely* and *honeſtly diſpoſed* to do whatſoever *God* requires of them towards *eternall life* (whether that ſignifie *Chriſtianity*, the preſent part of that *life*, which ſhall end in *eternity*, or whether the *life* of *glory* in another world) may fitly be ſaid to be τεταγμένοι εἰς ζωὴν αἰώνιον, *enrolled* in the *number* of thoſe that look after *eternall life*, *marſhalled*, *ſtanding ready*, in *order*, in *rank*, *centuriati*, to *eternall life*, and ſo as they that 1 *Cor.* 15. 16. ἑαυτοὺς ἔταξαν εἰς διακονίαν, *devoted themſelves to the miniſtration*, might be expreſt by τεταγμένοι εἰς διακονίαν, *devoted* and *ready* for that, ſo here τεταγμένοι εἰς ζωὴν, *devoted* and *ready for life*] will be all one with ὅσοι ἑαυτοὺς ἔταξαν εἰς ζωὴν, *they that devoted*, *addicted themſelves to eternall life*, according to that ordinary cuſtom among *ſacred writers*, wherein the reciprocall *conjugation Hithpahel* is expreſſed by the *Greek paſſive*, which is obſervable of *compounds* of this very word very frequently, as in ὑποτάσσεσθαι, to *obey*, *Rom.* 10. 3. and 13. 1. 5. *Heb.* 12. 9. *James* 4. 7. In all which the *paſsive* ſignifies either to *ſubject himſelf*, or *neutrally* to *obey*, *ſubmit*, and ſo the contrary ἀνθυποτάσσομαι, *Rom.* 13. 2. *Ja.* 4. 6. and 5. 6. 1 *Pet.* 5. 5. to be *diſobedient*. The ſhort is, that they that having renounced the *heathen Idols* of their *Countries* embraced the *worſhip* of the *one* onely true *God*, and the *hope* of *eternall life*, and ſo were εὐθεῖοι εἰς βασιλείαν Θεοῦ *well placed*, or *diſpoſed*, *in a good poſture toward the kingdome of God*, are here thus expreſt, This is that which is expreſt *Heb.* 11. 6. by προσερχόμενοι εἰς τὸν Θεὸν, *they that come to God*, which is the *paraphraſe* of the word προσήλυτοι *Proſelytes* ſo called from *coming to*, or indeed the ſame word *participially* ſet, and of all ſuch it is required, to *beleive*, what is there ſaid, that there is a *God*, and that he is a *rewarder of all that diligently ſeek him*, i. e. that *Gentiles* (other *nations* beſides *Jews*) if they ſeek *God*, may come to eternall life, and conſequently as many as put forward to the *exerciſe* of *piety*, which is one part of *eternall life* in *Scripture* (*this is life eternall to know thee*, i. e. *live* according to thy *commandments*) and to the expectation of a *reward*, which is the other part, are diſtinctly capable of this *title* here, and there of that. This was acknowledged by *Chryſoſtome*, when he explained this phraſe by [ἀφωσιωμένοι τῷ Θεῷ, *ſeparated to God*] thoſe that had betaken themſelves to his onely ſervice, or, as * *Procopius* expreſſes it ſpeaking of the *Gentiles*, οἱ δι' ἀρετῆς καὶ θεοσεβείας καταλασσόμενοι εἰς τέκνα Θεοῦ, *they that by virtue and piety were in procinctu* for ſonnes of God, ready to be ſuch. I ſhall adde but one place more, and that out of *Philo*, where ſpeaking of the προσκείμενοι Θεῷ, *they that were added to God*, *godly men*, that gave up their *names* to the *worſhip* of *God*, he addes οἱ τῷ παρὰ τὸ ὄντι Θεῷ τεταγμένοι τάξιν, ἀθάνατον βίον ζῶσιν, *they being marſhalled in the ranke next to the true God*, *live an immortal life*, where the τεταγμένοι &c. is all one with the προσκείμενοι Θεῷ, they that were *added to God*, i. e. with the προσερχόμενοι Θεῷ, *they that come to God*, that *give themſelves* up to his *ſervice*, And *baptiſme* among us being the *form* of our *initiation* to *Chriſt*, the antient form of thoſe that were to be *baptized*, was, ἀποτάσσομαί σοι, Σατανᾶ, καὶ συντάσσομαί σοι, Χριστὲ (in this *military* ſenſe, from whence 'tis called a *Sacrament*) *I renounce thy ſervice*, *O Satan*, *and I put my ſelf*, *liſt my ſelf with thee O Chriſt*. That this *phraſe* cannot reaſonably be interpreted to any ſenſe of divine *predeſtination*, may appear, 1. by the *no-reaſons* that are producible to encline it *that* way; Thoſe muſt be produced, if they are any, either from the *context*, or the *propriety* of the *phraſe*. From the *context* no *reaſon* is pretended, but on the other ſide, the *compariſon* here lying betwixt the *Jews* on one ſide, and the *Gentiles* on the other, of the *Jews* it is ſaid, that they *contradicted*, and *blaſphemed*, and ſo *judged not themſelves worthy of everlaſting life*, v. 46. which ſure referres not to any *decree* from *eternity* paſt againſt their *perſons*, *abſolutely* conſidered, but only as *contumacious unbeleivers*, uncapable of that *ſalvation* which was *preached* to them, And then in reaſon, and by *laws* of *oppoſition*, they that did *beleive*, of the *Gentiles*, muſt be thoſe, that were otherwiſe *qualified* then thoſe *Jews* were, and ſo that *qualification* of pliable *temper*, will be the *interpretation* of the τεταγμένοι &c. not that all the *Gentiles* received the *Goſpel* (which yet if it were true *de facto*, would be no *argument* againſt what is now ſaid) but that *as many of them*, as were thus *qualified*, *received* it. As for the *phraſe*, that hath no *propriety* to incline *that* way, for 1. there is no *intimation*, or *mention* of *God* in the *phraſe*, which would be neceſſary, to reſtrain it to that ſenſe of *Gods prædeſtination*, 2ly, for the word τάττειν, which is rendred *ordaining*, and ſeems ſomewhat favourable that way, and is the only part of the *phraſe* that doth ſo, there is no example of this being any where uſed for *Gods eternall decree*, but ὁρίζειν, or προορίζειν, to *determine* or *prædetermine*, 3dly, there is no *præpoſition* anſwerable to *præ*, *before*, in any part of the *phraſe*, nor any thing elſe to ſupply that place, as πρὸ χρόνων αἰωνίων, or πρὸ καταβολῆς κόσμου,

* c. 1. παρὰ πορ.

Ἔταξαν εἰς διακονίαν

Ἀνθυποτάσσομαι

* on Iſa. p. 610.

before *the foundation of the world*, *Epheſ.* 1. 4. Secondly, this may be reſolved on by the *reaſons*, which ſtand in force againſt it, For 1. the word [ὅσοι *as many*] being an *incluſive*, *univerſal particle*, it is not imaginable yet that *all* of that *aſſembly*, that were *prædeſtin'd*, and ſo all that could ever *beleive*, or *come to life*, did *beleive that day*; The *beleivers* of a *city*, do not all come in thus, *every* one at the *ſame* time, but κατ' ἡμέραν *daily*, ſome one *day*, ſome *another*, *Acts* 2. 47. and ſome that were now *negligent*, or *refractary*, might after *repent*, and become more *pliable*, and *Gods* decree certainly would not *ſhut* them out, when they did ſo. 2^dly, It is as unreaſonable to determine, that *all* that did then *beleive*, and *receive* the *Goſpel*, were *prædeſtined* to *eternall ſalvation*, thoſe that *beleived* at other times were not all *prædeſtined* thus, *Judas*, we know, was not, *Hymenæus* was not, and *beleiving* here noting no more, then *receiving* the *faith*, without any conſideration of their *perſevering*, or not *perſevering*, it is evident of the *ſtony ground*, and of a *multitude of Chriſtians*, denoted thereby, that *in time of temptation* they *fall away*; and ſo are not (unleſſe they *return*, and *recover*) *prædeſtin'd* to *ſalvation*. 3^dly, It is not to be thought, that *Luke*, which wrote this, *knew* of that whole *aſſembly* of *Gentiles*, how many were *prædeſtin'd* to *ſalvation*, nor conſequently could he affirme it of them in that ſenſe, or that none ſhould ever *beleive*, which this day did not, whereas on the other ſide, he might by the *effect* conclude, that all that were rightly *qualified* at *that time*, did at *that time receive*, and *beleive* the *Goſpel* preacht to them, and all that did then truly *beleive*, were ſo *qualified*, the *obſtinate* and *contumacious Jews*, and *proſelytes*, *oppoſing*, and *perſecuting* it. Mean while it muſt be remembred, that theſe *qualifications* are not pretended to have been originally from themſelves, but from the *preventing graces* of *God*, to which it is to be acknowledged *due*, that they ever are *pliable* or willing to follow *Chriſt*, though not to his abſolute decree of *deſtining* them whatſoever they do, unto *ſalvation*.

Paraphraſe.

CHAP. XIV.

1. convinced them ſo powerfully, that great ſtore both of the Jews and the Greeks, proſelytes of the Jews, received the Faith.

1. AND it came to paſſe in Iconium, that they went both together into the Synagogue of the Jews, and [ſo ſpake that a great multitude both of the Jews, and alſo of the Greeks beleived.]

2. But the refractary Jewes incenſed the Gentiles againſt the Apoſtles, v. 4. and all others which received the faith of Chriſt from them.

2. But the unbeleiving Jews * ſtirred up the Gentiles, and made their minds evill affected againſt the brethren.]

* ſtirred up the minds of the Gentiles, and made them evil affected ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς

3. preaching the Goſpel in their publick aſſemblies (ſee note on Joh. 7. a.) and God added his teſtimony to their preaching (ſee note on Heb. 13. c.) by enabling them to work miracles.

3. Long time therefore abode they [ſpeaking † boldly in the Lord, which gave teſtimony unto the word of his grace, and granted ſignes and wonders to be done by their hands.]

† publickly through the Lord, which παῤῥησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ

4. But the multitude of the City was divided, and part held with the Jews, and part with the Apoſtles.

5. * And when there was an aſſault made both of the Gentiles and alſo of the Jews with the rulers, to uſe them diſpightfully and to ſtone them,

6. They were ware of it, and fled unto Lyſtra, and Derbe, cities of Lycaonia, and unto the region that lyeth round about.

7. And there they preached the Goſpel.

* And as the Gentiles & Jewes were bent, ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδ.

8. And there ſate a certain man at Lyſtra, impotent in his feet, being a creeple from his mothers wombe, who never had walked.

9. and Paul looking earneſtly upon him, and either by his words, or by the diſcerning ſpirit which Paul had, perceiving that he beleived that they were able to heal him,

9. The ſame heard Paul ſpeak, [who ſtedfaſtly beholding him, and perceiving that he had faith to be healed,]

10. and by the bare ſpeaking of the word he was made ſo ſtrong, that he leaped and walked.

10. Said with a loud voyce, Stand up right on thy feet. [And he leaped and walked.]

11. the Gods, which all the nations worſhip, have put on the ſhape of men, and come down among us.

11. And when the people ſaw what Paul had done, they lift up their voices, ſaying in the ſpeech of Lycaonia, [The Gods are come down to us in the likeneſſe of men.]

12. And Barnabas they looked on as Jupiter the ſupreme God, (ſee c. 8. 10.) and Paul as Mercury, the interpreter of the will of the Gods, becauſe Paul did ſpeak more then Barnabas did.

12. And they called Barnabas Jupiter, and Paul Mercurius, becauſe he was the chiefe ſpeaker.]

13. And the prieſt of Jupiter, whoſe ſtatue was worſhipped before the city, as the præſident of it, came preſently to the gates of the houſe where Paul and Barnabas lodged, and brought oxen to ſacrifice, and garlands to put upon their hornes, when they were to be killed, verily purpoſing to offer ſacrifice to them.

13. Then the prieſt of Jupiter, which was before the city, brought oxen and garlands unto the gates, and would have done ſacrifice with the people.]

14. Which

14. Which when the Apoſtles Barnabas and Paul heard of, [they rent their clothes,] and ran in among the people, crying out,
14. they lookt upon it as an abhorred blaſphemous thing, and rent their garments to expreſſe their ſenſe and deteſtation of it,

15. And ſaying, Sirs, why doe ye theſe things? we alſo are men of like paſſions with you, and preach unto you, that ye ſhould turn from theſe [vanities] unto the living God, which made heaven and earth, and the ſea, and all things that are therein,
15 idol-falſe-gods (ſo vain things ſignifie, Zach.11.17. ſee Act.8. note d.)

16. Who in times paſt [ſuffered all nations to walk in their own waies.]
16. left the Gentiles to their own blind worſhips.

17. Nevertheleſſe he left not himſelf without witneſſe, in that he did good, and gave us rain from heaven, and fruitfull ſeaſons, filling our hearts with food and gladneſſe.]
17. And yet, while he did ſo, left he not off to evidence himſelf ſufficiently to them, by that great goodneſſe of his in temporall things, inviting and drawing them off from their impieties.

18. And with theſe ſayings ſcarce reſtrained they] the people, that they had not done ſacrifice unto them.
18. All which diſcourſe of Paul and Barnabas could hardly reſtrain

19. And there came thither certain Jewes from Antioch and Iconium, who [perſwaded the people, and having ſtoned Paul, drew him out of the city, ſuppoſing he had been dead.]
19. gaind by fair words the multitude to be on their ſide, and to joyne with them againſt the Apoſtles, And ſo in a furious, tumultuary manner, they threw ſtones at Paul, and verily beleived they had killed him, In which poſture, they took him, as a dead man, and dragg'd him out of the gates of the city.

20. Howbeit, as the Diſciples ſtood round about him, he roſe up and came into the city, and the next day he departed with Barnabas to Derbe.]
20. But as the Chriſtians there came piouſly and ſolemnly to interre him, Paul being not dead all this while, v.19. made uſe of that opportunity, when there were none but beleivers preſent, and he roſe up, and went thence with them into the city, and the next day Barnabas and he went together to Derbe.

21. And when they had preached the Goſpel to that city, and had * taught many,] they returned again to Lyſtra, and to Iconium, and Antioch,
* made a good many diſciples, μαθητεύσαντες ἱκανοὺς
21. And having preached at Derbe, and converted many to the faith,

22. Confirming the ſoules of the Diſciples, and exhorting them to continue in the faith, and that we muſt through much tribulation enter into the kingdome of God.]
22. And in all thoſe cities gave confirmation to thoſe whom before they had baptized, and exhorted them to perſevere, and hold out againſt all terrors, counting and reſolving with themſelves that Chriſtianity bringeth many tribulations neceſſarily along with it.

23. And when they had ordained them [a] Elders in every Church, and had prayed with faſting, they commended them to the Lord, on whom they beleived.]
23. And having conſecrated Biſhops for them, (ſee note on c.11. b.) one in every city, by faſting, and prayer, and impoſition of hands, they then took their leave of them, referring them to the good providence of Chriſt, whoſe faith they had received, to defend them, and to encreaſe all good things in them.

24. And after they had paſſed throughout Piſidia, they came to Pamphylia.

25. And when they had preached the word in Perga, they went down into Attalia.

26. And thence ſailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.]
26. And they came back to Antioch, from whence it was that they were ſent forth (ch.13.3.) on this voyage, and that with ſolemn prayer and faſting, for the preaching of the Goſpel (ſee v.3. and note on Heb.13. c.) to theſe ſo many cities, of which they had now made an end, and ſo returned.

27. And when they were come, and had gathered the Church together, they rehearſed all that God had done with them, [and how he had opened the dore of faith unto the Gentiles.]
27. And that it had pleaſed God, that by their preaching to the Jewes in the Gentile cities, many of the Gentiles had received Chriſtianity.

28. And there they abode long time with the Diſciples.

Notes on Chap. XIV.

2. χειροτονήσαντες πρεσβυτέρους

The word πρεσβύτεροι here is not (as ſome think) the *deſcription* or *notation* of the *ſtate* of the men, before they were *ordained*, or of the *qualifications*, which made them fit to be inſtalled *Governours*, viz: their being ſuch, who were counted *Elders* of the people for *wiſdome*, and *knowledge* of *Chriſtianity*, but χειροτονεῖν πρεσβυτέρους is to *conſecrate* or *ordain Governours* by *impoſition* of *hands*, to *make* them ſuch, that were not ſo *before*, to *inveſt* and endow them with *authority* in the *Church*. The word χειροτονεῖν literally ſignifies, to *ſtretch out the hand*, or *hold it up*, and ſignified among the *antient Greeks*, *chooſing*, or *giving* of *ſentence*, or *ſuffrages*, which in *popular elections*, or *judicatures*, was done after this manner, But this being the *original* of the word, it is (as is ordinary with other words) ſomewhat *enlarged*, and *changed* in the *ordinary uſage* of other *writers*, *Jewiſh*, and *Chriſtian*, and ſignifies indifferently *Conſtituting*, or *Ordaining*, without any intimation of *ſuffrages*, or *plurality* of *perſons*, or *voices*, by whom this *Ordination* is made. This may beſt appear by ſome *teſtimonies* of thoſe writers which were neareſt the *times*, and the *ſtyle* of the *New Teſtament*. Thus ſaith *Philo Judæus* of *Joſeph*, Βασιλέως ὑπαρχῶν ἐχειροτονεῖτο, *He was* (not by any *votes*, or *ſuffrages* of many, but by the act of *Pharaoh* the *King*) *conſtituted Governour* of all *Ægypt*

gypt under the King. So of *Moſes* ἡγεμὼν ἐχειροτονεῖτο, *he was* (by *God* certainly, without any *ſuffrages* of others) *conſtituted the Ruler of the Iſraelites.* So of *Aarons ſonnes* ἱερεῖς ἐχειροτόνει, *God* (without any *concurrence*, or *choiſe* of others) *choſe them Prieſts.* So *Lucian* of *Alexanders* kindneſs to *Hephæſtion* Θεὸν χειροτονῆσαι † τελευτήκοτι, *he made him a God when he was dead*, which ſure was a *ſingle* act of *Alexanders*, was not done by *voices* or *ſuffrages*, In all theſe places, the *Ordination* being an act of ſome *one* perſon, *Pharaoh*, *God*, *Alexander*, the word is capable of no other notion. In like manner, when the word is uſed of the *Roman* affaires, as in *Appian*, and *Dio* we know it is, it muſt needs be taken in this ſenſe, becauſe that *ceremony* of *lifting* up, or *ſtretching* out *hands* in *elections*, was not in uſe among them. And thus it is uſed in this place, not of any *multitude* or number of men, to whom *ſuffrages* might belong, but of *Paul*, and *Barnabas*, who did it by joynt conſent and there is no other poſſible way for *two* to vote any thing, As for the *ſuffrages* of any others, if ſuch could be imagined to have interpoſed here, it would not then be *Paul* and *Barnabas*, but thoſe others, who did χειροτονεῖν, *ſtretch out* their *hands*, or give the *ſuffrages*, And for *Paul* and *Barnabas* to doe it by the *ſuffrages* of others, this is farre from the *original* uſe of the *word* from whence it pretends to be concluded, for where χειροτονία in the *primitive* ſenſe is uſed of *chooſing* by *ſuffrages*, (as in *popular elections*, &c.) it is certain that their *own*, not *others ſuffrages* are meant by it. And therefore χειροτονεῖν is by *Heſychius* rendred καθιστᾶν to *conſtitute* (as well as ψηφίζειν to *elect*) and ſo it is here all one directly [χειροτονεῖν πρεσβυτέρους *to ordain Elders*,] as *Tit.* 1. 5. καταστῆσαι πρεσβυτέρους to *conſtitute Elders*, And thus the word is clearly uſed *Act.* 10. 41. where προχειροτονεῖσις being ſpoken of the *Apoſtles* being whether *fore-ordained*, or *fore-choſen* of *God* to be *witneſſes of Chriſts reſurrection*, muſt needs be without *votes* or *ſuffrages*; and accordingly *Theophylact* on 2 *Tim.* 1. 6. in ſtead of S. *Pauls* [διὰ ἐπιθέσεως τῶν χειρῶν μου, *by impoſition of my hands*] hath [ὅτε σε ἐχειροτόνησεν ἐπίσκοπον, *when I ordained thee Biſhop*] And though 2 *Cor.* 8. 19. it be uſed of the *Churches conſtituting* one to *travail with S. Paul*, yet is this no *variation* from the preſent notion of it, the word ſignifying to *ordain*, or *elect*, or *conſtitute* indifferently, whether it be done by *God*, or *one*, or *more men*, or by the *whole Church*. Now for the κατ' ἐκκλησίαν, it is beſt rendred *Church by Church*, i. e. in every *Church* one *Elder*, or *Biſhop*, and ſo χειροτονεῖν πρεσβυτέρους κατ' ἐκκλησίαν, *to ordaine Elders in every Church*] is all one with καταστῆσαι πρεσβυτέρους κατὰ πόλιν, *to conſtitute Elders in every city*, *Tit.* 1. 5. Every *city* having a *Biſhop* in it, and ſo being called a *Church*, to which the *beleivers* in all the parts about it *belonged*, and that *Biſhop* having power to make as many *inferiour* officers in that *Church*, as he thought good. Of the notion of πρεσβύτερος, ſee *note* on ch. 11. b.

χειροτονηθὶς ζυνέκδημος

κατ' Ἐκκλησίαν

Καθιστῆσαι πρεσβυτέρους κατὰ πόλιν

Paraphraſe.

CHAP. XV.

1. And ſome converted, or Chriſtian Jewes, which though they beleived in Chriſt, yet thought themſelves ſtill bound to the obſervation of the whole Moſaicall law, told thoſe of the Gentile proſelytes v. 19. that were converted to the faith of Chriſt alſo, (of whom ſome, i.e. the proſelytes of the gates, were not wont to be circumciſed, but only ſubſcribed to the ſeven precepts of the ſons of Noah) that they muſt be complete proſelytes of the Jewes, ſubmit to their whole law, and ſo be circumciſed, &c. or elſe they could not be ſaved.

1. AND certain men which came down from Judæa, taught the brethren, and ſaid, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.]

2. And Paul & Barnabas oppoſed theſe, and the matter being turned into a queſtion, and that undecidable among themſelves, neither yeilding to the other, it was neceſſary to appeal to Jeruſalem, under which, as the prime Metropolis, the Jewes of all Syria and ſo Antioch were, And accordingly the Church-Governours of Antioch determined to ſend up Paul and Barnabas, and ſome others with them, to the Biſhop of Jeruſalem, and the Apoſtles that were there, and the other Biſhops of Judæa (ſee note on ch. 11. b.) belonging to that Metropolis, to adviſe whether the Gentiles that received the faith, and lived among the Jewiſh beleivers, ſhould be bound to be circumciſed, or no.

2. When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul and Barnabas, and certain other of them ſhould goe up to Jeruſalem, unto the Apoſtles and Elders about this queſtion.]

3. And the Church bore the charges of their journey, (ſee note on 1 Cor. 16. a)

3. And being * brought on their way by the Church, they paſſed through Phœnice and Samaria, declaring the converſion of the Gentiles, and they cauſed great joy unto all the brethren.]

* ſet forth προπεμφθέντες

and as they went through Phœnice and Samaria, they told them the great newes, that occaſioned this their journey, the coming in of the Gentiles to the Faith, and all the Chriſtians were very much joyed at it.

4, 5. And when they came to Jeruſalem, they were kindly received by the Chriſtians there, and particularly by James the brother of the Lord,

4. And when they were come to Jeruſalem, they were received of the Church, and of the Apoſtles and Elders, and they declared all things that God had done with them,

5. But there roſe up certain of the ſect of the Phariſees, which beleived, ſaying, that it was needfull to circumciſe them, and to command them to keep the law of Moſes.]

then Biſhop of Jeruſalem, and thence called an Apoſtle (ſee note on the title of the Epiſtle of James, b. & note on 1 Cor. 15. a.) by Peter v. 7. and by John Gal. 2. 9. remaining there at that time, and by all the Biſhops of Judæa (ſee ch. 11. note b.) and began their meſſage by telling them alſo, what ſucceſſe God had given to their preaching among the Gentiles, And how that when the Gentiles, proſelytes, or others, uncircumciſed, came in to the Faith, ſome Judaizing Chriſtians, of the ſect of the Phariſees, ſaid, that ſuch of the Gentiles, as came in to the faith of Chriſt, were to be obliged to receive circumciſion, and to obſerve, not only the ſeven precepts of the ſons of Noah, but alſo all the ceremonies of the whole Judaical law.

6. And

6. And the Apoſtles and Elders came together for to conſider of this matter.] 6. Hereupon James the Biſhop of Jeruſalem, and Peter, and John, the Apoſtles (ſee note on 1 Cor. 15. a. Rev. 4. g. Gal. 2. d.) and the Biſhops of Judæa met in councel, to deliberate, and debate about this difficulty.

7. And when there had been much diſputing, Peter roſe up and ſaid unto them, Men and brethren, ye know how that a good while agoe, God made choice among us, that [the Gentiles by my mouth ſhould hear the word of the Goſpel and beleive.] 7. ſome uncircumciſed proſelytes, Cornelius, and his family,

Act. 10. ſhould have the Goſpel preached to them, and accordingly had, and received the faith, and never were circumciſed.

8. And God which knoweth the hearts, bare them witneſſe, giving them the holy Ghoſt even as he did unto us.] 8. And God, that knew the ſincerity of their hearts, teſtified that they were beleivers, ſuch as were acceptable to him (though they were not circumciſed) and fit to be baptized, giving them that great witneſſe from heaven, ſending down the holy Ghoſt upon them in like manner as he was before ſent down upon the Apoſtles, Act. 10. 44.

9. And put no difference between us and them, purifying their hearts by faith.] 9. And dealt with them juſt as with us, making no difference between us and them, but by the Chriſtian doctrine by them received and entertained, did the ſame thing on them (farre more effectually) for which all the Jewiſh rites (particularly circumciſion) were firſt ordained, i.e. took them off from all their heathen ſinnes.

10. Now therefore, why tempt ye God to put a yoke upon the neck of the diſciples, which neither our fathers, nor we were able to bear?] 10. This one evidence is ſufficient to conclude this whole debate, For is not the thing already determined by that one act of God's giving the holy Ghoſt to the Gentiles? That ſure makes it evident that there is no difference betwixt us Jewes and them, Why then doe ye preſſe that which is ſo contrary to the will of God? why doe ye refuſe to beleive that which is ſo teſtified to be his will, and ſo in effect require more arguments of this, as of a matter ſtill uncertain, and thereby tempt God, (ſee note on Mat. 4. c.) and think to impoſe upon Chriſtians of the nations the performance of the whole Moſaicall law, which belonged not to them, and which we Jewes were never able to perform, ſo as to be juſtified thereby.

11. But we beleive that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved, even as they.] 11. 'Tis by the Goſpel (ſee ch. 11. 23.) that we expect juſtification and ſalvation, through faith and obedience to Chriſt, and not by Moſaical performances; and ſo they, if they beleive, have the ſame way to ſalvation as we.

12. Then all the multitude kept ſilence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.] 12. After this, the next thing was, that Paul & Barnabas declared in like manner, what miracles God had enabled them alſo to doe in the converting of the Gentiles, which was another argument and teſtimony from heaven, that no difference was to be put between Jewes and Gentiles.

13. And after they had held their peace, James anſwered, ſaying,] Men and brethren, hearken unto me. 13. And next after them James the Juſt, the brother of the Lord, the then Biſhop of Hieruſalem began to ſpeak, ſaying,

14. Simeon hath declared how God at the firſt * did [a] viſit the Gentiles, to take out of them a people for his name.] 14. Peter hath ſufficiently demonſtrated that it was the will of God (in that caſe of Cornelius) that the Gentiles ſhould without any ſcruple have the Goſpel preached to them, and be baptized, and received into the Church. a.

* looked down to take out of the Gentiles, or, was pleaſed to take

15. And to this agree the words of the Prophet, as it is written,] 15. And this is agreeable to what had been foretold by the old prophets, for ſo Am. 9. 11. they are the words of God,

16. After this I will return, and will build up the tabernacle of David, which is fallen down, and I will build again the ruines thereof, and I will ſet it up,
17. That the reſidue of men might ſeek after the Lord, and all the Gentiles upon whom my name is called, ſaith the Lord, who doth all theſe things.] 16, 17. In the latter daies (the age of the Meſſias wherein now we are) I will rebuild me a Church among the Jewes, thoſe few of them who ſhall beleive in Chriſt, who together with the beleiving Gentiles ſhall become my people, ſaith the Lord Jehovah, whoſe wonderfull work this is, to make the Jewes and Gentiles one people, and who doth very well like, that Jewes and Gentiles ſhould be thus united, though formerly he had made ſome difference between them.

† or, is his work, for the King's MS. and the ancient Gr: & Lat: read γνωστὸν τῷ Κυρίῳ τὸ ἔργον αὐτοῦ

18. Known unto God † are all his works from the beginning of the world.] 18. This, though it were not brought to paſſe actually till theſe later daies, was yet foreſeen and predetermined by God long agoe, and accordingly thus foretold through revelation from God by that prophet.

19. Wherefore my ſentence is, that we trouble not them which from among the Gentiles are turned to God. 19, 20. Therefore my concluſion and determination is, that we ſhould not require, or force them to be circumciſed, who from Gentiles turn Chriſtians, but content our ſelves that they receive the precepts of the ſons of Noah only, as proſelytes of the gates are wont to doe.

20. But that we write unto them, that they abſtain from pollutions of Idols, and from fornication, and from things ſtrangled and from blood *.]

* or, and whatſoever they would not have done to themſelves, doe not to others; for the ancient Gr: and Lat: MS. and many other copies here adde, καὶ ὅσα μὴ θέλουσιν ἑαυτοῖς γενέσθαι, ἑτέροις μὴ ποιεῖτε, and ſo v. 29.

21. For Moſes † of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath day.] 21. Nor need we Jews to fear that this will bring a contempt upon Moſes or the law of the Jewes, For the contrary appears by the Chriſtian practiſe, even where theſe proſelytes of the Gentiles are, There the books of Moſes, as hath been cuſtomary from of old, are ſtill continued among them, to be read aloud in the ſynagogue every ſaturday, (to which the councell of Laodicea did after adde the reading of a Chapter in the New Teſtament) to ſignifie their reſpect to the Moſaicall law, and their not offering it contempt among the proſelytes, though they did not require them to be circumciſed.

† from the ancient times ἐκ γενεῶν ἀρχαίων

22. Then

22. The buſineſſe being thus decided by the acqueſcing of all in this ſentence of the Biſhop of Jeruſalem, the next thing was, that James and Peter and John, and the Biſhops of Judæa with the generall conſent and approbation of the whole Church of Jeruſalem, (ſee note on c. 6. b.) thought fit to chooſe ſome Biſhops of Judæa, that were preſent at the Councel, to go along with Paul and Barnabas to Antioch, and the perſons pitcht on were Judas and Silas, Biſhops of ſeverall Churches, (ſee note e.)

22. Then pleaſed it the Apoſtles, and Elders, with the whole Church, * to ſend choſen men of their own company to Antioch, with Paul and Barnabas, namely Judas ſurnamed Barſabas, and Silas, † chief men among the brethren.]

* having choſen men out of themſelves, to ſend, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι, to v. 25.

† governors ἡγουμένους

23. And they put their decree into form of an Epiſtle, in theſe words, The Apoſtles &c. i.e. the Biſhop of Jeruſalem and Peter and John the Apoſtles, and the Biſhops of Judæa, and the whole ſociety of Chriſtians (ſee note on c. 6. b.) ſalute the Church of the Gentiles (ſee note on Rev. 11. 6.) which is in Antioch the Metropolis, and in Syria, and Cilicia, which retain immediately to it, and ultimately to Jeruſalem, ſee ver. 2.

23. And wrote letters by them after this manner, The Apoſtles, and Elders, and brethren ſend greeting to the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.]

b. 24. When we receiv'd advertiſement, that ſome of the Judaizing Chriſtians, which went from hence, v. 1. endevoured to ſubvert you, and to carry you away to a groundleſſe new doctrine of the neceſſity of all Chriſtians being circumciſed, they having no manner of commiſſions, or inſtructions from us to doe ſo:

24. For as much as we have heard, that certain which went out from us, have troubled you with words, * [b] ſubverting your ſouls, ſaying, Ye muſt be circumciſed and keep the law, to whom we gave no ſuch commandement:]

* removing your minds

25. We decreed in counſel, and reſolved to ſend a couple of our own Biſhops to accompany thoſe two which came from you, Barnabas and Paul,

25. It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul,]

26. Perſons with which we have little reaſon to find any fault, in what they have aſſerted in this matter of difference, but to give them our teſtimony that they have in preaching the Goſpel behaved themſelves with all ſincerity, and uprightneſs, and run the hazard of their lives for the Goſpels ſake, and for the ſervice of Chriſt.

26. Men that have † hazarded their lives for the name of our Lord Jeſus Chriſt.]

† ventured their lives to all temptation, for the Gr: and Lat: MS. reads παραδεδωκόσι τὰς ψυχὰς αὐτῶν — εἰς πάντα πειρασμὸν

c. 27. We have ſent, I ſay, with them Judas and Silas, on purpoſe, that they might tell you by word of mouth. what here we write more briefly.

27. We have ſent therefore Judas and Silas, who ſhall alſo [c] tell you the ſame things by mouth.]

28. viz: that we the Biſhop of Jeruſalem, to which as the prime Metropolis all Syria and Antioch doth belong, together with Peter and John the Apoſtles here abiding, and the Biſhops of Judæa all together in counſel, having prayed to God to ſend his holy Spirit to abide among us, and to lead us into all truth, have upon mature deliberation determined that the Gentile Chriſtians ſhall not be obliged to Circumciſion, or other Judaical obſervances (ordinarily required of all that will be Jewiſh Proſelytes, or enter into the Moſaical Covenant) or to any more, then thoſe few things, that have among the Jewes been required of all proſelytes of the gates (i. e. of all the Gentiles that were in any wiſe permitted to come into their Temple to worſhip God.)

28. For it ſeemed good to the holy Ghoſt and to us, * to lay upon you no greater burthen, then theſe neceſſary things:]

* that no more burthen be laid on you μηδὲν πλεῖον τίθεσθαι ὑμῖν βάρος

d. 29. viz: to obſerve the ſeven precepts of the ſons of Adam and Noah, which ſort of precepts if you obſerve, there ſhall be no more of the Moſaical law required of you, particularly circumciſion ſhall not.

29. [d] That ye abſtain from meats offered to Idols, and from blood, and from things ſtrangled, and from fornication, † from which * if ye keep your ſelves ye ſhall doe well.] Fare ye well.

† ſee v. 20.

* keeping διατηροῦντες, ſee note d.

30. calling the Church together, preſented the Decretal Epiſtle to them in the preſence of the whole congregation.

30. So when they were diſmiſſed they came to Antioch, and [when they had gathered the multitude together, they delivered the Epiſtle.]

31. And when the Church had received, and read the letter, they were much joyed at the approbation of their practiſe by the Apoſtles (ſee note on Joh. 14. a.)

31. Which when they had read, they rejoiced for the † conſolation.]

† exhortation, παρακλήσει, ſee c. 9. 31.

e. 32. And theſe two Biſhops of Judæa were indued with a prophetick Spirit, able to expound and interpret ſcripture, and uſually employed in confirming and building up beleivers in the faith, and accordingly thus they did here.

32. And Judas and Silas being [e] prophets alſo themſelves, exhorted the brethren with many words, and confirmed them.]

33. And when they had ſtayed at Antioch ſome time, they took their leaves, to depart, with farewells and thanks, and prayers for their proſperity v. 40. (ſee Mat. 10. 13.) and the like, to thoſe of Jeruſalem, James and Peter &c. which had ſent them.

33. And after they had tarried there a ſpace, they were * let go in peace from the brethren unto † the Apoſtles.]

* diſmiſt with peace ἀπελύθησαν μετ' εἰρήνης

† or, them that had ſent them, for the Kgs MS. and the ancient Gr: & Lat: read τοὺς ἀποστείλαντας αὐτούς

34. But upon ſome occaſion Silas choſe not to return yet, but ſtayed with Paul and Barnabas.

34. Notwithſtanding it pleaſed Silas to abide there ſtill.]

35. And Paul and Barnabas ſtayed at Antioch, inſtructing them that had received the faith, and revealing it to them that had not, and ſo did alſo divers others of the diſciples which came thither, c. 11. 19.

35. Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alſo.]

36. and ſee how they advance in the knowledge of Chriſt, and confirm them, ver. 41.

36. And ſome daies after Paul ſaid unto Barnabas, Let us goe again and viſit our brethren in every city, where we have preached the word of the Lord, [and ſee how they doe.]

37. And Barnabas determined to take with them John, whoſe ſurname was Mark.

* counſelled ἐβουλεύσατο

38. But

38. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.]

38. But becauſe this John had left them when he went from Pamphylia, c. 13. 13. and had not accompanied them conſtantly in the preaching of the Goſpel and following their buſineſſe, Paul reſolved he ſhould not be taken with them.

39. And the contention was ſo ſharp between them, that they departed aſunder one from the other, and ſo Barnabas took Mark, and ſayled unto Cyprus.

40. And Paul choſe Silas, and departed, being recommended by the brethren [unto the grace of God.]

40. to the favour and mercy of God.

41. And he went through Syria and Cilicia, confirming the Churches.

Notes on Chap. XV.

a. Ἐπεσκέψατο λαβεῖν

Ἐπεσκέψατο] in the *Septuagint*, joyned with an *infinitive verbe*, not an *accuſative noune* after it, ſignifies *to be pleaſed, to delight*, *Ier.* 32. 41. ὅπως ἐπέσκεψομαι ἀγαθῶσαι, where the *Hebrew* hath, ושש, *and I will rejoyce*, or *delight*. It is true the word ſignifies *to viſite*, *Luke*. 1. 68. and that may be thought alſo to have at ſome diſtance an *infinitive*, ποιῆσαι ἔλεον, *to ſhew mercy*] after it, v. 72. But ἐπεσκέψατο λαβεῖν λαὸν] here is another kind of phraſe, ἐπεσκέψατο hath no *noune* after it, but onely, and immediately an *infinitive mood*, and ſo is parallel onely to that before mentioned in the *Septuagint*, and ſo in reaſon muſt be interpreted.

b. Ἀνασκευάζειν ψυχὰς

Ἀνασκευάζειν ψυχὰς is to *remove* or *transferre* (as *Gal.* 1. 6.) men's *minds*, to *carry* them from one object to another: ſo *Heſychius* ἀνασκευάζειν μεταπθέναι it ſignifies to *tranſpoſe*, and *Budæus*, that it is properly of thoſe, who *gather* up their *goods*, and goe ſome whither elſe, and again *Heſychius*, ἀνασκευαζόμενοι, μετοικιζόμενοι *removing to ſome other place*, and ſo here to infuſe ſome *new* falſe doctrine into them.

c. Ἀπαγγέλλοντας Ἀποφορτιζόμενον Γεννᾶται Ἐγείρονται Θεωρεῖτε Ἔρχομαι Ἐκκόπτεται

The *participle preſent* ἀπαγγέλλοντας] is here uſed in the ſenſe of the *future*, *who ſhall tell, dicturos*: And ſo 'tis frequent in theſe writers. *Act.* 21. 3. ὅπου ἦν τὸ πλοῖον ἀποφορτιζόμενον, &c. *where the ſhip was to be unladed of its burthen*, and ſo *Mat.* 2. 4. πῦ γεννᾶται; *where is Chriſt to be born?* and 1 *Cor.* 15. 35. πῶς ἐγείρονται, and ἔρχονται; *how can it be that the dead ſhall be raiſed, and with what body ſhall they come?* So *Ioh*: 14. 19. *ye ſee me, and the world ſeeth me no more*, Θεωρεῖτε in the *preſent* tence, where the ſenſe is, *ye ſhall, and the world ſhall not ſee me*, in the *future*, and again v. 28. *yee have heard that I ſaid to you, I go away and I come unto you*, i. e. that I *am* to *goe*, and ſhall after that again *return* to you. So *Mat.* 3. 10. *every tree that beareth not good fruit*, ἐκκόπτεται *is* (i. e. *is to be, muſt be, ſhall be*) *cut down* &c.

d. Ἀπέχεσθαι εἰδωλοθύτων &c.

To what hath been ſaid of the *Proſelytes* among the *Jews* in many places (all referred to *note* on c. 10. a) more muſt now be added for the explication of this *Canon* of the *Councell* at *Jeruſalem*. For the *queſtion* being, whether the *Gentiles* that turned *Chriſtians* ſhould be bound to all thoſe things which were required of the *proſelytes* of *juſtice*, or onely thoſe things which were required of the *proſelytes* of the *gates*, and the *Apoſtles* anſwer being in theſe words, that they ſhould be bound to no more but *theſe neceſſary things, to abſtain* &c. The *queſtion* will be, what thoſe particulars, that are there named, belong to. To which the anſwer muſt be by ſetting down, what was required of each of thoſe ſorts of *Proſelytes*: Of the former ſort 'tis ſufficiently known that it was required, that they ſhould ſubmit to the *whole Moſaicall Law*, to be *circumciſed*, &c. as appears by the ground of this *quarrel* or diſpute here, at the beginning of the chapter. And to this purpoſe 'tis obſervable that the *Epiſtle* which is extant, and affirmed to be written by this *Barnabas*, here mentioned, doth principally inſiſt upon the no neceſſity of *circumciſion* in *Chriſtians*, (ſee §. 7.) and §. 2. hath theſe words, *In hoc providens eſt & miſericors Deus, quia in ſimplicitate crediturus erat populus, quem comparavit dilecto ſuo, atque oſtendit omnibus nobis, ut non incurramus tanquam Proſelyti ad illorum legem. 'Tis Gods mercy that the people which he purchaſed for his ſon ſhould beleive in ſimplicity and not as proſelytes* (of the *Jews*, of this firſt kind) *run to their law*. Of the ſecond ſort of *Proſelytes* 'tis as much acknowledged, that there was no more required, then the obſervation of *ſixe precepts* given to the *ſons of Adam*, and the *ſeventh*, ſuperadded to the *ſons of Noah*, all together ſtyled *the ſeven precepts of the ſons of Noah*, which were theſe; The firſt עבודה זרה על, of *ſtrange worſhip*, or of renouncing the *Idolatry* of the *heathens*, the not worſhipping *other Gods*. The ſecond ברוך השם על, *of the benediction*, (i. e. the *worſhip*) *of the name*, i. e. *the true God*. The third דינים על, *of judgments*, or *adminiſtration* of *juſtice*. The fourth גלוי ערוות על, *of diſcloſing nakedneſſe*, i. e. of *abſtaining* from all *uncleanneſſe*. The fift שפיכות דמים על, *of ſhedding bloud*, or againſt *homicide*. The ſixt הגזל על, *of theft* or *rapine*, and *doing as they would be done to*, by others. The ſeventh אבר מן החי *a member of any live creature*, or that they ſhould not *eate* the *fleſh* of any creature with the *bloud* in it, a ceremony choſen by *God* as a means to keep them in deteſtation, and abhorrence of the ſin of *homicide* occaſioned probably by the *bloudyneſſe* that was among the men of the *old world*, and accordingly given to *Noah* after the *flood*, *Gen.* 9. 4. and conſequently to all the *proſelytes* among the *Jews*. *Lu.* 17. 10. Now that the obſervation of the *whole law*, particularly *circumciſion* (the matter of the *queſtion*, and the *character* of the firſt kinde of *proſelytes*) was not required here by the *Apoſtles*, 'tis clear, It followes therefore that it muſt be onely the ſecond ſort, the obſervation of the *precepts* of the *ſons of Adam and Noah*. Of which 'tis clear that ſome are here named, and it were ſufficient to ſay that thoſe ſome might be ſet down to ſignifie all the reſt, though they were not expreſly mentioned, As in *Phocylides*, 'tis not unreaſonable to ſay, that that verſe of his,

Αἷμα δὲ μὴ φαγέειν, εἰδωλοθύτων δ' ἀπέχεσθαι,

not to eate bloud, and to abſtain from the Idol-ſacrifices, denotes the *whole* number of theſe *ſeven precepts*. But it is poſſible we may goe farther in this

matter,

matter, and finde all the whole number of the *seven* here set down; thus, The command to *abstain from things offered to Idols*] contains the two first *precepts*, that of *rejecting Idols*, and *worshipping the true God*; The *worshipping the true God*, is the *affirmative* part of the *precept*, and must be supposed, cannot be left out when *all* the *Idol-worships* are *prohibited*, and therefore are they *prohibited* that the *true God* may not have a *rival* in his *worship*, which therefore must comprehend the precept of worshipping him. And for the *negative* part of the *precept*, the *rejecting of Idols*, or the *not worshipping* them, that is contained in the *abstaining from things offered to them*, for the *feasts* being a part of the *Gentile sacrifices*, or a *table* for the worshippers, being always furnisht with the remainders of the *sacrifices*, the *abstaining* from those *feasts*, was the *abstaining* from that worship, and therefore 1 *Cor.* 10.14. when the *Apostle* saith, fly from *Idolatry*, it is clear by the consequents, v. 19.20. that this *abstinence* from the *Idol-feasts*, together with the *consequents* thereof, is the thing forbidden by him. Then the command to *abstain from bloud*, is the fift of those *precepts*, the solemn *prohibition* of *Murder* or of the *effusion* of *mans bloud*, *Gen.* 9. 6. given before to the *sons* of *Adam*, and there renewed to *Noah*. Thirdly *that* of *things strangled*, is the *seventh* of those, *Gen.* 9.4. *Flesh with the life thereof, which is the bloud, ye shall not eat*. A *ceremony* superadded to that former *precept* of not *shedding mans bloud*, to hedge it in, and secure it now, having as 'tis probable, been so foully broken by the *Giants* before the *flood*, *Gen.* 6.4. So again in the *Judaicall law*, *Thou shalt not eat the flesh in the blood, but powre out the bloud of every beast upon the ground*, *Lev.* 17.13. Fourthly, that of *fornication*, is the fourth of those, containing the interdict of all *unnaturall pollutions*, especially such as the *Gentiles* were so generally immerst in, All which are, here and in many other places, meant by πορνεία *fornication*, according as *Thomas Magister* makes πορνὸς, a proper word to render κιναιδὸς by. To which if we adde those words which some editions adde after these (the *Complutensis* out of three or four very antient *Manuscripts* and particularly *Beza's* venerable *Greek* and *Latine* one, as we have noted) and which the *Æthiopick* and other interpreters retain, *viz.*: καὶ ὅσα μὴ θέλουσιν ἑαυτοῖς γίνεσθαι ἑτέρῳ μὴ ποιεῖν, *what you would not have done to your selves, do not ye to another*, that will be verbatim that other *precept* of *theft* or *rapin*, for which other *Jewish* writers read, *doing as they would be done to*. And so we know that *thou shalt love thy neighbour as thy self*, *Mat.* 19. 19. is set in stead of μὴ ἀποστερήσεις, *thou shalt not defraud* or *deprive*, in the parallel *Mar.* 10.19. As for that *de judiciis* that might reasonably be left out, now that the *Jews* were every where under the *Roman* power, and they that came from *Gentilisme* to *Christianity* were not to change their obedience to *Magistrates*; However all that could be their *duty* to do in this respect, was to live *justly* with one another (not to subject themselves to the *judicial laws* of the *Iews*, which they were never concerned in) and that was the summe of the former precept of *doing as they would be done* to, and therefore may very well be reduced to it. And so all the *seven precepts* will be here contained. By

ἀφ' Αἵματος

ἀπὸ Πνικτῶν

Πορνεία

this it appears, 1. what was the direct importance of this *Jerusalem-Canon*, viz. that the *Gentile Christians* should *not* be *obliged* to the *lawes* of the *first* sort of *proselytisme*, to *circumcision* and the like *Iudaicall* observances, concerning which was the only *question*, v.1. And this one thing they are pleased thus to expresse, that the observations that belonged to the *second* sort of *proselytisme*, were all that were proposed to the *Gentile Christians*, and nothing *besides*, the whole *weight* of the *Canon* (as of the *Question* brought before the *Councell*) lying on these words in the beginning of it, Ἔδοξε μηδὲν πλέον ἐπιτιθεῖσθαι ὑμῖν βάρος, *We have defined that no more weight be laid on you*, i. e. that *Circumcision* &c. be *not imposed*, where if it be asked, whether they were not here *commanded* to *abstein from things strangled* and *offered* to *Idols*, &c. I answer by these degrees, 1. that those things which by the Law of *nature*, or *positive law* of *God*, given to all the *sonnes* of *Adam*, were before *commanded* to *all mankinde*, did no doubt remain in force, and *oblige* those *Gentiles* that had received the faith, and of this sort are all that are here named, but that one of *abstaining* from *things strangled*. For as for that of *things offered to Idols*, which being sometimes *sold in the shambles* are elsewhere defined by S. *Paul* to be *indifferent*, 1 *Cor.* 10.25. this belongs not to this matter, where *abstaining* from the *Idol-sacrifices*, i. e. from *joyning* with *Idolaters* in their *feasts*, or *sacrifices*, is the thing *forbidden*, and is therefore expresst by *Iames*, in the first draught of this *Canon*, v. 19. by *abstaining* from the ἀλισγήματα τῶν εἰδώλων, the *pollutions of Idols*, their *abominable Idol feasts*, or the μερίδες portions, the *taking* and *eating* of which, as such, was a *partaking* of the *Idol-feasts*, or of the *table* of *devils*. 2dly. That they, who were concerned in this *question*, and to whom the *decree* was sent, did already observe these *seven precepts* of the *sonnes of Noah*, and therefore needed not be commanded by the *Councel* to *observe* them. This appears 1. in that the *Apostle*, when he *preacht* in any *city*, did it *as yet* in the *Synagogues* of the *Iews*, whither the *Gentiles* could not come, unlesse they were *Proselytes* of the *gates*, and so had received these *seven precepts*, see c. 13. 5. 14. 16. 26. 42, 43. and c. 14. 1. And accordingly it is set in the words of the *decree*, v. 29. ἐξ ὧν διατηροῦντες ἑαυτὰς, εὖ πράξετε, *from which keeping your selves, ye shall do well*, noting them to *keep* them (in the *present tence*) *already*, as all such *Proselytes* did. Thirdly, as there was no need of making any *command* to them, who did it *already*, so the words are not delivered in form of *precept*, but only so, as to *pronounce* them *free* from any *further obligation*, *doing this, which you do already, ye shall do well*, i. e. no *more* shall be *imposed* upon you. Here, I suppose, it will be objected, that the abstaining from these here named, and so from the [πνικτὰ *things strangled*] which is one of them, is called these *necessary things*, and therefore that these are lookt on as *necessary* for *Gentile Christians*, To which I answer, that the word [ἐπαναγκὲς *necessary*] must here be interpreted by the *context*, not [*necessary* to all *Christians*] but [*necessary* to all *Proselytes* of the *Iews*] and then the mention of that will signifie no more, but that the *observing* those *seven precepts* was *necessary* to the *lowest*

Εἰδωλόθυτα

Πνικτὰ

Ἐπαναγκὲς

sort

ſort of *Jewiſh proſelytes*, thoſe of the *gates*, not that it was here required of the *Chriſtians*, being, as was ſaid, already performed by them, and the deſigne of the *Canon* being only to pronounce their *liberty*, or that *circumciſion* was not required of them, and medling no farther, unleſſe by way of *counſell*; (as the ἐπιστεῖλαι *writing to them* v.20. may import) not of *command*, thus farre, at the *preſent*, to comply with the *Jewes*, for *unity* and *amity* ſake, to doe what the *loweſt* ſort of their *proſelytes* did, that ſo they might not *abhorre* them as *profane* perſons, and refuſe to live among them. For this muſt be remembred again, who they were that were concern'd in this *Canon*, viz: the *Gentiles* at that time *converted* to *Chriſt*, who lived among the *Jewiſh Chriſtians* at *Jeruſalem*, and the *Churches* of *Judæa*, and particularly at *Antioch*, and in that whole *province* of *Syria* and *Cilicia*, (which was immediately under the *Metropolis* of *Antioch*, but belonged alſo to *Jeruſalem*) to whom this *decree* was ſent v.23. (and accordingly having been delivered at *Antioch*, was afterward communicated to the ſeverall *Cities* or *Churches* in that *province*, ch. 16.4.) Not all the *Gentile Chriſtians* every where, but thoſe about whom the queſtion was asked, the *Gentile Church* at *Antioch* and the reſt under the *Prime metropolis*, *Ieruſalem*, which was farre from being all the *Gentile Chriſtians* in the world, And theſe again in reſpect of the *Phariſaicall Judaizing Chriſtians* at that time, that came from *Judæa*, who though they had received *Chriſt*, yet ſtood ſo farre for their *Moſaicall rites*, that they would not permit any *Gentile*, though *Chriſtian*, to live among them, unleſſe he obſerved thoſe *precepts*; Which compliance therefore was then neceſſary to the making up of a *Church* of *Iewes* and *Gentiles*, which otherwiſe would not have aſſociated; Which cauſe being ere long taken away (and the *Iewiſh* and *Gentile Congregations* at *Antioch* joyned under *Ignatius*) the prohibition of thoſe things here mention'd, which are not in their own nature unlawfull, (as that of *things ſtrangled*) will now evidently not belong to the *Gentile Chriſtians* of other places, all force of this *Canon* having by long *diſuſage* of the *Church*, and by the nature of *Chriſtian* religion (which takes away all *differences* of *meats*) and by the coaleſcence of *Iewiſh* and *Gentile Chriſtians*, been ſuperſeded even in thoſe very *Churches* where it had been in force; Nay the *Canon* it ſelf, and the intention of it, being rather the ſtating the *queſtion* againſt thoſe that required them to be *circumciſed*, and ſo to doe more, then the *commanding* that they ſhould doe thus much: Mean while it cannot be denied but that the practiſe of this *abſtinence* had a long continuance in the *Church*, ſee *Tertull: Apol:* c. 9. and *Minuti:* in *Oct: Euſeb:* l. 5. *Eccle: Hiſt:* c. 1. *Niceph:* l. 4. c. 17. in the ſtory of *Biblys*, *Clem: Al: Pæd:* l. 3. c. 3. *Leo Novel:* 58. ὡς τὸ μηδένα τὸ αἷμα βρῶμα ποιεῖσθαι, *that no man ſhould make blood food*, ſo alſo *Concil: Trull: Can:* 67. And *Lucian* in *peregr:* mentions it Ὤφθη τι ἐδώδιμον τῶν ἀπορρήτων αὐτοῖς, *He was ſeen eating ſomewhat which was abominable among them.* To this great controverſie among the *Iewiſh Chriſtians*, concerning the neceſſity, or non-neceſſity of *circumciſion*, 'twill not be amiſſe to adde a parallel ſtory between two eminent *Iewes*, no *Chriſtians*, in *Ioſephus*, *Ant:* l. 20. c. 2. concerning *Izates king* of the *Adiabeni*. This perſon, with his mother *Helen*, was converted to the *Iewiſh religion*, and thinking that he was not a perfect *Iew*, unleſſe he were *circumciſed*, told *Ananias*, who had inſtructed him in the *Iewiſh religion*, how willing he was to be *circumciſed*. This *Ananias* perſwaded him from ſo doing, becauſe it might aliene the minds of his people from him, and threatned that he would leave him, unleſſe he gave over that purpoſe, told him that he might *pionſly worſhip God* (i. e. in the *ſcripture* phraſe, be an εὐλαβὴς and σεβόμενος, a *worſhipper*, or *proſelyte* of the *Iewes*) without being *circumciſed*, that *religion* conſiſted more in this, then in the *circumciſion* of the *fleſh*, that *God* would pardon the omiſſion of that *ſcale*, when neceſſity ſo required, and conſequently when ſuch a danger, as the defection of his ſubjects, was conſequent to it, And by this means he *quieted* his mind. But after this, comes one *Eleazar* a *Galilæan* out of *Judæa*, one counted very skilfull in the *law*, and he finding the *King* reading *Moſes's books*, preſently thus aſſaults him, *Doe you know, Sir, what injury you doe to the law, and ſo to God? 'tis not enough to know God's commands, unleſſe you practiſe them, How long will you remain uncircumciſed? if you have never yet read the law, which commands circumciſion, read it now, that you may know what an impiety 'tis to omit it.* This preſently perſwaded the *King*, who went accordingly into a *chamber*, and cauſed a *Chirurgeon* to *circumciſe* him.

The word προφήτης *a prophet*] in the *Old Teſtament*, ſignifies not only him that *foretelleth future* events, but all thoſe who make known the will of *God* to thoſe that *knew* it not, A peculiar importance it ſeems, it hath in the *Church* of *Chriſt* under the *New Teſtament*, differing from *Apoſtles* on one ſide, and *Evangeliſts* on the other, as may appear 1 *Cor.* 12.28. and *Eph.* 4.11. The *Apoſtles* were thoſe peculiar perſons, who were by *Chriſt* deſigned to that office, his *miſſi*, or *meſſengers*, with *commiſſion* immediately from him; ſuch were the *Twelve* and (extraordinarily called) S. *Paul* alſo. The *Evangeliſts* were thoſe which were ſent by the *Apoſtles*, whither they could not goe themſelves, and the *dioceſe* that belonged to theſe, was the whole world, or thoſe ſpeciall parts of it, which the *Apoſtles* had allotted to one another. Beſide theſe, the *Prophets* were thoſe that in particular *Churches* ruled and taught as *Biſhops*, διδάσκαλοι or ποιμένες, (ſee note on 1 *Cor.* 12. c.) and over and above, had that ſpeciall χάρισμα of expounding *Moſes*, and the *prophets*, and demonſtrating out of them the truth of *Chriſtian religion*. This was the *exhorting* and *confirming* that here is ſpoken of, and which is attributed to them as *prophets*, (not excluding, but containing the *gift of foretelling* things to come alſo, as of *Agabus* we read c. 11. 28.) Agreeably theſe that are here called *prophets*, are alſo called ἡγούμενοι ἐν τοῖς ἀδελφοῖς, ver. 22. *governours* of *Churches* (ſee *note* on *Heb.* 13. a.) and are accordingly to be reſolved perſons intruſted with the *power* of *Biſhops* in particular *Churches* of *Judæa*, and ſo members of the *Councel* at *Ieruſalem*. And ſo when 'tis ſaid, that there were at *Ieruſalem Apoſtles*, and πρεσβύτεροι *Elders*, πρεσβύτεροι] ſignifies not the *Preſbyters* of *Ieruſalem*, but *Biſhops* of *Judæa*, and

ἐπιστεῖλαι

e. προφήτης

Ἀπόστολοι

Εὐαγγελισταὶ

Ἡγούμενοι ἐν τοῖς ἀδελφοῖς

Πρεσβύτεροι

ἐξ ὑμῶν of them are these two, which are here, *Judas* and *Silas*, and that *Elder*, or *Bishop* of the *Church* of *Ierusalem* mentioned *Rev.*7. 14. who is said to *interpret* the *vision* to *John* there.

CHAP. XVI.

Paraphrase.

1. His father was a Greek, but his mother an Hebrew, and a Christian. He therefore a Gentile, as appears both by his name, which is Greek, and by his not being circumcised the eight day,

1. THen came he to Derbe and Lystra, and behold a certain disciple was there, named Timotheus, [the son of a certain woman which was a Jewess, and beleived, but his father was a Greek,]

2. who was a Christian approved of all in

2. Which was well reported of by the brethren, which were at] Lystra, and Iconium.

3. Him Paul chose to goe, and accompany, and assist him in preaching, which because the Jewish Christians would not let him doe (the proselytes of the gates or uncircumcised being not permitted to come into the same court of the Temple with the Jewes) he therefore circumcised him, his father being a Greek, and consequently his not being circumcised in his childhood, being known to all.

3. Him would Paul have to goe forth with him, and took and circumcised him, because of the Jewes, which were in those quarters, for they knew all that his father was a Greek.]

4. which had assembled at Jerusalem in Councel, ch.15.

4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and Elders, [which were at Jerusalem.]

5. And thus they confirmed the Churches, and every day converted many to the faith of Christ.

5. And so were the Churches established in the faith, and increased in number daily.]

6. by a revelation (such as was menti-on'd ver.9. see ch.18. 5.) to preach

6. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden [of the holy Ghost to preach] the word in Asia.

7. over against Mysia, they purposed to passe by Bithynia, but they received a revelation, which forbad them,

7. After they were come [* to Mysia, they assayed to goe † into Bithynia, but the Spirit suffered them not.]

* by, or, over against κατὰ
† by Bithynia κατὰ Βιθυν.

8. And therefore not coming to, v.7. but passing by Mysia, they

8. And they passing by Mysia,] came down to Troas.

9. And a vision appeared to Paul in the night, there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10. upon discourse resolving from the vision

10. And after he had seen the vision, we endevoured to goe into Macedonia, [assuredly gathering] that the Lord had called us for to preach the Gospel unto them.

11. had a very fair gale that brought us directly

11. Therefore loosing from Troas, we [came with a streight course] to Samothracia, and the next day to Neapolis,

12. a metropolis of one part of Macedonia, and this city a colony of the Romans v.21.

12. And from thence to Philippi, which* is [the chief city of that part of Macedonia, and a colonie,] and we were in that city abiding certain daies.

* is a prime city of a part, πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις

13. where by a river side there stood an oratory, and thither we went, and going in found many women together, and to them Paul preached the Gospel.

a

13. And on the Sabbath we went out of the city [by a river side, a where † prayer was wont to be made, and we sate down and spake to the women which * resorted thither.]

† a place of prayer was reputed to be, or, we thought there was an oratory, for the Kgs MS. reads ἐνομίζομεν προσευχὴν εἶ-ναι

14. a proselyte of the Jewes, was an auditor, and by the grace of God she received the faith.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, [which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things, which were spoken of Paul.]

* assembled which there, Cor-comit συνάγουσαι

15. If ye beleive my conversion to be sincere, doe me the favour to

15. And when she was baptized, and her household, she besought us, saying, [If ye have judged me to be faithfull to the Lord,] come into my house, and abide there. And she constrained us.

16. to the oratory (see note a.) that a young maid, that had

b.

16. And it came to passe, as we went [to prayer, a certain damosell possessed with a [b] spirit of divination, met us, which brought her masters much gain by soothsaying.]

a prophetick spirit by being possest by some devil (Lev.19. 31.) which spake from within, or out of the belly of her, which had gained her masters a great deal by telling of strange things, whether future or otherwise, met us.

17. The same followed Paul and us, and cried saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18. that evil spirit that possest her

18. And this did she many daies, but Paul being grieved, turned, and said to [the spirit,] I command thee in the name of Jesus Christ to come out of her. And he came out the same houre.

19. the place of judicature

19. And when her masters saw that the hope of their gaines was gone, they † caught Paul and Silas, and drew them into [the * market-place] unto the rulers.

† laid hold on, ἐπιλαβόμενοι
* court τὴν ἀγορὰν, see Mar. 7. note b.

20. And

* captains στρατηγοὺς, ſo v.22,35, 36.

20. And brought them to the * magiſtrates, ſaying, Theſe men being Jewes doe exceedingly trouble our city.

21. And teach cuſtomes which are not lawfull for us to receive, neither to obſerve, being Romans.]

20,21. And apprehended and brought them to the captains of the bands of Roman ſouldiers (ſee note on Lu. 22. f.) telling them, that theſe men being Jewes (under which name they contained Chriſtians alſo, not diſcerning the difference between them, and teaching a religion contrary to theirs, prohibited by the Roman lawes (which permitted the practiſe of no worſhip, but what was approved by the Senate) did much diſquiet and diſturb the city, which was a Roman colony, v.12. and being partaker of the priviledges of the city of Rome (ſee note on ch.22. c.) was to be governed by the Roman lawes.

22. And the multitude roſe up together againſt them, and the magiſtrates rent off their clothes and commanded to † beat them.

† beat them with rods, ῥαβδίζειν

23. And when they had laid many ſtripes upon them, they caſt them into priſon, charging the gaoler to keep them ſafely.

24. Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks.

25. And at midnight Paul and Silas prayed, and ſang praiſes unto God, and the priſoners heard them.

being at prayers [praying] *praiſed God with ſinging; or ſung hymns to God.* προσευχόμενοι ὑμνοῦν θεόν.

26. And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken, and immediately all the dores were opened, and every ones bands were looſed.

27. And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon dores open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled.

28. But Paul cried with a loud voice, ſaying, Doe thy ſelf no harm, for we are all here.

29. Then called he for a light and ſprang in, and came trembling, and fell down before Paul and Silas,

30. And brought them out, and ſaid, Sirs, what muſt I doe to be ſaved?]

that I may be ſaved. ἵνα σωθῶ.

30. And brought them out of the inner priſon, v.24. and ſaid, Sirs, I ſee and acknowledge, that the doctrine taught by you is the truth of the eternall omnipotent God, thus teſtified by him by miracles, which therefore all are bound to receive that will be ſaved. Tell me, I beſeech you, what I muſt doe to be capable of that ſalvation?

31. And they ſaid, Beleive on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thine houſe.]

31. And they told him that the receiving and embracing the doctrine of Chriſt, and regulating his life according to it, was that which was required of him and his family.

32. And they ſpake unto him the word of the Lord,] and to all [that were] in his houſe.

32. And they preached the Goſpel to him,

* waſhed them from their ſtripes, ἔλουσεν ἀπὸ τῶν πληγῶν

33. And he took them the ſame houre of the night, and [* waſhed their ſtripes,] and was baptized, he and all his ſtraightway.

33. uſed the beſt remedies he could to aſſwage the pain, and heale the wounds, and ſoreneſſe that remained from their ſcourging,

34. And when he had brought them into his houſe, he ſet meat before them, and rejoiced, beleiving in God with all his houſe.

παρέθηκε τράπεζαν ſet a table before them,

ἠγαλλιάσατο πεπιστευκὼς τῷ θεῷ *rejoiced with all his houſe having believed God* - ἠγαλλιάσατο πανοικὶ πεπιστευκὼς τῷ θεῷ *or having believed God with all his houſe; having himſelf together with his houſe believed God.*

35. And when it was day, the magiſtrates ſent the ſerjeants, ſaying, Let thoſe men goe.

36. And the keeper of the priſon told this ſaying to Paul, The magiſtrates have ſent to let you goe: Now therefore depart, and goe in peace.

37. But Paul ſaid, they have beaten us openly uncondemned, being Romans, and have caſt us into priſon, and now doe they thruſt us out privily? nay verily, but let them come themſelves and fetch us out.

38. And the ſerjeants told theſe words unto the magiſtrates, and they feared, when they heard that they were Romans.

39. And they came and beſought them, and brought them out] and deſired them to depart out of the city.

39. And they came, and brought them out of the gaolers houſe, which was now their priſon v.34. and gave them very fair words, and attended on them out of the priſon,

40. And they went out of the priſon, and entred into the houſe of Lydia, and when they had ſeen the brethren they † comforted them and departed.]

* exhorted παρεκάλεσαν

40. And from the priſon they went to the houſe of Lydia, and having ſpent ſome time in confirming the Chriſtians (ſee note on Joh. 14. a.) they went out of Philippi.

Notes on Chap. XVI.

a. Προσευχὴ

That προσευχὴ ſignifies a *place* ſet apart, or accuſtomed for the *ſervice* of *God*, there is little queſtion, ſo προσευχὰς ποιεῖσθαι *building Oratories*, in the 3. *book* of *Maccab:* and ſo perhaps προσευχὴ τοῦ θεοῦ, ſignifies *Lu.6.12.* And from the ordinarineſſe of that uſe of the word for *praying places*, it is that *Iuvenal* hath made uſe of it, for a *begging place*, or a *corner*, or *porch*, where *beggers* meet, *in quâ te quæro proſeuchâ?* and *Cleomedes* l.1. c.1. ſpeaking of ſome ſtrange words and forms of ſpeech, uſed by *Epicurus*, ſaith they are ſuch as are fetcht *from the middle of a proſeucha, from thoſe that uſe to deprecate there, like thoſe of the Iewes*, ſaith he, *much more humble, then thoſe that creep upon the ground.* The cuſtome of building ſuch, is ſaid to come from the fact of *Iſaac*,

*Gen.*24.62,63. where 'tis ſaid that he went out *into the field*, to a *well* to *pray*, ſaith the *Chaldee paraphraſe*, and therefore they built theſe *proſeuchæ* in *fields* for the moſt part, neer *fountains*, or *rivers*, or *brooks*-ſides, which the *Idolaters* imitated, *Iſa.* 57. 6. (and ſuch perhaps it was where they *prayed* ch.21.5. a little way *without the city*, and *upon a ſhore*) Or on *mountains*, as that *Lu.*6. which the *Idolaters* imitated alſo. Now that this here was ſuch an one, will appear not onely by that which is here ſaid of *Paul*, that he *ſate down, and ſpake to the women*, making it a place not *to pray*, but *to preach*, but alſo by the expreſſe words of *Epiphanius*, t.2.l.3. c.80. *There were*, ſaith he, *antiently ſome places of prayer without the city, both in Judæa, and among the Samaritans, and there is a place of prayer in Shechem, (which is now called Neapolis) without the city*, &c. Which is neer this very place, which is here ſpoken of, v.11. Beſides, the *Syriack* is diſtinct and punctuall in rendring it, בֵּית צְלוֹתָא *a houſe of prayer*. All the difficulty will be, what is the meaning of ἐνομίζετο εἶναι, which is here added. The *Syriack* reads *becauſe there ſeemed to be an houſe of prayer*, and ſo the antient *Greek* and *Latine MS.* reads ἐδόκει, which may be interpreted either that *there was an oratory there*, (as δοκεῖν, and *videri* are oft but *expletives*, ſee *note* on *Mat.* 3. e.) or elſe that in their paſſage to *Philippi*, as they came from *Neapolis*, there *ſeemed* to them to be ſuch a place, or they *ſaw* it by the way. The *King's MS.* that reads ἐνομίζομεν, *we thought*, agrees fully with this ſenſe, *we thought*] being all one with [*it ſeemed to us.*] But if the *ordinary* reading be retained, then νομίζεσθαι, ſaith *Budeus*, ſignifies *in famâ aut exiſtimatione eſſe*, and then 'twill be beſt rendred, *where an houſe of prayer was fam'd* or *reputed to be*. There is alſo another notion of the word, for *conſecrating*, and ſo νομιζόμενοι θάλοι τῷ ἱερῷ, are *the conſecrated boughs of the Temple*, 2 *Mac.*14.4. but that ſeems not ſo proper for this place.

ἐνομίζετο εἶναι

Python was a name of the city *Delphos*, where *oracles* were delivered by the *Devil*, and they that *prophecied* there, were called by that name Πύθωνες *Pythons*. From thence the word was accommodated to other ſorts of *diviners*, eſpecially to the ἐγγαστρίμυθοι thoſe out of whoſe *bellies* (as the *Oracles* out of *caves*) the *devil* ſpake. Of theſe ſee *Photii Epiſt.* p.106. Τὸ ἐμφωλεῦον τῇ ἀνθρωπίνῃ γαστρὶ πονηρὸν, καὶ ἄξιον τὸ κοπρῶδες ὀχεῖον οἰκεῖν, ἀκάθαρτον πνεῦμα, λίαν ἐμφερῶς περιφρονήσαν ἐγγαστρίμυθον, *The wicked and unclean ſpirit, that inhabits a mans belly as a ſerpent his hole in the earth, and being unclean is fit to dwell in that place which is the receptacle of ordure, they appoſitely call Engaſtrimuthus.* This, ſaith he, the *Grecians* commonly call ἐντερόμαντιν, *the diviner from the guts*, others ἐγγαστρίμαντιν, *the diviner in the belly*, But *Sophocles* and *Plato being aſhamed that their Dæmon ſhould have ſuch a dwelling*, one of them, ἀντὶ γαστρὸς ὤπτῳ τὰ στέρνα χαεισώμους, στερνόμαντιν μᾶλλον ἐκάλεσεν, *in ſtead of the belly allow'd him the breaſt, and called him the diviner out of the breaſt*, and the other called every ſuch by the name of *Eurycles*, a *perſon* who had been *famous* for this, and ſo tranſmitted the appellation to all other the like. And of this kind of *devil* ſaith he, *which loves to dwell in the ordure both of men and women*, Λαύπλανον τοῦτο καὶ τῆς ἐχάτης ἀπωλείας τοῖς προσέχειν αὐτῷ ἀναπεπεισμένοις πρόξενον, *It is a great deceiver of people, and author of deſtruction to all that give eare to it.* That this is it, which is here meant by Πύθωνος πνεῦμα, *the ſpirit of Python*, appears by *Heſychius*, being read, as that place ought to be, Ἐγγαστρίμυθοι——(not as we now read without any ſenſe, τούτους ἡμεῖς πάντων ἰῶ καλοῦμεν, but) τοῦτον ἡμεῖς Πύθωνα νῦν καλοῦμεν, *we now call this Python*, Theſe the *Hebrew* calls אוֹבִים, from אוֹב *the belly*, and the reaſon is *rendred* by *Galen*, becauſe they ſpeak without *opening their mouth*, and *ſo ſeem to ſpeak out of the belly*. Theſe are they that have *familiar ſpirits Lev.*19.31.

b. Πύθωνος πνεῦμα

Among the *rites* of *ſcourging*, this of *rending* the *garments* aſunder, is mention'd for one, in *Miſchna*, c.3. *Both hands are tied to the pillar on both ſides, then the officer of the ſynagogue*, the ὑπηρέτης, the *miniſter*, i.e. *lictor*, takes hold of his *garments*, not caring whether he *tear*, or *rip* them, till his *breaſt* be quite *uncovered*. *And the Roman faſhion* was agreeable.

c. Ῥαπίζει τὰς ἱματίας

Paraphraſe.

CHAP. XVII.

1. Theſſalonica, another metropolis of Macedonia.

1. NOW when they had paſſed through Amphipolis, and Apollonia, they came to [Theſſalonica,] where was a ſynagogue of the Jewes.

2. And Paul, as his manner was, went in unto them, and three ſabbath daies reaſoned with them out of the ſcriptures,

3. the Meſſias promiſed to the Jewes

3. * Opening and alledging, that [Chriſt] muſt needs have ſuffered, and riſen again from the dead, and that this Jeſus whom I preach unto you, is Chriſt.

4. And ſome of the Jewes received the faith, and aſſociated with Paul and Silas, and many alſo of the Græcians, which were proſelytes, and many women of better quality.

4. And ſome of them beleived and conſorted with Paul and Silas; and of the † devout Greeks a great multitude, and of the chief women not a few.]

5. of thoſe which call the people together on occaſion, (ſee note on Mar. 7. b.) and raiſing the city, they ſet upon Jaſon's houſe, ſearching for Paul and Silas, meaning to bring them out to the people, as enemies of the publick peace.

5. But the Jewes which beleived not, * moved with envy, took unto them certain † leud fellowes [of the baſer ſort, and gathered a company, and ſet all the city on an uproare, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.]

*Explaining and ſetting before thē, that the Chriſt ought to ſuffer and riſe— and that this is Jeſus Chriſt whom I declare unto you, Διανοίγων καὶ παρατιθέμενος ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς

ἐν ἐμοὶ καλοῦμαι ὑμῖν. † worſhipping Grecians, ſee ch.13.50. * being inraged, ζηλώσαντες † wicked men of the officers of their courts, and making a tumult τῶν ἀγοραίων τινας ἄνδρας πονηρούς, καὶ ὀχλοποιήσαντες

6. And

6. And when they found them not, they drew Jaſon and certain [brethren unto the rulers of the city,] crying, Theſe that have * turned the world upſide down, are come hither alſo,

6. beleivers, Chriſtians unto the officers of the city, See note on c. 19. f.

* engaged the world in a ſedition, τὴν οἰκουμένην ἀναστατώσαντες

7. Whom Jaſon hath received: [and theſe all doe contrary to the decrees of Cæſar,] ſaying that there is another king, one Jeſus.

7. and their doctrine is quite contrary to Cæſars authority over us,

8. And [they troubled the people and the rulers of the city,] when they heard theſe things.

8. the people and magiſtrates were troubled,

9. And when they had taken ſecurity of Jaſon, and of the other, they let them goe.

10. And the brethren immediately ſent away Paul and Silas by night unto Berœa, who coming thither went into the ſynagogue of the Jewes.

† ingenuous εὐγενέστεροι * who received δεξάμενοι

11. Theſe were [more † noble then thoſe in Theſſalonica, * in that they received the word with all readineſſe of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo.]

11. of a more ingenuous pliable temper, more receptive of the Chriſtian doctrine, then thoſe of Theſſalonica, and they readily embraced the Goſpel, and ſpent their time every day in ſearching the ſcriptures, and obſerving whether what was thus taught by Paul were agreeable with that, which the ſcriptures ſay of the Meſſias.

12. Therefore many of them beleived, alſo of honourable women, which were Greeks, and of men, not a few.]

12. Many therefore of thoſe Jewes received the faith, and ſo likewiſe of the Gentiles many of the better ſort, both women and men.

13. But when the Jewes of Theſſalonica] had knowledge, that the word of God was preached of Paul at Berœa, they came thither alſo, and ſtirred up the people.

13. And when thoſe Jewes of Theſſalonica, which oppoſed Paul there,

14. And immediately the brethren ſent away Paul, to goe as it were to the ſea,] but Silas and Timotheus abode there ſtill.

14. And ſuddenly the Chriſtians, to delude the perſecuters, ſent Paul toward the ſea ſide as if he meant to take ſhip, whereas he meant to goe a foot to Athens.

15. And they that conducted Paul, brought him unto Athens, and receiving a commandement unto Silas and Timotheus, for to come to him with all ſpeed, they departed.

† exaſperated within him παρωξύνετο ἐν * ſeing their city to be full of Idols † worſh pers, ſee c. 13. 50.

16. Now while Paul waited for them at Athens, his ſpirit was † ſtirred in him, * when he ſaw the city [a] wholly given to idolatry.

a.

17. Therefore diſputed he in the ſynagogue with the Jewes, and † with the devout perſons, and in the market daily with them that met with him.]

17. And thereupon he did not onely preach in the ſynagogue of the Jewes to the Jewes, and proſelytes, but in other places of concourſe he took occaſion to make known the Chriſtian doctrine to all the heathens that he met with there.

* this idle fellow ὁ σπερμολόγος οὗτος

18. Then certain Philoſophers of the Epicureans and of the Stoicks,] encountred him, and ſome ſaid, What will * this [b] babler ſay? Otherſome, He ſeemeth to be a ſetter forth of ſtrange Gods, becauſe he preached unto them [c] Jeſus and the reſurrection.

18. And ſome of the learned men of Athens of the two contrary ſects, one that denied all providence, the other that denied all freedome of will;

b. c.

ἀγορᾷ ἐπὶ τοῦ Ἄρειον πάγου

19. And they took him and brought him [unto [d] Areopagus, ſaying, May we know what this new doctrine, whereof thou ſpeakeſt, is?]

19. to the place of judicature at Athens, and examined him what new religion 'twas that he taught.

d.

20. For thou bringeſt certain ſtrange things to our eares, we would know therefore what theſe things mean.]

20. For all that yet we hear, is very new and ſtrange, we deſire to have a full account of all.

† ſojourned there, ἐπεδήμουν * Areopagus ver. 19. or Mars's ſtreet ‖ I look upon you, as thoſe which are generally given to the worſhip of more Gods, or dæmons, then any, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ * worſhips or deities, (δεισιδαίμονα ſee 2 Theſſ. 2. 4.

21. ([For all the Athenians, and ſtrangers which † were there, ſpent their time in nothing elſe, but either to tell, or to hear ſome new thing.

† leiſure for no other thing εἰς οὐδὲν ἕτερον εὐκαίρουν ἢ λέγειν τι ἢ ἀκούειν καινότερον, thing, very new

22. Then [Paul ſtood in the midſt of * Mars's hill, and ſaid, Ye men of Athens, ‖ I perceive that in all things ye are [e] too ſuperſtitious.]

22. Paul being brought before the Judges in Areopagus, ſaid, Ye Athenians, have a greater number of Gods which ye worſhip, then any other cities have.

e.

23. For as I paſſed by, and beheld your * devotions, I found an altar with this inſcription, *To the unknown God*, [whom therefore † ye ignorantly worſhip, him declare I unto you.

23, 24. This God therefore whom you acknowledge not to know, and yet profeſſe to worſhip, is

f.

24. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands.]

he that I preach, the inviſible God of heaven and earth, ruler, becauſe creator of all, which cannot be contained in any ſhrine of man's framing.

25. Neither is worſhipped with mens hands, * as though he needed any thing, † ſeeing he giveth to all life, and breath, and all things.]

25. Nor can any image, made by man, be a proper inſtrument to worſhip or propitiate him, he being ſo farre from wanting any help of ours, that he gives to all their very life, and all that they have.

† ye worſhip and know not, ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε * needing, προσδεόμενος † himſelf giving αὐτὸς διδοὺς

26. And from one Adam firſt, and then from one Noah hath framed a whole world of men, fixing times and places in great order, and wiſdome of diſpoſal.

26. And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.]

27. And the end of all that, is, that they might look after him that created them, and worſhip him. And though they were left through their ſinnes, as in the dark, in groſſe ignorance, yet was God ſo palpably to be diſcerned that by feeling, or groping, as blind men in that dark, they might, if they would but ſeek, find him, who is indeed very neer every one of us, even as the ſoule that animates every one.

27. That they ſhould ſeek the Lord, if haply they might * feel after him, and find him, though he be not farre from every one of us.]

* grope him out, ψηλαφήσειαν αὐτον

g. 28. For our life, motion, and ſubſiſtence is wholly through him, according to that which Aratus an heathen Poet ſaid :

28. For g in him we live, and move, and have our being, as certain alſo of your own poets have ſaid :] For we are alſo his off-ſpring.

29. God therefore being our creatour, can in no reaſon be ſuppoſed by us his workmanſhip to be the work of our hands, ſuch as a piece of gold, or ſilver, or ſtone, with a ſignature upon it.

29. For as much then as we are the off-ſpring of God, we ought not to think that the godhead is like to gold or ſilver, or ſtone, graven by art and mans device.]

30. And tis certainly long enough, that men have gone on in ſuch prodigious conceits as this, Be it therefore now known unto you, that there is place of repentance, if you will make haſt to accept it, For God not looking, or faſtning his eyes upon the continued idolatry of the heathens for many years, (which might provoke him to deſert them forever) now ſends us to you their progeny, to call you to repentance, enters a new covenant with you, as well as others, a covenant of free pardon upon reformation.

30. And the times of this ignorance God † winked at, but now commandeth all men every where to repent.]

† taking no notice of, doth now command, ὑπεριδὼν, τανῦν παραγγ.

31. Having now determined the way by which the whole world ſhall be judged, viz: by their receiving or not receiving of Chriſt, whom, by raiſing him from the dead, he hath held out to all men to beleive on, and woe to them that ſhall now refuſe him.

31. Becauſe he hath appointed a day in which he will judge the world with righteouſneſſe, by that man, whom he hath ordained, * whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead.]

* having offered faith unto all, πίστιν παρασχὼν πᾶσιν

32. And when he mention'd that of riſing from the dead, ſome of thoſe learned men, the Epicureans eſpecially, which denied all future life, they fell a ſcoffing,

32. And when they heard of the reſurrection of the dead, ſome mocked,] and others ſaid, We will hear thee again of this matter.

33. So Paul departed from among them.

34. And ſome beleived, and aſſociated with him,

34. Howbeit certain men clave unto him, and beleived,] among the which was Dionyſius the Areopagite, and a woman named Damaris, and others with them.

Notes on Chap. XVII:

a. Καταδίωλος πόλις] is a *city full of images*, or *idols*, or *altars* erected to the *Gods*, and much given to the *worſhip* of them, That *Athens* was ſuch, appears by *Pauſanias*, the number of the *Simulacra*, or εἴδωλα there, being more then in all *Greece* beſides, ſo ſaith *Philoſtratus* in *Apollonius*'s travail thither, φιλοδύτας τοὺς Ἀθηναίους εἶδεν, *de vit: Apollon:* l. 4. c. 6. *he ſaw the Athenians were lovers of devotion*, of *ſacrificing*, &c. ſo ſaith *Pauſanias* that they did ἐυσεβεῖν θεὸς ἄλλων πλέον, *expreſſe more piety to the Gods then any*, and preſently adds, as an *evidence* of their *piety*, that they had *altars* αἰδῶς, φήμης, καὶ ὁρμῆς, of *Baſhfulneſs*, of *Fame*, and of *Deſire*, and again Ἀθηναίοις θειοτέρου τι ἢ τοῖς ἄλλοις εἰς τὸ θεῖον ἐστὶ σπουδῆς, *they exceed all in their diligence about the Gods*. So *Strabo* Ἀθηναῖοι ὡσαύτως δὲ καὶ τἀλλα φιλοξενοῦντες διαλελῦσιν, ὥστε καὶ τοὺς θεοὺς, Πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παρεδέξαντο, ὡσαύτως καὶ ὑπωμοσθήσης, *Their hoſpitality to ſtrangers extends to the Gods too, being very ready to receive in any ſtrange worſhips*, Whereas *Dionyſius Halic:* ſpeaking of the *Romans*, ſaith, they did rather μισοξενεῖν θεοὺς, then φιλοξενεῖν, *were very unkind and unhoſpitable to ſtrange Gods*. And *Maximus Tyrius* διαλ: λβ'. ὁ Ἀθηναίων δῆμος ἔτερα καινὰ δαιμόνια ἐπισφέρων, *The common people of Athens brought in other new Gods*. And *Joſephus* 2. *cont: Appion:* Ἀθηναίους τῶν Ἑλλήνων ἐυσεβεστάτους πάντες λέγουσιν, *All men ſay that the Athenians are the moſt pious of all the Gracians*; and *Sophocles Oedip: Col:* Ὄθ' ἕνεκ' εἶπες γῆ θεὸς δόησα Τιμαῖς σεβάζειν, ἥτις τῶνδ' ὑπερφέρει, *This city goes beyond all in worſhipping and honouring the Gods*. This here is the meaning of δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, v. 23. *I ſee you more addicted to the worſhip of the Gods then others*, as it farther appears by their σεβάσματα, which *Paul* in paſſage takes notice of, v. 23. (not their *worſhips*, or their *altars*, but their *Idols*, i.e. their *deities* themſelves, for ſo the word is uſed *Wiſd.* 14. 20. ſee 2 *Theſſ.* 2. *note* f.) among which, ſaith he, was an *altar To an unknown God*.

Καταδίωλος

v. 15.

σεβάσματα

b. The notion of the word σπερμολόγος (all one with σπερμονόμος) is clear by the concurrence of the *Grammarians* in their explication of the *Attick* word, as it is *proverbially* uſed among them, and by the *Greek fathers* upon this place, both generally agreeing, that the word primarily ſignifies εἶδος ὄρνεως, *a ſort of bird*, that was wont to be about the *ſtreets*, λωβώμενον τὰ σπέρματα *picking up the ſeeds*. So *Oecumenius* and *Phavorinus*; from whence, ſay they, the *Attick* writers applied the word *proverbially* to thoſe that doe περὶ ἐμπόρια καὶ ἀγορὰς διατρίβειν, *ſpend their time in the ſtreets*, at *faires*, and *markets*, i.e. very *idly*, and from hence, ſay they, it comes to ſignifie τοὺς ἐυτελεῖς καὶ ἀδένους λόγου ἀξίους, *mean, vile perſons, that are worth nothing*. And ſo *Euſtathius* on *Homer* Ὀδυσ: ε'.

σπερμολόγος

That

c. Ἰησᾶς καὶ ἀνάστασιν

That *Jesus* and ἀνάστασις, the *reſurrection*] were by them taken to be (both of them) δαιμόνια ξενὰ, *new* or *ſtrange Gods*, is not onely affirmed by ſome of the *fathers*, but very reaſonable to beleive, when we remember out of *Pauſanias*, that αἰδὼς and φήμη, and ὁρμὴ, *Modeſty*, and *Fame*, and *Vehement deſire*, were *Gods*, and had *altars* erected to them by theſe *Athenians*, ſee *note* a.

d. Ἀρείπαγος. *vide p.100. Duæi Areopagi & Gyllium*

Their *Areopagus* was their *Senate*, or *court* of *judicature*, ſitting in *Mars*'s *ſtreet* in *Athens*, by whoſe *lawes* and *orders* any *new Gods* were received among them, and therefore aſſoon as they conceived that *Paul* was καταγελεὺς ξενῶν δαιμονίων, a *promulger* of *new ſtrange deities*, they bring him to the *Areopagus*, to have him examined, what *Gods* they were, that he thus *preacht*.

e. δεισιδαιμονία

What is the notion of δεισιδαιμονία *ſuperſtition*, doth here deſerve to be conſidered, And by what hath been ſaid of κατείδωλος (note a.) 'twill ſoon appear that in this place [δεισιδαιμονέστεροι *more ſuperſtitious* then ordinary] ſignifying the *worſhip* of *more Gods*, then other cities worſhipt, the *poſitive* δεισιδαίμων, and the *ſubſtantive* δεισιδαιμονία muſt denote no more then the *worſhip of God*; and accordingly it followes v.23. ὃν οὖν εὐσεβεῖτε, *whom ye worſhip*, ἀγνοοῦντες *not knowing* who it was. Thus ch.25.19. *Feſtus* or S. *Luke* in his ſtory, ſaith, that the *Jewes* had certain ζητήματα *queſtions*, or accuſations againſt *Paul* περὶ τῆς ἰδίας δεισιδαιμονίας *concerning his own religion* or *ſuperſtition*, or *worſhip* peculiar to him from them, and (as it follows to explain what he meant by the word) περὶ τινὸς Ἰησοῦ τεθνηκότος, *of one Jeſus that was dead*, putting him under the vulgar notion of a δαίμων or *dead Heros*, and ſo meaning the *worſhip* of him by δεισιδαιμονία. Thus in the *Greek* and *Latine Lexicon* at the end of *Cyril*, Δεισιδαιμονία *ſuperſtitio*, *religio*, rendring it indifferently by thoſe two; So in *Athenæus* δεισιδαιμονία περιέχεσθαι, is *religione teneri*, *to be held by religion*, and ſo rendred by *Budæus*, as δεισιδαιμονία is rendred *Religio* by *Cicero*, and in an *antient gloſſary* δεισιδαίμων θεοσεβής, It ſignifies a *worſhipper of the Gods*. And the word being compounded of δαίμων, and δείδω *to fear*, it is rendred by *Heſychius* φοβοθεία, *fearing God* or *religion*, by others φόβος θεῶν καὶ δαιμόνων the *fear of Gods* and *Dæmons*, but this *Fear* ſometimes in an ill ſenſe, for *cowardiſe*, and ſo ſaith the *Etymologiſt* δεισιδαίμων ἐυλαβὴς καὶ δειλὸς περὶ θεὸς, both *pious* and *cowardly toward the Gods*, and *Clemens*, ἡ γὰρ δεισιδαιμονία πάθος, *Strom:* p.377. *Superſtition is a paſſion*, being a *fear* of the *dæmons*, and *Theophraſtus*, *char:* πε: δεισιδ: δειλία πρὸς τὸ δαιμόνιόν ὅτι, 'tis a *cowardly fear* of, or *toward the dæmon*, and accordingly *Maximus Tyrius* having compared a *pious man* to a *friend*, a *ſuperſtitious* to a *flatterer*, [ὁ μὲν εὐσεβὴς φιλὸς θεῷ, ὁ δὲ δεισιδαίμων κόλαξ θεοῦ] he explains the meaning in the following words, the *pious comes to God* ἀνὰ δέος *without fear*, *the ſuperſtitious* μετὰ πολλοῦ δέος *with much fear*, δυσελπὶς καὶ δεδιὼς τοὺς θεοὺς ὥσπερ τοὺς τυράννους, *dreading the Gods as ſo many tyrants*. So ſaith *Diodorus Siculus* of *Bomilcar* l.2.p.779. δεισιδαίμονές εἰσιν οἱ μέλλοντες ἐγχειρεῖν τοῖς παρὰ νόμοις καὶ μεγάλαις πράξεσι, *they that are about to undertake any unlawfull and great actions are generally afraid of the Gods or dæmons*, whence is that of *Plutarch in Alex:* ἐν οἷς ὁ ἄθεος θεὸς ἦν, ὃν δὲ δεισιδαίμων ὁ βέλτιστος, *the Atheiſt thinks there are no Gods*, *the ſuperſtitious wiſhes there were none*. And accordingly the *Epicureans*, and the *Cyrenaici* that were ſo much againſt *ſuperſtition*, expreſſe themſelves to mean by it τὸ περὶ μετὰ θάνατον φόβον *the fear of any thing after death*, of the *puniſhments of God* after this *life*. And ſo thoſe that did not beleive this, and withall thought it a very *painfull*, inconvenient errour, for any man to *beleive* it, generally ſpake of δεισιδαιμονία *ſuperſtition*, and ſo of *Religion* too, as of an *ill* thing. And ſo it goes in *Plutarchs tract* πε: δεισιδαιμ: as another extreme, contrary to *Atheiſme*, an *aſtoniſhment* of *ſoul*, looking on the *Gods* as ſo many δείματα *ſpirits* or *furies*, *cruel*, *bloody-minded* &c. which rather then he would *beleive*, he profeſſes he would wiſh μηδὲ εἶναι Πλουτάρχου that *he had never been*, and this he looks on with moſt abhorrence in the *Jewes* δεισιδαιμονία ὡς συγγήν ζωσδεδεμένους, they are, ſaith he, *tied and bound with their religion or ſuperſtition as with a net*, that they could not move for it. This therefore being acknowledged that among the *heathens* the word hath ſometimes upon this ſcore been taken in an ill ſenſe, and *Superſtition*, and *Religion* indifferently ſpoken againſt, as beleiving it an *error* that the *Gods* would puniſh men for what they did in this life, It remains that they of them that were not thus bent, doe generally, ſpeak of δεισιδαιμονία *ſuperſtition* with a great *reverence*, generally in a *good*, not *evil* ſenſe, the ſame that they allow to *religion* it ſelf. Thus *Polybius* of the *Romans* l.16. p.497. giving his opinion of their *government* that it excell'd others extremely ἐν τῇ περὶ θεῶν διαλήψει, in *the apprehenſion they had of the Gods*, he expreſſes what it was he ſo cõmends, λέγω δὴ δεισιδαιμονίαν, *I mean their ſuperſtition*, which ὅτι τοσοῦτον ἐπεξαγώδη καὶ παρεισῆκται, *was ſo cried up*, *and taken in to all their affairs*, ὥστε μὴ καταλιπεῖν ὑπερβολήν, that *it did not fall ſhort of ſuperlative*, which though 'twere among other men made *matter of reproach to them*, παρὰ τοῖς ἄλλοις ἀνθρώποις ὀνειδιζόμενον, yet he thinks fit extremely to extoll it as that which ſeem'd to him μεγάλην διαφορὰν ἔχειν πρὸς τὸ βέλτιον, *to be very much for the better*, καὶ συνέχειν τὰ Ῥωμαίων πράγματα, and *to keep their affairs in good order*. Thus *Diod: Siculus* l.5.p.305. ſpeaking of the *antient Gaules*, There lies, ſaith he, in their temples a great deal of *gold conſecrated to their Gods*, which yet none of the *natives* ἅπτονται *touch*, i.e. *ſteal away*, διὰ δεισιδαιμονίαν, becauſe of *their ſuperſtition*, i.e. *reverence* which they bear to their *Gods*, καίπερ ὄντων τῶν Κελτῶν φιλαργύρων καὶ ὑπερβολῇ, *though the men are extremely covetous*. So the ſame *author* ſpeaking of *Imilco* l. 14. p.295. after an act of *ſacrilege*, ſaith he, *he condemn'd himſelf*, *and died*, πολλὴν τοῖς πολίταις ἀπολιπὼν δεισιδαιμονίαν, *leaving to his citizens much ſuperſtition*, which the *interpreter* rightly renders *Dei reverentiam*, *reverence of God*. So in *Heraclitus* πε: ἀπίς: ſpeaking of *Orpheus* κεφ: κγ. ὡς δεισιδαιμονίαν ἀμαχὸν, καὶ ὅτι τὸ εὐσεβεῖν παρακελεύεται, *leading to ſuperſtition*, or the *worſhip* of the *Gods*, and exhorting them to be *pious*, making *ſuperſtition*, and *piety* all one exactly. So in an *edict* of the *Emperour Tiberius* ſet down by *Joſephus*, l. 19. c.4. where *immunities* are by him allow'd the *Jews* on condition that they miſuſe not the *Emperours* kindneſſe

kindnesse towards them, ἡ μὴ τὰς ἄλλων ἐθνῶν δεισιδαιμονίας ἐξουθενίζειν, and *that they do not set at nought the superstitions*, i. e. *Religions* (some of which he that wrote the *Edict*, thought to be true, and therefore took that *care* of them) *of other nations*. And though being by the *heathens* used for the *worship* not of the *true God*, but of their *daemons*, (*dead men*, and *Angels deified* by them) it be justly detested by us *Christians*, yet still this is not an argument that that word is used in an *ill* sense, any otherwise, then *Religion* it self is also, because *false*, *heathenish religions* are lookt on with the same *aversation* also by all that count them such, to which agrees that of the *Etymologist*, ἰσέον ὅτι τοῦτο μὲν τοῖς Ἕλλησι δὴ καλῶ λαμβάνεται, τοῦτο δ' ἡμῖν τοῖς χεισιανοῖς ὅτι τῆς ἀσεβείας λέγεται, *the word among the heathens is taken for a good thing, but among us Christians for impiety*. Besides these there is yet one farther acception of the word, for the use of *magicall spells, ligatures, characters* &c. *execranda superstitio ligaturarum, quibus inaures &c. non ad placendum hominibus, sed ad serviendum daemonibus adhibetur Aug: Ep. 73. that execrable superstition of ligatures, among which are the earings &c. used not to please men but to serve devils*. Of these indeed there were store among the *worshippers* of *false Gods*, a catalogue of which *Clemens Alex. Str.* 3. p. 312. tells us was to be seen in *Menanders* comœdy called Δεισιδαίμων, scoffing at those which make every accident almost σημεῖον τινὸς *a sign of something*, divine by the *flight of birds* (Αἶξιος ὄρνις Αἴσιος ὑψιπέτης in *Homer*) the *feeding of chickens* by the Ῥαβδομαντεία, *striking a staffe against the ground* (to which the *Prophet* is thought to referre, *Hos.* 4. 12.) χλειδομαντεία, and the rest of the ἐναίσιμα σήματα *auspicious signes*, (ἀσφάτων ὀπιδέξι' *lightning on the right side*, *Hom. Il.* 2.) which they that used are by *Suidas* said δεισιδαιμονεῖν ὅτι τοῖς σημείοις, to be *superstitious observers of signes*, see *Aug: de doctr: Chr.* l. 2. The like may be said of *ominous* and *auspicious* days, the not observing of which *Hesiod* makes to be *impiety*, and designes his whole book of Ἡμέρας to that purpose,

——— Ὄλβιος ὃς τάδε πάντα
Εἰδὼς ἐργάζηται, ἀναίτιος ἀθανάτοισιν,
Ὀρνίθας κείνων, ἡ ὑπερβασίας ἀλεείνων. These being *heathenish observations* consequent to their *Religions*, as they are justly branded by those that dislike their *Religions*, so among them that disliked them not, they were taken for branches of *piety* also, and so still fasten no ill *character* upon this word, absolutely considered.

Concerning this *Altar* at *Athens* inscribed *to the unknown God*, there is a famous story in *Laertius* in *Epimenid*: that in time of *pestilence* at *Athens*, *Epimenides* being accounted by them θεοφιλέστατον, one *most beloved of God*, was consulted by them, who appointed this *lustration* for the city. Taking many *sheep black* and *white* he brought them into the *street* called *Mars's street*, the *Areopagus* here, and permitted them to goe whither they would, appointing some to follow each, and wheresoever they lay down, there to *kill* and *sacrifice* them προσήκοντι θεῷ, *to a fit God*, or to a *God* to whom *sacrifices* were *due*, and so the *plague* ceased. ὅθεν ἔτι καὶ νῦν ἔστιν εὑρεῖν κατὰ τοὺς δήμους τῶν Ἀθηναίων βωμοὺς ἀνωνύμους, *whence*, saith he, *is it that among the Athenians in publick places there are Altars that have no names on them*. So in *Philostratus* l. 6. c. 7. of *Apollonius* mentioning *Athens*, ἔνθα καὶ ἀγνώστων δαιμόνων βωμοὶ ἵδρυνται, saith he, *where are built altars of unknown daemons*, or *Spirits*, or *Gods*. And so *Lucian* in his *Philopater*, Νὴ τὸν ἄγνωστον ἐν Ἀθήναις, *By the unknown God at Athens*. And Ἡμεῖς δὲ τὸν ἐν Ἀθήναις ἄγνωστον ἐφευρόντες καὶ θεσκωπήσαντες, χεῖρας εἰς οὐρανὸν ἐκτείναντες τούτῳ εὐχαριστήσομεν, *We having found and worshipt the unknown God at Athens, will stretch out our hands to heaven, and give thanks to him*. And so saith *Pausanias*, that there were at *Athens* *Altars of unknown Gods*. And the same Author mentions among the *Lydians* or *Persians* some *Sacrifices*, that by *invocation* of an *unknown God*, and a forme which he calls *barbarous*, because not understood by the *Grecians* (*the God of Abraham* &c.) brought *fire* down, and burnt the *wood* upon the *Altar*, *Eliac.* l. 1. which is a description of the πυρκαΐα mentioned by *Strabo* l. 15. which may well be thought an imitation of that fact of *Elias* in *Ahabs* time, who by invoking the name of *God* brought down *fire* upon the *Altar*. Of Saint *Pauls* making use of this inscription at *Athens* against the *heathens*, see *Photii Epist.* 82. p. 114.

This seems to have reference to an old *Iambick*
Ζῶμεν δ' ἐν αὐλῇ θυμέλῃ, καὶ κινούμεθα,
Καὶ ἐσμὲν-*In him we live* these *mortal* lives, *and move and are*. And so that which followes will be more literally true, ἅς τινες *as some*, urging two sayings of the *Pagans*, this, and that of *Aratus* following.

f. Ἀγνώστῳ Θεῷ

g. ἐν αὐτῷ ζῶμεν

Paraphrase.

CHAP. XVIII.

1. After these things Paul departed from Athens, and came to Corinth.

2. (Claudius the Emperor of Rome having about this time, toward the latter end of his reign (see note on c. 26. a.) made an Edict to banish the Jews out of his dominions, especially from Rome, and Italy and those parts.)

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with Priscilla his wife [(because that Clandius had commanded all Jews to depart from Rome)] and came unto them.

3. And Paul being by trade a tent-maker as they were, associated and wrought in his trade with them, 1 Cor. 4. 12. and 9. 6. 12.

3. And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tent makers.)]

4. And every Sabbath he preached the Gospel in the Synagogues of the Jews, labouring to convince them all that were present, both Jews and Grecians viz. those that were Greeks by birth, but proselytes to the Jews Religion.

4. And he reasoned in the synagogue every Sabbath, and perswaded the Jews and the Greeks.]

5. And

* or, was moved in ſpeech, for the King's MS. and the antient Gr; & Lat: read συνείχετο τῷ λόγῳ
† the Chriſt τον Χν
* railed

5. And when Silas and Timotheus were come from Macedonia, [Paul * was preſſed [a] in ſpirit, and teſtified to the Jewes that Jeſus was † Chriſt.]

5. Paul being extraordinarily moved a. and excited in Spirit preacht and convinced the Jewes that Jeſus was the Meſſias, or elſe he was very earneſt in diſcourſe, ſpake very vehemently to them on this ſubject, reſolving to make it his laſt, and (upon their refuſing) to preſſe no more, to leave them and preach to the Gentiles.

6. And when they oppoſed themſelves and * blaſphemed, he ſhook his rayment, and ſaid unto them, Your blood be upon your own heads, I am clean, from henceforth I will goe unto the Gentiles.]

6. And when they not onely withſtood him, but railed or uſed him contumeliouſly, he uſed that ordinary ceremony of ſhaking his ſhooes, or other his garments, noting thereby his opinion of their great unworthineſſe of having the Goſpel farther preacht to them, and with all aboding ſad conſequents to them, And he ſaid unto them, Having thus warned you, I am free from the guilt of your deſtruction, which will certainly come upon you, I will ſtay no longer among you Jewes, but without any ſcruple preach to the Gentiles of this and other cities.

7. And he departed thence, and entred into a certain mans houſe, named Juſtus, one that worſhipped God,] whoſe houſe joyned hard to the ſynagogue.

7. And going out of the ſynagogue he went into a private houſe in Corinth, the houſe of one Juſtus, by birth a Gentile, but a Jewiſh proſelyte.

8. And Criſpus the chief ruler of the ſynagogue beleived on the Lord with all his houſe, and many of the Corinthians hearing, beleived and were baptized.

9. Then ſpake the Lord to Paul by night in a viſion, Be not afraid, but [ſpeak and hold not thy peace,]

9. preach the Goſpel confidently in this place.

10. For I am with thee, and no man ſhall ſet on thee to hurt thee: [for I have much people in this city.]

10. For there be many pious men in this heathen wicked city, that will receive the Goſpel.

11. And he continued there a year and ſix months, [teaching the word of God among them.]

11. preaching the Goſpel to them of Corinth, and of all Achaia, and farther inſtructing and confirming them that received it.

† And Gallio being Proconſul, Γαλλίωνος δὲ ἀνθυπατεύοντος
* ſet themſelves unanimouſly καταστάντες ὁμοθυμαδὸν:

12. † And when Gallio was the deputy of Achaia, the Jewes * made inſurrection with one accord againſt Paul, and brought him to the judgment ſeat,]

12. But the Jewes throughout the whole region of Achaia, banded againſt him, and brought him before the tribunal of Gallio the Proconſul of that province,

13. Saying, This fellow perſwadeth men to worſhip God [contrary to the law.]

13. another way then what the law of the Jewes v.15. determines.

14. And when Paul was now about to open his mouth, Gallio ſaid unto the Jewes, If it were a matter of wrong or [wicked † lewdneſſe,] O ye Jewes, * reaſon would that I ſhould bear with you.

† forgery ῥᾳδιούργημα
* in all reaſon I ſhould κατὰ λόγον ἂν ἀνεσχόμην

14. See note on chap. 13. a.

15. But if it be a queſtion † of words, and names, and of your law, look ye to it, for I will be no judge of ſuch matters.]

† of a word περὶ λόγου

15. But ſeeing the queſtion betwixt you is onely a verball controverſie, as whether Jeſus be to be called and acknowledged the Meſſias, and of names, whether it were lawfull for Chriſtians by that name, or by that of Diſciples &c. to diſtinguiſh themſelves from incredulous Jewes, and concerning the law of you Jewes, whether it condemn all Gentiles that are not circumciſed, and make it utterly unlawfull to converſe with ſuch, all which are things of that nature, that I underſtand not, and of which conſequently I am no competent Judge, and ſeeing there is yet no law ſet out by the Emperours againſt Chriſtian religion, (for this was in the reign of Claudius, who ſet out an Edict againſt the Jewes v.2. but none againſt Chriſtians, any otherwiſe then as they were comprehended under the name of Jewes) this matter belongs not to my cognizance, I will not meddle with it, ſee note on chap. 26. a.

16. And he drave them from the judgment-ſeat.]

16. And he caſt their enditement out of the court.

17. Then all the Greeks took Soſthenes the chief ruler of the ſynagogue, and beat him before the judgment-ſeat, and Gallio cared for none of thoſe things.]

17. And Soſthenes one of the rulers of the Jewiſh Conſiſtory there, which appeared in this complaint againſt Paul, was by ſome of the natives of Corinth, upon Gallio's ſhewing a diſlike of their buſineſſe, v.16. ſtrucken in the court, and the Proconſul took no notice of it.

18. And Paul after this tarried there yet a good while, and then took his leave of the brethren and ſailed thence into Syria, and with him Priſcilla, and Aquila, [having ſhorne his head in Cenchrea, for he [b] had a vow.]

18. who had made b. a vow of a Nazarite for a time not to ſhave his head, after which expired, it was the manner to cut it ſolemnly, and accordingly ſo he did at Cenchrea.

19. And he came to] Epheſus, and left them there: but he himſelf entred into the ſynagogue, and reaſoned with the Jewes.

19. And in his way to Syria, v.18. he came to

20. When they deſired him to tarry longer time with them, he conſented not.

21. But bade them farewell, ſaying, [I muſt by all means keep this feaſt, that cometh in Jeruſalem, but I will return again unto you, if God will:] and he ſailed from Epheſus.

21. I will be at Jeruſalem before the Paſſeover, but after that I deſigne with God's help to return to you.

22. And when he had landed at Cæſarea, and [c] gone up, and ſaluted the Church, he went down to Antioch.]

22. And in his c. journey to Jeruſalem, he landed (not at Joppa one haven to Jeruſalem, but a very dangerous one, but) at Cæſarea Stratonis, as his ſafer landing, and from thence went up to Jeruſalem, and viſited the congregation of Chriſtians there, and having done ſo and there kept the feaſt, he went thence to Antioch.

23. And

23. confirming and farther inſtructing all the new converted Chriſtians.

23. And after he had ſpent ſome time there, he departed, and went over all the countrey of Galatia and Phrygia in order, [ſtrengthning all the diſciples.]

24. one that had a great inſight and skill in the ſcriptures of the old Teſtament, ſee v.28.

24. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and [mighty in the ſcriptures,] came to Epheſus.

25. This Apollos had been inſtructed in the Goſpel, and being in reſpect of knowledge, not ſo perfectly inſtructed in all things as yet, ſee v.26. yet being very zealous in the way, wherein he was entred, he began to preach the Goſpel among them out of the prophets, inſtructing them in the Chriſtian doctrine very truly, and agreeably to the rule taught by the Apoſtles as farre as his inſtruction went, and this before he was baptized with the Chriſtian baptiſme, being only received by John to the beleiving in him that was to come, (ſo as the Epheſian diſciples c.19.2.)

25. This man was inſtructed in the way of the Lord, and * being fervent in the Spirit, he ſpake and taught † diligently the things of the Lord, knowing onely the baptiſme of John.]

* burning in Spirit, ζέων τῷ πνεύ: † exactly the things concerning the Lord, ἀκριβῶς τὰ περὶ τοῦ Κυρίε

26. And he entred into the ſynagogue of the Jews, and there publickly and confidently (ſee note on Joh.7.a.) preacht the Goſpel. And Aquila and Priſcilla hearing that what he preached was all true, but yet wanted ſomewhat of that knowledge which they had attained to, he having never aſcended above John's baptiſme, but they higher,) they communicated it unto him.

26. And he began to ſpeak * boldly in the ſynagogue, whom when Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.]

* openly

27. the Chriſtians there exhorted him to goe, and wrote to the Church of Corinth and all Achaia commendatory letters by him. And he when he came thither, did a great deal of good among them, farther inſtructed and confirmed thoſe that by the preaching of the Goſpel had formerly been converted to the faith, 1 Cor. 3.6.

d. e.

27. And when he was diſpoſed to paſſe into Achaia, [the brethren † wrote d exhorting the diſciples to receive him, who when he was come, helped them much, which had beleived through e grace.]

† the brethren encouraging him, wrote to the diſciples, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς

28. For he * mightily convinced the Jewes, and that publickly, ſhewing by the ſcriptures that Jeſus was † Chriſt.

* with great vehemence, εὐτόνως † the Chriſt ὁ Χρ:

Notes on Chap. XVIII.

a. Συνείχετο τῷ πνεύματι

That which is in the ordinary printed copies συνείχετο τῷ πνεύματι] is συνείχετο τῷ λόγῳ, in the two great MSS. that of the *King's Library*, that was ſent from *Conſtantinople*, and the *Gr:* and *Lat:* one at *Cambridge*, ſent them by *Theo: Beza*. And which of theſe is the moſt probable reading is not eaſily defined. Συνέχομαι ſignifies *intention* or *vehemence*, or *incitation*, Συνέχεσθαι φόβῳ, to be *vehemently afraid*, *Job* 3.24. Συνέχεσθαι οἴνῳ, in *Jeremy to be carried vehemently with wine*, Συμπλέκεσθαι, ſaith *Heſychius*, and again κρατεῖσθαι, to *be intangled*, or *held faſt*, which as it really notes to be in the *power* of another, ſo *figuratively* 'tis to be under any *incitation*, or *tranſportation* in any reſpect. And thus according to the nature of the word it may be proper enough for the place, with which ſoever it be joyned, If with πνεύματι, then 'tis either his *own ſpirit*, or the *Spirit* of *God*, If his *own*, then it ſignifies him to have had ſome *incitation* of *ſpirit*; And ſo of *Apollos* we read v. 25. ζέων τῷ πνεύματι, *that he burned in ſpirit*, as when *David* ſaith, his *heart was hot within* him, *and at laſt* he *ſpake with* his *tongue*: And ſo if the *Spirit* of *God*, then 'tis that he was *ſtirr'd up*, or *incited* by *God* by *revelation*. But 'tis moſt ordinary for the word ἅγιον, *holy*] to be prefixt to the word *Spirit*, when tis taken in this ſenſe, as c.16.6. and ſo this is not ſo probably the meaning: ſo likewiſe if it be τῷ λόγῳ *in ſpeech*, it will then ſignifie no more then that *he ſpake very earneſtly*, and that is the importance of διαμαρτύρεσθαι following, *he teſtified* and *earneſtly* inſiſted on it, and prov'd that *Jeſus* was indeed the *Meſſias*, which the *Jewes* denied. That this may be the meaning, appears not improbably by another parallel expreſſion, ver.28. for there as *Apollos* was doing the ſame thing, that *Paul* here, *earneſtly labouring* to convince the *Jewes*, that *Chriſt* was the *Meſſias*, ſo the expreſſion peculiarly belongs to λόγῳ *ſpeech*, not πνεῦμα *ſpirit*, ἐυτόνως δὲ τοῖς Ἰουδαίοις (or, as I ſuppoſe it ſhould be, τοῦ Ἰουδαίου) διακατηλέγχετο δημοσίᾳ, *he did publickly with intention* or *earneſtneſſe of ſpeech convince the Jewes, demonſtrating by the ſcriptures that Jeſus is the Chriſt*, Where the *force*, and *power* of his *ſpeech*, and *arguments* contained in it, was that which was meant by ἐυτόνως. To what hath been ſaid, may be added, that the *antient Greek* and *Latine* MS. after [Ἰησοῦν] in the end of the verſe, hath annexed theſe words, πολλῷ τῷ λόγῳ χρωμένε καὶ γραφῶν διερμηνευομένων, *and having had much ſpeech and interpreted the ſcriptures*, which as it makes it more fully parallel with that of v.28. ſo it enclines to the reading of λόγῳ, not πνεύματι, *ſpeech*, not *ſpirit*.

ζέων τῷ πνεύματι

διαμαρτύρεσθαι

ἐυτόνως

The ηὐχετο εἶχε *had a vow*] here, is not to be referr'd to *Paul*, but to *Aquila*, for with his name is conjoyned [κειράμενος &c. *ſhaving his head*] without ſo much as a *comma* between in ſome printed copies, And it is not improbable, that when it is ſaid v.19. that *Paul went to Epheſus, and left them there*, the ἐκεῖ *there* ſhould not denote *Epheſus*, to which, but *Cenchrea*, from which he *came*, (for why ſhould his *leaving* them at *Epheſus* be immediately ſubjoyned to his *coming* thither?) and this on this occaſion, to *purifie himſelf*, and *to be ſhaved*, to which ſome ſtay, at leaſt *ſeven daies*, was neceſſary; This *vow* was without all queſtion the *vow* of the *Nazarites* among the *Jewes*, *Num.* 6.5. which was not alwaies for *life*, but ſometimes for a determinate time, wherein they did κόμην τρέφειν, and not ſuffer the *razor* to come upon them, but when that *time* was paſt, then one part of the *vow* was, *to be ſhaved* v.18. and to *offer* up the *haire* (called the *haire of his ſeparation*) to put it in the *fire*, which is under the *ſacrifice* of the *peace-offerings*; And accordingly here is [*ſhaving himſelf, for he had a vow.*] But becauſe this is here done by him at *Cenchrea*, and not at *Jeruſalem* (where

b. Ηὐχετο εἶχε

c. Λαῷ

(where the *accompliſhment* of the *vow* was to be performed, as before at the *dore* of the *tabernacle*, *Num.*6.13. and as we ſee it performed here, *Act.* 21.23.) therefore it is moſt probable that this *ſhaving* here, was not on the *accompliſhing* of his *vow*, but upon ſome intervening *legal pollution*, in which caſe he was bound to *offer* for a *cleanſing*, and on the *ſeventh day* to *ſhave his head*, and ſo *begin the daies* again, *Num.* 6.11,12. This probably might be done in any *city*, where a man happened to be ſo polluted, But that at the *completion* of the *vow*, when the daies of his ſeparation were fulfilled, was to be at *Jeruſalem*. The practiſe of this cuſtome among the *heathens*, and the offering the *haire* (when 'twas *cut*) Ἀπόλλωνι κυρροτρόφῳ, *to Apollo that nouriſheth haire*, may be ſeen at large in *Euſtathius* on *Homer*, Ιλιαδ:Ϛ'. ἐν κυμῷ ἀκμῆς, ſaith he, ἐκείροντο, ᾗ πλόκαμον ἀπέλιδον Ἀπόλλωνι κυρροτρόφῳ, and accordingly the *haire* ſo *conſecrated* is by *Æſchylus* called θρεπτήριον, *haire* that had been *nouriſhed* ſometime, ſee c.21.24.

Baſ. Ed: p.124.

c. Ἀναβὰς

That the *Church* here ſignifies not the *Chriſtians* of *Cæſarea*, but the *Church* of *Jeruſalem* appears v.21. where the reaſon of his departure from *Epheſus*, is that he may *keep the feaſt at Jeruſalem*, which cannot be, if he went from *Cæſarea* to *Antioch*, for that was his way of return to *Epheſus* again, which he promiſed to doe, v.21. but not till he had been at *Jeruſalem*. And it ſeems ſome *Syriack copies* have read it [*gone up to Jeruſalem, and ſaluted the Church*] for *Tremellius* ſuppoſeth that, when he ſaith, *ſome copies have not nomen Uriſhelem, the name Jeruſalem*. And ſo c.21.12. where *Paul* was again at this *Cæſarea*, the phraſe is at large, ἀναβαίνειν εἰς Ἱεροσόλυμα, *to go up to Jeruſalem*, and ſo c.25.1. But without the addition of that (which, I ſuppoſe, the *Syriack* here added, not as a *tranſlation*, but a *paraphraſe*) the word [ἀναβὰς *going up*] following after his *landing at Cæſarea*, will enforce this ſenſe. And ſo c.24.1. the κατέλθη *deſcending* of *Ananias* &c. notes the *going* from *Jeruſalem* to *Cæſarea*, without *naming* of either, ſee ch. 25.6,7. For *Cæſarea* was the *haven*, where they *landed* moſt commodiouſly in going from *Epheſus* to *Jeruſalem*, and being *landed* there, what needed more to be ſaid, but that he *went up?* for that will imply his *going up* to that place, in *paſſage*, and in *order* to which he there *landed*. *Joppe* was indeed one *haven to Jeruſalem*, but that a *dangerous one*, and thereupon it was that *Herod* was at ſo huge an expenſe to repair this *old haven* at *Cæſarea*, formerly called Στράτωνος πύργος *Strato's towre*, ſee *Joſephus* l.1. *de bell: Jud:* c.16. *Herod*, ſaith he, *ſeeing one of the haven-towns decayed with age*, and *capable of his munificence, repaired it with white ſtone*, &c. *for betwixt Dora and Joppa, the whole ſhore was ſo ill provided with havens, that all that ſayl'd from Phœnicia to Ægypt were much endangered, But the King overcame nature by his liberality and expenſes, and built a ſtately haven at this Towre of Strato, and in it many ſafe harbours for ſhips to abide in, and though the nature of the place gave him many difficulties, yet he conquer'd them all and made it moſt firm and ſumptuous*, as it is at large deſcribed by *Joſephus* in that place, And this, ſaith he, to the *honour* of *Cæſar*, he *call'd Cæſarea*, with it retaining the addition of *Stratonis*, which before belonged to it, and by which it is diſtinguiſht from *Cæſarea Philippi*, which is not farre from it; of which ſee *Mat.* 16. note c.

Κωμάσαντα

For the uſe of προβιβάζω for *putting forward*, *encouraging*, ſee *Wiſd.*14.18. d. Προβιβάσας

What χάεις here ſignifies may beſt be collected from c.11.23. & 13.43. In many other places it ſignifies the *Goſpel of Chriſt* (ſee *note* on *Heb.* 13. c.) as when 'tis oppoſed to νόμος *the law*, *Joh.*1.17. *The law was given by Moſes, but grace and truth came by Jeſus Chriſt*. So the σωτήριος χάεις the *ſalvifick grace* of *God*, *Tit.*2.11. But in thoſe and many the like places, *Grace* ſignifies the *matter*, or *ſubject* of the *Goſpel*, not the *preaching* of it, for that is expreſt by the *coming* or *appearing* of that *grace*. But in that place of ch. 11. 23. where 'tis ſaid, that *ſeeing the grace of Chriſt he rejoiced*, (i.e. ſeeing that the *Goſpel* had been *preached* with ſo good ſucceſs *among* them) it ſignifies the *preaching* or *promulgating* of the *Goſpel*, (juſt as εὐαγγέλιον *Goſpel* doth, *Rom.*1.1. and 9.16.) and ſo c.13.43. when they *exhort* them to *continue in the grace of God*, that was the work of *confirmation*, following that of *preaching* the *Goſpel* to them. And that notion of it ſeems to be the moſt adæquate, and proper for this place, ſo that πεπιστευκότες διὰ τῆς χάριτος] ſhall ſignifie thoſe that had been formerly *converted* to the *faith* by the *preaching* of the *Goſpel* by S. *Paul*, According to that of [*Paul planteth and Apollos watereth*] for that *watering*, being the *inſtructing* them farther who already had received the *faith*, the *edifying*, or *ſuperſtructing* on the *foundation*, is all one with [πολὺ συνεβάλετο *he conferred much*,] or contributed his aſſiſtance (or, as perhaps it ſhould be read, συνελάβετο *aſſiſted*) *helped* to improve them, that *before beleived*. As for that of applying [διὰ τῆς χάριτος *by grace*] to συνεβάλετο he *conferred*, that *Apollos by grace*, i.e. his *gift*, and *power* in *ſcripture contributed much* to the *beleivers*, there is no neceſſity of flying to that refuge, nor probability from the placing of thoſe words (which follow and goe not before πεπιστευκότες) to favour that rendring. In the ſame ſenſe we find ἐν χάριτι Χριστῷ *in*, or *to*, or *through the grace*, i.e. the *Goſpel of Chriſt*, *Gal.* 1.6. *to* or *by* which *Paul* is ſaid to have *call'd them*, and is there ſet oppoſite to ἄλλο εὐαγγέλιον *another Goſpel*, a *doctrine* of ſome *falſe teachers* crept in among them.

e. Χάρις

CHAP. XIX.

Paraphraſe.

1. AND it came to paſſe that while Apollos was at Corinth, Paul having paſſed through the upper coaſts came to Epheſus, and finding certain [diſciples,]

1. Chriſtian profeſſors publiſhing the Goſpel there, See note on c.8.b.

2. And

2. Hath the holy Ghoſt, ſince your receiving the faith, deſcended on you, and ſet you apart, given you authority or gifts for the work of the miniſtery? (ſee c.10.44.) and they ſaid, The doctrine which we received, had nothing in it of the holy Ghoſt.

2. He ſaid unto them, [Have ye received the holy Ghoſt ſince ye beleived? And they ſaid unto him, We have not ſo much as heard, whether there be any holy Ghoſt.]

3. And he ſaid, How can that be, when the Chriſtian baptiſme is in the name of the holy Ghoſt? To which they replied, that John's baptiſme was all that they had received.

3. And he ſaid unto them, Unto what then were ye baptized? And they ſaid, Unto John's baptiſme.]

4. And Paul knowing that they by John his baptiſme had implicitely acknowledged Chriſt under the title of [he that comes after] and had promiſed to repent, and reform their lives, he explicitely taught them the whole doctrine of Chriſt, and of the holy Ghoſt alſo.

4. Then ſaid Paul, John verily baptized with the baptiſme of repentance, ſaying unto the people that they ſhould beleive on him which ſhould come after him, that is, on Chriſt Jeſus.]

5. And they preſently received and beleived it, and were received in as Chriſtian Proſelytes in the name of the Father, and the Son, and the holy Ghoſt.

5. When they heard this they were baptized in the name of the Lord Jeſus.]

6. After this Paul by impoſition of hands and benediction gave them confirmation, by which means the holy Ghoſt came on them, and therewith gifts of tongues, and ſome other extraordinary gifts of the holy Ghoſt, the ſame which came as upon the Apoſtles at the deſcent of the holy Ghoſt, ch.2. ſo on divers others after, ſee c.10.44.

6. And when Paul had laid his hands upon them, the holy Ghoſt came on them, and they ſpake with tongues and prophecied.]

7. And all the men were about twelve.

8. And he went and preacht the Goſpel in the ſynagogues that were at Epheſus, to the Jewes, for the ſpace of three moneths, labouring to convince them.

8. And he went into the ſynagogue and ſpake boldly for the ſpace of three moneths, diſputing and perſwading the things concerning the kingdome of God.]

9. But when in ſtead of being convinced, he ſaw them, (in an obdurate refractary manner) not onely reject the Goſpel, but ſpeak of it contumelioufly in publick before the people, he left them, and took thoſe that were converted by themſelves, and inſtructed them daily in a place, which was uſed to entertain ſcholars privately.

a. * diſputing daily in the [a] ſchoole of one Tyrannus.]

*diſcourſing διαλεγόμενος

9. But when divers were hardned and beleived not, but ſpake evil of that way before the multitude, he departed from them, and ſeparated the diſciples,

10. And doing thus for the ſpace of two years, all the inhabitants of the Proconſular Aſia, both Jewes and Proſelytes, had in that ſpace the Goſpel preacht to them.

10. And this continued by the ſpace of two years, ſo that all they which dwelt in Aſia heard the word of the Lord Jeſus, both Jewes and Greeks.]

11. And many extraordinary miracles were wrought by Paul, through the power of God, among them.

11. And God wrought ſpeciall miracles by the hands of Paul.]

12. For he did not onely cure them, which came to him, but by his touching of linen clothes, and ſending them to ſuch as were ſick, or poſſeſt with devils, they were cured immediately.

b. [b] aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.]

† napkins σιδάρια

12. So that from his body were brought unto the ſick, † handkerchiefs, or

13. And ſome of the Jews, that went about to cure diſeaſes, and caſt out devils (ſee note on Mat.12. g.) tried to caſt them out by uſing the name of Jeſus Chriſt.

13. Then certain of the * vagabond Jewes, exorciſts, took upon them to call over them, which had evil ſpirits, the name of the Lord Jeſus,] ſaying, We adjure you by Jeſus, whom Paul preacheth.

* Jewiſh exorciſts that came about, attempted τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ἐπιχειρησάς

14. one of the chief of the families of the Prieſts, ſee note on ch. 4. a.)

14. And there were ſeven ſons of one Sceva † a Jew, [and chief of the prieſts,] which did ſo.

† a Jewiſh chief prieſt, Ἰουδαίου ἀρχιερέως

15. But the devil would not obey them, as not coming with any authority from Chriſt which had given it to Paul.

15. And the evil ſpirit anſwered, and ſaid, Jeſus I know, and Paul I know, but who are ye?]

16. But made the man, that was poſſeſt, fall violently upon them, which accordingly he did, and was too hard for them all, and tore off their clothes, and wounded them, and made them run away.

16. And the man, in whom the evil ſpirit was, [leaped on them, and overcame them and prevailed againſt them, ſo that they fled out of that houſe naked and wounded.]

17. And this accident being made known to the Jewes, and natives of Epheſus, wrought very much upon them, and brought many to the faith of Chriſt.

17. And this was known to all the Jewes, and Greeks alſo dwelling at Epheſus, and fear fell on them all, and the name of the Lord Jeſus was magnified.]

18. And they that were thus wrought on, came, many of them, to the Apoſtles, and told them the actions or courſes of their former lives, to know how agreeable they were to the faith, that ſo they might forſake or continue in them.

18. And many that believed came, and confeſſed, and ſhewed their deeds.]

19. And many that had ſtudied and practiſed Magick and ſorcery, brought out and publickly burnt their books, though they were of a very high value.

c. d. 19. Many alſo of them which uſed [c] * curious arts, brought their books together and burned them before all men, and they counted the price of them, and found it fifty thouſand [d] † pieces of ſilver.]

* charms, or ſorcery.

† ſhekels

20. So

20. So mightily grew the word of God, and prevailed.] 20. Of ſo great authority was the word of God, the Goſpel of Chriſt, as it was now preach't by Paul among the Epheſians, and thoſe of Aſia.

21. After theſe things were ended, Paul purpoſed in the Spirit, when he had paſſed] through Macedonia and Achaia, to goe to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome. 21. After this, Paul reſolved or determined with himſelf in his paſſage

22. So he ſent into Macedonia two of them which miniſtred unto him, Timotheus and Eraſtus; but] he himſelf ſtayed in Aſia for a ſeaſon. 22. And ſending into Macedonia two of his aſſiſtants that went with him, and were ready to doe whatſoever he appointed them, viz: Timothy and Eraſtus, (ſee note on Joh. 20. b.)

23. And the ſame time [there aroſe no ſmall ſtirre about that way.] 23. a great ſtirre was raiſed among them of Aſia about the doctrine of the Goſpel.

24. For a certain man, named Demetrius, a ſilver-ſmith, which made [e] ſilver * ſhrines for Diana, brought no ſmall † gain unto the crafts-men, 24, 25. For one Demetrius, a ſilver-ſmith, that dealt in making of little cabinets of ſilver with the image of Diana in them, had a great many of that trade that wrought under him, who were all maintained by that imployment. And many others of ſeverall occupations were employed about theſe pictures. And all theſe, whoſe livelyhoods were concerned in it, he called together, and ſaid unto them, e.

25. Whom he called together with the workmen of like occupation, and ſaid,] Sirs, ye know that by this * craft we have our wealth.

26. Moreover ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſwaded and turned away much people, ſaying, That [they be no Gods which are made with hands.] 26. the Images which we make and worſhip, are not indeed true Gods.

27. So that not onely this [our † craft] is in danger to be ſet at nought, but alſo that the Temple of the great goddeſſe Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia and the world worſhippeth. 27. trade, by which we get our living,

28. And when they heard theſe things, they were full of wrath, and cried out, ſaying, * Great is Diana of the Epheſians.] 28. And hereupon they were enraged & cried down the doctrine of Paul, by crying up Diana, the goddeſſe of the Epheſians, ſo long worſhipt by them.

29. And the whole city was filled with confuſion, [and having caught Gaius and Ariſtarchus, men of Macedonia, Pauls companions in travail, they ruſhed with one accord into the Theatre.] 29. And in this hurrey they ſeiz'd upon two of Pauls companions, and brought them out, probably with an intention (howſoever they were hindred) to throw them to combate with wild beaſts upon the ſtage (ſee note e.) as it was ordinary to doe with malefactors.

30. And when Paul would have entred in unto the people, the diſciples ſuffered him not.] 30. And Paul was willing to have come among them, with an intention to give them an account of the faith of Chriſt contrary to theſe Idol-worſhips of theirs; but the Chriſtians that were there, perſwaded him to the contrary.

31. And certain of † the [f] chief of Aſia, which were his friends, ſent unto him, * deſiring him that he would not adventure himſelf into the Theatre.] 31. And ſome of the Præfects of the games or ſports there, which being conſecrated to their Gods, were intruſted to the charge of the prieſts, were ſo kind to him, that, knowing the purpoſe of the people to caſt him to the wild beaſts, they ſent to him to keep cloſe, and not to come out among the people, as he meant, v. 30. leſt if they took him, they ſhould carry him (as it ſeems they meant, ſee note on 1 Cor. 15. b.) and caſt him to wild beaſts on the theatre. f.

32. Some therefore cried one thing, and ſome another, for [the aſſembly was confuſed,] and the more part knew not wherefore they were come together. 32. a great hubbub and confuſion there was,

33. * And they drew Alexander out of the multitude, the Jewes [g] putting him forward, and Alexander beckned with the hand, and would † have made his defence unto the people.] 33. And ſome of the popular officers brought out Alexander, a Jewiſh profeſſor of the faith, and the Jewes examined and queſtioned him, beleiving (probably) that he would excuſe himſelf, and lay the fault upon Paul: And he made a ſigne with his hand, that he would gladly make his own apologie, and give them an account of the whole matter. g.

34. But when they knew that he was a Jew, all with one voice about the ſpace of two houres, cried out, Great is Diana of the Epheſians. 34. But the heathens of Epheſus knowing that he was a Jew, and ſuppoſing that he was for Paul's way, and that derogatory to Diana (though the truth is he meant to clear himſelf, and lay the blame on Paul, for which he is ſaid to have done him much injury, 1 Tim. 1. 19. and 2 Tim. 4. 14) they would not permit him to be heard, but cried for two houres ſpace, Diana, the great Diana the Goddeſſe of the Epheſians.

35. * And when the [h] Town-clerk had appeaſed the people, he ſaid, Ye men of Epheſus, what man is there that knoweth not, how that the city of the Epheſians † is a worſhipper of the great Goddeſſe Diana, and of the image which fell down from Jupiter? 35. And the Regiſtrer of their games compoſed & quieted the people with this oration, Every body knows that Epheſus among the cities of Greece hath the honour to be called the chief officer in the worſhip of Diana, to whom it belongs to preſerve and adorn her Temple, and the Temple that encloſes that image that fell down out of heaven from Jupiter, (ſo much talk't of among the heathens.) h. i.

36. Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet and to doe * nothing raſhly.] 36. And therefore this being granted by all, what need is there of this ſo much adoe?

37. For this Paul &c. hath neither robbed your Temples, nor ſpoken any thing againſt your Goddeſſe Diana.

37. For ye have brought hither theſe men, which are neither robbers of Churches, nor yet blaſphemers of your Goddeſſe.

38. As for Demetrius and the tradeſmen that depend on him, if any man hath done them any injury, let them form their inditement or accuſation, 'tis now a fit time for them to have juſtice done them, the court ſits, let them bring in their charge.

38. Wherefore if Demetrius and the craftſ-men which are with him, have a k matter againſt any man, * the l law is open, and there are deputies, let them implead one another.]

k. l.

* the court-daies are come, and the Proconſuls are preſent

39. But if you have any other ſuit or controverſie among you, it ſhall be referred to ſuch a meeting or judicature, as the law appoints for ſuch matters.

39. But if ye † enquire any thing concerning other marters, it ſhall be determined in a lawfull full aſſembly.]

† ſeek or require any thing τι ἐπιζητεῖτε

40. For we are in danger to be * called in queſtion for this daies uproar, there being no cauſe whereby we may give an account of this concourſe.

* accuſed of a riot for this daies work, ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον

41. And when he had thus ſpoken, he diſmiſſed the aſſembly.

Notes on Chap. XIX.

a. Σχολὴ Τυράννου

There were two kinds of *ſchools* among the *Jewes*, wherein the *law* was taught, *private* or *publick*. 1. *Private* wherein any *Doctor* entertained *ſcholars*, and ſuch was this of *Tyrannus* here, contained under the title, בתי המדרש *houſes of learning*, mentioned by *Maimonides*, as one kind of their *holy places*; their *ſchools*, and not onely their *ſynagogues* being accounted ſo. Then 2dly *Publick*, where *Conſiſtories* ſat to reſolve differences of the *law*.

b. Ἡμικίνθιον

Ἡμικίνθιον is lightly changed from the *Latine ſemicinctum*, that which is called by the *Chaldee* בְּסַת or *cingulum coriaceum*, or *ſuccinctorium*, which work-men put before them, that they may not foule their *cloathes*.

c. Περίεργα

What is the meaning of the περίεργα, or *curious* things, here uſed among the *Epheſians*, will be beſt gueſt firſt by *Heſychius's gloſſe*, and then by a paſſage in *Irenæus*, both miſread in the *ordinary* copies, In *Heſychius* we have Περιεργία (that ſhould be Περίεργα) καθάρσια, The word denotes their *heathen rites* of *purgations*; Of their *luſtrations*, or *purgations* the *heathen* books are full, ſee *Porphyry* περ: απ: *Iamblichus*, *Hierocles*, *Marinus de vitâ Procli*, *Plotinus* &c. All which were nothing but *magick*, and *ſorcery*, γοητεία and θεουργεία, and accordingly the *Greek fathers* on this place ſay they were their γοητικαὶ βίβλοι *books of ſorcery*, that here were *burnt*. *Irenæus* l.1. c.[20] *de Simonian:* hath theſe words, *Amatoria quoque & agogima — & quæcunque ſunt alia parerga* (it ſhould certainly be *perierga*) *apud eos ſtudioſè exercentur*, *Love-charms*, and *philtres*, *and all other ſuch curious*, i.e. *Magical tricks*, *are in great uſe among them*, Theſe are the φαρμακεῖαι *medicaments*, from which *ſorcerers* are generally called φαρμακοὶ *medicamentarii*, as the *Latines* uſe *veneficæ witches*, from *venena poyſons*, not that they alwaies uſe *medicaments*, but many times only *charms* and *words*, in ſtead of them. And accordingly *Menander* mentions them proverbially of *Epheſus* here, Ἐφέσια ἀλεξιφάρμακα, *Epheſian charms*, or *ſpells* which ſuch an one τοῖς γαμοῦσι περιπατεῖ λέγων, *walks*, *and ſpeaks to the bridegroom and his bride*. Theſe are the Ἐφέσια γράμματα, *Epheſian words*, or *writings*, ſo often ſpoken of by *writers*, as *charms*, or *ſpells*. Of them *Heſychius* gives an account, Ἐφέσια γράμματα, ὧν μέν πάλαι, ὕστερον δὲ προσέθεσάν τινες ἀπατεῶνες καὶ ἄλλα. φασὶ δὲ τὰ πρώτων τὰ ὀνόματα τάδε, ἄσκιον, κατάσκιον, λίξ, τέτραξ, δαμναμενεύς, αἴσιον. δηλοῖ δὲ τὸ μὲν ἄσκιον, τὸ σκότος, κατάσκιον φῶς, τὸ δὲ λίξ γῆ, καὶ τέτραξ ὁ ἐνιαυτὸς, δαμναμενεὺς δὲ ἥλιος, αἴσιον δὲ ἀληθές. *The Epheſian words were antiently ſix, but afterwards deceivers added others alſo; the names of the former were* &c. and the ſignification of them, *darkneſſe*, *light*, *the earth*, *the year*, *the ſun*, *and truth*, (ſee *Canter: var: lect:* l.1. c.18.) Of which he concludes, ταῦτα ἦν ἱερὰ ὅτι καὶ ἄγια, *theſe are ſacred and holy*, i.e. part of the *heathen Idolatry*, See *Plutarch ſympoſiac:* 7. *Clemens Alex: Strom:* l.5. *Euſtathius ad Homer. Odyſſ.* 21. *Suidas*, and the *books* of the *Greek Proverbs*. And ſo the περίεργα περιέργους are the *ſorcerers*, or *Magicians* among them, who *brought the books* of their *black* art, which though they were of great *value*, and would have been ſold for much, yet they neither kept, nor *ſold*, but as a *teſtimony* of *renouncing* their former courſe, they *burnt* them *publickly*.

d. Ἀργύριον

The *Hebrew* כסף that is literally rendred ἀργύριον, *ſilver*, ſignifies peculiarly *ſiclum argenteum*, *a ſilver ſhekel* among the *Hebrews*, ſee *note* on *Mat.* 26. d.

e. Ναοὶ Ἀρτέμιδος

In the *Idolatry* of the *heathens*, it is ſufficiently known, that they were wont to carry the *images* of their falſe *Gods* about in *pomp*, i.e. *proceſſion*, from one city to another, This they did in a *Chariot*, that was ſolemnly *conſecrated* for that imployment, and by the *Romans* ſtyled *Thenſa*, i.e. the *chariot* of their *Gods*. But beſide this *greater*, there was a leſſer frame, wherein it was placed, a *box*, or *ſhrine*, called *Ferculum* by them; Accordingly at the beſtowing of *divine* honours on their great *men* alive, or dead, the *Romans* had their *Circæan games*, and in them, *Thenſam*, and *Ferculum*, that *Chariot*, and that *Shrine* beſtowed on them, As it is related of *Julius Cæſar*. This *Ferculum* among the *Romans*, differs not much from the *Gracians* Ναὸς, *a little Chappel*, repreſenting the form of a *Temple*, with an *image* in it, which being ſet upon the *Altar* or other ſolemn place, and the *valve*, the *leaves* or *dores* open'd, the *image* ſtood, or ſat in ſtate, and ſo was repreſented to the *ſpectators*. Accordingly an old *anonymous Scholiaſt* on *Ariſtotles Rhetoricks*, l.1. c.15. hath theſe words, Ναοποιοὶ οἱ τοὺς ναοὺς ποιοῦσι, ἤτοι εἰκοσαέδρια τινὰ μικρὰ ξυλινὰ ἃ πωλοῦσι, noting the ναοὶ here, to be

be εἰκονοσάια *Chaplets* with *Images* in them of *wood*, or any other *metall*, (as here of *silver* v.24.) which they *make*, and *sell*, as here ver.25. they are ſuppoſed to doe, and ſo get *wealth* by that *trade*.

Lib.22. Agreeable to this is it, that *Ammianus Marcellinus* ſaith of *Aſclepiades*, that *whitherſoever he went he carried about with him Deæ cœleſtis argenteum breve figmentum, a ſmall ſilver image of Urania.*

Ρωμαϊκ: 1.40. And *Dion* of the *Roman* enſigne (which is known to be an *Eagle*) that it was νεὼς μικρὸς, ἐν ᾧ ἐν αὐτῷ ἀετὸς χρυσῆς, *a little temple*, and *in it a golden*

Ib.1.39. *eagle*; and again Ἐν τῷ Ἀλβανῷ, *there was*, ſaith he, νεὼς Ἥρας βραχὺς, *a ſhort or little chappel of Juno*, ὅπου τραπέζης τινὸς ἱδρυμένης, *ſet upon a table.* This hath been ſhew'd (note on ch.7. d.) to be the

Σκηνὴ Μολὸχ meaning of the *tabernacle* of *Moloch*, *Act.7.43.* taken from *Am:5.26.* סכות מלככם there, *the tabernacle of your King*, but by the LXX σκλωὴ Μολὸχ, *the tabernacle of Moloch*, (that word in *Hebrew* ſignifying a *King*) where σκλωὴ *tabernacle*, is the *chaplet*, wherein was the *figure* of that *falſe God*, or *ſtarre* ſo call'd. And that it is ſo, may be

Τύπους οὓς ἐποιήσατε gueſt, by that which followes there, the τύπους οὓς ἐποιήσατε *the figures which you made to worſhip*, which it ſeems were put in ſuch *tabernacles*, or *chappels* to that end. The like alſo was the סכות בנות *the tabernacle of Benoth*, or *Venus*, another of thoſe *falſe-deities*, whoſe *image* was enſhrined in ſuch a little *Chappel*, ναὸς or ναΐσκος, to be *worſhipped.*

f. Ἀσιάρχαι Among the *heathens* there were *agones* & *games* inſtituted *ad placanda bona numina*, *to appeaſe the good deities*, ſaith *Labeo*, as *ſacrifices* and *victims* to *appeaſe the bad* or *angry*. And therefore in the *Anthology*, the τέσσαρες ἀγῶνες ἀν' Ἑλλάδα *the four games in Greece*, *Olympian*, *Nemæan*, *Iſthmian*, *Pythian*, are called τέσσαρες ἱεροὶ, all *four ſacred:* And ſo in *Julian* μισοπων: there is mention of the ἱπποδρόμια, the *running of horſes* ἐν ταῖς ἑορταῖς τῶν θεῶν *in the feaſts of the Gods*, and in the reſcript of *Honorius* and *Theodoſius*, *ſacra munera*, *ſacra feſta*, *ſacros agones*, *ſacred offices*, *ſacred feaſts* and *ſacred games*. At *Rome* the *Pontifices*, or *chief prieſts* were *preſidents* of theſe. And therefore when the *heathen* cuſtomes had gotten in among the *Jewes*, we find *Jaſon* 2 *Mac.*4.7. buying the *Pontificate*, and with it the power of *inſtituting*, and *moderating* their *games*; and ſo in the ſeverall *provinces* the ſeverall *chief prieſts*; who were called by the names of the *Provinces*, which they adminiſtred, ſo Κυπριάρχης, *the Governour of*

* Obſerv: 1.2.c.13. *Cyprus*, 2 *Mac.*12.2. So Συριάρχαι, ſaith * *Cujacius*, *Sacerdotes iſtius Provinciæ, qui ludos in honorem Deorum celebrari ſolitos, curarent, moderarentur, præſiderent*, *The officers of Syria*, i.e. *the Prieſts of that province, which took care of their games, which were cuſtomarily celebrated to the honour of their Gods, ruled them, preſided in them.* So *Bithyniarchæ*, the *officers* of *Bithynia*, *Cappadociarchæ*, of *Cappadocia*, and here *Aſiarchæ* of *Aſia*, i.e. the *officers* of thoſe ſo many *Provinces*, not *Kings*, or *Proconſuls*, or *Procurators*, the *rulers* and *Governours* of them, but *popular officers* or *miniſters*, to whom the care of thoſe things was intruſted, and in particular *cities*, πολιτάρχαι,

Γολιτάρχαι c.17.6. the *city-magiſtrates*. The ἀθλοθέτης, ἀγωνοθέτης, ἀλιτάρχαι, all commands or offices of ſome *honour* among them, as appeared by *Jaſon's* purchaſing them together with the *prieſthood*, but yet ſubject to the people, as being *executioners*, and *miniſters* of *their* will. To theſe belonged alſo the *execution* of malefactors, condemned to the θηριομαχίαι, or *fighting with beaſts* on the *Theatre*, a Θηριομαχίαι cuſtomary *ceremony* or complement of their *feſtivities* (ſee *note* on 1 *Cor.* 15. b.) and ſo ſome of them here being kind to S. *Paul*, warned him *not to come out*, knowing the purpoſe of the people to have him thus put to *death*, if they could light on him. And that appears by the *Regiſter's ſpeech* ver. 37. ἠγάγετε τοὺς ἄνδρας τούτους ἔτε ἱεροσύλους &c. *theſe men*, *Paul* and his *company*, are *neither robbers of Churches*, *nor blaſphemers of your Goddeſſe*, yet you have dealt with them as if they were, *bringing* or *dragging* them to the *Theatre*, for ſo 'tis ſaid ver.29. that *they ran*, or *hurried into the Theatre*, συναρπάσαντες *carrying* or *haling* along Συναρπάσαντες *with them* thither *Gaius*, and *Ariſtarchus*, *Paul's fellow-travellers*; And v.33. ἐκ τοῦ ὄχλου *ſome of the multitude* προεβίβασαν Ἀλέξανδρον, *brought forth* Προεβίβασαν *Alexander*, who, it ſeems, was a *Chriſtian* of *Epheſus* though one that *forſook Paul* (probably upon the *danger* at this time) 1 *Tim.*1.20. and, having done ſo, did him *much injury*, 2 *Tim.*4.14. and here was about to *excuſe* himſelf to the *people*, (to *eſcape* the *hazard* approaching,) and lay all the *blame* on *Paul*. Of this *Alexander* ſaith *Photius*, *Epiſt:* φησὶ, That μὴ διαβολῶν δεηθεὶς, ἢ μηδὲ εὑρεῖν ἐλπίσας, αὐτὸς καθ' ἑαυτὸν μόνος εὐεργετησάντων, καὶ γλῶτται καὶ χεῖρες ἐγένετο, *Neither wanting accuſations nor hoping to find any, became he alone, both tongues and hands in the plurall, againſt his greateſt benefactors.* Where, as [ἐκ τοῦ ὄχλου] being ſet for [πινὲς ἐκ τοῦ Ὄχλου ἐκ τοῦ ὄχλου, *ſome out of the multitude*, ſignifie ſome of the *popular officers*, *ſerjeants* or *apparitors*, ſo προεβίβασαν their *bringing him forth*, is to be underſtood, as an act of their *office*, to *bring forth to examination*, (as among the *Greek lawyers*, the *ſerjeants*, ὑπηρέται, πράκτορες in the *Goſpels*, are ſtyled ἐκβιβασταὶ, thoſe that *ſerve men with writs* and *bring them before* their *courts*) And therefore it follows that the *Jewes* did προβάλλειν αὐτὸν *queſtion him* that was thus *brought forth*, *examined* him about S. *Paul*, ſee *note* g.

g. Προβάλλειν Προβάλλειν hath a peculiar notion among the *Grammarians*, proper to *forinſecall* matters, it ſignifies to *examine*, to *queſtion* upon *interrogatories*, to *call* any man into the *court* to *teſtifie* his knowledge concerning any thing in *queſtion*. So ſaith *Phavorinus*, προβάλλειν and προβάλλεσθαι, ἐρωτᾶν *to queſtion*, and προβάλλεσθαι μάρτυρα *to call* a man as *a witneſſe*. So *Domninus* (cited by *Jo: Malela* l. 12.) ſpeaking of the Ἀμφιθαλὴς an *officer* in the *agones*, αὐτὸν βελὴ, καὶ ὁ δῆμος προεβάλλοντο, *the Senate and people called him to teſtifie what was done in the agones.* Accordingly muſt the *Gloſſe* of *Heſychius* be mended, not as the printed copie hath it, προβάλλ, ἐρωτήσῃ, προβάλλειν ἄρνα τὸ ἀπαγγεῖλαι, but προβαλεῖ ἐρωτήσει, προβάλλειν μάρτυρα, τὸ ἐπαγγεῖλαι, noting this uſe of the word for *interrogating a witneſſe*, *calling* a man to *teſtifie*, ἐκκαλεῖν to *appeal* to for the truth of what is *controverted*. And ſo the meaning of this whole paſſage is, that *Alexander* a *Chriſtian* of *Epheſus*, but a *Jew* by birth, was in this tumult about S. *Paul*, *ſeiſed* upon by the *ſerjeants* and *brought forth*, and the *Jewes*, that were malicious to S. *Paul*,

thinking that *Alexander* might be brought to lay ſome blame upon him, *queſtion'd* and *examined* him, and then he was preſently deſirous to have made his *apologie* to the people, i. e. to avert the danger from himſelf, by laying it upon others, And although, by reaſon of the *crie*, that follows, v. 34. he is not permitted to doe it *to the people*, yet by what S. *Paul* after ſaith of him, it appears that he forſook the *Chriſtian profeſſion*, 1 *Tim.* 1.20. and *renounced*, or *blaſphemed*, i. e. *forſook Chriſt*, and did S. *Paul* very great *injury*, 2 *Tim.* 4.14.

h. Γραμματεὺς

Γραμματεὺς, is the name of an *office* in the *ſacri agones*, the *Regiſter* or *Actuary*, who *regiſtred* the *Victors* names in a book or table, called γράμματα τῶν ἱερονίκων, and the *office*, where thoſe *records* were put, was γραμματεῖον, ſaith *Petrus Faber Agoniſt*: l. 3. c. 23. & 27. Of the ordinary γραμματεῖς, ſaith *Phavorinus*, ἀδένδς ἦς κύριοι ἦσι, ἀλλ' ἢ τοῦ γράφειν καὶ ἀναγνῶναι, *they had no authority, but onely to write and read what they had written.* So ſaith the *Scholiaſt* on *Thucydides*, γραμματεὺς ὁ εἰωθὼς ἐν τῷ δήμῳ τὰ τῆς δήμου γράμματα ἀναγινώσκειν, *that uſed to read to the people the regiſters of their buſineſſe.* But in theſe *ſacred games*, where every thing was *ſacred* alſo, (the *Alitarcha*, bearing the *perſon* of *Jupiter*, the *Amphithales* of *Mercury*) the Γραμματεὺς here, ſaith *Domninus*, cited by *Johannes Antiochenus*, was *honoured*, and *adored as Apollo, wearing a white robe, and a crown of pure gold*, and being, ſaith he, *choſen by the Senate and people*, he was the better qualified, to doe what is here affirmed of him, to *appeaſe the people*.

i. Νεωκόρος

That the *Epheſians*, when they were beſieged by *Crœſus*, devoted or conſecrated their *city* to *Diana*, ἐξάψαντες ἐκ τοῦ νεὼ χοίνιον εἰς τὸ τεῖχος, *tying with a rope the Temple and the wall of the city together*, is affirmed by *Herodotus* l. 2. From hence it is, that that *city* had a peculiar relation to *Diana* ever after. But there being other *cities*, that *worſhipped* that *Goddeſſe* alſo, this is not, *alone*, ſufficient, to appropriate that title to *Epheſus*, to be her νεωκόρος, or *Sacriſt*. The word ſignifies ὁ τοῦ ναοῦ ἐπιμελούμενον, ſaith *Phavorinus*, *he that takes care of the Temple*, ὁ ναὸν κοσμῶν, *he that adorns it*, ſaith *Heſychius*, and ὁ ἐνεργεπίζων, he that *makes clean*, ſaith *Suidas*, from κορεῖν *to ſweep*, or κάλλωπίζειν *to beautifie*, ſaith the *Scholiaſt on Ariſtophanes in* Νεφ: p. 61. This *office* at other times belonged to other *cities*, and accordingly in *antient Inſcriptions* we find Νικομηδέων τῆς Νεωκόρων, *the Nicomedians* being the third time in that *office*, and particularly of *Diana*, Μαγήτων Νεωκόρων Ἀρτέμιδος, *The Magneſians having that office*, in *Maximinus*'s time, and this in reſpect of the ἱεροὶ ἀγῶνες, the *holy Games*, which in *honour* of the *Gods*, peculiarly of *Diana*, were in *Greece*, ſometimes in one *city*, ſometimes in another, according to the *Gods*, which were *celebrated* by them; So that now thoſe *feſtivities* being celebrated to *Diana*, and this *year*, and at this *time* kept at *Epheſus* (which is alſo the reaſon of the *concourſe* of the people at this *time*) *Epheſus* had now the honour to take care of *Diana*'s ſervice, and ſo to be her Νεωκόρος, her *ſacriſt*, or *æditua*, or *Church-warden*, as the *Syriack* renders the word in this place, and that is the meaning of the νεωκόρος ἔσα, *being* at this *time*, this *year*, *Diana*'s *Sacriſt*.

The *Hebrew* דבר which ſignifies λόγον *word* or *ſpeech* ſignifies alſo *accuſation*, and is accordingly rendred κρίμα *Exod.* 18.22. and ἀντιλογία *enditement Exod.* 18.16. and accordingly here the one is taken for the other, λόγος *ſpeech*, for an *accuſation*. k. Λόγος

Ἡ ἀγορά, ſaith *Phavorinus*, is ἡ ἡμέρα ἐν ᾗ ἀγορὰ τελεῖται, *a day when a court is kept*, and ſo in *Suidas* and the *Gloſſary* [ὅτε ἡ ἀγορά ἐστι] is expounded to be *the time when men goe to law*, and the ſame is the meaning of ἀγοραῖοι ἄγωνες, a time not of *vacation* or *lay daies*, but of *judicatures, term-time*, as we call it, when the *Proconſuls*, who are the *judges*, were preſent to decide any *controverſie*. The word ſignifies alſo *judicature* ſimply, ſo in *Strabo Geog.* l. 13. p. 629. διοικήσεις ἐν αἷς τὰς ἀγορὰς ποιοῦν, καὶ δικαιοδοσίας, *the provinces in which they exerciſe their judicatures and give every man his right.* And ſo in *Heſychius*, Ἀγορείαν (perhaps it ſhould be ἀγορεῖον) δικαιολογίαν *diſtribution of juſtice*, And ἀγορεία, δῆμος, καὶ ἐκκλησιαστική, *judgment*, and *calling of a court*. l. Ἀγοραῖος

Paraphraſe.

CHAP. XX.

1. And this commotion being thus compoſed at Epheſus, Paul called all the Chriſtians together, and having conſtituted Timothy Biſhop of Epheſus, 1 Tim. 1. 3. he took his leave of them, and departed from Epheſus, and paſt the direct way from thence (by Troas 2 Cor. 2. 12, 13.) to Macedonia.

1. AND after the uproar was ceaſed, Paul called unto him the diſciples, and [imbraced them, and departed for to goe into Macedonia.]

2. And there he ſpent ſome time, inſtructing and confirming them in the faith, and in all Chriſtian practiſe (ſee note on Joh. 14. a.) and after that, departing thence, he wintred in Epirus Tit. 3. 12. and came into Greece,

2. And when he had gone over thoſe parts, and had given them much exhortation, he came into Greece,

3. And there he ſtaid three moneths, as he was about to ſaile into Syria, he purpoſed to return into Macedonia. And being now on his journey to Syria, to carry almes to Judæa, he was diverted by an advertiſement that the Jewes which knew of his purpoſe, laid wait for him in the way thither to rob him, and to take away his life, thereupon he changed his determination, and reſolved to goe a little out of his way, and again to paſſe through Macedonia the third time.

3. And there abode three moneths, and when the Jewes laid wait for him, [as he was about to ſaile into Syria, he * purpoſed to return into Macedonia.] * reſolved: ἐγνώθη γνώμη

4,5. And Sopater went along with him as farre as Aſia, never parting from him, but Ariſtarchus, and Secundus, and Gaius, and Timotheus, and Tychicus, and Trophimus, theſe ſix went not with him through Macedonia (Sopater onely doing ſo) but went before to Aſia, and expected Paul and his company at Troas, who accordingly came thither, 2 Cor. 2. 12, 13.

4. † And there accompanied him into Aſia Sopater of Berœa: and of the Theſſalonians Ariſtarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of Aſia, Tychicus and Trophimus.

5. Theſe going before, tarried for us at Troas.]

† And Sopater of Berœa accompanied him as farre as Aſia Συνεπέτο δὲ αὐτῷ ἄχρι τῆς Ασίης Σωπ. Βερ.

6. And

6. And we ſailed from Philippi, after the daies of unleavened bread, and came unto them to Troas in five daies, where we abode ſeven daies.]
ted from Philippi in Macedonia, and came and met them at Troas, and ſtaid there with them ſeven daies.

6. And after the Paſſeover we depar-

7. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech untill midnight.]
being met together to receive the ſacrament, (Act. 2. 46.) Paul ſpake to them at large, and meaning to be gone the morrow, continued his exhortation to them untill midnight.

7. And on the Lord's day, or Sunday, the Chriſtians

8. And there were many lights in the upper chamber, where they were gathered together.

* on the firſt

9. And there ſat * in a window a certain young man, named Eutychus, being fallen into a deep ſleep, and as Paul was long preaching he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

10. And Paul went down and fell on him, and embracing him, ſaid, Trouble not your ſelves, for his life is in him.

11. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.]
receiving the ſacrament of the body of Chriſt, and Paul farther inſtructing them till the next morning, then he departed.

11. And they ſpent the time together in

12. And they brought the young man alive, and were not a little comforted.]
that fell out of the window, and was dead v. 9. recovered, and they were joyfull at it.

12. And the youth

13. And we went before to ſhip, and ſayled unto [a Aſſos,] there intending to take in Paul, for ſo he had appointed, minding himſelf to goe a foot.

13. Aſſos, a ſea-town of Aſia,

a

14. And when he had met with us at Aſſos, we took him in, and came to Mitylene.

ἐπιβάντες

15. And we ſailed thence, and came the next day over againſt Chios, and the next day we arrived at Samos, and tarried at Trogyllium, and the next day we came to Miletus.

having made some stay μείναντες

παρεμείναμεν

16. For Paul had determined [to ſaile by Epheſus,] becauſe he would not ſpend the time in Aſia, for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt.

16. not to go in, or ſtay at Epheſus, but to paſſe by,

17. And from Miletus he ſent to Epheſus, and called the Elders of the Church.]
Biſhops of Aſia, ſee note on c. 11. 6. he ſent to Epheſus, the chief Metropolis of Aſia, and by that means gave notice to the Biſhops of Aſia, that they ſhould come to him to Miletus.

17. But yet deſirous to ſpeak with the

18. And when they were come to him, he ſaid unto them, [Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

18, 19. Ye know in what manner I behaved my ſelf among you of Aſia, all the

19. Serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jewes,]
preaching the Goſpel, with all humility and affection, with great ſorrows, and hazards of dangers from the Jewes, which conſpired againſt my life,

ſpace of three years that I was among you

20. And how I kept back nothing that was profitable unto you, but have ſhewed you, and taught you publickly, and from houſe to houſe,]
all things that I thought uſefull for you to know, willing to uſe all opportunities of inſtructing any both in the publick ſynagogues ch. 19. 8. and in private ſchools v. 9. and in your ſeverall houſes, whither I alſo came,

20. And how I freely declared to you

21. Teſtifying both to the Jewes, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.]
lytes in their ſynagogues, and to the Gentiles elſwhere the whole doctrine of the Goſpel, aſſuring them that there was pardon to be had from God, upon amendment of their former lives, forſaking of all the impieties, which they had been guilty of, through neglect of the Moſaicall Law, and the dictates of nature, which before they ſtood obliged to obſerve, and exhorting them that they ſhould live according to the pure doctrine of Chriſt for the future.

21. Preaching to the Jewes and Proſe-

† being bound in Spirit I go

22. And now behold, † I goe [b] bound in the Spirit unto Jeruſalem, not knowing the things that ſhall befall me there,

22, 23, 24. And now I am a going to Jeruſalem, willing and ready to endure what ſhall befall me there, and foreſeeing that there I ſhall be apprehended, and im-

b.

23. Save that the holy Ghoſt witneſſeth in every city, ſaying, That bonds and afflictions abide me.

24. But none of theſe things move me, neither count I my life dear unto my ſelf, ſo that I might finiſh my courſe with joy, and the miniſtery which I have received of the Lord Jeſus to teſtifie the Goſpel of the grace of God.]
priſoned, being told it by thoſe that have the gift of prophecie, (as afterwards again it appears he was, c. 21. 4. & 11.) whereſoever I come, and I am prepared for it; and I know not whether death it ſelf may not attend it, but whatſoever it is, I am ready to ſuffer it for the Goſpel's ſake (ſee c. 21. v. 13.) and count nothing of it, no nor of loſſe of life, if I may ſucceſsfully preach the Goſpel, and ſerve Chriſt faithfully in the office which he hath intruſted to me, (ſee note on Heb. 13. c.)

25. And now behold I know that ye all, among whom I have gone preaching the kingdome of God, ſhall ſee my face no more.]
my departure from you, ye are never likely to ſee me again, ye, I ſay, of Aſia, whom I have preaching the Goſpel among you, and therefore I ſhall take this long farewell of you.

25. And now this I know, that after this ſo long converſt with,

26. And to that end, I proclaim to you all, that I am guiltleſſe of that ruine, that will I foreſee befall thoſe that do not keep cloſe to Chriſt, having done my beſt to prevent it.

26. Wherefore I take you to record this day, that I am pure from the bloud of all men.]

27. For I have fully communicated to you the whole Chriſtian doctrine, which may ſerve you as an antidote againſt all the hereſies which are likely to break in among you, v. 29.

27. For I have not ſhunned to declare unto you all the counſell of God.]

28. Wherefore, ye that are Biſhops or Governours of the ſeverall Churches of Aſia, Revel. 1. 11. (ſee note on Phil. 1. 6.) and who were deſigned to that office by the appointment of God himſelf, look to your ſelves and to the Churches committed to your truſt, to rule and order all the faithfull Chriſtians under you, thoſe whom that Chriſt might gain to himſelf he laid down his own life to purchaſe them.

c.

28. Take heed therefore unto your ſelves and to all the flock, over the which the holy Ghoſt c * hath made you overſeers, to † feed the Church of God, which he hath purchaſed with his own bloud.]

*appointed you Biſhops
†govern
ποιμαίνειν

29. For tis certain that when I am gone, you will ſoon be ſolicited with falſe teachers, ſeducing the faithfull and doing great miſchiefe.

29. For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.]

30. And ſome of your own Churches ſhall vent pernicious falſe doctrines to make diviſions and factions, and get followers.

30. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.]

31. Be ye carefull therefore, remembring how much ſorrow and tears it hath coſt me to forewarn you of theſe things before hand.

31. Therefore watch, and remember that by the ſpace of three years I ceaſed not to warn every one night and day with tears.]

32. And now I recommend you to God and the Goſpel (ſee note on Heb. 13. c.) which if adhered to, will be able to inſtruct and perfect you, and to bring you to the bliſſe of Saints.

32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified.]

33. I have not endevoured to make any worldly advantage by my preaching.

33. I have coveted no mans ſilver, or gold, or apparell.]

34. But you can witneſſe for me that I have by working at my trade of making tents, maintained my ſelf, and thoſe that are with me.

34. Yea, you your ſelves know that theſe hands have miniſtred unto my neceſſities, and to them that are with me.]

35. I have as by words, ſo by actions alſo demonſtrated to you, how that men are obliged by pains taking to enable themſelves to relieve the poor, and not to be chargeable or burthenſome to others, according to that ſaying of Chriſt (not recorded in the Goſpels) that 'tis a bleſſed and an heroicall thing to give to others out of a mans own earnings, and this infinitely more bleſſed, and better becoming a Chriſtian then to be relieved by others.

35. I have ſhewed you all things, how that ſo labouring you ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, * It is more bleſſed to give then to receive.]

* It is a bleſſed thing to give, rather then receive
Μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν

36 And when he had thus ſpoken he kneeled down and prayed with them all.

37. And they all wept ſore, and fell on Pauls neck and kiſſed him.

38. Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him to the ſhip.

Notes on Chap. XX.

a. Ἄσσος

Strabo maketh this *Aſſos a city* of *Æolis* l. 15. p. 735. and ſo, ſaith he, doth *Hellanicus*, Ἑλλάνικος Αἰολίδα φησί l. 13. p. 610. And ſo (ſaith * *Stephanus Byzantius*) doth *Alexander Cornelius*, Ἀλέξανδρος ὁ Κορνήλιος ἐν τῷ περὶ τῶν παρ' Ἀλκμᾶνι τοπικῶς ἰσχυμένων, Μιτυληναίων ἄποικον ἐν τῇ Μυσίᾳ φησὶν Ἄσσον, *Alexander Cornelius ſaith that Aſſos is in Myſia*, For what is there *Myſia*, is all one with *Æolis* in other writers, for of *Myſia* ſaith † *Pomponius Mela*, *Ex quo ab Æoliis incoli cœpit, Æolis facta, from the time that it was inhabited by the Æolians, it was called Æolis*, and *Pliny*, *Æolis proxima eſt, quondam Myſia appellata, Æolis ſometime called Myſia.* This *Aſſos* is by *Strabo* reckoned as the firſt principal ſea-town of *Myſia*, going from *Lectum* to *Caicus* over againſt *Lesbus*, and *Adramyttium*, mentioned here c. 27. 2. Ἀπὸ Λεκτοῦ μέχρι Καΐκου ποταμοῦ δεῖ τὰ πρὸς Ἄσσον, καὶ Ἀδραμύττιον καὶ Ἀταρνέα, καὶ Πιτάνην, καὶ τὸν Ἐλαϊτικὸν κόλπον, οἷς πᾶσιν ἀνθιπαρήκει ἡ τῶν Λεσβίων νῆσος : *Strabo Geogr:* l. 13. d. 581.

* περὶ Πολ: in Ἄσσος

† l. 1. c. 18.

Nat. Hiſt. l. 5. c. 30.

b. Δεδεμένος τῷ πνεύματι

What [*bound in Spirit*] ſignifies may perhaps be judged by the like phraſe [*poor in ſpirit*] *Mat.* 5. 2. That ſignifies him, which though he be not actually *poor*, yet is *prepared* to bear *poverty* contentedly: And ſo *Paul* reſolving to venture the *hazard* of *impriſonment* here, by going up to *Jeruſalem*, whither if he goe, he knowes, and the *Spirit* of God tells him v. 23. it will befall him, may be ſaid to be *bound in Spirit*. But it may alſo be interpreted onely of his *præſaging* and *foreſeeing* his *bonds*, which being *revealed* by the *Spirit* of *God* to others of him, and probably immediately to him alſo, he may be ſaid to be δεδεμένος τῷ πνεύματι, *bound in the Spirit* in that reſpect.

c. Ἔθετο τοὺς ἐπισκόπους

What ἔθετο *put*, or *ſet*, or *appointed*] importeth here, is ſomewhat uncertain, It may ſignifie their *Ordination* to the *Epiſcopal office*, attributed to the *holy Ghoſt*, as to the *Originall*, by whoſe deſcent upon

upon the *Apoſtles*, they were authorized to *communicate* this authority, to give *Commiſſions* to others, who were to ſucceed them in the *dignity* and *office* of *Governing* of *Churches*; But it may alſo ſignifie the act of *deſignation, election, nomination* to this *dignity*, which at that time was done by the *Special Revelation* of *God*, and ſo might properly be attributed to the *holy Ghoſt*, So of *Matthias* it appears that he was deſigned by *lot*, and *choſen by God* to ſucceed *Judas* in his office, *Act.* 1. 24. So c. 13. 2. the *holy Ghoſt ſaid, Separate me Saul and Barnabas for the work, &c.* So *Timothy* the *Biſhop of Epheſus* is ſaid to be advanced to it διὰ προφητείας *by prophecy*, by particular *Revelation*, of which S. *Chryſoſtome* ſaith, that as the *Prieſts* antiently were made by *Prophecy*, ſo *Timothy* was, τῇ τοῦ Θεοῦ ψήφῳ *by the ſuffrage of God, choſen to his Office*, ἠρέθη εἰς τὴν ἱερωσύνην, So ſaith *Clemens Romanus Ep. ad Cor:* that *the Apoſtles conſtituted Biſhops*, δοκιμάσαντες τῷ πνεύματι, *trying* or *approving them by the Spirit*, and * *Clemens Alexandrinus of* S. *John*, and *the Biſhops of Aſia* here, that he did *conſtitute Biſhops* τῶν ὑπὸ τοῦ πνεύματος σημαινομένων, *of thoſe that were ſignified by the Spirit.* And ſo this is the moſt probable notation of it in this place.

διὰ προφητείας

* See Euſeb. l. 3. c. 23.

CHAP. XXI.

Paraphraſe.

* plucked, ſnatched ἀποσπασθέντας

1. AND it came to paſſe, that after we were * gotten from them, and had launched, we came with a ſtreight courſe] unto Coos, and the day following unto Rhodes, and from thence unto Patara.

1. After this ſad parting (c. 20. 37.) from the Biſhops of Aſia at Miletus (c. 20. 17.) we took ſhip, and ſayled proſperouſly without any incommodation

2. And finding a ſhip ſailing over into Phœnicia, we went aboard and ſet forth.

3. Now when we had diſcovered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre: for there the ſhip † was to unlade her burthen.

† See note on c. 15. c.

* ſpake to Paul not to go up εἶπον τῷ Παύλῳ μὴ ἀναβαίνειν

4. And finding diſciples, we tarryed there ſeven days, who * ſaid to Paul through the Spirit, that he ſhould not go up to Jeruſalem.]

4. And meeting there with ſome that had received the Goſpel, and were indued with gifts, particularly that of prophecy, (ſee c. 20. 23, 24.) we ſtaied with them a while at Tyre, and they by revelation told Paul, that he would incurre much hazard by going up to Jeruſalem, and therefore adviſed him not to go.

5. And when we had accompliſhed thoſe days, we departed and went away, and they all brought us on our way with wives and children, till we were out of the city, and we kneeled down on the ſhore and prayed.]

5. But this moved not Paul (ſee c. 23. 24.) but we left that place, all of them, men, women, and children attending us out of the city, and there, on the ſea ſhore, we kneeled down, and prayed at parting.

6. And when we had taken our leave one of another, we took ſhip, and they returned home again.

† having ſailed

7. And [a] † when we had finiſhed our courſe from Tyre, we came to Ptolemais and ſaluted the brethren, and abode with them one day. a.

8. And the next day [we that were of Pauls company departed, and came unto Cæſarea, and we entred into the houſe of Philip the Evangeliſt (which was one of the ſeven) and abode with him.]

8. Paul and the reſt of us that accompanied him, (whereof Luke the writer of this book was one) went from Ptolemais to Cæſarea a haven town in Syria (ſee note on c. 18. c.) called Stratos tower, but rebuilt by Herod, and called Cæſarea (ſee note on Mat. 16. c.) and went into the houſe of Philip, he that, being one of the ſeven Deacons, was by the Apoſtles ſent out to Samaria and other places to preach the Goſpel, (ſee note on Joh. 20. 21.) and with him we made ſome ſtay.

9. And the ſame man had four daughters, virgins, which [did prophecy.]

9. had the gift of foretelling things to come.

10. And as we tarryed there many days there came down from Judæa a certain [Prophet] named Agabus.

10. See note on c. 15. e.

11. And when he was come unto us [he took Pauls girdle, and bound his own hands and feet, and ſaid, Thus ſaith the holy Ghoſt, ſo ſhall the Jews at Jeruſalem, bind the man that oweth this girdle, and ſhall deliver him into the hands of the Gentiles.]

11. after the manner of prophets of old, which often prophecyed by ſymbols, or ſignificant expreſſions, of what they foretold, he took Pauls girdle, and bound his hands and feet with it, and ſaid, it hath been revealed to me by God, that after this manner that I have bound my ſelf with Pauls girdle, ſo the Jews of Jeruſalem ſhall bind Paul and deliver him to the Procurator of the Romans to be put to death.

12. And when we heard theſe things, both we, and they of that place beſought him, not to go up to Jeruſalem.

13. Then Paul anſwered, [What mean ye to weep, and to break mine heart? for I am ready, not to be bound onely, but alſo to dye at Jeruſalem, for the name of the Lord Jeſus.]

13. Why do you by your compaſſionate ſad diſſwaſions trouble and grieve me, who have nothing elſe to afflict or diſturbe me; but your importunity againſt my taking this journey? For of my ſelf I am moſt heartily willing to ſuffer any thing, bonds or death it ſelf, for the propagating of the Goſpel of Chriſt, or for the profeſſing my conſtancy in it, in deſpight of all perſecutions.

† were quiet ἡσυχάσαμεν

14. And when he would not be perſwaded, we † ceaſed, ſaying, The will of the Lord be done.

15. And

15. laded mules with the goods which we had with us, and took our journey from Cæſarea

15. And after thoſe daies we [took up our carriages, and went up] to Jeruſalem.

16. one, who had formerly received the faith when Paul and Barnabas was at Cyprus, (c.13.4.)

16. There went up with us alſo certain of the diſciples of Cæſarea, † and brought with them one Mnaſon of Cyprus, [an old diſciple, with whom we ſhould lodge.]

† bringing us to one Mnaſon a Cypriote ἀρχαίῳ Μνάσωνί τινι —

who would gladly entertain us in our paſſage.

17. And when we were come to Jeruſalem, the brethren received us gladly.

18. and we went to James the Biſhop of Jeruſalem, (ſee note on 1 Cor. 15. a.)

18. And the day following, Paul [went in with us unto James, and all the Elders were preſent.]

who with all the Biſhops of Judæa (ſee note on Phil.1. b.) were aſſembled together, that they might in councel conſider of S. Paul's buſineſſe.

19. And when he had ſaluted them, he declared particularly, what things God had wrought among the Gentiles by his miniſterie.

20. they bleſſed God for his wonderfull works wrought upon the heathen Idolaters by his preaching;

20. And when they heard it, [they glorified the Lord, and ſaid unto him, Thou ſeeſt, brother, how many * thouſands of Jewes there are which beleive, and they are all zealous of the law.]

* myriads; or ten thouſands, μυριάδες

And after that, began to tell him what at preſent would be prudent for him to doe, not ſo much in reſpect of the unbeleiving, as the converted Jews, of whom there were many myriads, great multitudes in Judæa, who though they had received the Goſpel, yet ſtuck cloſe to the obſervances of the Moſaicall law.

21. Theſe, ſaid they, have heard it affirm'd of thee, that not only according to the decrees of our councel, thou permitteſt the Gentile-converts to remain uncircumciſed,

21. And they are informed of thee that thou teacheſt all the Jewes, which are among the Gentiles, to forſake Moſes, ſaying, That they ought not to circumciſe their children, neither to walk after the cuſtomes.]

but alſo that thoſe Jewes that are diſperſed in Aſia, and elſwhere, whom thou haſt converted to the faith, thou perſwadeſt them that they may leave off circumciſion, and the other ceremonies of Moſes law.

22. This therefore, (ſay they) will be the event, in all probability,

22. What is it therefore? The multitude muſt needs come together, for they will hear that thou art come.]

All theſe Jewiſh Chriſtians will hear of thy being come hither, and ſo will come in multitudes to ſee how thou behaveſt thy ſelf in this matter.

23. Therefore take our advice, There be four men here at this time, which have had a Nazarites vow upon them, which being accompliſht, (ſee Act.18.18.)

23. Doe therefore this that we ſay to thee, We have four men, which have a vow on them.]

they are now to perform the ceremonies preſcribed, Num.6.13.

24. Theſe doe thou perform with them, and make proviſion of ſacrifices for them, ſuch as the law preſcribes, Num.6.14.

24. Them take, and purifie thy ſelf with them, and be at charges with them, that they may ſhave their heads, and all may know that † thoſe things, whereof they are informed concerning thee, are nothing, but that thou thy ſelf alſo * walkeſt orderly and keepeſt the law.]

† there is nothing of thoſe things, or, nothing is true of thoſe things, οὐδὲν ἐστιν

* walkeſt keeping the law, στοιχεῖς τὸν νόμον φυλάσσων

that ſo they may ſhave their heads according to order, Num.6.18. (ſee note on c.18.a.) and by this means they will be perſwaded that they have had falſe reports of thee, and that thou doſt ſtill obſerve the Moſaicall rites.

25. As for the Gentiles, that have received the Goſpel, c.15.

25. As touching the Gentiles which beleive, we have written and concluded that they obſerve no ſuch thing, ſave only that they keep themſelves from things offered to idols, and from blood, and from ſtrangled, and from fornication.]

we have made a decree, thou knoweſt, (and ſent it to Antioch by thee and Barnabas,) by which they are not required to any ſuch obſervances, or to any more then onely to obſerve the precepts of the ſons of Adam and Noah.

26. And Paul took their advice, thus farre to comply with the Judaizing Chriſtians,

26. Then Paul took the men, and † the next day purifying himſelf with them, entred into the Temple, to ſignifie the accompliſhment of the daies of purification, untill that an offering ſhould be offered for every one of them.]

† ſee note on Mat.1. b.

that he might not exaſperate them, and went into the Temple, and did all that belonged to the purifying of the Nazarites, and when that was done, gave ſolemn notice of it, upon which they were, according to the law of Moſes, to proceed to offer an offering for each perſon.

27. And when the ſeven daies, wherein thoſe ſacrifices were to be performed, were almoſt at an end,

27. And when the ſeven daies were almoſt ended, the Jewes which were from Aſia, when they ſaw him in the Temple, ſtirred up all the people, and laid hands on him,]

divers unbeleiving Jewes that dwelt in Aſia, and had oppoſed him there, and were now come to Jeruſalem, aſſoon as they ſaw him in the Temple, brought in the multitude tumultuouſly upon him, and apprehended him.

28. Crying out upon him, as the man, that had taught all men, whereſoever he preacht, that the Jewes ſhould be deſtroyed, the Moſaicall law be aboliſh't, and the Temple,

28. Crying out, Men of Iſrael, help: this is the man, that teacheth all men every where againſt the people, and the law, and this place, and farther, brought Greeks alſo into the Temple, and hath polluted this holy place.]

where now he was purifying himſelf, laid waſt, and had brought heathen men into the Temple, which was utterly unlawfull to be done, and was the profaning of it.

29. (This laſt thing they ſpake confidently, but not truly, onely having ſeen Trophimus with him in the city of Jeruſalem, and knowing him to be a Gentile of Epheſus, they beleived that he had carried him into the Temple, and from thence made this concluſion.)

29. (For they had ſeen before with him in the city, Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the Temple.])

30. And

30. And all the city was moved, and the people ran together, and they took Paul, and drew him out of the Temple, and forthwith the dores were ſhut.

30. And all the people were exaſperated upon this, and having apprehended, haled him out of the Temple, and the dores of the Temple were preſently ſhut after them.

31. And as they went about to kill him, tidings came to the chief captain of the band, that all Jeruſalem was in an uproare.

31. And they fall a beating Paul, and had like to have killed him, had not the commander or Colonel, that was appointed to guard the Temple, and to quell all tumults there, (ſee note on Lu.22. f) been told, that there was an uproare.

32. Who immediately took ſouldiers and centurions, and ran down unto them, and when they ſaw the chief captain, and the ſouldiers, they left beating of Paul.]

32. But he taking with him ſome bands of ſouldiers, came haſtily in upon them, and when they ſaw the Colonel, and his troops of ſouldiers, they gave over their violence toward Paul.

33. Then the chief captain came neer, and took him, and commanded him to be [bound with two chains,] and demanded who he was, and what he had done.

33. guarded by two ſouldiers, and chained to each of them, (ſee note on ch.28. e)

34. And ſome cried one thing, ſome another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into [the caſtle.]

34. the towre called Antonia, Lu.22. f.

35. And when he came upon the ſtairs, ſo it was, that he was born of the ſouldiers * for the violence of the people.]

* because of διὰ

35. And as they were going up the ſtairs to the caſtle or towre, the violence of the multitude of Jewes was ſo great, that the ſouldiers were fain to carry Paul in their armes, to ſecure him from them.

36. For the multitude of the people followed after, crying, Away with him.]

36. Who came purſuing him, and crying out to have him put to death.

37. And † as Paul was to be led into the caſtle, he ſaid unto the chief captain, May I ſpeak unto thee? Who ſaid, Canſt thou ſpeak Greek?]

† when Paul was ready to be brought, μέλλων εἰσάγεσθαι ὁ Παῦλος

37. And when he was at the caſtle dore, he ſpake to the Colonel in Greek, and asked if he would be pleaſed to permit him to ſpeak to him: And the Colonel wondred that he ſpake Greek.

38. Art not thou that b Ægyptian, which before theſe daies * madeſt an uproare, and leddeſt out into the wilderneſſe four thouſand † men that were murtherers?]

* did raiſe a ſedition, ἀναστατώσας

† of the cutthroats or ſhort-ſwordmen, Σικαρίων

38. Thinking that he had been that Ægyptian falſe prophet, b.

that had raiſed a ſedition in Judæa, not long before, and had gotten to him four thouſand men into the wilderneſſe.

39. But Paul ſaid, I am a man which am a Jew of Tarſus, [a city in Cilicia, a citizen of no mean city;] and I beſeech thee ſuffer me to ſpeak unto the people:

* a citizen of no mean city of Cilicia, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης

39. a free man of that city in Cilicia, which hath the Roman priviledges belonging to it.

40. And when he had given him licenſe, Paul ſtood on the [ſtairs, and beckned with his hand unto the people:] and when there was made a great ſilence, he ſpake unto them in the Hebrew tongue, ſaying,

40. ſtaires neer the dore of the caſtle, and made a ſigne to the people to hold their peace, and give audience.

Notes on Chap. XXI.

a. Διανύσαντες δὲ τὸν πλοῦν

Of this word διανύσαντες] it is generally ſuppoſed, that it is compounded of the old word ἀνύω and that that is to be rendred *perficio*, to *perfect*, or *finiſh*; But how this notion ſhould be competible to this place, where they are in the *midſt* of their *journey* or *navigation*, it is not eaſie to determine, It were ſomewhat more reaſonable to ſuſpect, that διανύσαντες might by a *ſcribe* be miſtaken for διαναύσαντες, (as we find in *Heſychius*, διαναδσαι διαπλεῦσαι) and then δὲ πλῶν διαναύσαντες, will be no more then *ſayling*, or *having ſayled* ἀπὸ Τύρου *from Tyre*, and then it fitly follows, whither κατηντήσαμεν, which is again uſed in this ſenſe, c.18.13. or, as the *Kings MS.* reads κατέσημεν, (perhaps that ſhould be κατήχθημεν, chap. 27.3. contrary to ἀναχθέντες *lanching* out v.4.) *we advanced*, or *went* forward to *Ptolemais*. But if the ordinary reading be retained, then it muſt be obſerved, that as Ἀνύω is generally explicated by πληρόω, and τελειόω, and ἐκτελῶ in *Heſychius*, ſo each of theſe in theſe *writers* ſignifies many times no more then ποιεῖν *to doe*, and receives the particular notion from the word, that is joyned with it. So ὑπηρετεῖν λατρείας to *perform the ſervices*, *Heb.9.6*. So τελεῖν δρόμον is to *run a race*, and is not ſo properly *finiſhing his courſe*, as that ſignifies *life*, 2 *Tim.* 4.7. for there it appears ver.17,18. that his *life*, and his *Apoſtolacy* was not at an *end*, (ſee *note* on the *title* of that *Epiſtle*,) ſo in the *Old* verſe of *Linus*,

Κατήχθημεν Καλὴν λιμένα

Τελεῖν δρόμον

Ῥᾴδια πάντα Θεῷ τελέσαι, κοὐ ἀνυτὸν ἐλέγξαι,

All things are eaſie for God to doe, and nothing is impoſſible, 'tis evident that τελεῖν and ἀνύειν ſignifies to *doe*, and no more, And then διανύσαντες δὲ πλῶν ἀπὸ Τύρου (for there is no reaſon to ſet a *comma* before ἀπὸ) will be no more then ποιήσαντες, *having ſayled*, or *made our navigation*, or *having taken* (but not *finiſht*) our *courſe*, for it follows immediatly, we advanced to *Ptolemais*.

Under the time of *Felix's Procuratorſhip* of *Judæa* there were, ſaith *Joſephus*, many which deceived the people, particularly one that came out of *Ægypt* to *Jeruſalem*, ſaying that he was a *prophet*, and perſwading the people, that they ſhould follow him to mount *Olivet*, and there they ſhould ſee the walls of the *city* fall at his command, ſo that they might enter the *city*: Theſe, ſaith he *Ant.*l.20. c.6. *Felix* ſet upon, kill'd 400. and took 200. and put the *Ægyptian* to flight: Which ſtory being compared with this in the *Acts*, gives *Africanus* occaſion to ſay, that under *Felix's* government there was an *Ægyptian falſe prophet* with many with him, who μείζοσιν ἐπιχειρῶν πράγμασι τὴν

b. Λιγύπτιος

Φήλικος

Φήλικος κατελυθη στρατια, *setting on great designes, was discomfited by Felix's army*, See *Euseb: Chron*: l. 1. p. 67. But *Eusebius Hist*: l. 2. c. 21. is more punctuall, Μείζονι πληγῆ Ἰουδαίους ἐμάκωσεν ὁ Αἰγύπτιος ψευδοπροφήτης φανεὶς γόης, καὶ προφήτης πίστιν ἑαυτῷ, καὶ βιασμοὺς μετ' ἀθροίζει τῶν ἠπατημένων. *The Jews received a greater mischiefe by an Ægyptian false prophet: For he being a magician, and taking upon him to be a prophet, came into the region or country of Judæa, and gathered a company of deceivable people to him, to the number of thirty thousand.* These saith he, *he brought out of the wildernesse to the mount of Olives meaning thence to force his passage into the city and to seize upon the Roman guards, and so get the command of the people, and then keep it by the strength that took it; But this was prevented by Felix*: As for the σικάριοι or *short swordmen*, that were with this *Ægyptian*, they were a sort of men, of which *Josephus* speakes very much (who on one side, as the Ζηλωταὶ or *Zelots* on the other, shed much bloud, and wrought much mischief in *Judæa*) *Ant.* l. 20. c. 6. They came, saith he, under pretence of *Religion* up to *Jerusalem* with *Sicæ* or *daggers* under their *coates*, and being once invited by *Felix* secretly to strike into the train of *Jonathan* the *high Priest*, and so to kill him, for which they were not punished, they after that solemnly came up at every *feast*, and either for *revenge*, or being hired, killed many even in the *Temple* it self, saith *Josephus*, and so *polluted* it in that manner, that made it necessary for *God* to send the *Roman Armies* thither to *purifie* it, by way of *lustration*. And these (saith he, c. 7.) within a *little while*, grew into a very *vast number*, using *swords* like the *Persian acinaces*, such as the *Romans* call *Sicæ*, &c. As for the *number* of men that were seduced by this deceiver, writers, it seems, do not agree upon them, neither is it necessary they should, those kinds of accounts of multitudes being of necessity uncertain; Onely 'tis a little strange that *Eusebius* in *Chron*: out of *Africanus* should call them τριχίλιοι *three thousand*: and in his *History thirty thousand*, but perhaps the mistake of *numerall* letters, may cause that variation. And then the *three thousand* there will be more agreeable with the *chief officers* account here, who makes them but *four thousand*.

Σικάριοι

Paraphrase.

CHAP. XXII.

1. give me leave, & audience to purge and clear my self from the accusation charged on me v. 28.

1. MEN, Brethren, and Fathers, [hear ye my defence, which I make now unto you.]

2. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith)

3, 4. a scholar of Gamaliel's, a Doctor of the Pharisees, and accordingly was imbued with the strictest Judaicall principles, and so became

a.

3. I am verily a man, which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city [at the [a] feet of Gamaliel, and taught according to the manner of the law of the fathers, * and was zealous towards God as ye all are this day.

4. And I persecuted this way unto the death,] binding and delivering into prison both men and women.

* being a Zelot of God, ζηλωτὴς τῆς πατρικῆς τοῦ θεοῦ

as zealous a propugner of the law of Moses, and religion of the Jews, as that is opposed to the reformation wrought by Christ, as any of you are at this time, being of that sort of men among the Jews, that are called zelots, and are very punctuall and strict in the observances of the law, and think themselves obliged to put all men to death, that teach any thing against it. And so did I to the Christians.

5. As all the sanhedrim, especially the high Priest knows, from whom I had writs or commissions

5. As also the high Priest doth bear me witnesse, and all the †estate of the elders: from whom also I received letters unto the brethren, and went to Damascus to bring them which were there, bound unto Jerusalem for to be punished.]

† Senate or Sanhedrim, πρεσβυτέριον

to apprehend the Christians, (see c. 9. 2. and 26. 10. and 12.) all that I found in Syria, and bring them bound to the Sanhedrim, by them to be scourged, or perhaps put to death by the Roman powers.

6. And when I had that commission from the Sanhedrim, and went into Syria to execute it,

6. And it came to passe, that as I made my journey,] and was come nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.

7. a thunder, and out of it these words articulately spoken (c. 9. 4.)

7. And I fell unto the ground, and heard [a voyce, saying] unto me, Saul, Saul, Why persecutest thou me?

8. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9. And they of my company heard the thunder and saw the lightning round about me, though they heard not out of the thunder was delivered to me.

9. And they that were with me saw indeed the light, and were afraid: but heard not the voyce of him that spake to me.]

(see note on c. 9. b.) the speech that

10. I have provided and appointed one Ananias to come unto thee, and declare

10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there [it shall be told thee of all things, which are appointed for thee to doe.]

to thee what I have designed for thee to do and suffer for me.

11. And

11. And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damaſcus.]
to ſee, by reaſon of this ſhining appearance, v. 6. I was fain to be led by thoſe that were with me, and ſo I was conducted to Damaſcus.

11. And being blinde, and not able

12. And one Ananias, [a devout man according to the law,] having a good report of all the Jews which dwelt there,

12. A Chriſtian Jew, that lived according to the Moſaical law,

13. Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight: and the ſame hour I [looked up upon him.]

13. recovered my ſight.

14. And he ſaid, [The God of our Fathers hath choſen thee, that thou ſhouldſt know his will, and ſee that juſt one, and ſhouldſt hear * the voyce of his mouth.]
the Goſpell revealed to thee, and to ſee Chriſt, who appeared to thee in that bright cloud, and to hear him ſpeak to thee from heaven.

* a voyce from φωνὴν ἐκ

14. The God of Abraham &c. hath choſen thee to have

15. For thou ſhalt be his witneſſe unto all men of what thou haſt ſeen and heard.]
thou ſhalt preach and make known to all men the things, which Chriſt hath made known unto thee.

15. For of thee it is appointed that

16. And now, why tarrieſt thou? Ariſe and be baptized, and waſh away thy ſins, calling upon the name of the Lord.]
any delay be made of baptizing thee, and admitting thee into the Church, by that ſeal of the covenant, whereby thou art engaged to forſake, and God to pardon all thy former ſins, (upon condition of a ſincere change on thy part) upon which thou maieſt joyn with the Church in performance of all Chriſtian duties of devotion to God.

16. To what purpoſe therefore ſhould

17. And it came to paſſe that when I was come again to Jeruſalem, † even while I prayed in the Temple, I was in a trance.]
ſalem after this, c. 9. 26. as I was in the Temple a praying, I fell into an extaſie, or trance (ſee note on c. 10. c.)

† and prayed ἐν τῷ προσεύχεσθαί με

17. And at my firſt coming to Jeruſalem

18. And ſaw him, ſaying unto me, Make haſt, and get thee quickly out of Jeruſalem, for they will not receive thy teſtimony concerning me.]
Chriſt, and he commanded me to go ſpeedily out of this city, becauſe my former zeal againſt the Goſpell would hinder my preaching of it now, from being beleived, or heeded by thoſe of Jeruſalem.

18. And in a viſion me thought I ſaw

19. And I ſaid, Lord,] they know that I impriſoned and beat in * every Synagogue them that beleived on thee.

* the conſiſtories κατὰ τὰς συναγ: See note on Mat. 6. d.

20. And when the bloud of thy Martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the rayment of them that ſlew him.
ſo remarkable among all the Jews, as it muſt needs be by my impriſoning and ſcourging the profeſſors of it, in the conſiſtories of many cities, c. 9. 2. by my joyning and aſſiſting in the ſtoning of Steven, and keeping the accuſers garments, whilſt they threw ſtones at him, c. 7. 58. & 8. 1. this might be an argument to aſſure the Jews at Jeruſalem, that it is on right grounds, that I now teach the contrary, and this may give them a greater willingneſſe to enquire into the grounds of my change, and ſo may render me a more competent atteſter of the doctrine of Chriſt now, by how much the more I oppoſed it formerly.

19, 20. Againſt this, me thought, I argued, that my former zeal againſt Chriſtianity being

21. And he ſaid unto me, Depart, for I will ſend thee farre hence unto the Gentiles.]
vail with Chriſt for my ſtaying at Jeruſalem, but he in his infinite wiſdome ſeeing that this would not perſwade, but exaſperate the Jews, commanded me to depart from Jeruſalem telling me, that he would give me a commiſſion, as an Apoſtle, to goe and preach to the Gentiles, who had not that exception to me, and would more cheerfully receive me.

21. But this, me thought, did not perſwade,

22. And they † gave him audience unto this word, and then lift up their voyces, and ſaid, Away with ſuch a fellow from the earth, for it is not fit that he ſhould live.]
ſpeak, but then when he mentioned the Gentiles, and his appointment to go to them, they cryed out, he was a villain and unworthy to live.

† heard him till this ſpeech, ἤκουον αὐτοῦ ἄχρι τούτου τοῦ λόγου,

21. Thus farre the Jews had patience to ſuffer him to

23. And as they cryed out, and caſt off their clothes, and threw duſt into the aire,]
making as if they would preſently ſtone him (ſee c. 7. 57. 58.) and giving other expreſſions of their fury,

23. And while they were thus violent

24. The chief captain commanded him to be brought into the caſtle, and bad that he ſhould be examined by ſcourging, that he might know wherefore they cryed ſo againſt him.]
the ſouldiers carry him into the Tower, and commanded that he ſhould be ſorely ſcourged (ſee note b.) till he would confeſſe what it was that he had done, with which they were ſo enraged. See v. 30.

24. The Colonel or chief commander of the guard, bid

25. And as * they [b] bound him with thongs, Paul ſaid unto the Centurion that ſtood by, Is it lawfull for you to ſcourge a man that is a [c] Roman and uncondemned?
him, and brought him to the block, and faſtned him to it, in order to the ſcourging of him, Paul ſpake to the Captain, that had the execution of that command committed to him, ſaying, Will the Roman laws permit you to deal thus with a free denizon of Rome, before any ſentence is legally paſt upon him?

* he bent him forward or prepared him for ſcourges,

25. And as the captain which was appointed to ſcourge

b. c.

26. When the Centurion heard that, he went and told the chief captain, ſaying, Take heed what thou doſt, for this man is a Roman.]
to the Colonel and withall admoniſht him what danger he might incurre by doing thus to a free denizon of Rome.

26. This a Captain of a troop told

27. Then the chief captain came, and ſaid unto him, Tell me, art thou a [Roman?] He ſaid, Yea.

27. a free denizon of Rome?

28. And

d. 28. I am not ſo by birth, but purchaſed the privilede at a great charge. But Paul ſaid, the city where I was born, and my parents before me, though of a Jewiſh ſtock, had by living there, this privilege.

28. And the chief captain ſaid. [* With a great ſumme obtained I this d freedome. And Paul ſaid, But I was free born.

† At a great price bought I this privilege of a citizen, Ἐγὼ πόλλε κεφαλαίκ τλῶ πολιτείαν ταύτλω ἐκλησάμλω

29. Then they ceaſed from their deſigne of ſcourging him, ver. 24. to make him confeſſe his crime, and the conſideration that he was a free man of Rome, made the Colonel fear he had already done more then he could well anſwer in binding, or putting chains upon him, c. 21. 33.

29. Then ſtraightway they departed from him, which ſhould have examined him, and the chief captain alſo was afraid, after he knew that he was a Roman, and becauſe he had bound him.

30. And therefore he ſoon looſed him from his bands, but yet being deſirous to know the bottome of the buſineſſe, he convented the Jewes Sanhedrim, and brought out Paul, to ſee what they would object againſt him.

30. On the morrow, becauſe he would have known the certainty, wherefore he was accuſed of the Jewes, he looſed him from his bands and commanded the chief prieſts and all their councel to appear, and brought Paul down, and ſet him before them.]

Notes on Chap. XXII.

a. Γόδες Γαμαλιὴλ

It was the manner of *diſciples* to ſit at the *feet* of their *Maſters* which in *Pirke Avoth* is called *to duſt themſelves in the duſt of their feet*, for ſo ſaith *Joſe* there, *Let thy houſe be the houſe of aſſembly for wiſe men*, i.e. be thou ever converſant in the *ſchools* of the *Doctors* וְהֱוֵי מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם. *and doe thou roll, or duſt, or tumble thy ſelfe in the duſt of their feet.*

b. Ἱμάντες

That ἱμάντες are here the ſame that μάστιγες *ſcourges* v. 24. there is no doubt to be made, Ἱμάντες λῶροι, they ſignifie *whips*, or *ſcourges*, ſaith *Heſychius*, and Ἱμὰς λῶρον, οἱ δὲ νέρθεν ὑποδείκνυσιν ἱμάντα they *whip him with a ſcourge*, or *cord*, adding καὶ ὅτι τὸ καυονίς, (it ſhould ſure be χοινίς) *it is alſo uſed for a rope*. And ſo Ἱμάσαν ἐμαστιξεν, Ἱμάσλας μαστιγας, ἀπὸ τῆς ἱμάσλς ὅ ἐστι πλῆξαι τῷ ἱμάντι, and Ἱμάσαι παταξαι πλῆξαι μαστιξαι, it ſhould ſure be μαστιξι. All to the ſame purpoſe that the word ſignifies *cords*, or *ſcourges* to *beat with*. This of *ſcourges* was a *puniſhment* much ſeverer then that of *rods*, *Porcia lex* (ſaith *Cicero pro Rabirio*) *virgas ab omnium Romanorum civium corpore amovet, hic miſericors flagella retulit, the Porcian law freeth a Roman citizens body from rods, and he a mercifull man* (ſpeaking *ironically*) *hath brought back ſcourging*. And accordingly the μάστιγες or ἱμάντες *ſcourges* here are uſed, as elſwhere the *greateſt torments* are εἰς ἀνετασμὸν *for examination*, or to make him *confeſſe* what his *crime* was, v. 24. ſee 2 *Mac.* 7. 37. As for προτείνλν that ſignifies literally *to bend forward*] it referres to the *cuſtome* in *ſcourging*, which was to *faſten* them to a *block* or piece of *wood*, made faſt to the *earth*, of a *cubit* and an *half high*, for the perſon that was to be *puniſhed*, to *lean* on, bending his *body* down to it, And ſo προέτεινεν here ſignifies the *bending* him forward to this *block*, or *little pillar*, that the *upper part* of his *body* ſhould lean on it, and ſo expoſing him to the *Lictor*, or *executioner*. This is here ſaid of the *Centurion* in the *ſingular* number, προέτλνεν, whoſe *office*, it ſeems, it was to doe this.

Μάστιγε

Ἀνετασμὸς

Προτείνλν

c. Ῥωμαῖος

That *Paul* was *free* of *Rome* by being *born* in a *city* that had the *Roman privileges*, is ſufficiently known, ſo ſaith *Philo* of *Agrippa*, Φίλων ἐνίων πατρίδας ὅλας τ Ῥωμαϊκῆς ἠξίωσε πολιτείας, *he gave the privileges of the Roman citizenſhip to whole countreys of ſome of his friends*, So the *Philippians* call themſelves *Romans*, *Act.* 16. 21. *Philippians* ἐκ πατρίδ by *countrey Romans* ἐκ ψηφισμάτων *by decrees*, ſaith *Photius Ep:* ρβ. p. 146. & *Ep:* σμζ. And that *Tarſus* the *Metropolis of Cilicia* was ſuch, is intimated by *Diodorus Siculus* l. 47. where ſpeaking of the *Emperours Julius and Auguſtus*, he ſaith, ἔτω δὲ προσφιλῶς τῷ Καίσαει τῷ προτέρῳ καὶ δι' ἐκεῖνον καὶ τῷ δευτέρῳ οἱ Ταρσεῖς εἶχον ὥστε καὶ Ἰουλιόπολιν σφᾶς ἀπ' αὐτῶ μέλονομάσαι, *Thoſe of Tarſus were ſo kind to Julius, and after for his ſake to Auguſtus Cæſar, that from his own name he call'd them Juliopolis*: that it was unlawfull for any ſuch perſon to be *bound*, or *ſcourged*, is apparent by *Cicero Or:* 5. in *Verr: Facinus eſt vincire civem Romanum, ſcelus verberare, prope parricidium necare, quid dicam in crucem tollere? It is a foule fault for any Prætor &c. to bind a citizen of Rome, a piacular offence to ſcourge him, a kind of parricide to kill him, what ſhall I call the crucifying of ſuch an one?* And for that that followes of his being *ſcourged before condemnation*, (as being by way of *examination*, or ἀνετασμὸς ver. 24. it is here ſuppoſed to be,) 'tis that which *Cujacius* hath obſerved out of *Salvian* to be diſtinctly againſt *law*; And all that is here ſaid in this verſe, is ſet down by S. *Paul*, as diſtinctly according to the *Roman* form, as if the whole *verſe* were taken and tranſlated out of their *law*. Yet was not this ſo farre true, that a *Roman citizen* might not be *puniſhed*, but, as * *Rœwardus* obſerves, the cuſtome was, that before he were ſo puniſhed, he ſhould, *judicio duumvirum*, *be adjudg'd to loſe his priviledge*, and he *uncitizen'd*, and pronounced an *enemie* of the *common-wealth*, and then he might be *ſcourged* or *put to death*, that being the form of *diſfranchizing* him, *Lictor colliga manus*, or *caput obnubito, infelici reſte ſuſpendito, verberato vel intra pomœriũ vel extra prmœriũ, Lictor bind his hands, or cover his face, hang him, ſcourge him either within or without the ſuburbs*, as *Livy* teſtifies, l. 1.

* Ἀκριβάκριβον μαστίζλν Ἀνετάζλσθαι

* *ad Leg: 12. Tab: c. 29.*

Most of the *Jewes*, ſaith *Philo* in * *leg: ad Caium*, were Ῥωμαῖοι ἀπελεύθερωθέντες *Romans made free*, ἀιχμαλωτοὶ δὲ ἀχθέντες εἰς Ἰταλίαν ὑπὸ τ κλησαμένων ἠλευθερώθησ, *for being brought captive into Italy, they were ſet at at liberty by their maſters that poſſeſt them*, but payed a price for that favour. So 2 *Mac.* 4. 9. *Jaſon* promiſeth a great *ſumme* of *money* to *Antiochus*, among other things to have power to make ſome of *Jeruſalem citizens* of *Antioch*, meaning to make his money ſoon up again by ſelling it to thoſe that deſired that *privilege* (ſee note on *Phil.* 3. k.) So ſaith *Photius Epiſt:* ρβ. p. 145. Τιμῆς δὲ ἀπίλαιον κατ' ἐκεῖνο καιρὸς ἐκ ὅσοι μόνον ἐδαγενεῖς τ Ῥώμης ἐτύγχανον, ἀλλὰ καὶ ὅσοις αὐτῆς ἡ κλῆσις νόμῳ χαείτων ἢ χρημάτων ἐπολιτεύετο, *About that time that privilege was enjoyed not only by thoſe which were natives of Rome, but*

d. Πολιτείαν * p. 785.

but to as many as either by favour or money were made partakers of that appellation. So also *Epist:* σμς. p. 378. & σμζ. p. 379. ἔθνος ἢ παρίδ℘ ὄντες ἀλλόφυλοι, εἰς ℘ Ῥωμαϊκὼ ἐτέλεξ πολιτογραφίαν, *being aliens of another nation and country, they were received into the Roman album, made citizens of Rome.* Such an one it seems was the *chief Commander* here, who had himself personally *bought* this *freedome* or *privilege* of a *citizen* of *Rome.* But *Paul* was *born* to this *liberty*, by being born in a *city*, that had obtained of the *Emperours* that *privilege* for all the inhabitants thereof, (see note c.) Thus in *Eusebius Eccl: Hist:* l. 5. c. 1. in the *examining* of *Christians* by the persecutors, ὅσοι ἐδόκουν πολιτείαν Ῥωμαίων ἐχηκέναι, *they that proved to be municipes, free denizons of Rome,* τούτων ἀπέτεμνε τὰς κεφαλὰς, *their heads were cut off,* A *privilege* which belongs to such, in stead of more *ignominious* punishments. So *Josephus* the *historian*, born at *Jerusalem*, of the *sacerdotal* family, ἐξ ἱερέων τε κὴ ἱερὰ℘, *of priests, and himself a priest*, saith *Photius*, *Ep:* σμζ. had the *privilege* of a *Romane*, and was called by a *Romane name*, *Flavius*, the *prænomen* of the *Emperour Vespasian.*

CHAP. XXIII.

Paraphrase.

1. AND Paul, earnestly beholding the councell, said, Men and brethren, [I have lived in all good conscience before God untill this day.]

1. I have, all my life long, both when I was a propugner of the Mosaicall law against Christ's reformation, and since I have been a preacher of the Gospel, acted sincerely and uprightly according to my conscience.

2. And the high priest Ananias] commanded them that stood by to smite him on the mouth.

2. And Ananias, the chief person among the Jewes, (see note on Lu. 3. b.)

* will, μέλλ℘

3. Then said Paul unto him, [God * shall smite thee, thou whited wall, for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?]

3. God will punish thee by way of retaliation, deale with thee, as thou hast done with me, thou hypocrite. Dost thou sit like a magistrate or distributer of legall justice, and dost thou break the law thy self, and command me to be punisht, before thou hast heard the cause? (see c. 22 25.)

4. And they that stood by, said, [Revilest thou Gods high priest?]

4. Dost thou speak such contumelious words to him, who is the high priest of Gods appointment, a sacred person, and under God, the chief Magistrate among the Jewes?

5. Then said Paul, [I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.]

5. I did not know that to be true, which thou tellest me, that Ananias was an high priest of Gods appointment, (that he was not so, nor yet the high priest put in by the Roman Procurator at this time, see note on Lu. 3. b.) However knowing him to be a person in authority, placed in a judicature (as Paul confesseth v. 3.) I acknowledge I did amisse, and am sorry I did revile him, for that is unlawfull, by that place of scripture, Exod. 22. 28.

6. But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the councel, Men and brethren, I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead, I am called in question.]

6. And Paul discerning the Sanhedrim to consist partly of Pharisees, who beleive another life after this, partly of Sadducees, that doe not, said aloud, I am (as my father was) of the sect of the Pharisees, and the main thing that I am question'd for, is my beleiving that there is another life after this, which is a pure Pharisaical doctrine, which all of that sect hold, as well as I.

7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided.

8. For the Sadducees say that there is [no resurrection, neither Angel, nor Spirit,] but the Pharisees confesse both.

8. no life after this, no immortal Spirit, nor soul of man subsisting without a body.

† the Spirit

9. And there arose a great crie, and the [Scribes that were of the Pharisees part, arose and strove, saying, We find no evil in this man, but if † a [a] Spirit, or an Angel hath spoken to him, let us not fight against God.]

9. Doctors of the law, which were generally of the Pharisees opinion, took his part, and profest to think he had done nothing amisse, and that 'twas possible that he had received some infusion or incitation from Gods Spirit, or else some voice from heaven, or vision by an Angel, and if he had, 'twould not become them to resist his doctrine, lest if that were truly revealed to him by God, they should fight against God himself. a.

* And there being a great uproar, or sedition, πολλῆς ℘ γενομένης στάσεως

10. * And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded † the souldiers [to goe down,] and to take him by force from among them, and to bring him into the castle.

10. to go to him at the barre, where he was, as a prisoner, answering for himself,

† a band of souldiers, σπεῖρμα

11. And the night following [the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified * of me in Jerusalem, so must thou bear witnesse also at Rome.]

11. Paul saw a vision again, and God appeared to stand by him, and encourage him, telling him, that he should now receive no farther harm there, but as he had defended and avowed the faith of Christ there at Jerusalem, so he should live to doe at Rome also.

* the things concerning me, τὰ περὶ ἐμοῦ

12. And when it was day,] certain of the Jewes banded together, and bound themselves under a curse, saying, that they would neither eat nor drink, till they had killed Paul.

12. And he had soon a notable testimony of the virtue of Gods protection over him, promised him in that vision, for early in the very next morning

† confederacy, or agreement by oath, συνωμοσία

13. And they were more then fourty which had [made this † conspiracy.]

13. thus bound themselves by oath and execration on themselves.

14. And they came to the chief prieſts and elders, and ſaid, We have bound our ſelves under a great curſe, that we will eat nothing, untill we have ſlain Paul.]

14. And they came to the Sanhedrim, and told ſome of them what they had reſolved on.

15. Now therefore ye, with the councell, ſignifie unto the chief captain, that he bring him down unto you to morrow, as though you would * enquire ſomething more perfectly concerning him: and we, or ever he come neer, are ready to kill him.]

15. And therefore deſired that the whole Sanhedrim would ſignifie their deſire to the Colonel, that he would on the morrow bring Paul down to them, to examine him upon ſome interrogatories; And, ſaid they, by the way, before he come neer the Councel-houſe, we will lie in ambuſh, and be ſure to kill him.

* know more exactly the things concerning him διαγνῶναι ἀκριβέστερον τὰ περὶ αὐτοῦ

16. And when Paul's ſiſter's ſon heard of † their laying in wait, he went, and entered into the caſtle, and told Paul.

† the ambuſh, τὴν ἐνέδραν

17. Then Paul called one of the [Centurions unto him, and ſaid, Bring this young man unto the chief captain, for he hath a certain thing to tell him.]

17. Captains of the guard, & deſired him to conduct that young man to the Colonel to deliver a meſſage to him.

18. So he took him, and brought him to the chief captain, and ſaid, Paul the priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee.

19. Then the chief captain took him by the hand, and went with him aſide privately, and asked him, What is it, that thou haſt to tell me?

20. And he ſaid, The Jewes have agreed to deſire thee that thou wouldſt bring down Paul to morrow into the Councel, as though they would enquire ſomewhat * of him more perfectly.

* concerning περὶ

21. But doe not thou yeild unto them, for there lie in wait for him of them more then fourty men, which have bound themſelves with an oath, that they will neither eat nor drink, till they have killed him, and now they are ready, looking for a promiſe from thee.

22. So the chief captain then let the young man depart, and charged him, See thou tell no man, that thou haſt ſhewed theſe things to me.

23. And he called unto him two [Centurions, ſaying, Make ready two hundred ſouldiers to goe to Cæſarea, and horſe-men, threeſcore and ten, and ſpear-men two hundred, at the third houre of the night.]

23. Captains of two bands, and bid them have their bands in readineſſe, and take to their aſſiſtance 70 horſe-men, and 200 ſpear-men to go to Cæſarea Stratonis, an haven town, (ſee note on c. 18. c.) preſently after nine of the clock that night.

24. And provide [them beaſts that they may ſet Paul on,] and bring him ſafe unto Felix the Governour.

24. a horſe or mule for Paul to ride on,

25. And he wrote a letter after this manner,

26. Claudius Lyſias unto the moſt excellent Governour Felix ſendeth greeting:

27. This man was taken of the Jewes, and ſhould have been killed of them: Then came I with † an army and reſcued him, having underſtood that he was a Roman.

† a band of ſouldiers, στρατεύματι v. 10.

28. And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their Councel.

29. Whom I perceived to be accuſed of queſtions of their law, but to have [nothing laid to his charge, worthy of death or of bands.]

29. no charge brought againſt him puniſhable either with death or bonds by the Roman law (which had not yet ſet out any decree againſt Chriſtians.)

30. And * when it was told me how that the Jewes laid wait for the man, I ſent ſtraightway to thee, and [gave commandement to his accuſers alſo to ſay before thee what they had againſt him,] Farewell.

30. alſo gave order to his accuſers to appear before thee, and implead him.

* when I was told of a conſpiracy that would be againſt him from the Iewes, preſently I ſent him, Μηνυθείσης μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλον ἔσεσθαι ὑπὸ τῶν Ἰουδαίων ἐξαυτῆς ἔπεμψα

31. Then the ſouldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32. And on the morrow they left the horſe-men to goe with him, and returned to the caſtle.

33. Who when they came to Cæſarea, and delivered the Epiſtle to the Governour, preſented Paul alſo before him.

34. And when [the Governour] had read the letter, he asked of what province he was, and when he underſtood that he was of Cilicia,

34. Felix the Procurator of Judæa under the Roman Emperour.

35. I will hear thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be [kept in Herod's judgment hall.]

35. ſecured in the hall called Herod's hall.

Notes on Chap. XXIII.

a. Of the four ſeverall wayes of *Revelations*, which were among the *Jewes*, theſe are confeſſly two, רוּחַ הַקֹּדֶשׁ the *holy Spirit*, and בַּת קוֹל the *daughter of voice*, or a *voice* from *heaven*, brought by an *Angel*, by which any thing was made known to them. The other two were אוּרִים וְתֻמִּים *Urim and Thummim*, under the firſt *Temple*, the *twelve ſtones* in the *pectoral* of the *high Prieſt* (which was called *hoſchen judicii*) the *irradiation* of which foretold many things to the

the *Jewes*; This is by *Joſephus* called λόγιον, the *oracle*, which, ſaith he, ceaſed to *ſhine* 200 years before he wrote; Of which ſee *Suidas* in the word *Ephod*, and *note* on *Rom.* 3. a. And the laſt was נבואה *prophecy*, which under the ſecond *Temple*, after the death of *Haggai*, *Zachary*, and *Malachi*, was taken away. This was of two ſorts, either in time of *ſleep*, by way of *dream*, or when they were *waking*, by caſting them into a *trance* or *extaſie*, where by way of *viſion*, they *ſaw* ſome body ſaying this, or that to them, or elſe *ſeeing* no ſhape, onely heard a *voice*; Both which ſorts of *prophecie* we have mention'd together *Joel* 2. 28. *dreaming of dreams*, and *ſeeing of viſions*, as that other of the *holy Ghoſt* in the phraſe [*pour out my Spirit*] Many examples of the *viſion* or *trance* we have here in this book, of *Ananias*, *Act.* 9. 10. and of *Saul* v. 12. of *Cornelius*, ch. 10. 3. and of *Peter* ver. 10. and of the *dream* alſo, called a *viſion by night*, which was ſeen by *Paul*, c. 16. 9. and again ch. 27. 23. where *an Angel* appeared to him in a *dream*, and the *Lord*, c. 23. 11. as to *Joſeph*, *Mary's* husband, *Mat.* 1. As for that of the *holy Ghoſt*, which belongs to this place, it is thus defined by the *Jewes*, that a man being awake, and in his full ſenſes, ſpeaks and acts like another man, but the *Spirit* of *God*, or *Spiritus excelſus* excites him, and ſuggeſts unto him *words* which he ſhall *ſay*, as in that of *Chriſt* to the *Apoſtles*, *Mar.* 13. 11. [*'tis not you that ſpeak, but the holy Ghoſt*] the interpretation of the [*dabitur in illâ horâ, it ſhall be given in that hour*] which went before. Three of theſe four waies of *Revelation* the *Jewes* reſolved to be aboliſhed at this time, that of the *Urim* and *Thummim*, with the firſt *Temple*, that of *prophecie*, with *Malachi*, and that of the *holy Ghoſt*, in the *ſecond year* of *Darius*, as it is in *Joma* c. 7. and therefore ſaith S. *John* c. 7. 39. οὔπω γὰρ ἦν πνεῦμα ἅγιον, *as yet there was not the holy Ghoſt*, onely they did, according to the *prophecie* of *Joel*, expect that it ſhould return to them again *in thoſe daies*, and ſo here we have mention of it in the [πνεῦμα ἐλάλησεν αὐτῷ, *the Spirit hath ſpoken to him*,] and ſo of the בת קול alſo, in the word *Angel* (as indeed it was, when he heard a *voice* from *heaven* delivered out of *thunder*, *Saul*, *Saul*, &c.) though 'tis poſſible that this laſt of the *Angel*, may belong to that of the appearance of an *Angel* in a *dream*, or *viſion* to him.

ὈΟὔπω γὰρ ἦν πνεῦμα ἅγιον

ὍΡαμα

ὍΡαμα διὰ νυκτός

Πνεῦμα ἐλάλησεν

Ἄγγελος ἐλάλησεν

CHAP. XXIV.

Paraphraſe.

1. AND after five daies [Ananias the high prieſt deſcended with the Elders, and with a certain oratour named Tertullus, who informed the Governour againſt Paul.]

1. Annas the chief of the Jewes (ſee note on Lu. 3. b.) with ſome others of the Sanhedrim, and a lawyer or pleader, named Tertullus, went down all from Jeruſalem to Cæſarea, (ſee note on ch. 18. c.) to Felix, and brought in their accuſation, or charge againſt Paul.

2. And when he was called forth, Tertullus began to accuſe him, ſaying, Seeing that by thee we enjoy great quietneſſe, and that very worthy deeds are done unto this nation by thy providence,

3. We accept it alwaies and in all places, moſt noble Felix, with all thankfulneſſe.]

2, 3. And when Tertullus was admitted to ſpeak, he began his plea againſt Paul with a flattering oration to Felix, telling him, how happy the Jews counted themſelves under his government and managery of affairs, and that they were very thankfull to him for it.

4. Notwithſtanding that I be not farther tedious unto thee, I pray thee that thou wouldſt hear us of thy clemency, a few words.

5. For we have found this man a peſtilent fellow, and a mover of ſedition among all the Jewes throughout the world, and a ring-leader of the ſect of the Nazarens.]

5. This Paul we Jewes know to be a dangerous perſon, and every where, where he comes, he diſquiets the peoples minds, and prepares them to commotions and ſeditions againſt the preſent government, that of the Romans, (ſee v. 18. & ch. 25. 8.) and he is a great promoter of the religion of thoſe, that are ordinarily called Nazarens, from Jeſus that dwelt in Nazareth, (i.e. of Chriſtians.)

6. Who alſo hath gone about to profane the Temple: whom we took, and would have judged according to our law.]

6. And he hath done ſuch things in the Temple of the Jewes among us at Jeruſalem, as are abſolutely contrary to the laws of our God (ſee c. 21. 21.) and we apprehended him, and would have had him puniſht, ſo as our law appoints thoſe to be puniſht, that bring ſtrangers beyond that court of the Temple, that was aſſigned them, and ſeparated from the other (ſee Eph. 2. 14.)

7. But the chief Captain Lyſias came upon us, and with great violence took him away out of our hands,

8. Commanding his accuſers to come unto thee, by examining of whom thy ſelf mayſt take knowledge of all theſe things, whereof we accuſe him.]

7, 8. But as we were proceeding againſt him, Lyſias the Captain of the Temple, or commander of the guard of ſouldiers that guards the Temple, would not permit us to proceed againſt him in our Court, but carried him away with a guard of ſouldiers, c. 23. 10. and cited ſome of the Sanhedrim to come hither to thee, and accuſe him; whom therefore thou mayſt pleaſe to examine, and heare what they can ſay.

9. And the Jewes alſo aſſented, ſaying, That theſe things were ſo.]

9. And the Jewes of the Sanhedrim that came down, v. 1. confirmed the truth of all that Tertullus had pleaded.

10. Then Paul, after that the Governour had [beckned unto him] to ſpeak, anſwered, For as much as I know that thou haſt been of many years [a Judge unto this nation,] I doe the more cheerfully anſwer for my my ſelf,

10. given him leave, permitted him ruler, or Procurator of Judæa,

11. Becauſe that thou mayſt underſtand, that there are but yet twelve daies, ſince I went up to Jeruſalem for to worſhip.]

11. And firſt thou mayſt pleaſe to underſtand, that about twelve daies ſince I came up to Jeruſalem to keep the feaſt of Pentecoſt, a ſolemn feaſt of the Jewes there, when by law 'tis appointed to be kept.

12,13. And there I behaved my ſelf very quietly, made no diſturbance, raiſed no ſedition, And they that ſay I am a ſeditious perſon, and raiſe diſturbances wherever I come, are not able to prove any thing of this nature, but onely content themſelves with a generall charge of ſedition.

12. And they neither found me in the Temple diſputing with any man, neither raiſing up the people, neither in the ſynagogues nor in the city.
13. Neither can they prove the things whereof they now accuſe me.]

14. But as for the other part of the accuſation ver. 5. that I am a great promoter of the ſect of the Nazarens, I acknowledge this, that that way of worſhipping the God of Abraham, which Chriſt hath taught, and the Chriſtians practiſe, which I ſuppoſe they mean by the word Sect, or peculiar way of profeſſion or religion (ſee Act. 26. 5.) is the way that I doe uſe, and in doing ſo, doe agreeably to all that is written in the Moſaicall law, and the writings of authority among the Jewes, by which they think themſelves obliged.

14. But this I confeſſe unto thee, that after the way which they call * hereſie, ſo worſhip I the God of my fathers, beleiving all things which are written in the law, and the prophets.]

* ſect, α. στν, ſee v & c. 26. 5.

15. And the main part of this is, that there ſhall be a life after this, and that all that ever lived here, ſhall then be judged and rewarded, whether they be good or evil. And this is no more then theſe men themſelves, all but the Sadducees, profeſſe to beleive, and depend on.

15. And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection from the dead both of the juſt and unjuſt.]

16. In this religion and practiſe, I am as carefull as I can, to live blameleſly, and to doe my duty in all things towards God and man.

16. And herein doe I exerciſe my ſelf to have alwaies a conſcience void of offence toward God, and toward men.]

17. As for that which they mention of my profaning the Temple, thus it was, Many years after my converſion to this way, that they ſpeak of, I was ſent by the pious Jewes, &c. of other parts to Jeruſalem and Judæa, with their charity, and free-will oblations, brought in for the ſervice of God, c. 11. 30.

17. Now after many years I came to bring almes to my nation, and offerings.]

18. And whilſt I was doing thus, ſome Jewes of Aſia ſaw me in the Temple, where I was farre from profaning of it, as was ſuggeſted ver. 6. and ch. 21. 23. but was there in ſuch a manner, as the law of the Jewes required of me, and they ſenſleſly miſtaking, affirmed that I carried Trophimus a Gentile of Epheſus into the Temple, and ſo affirmed me to have profaned the Temple. But this was a down-right falſity, for which there was no other ground of affirming, but only this, that he was ſeen with me in the city (ſee ch. 21. 29.) And as I was in the Temple without any ſuch company there which might be ſaid to profane it, ſo it is certain that I was not attended with any number of men, that might bring me under ſuſpicion of raiſing any ſedition ver. 5.

18. Whereupon certain Jewes from Aſia found me purified in the Temple, neither with multitude, nor with tumult,]

19. Or if any man living would affirm I had, he ought to come now in open court, and teſtifie againſt me here.

19. Who ought to have been here before thee, and object if they had ought againſt me.]

20. Nay for all theſe things I ſhall make mine appeal to theſe that are here preſent of their own Sanhedrim ver. 1. and deſire they will teſtifie, whether when I was brought before their Sanhedrim at Jeruſalem c. 23. I was not diſmiſt with a good teſtimony from themſelves, ver. 9. viz: that there was nothing of moment charged and proved againſt me; And let them ſpeak, if it were not ſo.

20. Or elſe let theſe ſame here ſay, if they have found any evil doing in me, while I ſtood before the councell.]

21. There is I am ſure but one thing, that can by any be teſtified againſt me from the proceedings there, and that none but Saducees will lay to my charge, who are engaged in the maintenance of their own tenets, and that chargeable upon all the Phariſees as well as me, viz: my acknowledging another life after this, ch. 23. 8.

21. Except it be for this one voice, that I cried ſtanding among them, Touching the reſurrection of the dead I am called in queſtion by you this day.]

22. When Felix had had this cognizance of the matter, and diſcern'd how things ſtood, he deferred paſſing any ſentence, ſaying, Concerning Chriſtian religion, whether it were derogatory to the law of the Jewes, I will determine, when I have adviſed with learned men, that know your pretentions, and that concerning the tumult, ſaid to be raiſed by Paul, when Lyſias comes, whoſe teſtimony will decide it.

22. And when Felix heard theſe things, * having more perfect knowledge of that way, he deferred them, and ſaid, When Lyſias the chief captain ſhall come down, I will know the uttermoſt of your matter.]

* he put them off, ſaying, When I know more exactly the things that belong to this way, and when Lyſias the Commander comes down, I will determine the buſineſſe between you, ἀνεβάλετο αὐτοὺς, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν, ὅταν Λυσίας ὁ χιλίαρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς.

23. And he commanded the Captain of the guard to keep Paul ſafe, but not as a cloſe priſoner, and that any that would bring him any relief, or diſcourſe with him, might freely doe it.

23. And he commanded a Centurion † to keep Paul, and * to let him have liberty, and that he ſhould forbid none of his acquaintaince to miniſter, or come unto him.]

† that Paul ſhould be guarded, τηρεῖσθαι Παῦλον
* that he ſhould have ἔχειν

24. And Felix's wife being a Jew, when ſhe came, he thought fit to have her preſent, and ſent for Paul, and bid him ſay, what he had to ſay concerning the doctrine, or Goſpel of Chriſt.

24. And after certain daies, when Felix came with his wife Druſilla, which was a Jew, he ſent for Paul, and heard him concerning the faith of Chriſt.]

25. And Paul, in a diſcourſe of that ſubject, inſiſted particularly on the great obligation, that by the law of Chriſt lay on all men to obſerve juſtice between man and man, and to live chaſtly, either in conjugal, or ſingle life, (two virtues contrary to two ſpeciall vices, that Felix was particularly guilty of) and withall of the ſevere judgment, that all men one day ſhould be called to for their offences in theſe and the like kinds. And as he inſiſted on theſe three branches of the Chriſtian faith, wherein Felix was ſo much concern'd, he fell a trembling, and being in pain to hear ſuch doctrine, he broke him off abruptly, bidding him depart for that time, and he would find ſome other ſeaſon to hear him again.

a.

25. And as he reaſoned of † righteouſneſſe, temperance, and judgment to come, Felix [a] trembled, and anſwer'd, Goe thy way for this time, * when I have a convenient ſeaſon, I will call for thee.]

† juſtice & continence δικαιοσύνης καὶ ἐγκρατείας
* But I will find a ſeaſon, and call for thee, καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε

26. He

26. He hoped alſo] that money ſhould have been given him of Paul, that he might looſe him, wherefore he ſent for him the oftner, and communed with him.

26. And, being a taker of bribes, (note a.) he hoped

27. But[b] after two years Portius Feſtus came into Felix's room; and Felix, willing to ſhew the Jewes a pleaſure, left Paul bound.]

27. And when Paul had remained in cuſtody under the time of Felix's Procuratorſhip for the ſpace of two years, Felix was by Nero removed out of his place, and Portius Feſtus ſucceeded him, and though Felix had nothing to condemn in Paul, yet meerly to gratifie the Jewes at parting, he left Paul in priſon. b.

Notes on Chap. XXIV.

a. Ἔμφοβος καὶ φιλὴς

The grounds of *Felix's trembling* at this diſcourſe of *Paul's* of *juſtice* and *chaſtity*, or *continence*, will be beſt fetcht from a view of the *character* of this man both in *Tacitus*, and *Joſephus*, *Tacitus Hiſt*: l. 5. mentions him an *Eques Romanus*, to whom *Claudius* the *Emperour* had intruſted that *Province*, where, ſaith he, *per omnem ſævitiam, & libidinem jus regium ſervili ingenio exercuit, he practiſed all cruelty and injuſtice in his government, Druſillâ Antonii & Cleopatræ nepte in matrimonium acceptâ, and that he took to wife Druſilla the neece of Antonie and Cleopatra.* Of this marriage of his *Joſephus* enlarges, and ſaith that *Agrippa* his brother had given her firſt to *Azis* the *King* of the *Emiſseni*, and whilſt ſhe was his wife, *Felix* falls in love with her, and by the help of one *Simon* a *Magician* (not he of *Samaria*, but another of *Cyprus*) obtained her from her husbands bed; From theſe two parts of his *character*, an *unjuſt Governour* (of which his expecting *bribes* here ver. 26. is an evidence alſo) and one that lived with *another man's wife*, ariſes the fitneſſe and *properneſſe* of S. *Paul's* diſcourſe before him, of *juſtice* and *continence*, and the guilt of his *conſcience*, hearing that there was *a judgment to come* for ſuch ſinnes as theſe, might very well ſet him a *trembling*. Ἔγκρατεία

b. Διετίας πληρουμένης

That this *two yeare* is to be referred to *Felix's Procuratorſhip* is the opinion of *Baronius*, meaning thoſe two years, which he ſpent in *Nero's* reigne, But the truth is, *Claudius* had, *five* year before, placed him in the *Præfecture*, and there is no reaſon to think, that S. *Luke* ſhould define the *time* of his *Procuratorſhip* from *Nero's reigne*, who removed him, rather then from *Claudius's* who put him in: And therefore the *διετία two years*, muſt referre to *Paul's impriſonment* rather.

CHAP. XXV.

Paraphraſe.

1. NOW when Feſtus was * come into the Province, after three daies he [aſcended from Cæſarea to Jeruſalem.]

* entred upon the government, ὁρμᾶται τῇ ἐπαρχίᾳ

1. See note on ch. 18. c.

2. Then the high prieſt and [the chief of the Jewes informed him againſt Paul, and beſought him,

2. other members of the Sanhedrim accuſed Paul before him, and beſought of him that favour, that

3. And deſired favour againſt him, that he would ſend for him to Jeruſalem, laying wait in the way to kill him.]

he might be ſent for to Jeruſalem, (meaning to lay ſome villains by the way, to kill him as he came.)

4. But Feſtus anſwered, that Paul ſhould be kept at Cæſarea, and that he himſelf would depart ſhortly thither.

† Let therefore, ſaith he, the men of power among you οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησὶ, * no more, πλείους

5. † Let [them therefore, ſaid he, which among you are able,] goe down with me, and accuſe this man, if there be any wickedneſſe in him.

5. the chief prieſts, ſaid he, and the reſt in authority among you, ver. 2.

6. And when he had tarried among them * more then ten daies, he went down unto Cæſarea, and the next day ſitting in the judgment ſeat, commanded Paul to be brought.

7. And when he was come, the Jewes, which came down from Jeruſalem, ſtood round about, and laid many and grievous complaints againſt Paul, which they could not prove.

8. While he anſwer'd for himſelf, Neither againſt the law of the Jewes, neither againſt the Temple, nor yet againſt Cæſar have I offended any thing at all.]

8. And he cleared himſelf againſt all the accuſations, which were reducible to three heads, offences againſt the Moſaicall law, profaning the Temple, raiſing ſedition againſt the government of the Romans (ſee ch. 24. 5, 6.)

9. But Feſtus being willing to doe the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou goe up to Jeruſalem, and there be judged of theſe things before me?

10. Then ſaid Paul, I ſtand at Cæſar's judgment ſeat, where I ought to be judged, to the Jewes have I done no wrong, as thou very well knoweſt:]

10. I am a Roman, and I ought to be judged not by the Jewiſh Sanhedrim or laws, but by the Roman: (And though I were lyable to them, yet thou already diſcerneſt, that they are not able to prove that I have any way treſpaſt againſt the Jewes, or their law.)

11. For if I be an offender, or have committed any thing worthy of death, I

† deſire not to eſcape death, οὐ παραιτοῦμαι τὸ ἀποθανεῖν

† refuſe not to die, but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Cæſar.]

11. And if I have done any thing wch by the Roman lawes is puniſhable capitally, I will be content moſt willingly to ſuffer death, I deſire no mercy, (this he did, knowing there was then no edict of the Emperours againſt Chriſtianity, (ſee note on ch. 26. a.) But if all their accuſations are invalid, if I am, as thou knowſt I am, v. 10. free from that charge of having wronged them, and being a Roman ought to be judged by the Roman lawes, and none of them hath interdicted Chriſtianity, there is then no reaſon, I ſhould be delivered up to my enemies to be my judges. 'Twere abſolutely unjuſt to doe ſo, and from that intention of thine, I make mine appeal to the Roman Emperour, and deſire that he may judge between us.

12. And Feſtus conferring with thoſe of the Jewiſh Sanhedrim, that were there,

12. Then Feſtus, when he had conferred with the councel,] anſwered, Haſt thou appealed unto Cæſar? Unto Cæſar ſhalt thou goe.

13. Agrippa, who, after Herod, was Tetrarch of Galilee, and his ſiſter Bernice

13. And after certain daies [king Agrippa and Bernice] came unto Cæſarea, to ſalute Feſtus.

14. And when they had been there many daies, Feſtus declared Paul's cauſe unto the king, ſaying, There is a certain man left in bonds by Felix,

15. brought in an accuſation to me,

15. About whom, when I was at Jeruſalem, the chief Prieſts and the Elders of the Jewes, [informed me] deſiring to have judgment againſt him.

16. to give ſentence of capital puniſhment againſt any man,

a.

16. To whom I anſwered, It is not the manner of the Romans [to deliver any man to die] before that he which is accuſed, have the [a] accuſers face to face, and have licenſe to anſwer for himſelf, concerning the crime laid againſt him.

17. And therefore that they muſt of neceſſity goe to Cæſarea and accuſe him; And when they came, I uſed all expedition, and the very next day I went to the bench to hear this cauſe of Paul.

17. Therefore when they were come hither without any delay, on the morrow I ſate on the judgment-ſeat, and commanded the man to be brought forth.]

18. And upon hearing I found him abſolutely free from all capitall crimes, all ſeditious practiſes, whereof they accuſed him, and wherein I ſuſpected him to be moſt guilty.

18. Againſt whom when the accuſers * ſtood up, they brought none accuſation of ſuch things as I † ſuppoſed.]

* appeared σταθέντες
† ſuſpected, ὑπενόουν

19. And all that ſtuck, was ſome diſputable matters about his particular way of ſerving or worſhipping God, and whether one Jeſus were ſtill dead, or whether he were riſen again, as Paul affirmed.

19. But had certain queſtions againſt him of * their own ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.]

* his owne way of worſhipping God, τῆς ἰδίας δεισιδαιμονίας; ſee note on c. 17. e.

20, 21. And making ſome ſcruple, whether it were fit for me to give ſentence in this matter, or whether it were not better to referre him to the Jewes Sanhedrim, to be judged there, Paul appealed to Cæſar, claimed his priviledge of a Roman, that he might not be delivered up to the Jewes, and thereupon I remanded him to priſon, till I could conveniently ſend him to Rome to Cæſar.

20. And †becauſe I doubted of ſuch manner of queſtions, I asked him, whether he would goe to Jeruſalem, and there be judged of theſe matters.

21. But when Paul had appealed to be reſerved unto the hearing of Auguſtus, I commanded him to be kept till I might ſend him unto Cæſar.]

† having ſome doubt, whether I ſhould examine this matter, I διαπορέμενος ἐγὼ εἰς τὸν περὶ τούτε ζήτησιν

22. Then Agrippa ſaid unto Feſtus, I would alſo hear the man my ſelf. To morrow, ſaid he, thou ſhalt hear him.

23. pomp & train, and entred into the court or hall, with the Colonels

23. And on the morrow, when Agrippa was come and Bernice, with great [* pomp, and was entred into the place of hearing, with the chief captains] and principall men of the city; at Feſtus command, Paul was brought forth.

* appearance, or ſhew, φαντασίας

24. Jewes whereſoever inhabiting, thoſe of Jeruſalem and others have made complaints to me, as againſt a moſt notable malefactor, that ought to be put to death.

24. And Feſtus ſaid, King Agrippa, and all men which are here preſent with us, ye ſee this man, about whom all the multitude of the [Jewes have † dealt with me, both at Jeruſalem, and alſo here, crying, that he ought not to live any longer.]

† beſought me, or pleaded to me, ἐνέτυχόν μοι

25. no capital crime, and ſeeing he appealed to the Emperour of Rome, to be ſentenced at his tribunal,

25. But when I underſtood that he had committed [nothing worthy of death, and that he himſelf hath appealed to Auguſtus,] I have determined to ſend him.

26. the Emperour,

26. Of whom I have no certain thing to write unto [my Lord,] wherefore I have brought him forth before you, and eſpecially before thee, O king Agrippa, that after examination had, I might have ſomewhat to write.

27. For it ſeemeth to me unreaſonable, to ſend a priſoner, and not withall to ſignifie the crimes laid againſt him.

Notes on Chap. XXV.

a. Καὶ ἡγοροι κρὸς τοὺς ἐγκλήματων

Of this law and *cuſtome* of the *Jewes*, *Philo Judæus* is expreſſe, ſpeaking of the *Roman Prafects*, that κοινὸς παρέχοντες ἑαυτὸν δικασὰς, ἐξ ἴσε καὶ τῶ κατηγόρων καὶ τῶν ἀπολογεμένων ἀκροάμενοι, μηδένὸς ἀκρίτε τὸ κατακινώσκειν ἀξιῶντες ἐβεβήκεσαν &c. *They jeilded themſelves to be common judges, and heard equally the accuſers and the defendants, and condemned no man unheard, prejudged none, but judged without favour or enmity according to the nature of the cauſe.*

Paraphraſe.

CHAP. XXVI.

1. beckning to the by-ſtanders to hold their peace, and give audience, made this Apologie for himſelf.

1. THen Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thy ſelf. Then Paul [ſtretched forth the hand, and anſwered for himſelf.]

2. I think my ſelf happy, king Agrippa, becauſe I ſhall anſwer for my ſelf this day before thee, touching all the things whereof I am accuſed of the Jewes.

3. Eſpecially

3. Eſpecially becauſe I know thee to be expert in all cuſtomes, and queſtions, which are among the Jewes: wherefore I beſeech thee to hear me patiently.

4. My manner of life from my youth, which was at the firſt among mine own nation at Jeruſalem, know all the Jewes,

5. Which knew me from the beginning (if they would teſtifie) that [after the moſt ſtraiteſt ſect of our religion I lived a Phariſee.] 5. I was of that ſect which is the ſtricteſt of all the reſt in the Jewiſh religion, viz: a Phariſee.

* ſtand queſtion'd, ἑστηκα κρινόμενος

6. And now I * ſtand and am judged for the hope of the promiſe made of God unto our fathers.] 6. And accordingly now I am accuſed for aſſerting the reſurrection of the dead, which as it is a doctrine acknowledged by the Phariſees, ſo is it the fundamental promiſe made of old.

7. Unto which promiſe our twelve tribes inſtantly ſerving God day and night, hope to come, for which hopes ſake, king Agrippa, I am accuſed of the Jewes.] 7. And generally depended on by the Jewes, and in intuition thereof it is, that they ſpend their time in piety and obedience to God, And yet for the beleiving and expecting this I am accuſed by theſe Jewes.

8. Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?] 8. This being by me aſſerted to be founded in the reſurrection of Chriſt, that is the thing that is moſt disbeleived, God's having raiſed Chriſt from the dead, And why ſhould that be judged ſo incredible?

9. I verily thought with my ſelf that I ought to doe many things contrary to the name of Jeſus of Nazareth:] 9. I confeſſe I was once of opinion that I was obliged to perſecute this profeſſion, and doctrine of Chriſt,

10. Which thing I alſo did in Jeruſalem, and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts, and when they were put to death, I [gave my voice againſt them.] 10. was a principal actor, c.7.56. and approver of the ſentence, c.8.1.

† through all the Conſiſtories, κατὰ πάσας συναγωγὰς, ſee Mat. 6. note d.

11. And I puniſhed them oft † in every ſynagogue, and compelled them to blaſpheme, and being exceedingly mad againſt them, I perſecuted them even unto ſtrange cities.] 11. And in other cities beſide Jeruſalem, I brought them into their courts, and uſed all rigid means to make them deny Chriſt, and was ſo fierce againſt them, that I forced them to flie to heathen cities, and then purſued them thither.

12. Whereupon as I went to Damaſcus with authority and commiſſion from the [chief prieſts] 12. Sanhedrim, ch.9. 2.

13. At midday, O King, I ſaw in the way a light from heaven, above the brightneſſe of the ſun, ſhining round about me, and them, which journeyed with me.

14. And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me?. It is hard for thee to kick againſt * the pricks. ch.9. 3,4.

* goads κέντρα

15. And I ſaid, Who art thou Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

16. But ariſe and ſtand upon thy feet, [for I have appeared unto thee for this purpoſe, to † make thee a miniſter, and a witneſſe, both of theſe things which thou haſt ſeen, and of thoſe things, in the which I will appear unto thee,] 16. for thou art choſen by me to be a preacher of the Goſpel, which thou haſt perſecuted, and to proclaim unto others what thou haſt now, and ſhalt hereafter ſee,

† ordain προχειρίσασθαι

* Chooſing thee out of ἐξαιρούμενός σε ἐκ

17. * Delivering thee from the people and from the Gentiles unto whom now I ſend thee,] 17. Making a ſpeciall choice of thee, out of all the Jews and Gentiles, and now giving thee commiſſion to goe and preach the Goſpel to them, ſee c.9.15.

18. To open their eyes, and to turn them from darkneſſe to light, and from the power of Satan unto God, that they may receive forgiveneſſe of ſins, and inheritance among them which are ſanctified by faith that is in me.] 18. To ſhew them their duty, to turn them from all their idolatrous ſinfull, to all gracious godly courſes, from being the ſlaves of the devil, to be the ſervants of God, thereby to have their ſins forgiven, and by beleiving in me, to have an inheritance, a future eternall bliſsfull portion among the ſaints of God.

19. Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:] 19. Upon this viſion ſo glorious, and theſe words of Chriſt from heaven, I could not but yeild:

†meet works of repentance ἄξια τῆς μετανοίας ἔργα

20. But ſhewed firſt unto them of Damaſcus and Hieruſalem, and throughout all the coaſts of Judæa, and then to the Gentiles, that they ſhould repent and turn to God, and doe † works meet for repentance.] 20. But preached at Damaſcus firſt, then at Jeruſalem, then through all Judæa, and even among the Gentiles, the doctrine of repentance, and amendment, and neceſſity of bringing forth all fruits of new life in an eminent manner, which indeed is the ſumme of the Goſpel of Chriſt.

21. For theſe things the Jewes caught me in the Temple, and went about to kill me.] 21. And for this it was, that I had like to have been killed by the Jewes as I was in the Temple.

‖ Receiving therfore relief which was from God, Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ

22. ‖Having therefore obtained help of God, I continue untill this day, witneſſing both to ſmall and great, ſaying none other things then thoſe which the prophets and Moſes did ſay ſhould come,] 22. But God reſcued me, and accordingly I goe on to doe this, preaching nothing in effect, but what is perfectly agreeable to the writings of Moſes and the prophets,

* he firſt by reſurrection from the dead ſhould ſhew, πρῶτος ἐξ ἀναστάσεως νεκρῶν μέλλοι καταγγέλλειν

23. That Chriſt ſhould ſuffer, and that * he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people and to the Gentiles.] 23. That Chriſt ſhould be put to death, and that by his riſing again from death, both the Jewes and Gentiles ſhould be brought to beleive on him.

24. And

24. Thou talkeſt diſtractedly, ſure thy learning, and high opinion of it hath put thee out of thy wits.

24. And as he thus ſpake for himſelfe, Feſtus ſaid with a loud voyce, Paul, [thou art beſide thy ſelfe, much learning doth make thee mad.]

25. What I ſay is perfectly true, and hath nothing of exceſſe or tranſportation in it.

25. But he ſaid, I am not mad, moſt noble Feſtus, but [ſpeak forth the words of truth and ſoberneſs.]

26. Agrippa, I am confident, knowes it to be ſo, and therefore I feare not his cenſure, (ſee Joh. 7. a.) for theſe things, the life, death, and reſurrection of Chriſt, were things of very publick cognizance, and cannot be unknown to him that was a Jew born.

26. For the King knoweth of theſe things, before whom alſo I ſpeak freely: for I am perſwaded that none of theſe things are hidden from him, for this thing was not done in a corner.]

27. What ſayeſt thou, Agrippa? are not the Jewiſh Prophecies fulfilled in Chriſt? Thou canſt not but diſcern and acknowledge it.

27. King Agrippa, Beleiveſt thou the Prophets? I know that thou beleiveſt.]

28. Thou doſt in ſome degree perſwade me that the Chriſtian faith is the true.

28. Then Agrippa ſaid unto Paul [* Almoſt thou perſwadeſt me to bee a Chriſtian.]

* A little way ἐν ὀλίγῳ.

29. I heartily wiſh and pray for thine own ſake, that not onely in a low, but in an eminent degree, both thou and all that are here preſent, were as farre Chriſtians as I am; onely I would not wiſh them impriſoned as I am.

29. And Paul ſaid, [I would to God, that not onely thou, but alſo all that heare me this day, were both † almoſt and altogether ſuch as I am, except theſe bonds.]

† A little and a great way ἐν ὀλίγῳ καὶ ἐν πολλῷ.

30. King Agrippa and Feſtus and Bernice roſe up from the place of judicature c. 25. 29.

30. And when he had thus ſpoken, [the King roſe up, and the Governour and Bernice,] and they that ſate with them.

31. The accuſations brought againſt this man are not ſuch as by the Roman Law are puniſhable capitally, or by impriſonment, (the Emperors having not yet, in the beginning of Nero, made any edict againſt Chriſtianity.]

31. And when they were gone aſide, they talked between themſelves, ſaying, [This man hath done [a] nothing worthy of death or of bonds.]

a

32. Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Cæſar.

Notes on Chap. XXVI.

a. οὐδὲν ἄξιον θανάτου ἢ δεσμῶν.

The truth of this ſpeech of *King Agrippa* and his company, that *Paul had done nothing worthy of death or bands*,] depends on the conſideration of the time, wherein it was ſpoken. For the *Roman Magiſtrates* judging by the *Roman Lawes*, that which was not againſt any *Law* of the *Emperors*, was not *cognoſcible*, or puniſhable (eſpecially by *death* or *impriſonment*, deprivation of *life* or *liberty*) by them. Thus when *Paul* is accuſed by the *Jewes* and brought before the *Proconſul* of *Achaia*, *Gallio*, c. 18. he tels them plainly, that *he will not be a Judge of ſuch matters*, which the *Roman Law*, then in *Claudius's reigne*, had ſaid nothing of, For though c. 18. 2. an *Edict* had been by *Claudius*, toward the *end* of his reigne, ſet out againſt the *Jewes*, to *baniſh* them out of *Italy*, &c. and by that, the *Chriſtian Jewes*, as *Jewes*, not as *Chriſtians*, fell under that *interdict*, and ſo did *Priſcilla* and *Aquila* there, (and *John* the *Apoſtle*, baniſhed into *Patmus*, in *Claudius's reigne*, ſaith *Epiphanius*, *hær:* ἀλόγ:) yet as to the difference betwixt *Jewes*, and *Chriſtians*, there referr'd to by *Gallio*, (in proportion to the *accuſation* brought againſt him by the *Jewes*, περὶ λόγου *of a word*, as whether *Jeſus* were the *Meſſias*, or no, περὶ ὀνομάτων of *names*, as whether the name *Chriſtian*, or *diſciple* &c. were unlawfull as thoſe diſcriminated them from *incredulous Jewes*, περὶ νόμου τοῦ καθ' ὑμᾶς, *concerning the Law* in force among the *Jewes* about *converſing* with the *uncircumciſed*, &c. there was then no Law ſet out by the *Emperors* at *Rome*, and therefore no *rule* for the *Proconſul* to go by, in taking *cognizance* of them. And thus it continued, till *Nero's rage* againſt the *Chriſtians* began, for that he *firſt dedicated perſecution*, is *Tertullian's* expreſſion, and *Primum Neronem in hanc ſectam gladio ferociiſſe, Nero was the firſt that made any capitall Law againſt them*. Now this appearance of *Paul* before *Agrippa*, was in the *ſecond of Nero's reigne*, *An°. Ch.* 57. long before this rage of his brake out, and accordingly *Paul* had made his *appeale* to *Cæſars tribunall*, knowing that this difference betwixt *him*, and the *Jewes*, was a thing of that nature, that no *Law* of the *Romans* could take hold of, all his *danger* being from the *tumultuary* proceedings of the *Jewes*, inraging, and importuning the *Magiſtrates* againſt him, and the beſt way of *ſecuring* himſelfe, being *a triall* by the *Roman Lawes*, to which prudently he *appeales*, c. 25. 11. making it his plea, that he had done nothing againſt *Cæſar*, v. 8. and as a *Romane*, clayming the *privilege* of being judged by the *Imperiall Lawes*, and not to be *delivered up to the Jewes*, v. 10. Which plea of his could have ſtood him in no ſtead, if *Chriſtianity* had then been under any *Imperiall Interdict*, and by being *accepted* for him, demonſtrates that at that time it was *not*.

Paraphraſe.

CHAP. XXVII.

1. AND when it was determined that we ſhould ſaile unto Italy, they delivered Saul and certain other priſoners unto one named Julius, a Centurion of Auguſtus band.

2. And

2. And entring into a ſhip of [Adramyttium, * we lanched, meaning to faile by the coaſts of Aſia,] one Ariſtarchus a Macedonian of Theſſalonica being with us.

2. Adramyttium a Sea-Town of Myſia (ſee note on c. 20.a.)

which was to ſaile along by Aſia, we began our journey.

3. And the next day we † touched at Sidon: and [Julius courteouſly intreated Paul, and gave him liberty to go unto his friends] to refreſh himſelfe.

3. The Captain of the guard that was to guard the Priſoners, was very civill to Paul, and permitted him to go on ſhore at Sidon, and viſit thoſe whom he knew there.

4. And when we had lanched from thence, we ſailed under Cyprus, becauſe the winds were contrary.

5. And when we had ſailed over the Sea of Cilicia and Pamphylia, we came to Myra, a City of Lycia,

6. And there the Centurion found a ſhip of Alexandria, ſayling into Italy, and he put us therein.

7. And when we had ſayled ſlowly many dayes, and ſcarce were come over againſt Cnidus, the wind not ſuffering us, we ſailed under Crete, over againſt [Salmone.]

7. Salmone, a City which is called by Ptolemy Samonium

8. And hardly paſſing by it [] came unto a place which is called the Faire-havens, nigh whereunto was the City of Laſea.

8. And as ſoon as we were paſſed by Salmone, c. 7. we

9. Now when much time was ſpent, and when ſayling was now dangerous, becauſe the [a] faſt was now already paſt, Paul admoniſhed them,

9, 10. And being thus long upon the Sea, and the Sea beginning to grow tempeſtuous, as it is

10. And ſaid unto them, Sirs, I perceive that this voyage will be with hurt, and much damage not onely of the lading and ſhip, but alſo of our lives.]

wont at that time of year, to wit after the day of expiation, the great yearly faſt, about which time the Michaelmas flawes are wont to be on the Seas, Paul would have perſwaded them to have gone a ſhore, and expected more ſeaſonable time to have performed this journey, Telling them that, if they went on, it would be very dangerous to the ſhip, the goods in it and even the lives of the men.

11. Nevertheleſſe the Centurion beleived the Maſter and the owner of the ſhip, more then thoſe things which were ſpoken by Paul.]

11. But the Governour of the ſhip being alſo the owner of it, and ſo concern'd to conſider the danger, was of another minde, and the Captain of the guard preferred his judgement before Paul's.

12. And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phœnice, and there to winter, which is an haven of Crete, and lyeth toward the Southweſt and Northweſt.]

12. Eſpecially conſidering that the haven v. 8. was no good winter harbour, In

which reſpect moſt of the paſſengers adviſed to put out from thence, and endeavour to gain Phœnice, an haven of Crete, ſituate toward &c. and there they might winter conveniently.

13. And when the Southwind blew ſoftly, ſuppoſing that they had obteined their purpoſe, looſing thence, they ſailed cloſe by Crete.]

13. And by a calm Southerly gale which came, they thought this would be eaſily compaſt, and therefore put out, and preſently they got beyond the ſhore of Crete.

14. But not long after, there aroſe againſt it a tempeſtuous wind, called [Euroclydon.]

14. The North-East wind (ſee note a.)

15. And * when the ſhip was caught, and could not bear up into the wind, [† we let her drive.]

15. we were fain to yeeld the ſhip, to

the force of the wind, and ſaile with it, whitherſoever 'twould drive us.

16. And running under a certain * Iſland, which is called Clauda [we had much work to come by the † boat.]

16. the skiffe, that attended the ſhip, was

ſtuck, or entangled ſo, that we could hardly get it to us.

17. Which when they had taken up, they uſed helps, undergirding the ſhip: and fearing leſt they ſhould fall into the quickſands,] ſtroke ſaile, and ſo were * driven.

17. But at laſt they got it, and then they made uſe of ſome artifices to ſecure them from ſplitting, and fearing they might fall upon ſome quickſand to prevent that,

18. And being exceedingly † toſſed with a tempeſt, the next day they [lightned the ſhip.]

18. diſpoſed ſome of the goods out of the ſhip.

19. And the third day we caſt out with our own hands the tackling of the ſhip.

19. And the next day we were forced to caſt into the Sea, the furniture of the ſhip.

20. And when neither Sun nor Stars in many dayes appeared, and no ſmall tempeſt lay on us, all hope, that we ſhould be ſaved, was then taken away.]

20. And then there came ſuch a ſeaſon of tempeſtuous foul weather, that we utterly deſpaired of eſcaping.

21. But * after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, [ye ſhould have hearkned unto me, and not have looſed from Crete, and to have gained this harm and loſs.]

21. You ſhould have taken the counſell which I gave you v. 10. and not have run this hazard.

22. And now I exhort you to be of good cheer, for there ſhall be no loſs of any mans life among you, but of the ſhip.

23. For

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* or, that was about to ſaile &c. (for the King's MS. reads μέλλοντι which agrees with ἀπλοΐᾳ) wee ſet out, ἀνήχθημεν.

† came to κατήχθημεν εἰς (See c. 21 note a.)

* the ſhip being carryed by force along with it, and being not able to hold up againſt the wind, συναρπασθέντος τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ.

† letting her looſe, we were carryed, ἐπιδόντες ἐφερόμεθα.

* little Iſland, νησίον.

† skiff σκάφην.

* carryed, ἐφέροντο v. 5'.

† beaten with the weather χειμαζόμενον.

* Now having faſted a long time πολλῆς δὲ ἀσιτίας ὑπαρχούσης.

23. For this night I received a viſion, and in it a meſſage from that God, who is pleaſed to own and protect me, and whoſe ſervant I am,

23. For there ſtood by me this night the Angel of God, whoſe I am, and whom I ſerve,]

24. Nero the Roman Emperour, And God hath for thy ſake, granted life and ſafety to all them that are with thee in the ſhip.

24. Saying, Fear not Paul, thou muſt be brought before [Cæſar, and lo, God hath given thee all them that ſail with thee.]

25. for I am confident this viſion ſhall be made good, coming from God, as it certainly doth.

25. Wherefore ſirs be of good cheer, [for I beleive God, that it ſhall be, even as it was told me.]

26. But one paſſage more I received in the viſion, viz: that after ſhipwrack

26. Howbeit] we muſt be caſt upon a certain Iſland.

27. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight, the ſhipmen deemed that they drew neer to ſome countrey.

28. And by ſounding they found it was firſt twenty fathoms, then fifteen, which was an argument to aſſure them they were neer a ſhore.

28. And they ſounded, and found it twenty fathomes, and when they had gone a little farther they ſounded again, and found it fifteen fathomes,]

29. And therefore it being night, and apprehending the danger of falling upon ſome ſhelves for want of light to guide them, they durſt go no farther, but

29. Then fearing leſt they ſhould have fallen upon rocks, they] caſt four anchors out of the ſtern, and wiſhed for day.

30. And as the ſhipmen were about to flee out of the ſhip, when they had let down the * boat into the ſea, under colour as though they would have caſt anchors out of the foreſhip,

* skiffe, σκάφην

31. Though I told you that no one perſon in the ſhip ſhould periſh, and the mariners ſtay, and doe their parts with all diligence, and not uſe this trick, ſome to eſcape and leave the reſt in the danger. If this be done, aſſure your ſelves, you will be drowned.

31. Paul ſaid to the Centurion, and to the ſouldiers, [Except theſe abide in the ſhip, ye cannot be ſaved.]

32. Hereupon the ſouldiers, to prevent the mariners deſigne, ran and cut the ropes of the skiffe, and let it fall off into the ſea.

32. Then the ſouldiers cut off the ropes of the boat, and let her fall off.]

33. And in the ſpace between that and day-break, Paul exhorted them to refreſh themſelves with eating, telling them that they had ſo ſollicitouſly attended the fate of this fourteenth day, as the ſpeciall criticall day, (had ſo much feared caſting away upon that day) that they had had no leiſure, or thought of eating, and ſo had faſted till that time of night, eaten no bit all that day.

c.

33. And † while the day was coming on, Paul * beſought them all to take meat, ſaying, || This day is the fourteenth day that ye have tarried, and continued [c] faſting, having taken nothing.]

† untill it began to be day, ἄχρι οὗ ἔμελλεν ἡμέρα γίνεσθαι

* adviſed, exhorted, παρεκάλει

|| expecting προσδοκῶντες

the fourteenth day, which is to day, ye continue without eating, τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε

34. Therefore, ſaith he, I adviſe you all now to eat, for you ſhall eſcape the danger, and refreſhing your ſelves will the better enable you to bear the difficulties that you are to expect.

34. Wherefore I pray you to take ſome meat, for this is for your * health :] for there ſhall not an hair fall from the head of any one of you.]

* ſafety, σωτηρίας

35. And he began and gave them example, bleſs't God, and did eat.

35. And when he had thus ſpoken, he took bread, and gave thanks to God in preſence of them all: and when he had broken it, he began to eat.]

36. And they did ſo alſo.

36. Then were they all of good cheer, and they alſo took ſome meat.]

37. And we were in all in the ſhip two hundred and threeſcore and ſixteen ſoules.

38. And when they had eaten enough they lightned the ſhip, and caſt out the wheat into the ſea.

39. And when it was day they † knew not the land, but they diſcovered a certain creek * with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip.

† diſcerned not, οὐκ ἐπεγίνωσκον

* having an haven, ἔχουσα αἰγιαλόν

40. And when they had taken up the anchors, they committed themſelves unto the ſea, and looſed the rudder bands, and hoiſed up the main ſaile to the wind, and made toward † ſhore.

† the haven τὸν αἰγιαλόν

41. And falling into a place where two ſeas met, they ran the ſhip a ground, and the forepart ſtuck faſt, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42. And the ſouldiers counſell was to kill the priſoners, leſt any of them ſhould ſwimme out, and eſcape.

43. their Captain

43. But [the Centurion] willing to ſave Paul, kept them from their purpoſe, and commanded that they which could ſwimme, ſhould caſt themſelves firſt into the ſea, and get to land.

d.

44. And thoſe that could not ſwimme, to make uſe ſome of boards, and others of ſome other things that came out of the ſhip;

44. And the reſt, ſome on [d] boards, and ſome on * broken pieces of the ſhip :] and ſo it came to paſſe that they eſcaped all ſafe to land.

* ſome things that came from the ſhip, τινων τῶν ἀπὸ τῆς νηὸς

There

a. There is no queſtion but the *faſt*, which is here ſaid to be *newly paſt*, was the great *anniverſary faſt*, the *day* of *Expiation*; The deſcription of which we have *Iſa.*58. under the name of a *ſabbath* v.13. which may ſeem to have occaſion'd that error in the *heathen* writers, which thought that the *Jewes* had *faſted* on the *ſeventh day* or *ſabbath*, So * *Suetonius*, *Ne Judæus tam libenter ſabbatis jejunium ſervat* &c. *a Jew doth not faſt on his ſabbath ſo willingly*, and *Juſtin* l.36. *Septimum diem, more Gentis ſabbatum appellatum, in omne ævum jejunium ſacravit, the ſeventh day, being by their cuſtome called their ſabbath, was appointed a faſt forever.* Which error aroſe by not obſerving the difference betwixt the *weekly* and the *anniverſary ſabbath.* Now the preciſe time of this *ſabbatick faſt* is *Levit: 16. 29.* on the *tenth day* of the *ſeventh month* called *Tizri*, which falls on the ſame time almoſt with our *September*, the *firſt* day of *Tizri* on the *ſeventh* of that, and ſo the *tenth* of *Tizri* on the *ſixteenth* of *September*, i.e. thirteen daies before our *Michaelmas*, or, as * *Scaliger* ſets it, on the *twentieth* of that *month.* This being thus obſerv'd, the reaſon of the *Apoſtles* obſervation, that *ſailing was now become dangerous, becauſe the faſt was paſt*, will be eaſily cleared, it being all one, as if he had ſaid, becauſe it was paſt the *twentieth* of *September*, It being obſerved by all *ſaylers*, that for ſome weeks before and after *Michaelmas*, there are on the *ſea* ſuddain and frequent *ſtorms*, which we now call *Michaelmas-flawes*, which muſt needs make *ſailing dangerous*, and ſo the experiment proved it, v.14. whereas the *ſouth wind blew ſoftly*, preſently comes a *boyſterous wind* called *Euroclydon* (or, as perhaps that word may be otherwiſe read with a light change, Εὐραχύλων the *North-eaſt wind*, for which the *King*'s and other ancient MSS. read Εὐραχύλων) which ſo hurried the ſhip, that it could not ἀνλοφθαλμεῖν *hold up the eyes againſt it*, and ſo ver.20. there was no appearance of *ſun or ſtarres for many daies together.* Thus in * *Heſiod*, At the going down of the *Pleiades*, ſaith he, ναυτιλίη δυσπέμφελος, *navigation is dangerous*, Δὴ τότε παντοίων ἀνέμων θύεσιν ἀῆ), *huge tempeſts of all kind of winds*, where the *fall* of the *Pleiades* is ſaid to be μεσοπωρινὴ, viz: when *after harveſt* they begin to *plough* again (ἀρότοιο ὄ δυομενάων l. 2. lin: 2.) which is clearly the time juſt now mentioned, ſo again lin:292. ſpeaking of proſperous *ſailing*, he deſignes the time fifty daies after the *ſummer ſolſtice* or *tropick*, i.e. about the end of *July*, and then deſigning ſome ſpace for *navigation*, he admoniſhes

Σωΐζειν ὅτλι τάχιστα πάλιν, οἶκόν δε νέεσθαι,
Μηδὲ μένειν οἶνόν τε νέον, καὶ ὀπωρινὸν ὄμβρον.

to make haſt and be at home before new wine, and the harveſt ſhowres, for after that preſently comes μεσοπωρινὸν and —νότῳ ἀμαρτήσας Διὸς ὄμβρῳ

Πολλῷ ὀπωρινῷ, χαλεπὸν δέ τε πόντον ἔτικεν.

that very thing that we here obſerved, making the *ſea* or *navigation dangerous.* Thus in * *Philoſtratus* καὶ γὰρ μεσοπωεινὸν ἦδη ἐτύγχανε, καὶ ἡ θάλασσα ἦθος Σεβαία, *the ſea was at this time more unſetled, for it was now the time immediately after ripe fruits*, for ſo μετόπωρον ſignifies (beginning about the midſt of *Auguſt*, and laſting neer our *Chriſtmas*) at which time, ſaith *Ariſtotle Meteor:* l.1. χαλαζαι μάλιστα γίνονθ), *ſtorms are ſpecially wont to ariſe.* So ſaith *Philo leg: ad Caium*, ἔτι πλωΐμων ὄντων, ἀρχὴ γὰρ ὧν μεσοπώρου, *The ſea was yet fit for navigation, for twas the beginning of that ſeaſon after ripe fruit*, about the middle of *Auguſt*, which argues, that ſhortly it would not be fit, this being, as he ſaith, τελευταῖος πλοῦς τοῖς θαλαττεύσιν, *the time of giving over the ſea*; What this time was, will be yet clearer by what we find in him * *adverſus Flac:* that this *Faſt* was κατὰ τὸ μεσοπωεινὸν ἰσημεείαν *about the winter æquinoctial.*

* *Scaliger* Preleg: in Euſeb: Chron:

Ἐπιφαλὴς πλοῦς

* p.779.b.

b. Ἄσσον πλησίον, ſaith *Heſychius*, it ſignifies *nigh*; But being here joyned with παρελέγοντο, which is the [*paſſing juſt under*] there ſeems to be very little *uſe* of the word, or *propriety*, that here it ſhould be put; Perhaps there may here be place for a *conjecture*, reading θᾶσσον *preſently*, in ſtead of ἄσσον, and then joyning that, not with παρελέγοντο, but ἀφέντες, precedent, *preſently looſing thence*; Thus in *Syneſius*, we find *Ep:* 4. ἀφέντες ἐυθὺς, *looſing immediately*, which is all one with θᾶσσον, τάχιον, ταχύτερον, ſaith *Heſychius.*

Ἄσσον

c. Ἄσιτος, is he that *eateth nothing* all day long (as μονόσιτος, he that *eateth* but *one meale* a day) and ſo 'tis here explained by μηδὲν προσλαβόμενοι, *having taken nothing at all.* The meaning therefore of this place (without any *miracle* of ſubſiſting without any nouriſhment *fourteen daies* together) is to be gathered from the former part of the period, τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες, *expecting this day the fourteenth day*, i.e. *waiting* to ſee the ſucceſſe of *this day*, which, it ſeems in the opinion of the *mariners*, was the *critical day* to them, their *danger* was then at the higheſt, and they were not likely to *outlive* it, and ſo there was no uſe of *eating*, and if they eſcaped *this day*, they might then poſſibly hope; and upon theſe conſiderations, they *eat nothing* all *that day*, they had no leiſure to conſider hunger, when their greater danger, and more inſtant feare was of drowning, and that is the clear meaning of the place.

Ἄσιτος

d. The word [Σάνις] ſignifies any *plain thing*, a *dore*, or *table*, or *board*, or *plank*, and is rendred by *Heſychius* 1. θύρα a *dore*, then λεύκωμα a *white table*, ἐν ᾧ αἱ γραφαὶ Ἀθήνησιν ἐγεγράφαντο τοῖς τῶν κακούργων, *on which among the Athenians accuſations were written againſt malefactors*, τιθεῖ ὃ καὶ ὅτε τὸν σταυρὸν (not, as 'tis corruptly read, ταῦρον) *and this was wont to be ſet upon the Croſſe*, (as the *inſcription* of *Chriſt.*) The former of theſe, or any thing like that, any *plain tabulatum*, is here meant by it, as that which would be moſt uſefull to *eſcape* by in this *ſhip-wrack.*

Σάνις

* Philoſtratus de Vit: Apoll. l.4. c.4.

CHAP. XXVIII.

Paraphraſe.

1. AND when they were eſcaped, then they knew that the Iſland was called [a] Melita.

2. And the barbarous people ſhewed us no * little kindneſſe; for they kindled

* ordinary, τυχοῦσαν

a fire,

a fire, and * received us every one, becauſe of the preſent rain, and becauſe of the cold.

* intertained us all, προσελάβοντο πάντας ἡμᾶς,

3. And † when Paul had gathered a bundle of ſticks, and laid them on the fire, [there came a viper * out of the heat, and] faſtned on his hand.

† as Paul was turning a great many ſtickes, and laying them on συστρέψαντος τῶ Π. φρυγάνων πλῆθος καὶ ἐπιθέντες ἐπὶ

3. a viper, driven out of her hole by the heat which the fire had cauſed, leaped out and

4. And when the Barbarians ſaw the † venemous beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murtherer, whom, though hee hath eſcaped the Sea, yet [[b] vengeance ſuffereth not to live.]

4. divine revenge attends him, and ſo this poyſonous viper is ſent to bite and kill him, which will certainly do it, v. 6.

b.

5. And he ſhook off the * beaſt into the fire, and felt no harm.

* by, or from ἐκ

6. Howbeit they looked when he ſhould have ſwollen, or fallen down dead ſuddenly, but after they had looked a great while, and ſaw † no harm come to him, they changed their minds, and ſaid that he was a God.

† viper θηρίου.

* viper v. 4.

† no evil μηδὲν ἄτοπον.

7. In the ſame quarters were [poſſeſſions of the chiefe man] of the Iſland, whoſe name was Publius, who received us and lodged us three dayes courteouſly.

7. houſe and lands where reſided the Governour.

8. And it came to paſſe that the father of Publius lay ſick of a fever, and of [a † bloody flux,] to whom Paul went in, and prayed, and laid his hands on him and healed him.

† dyſentery δυσεντερία.

8. an excoriation of the guts.

9. * So when this was done, others alſo which had diſeaſes in the Iſland, came and were healed.

* This therefore being done, the reſt Τούτου δὲ γενομένου, οἱ λοιποὶ

10. Who alſo honoured us with many honours, and when we departed, they laded us with ſuch things as were neceſſary.]

10. And they preſented us, and gave us great rewards (1 Pet. 3.c.) and at our departure furniſhed us with all neceſſaries for our journey.

11. And after three moneths we departed in a ſhip of Alexandria, which had wintered in the Iſle, [whoſe [c] ſigne was Caſtor and Pollux.]

11. which was called the Dioſcuri.

c.

12. And landing at Syracuſe, we tarryed there three dayes.

13. And from thence we fet a compaſſe, and came to Rhegium, and after one day the ſouth-wind blew, and the next day we came to Puteoli.

14. Where we found [brethren, and were deſired to tarry with them ſeven dayes: and ſo we went toward Rome.]

14. ſome Chriſtian profeſſors, who would needs ſtay us with them a week, after which we parted from them, and advanced toward Rome (See Joh. 6.17.)

15. And from thence, when the brethren heard of us, they came to meet us as far as [d] Appii forum, and the three Taverns,] whom when Paul ſaw, he thanked God, and took courage.

15. And when we were come toward Rome as farre as Appii forum, and Tres Tabernæ, the Chriſtians in Rome hearing of our approach came out to meet us,

d.

16. And when we came to Rome, the Centurion delivered the priſoners to the [Captain of the guard: but Paul was ſuffered to dwell by himſelfe with a [e] ſouldier that † kept him.]

† watch't him, φυλάσσοντι αὐτὸν.

16. Common gaoler to ſecure them, but let Paul ſtay in a private houſe, onely with a ſouldier to guard him.

e.

17. And it came to paſſe, that after three dayes, Paul called the chiefe of the Jewes together. And when they were come together he ſaid unto them, Men and brethren, though I have committed nothing againſt the people or cuſtomes of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans,]

17. And after hee had been there three dayes, hee deſired to ſpeak with the rulers of the Conſiſtory which the Jewes then had at Rome, (ſee note on Joh. 1. d.) and when they came to him, he ſaid unto them, Countreymen, though I have done nothing contrary to the lawes or cuſtomes of the Jewes, yet was I by the Jewes at Jeruſalem apprehended and accuſed before the Roman Procurator.

18. Who when they had examined me, would have let me goe, becauſe there was [no cauſe of death in me.]

18. No capitall accuſation brought againſt me.

19. But when the Jewes ſpake againſt it, I was conſtrained to appeal unto Cæſar, [not that I had ought to accuſe my nation of.]

19 onely to clear my ſelfe, not to lay any thing to the charge of any of my countreymen.

20. For this cauſe therefore, have I called for you to ſee you, and to ſpeak with you, becauſe that for [the hope of Iſrael I am bound with this chain.]

20. aſſerting the reſurrection of the dead, which is the reſult of all the promiſes of God to the Jewes, and that, that every true Iſraelite depends on, I am thus impriſoned.

21. And they ſaid unto him, We have neither received letters out of Judæa concerning thee, neither any of the [brethren that came, ſhewed or ſpake any * harm of thee.]

* ill πονηρὸν

21. Chriſtian Jewes made any complaints againſt thee.

22. But we deſire to hear of thee what thou thinkeſt: for as concerning [this Sect, we know that every where it is ſpoken againſt.]

22. this profeſſion, and doctrine of Chriſtianity, we know that it is generally oppoſed by our brethren the Jewes.

23. And

23. And when they had appointed him a day, there came many to him into his lodging, to whom [he expounded and teſtified the kingdome of God, perſwading them concerning Jeſus, both out of the law of Moſes, and out of the prophets, from morning till evening.]

23. he preached and made known at large the doctrine of the Goſpell, demonſtrating from the law of Moſes, and the prophecies, that were of force among the Jewes, the agreeablenesſe and truth of the whole Chriſtian religion.

24. And ſome beleived the things which were ſpoken, and ſome beleived not.

25. And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the holy Ghoſt by Iſaias the prophet unto our fathers,

25. And when by this difference of minds there began to be ſome falling out (or, arguing on both ſides v. 29) between them, they departed, Paul telling them at their departure, that this unbeleife of their's was a thing, which the prophet Iſaias had punctually foretold,

26. Saying, Go to this people and ſay, Hearing ye * ſhall hear, and ſhall not underſtand, and ſeeing ye ſhall ſee, and not perceive.]

* will hear and not underſtand, and ſeeing yee will ſee and not. ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ

26. Saying, This people of the Jewes will not receive the Goſpell.

27. For the heart of this people is waxed groſſe, and † their ears are dull of hearing, and their eyes have they cloſed, leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their heart, and * ſhould be converted and I ſhould heal them.]

† they hear heavily with their eares, τοῖς ὠσὶ βαρέως ἤκουσαν

* convert ἐπιστρέψωσι

27. For they have contracted a perfect habit of obduration, and wilfull deafneſs and blindneſſe, to which it is conſequent, that they will not hearken to any wayes of reformation, that ſhould make them capable of mercy.

28. Be it known therefore unto you, that the ſalvation of God is ſent unto the Gentiles, and that they will hear it.]

28. It is therefore now to be expected by you, that we ſhould give over contending with this obduration of yours, and preach the Goſpell to the heathens, and they will moſt gladly lay hold on it.

29. And when he had ſaid theſe words, the Jewes departed, and had great reaſoning among themſelves.

30. And Paul dwelt two whole yeares in his own hired houſe, and received all that came in unto him,

30, 31. And Paul was free from cloſe reſtraint, and hired an houſe to live in, and there continued

31. Preaching the kingdom of God, and teaching thoſe things, which concern the Lord Jeſus Chriſt, with all confidence, † no man forbidding him.]

† without any hinderance, ἀκωλύτως.

two years, and preacht the Goſpell to all that came to him, and to thoſe that had already received it, ſuperſtructed the whole Chriſtian doctrine; and this he did with all freedome, and openneſſe, and confidence (ſee note on Jo. 7. a.) and no man gave him any diſturbance.

Notes on Chap. XXVIII:

a. Μελίτη

Two *Iſlands* there are of that name *Melita*. The one in the *Libyan*, ſaith *Strabo* l. 6. the other on the *Adriatick Sea*. Of the former *Ortelius* ſpeakes *in Theſaur. Geograph. Melita una ex Pelagiis apud Ptolemæum, Hæc inſula B. Pauli naufragio celebris eſt, & hodie Rhodienſibus militibus habitatur, It was by Ptolemie ſaid to be one of Pelagiæ, it is famous for Saint* Pauls *ſhipwrack, and is now inhabited by the Knights of Rhodes.* And that this was it here ſpoken of, appears by the conſequents of this *ſtory*, which brings *Paul* from *Melita* to *Syracuſe* and from thence to *Rhegium*, within the *ſtraits* of the *Sicilian*, or *Libyan Sea*.

b. Δίκη

That there is a Δίκη or *vengeance*, which will not let *murtherers* go unpuniſht in this world, hath been the obſervation of all ſorts of men. In the *Gemara tract: Sanhedr.* there is the like ſtory of *Simeon* ſonne of *Schutach*, who found a *manſlayer*, but had no *witneſſe* to teſtifie it legally, and therefore prayed thus, *He that knoweth the thoughts of men, puniſh thee as a murtherer. And preſently*, ſaith he, *a Serpent bit him, and ſlew him.* In like manner as *Oreſtes*, that had killed his *mother*, dyed with the bite of a *viper*, in a place of *Arcadia* called *Oreſtion*, ſaith *Stephanus Byzant.* περὶ Πολε: in the word ὀρεστεῖ. In that place of the *Gemara*, there is alſo mention of a *tradition* of *Hezechias*, that after the *deſtruction* of the *Sanctuary* and the *Sanhedrim*, there yet ſtill continued among the *Jewes* four kindes of *Capitall* puniſhment, in ſtead of the four eſtabliſhed by the *law of Moſes*; For he that deſerved to be *ſtoned*, either fell from an *houſe*, or was torn with *wild-beaſts*; He that deſerved to be *burnt*, either fell into the *fire*, or was ſtruck with a *Serpent*; (which was therefore called *fiery* by *Moſes*, becauſe they that were *bitten* with it felt ſuch a *flame* in their *veines*.) They that were to *be killed* with the *ſword*, fell either into the hand of the *King* or of *theeves*; They that deſerved *ſuffocation* or *hanging*, either were *drowned*, or dyed of a *melancholy* or *ſuffocation*, (ſuch as is affirmed of *Judas*; ſee *note* on *Mat:* 27. a.) Two of theſe are here mentioned by the *Barbarians*, *drowning*, and the *bite* of the *Serpent* or *viper*, as a *revenge* due to a *murtherer* in their conceit; and when they ſaw he *eſcaped*, they looked on it, as a ſtupendious thing. ἐχίδνα

c. Παράσημον

Παράσημον] is the πρῶτομὴ, ſome *Image*, or *Picture* of ſome creature in the *forepart* of the *ſhip*, from whence the *ſhip* was named. So ſaith *Agatharcides*, when 'tis ſaid, that a *Bull* carryed away *Europa*, the meaning is, that a *ſhip* called the *Bull*, as having that παράσημον upon it, carryed her, and ſo the *eagle* that carryed *Ganymede*, was a *ſhip* with an *Eagle* upon it, and ſo called the *Eagle*, ſaith *Epiphanius*. So *Bellerophon's* riding on *Pegaſus*, was his *ſayling* in a *ſhip*, that had a *flying horſe* for its *ſigne*, and *name*. So *Virgil* Æn. 10. ——*arata Princeps ſecat æquora Tigri*, Where the *ſigne* of the *ſhip*, being ſet upon the *roſtrum* of it (which was made of *braſſe*) was a *Tigre*, and ſo the *ſhip* was *called*. So *Diodorus Siculus* l. 4. of *Phryxus*, that is ſaid to *ſwim* upon a *Ram* through the *Euxine* Sea, ſaith, διαπλεῦσαι αὐτὸν φασιν ἐπὶ νεὼς,

πρωτομὼ ὀπὶ τ πρῴρης ἐχέσης κριῦ, *that he ſayld in a ſhip which had the picture of a Ramme on the forepart of it.* So *Palæphatus* of *Pelops*, that was ſaid to have *winged horſes*, 'twas to be underſtood, ſaith he, in the ſame manner as of *Pegaſus*, that he had a *ſhip*, ἐγέγραπτο ὃ ὅπὶ τ πλοῖα ἵπποι πτερόεντες *and there were painted on it winged horſes.* And of *Pegaſus* he had before ſaid, Ὄνομα ἦν τῷ πλοίῳ Πήγασος, ὡς νῦν ἕκαστον τ πλοίων ὄνομα ἔχει, *'twas the name of a ſhip, as now every ſhip hath a name*, ſo that the mention of the παράσημον or *ſigne* here is alſo the intimation of the *name* of the *ſhip*, *Caſtor and Pollux* or *Dioſcuri*. Διόσκουροι

d. Mention of theſe two places we have in *Cicero ad Atticum*, l. 2. *Epiſt.* 10. & 13. *Ab Appii foro horâ quartâ, dederam aliam paulò antè à Tribus Tabernis, This Epiſtle was dated from Appii Forum, at four of clock, I had written another a little before, from the Three Taverns.* The latter of which was *three and thirty miles* from *Rome*, the former *fifty one*, ſaith *Antoninus* in his *Itinerary*. Ἀππίου φόρου Τρεῖς Ταβέρναι

e. The manner of the *ſouldiers* guarding the *priſoner* among the *Romans* is thus deſcribed by *Lipſius* on *Tacitus Ann:* l. 3. that the *Priſoner* ſhould have a *chain* on his *right hand*, and the other end of it on the *ſouldiers left* hand, ſo that they might conveniently go together, the *chain* being of ſome *length*. And accordingly *Peter* being *between two ſouldiers*, ch. 12. 6. is ſaid to be *bound with two chains*, with *one* of them made *faſt* to one *ſouldier*, by the other to the *other*. So *Paul* is *bound* with *two chains*, i. e. thus *guarded* with *two ſouldiers*, ch. 21. 33. Φυλάσσων στρατιώτης Ἁλύσεσι δυσὶ

THE [a]EPISTLE OF *PAUL THE APOSTLE* TO [b]THE ROMANS.

a. b.

OF the *Epiſtles* of S. *Paul* and other the *Apoſtles*, it is *firſt* ſufficiently known, that being written to whole *Churches* (or ſingle perſons) of *Chriſtians*, they doe preſuppoſe the *Chriſtian faith planted* among thoſe to whom they write, and were not deſigned to *plant* it any where, and conſequently that it is not to be expected of them, that they ſhould ſet down all the *neceſſary doctrines*, or the *foundations* of *Chriſtianity*, any otherwiſe then by way of *intimation* ſometimes, as appeared neceſſary for the *confuting* ſome *falſe doctrines*, which *Hæreticks* had ſuperinduced and ſcattered in the *Churches*. *Secondly* then the true reaſon of the *writing* all the *Epiſtles* to the ſeveral *Churches*, (and of thoſe to ſingle perſons, to *Timothy* and *Titus*, they were the ſame alſo) being to confirm the *Churches*, to fence them againſt the *invaſions* of *Hæreticks*, to *reprove* the *falſe doctrines*, or *vicious practiſes* that were crept in, and to *ſupply* all their *wants*, It is conſequently to be reſolved, that the beſt way to interpret the *difficult* parts of all theſe *Epiſtles*, is to learn and conſider by the *ſtories* of thoſe times, what was the ſtate of thoſe *Churches*, what the *oppoſitions* which they then met with, what the *dangers* that were moſt *cautionſly* to be *prevented*; And of theſe ſorts two eminent parts of *ſtory* are moſt known, and moſt uſefull to be taken notice of, in order to this end. a. Ἐπιστολὴ Ἀποστόλε

1. The great *ſcandal* taken againſt the *Apoſtles*, eſpecially S. *Paul*, by the *Jewes*, which alſo diffuſed it ſelf to the *Chriſtians* that were of that *nation*, and continued *zealous* for the *law* of *Moſes*, viz: the *Apoſtles converſing* with, and *preaching* to the *Gentiles*, and (either by their *practiſe* or their *doctrine*) aſſerting the *abolition* of *circumciſion*, and other parts of the *Moſaical law*. This brought upon the *Chriſtians* very heavy *perſecutions* in every place where the *faith* was received; And as it was neceſſary for the *Apoſtles* to *defend* and *vindicate* their *practiſe* herein, and to anſwer all the *objections* that were brought againſt any part of it, ſo it was very ſeaſonable to *fortifie* the poor *perſecuted Chriſtians* in their *conſtancy*, and to *encourage* them to the bearing of *perſecutions*, and that not only by propoſal of that *eternal reward* in another world, and of the advantages that were reaped in this *exerciſe* of their *Chriſtian virtues* (of both which none that were *Chriſtians* could be *ignorant*) but, as an *antidote* to the *preſent pungency* of their *diſtreſſes*, by *remembring* or *advertizing* them particularly of the *promiſe* of *Chriſt*, to *own* and *protect* and *ſecure* thoſe, who ſhould cleave faſt to him, and to that end to *come* in an *eminent* and notable manner, and that *ſpeedily*, to the *deſtruction* of the *obdurate Jewes*, and, at the ſame time, and by that means, to the deliverance of all his *faithfull* ſervants the *perſecuted Chriſtians*: From hence is it, that there is ſo often mention (under divers *phraſes*) of the *approach* of this *coming*, as that which would ſupport their *patience*, and help them cheerfully to *perſevere*, as expecting an iſſue ere long out of all their *troubles*: And although the *future eternal reward* in the *reſurrection* were an *excellent* motive to this end, yet that being ſuppoſed and *preſumed* to be *beleived* and acknowledged by all *Chriſtians*, as it was not *neceſſary* that this *foundation* ſhould *again* be laid, ſo it was not *unſeaſonable* to ſuperadde to this (and ſo often to inculcate) that other conſideration of *temporall deſtruction* upon theſe *perſecuters*, and *deliverance* to the *faithfull* even in *this life*, the *contrary* to which being more probable to the *eye* of the *world*, and more *beleived* by *carnal Goſpellers*, was then the great *engine*, uſed to ſhake the *Chriſtians conſtancy*. And upon this obſervation are founded many *interpretations* of ſeveral paſſages, as in the proceſſe will appear. And this was a theme fit to be inſiſted on, and inculcated to the *Chriſtians* not onely in *Judæa*, but in all other parts where the *Faith* was *planted*, in *Aſia*, and at *Rome* it ſelf, becauſe of the *diſperſion* of the *Jewes* in all thoſe parts, and ſo of the *perſecutions* cauſed by them on the *Chriſtians*. To which it was conſequent in the *divine juſtice*, and by the *rules* of *ſympathie*, which are ordinarily diſcernible in the ſuffering of *members* of the *ſame body*, that not onely in *Judæa* and *Paleſtine*, but in all other parts, in *Syria* and *Aſia* &c. theſe *deſtructions* ſhould follow them: And ſo it fell out according to *Chriſt's* words, that *wherever the carcaſſe* was, thither the *Eagles* ſhould be *gathered together*, wherever the *Jewes* were, the *Roman armies* or *interdicts* found them out and *deſtroyed* them. And conſequently as this *deſtruction* of the *Jewes* was, among other ends of *juſt vengeance*, deſigned alſo to reſcue and free the *Chriſtians* in all parts from their *preſſures*, ſo it was reaſonable for the *Apoſtles* in their *Epiſtles* to them in all parts, whereſoever the *Goſpel* was received, to *comfort* them with this aſſurance, that it ſhould ſhortly come to paſſe. To this purpoſe (as we now diſcern in their *writings*, ſo) *Lactantius* teſtifies of their *preaching*, l. 4. c. 21. *Petrus & Paulus Romæ prædicaverunt, &*

ea prædicatio in memoriam ſcripta remanſit. In quâ cùm multa alia mira, tum etiam hoc futurum eſſe dixerunt, ut poſt breve tempus immiteret Deus Regem, qui expugnaret Judæos, & civitates eorum ſolo adæquaret, ipſos autem fame ſitique confectos obſideret, tum fore ut corporibus ſuorum veſcerentur &c. *Peter and Paul preached at Rome, and that which they preached remained written for a memorial, In which as they foretold many wonderful things, ſo this among others, that after a ſhort time God would ſend a King, who ſhould deſtroy the Jewes, and make their cities level with the ground, beſieging them ſtraightly, when they were brought low with a famine, ſo that they ſhould feed on one anothers bodies* &c. And ſo, ſaith *Lactantius*, it fell out, ſoon after their *death*, *Veſpaſian* extinguiſhed the *name* and *nation* of the *Jewes* &c.

The *ſecond* thing which is known in *ſtory*, and uſefull to be here præmiſed, is, the *riſe* and *growth* of the *Hereſie* of the *Gnoſticks*, the followers of *Simon Magus*, which in a ſhort time, while the *Apoſtles lived* and *preached*, overran all their *plantations*, and in a greater or leſſe degree infeſted all the *Churches* of thoſe times, and by the two *baits* which they uſed, *liberty* of all abominable *luſts*, and promiſes of *immunity* from *perſecutions*, attracted many unto them, and, whereſoever they came, began with *oppoſing* the *Apoſtles* and *Governors* of the *Churches*. And accordingly theſe *Epiſtles* being adapted to the preſent *urgencies* and *wants* of thoſe *Churches*, it cannot be ſtrange, that there ſhould be frequent *admonitions* intermixt in all of them, to abſtain moſt diligently and *flie* from theſe; And from the ſeveral parts of that *character*, which belonged to theſe *Hæreticks*, many paſſages of ſome *difficulty* will be explained alſo.

Beſide theſe, many other particular matters there were, either wherein the *Apoſtles* were themſelves concerned to vindicate their *authority* or *practiſes*, or which had been propoſed by the *Churches* to obtain *ſatisfaction* in them, which *occaſioned* ſeveral *diſcourſes* on thoſe ſubjects, as will be diſcernible alſo, when the particulars are ſurveyed, And then, though, by *analogie* and *parity* of *reaſon*, theſe may be extended very profitably to the *general* behoof, and advantages of other *Churches* of *God*, and particular *Chriſtians* of all ages, yet for the right underſtanding of the *literal* and *primarie* ſenſe of them, it will be moſt neceſſary to obſerve theſe, or the like *particular occaſions* of them, and accordingly to *accommodate* the *interpretations*. And this was all which I thought neceſſary to præmiſe in *general* by way of entrance on the *Epiſtles* of the *Apoſtles*.

b. Of this *Epiſtle* of S. *Paul* to the *Romans* theſe few things will be fit to be *præmiſed*.

περὶ Παύλου First, What is the *reaſon* of the *place* which it hath in the *Canon*, before all the reſt of his *Epiſtles*; And this will be defined 1. *Negatively*, then *Poſitively*: 1. *Negatively* that it is not to be taken from the order of *time* wherein it was written, For moſt of the other *Epiſtles* are antiently affirmed, and by ſome characters doe ſeem to have been written before it. And although the defining the *time* and the *place* of writing them be but *conjectural*, and fallible, no way deducible from *Scripture-ſtory* (there being ſo great a part of *Paul's* time, whereof the book of the *Acts*, which ends at his *firſt* being at *Rome*, ſaith nothing) yet becauſe, as *Euſebius* ſaith, the ſtory of thoſe years after the *Acts*, is not written by any, and conſequently whatever *different* account be pitched on, that will be meerly *conjectural* alſo, I ſhall therefore by keeping (in this matter of *time* and *place*) to the ordinary *road*, rather chooſe to adventure *erring* thus (in matters of no greater importance) then to attempt any *new* way, which will be equally, if not more, *uncertain*.

Thus then it is commonly acknowledged, that the *firſt* to the *Theſſalonians* was written at his firſt being at *Corinth*, *An. Chr.* 50. The *ſecond* to the *Theſſalonians* probably while he ſtaid there the next year after. The *firſt* to the *Corinthians* in the *third* year of his being at *Epheſus*, *An.Chr.* 54. wherein accordingly he mentions his deſigne to *tarry at Epheſus till Pentecoſt* ch. 16. 8. The *firſt* to *Timothy* from *Macedonia* in the ſame *year*. That to *Titus* from *Greece*, *An.Chr.* 55. The *ſecond* to the *Corinthians*, from *Philippi*, aſſoon as he had received *newes* by *Titus*, what *ſucceſſe* his *firſt Epiſtle* had found among them; Which appears by 2*Cor.*2.12. and by the freſh mention of his danger at *Epheſus* c.1.8. to be ſoon after the *firſt*. And perhaps about the ſame time the *Epiſtle* to the *Galatians* alſo. After which coming again to *Corinth* he wrote this to the *Romans*, a little before the *Emperour Claudius*'s death, which is placed by *Chronologers* in the 55. *yeare* of *Chriſt*. That he wrote it at *this* time, may appear by his *own* words, c.15.19,23,25. For there v.19. he ſaith he had *preached the Goſpel through Greece round about to Illyricum*, (agreeable to what we find, *Act.*20.3. where after his *departure* from *Epheſus*, &c. he *came*, and *ſtaid three months* in *Greece*, meaning thereby the *region* from *Achaia* to *Illyricum*) and v.23. that he *had no more to doe in thoſe parts*, but was at the preſent at the *writing* hereof v.25. a *going to Syria* and *Jeruſalem*, to carry the *almes* to the *Chriſtians* there, This journey we find him *ready* to undertake *Act.*20.3. though becauſe of the *Jewes laying wait* for him, (not onely to *kill* him, but to ſeiſe upon the *money* which he carried with him) he *diverted* through *Macedonia*, By which it is manifeſt, that this was the *point* of *time*, wherein this *Epiſtle* was written, *after* his coming to *Illyricum*, and *before* his *going* up to *Jeruſalem*, with the *collection*, and ſo about the *death* of *Claudius*, and after the writing thoſe other *Epiſtles*. The reaſon then of this præcedence is to be taken (*poſitively*) from the *dignity* of the *city*, to which the *Epiſtle* was addreſſed, viz: *Rome*, the *Imperial* ſeat, which, as afterward it gave præcedence to the *Biſhop* of that *city*, and *ſeat* of *majeſty*, before all other *cities*, though earlier planted with the *Faith*, ſo in the forming of the *Canon* of *Scripture*, it brought the *præcedence* to this *Epiſtle*, before thoſe which were more *antiently* written.

Secondly, that this *Epiſtle* was written to the *Romans*, before this *Apoſtles* having being among them; This appears very *probable* from ſeveral paſſages in the firſt chapter v. 10, 11, 13. but eſpecially v. 15. *So as much as in me is, I am ready to preach the Goſpel to you that are in Rome alſo*, joyning them with the *Greeks* and *Barbarians*, to whom he was a *debter*, v.14. i.e. had not yet paid that *charity* of *preaching*

ing the *Goſpel* to them. If this be rightly *concluded*, it will then follow, that a *Church* being before this time *planted* there, and that in an *eminent* manner, ſo as to be taken notice of in *all* the *Provinces*, c. 1. 8. ſome other *Apoſtle*, and particularly S. *Peter*, muſt before this time be ſuppoſed to have *preached* there, by force of that known affirmation of the *antients*, that the *Church* of *Rome* was θεμελιωθεῖσα καὶ οἰκοδομηθεῖσα, *founded and edified* by thoſe two *Apoſtles*, *Peter* and *Paul*. So ſaith *Irenæus* of the *Apoſtles indefinitely*, and *Epiphanius* of theſe *two* by name, And ſo *Gaius* (in *Euſeb*: l. 2. c. 25.) ſpeaking of their *monuments*, calls them τροπαῖα τῶν ταύτην ἱδρυσαμένων ἐκκλησίαν, *the trophees of them which built that Church*, and ſo *Dionyſius Biſhop* of *Corinth* (in the ſame place of *Euſebius*) affirms the *Churches* both of *Rome* and *Corinth* τὴν ἀπὸ Πέτρου καὶ Παύλου φύλειαν γεγονυῖαν *to have been the plantation* of both theſe, the one *laying* the *foundation*, or *firſt preaching* the *faith* there, the other *confirming* them, v. 11. eſpecially the *Gentile* part of them.

Thirdly, That S. *Peter* being the *Apoſtle* of the *Circumciſion* or *Jewes* (as S. *Paul* of the *uncircumciſion* or *Gentiles*) the *Church* which was now at *Rome* conſiſted much of the *Jewes*, that were *diſperſed* from their *own country*, and *dwelt* there, but withall of ſome *Gentile-Chriſtians* alſo, to whom eſpecially this *Epiſtle* is addreſſed, as appears c. 1. 13, 14. where the ὑμεῖς *you*, to whom he writes, are joyned with the *other heathen nations*, and the Ἕλλησι καὶ Βαρβάροις, *Greeks and Barbarians*, v. 14.

Fourthly, That the *Jewiſh Chriſtians* here, as in other places, *Act.* 15. 1. & 21. 20. though they had received the *faith* of *Chriſt*, were yet very *zealous* for the upholding the *Jewiſh law*, the *Moſaical rites*, and conſequently oppoſed the *preaching* of the *Goſpel* to the *Gentiles*, unleſſe they firſt became *Proſelytes* of the *Jewiſh Covenant* of *Circumciſion*, and ſo ſubmitted to their *whole law*. And this they did eſpecially upon *two arguments*, 1. that the *Gentiles* being *Idolaters*, and ſo great *ſinners*, and by them ſtyled and counted ἁμαρτωλοὶ *ſinners* by way of *eminence*, were utterly *uncapable* of the *favour* or ἁμαρτωλοὶ *mercy* of *God*, and conſequently of the *benefits* of the *Goſpel*. 2dly. That *circumciſion* being the *ſeale* of *God's covenant* of *mercy*, none were *capable* of *mercy* from *God*, that were not *circumciſed*; This *doctrine* of theſe *Jewiſh converts* was directly contrary to that which was every where *practiſed* and *taught* by S. *Paul*; For as he freely *preached* the *Goſpel* to the *Gentiles*, and in every city, where the *Jewes* reſiſted, forſook them, and profeſſly betook himſelfe to the *Gentiles*, *Act.* 13. 46. ſo he taught the *no-neceſſity* of *circumciſion* and other *Moſaical obſervances*, (as of an *abrogated*, *aboliſhed law*, ſee *Rom.* 7. 1.) even to *Jew-Chriſtians*, *Act.* 21. 21. much more to thoſe that from the *Gentiles* ſhould convert to *Chriſt*, whoſe *paſt* ſinnes, how great ſoever they were, yet if they ſhould now upon the *preaching* of *Chriſt* forſake them, and accept the *faith* and *obedience* of *Chriſt*, they ſhould *freely* be *forgiven* them, whereas on the other ſide, without the *receiving* the *faith*, the *law* of *Moſes* (*circumciſion* and *ſacrifices* &c.) would not be able to *juſtifie* any (whether *Jew*, or *Gentile-Proſelyte*) from any *wilfull ſinnes* againſt that *law*. This was the ſumme of S. *Paul's doctrine* at *Antioch*, *Act.* 13. 38, 39. that *through Chriſt is preach'd unto them remiſſion of ſins*, *And by him all that beleive are juſtified from thoſe things from which they could not be juſtified by the law of Moſes*, i. e. from the *guilt* and *puniſhment* of *known*, *deliberate* ſinnes of the greateſt ſize, even *Idolatry* it ſelf (for which the *law* afforded no *mercy*, no *place* of *repentance*, but inflicted *preſent death*) in caſe of *ſincere reformation*, As when *Heb.* 9. 15. *Chriſt* is ſaid to be *mediator of a new Covenant*, *to redeem us by his death from the tranſgreſſions that were under the law*, i.e. from thoſe *ſinnes*, for which the *law* afforded no *pardon*, upon *repentance* and *reformation*. And the ſame is the theme and *ſubject* of a conſiderable part of this *Epiſtle*, And becauſe the *objections* of the *Judaizers* both in the groſſe, and in every branch of them, being familiarly known to the *writer*, are not ſo *diſtinctly*, and *formally* ſet down by him to receive their ſeverall anſwers, but proceeded to, *covertly*, and ſo as might leaſt interrupt the *thread* of the diſcourſe, this is one chief cauſe of the *difficulty* of the *Epiſtle*, which may be leſſen'd by this *præmonition*.

Fiftly, That before the time of writing this *Epiſtle*, *Simon Magus* and the *Gnoſticks* (the *darnel* which in thoſe firſt times the *devil* conſtantly *ſowed*, wherever the *Chriſtian faith* had entred) were come, as to other places, ſo to *Rome* alſo, For in *Claudius's* time it was that a *ſtatue* was erected at *Rome*, *To Simon the Holy God*, and to that this *Apoſtle* referres 2 *Theſſ.* 2. 4. which *Epiſtle*, as hath been ſaid, was written *four* years before this. From whence, as it will be eaſie to beleive that many *paſſages* in this *Epiſtle* referre to, and are purpoſely *oppoſed* againſt that *hæreſie* of the *Gnoſticks*, ſo when we remember the *character* of theſe men, that they were great *aſſerters* of the *Moſaical rites*, *oppoſed* and *condemned* all that neglected them, and yet lived in all the foule *villanies* of the *Gentiles*, we ſhall the leſſe wonder that a great part of this *Epiſtle*, being addreſs'd to *Chriſtians* at *Rome*, is yet ſet diſtinctly to reprehend thoſe *Gentile practiſes* c. 1, & 2. and to *anſwer* the *Jewiſh objections* againſt the *Chriſtians*, There being ſo many *unclean Judaizing Gnoſticks*, which had crept in among the *Chriſtians*, and every where brought diſturbances among them, that the *Apoſtle* that deſired to *defend* the *faith*, and *confirm* the *weak* ſeducible profeſſors of it, could doe nothing more *worthy* of his *Apoſtleſhip*; Meaning, as he ſaith, when he came among them, to withſtand theſe *oppoſers* of both ſorts with all *boldneſſe*, c. 1. 16, 17, 18. and particularly to *juſtifie* and *vindicate* his *practiſe* of *preaching* the *Goſpel* to the *Gentiles* (who neither by their *former* ſinnes, nor their want of *circumciſion* were præjudged or excluded from receiving *benefit* by it) at which the *Judaizers* were ſo much offended. That this was the *occaſion* of this *Epiſtle*, and that this was the *theme* accordingly ſet upon, c. 1. 16. *I am not aſhamed of the Goſpel of Chriſt, for it is the power of God unto ſalvation, to the Jew firſt, and alſo to the Greek,*] and *purſued* from thence to the *concluſion*, at the end of c. 15. will appear in the explication of it; wherein as we ſhall find much of *difficulty* in many places, as particularly in that of c. 11. (the paſſage which S. *Peter* ſeemed to have pointed at 2 *Pet.* 3. 16.) ſo our having this *grand* ſcope of the *Apoſtle* in our eye (the *vindication* of this *act* of *God's providence*, as in *calling* the *Gentiles*, ſo in *leaving* the *obdurate incredulous Jewes*) will be

very uſefull to extricate the reader out of thoſe *difficulties*, which the *obſtruſeneſſe* of the *writing*, and the (*unobſerved*) *conciſe* paſſing from one *Jewiſh objection* to another (rather *glancing*, by the way, at their *known objections*, then ſolemnly *propoſing* and *anſwering* them) have firſt cauſed, and then ſome inconvenient *præjudices* and *præpoſſeſſions* have *improved* and *enhanſed*, and at length made appear ſo *inſuperable*. In order to which it is that I have in this *Epiſtle* taken liberty to enlarge the *Paraphraſe* to a great length in many places, by *inculcating*, and, by way of *parentheſis*, interſerting thoſe heads of diſcourſe, which I conceive are chiefly referred to, and from the obſerving of which the *explication* doth principally proceed, conceiving this length, and *circumlocution*, the *ſhorteſt* way to my deſigned *end*, the clear *underſtanding* of this *Epiſtle*, and that which hath *ſuperſeded* the neceſſity of *multiplying* the *Annotations* on all the *dark* paſſages, which would much more have *lengthened* the work, and have been leſſe intelligible by the *vulgar reader*. The *prime* things that muſt here be taken *care* of are, firſt, that the *occaſions* of the ſeverall parts of the *Apoſtles* diſcourſe be adverted to, viz. ſome *objections* of the *Judaizers* againſt his *doctrine* and *practiſe*, which are ſecretly *inſinuated*, and require great and diligent *care* to diſcern them, And then ſecondly, that the *rationall* importance of every part of this *Epiſtle*, the *relation* it hath to the *concluſion*, which it is deſigned to *inferre*, and the *connexion* of one part with another, be weighed and permitted to have its due *influence* on the *interpretation*, and then the bare ſound of ſome *few incidentall paſſages* will not be of force to *miſguide* any.

The Epiſtle of PAUL the Apoſtle to the ROMANS.

CHAP. I.

Paraphraſe.

1, 2. One that hath received this ſpeciall ſingular mercy from him to be an Apoſtle, authorized, and ſet apart (Act. 13. 2.) to that office of preaching the Goſpell (which God had promiſed by the prophets that it ſhould now be revealed to the Gentiles, as well as Jewes, to all the world by the Miniſtery of the Apoſtles)

1. PAul a ſervant of Jeſus Chriſt, [* called to be an Apoſtle, ſeparated unto the Goſpell of God,

2. (Which he had promiſed afore by his Prophets in the holy Scriptures)]

* a called, or ſpeciall Apoſtle, κλητὸς Ἀπόστολος, See note on *Mat.* 20. c.

3, 4. Concerning the Meſſias, the Son of God, by him ſent into the world (who according to the fleſh was born a Jew, of the ſtock of David, but according to the ſpirit of holineſſe, or in reſpect of that other nature in him, called his eternall ſpirit, Heb. 9. 14. (far above all that is fleſh and blood) that, I ſay, which ſhone in him moſt perfectly, after, and through, and by his reſurrection from the dead, 2 Cor. 13. 4. was ſet at God's right hand, the Sonne of God in power, to whom accordingly, as to a Sonne, all power was given by the Father) even Jeſus Chriſt our Lord.

3. Concerning his Son Jeſus Chriſt our Lord, who was † made of the ſeed of David according to the fleſh,

4. And * declared to be the Sonne of God with power, according to the ſpirit of holineſſe, by the [a] reſurrection from the dead.]

† born γενομένου.

* demonſtrated, or defined the Son of God in power, τοῦ ὁρισθέντος υἱοῦ ἐν δυνάμει,

5. Who hath afforded me the favour or honour to be ſent as Apoſtle of the Gentiles, to all the Nations of the world, to reveal to them, and work in them obedience to the doctrine of the Goſpell (called the faith, Act. 6. 7.) in his name, and to his glory,

5. By whom we have received grace and Apoſtleſhip † for obedience to the faith among all Nations, for his name,]

† for the obeying of the faith, εἰς ὑπακοὴν πίστεως.

6. In which number ye alſo are, as many as have received the faith of Jeſus Chriſt (ſee note on Mat. 20. c. 7.)

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

7. To all the Chriſtians that are in Rome, Jewes and Gentiles both, beloved of God, and which have received that ſpeciall mercy from him, to be from a ſtate of all unworthineſſe brought in, and received by him to be Chriſtians and Saints, I ſend greeting, and thereby my heartieſt wiſhes, and prayers, that all the divine mercies and goodneſſe and all manner of proſperity, from God our father and the Lord Jeſus Chriſt, be multiplyed upon you.

7. To all that be in Rome, beloved of God, * called to be Saints: Grace be to you and peace from God our father and the Lord Jeſus Chriſt.]

* the called Saints, ſee v. 1.

8. And the beginning of my greeting to you muſt be, my acknowledgement of the great goodneſſe of God unto you all (which is an infinite mercy alſo to me, who do exceedingly deſire the advancement of the Goſpell amongſt you) that the report of your ſubmiſſion to the Goſpell of Chriſt is ſpread far and neer over all the world.

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

† how unceſſantly, ὡς ἀδιαλείπτως,

9, 10. For God knowes, and will bear me witneſſe (whom I inwardly and ſincerely ſerve in the preaching of the Goſpell of Chriſt) how daily conſtant I am in mentioning all your wants to God, and, whenſoever I pray, making this one ſolemne requeſt, that what I have ſo long deſigned and deſired, may happily, if it ſeem good in Gods eyes, be accompliſhed at laſt, viz. that I may come perſonally unto you.

9. For God is my witneſſe, whom I ſerve with my ſpirit in the Goſpell of his ſonne, † that without ceaſing I make mention of you * alwayes in my prayers,

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

* Requeſting always in my prayers, πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος

† that I may come unto you, ἐλθεῖν πρὸς ὑμᾶς

11. For

11. For I long to ſee you, that I may impart unto you ſome ſpirituall gift, to the end you may be eſtabliſhed,]

11. For I earneſtly and paſſionately deſire to ſee you, that what ever part of my Apoſtolicall office, or of the gifts which God hath endued me with, may contribute any thing toward the confirming of you in the faith (who are Chriſtians already) may be by mee freely communicated unto you,

* in me

12. That is, that I may be comforted together * with you, by the mutuall faith both of you and me.]

12. That by my affording you ſome ſpirituall aide, you may receive comfort and advantage, and I alſo by your being thus confirmed by my means; and ſo we may be mutuall comforts to one another, by the communicating of my knowledge, and the encreaſe of yours.

13. Now I would not have you ignorant, brethren, that oft times I purpoſed to come unto you (but was let hitherto) that I might have ſome fruit among you alſo, even as among other Gentiles.]

13. And truly, brethren, I deſire you ſhould know that it hath been no fault or omiſſion of mine, that I have not come all this while, many reſolutions I have had (but from time to time ſome obſtacle hath interpoſed) that I might have the comfort of ſeeing you and imparting ſomewhat to you, which may tend to your advantage and proficiency, as I have in the reſt of the Nations, that have been either converted by me, or whom I have ſince viſited, and confirmed, as I deſire to do you at this time, v. 10.

14. I am a debtor both to the Greeks, and to the Barbarians, both to the wiſe, and to the unwiſe.]

14. I count my ſelfe obliged to do whatſoever I can (either in the preaching of the Goſpell, or confirming them which have received it,) to all ſorts of men in the world, both thoſe of the Churches in Aſia, Epheſus, &c. which are in Greece, and others which are moſt diſtant from them, and by the Greeks called Barbarians; And ſo I count my ſelfe to owe to you Romans the taking a journey to you at this time, from which I have hitherto been hindred, v. 13.

15. So as much as in me is, I am ready to preach the Goſpell to you that are at Rome alſo.]

15. And ſo 'tis not my fault, who for my part, and as much as my will is concerned in it, am moſt cheerfully ready to take this journey to Rome alſo, to preach the Goſpell among you.

16. For I am not aſhamed of the Goſpell of Chriſt: for it is the power of God unto ſalvation, to every one that beleiveth, to the Jew firſt and alſo to the Greek.

16. For I am ſo far from concealing, that I am very forward and earneſt to make known the Goſpell of Chriſt, whatſoever oppoſition, or perſecution, or pains it coſt me, knowing it to be a moſt effectuall means, the onely one now deſigned by God, to bring all men that embrace it, to repentance, and reformation of life, (ſee note on c. 10. a) and that which is by God appointed to be made known not onely to the Jewes, who had the privilege of having it firſt revealed to them, (ſee Act 3. 26.) but to all others of all the Nations of the world.

† the righteouſneſſe of God by faith is revealed to faith,

17. For therein † is the [b] righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.]

b. 17. For that œconomy of Gods, that gracious method of accepting and rewarding all thoſe that ſhall receive the faith and obedience of Chriſt, whether Jewes or Gentiles, is in, or by the Goſpell revealed and promulgated. To this end, that men ſhould beleive on him, and obey him ſincerely, and ſo be partakers of it, and being juſtified by faith, ſhould continue to live by faith, That, according to that which is ſaid by the Prophet Habakkuk, c. 2. 4. The juſt ſhall by God's mercy accepting and rewarding his faith (his adherence and fidelity to him) return from captivity, and live happily, ſo now in like manner all that fear God, ſhould return from the captivity of ſin, and continue to live a pure Chriſtian life here, according to the rules of the Goſpell.

* retein, or hinder,

18. For the wrath of God is revealed from heaven againſt all ungodlineſſe and unrighteouſneſs of men, who [c] * hold the truth in unrighteouſneſſe.]

c. 18. For on the other ſide, the diſpleaſure and vengeance of God is moſt ſeverely denounced againſt thoſe that joyn impious, and unrighteous lives with the profeſſion of Chriſtianity, that obey not the Goſpell, which they receive, c. 2. 8. (and ſuch are the Gnoſtick hæretickes among you) or that by indulgence in vicious courſes obſtruct the Goſpell, ſuffer it not to have force on themſelves, or others, ſee c. 2. 24.

† among them, ἐν αὐτοῖς

19. Becauſe that which may be known of God is manifeſt † in them, for God hath ſhewed it unto them.]

19. It being certain (and by their profeſſion acknowledged) that God, as farre as is neceſſary, is made known among them, for indeed God himſelfe hath revealed and made himſelf known, (beyond all excuſe of ignorance) by the various methods, that he hath made uſe of.

* done, πεποιημασι

† ſo far that they are, εἰς τὸ εἶναι

20. For the inviſible things of him [d] from the creation of the world are clearly ſeen, being underſtood by the things that are * made, even his eternall power and Godhead, † ſo that they are without excuſe.]

d. 20. For thoſe things that are not of themſelves viſible, the infinite power and divinity of God, which from time to time, ever ſince the creation of the world, have been in themſelves invisible, yet being beheld and ſeen (as in reflexion) by his various dealings in the world, are now become viſibly diſcernible, ſo far as to render them, which do not diſcern, or which knowing do not ſerve, and worſhip him as God, i. e. do not live according to the rule of the Goſpell, utterly uncapable of the excuſe of faultleſſe ignorance, See note on Mat. 1. k.

21. Becauſe that when they [e] knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkned.]

e. 21. Becauſe that knowledge which they have, and boaſt of (and from thence ſtyle themſelves Gnoſticks, the deepeſt knowing men) is not by them made uſe of to the worſhipping, or acknowledging of him, but they have fallen to the worſhipping of Images (which are in Hebrew called vanities, falſities, v. 25. and nothings, ſee note on c. 8. d. and by ſo doing, put out that light which was vouchſafed them by God, (How this was true of the Gnoſticks, ſee note e. and f.)

* the likeneſs of an image of corruptible man, ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου

22. Profeſſing themſelves to be wiſe, they became fools,]

22. Aſſuming the title of Gnoſticks, of knowing more, of being wiſer then other men, they have proved more fortiſh then any,

23. And changed the [f] glory of the uncorruptible God into * an image made like to corruptible man, and to birds, and fourfooted beaſts, and creeping things.]

f. 23. And in ſtead of the inviſible majeſty and glorious appearances

rances of God in bright clouds, &c. wherein God on Mount Sinai manifested himself to Moses, but was not seen by him, they have expressed him, and worshipt him in the images of Simon Magus, and Helena, (see note e.) and have fallen into all the heathen Idolatry, of worshipping of birds, and beasts, and serpents, i. e. the vilest and meanest things, by partaking in their idol-feasts, &c.

24. Upon which provocation of theirs, God hath withdrawn his grace from them, hath not restrained, but left them to themselves, to the pursuit of all their filthy desires, and permitted them to break out into all uncleannesses of the most odious unnaturall kinds, one with another to commit all reproachfull and unnaturall villanies.

24. Wherefore God also gave them up * to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves.]

* in the lusts of their hearts, unto uncleanness, ἐν ταῖς ὀπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν

25. A just punishment on them that had changed the Gospel into a fable (see note f.) or the true invisible God into an Idol (a falsity, an empty vain nothing v. 21.) worshipping meer creatures, even above and in opposition to the creator (see 2 Thess. 2. 4.) that one eternall majesty, whom all are obliged to worship.

25. † Who changed the truth of God into a lie, and worshipped and served the creature * more then the creatour, who is blessed for ever, Amen.]

† As many as have transformed οἵτινες μετήλλαξαν

* above, or beside, παρὰ

26. This, I say, hath provoked God to leave them to their own lusts, and, without restraint, to permit them to fall into repaoachfull sins, and meer violences, and contumelies to nature.

26. For this cause God gave them up unto vile affections,] for even their women did change the naturall use into that which is against nature.

27. And likewise also the men leaving the natural use of the woman, burned in their lust one towards another, men with men working † that which is unseemly, [and receiving in themselves that recompense of their errour which is meet.]

27. their idolatry bringing these unnatural lusts upon them, the punishment of that former sinne (see note on Jude d.)

† filthiness ἀσχημοσύνην

28. And this by way of retaliation, as they have not thought fit to acknowledge God in their practises (but only to boast of their deep knowledge) so God hath left them to themselves, and given them up to a villanous detestable abominable state of mind, to commit unnaturall things, such as no body will think tolerably fit, or approve of,

g.

28. And even as they * did not like † to retain God in their knowledge, God gave them over to a [g] reprobate mind, to doe those things which were not * convenient,]

* have not thought good οὐκ ἐδοκίμασαν

† to have God in acknowledgment, θεὸν ἔχειν ἐν ἐπιγνώσει

29,30. Whether sins of uncleanness of all sorts, of which they are full, or whether malice, bloodinesse, contention, (which also these Gnosticks every where profest, against the Christians) falsnesse, baseness of disposition, infusing hatred, and variance secretly into all, detestable abominable people, most insolent in their reproaching of others, and boasting of themselves, inventors of all sorts of strange villanies, especially those of uncleanness, contemners of all that are placed over them, especially the rulers of the Church, the Apostles &c. (see Jude 8. note b.)

h. i.

29. Being filled with all unrighteousness, fornication, † wickedness, [h] covetousness, maliciousness, full of envy, murther, debate, deceit, * malignity, whisperers,

30. Backbiters, † haters of God, * [i] despitefull, proud, boasters, inventors of evil things, disobedient to parents,]

* meet καθήκοντα

† villany, inordinate desires, naughtiness, * ill disposition, κακοηθείας

† hated by God, θεοστυγεῖς

31. Caring not how they behave themselves towards other men, honestly or no, whether they injure others or no, unfit for friendships, for leagues, or bargains, who doe not well in consort with others, have nothing of trust or kindness or constancy in them, void of all kindness to their nearest friends, Lu. 21. 16. unreconcileable to all against whom they have conceived any malice, men without all bowels of compassion in persecuting of others.

k. l.

31. † [k] Without understanding, [l] covenant-breakers, without naturall affection, implacable, unmercifull.]

* contumelious, haughty

† Unconscionable

32. Who having received the faith of Christ, the Christian profession, (and taking upon them to be most skilfull in mysteries, to know more then any others) of which it is one acknowledged part, that of such sinnes as these eternall damnation is the just reward, doe yet not onely favour themselves in the commission of them (to which they may have some temptations from the flesh) but as if their very understandings were debauched, and corrupted, doe approve them in others, and think the committing such things so farre from crimes in them, that they make them parts of their religion, special mysteries, and depths of their theologie, very pious, and commendable in any of their followers.

32. Who knowing the judgment of God, (that they which commit such things are worthy of death,) not onely commit the same, but have pleasure in them that doe them.]

Notes on Chap. I.

a. Ἀνάστασις νεκρῶν

[a] Ἀνάστασις νεκρῶν] is the generall word which contains under it the *rising again* of every *dead body*, and is appliable to every such particular that *riseth*, and so here denotes the *resurrection* of *Christ*, being by the context particularly determined to that, as in other places it may denote the *resurrection* of any one or more *men*, as the context shall enforce.

b. Δικαιοσύνη

For the explaining of this verse, the first thing to be examined is the notion of Δικαιοσύνη *righteousness*, and with the addition of [Θεοῦ] *the righteousness of God.* Δικαιοσύνη *righteousness*] signifies not alwaies the *virtue* of *just dealing*, but sometimes, by a *metonymie*, the *matter*, about which that is conversant, the *things*, which by *law* are *required* of any, and in performance of which his *righteousness* consequently consists. Thus when *Mat.* 3. 15. *Christ* saith to *John*, *Thus it becometh us to fulfill all righteousness*,] by *righteousness* are meant all those *things*, that under that more *imperfect* ministery of *John* were *prescribed* men, and required of them to doe, to their being *approved* by *God.* Thus those things, which are required of *Jewes* to perform under the *Mosaical law*, are called Δικαιοσύνη ἡ ἐν νόμῳ, *the righteousness which is in the law*, *Phil.* 3. 6. And, there being two sorts of *proselytes* of the *Jewes*, one of those which undertook the whole *law* of the *Jewes*, were *circumcised*, &c. the other of those, which onely received the *seven precepts* of the *sons of Adam*, and *Noah*, the former of these were called indifferently גרי ברית, *proselytes of the covenant*, and גרי צדקה *proselytes of righteousness*, Where *righteousness* signifies all those *commands*, and *ordinances*, which

Δικαιοσύνη ἡ ἐν νόμῳ

in

in that *Mosaical Covenant* were required of the *Jewes*, and without *submission* to which no *stranger* was permitted to come into their *inner court* of the *Temple*, and joyne with them in the *worship* of *God*. To this purpose it is observable, what was the prime occasion of this *Epistle*; the great *charge*, which by the *Jewes* was laid on *Paul*, for preaching the *Gospel* to the *Gentiles*, and thereby promising them *acceptance* and *mercy* from *God* for all their *past* sinnes on condition of their *embracing* the *Gospel*, and living for the *future* according to that *rule*, without any performance of the *ritual* lawes of *Moses*, *circumcision*, &c. This the *Jewes* violently opposed, as that wch was an *apostatizing* from the *law* of *Moses*, and the setting up a *new righteousnesse*, a *new* summary of *performances*, a *new law*, to the *prejudice* of the *Mosaical*; What *Paul* had thus done, he here *asserts*, and stands to, as that which was now the *declared will* of *God*, under the *Gospel*, though distant from that, which had *before* been required of *Jewes* under the *law*. And as now he sets up the *faith* of *Christ*, νόμον πίστεως *the law of faith*, the *summary* of those things which *Christ* from *God* requires of all men, against the *Ordinances* of *external obedience* in the *Mosaical law*, so he thinks fit to style one the *righteousnesse* of *God*, as the other was the *Jewes righteousnesse*, and this *righteousnesse of God* ἐκ πίστεως, *of*, or *by faith*, i.e. that which *Christ* hath now *revealed* or declared to be our *righteousnesse*, that which is required of us, now under the *Gospel*, to our being *justified* in *Gods* sight, in opposition to the δικαιοσύνη ἐν νόμῳ, that sort of *legal performances*, *circumcision* &c. by observation of which the *Jew*, and the *Judaizer* pretended to be acceptable, and *justified* before *God*, and without which they contended that there was no *justification* to be had, and consequently that the *uncircumcised Gentiles* could not be *justified*, or *acceptable* in the sight of *God*; the *contrary* to which is by *S. Paul* here undertaken to be proved, and is after *enlarged* on, c.3, & 4. &c. Thus much for the *occasion* of this phrase, and the general importance of it, to note that *way* of œconomy of *saving*, and *justifying* men under the *Gospel*. As for the more particular *nature* of this *way* of *Gods dealing* in *Christ*, that is also contained in the [ἐκ πίστεως, *by faith*] as *faith* signifies the *embracing*, and *obeying* of *Christ*, after a former life of *sinne* and *ignorance*, such as the *heathens* had lived in, For whatsoever their *former lives* had been, against which the *Jewes* objected, that they were *Idolatrous*, and vile, and neither capable of *Gods* favour, nor fit to be *converst* with by any *pious* person, yet *Christ*, that *came not to call the righteous, but sinners to repentance*, came particularly, though not *primarily*, to *call*, and offer place of *repentance* to them, and upon *reformation*, to allow them *pardon*, which though it were not δικαιοσύνη ἐξ ἔργων a *righteousnesse by*, or *from works*, a way of œconomy, whereby only *just*, or worthy persons are *called* and *received*, yet it is a *righteousnesse by*, or *from faith*, whereby through *Gods mercy*, and *pardon* of sinne in *Christ*, those that come in to him, and give up themselves to *sincere obedience* for the future, are *accepted*, and *justified* by *God*, as *Abraham* was, which is styled *Gods justifying the ungodly*, because those that have been most *impious*, have yet *place of repentance* given, and are accepted by *God* upon *repentance*. In this *sense* we shall oft find this word δικαιοσύνη *righteousnesse* in the ensuing *chapters*. So c. 9. 30. ἔθνη κατέλαβε δικαιοσύνην *the Gentiles laid hold on righteousnesse*, i.e. on this *Evangelical way*, and c. 10. 3. ἀγνοοῦντες Θεοῦ δικαιοσύνην, *the Iewes not knowing* this *course* of *justifying sinners* set down in the *Gospel*, *sought to establish their own* (*Iudaical*) *righteousnesse*, *and were not subject to Gods righteousnesse*. So again v. 6. ἡ ἐκ πίστεως δικαιοσύνη (the same phrase, as here, in this placing and construction of the words) the *righteousnesse* from, or by *faith*, i.e. this *Evangelical way*, which is *by the faith*, or the *Gospel*, and is opposed to the διακονία θανάτου, the *promulgation* of the *law*, which brought nothing but *death* to every act of *wilfull sinne*. So the *Apostles* are called διάκονοι δικαιοσύνης 2 *Cor.* 11. 15. *ministers of righteousnesse*, viz. of this way of *justifying* men in *Christ*, which elsewhere are called *ministers* of the *new covenant*, noting *righteousnesse* in this notion, to signifie this *new covenant* (as *righteousnesse* and *covenant*, and צדקה, and ברית, were said to be all one) or this *Evangelical way* under it, explained v. 24. by δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, *our being justified freely by his grace*, or *mercy*, without any such *precedent obedience* of ours, that may any way *challenge* it. All that remains, is, to enquire, first, why ἐκ πίστεως, *from*, or *by faith*, should, in the construction, be joyned with δικαιοσύνη *righteousnesse*, then why [εἰς πίστιν *to faith*] should signifie [*that we may beleive.*] For the first, it is but an ordinary ὑστέρημα both in these and other authors, thus to *transpose* words, on the like occasion, and that it is so here, is evident by the ensuing *citation* out of the *prophet*, *as it is written*, (which notes these two to be *parallel*) *the just by faith shall live*, and by the like phrase, c. 3. 22. & c. 10. 6. And for the *second* [εἰς πίστιν, *that we may beleive*,] that will be very agreeable also to many other places in this book, for so [εἰς σωτηρίαν *to salvation*] v. 16. is, *that they may be saved*, so [εἰς κάυσιν, *to burning*] *Heb.* 6. 8. *that it may be burnt*, and so *Wisd.* 11. 23. Παρορᾷς ἁμαρτήματα ἀνθρώπων εἰς μετάνοιαν, *Thou passest over the faults of men to repentance*, i.e. *that they may repent*, And so here c. 6. 16. εἰς ὑπακοὴν *to obedience*,] is [*that ye may obey*] & v. 19. εἰς τὴν ἀνομίαν, *to iniquity*] is, *that you may commit* all *villany*, as in the *conclusion* of that *verse* [εἰς ἁγιασμὸν *to purification*, or *sanctification*] is [*that ye may live pure and sanctified lives.*]

The word κατέχω] signifies two things, (very distant) *to retain* and hold fast, and *to obstruct* or *hinder*, κατέχειν, κρατεῖν, κωλύειν, ζωγρεῖν, saith *Hesychius*, it signifies *to hold fast*, *to hinder*, *to compresse*. In the notion of *hindring* 'tis taken 2 *Thess.* 2. 6, 7. and in the other in divers places. By this means 'tis become uncertain, what it should signifie here, especially when either way the sense is very *commodious*, for even they *that retain the truth in unrighteousnesse*, that under the *acknowledgment* and *profession* of the *truth*, veile and joyn all manner of *impious* living, doe thereby *hinder* and *obstruct* the *truth*, viz. the force of it on themselves, and the *propagation* of it to others by that *impious* living of theirs. But the former is the more likely sense of it, and most agreeable to the consequents,

c. Κατέχω

of

of their *knowing* the *truth*, and becoming *unexcusable* thereby.

d. Ἀπὸ κτίσεως κόσμ. The phraſe [ἀπὸ κτίσεως κόσμ] is here joyned with ἀόρατα αὐτῦ *the inviſible* things, or *attributes* of *God*, his *power* and *Godhead*, *from the foundation* or *creation of the world*, i.e. *ever ſince the creation*, ſo doth ἀπ' ἀρχῆς κτίσεως *from the beginning of the creation*] ſignifie *Mar.* 10. 6. and 13. 19. and 2 *Pet.* 3. 4. ſo κεκρυμμένα ἀπὸ καταβολῆς κόσμ *Mat.* 13. 35. *the things hidden from the foundation of the world*, and c. 25. 34. *Lu.* 11. 50. *Heb.* 4. 3. where it clearly ſignifies *from*, i. e. *ever ſince the creation*, and ſo c. 9. 26. ſo *Rev.* 13. 8. and 17. 8. *names written* and *not written in the book of the lamb from*, i e. *ever ſince the foundation of the world*, By which it appears that there is no neceſſity of underſtanding *God's* ποιήματα *doings* or *actions* here, of the *works* of the *creation*, but of all things that *from that time* to this, *incluſively*, have been done in the *world* by him, and ſo it will be extended to all the *doctrines*, and *miracles*, and *actions* of *Chriſt*, the whole buſineſſe of the *Goſpel*. Ποιήματα

e. Γνόντες τὸν Θεὸν The phraſe γνόντες τὸν Θεὸν *knowing God*] here ſeems to referre the whole preſent diſcourſe to the *Gnoſticks*; who were ſo called from their aſſuming to themſelves ſo much of the *knowledge* of *God*, and the *myſteries* of *religion*. And theſe being a ſort of *hæreticks* in that firſt age under the *Apoſtles*, who affirmed *Simon* to be *God* the *Father*, that appeared in *Mount Sinai*, as alſo *God* the *Sonne* that appeared in the *fleſh*, and the *holy Ghoſt*, who was *promiſed* to come, were the darnell ſown by the *envious perſon*, whereſoever the *Goſpel* was *planted*, and this as in other places, ſo in *Rome*, where *Simon Magus* the *founder* of them (contended after this time with S. *Peter*, but) before the writing of this, in *Claudius's* daies, had a ſtatue erected to him, as to the *ſupreme God*. Theſe *Gnoſticks* pretended to be great *zelots* for the *law* of *Moſes*, particularly for *circumciſion*, thereby to avoid the *perſecutions*, which the *Jewes* raiſed againſt the *Chriſtians*, *Gal.* 6. 12. and on the other ſide thought it lawfull to *offer* ſacrifice to *Idols*, 1 *Cor.* 8. (to comply with the *heathens*) becauſe, as they ſaid, *an idol was nothing*, and yet farther, *worſhipped* the *images* and *pictures* of *Simon* and *Helena*, and ſo, as *Euſebius* ſaith, τὰ σώφρονα καὶ διὰ παιδαγωγήματα βίᾳ βεβοημένῳ πᾶσι χειραγωγῶν φιλοσοφίαν ὑποκρινόμενοι, ἧς μὴ ἔδοξαν ἀπαλλάττεσθαι τοῖς τὰ εἴδωλα δεισιδαιμονίας, ἀδὲν ἧττον αὖθις ἐπιλαμβάνον), *pretending to have turned Chriſtians, and ſo to have changed the idolatry and ſuperſtition, that before they lived in, for the pure and ſober rules of life taught by Chriſt, they fell nevertheleſſe back again to all that which they ſeemed to have forſaken*, καταπίπτοντες ὅτι γραφὰς καὶ εἰκόνας αὐτῦ τε τῦ Σίμωνος, καὶ τὴν σὺν αὐτῷ δηλωθεῖσαν Ἑλένης, θυμιάμασί τε καὶ θυσίαις καὶ σπονδαῖς τύτοις θρησκεύειν ὑπεχεῖτο, *falling down to the pictures and images of Simon and Helen, worſhipping them with incenſe, and meat and drink-offerings.* Τάδε τύτων ἀπορρητότερα— *but for their more ſecret and hidden actions they were ſuch, as would aſtoniſh any to heare them* διὰ ὑπερβολῆς τὴν διαχρησίας καὶ ἀρρηποποιίας, *for the ſuperlative impurity and abomination that was in them.* This, I ſuppoſe, will be a *key* of entrance into the deſigne and meaning of this *Epiſtle*, wherein the *Apoſtle* willing to fortifie the *Roman* converts againſt the danger of theſe *ſuperſeminations*, confutes theſe *doctrines* of the *Gnoſticks*, eſpecially that of *complying* with the *Jewes* concerning the *neceſſity* of obſerving the *Judaical law*, and here firſt gives a *character* of them, as they agree with the *heathens* in *idolatry*, and all kind of *wickedneſſe*, and *unnatural uncleanneſs*, v. 29. &c. and by their *living* ſo contrary to the *law*, ſhew what little reaſon they have to pretend to the *obſerving* of it, when indeed 'tis the *inward purity* of the *heart* and *actions*, and not the *outward circumciſion* of the *fleſh*, which the *law* principally aimed at. That theſe *Gnoſticks* are the men here referr'd to, may farther appear by comparing this place, eſpecially v. 27. with the diſcourſe of the *Gnoſticks* in S. *Jude* directly parallel to this (ſee *note* on *Jude* d.) and ſo by their *character* here v. 29. the πορνεία and πλεονεξία (*fornication* and *inordinate deſires*) compared with many other places of the *Epiſtles*, *Gal.* 5. 19. *Eph.* 5. 3. *Col.* 3. 5. and the *pride* &c. v. 30. with 1 *Tim.* 6. 4. and the like in the other *particulars*.

f. Δόξα The word δόξα glory here ſeems to referre to the notion or uſe of it, *Exod.* 24. 16. where it is ſaid of *God's preſence* and *appearance* there in the *Mount Sinai*, וַיִּשְׁכֹּן כְּבוֹד יְהוָה עַל הַר *the glory of the Lord abode upon the mount*. From whence it is that the word *ſchechinah*, *abiding*] is ordinarily uſed to ſignifie this, or the like *glorious* appearance, or preſence of *God*, and is directly parallel to δόξα *glory* here, Now of *God's* appearance on *Mount Sinai* it is to be obſerved, 1. that *God* did not there exhibite himſelf in any *bodily ſhape*; Onely *glorious* appearances there were, v. 16. as it were *a paved work of Saphire ſtone*, &c. *and the ſight of the glory of the Lord was like devouring fire* v. 17. but ſaith *Moſes*, *Deut.* 4. 15. *Ye ſaw no manner of ſimilitude in the day that the Lord ſpake to you in Horeb.* And this is there preſs'd by *Moſes* to enforce *God's* commandement, that they ſhould not *corrupt themſelves and make them a graven image, the ſimilitude of any figure, the likeneſs of male or female, the likeneſs of any beaſt, of any winged fowle, of any thing that creepeth on the ground, of any fiſh*, &c. Now of theſe followers and *worſhippers* of *Simon* (the *Gnoſticks*) it is ſufficiently known, firſt that they affirmed *Simon* to be the *ſupreme God*, diſtinctly he that appeared in *Sinai*, ſo ſaith *Cyrill* of *Jeruſalem*, *Cat.* 6. ſpeaking of *Simon* at *Rome*, οὗτος ἐτόλμησεν εἰπεῖν ἑαυτὸν μὲ εἶναι ὃν ὄπτανεν ὡς παλαιὰ φανῆναι, *he preſumed to ſay of himſelf that he was he that appeared on Mount Sinai as the Father.* Secondly that he had a *ſtatue* erected to him at *Rome*, inſcribed, *To Simon the holy God*, and ſo alſo his whore *Helena*, ſaith *Euſebius* (ſee *note* e.) and both of them *worſhipt* by them. Nay moreover 3dly. that the *Gnoſticks* complied with the other *heathen Idolaters*, partaking of their *ſacrifices* and *feaſts*, and ſo were guilty of all kind of *idolatry*. Of theſe therefore the *Apoſtle* may be beleived to ſpeak here particularly, and to lay to their charge firſt that they *changed the glory of God*, i.e. the *glorious* appearance of his in *Mount Sinai*, wherein yet there was no *ſimilitude* ſeen, into an *image* or *ſimilitude* of *a man*, viz: of *Simon Magus*, a *bodily ſhape* of a meer *mortal man*, whereas the

immortal

immortal God, that appeared in *Sinai*, was never seen in any such *shape*. 2dly, That in doing this they are guilty of that great sinne of *idolatry* (there forbidden, upon this ground of their seeing no *similitude* in *Sinai*,) viz: of *worshipping* the *image* of a *man*, and of *flying*, and *fourfooted* and *creeping things*, which are here repeated, as the very things that had been there interdicted. And though it be true of the *Gnosticks* that by their joyning with the *heathen Idolaters*, they were literally guilty *of worshipping every one of these* here named, yet their *worshipping* of *Simon* and *Helen* alone, is sufficient to own all the charge that is here laid on them. The *worshipping* of *one* sort of the things forbidden, the *likenesse* of the *male* and *female*, being as direct a breach of the *commandment* which forbad *that*, and *others* also, as the *worshipping* of *all* and *each* of them would be. This is after set down more succinctly ver.25. *They turned the truth of God into a lie*, i. e. either the *true story Exod.* 24. where no *similitude* was seen, into this *false* story of *Simon* there appearing, or else *transformed* that infinite *invisible deity* into an *image* or *idol*, and, ὑπὲρ ἢ κτίσαντα, *above* and *beside the Creator* of *heaven* and *earth*, *worshipt* also ἢ κτίσιν *this creature*, vile sinfull creatures of his, *Simon* and his *whore*. This phrase of *turning* or *transforming* the *glory* &c. seems to be borrowed from *Psal.* 106. 20. *They made a calf in Horeb and worshipped a graven image, thus they turned their glory into the similitude of a calf that eateth hay*, &c. As they there that saw no *similitude* in the *mount*, yet made one presently, viz: the *similitude* of a *calf*, so these *Gnosticks* here making *Simon* to have appeared in *Sinai*, as the *Father*, make him an *image* & *statue* to *worship* him in it. Of the word δόξα *glory* somewhat hath been said before, *note* on *Mat.* 3. k. and more will be added, *Rom.* 9. b.

Ἀλλαξάντων δόξαν

g. Ἀδόκιμος

The word ἀδόκιμος hath two notions especially, one among the *metallists*, the other belonging to the *agones*; any *metall* that will not bear the δοκιμὴ or *triall*, or which, being *tried*, betraies it self to be *adulterate*, is ἀδόκιμος *reprobate*. But the notion that seems most peculiarly to belong to it in the *New Testament*, is the other, taken from the *agones*, where, as he that *strives*, as he ought, and conquers, is δόκιμος *approved*, 2 *Tim.* 2. 15. and *Jam.* 1. 12. δόκιμοι γὰρ λημφθέντες στέφανον, *approved, and such as shall receive the crown*, and in other authors, εὐδόκιμοι *well approved*, (and of other creatures ἵππος δόκιμος *an approved horse* in the ἱππάρχικα) so he that loses the *game*, and *prize*, that doth not *run* or *strive* νομίμως, *according to the laws of the game*, and so overcome, is said to be ἀδόκιμος, *to miscarry* in the *race*, and so to *lose* the *reward* of it; Thus in *Democrates*, Δόκιμος ἀνὴρ καὶ ἀδόκιμος οὐκ ἐξ ὧν πράσσει μόνον, ἀλλ' ἐξ ὧν βούλεται, *A man is approved or rejected not onely by what he doth, but by what he wills*, So in the *Sibylline Oracles*,

Δόκιμος

Ἄγων δὲ Χριστὸς τοῖς τὰ δίκαια βεβιωκόσι·
Καὶ δοκίμους στέψει,—— *Christ will crown the approved.*

Thus 1 *Cor.* 9. 27. 'tis at the conclusion of an *agonistical* discourse of *running* and *cuffing*, &c. the close of which is that the *Apostle* uses all his most earnest endevours, *lest*, (being a κήρυξ *preacher*, *crier*, *officer* in the *agones*, to propose the *lawes* and *rewards* of the *agones* to others, which is ἀναιρύττειν and ἀποκηρύττειν to *proclaim* such a man *conquerour*, such a man to have *lost*) he himself should ἀποκήρυκτος γένωμαι *be rejected*, found uncapable of the reward by all aspired to, i. e. faile of that *crown* of *eternal life*. So 2 *Tim.* 3. 8. ἀδόκιμοι περὶ τὴν πίστιν, in the matter of *faith*, such as were found *unworthy* of *reward* by *God*, proposed to *Christians*; So *Tit.* 1. 16. ἀδόκιμοι *to every good work*, that doe nothing fit to be *approved* by *God* or *man*, where yet, as in all the former places, the *figure* λιτότης is to be *observ'd*, the word being used not for him onely that deserves *no reward*, or that misses it, but for him that is most *contrary*, the most *vile* and *wicked*, that deserves the *contrary punishment* (as ἀσεβὴς, and ἄνομος, and ἀχρεῖος, and ἀχημοσύνη, *ungodly*, *without law*, *unprofitable*, *uncomelinesse*, signifie the *most wicked*, the *most unfaithfull* servant, *most violent* opposer of the *law*, the *greatest impurities*, and many other the like) and therefore is interpreted by βδελυκτοὶ ὄντες καὶ ἀπειθεῖς] that went before, *being abominable, and disobedient*, or *contumacious*, So *Heb.* 6. 8. of the *ground* that *brings forth* nothing but *bryars* and *thorns*, that 'tis ἀδόκιμος, and κατάρας ἐγγὺς, *reprobate*, and *nigh to a curse*. And so saith *Hesychius*, and *Phavorinus*, Ἀδόκιμος, πονηρὸς, it signifies a *wicked* man. And so it is here taken in this sense of *extremely ill*, as appears by the effects that follow, the μὴ καθήκοντα, all the *abominable sinnes* that were in fashion among the *Gentile-idolaters*, and *Gnostick Christians*. And the same may be said of that place 2 *Cor.* 13. 5 6,7. which we will explain when we come to it. There is one thing more here observable, the answering of [ἀδόκιμος] here to [οὐκ ἐδοκίμασε] in the beginning of the verse, *They approved not*, thought not good to have *God* in their acknowledgment, and answerably *God gave them up* to a *mind*, such as neither *God* nor any else will approve of, which manner of speaking is very frequent in the *Scripture*, especially in setting down *God*'s punishments on sinners, in which the *sacred* writers delight to observe some *correspondence*, As *Psal.* 18. *With the froward thou wilt shew thy self froward*, And, *Because you have walked contrary to me, I will walk contrary to you*, And *Mat.* 5. 19. *Whosoever shall break one of the least of these commandements, the same shall be the least in the kingdome of heaven*. And many the like, which have formerly been observ'd.

μὴ καθήκοντα

Κήρυξ

h. Πλεονεξία

The word Πλεονεξία] in this and many other places of the *New Testament* which we generally render *covetousnesse*, signifies excessive, or *unnatural lusts*, (not *desire* of *money* onely) and is ordinarily set down among the *basenesses* of the *Gnostick heresie*, as I here suppose it is. So *Eph.* 4. 19. Οἵτινες ἀπηλγηκότες, *who giving over all labour* (as *idlenesse* was the *mother-sinne* of the *Sodomites*) *gave themselves up to lasciviousnesse, to work all uncleanness* ἐν πλεονεξίᾳ, *in inordinate unnatural desires*. Thus in *Photius Epist*: 168. ἡ βάρβαρος πλεονεξία signifies such *lust*, as was among *Barbarians*, or *heathens*, (and had been before *exemplified* in *Josephs Ægyptian mistress*) τὸν ὀχλήσαντα ἔρωτα κτησαμένη, *which possest the disturbed lover*, as there it follows. For as to the nature of the word, it is known to come from πλέον ἔξω, and to signifie any *immoderate desire*, of any thing *above* ones *portion*, So in *Aristotle* tis opposed

ἰσότητι

ἰσότητι, to *aquality*, So in *Hesychius*, Πλεονεξία τὸ πλέον τῆ δέοντος ἐκ πνὸς λαμβάνειν, to *take more then is due or meet of any thing*. So in *Lucian de Cal:* the *calumniator* is described to be one, that will have and *incloſe* all his auditors to himſelfe, will let no man elſe be heard, and for this he cals him πλεονεκτὴν, one that *aſſumes more* then belongeth to him, and ſo *Democrates* in his γνωμ: defines πλεονεξία to be *ſpeaking all*, and not enduring to *hear* any body elſe. And in *Themiſtius Paraphraſe* of the firſt Book *de animâ*, πλεονεκτεῖν is taken for any kinde of *exceeding*, πᾶσαν γνῶσιν πμίαν εἶναι, πλεονεκτεῖν δὲ ἑτέραν ἑτέρας, One *exceeds*, or *excels* the other, and in *Alex: Aphrod:* πε: ἐιμαρμ: σωματικὰ πλεονεκτήματα are the *faculties* of the *body* wherein *beaſts exceed* men, and ſo φυσικὴ (perhaps it ſhould be read ψυχικὴ) πλεονεξία the *excellence* of the *minde* of *men* above *beaſts*. And the notion of which now I ſpeak, though it differ in the *object*, and *matter*, about which it is converſant, is the ſame in effect with theſe, a *deſiring*, and *uſurping* that which is not agreeable to his *condition*, *ſex*, *nature* &c. τὰ μὴ καθήκοντα, thoſe things that are not *meet*, which *Alex: Aphrodiſ:* more diſtinctly expreſſeth in his *Schol:* on *Ariſt: de an:* Ὁ ἄδικος αὐτῷ πλέον τῶν ἡδέων νέμει, *The wicked man allows himſelfe too large a proportion of ſweet things*, or *pleaſures*. And of this we have a *Grammaticall* ground in the *Hebrew* word, בֶּצַע, which ſignifies both *covetouſneſs*, *and luſt*, and being by the *Septuagint* often rendred πλεονεξία *covetouſneſſe*, is once rendred μιασμὸς pollution. *Ezec.* 33.31. and to that *notion* of the word the *place* agrees, if we compare it with v. 29. Where the *cauſe* of their *deſolation* is the *abominations committed* by them, and thoſe joyned with *defiling the neighbours wife* v.26. Thus in an antient Prayer of *Ephraim Syrus* appointed for *confeſſion*, and the *ſin* chiefely inſiſted on being that of *uncleanneſſe* (as appears by ἐμὲ τὸν ἀιχρὸν, τὸν φλυαρὸν, τὸν μαίνοντα, τὸν αὐτὸν ἄερα ἀπὸ τῶν ἀιχρῶν καὶ ἀτόπων ἔργων μυ, τὸν μιαίνοντα τὸν ναὸν τῆ σώματός μυ, &c. ἀπίμοις καὶ πονηραῖς φιληδονίαις μυ, πᾶν μέλος μυ ἐμίανα, ἔφθειρα &c:) he prayes, σπλαγχνίσθητι ἐπὶ ταῖς ἁμαρτίαις μυ, ἢ ἀδικίαις, ἢ πλεονεξίαις, ἢ μοιχείαις, ἢ πορνείαις, ἢ καταλαλιαῖς, ἢ ἀιχρολογίαις, &c: *have mercy on my ſinnes*, *my iniquities*, *my unnaturall luſts*, *adulteries*, *fornications*, *idle and filthy ſpeakings*; where if we may judge by the attendants, the word is uſed in this ſenſe. Thus I conceive *Plato* uſed the word de *Rep:* l. 9. where ſpeaking of *ſenſuall* men, he compares them to the *beaſts*, χορταζόμενοι καὶ ὀχεύοντες, *full fed* and *laſcivious*, and farther addes ἕνεκα τῆς τούτων πλεονεξίας κυρίττοντες καὶ λακτίζοντες &c. where the πλεονεξία τούτων muſt refer to the *fulneſſe* of *luſt* and *fleſh* together, To theſe may be added the *Gloſſe* of *Phavorinus*, Πλεονεξία ἡ ὑπὲρ τῆς ἐπιθυμίας τὸ πλείονος βλαβὴ (for which he cites the *Apoſtle*) *the hurt of immoderate luſting*, And ſo the word τρυφὴ which ſignifies this very thing, and which he expreſſeth by λιχνεία φιλήδονος, *voluptuouſneſs*, he expreſſeth alſo by πλεοναſμὸς περιεργος πρὸς ἡδυπάθειαν ἀεὶ μὲν ὤν, an *exceſſe which is alwayes very curious*, *buſie*, *importunate to fetch in pleaſures*, πλεονεξία, and πλεοναſμὸς] being but little different from one another. Thus 'tis uſed in the *Epiſtle* of *Barnabas*, p. 231. where giving the reaſon why *hares* were forbidden under the *Law*, to intimate that we ſhould not be παιδοφθόροι like them, he addes, ὅτι ὁ λαγωὸς κατ' ἐνιαυτὸν πλεονεκτεῖ τὰν ἀριθμὸν. And in the *fragments* of *Polycarpus's Epiſtle* ſpeaking of *Valens* an *Elder* of *Philippi*, and his having committed ſomewhat utterly unworthy of that calling, by his example he admoniſheth others to abſtein *ab avaritiâ* (that ſure was in *Greek* ἀπὸ πλεονεξίας) from *inordinate* deſires, *& ſint caſti*, and that they be *chaſte*, adding that whoſoever did not thus abſtein, ὁ μὴ ἀπεχόμενος πλεονεξίας, *ab idololatriâ coinquinabitur, & tanquam inter Gentes judicabitur, will be contaminated with Idolatry, and judged as among the Gentiles.* And ſo there is little reaſon to doubt, but that, when *Bede* on *Mat.*5.32. ſpeaking of *divorce* ſaith, [*non hîc intelligitur tantùm fornicatio in ſtupro, quod in alienis viris aut fœminis committitur, ſed omnis concupiſcentia, vel avaritia, vel idololatria*, &c. *tis not onely adultery that is here underſtood, which is committed on other mens wives, but every concupiſcence*, or *covetouſneſſe*, or *Idolatry*,] hee meanes by *avaritia coveting*, *unnaturall luſt*, having, no queſtion, tranſlated that note out of ſome *Greek* commentator who had uſed πλεονεξία in this ſenſe. And ſo when * *Holkot* out of *Papias* obſerves *that the Scriptures call by the name of Fornication*, *omnem illicitam corruptionem*, *all unlawfull*, or *interdicted corruption*, (*ſicut eſt Idololatria & avaritia*, *ſuch are*, *Idolatry and coveting*,) it is evident, that *corruptio illicita*, is the ἀθέμιτος φθορὰ *abominable villany*, as φθορὰ ſignifies, (ſee note on c. 8. 1.) *and idolatry and covetouſneſſe*, the *unnaturall* ſinnes uſed by the *heathen worſhippers*, the πλεονεξία, which is *Idolatry*. Thus in all reaſon the word is to be taken here, where theſe four, [πορνεία *fornication*, πονηρία *villany*, κακία *naughtineſſe*, and πλεονεξία *inordinate deſire*] are put together, πονηρία and κακία in the ſame notion, that *Gen.* 19. 7. and 9. πονηρεύεσθε and κακῶσαι are taken, i. e. to ſignifie the ſinne of *Sodom* there deſcribed, and in all probability πορνεία and πλεονεξία in the ſame *ſenſe* alſo. So *Col.*3.5. in relation to the *Gnoſticks* he bids them *mortifie fornication*, *uncleanneſſe*, πάθος (i. e. as the *Syriack* render it,) *paſſivity*, *evil concupiſcence*, and πλεονεξία *inordinate deſire*, *which is Idolatry*. So *Eph.* 5. 3. *Let neither fornication, nor uncleanneſſe, nor* πλεονεξία, *inordinate deſire be named among you*, puttinɡ them in the number of the *nefanda*, ſinnes *not* to be *named*, and ſo v. 5. *Every fornicator, or unclean perſon, or* πλεονέκτης, (not *covetous*, but *inordinate luſter*) *who is an Idolater*, as when *Maimonides Mor: Neb:* l.3.c.38. ſpeaking of the *unnatural* ſinnes uſed by the *Gentiles*, and having named one *abominable* cuſtome of theirs, *propter hoc*, ſaith he, *prohibita eſt inciſio arboris in aliam ſpeciem*, *ut elongemur à cauſis Idololatriæ & fornicationum*. To the ſame ſenſe is πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν 1 *Theſſ.*4.6. as ſhall there (note a.) be explained. So 1 *Cor.*5.11. ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης, *either fornicator*, *or inordinate luſter*, *or Idolater*, ſpeaking of the *Gnoſtick Chriſtians* again, as in *Barnabas's Epiſtle* p.252. in the bedroll of deſtroying *ſinnes* there is εἰδωλολατρεία, φαρμακεία, μαγεία, πλεονεξία, ἀφοβία Θεῦ, *Idolatry*, *ſorcery*, *magick*, (in reference to the *Gnoſtiks witchcrafts*) *inordinate luſts*, *fearleſneſſe of God*; So the

* Leſl:173.

the καρδία γεγυμνασμένη πλεονεξίας 2 *Pet.*2.14. by the matter of that whole *chapter* is confined to this ſenſe, *a heart exerciſed with inordinate luſts*, which renders them κατάρας τέκνα, *children of a curſe*, ſure to be *deſtroyed*; and all this makes it reaſonable to pitch upon this notion of this word πλεονεξία in this place. So when Saint *Paul* 2 *Cor.* 7. after an exhortation of *coming out from among them*, (as out of *Sodom*) and of *not touching the unclean thing*, c. 6. 7. and of *cleanſing themſelves from all filthineſs*, c. 7. 1. ſubjoynes v. 2. *Receive us*, οὐδένα ἠδικήσαμεν, *we have injured no man*, οὐδένα ἐφθείραμεν, *we have corrupted no man*, and addes οὐδένα ἐπλεονεκτήσαμεν, it may very fitly be rendred in this ſenſe, of foul unnaturall luſts, referring all the three words to their *Gnoſtick* falſe teachers, that *debauched* thoſe, who *intertained* them, brought them to all ἀδικία *wickedneſs*, *injuſtice* (which is uſed for that ſinne *Gen.* 6. 5. and here *Rom.* 1. 18.) φθορὰ *corruption*, (uſed for that ſinne, *Gen.* 6. 11, 12. and 2 *Pet.* 2. 12. See *note* on 2 *Pet.* 1. b.) and πλεονεξία *inordinate luſts*, in the ſame ſenſe; not that Saint *Paul* had any reaſon to *vindicate* himſelfe from theſe *ſins* (no more had he, whatſoever other notion they could be interpreted in) but to intimate the vaſt difference betwixt him, and the *Gnoſtick* teachers, or *ſeducers*, which had theſe deſignes upon them; which the rather appears by his next words, v. 3. *I ſpeak not to condemne you*] which implies that what he laſt ſaid, was by way of *reproach* to their *new leaders*, though not to the *condemning* of them to whom he wrote. In the ſame ſenſe it is that he tels the *Theſſalonians*, 1 *Theſſ.* 2. 5. that he was not with them ἐν προφάσει πλεονεξίας, ſee note on that place.

The word ὑβρισαὶ may here moſt probably denote thoſe *unnaturall luſts* alſo. So in *Philoſtratus de vitâ Apoll:* l. 1. c. 11. ὑβριστὴς ἀνθρωπος is preſently ſaid to be κακὸς τὰ ἐρωτικὰ, *wicked in his loves* or *luſts*, and of him it followes, that he fell in love with *Apollonius* for his beauty. And this agrees moſt aptly with many former paſſages of this chapter, and the *character* of the *Gnoſticks* here ſet down. i. ὑβρισαὶ

Ἀσωπήτους, τοὺς ἀσωπειδήτους λέγει ὁ Ἀπόστολος, ſaith *Phavorinus*, *the Apoſtle means thoſe that have no conſcience*, *knowledge*, and *conſcience*, σύνεσις and σωπείδησις, being all one, and ſo the want of *that*, is the want of *conſcience*. This, it ſeemes, was the judgement of that learned *Grammarian* of this place, to which, no doubt, he referres by the word [Ἀπόστολος,] *Heſychius* renders it onely ἄφρων *fooliſh*, but ſo as *fooliſh* ſignifies *unreaſonable actions*, and as ἄνοια *Luc.* 6. 11. ſignifies *deſigning malice* and *miſchief* againſt *Chriſt*, and as *Tit.* 3. 3. Ἀνόητοι] ſignifies thoſe that were guilty of *unreaſonable practiſes*. And this according to the uſe of σύνεσις which is ſometimes the *minde*, the *underſtanding*, *Mar.* 12. 33. with which *God* is to be *loved*, as well as *known*, and ſo the not *knowing* him thus may be ſet for the greateſt *impiety*. Of σύνεσις ſee more in *note* on 1 *Cor.* 1. e. k. Ἀσύνετους

Ἀσύνθετος, ὁ ἀσύμφωνος, καὶ τῇ συνθήκαις μὴ ἐμμένων, not *apt* to *agree* with others, one that ſtands not to *pacts*, *bargains*, ſaith *Phavorinus*, and ſo *Heſychius* being rightly pointed, Ἀσυνθέτους μὴ ἐμμένοντας τῇ συνθήκαις, and Ἀσυνθετώτατον ἀπιστότατον, καὶ ἀβεβαιότατον, *unfaithfull* and *unconſtant*. l. Ἀσύνθετος

CHAP. II.

Paraphraſe.

* every one, that judgeſt

1. THerefore thou-art inexcuſable, O man, *[a] whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thy ſelf, for thou that judgeſt doſt the ſame things.] 1. By this it appears how little can be ſaid in excuſe of a.

thoſe ſeducers among you, who judge and condemn the orthodox Chriſtians, as breakers of the Law, onely becauſe they are not circumciſed, &c: when they who thus condemn them, obſerve not the Law, no not in that very particular, which circumciſion peculiarly noted, the abſtaining from abominable uncleanneſſes, but live and go on in thoſe ſins, c. 1. 29. and ſo condemn themſelves in judging others.

† we know, οἴδαμεν

2. But † we are ſure that the judgement of God is according to[b] truth againſt them which commit ſuch things.] 2. Whereas it is moſt infallibly cer- b.

tain, and acknowledged by all, that hee paſſes judgement rightly, not ſparing a Jew for his outward ceremonies, when he puniſhes a Gentile that lives as well as hee, but puniſhing ſinne, rewarding diſobedience (if it be not reformed and forſaken) whereſoever he findes it, without any acceptation of perſons, or conſideration of externall performances, or privileges, or advantages in any.

3. And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doſt the ſame, that thou ſhalt eſcape the judgement of God?] 3. And then how is it poſſible, that

thou ſhouldeſt judge the pure Chriſtian to be a breaker of the Law, and thereupon in a damnable eſtate, onely for not being circumciſed, and yet deem thy ſelfe ſafe, when thou art guilty of thoſe filthineſſes, which were moſt eminently prohibited by the Law of circumciſion?

4. Or deſpiſeſt thou the riches of his goodneſs and forbearance and long ſuffering, not knowing that the goodneſs of God leadeth thee to repentance?] 4. Or ſhall God's

great patience and longanimity in deferring his vengeance on unbeleivers, and his forbearing ſo long to puniſh thy ſinfull courſe, be caſt away upon thee, be deſpiſed, and not made uſe of by thee? Doſt thou not conſider that all this long-ſuffering of God to thee, is purpoſely deſigned to bring thee to reformation, and, if it work not that effect, will tend to thy heavier ruin?

* according to κατὰ † or, retribution of, for the King's MS. reads ἀποκάλυψις

5. But * after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and † revelation of the righteous judgement of God?] 5. Wilt thou thus go on in obdurate reſiſting of all God's

methods, and be never the better by his deferring theſe judgements ſo long, but onely to adde more weight to thy ruin when it comes?

6. Who will render to every man according to his deeds.] 6. Who ſhall not conſider circumciſion or uncircumciſion, but puniſh or reward every man according to his actions.

7. To them that by constancy of pure Christian performances, and by patient bearing of the persecutions that fall upon them for that profession, go on in pursuit of that reward which Christ hath promised to such, he shall bestow another life upon the losse of this, eternall blisse in the world to come.

7. To them, who by * patient continuance in well doing seek for glory, and honour, and immortality; eternall life.]

* patience of the good work, ὑπομονὴ ἔργου ἀγαθοῦ

8. 9. 10. But to schismaticall factious men, which are as it were born, and composed, and made up of contention (as the Gnosticks are) that resist the right way, deny the Christians the liberty of not being circumcised, and themselves live in all unnaturall sins, those that do thus renounce the Gospell, and live contrary to the Law, to such all judgements must be expected, desolations and destructions here in a most eminent manner, and eternall misery attending them. And as the Jew shall have had the privilege to be first rewarded for his good performances (as appears by Christ's being first revealed to him, in whom consequently and proportionably he shall have all spirituall grace and crown, if he embrace Christ, and live exactly, and constantly according to his directions) so must he also expect to have his punishment and destruction first, and that a sad one at this present by the Roman armies, upon their finall rejecting and refusing Christ. The greater his privileges are, the greater also his provocations and his guilt will be; And then the Gnostick also that takes part with the Jew, shall bear him company in the vengeance. As for the Gentiles, as they are put after the Jewes onely (and not left out) in the mercies of God, particularly in the revealing of Christ, so shall their punishments upon their provocations, onely come after the punishment of the Jewes, not be wholly superseded (and accordingly 'tis to be seen in the prædictions of both their ruines, in the Revelation, the Jewish unbeleivers and Gnosticks are punisht first, and then the Gentiles and carnall Christians with them also.)

8. But unto † them that are contentious, and do not obey the truth, but obey unrighteousnes, indignation and wrath:

9. Tribulation, and anguish upon every soul that * doth evill, of the Jew first, and also of the † Gentile.

10. But glory, and honour, and peace to every man that worketh good, to the Jew first, and also to the * Gentile,]

† those that are of, or from contention, τοῖς ἐξ ἐριθείας

* worketh, κατεργαζομένῳ

† Ἕλληνος Greek

* Greek

11. For God's rewards and punishments are not conferr'd by any uncertain rule of arbitrary favour or displeasure, neither depend they upon any outward privileges or performances, as either having or not having received the Law, being or not being circumcised, but are exactly proportion'd, according to mens inward qualifications or demeanures.

11. For there is no respect of persons with God.]

12. For all those of the Gentile world, who having not received the Mosaicall Law of circumcision, have sinned against that knowledge of God, which hath otherwise been afforded them, shall be adjudged to perdition, though not by the Law of Moses (it shall never be laid to their charge that they have not been circumcised) And those who having received the Law of Moses, and in it the sign of the covenant, circumcision, doe not yet live according to it, (such are these unbeleiving Jews, and Judaizing Gnosticks) all the benefit that they shall reap by their having received the law and circumcision, shall be to have that their accuser, by which they may be condemn'd, in stead of their advocate to plead for them.

12. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law.]

13. For, to speak to the latter first (see note on Mat 7. b.) tis a dangerous unchristian error, to think that the hearing or knowing their duty, the having the Law delivered to them (yea and the seal of the covenant, circumcision in their flesh) without conscientious practise of the duties thereof shall stand them in any stead: No, 'tis onely the living orderly, according to rule and Law, that will render any man acceptable in Gods sight.

13. For not the hearers of the law are just before God, but the doers of the law shall be justified.]

14. And for the former, 'tis clear, for when the other people of the world, which have not had that revelation of God's will and Law, which the Jewes had, do without that revelation, by the dictate of their reason, and those natural notions of good and evill implanted in them, (and by those præcepts of the Sons of Adam by parents transmitted to children, and so, without any further revelation from heaven, come down unto them) perform the substantiall things required in the Law of Moses, and denoted by circumcision and other ceremonies, This is an argument and evidence, that these men do to themselves supply the place of Moses's Law.

14. For when the Gentiles, which have not the law, do by nature the things contained in the law: these having not the law, are a law unto themselves.]

15. And that obligation to punishment, which is ordinarily caused by the Law, these men demonstrate themselves to have, without help of the Mosaicall Law; From whence also it is, that as conscience (which, according to the nature of the word, is a man's knowing that he hath done, or not done, what is by Law commanded) is constantly witnesse either for, or against them, that they have done, or not done their duty, so the generall notions and instincts of good and evill that are in them, without any light from the Mosaicall Law, do either accuse them as transgressors of the Law of God, or else plead for them, that they have not culpably done any thing against it. From whence it appears to be most just even by their own confession, that they that have sinned without Law, transgresse the Law of nature, should also be punisht, though they never heard of this Mosaicall Law, (which was the thing affirmed v. 12. from whence to v. 16. all that hath been said is but a parenthesis.)

c.

15. Which shew the work of the Law written in their hearts, their conscience also bearing witnes, and their c thoughts * the mean while accusing, or else excusing one another.]

c. * among themselves, either accusing, or pleading for them· μεταξὺ ἀλλήλων κατηγορούντων, ἢ καὶ ἀπολογουμένων

16. And when I speak of perishing, and judging, v. 12. I speak of that doom, which shall involve all both Jewes and Gentiles, at that great day, when Christ Jesus, being by his Father seated in his regal power, shall at the end of all come forth again to judge the world, not according to outward privileges or performances, but inward qualifications and demeanures, being, as he is, a searcher of hearts: For then shall the Jewes be dealt with either in judgement or mercy, as they have lived or not lived according to the rules of the Mosaicall Law, and so the Gentiles also according as they have obey'd or not obey'd the Law of nature, (And this is the very doctrine that hath been taught us by Christ, and by me and others preached to the world.)

d.

16. In the day when God shall judge the secrets of men by Jesus Christ according to d my Gospell.]

17. And thus shall the process be, to the Judaizing Gnosticks, in this or the like form; Thou that calleſt thy selfe, or saist thou art a Jew, though indeed thou art not, thou that dependest on the outward performances of the Law, circumcision &c: as if justification were to be had by that, and could not be had without it, Thou that boastest that God is thy father, or favourer in a peculiar manner, because thou adhærest so faithfully to his Law, even in opposition to Christs reformations, (see note on Mat: 5. g.)

c

17. Behold thou art e called a Jew, and restest in the Law, and makest thy boast of God,]

18. And

18. And knoweſt his will, and [f] approveſt the things that are more excellent, being inſtructed out of the Law,] 18. Thou that undertakeſt to know all the myſteries of God's will (and thence art by thy ſelfe called a Gnoſtick or knowing perſon) and upon examination, to approve, and practiſe the higheſt perfections, by the skill which thou haſt in the Law of Moſes, f

19. And art confident, that thou thy ſelfe art a guide to the blinde, a light of them which are in darkneſs,] 19. And ſo by that advantage takeſt thy ſelfe to be a moſt knowing perſon, fit to lead all others; and deſpiſing the orthodox Chriſtians for blinde and ignorant, (ſee note on Ja. 3. a.)

20. An inſtructer of the fooliſh, a teacher of babes; which haſt the [g] form of knowledge and of the truth in the Law.] 20. Aſſumeſt great matters to thy ſelf, as having a ſcheme or abſtract of all knowledge and true religion (ſee note on 2 Pet: 1. c.) by the knowledge and underſtanding which thou haſt, and by the gloſſes which thou giveſt of the Law. g.

* proclaimeſt, κηρύσσων

21. Thou therefore which teacheſt another, teacheſt thou not thy ſelfe? Thou that * preacheſt, a man ſhould not ſteal, doſt thou ſteal?

22. Thou that ſayeſt, A man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt Idols, doſt thou commit ſacrilege?

21. 22. Thou therefore, I ſay, that pretendeſt ſuch zeal to, and skill in the Law, that art ſo ſtrict for legall performances, doſt thou commit the ſame ſinne thy ſelfe (ſuppoſing it ſtealth &c:) which thou condemneſt in others? doſt thou, that condemneſt a Chriſtian for not being circumciſed, commit the great ſinne forbidden in the Law of circumciſion? This is, as if he that pretended ſuch a pious reſpect to the place of God's worſhip, as not to endure with any patience a falſe God, or idol to be ſet up in it, ſhould yet ſo much deſpiſe the ſame place, as to rob it of thoſe things that are conſecrated to it: which ſure is as abſolute a profaning of any holy place, as to ſet up the moſt heathen idol in it.

23. Thou that makeſt thy boaſt in the Law, through breaking the Law diſhonoureſt thou God?] 23. Thou that gloryeſt in thy zeal to the Law, doſt thou commit the moſt unlawfull practiſes, and by ſo doing, bring a reproach on all Chriſtian religion?

24. For the name of God is blaſphemed among the Gentiles through you, as it is written.] 24. For the unbeleiving Gentiles ſeeing and judging by your evill lives, are aliened from Chriſtianity, have an evill opinion of the profeſſion, and of Chriſt, whom you worſhip, and ſo thoſe Scriptures which mention the diſhonour of God's name among the Gentiles, Iſa: 52.5. Ezec: 36.20. 23. may fitly be accommodated to you.

25. For circumciſion verily profiteth, if thou keep the Law; but if thou be a breaker of the Law, thy circumciſion is made uncircumciſion.] 25. For men that thus live, 'tis madneſs to think that circumciſion will ſtand them in any ſtead; For circumciſion is a Sacrament to ſeal benefits to them who are circumciſed, if the condition required of them (i.e. the ſanctity and purity ſignified thereby) be performed alſo; but if not, there is no ſpeciall advantage comes to them by being circumciſed, i. e. by thus complying with the Moſaicall Law.

† ordinances, δικαιώματα, See note on c.8.b.

26. Therefore if the uncircumciſion keep the † righteouſneſs of the Law, ſhall not his uncircumciſion be counted for circumciſion? 26. And by the ſame reaſon, if thoſe who are not obſervant of the Law, or circumciſed, viz: the Chriſtians of the Gentiles, live thoſe lives of purity and ſanctity, which that Sacrament was ſet to engage men to, they ſhall be accepted by God, as well as if they had been circumciſed.

* the uncircumciſion, which is of nature, ἡ ἐκ φύσεως ἀκροβυστία † which art by, or with the letter &c: a tranſgreſſor of the Law? τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου;

27. And ſhall not * uncircumciſion, which is by nature, if it fulfill the Law, judge thee, † who by the letter and circumciſion doſt tranſgreſs the Law?] 27. And thoſe, that having not been circumciſed, nor received the Law of Moſes (ſee note on Mat: 5. g.) but onely thoſe naturall dictates, and directions, which are common to all men, if they yet do the things commanded in the Law of the Jewes, i. e. the morall ſubſtantiall part of it, they ſhall condemn thee, who obſerving not the ſenſe and meaning, but onely the letter of the Law, art outwardly circumciſed, but doſt not perform that purity, which that ceremony was ſet to ſignifie, and to engage all, that are circumciſed, to obſerve it.

28. For he is not a Jew, that is one * outwardly, neither is that circumciſion, which is † outward in the fleſh.] 28. For he is not the childe of Abraham, ſuch as to whom the promiſes pertain, who is born of his race or ſeed, and no more; nor is that the availeable circumciſion, which is externall, that mark imprinted on the fleſh.

* in the viſible part, ἐν τῷ φανερῷ † in the viſible part, in the fleſh, ἐν τῷ φανερῷ, ἐν σαρκὶ * in the hidden part, ἐν τῷ κρυπτῷ, † from ἐξ

29. But he is a Jew, which is one * inwardly, and circumciſion is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not † of men, but of God.] 29. But hee is the Jew indeed, the true childe of Abraham (who ſhall be accepted by God) though he be not ſo by birth, who in the purity of the heart performs thoſe ſubſtantiall Lawes required by God of the Jewes, and revealed to them more diſtinctly then to other Nations, and the availeable circumciſion is that of him, who cuts off all ſuperfluities and pollutions which are ſpiritually, though not literally meant by the Law of circumciſion, and ſo becomes pure in heart (ſee note on Mat: 5. g.) who hath that Law, of which circumciſion was the ſign and ſeal, (the Law of purity, or abſtinence from thoſe unnatural ſins &c:) printed in his ſpirit, or inner man, his ſoul, (i.e. that practiſes it) not he who hath literally obeyed it, and been circumciſed outwardly in the fleſh, even he whoſe praiſe is not of men (who ſee the outſide onely, and among whom 'tis counted a great dignity to be a circumciſed Jew) but he who ſo behaves himſelfe (whether he be a Jew or Gentile) that God may accept of him, as a ſincere performer of his commands, an obedient ſervant of his.

Notes on Chap. II.

a. ὁ κρίνων

Ὁ κρίνων *thou that judgeſt*] here, and in the end of the *verſe*, and v. 3. is clearly the *Gnoſtick Judaizer*, who teaches the obſervation of the *Moſaical law*, and accuſes the *Orthodox Chriſtians*, who are not *circumciſed*, for *breakers* of the *law*; And yet himſelf runs riotouſly into thoſe ſinnes, for the abſtaining form which, *circumciſion* was deſigned, and inſtituted by *God*. This *judging* and *condemning*

ning of the *Gentile-Christians*, was by them taken up from the *Jewes*, who having themselves guilt enough of *sinnes*, as well as the *Gentiles*, would yet *discriminate* themselves from all others by this, or the like character of *legal observances*, as by that, which should *justifie* them, or *free* them from *judgment*, under which the *Gentiles*, which knew not the *Mosaical law*, and were not *circumcised*, were to lie, and be *accursed*. This was the thing, that *John Baptist* warns them of, to *bring forth meet fruits of repentance, and not to say within themselves, We have Abraham to our father*, which, they were apt to beleive, should stand them in stead in the absence of all those *fruits*. This was the great error of that people, consequent to their opinion of their *absolute election*, whereby they resolved, that 'twas not their *just*, or *pious* performances, that were looked on by *God*, or required to their *justification*, but their being *Abraham*'s *seed*, within the *Covenant*, and having the *signe* of the *Covenant* in their *flesh*, which they looked on, as *engagements*, (if not *allurements*, and motives) of the *favour* of *God* to them, howsoever they lived; by this means making *God* a προσωπολήπτης, one that *chose*, or *accepted*, or *favoured* πρόσωπα, *persons*, i.e. men barely considered, with some outward advantages to set them off, without any *intuition* of their *qualifications*, or *demeanures*, Which was the thing, that is distinctly *disclaimed* here, ver. 11. and which S. *Peter* discerned to be so false, by the revealing of the *Gospel* to the *Gentiles*, *Act.* 10. 34. Thus is the word [ὁ κρίνων] used c. 14. 4. of the *Jewish Christian*, that abstained from some sorts of *meats* v. 2. and though he doth that, either out of *weakness*, as that signifies *disease*, erroneous *seduction*, or at least out of *infirmity* and *ignorance*, as thinking himself bound to it by the *Mosaical law* (which he beleives still to *oblige*) and so ought not to be *despised*, or *set at nought* by him that understands *Christian liberty* better, yet doth very ill in *judging* all others, that do not *abstain* as he doth; For this is the very same error that is here reprehended in the *Jews* and *Gnosticks*, of *judging* all others as men out of *God*'s favour, because they doe not what *they* doe, or pretend to doe, i.e. observe not the *ritual* parts of *Moses* law. And this being an error which the *Jewes* and *Gnosticks* were so guilty of, (and consequently of this sinne attending it, of *judging* and *condemning* all but themselves) is particularly markt in the *Jewes Mat.* 7. 1. and beaten down by *Christ* (as here in the *Judaizers* by the *Apostle*) as an *irrational* sinne, the grounds of which were quite contrary to the prime attribute of *God*, his *justice*, and *rewarding* all that *diligently seek him*, *Heb.* 11. 6. and *every man according to his works* here, ver. 6. and *justifying* the *doers* not *hearers* of the *word*, v. 13.

Προσωπολήπτης

b. The *Hebrew* אמונת signifies both *truth* and *justice*, and is rendred by ἀλήθεια and δικαιοσύνη, and here one of them is put for the other, ἀλήθεια *truth*, for δικαιοσύνη *justice*, so as on the other side, ἄδικον μαμωνᾶ the *unjust mammon* is opposed to the *true riches*, see *note* on *Mat.* 23. f.

'Αλήθεια

c. The λογισμοὶ μεταξὺ ἀλλήλων] here are the *practical* κοιναὶ ἔννοιαι *common notions* of *good* and *evil*, which are among the generality of men, even *heathens*, without any light from the *Mosaical law*, and are called λογισμοὶ *reasonings*, because *reason*, when it comes to a maturity, if it be not præcorrupted with *false doctrines* and *prejudices*, will be able to conclude that *this* ought to be *done*, and *not that*, and so give us the *principles* of all *moral* actions.

Λογισμοὶ μεταξὺ ἀλλήλων

Paul's *preaching* every where, whither he came, is literally to be styled his εὐαγγέλιον or *Gospel*, and so it seems to signifie here. So in the *Epistle* of *Clemens Romanus* (contemporary to that *Apostle*) *ad Corinth:* after the mention of *Blessed Paul*'s *Epistles*, he bids them mark τὸ πρῶτον ὑμῖν ἐν τῇ ἀρχῇ τοῦ εὐαγγελίου ἔγραψε, *what he hath first written to you* (*Corinthians*) *in the beginning of the Gospel*, i. e. at the time when the *Gospel* was by him first *preached* among them. d.

Εὐαγγέλιον

Ἐπονομάζεσθαι] is somewhat more then ὀνομάζεσθαι, it signifies an addition to ones proper *name*, and so it was here, The *Gnosticks* assumed to themselves the *name* of *Jewes*, professing to be of that *religion*; great friends to *Moses's law*, λέγουσιν ἑαυτοὺς Ἰουδαίους εἶναι, *Rev.* 2. 9. *they say that they are Jewes*, when indeed many of them were not such, either by *birth*, or observation of the *Judaical customes*, being not themselves *circumcised* (see *Gal.* 6. 13. and *note* on *Rev.* 2. e.) and those that were, *living* (not according, but) quite contrary to the *Mosaical law*. e.

Ἐπονομάζεσθαι

That δοκιμάζειν to *prove* or *trie*, signifies so to *examine* and *prove* as to *approve*, appears by some other places, where the word is used. So 1 *Cor.* 11. 28. *Let a man prove*, or *examine himself*, *and so let him eat of that* &c. where 'tis certain, that, if upon *examination* he find himself *unworthy*, he must not so *eat*; for if he doe, *he eats damnation to himself*, v. 29. and therefore it must signifie the *approving* himself to *God* and his own *conscience*, So *Rom.* 14. 22. *Happy is he who doth not judge* or *condemn himself*, ἐν ᾧ δοκιμάζει (not, in what he *examines* himself, but) *in what*, upon *deliberation*, *he* so likes, *approves*, as to think fit to act accordingly, i.e. Happy is he that, when he is resolved of the matter of the action, that it is lawfull, doth it with such care that he hurt not others, that he hath nothing to blame in himself, when he hath done it. So *Gal.* 6. 4. Let every man δοκιμάζειν *prove his own work*, i.e. so *prove*, *examine* his own *actions*, as to *approve* them to himself, his own *conscience*, and to *God*, *and then he shall have glorying* or *rejoicing* (i.e. he shall be able to *comfort* himself) εἰς ἑαυτὸν μόνον *toward himself alone*, i.e. by looking on himself *absolutely*, and not only in conjunction or comparison with other men, which is meant by [καὶ οὐκ εἰς τὸν ἕτερον, *and not towards another*] to which belongs the reason rendred in the next verse, *For every one shall bear his own burthen*. So *Eph.* 5. 10. *walk as children of light*, δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ Κυρίῳ, *examining*, *proving what is acceptable to the Lord*, but this so, that they also *approve* themselves to study and pursue it, or else they doe not *walk like children of light*, like *Christians*. The truth is, this is not so familiar a phrase, [the *proving what is acceptable to God*] as the former is, of [*proving* and *approving himself* or his own *works*,] yet because the *examining*, and the *approving* of *God*'s *will*, is a direct *undertaking*, and obligation to *practise* it, and because it is a *ridiculous* thing, and that which will never stand in any stead, to *examine what is well pleasing to God*, f.

Δοκιμάζειν

God, and, when he hath done ſo, to *act* or *practiſe* the contrary, therefore the *Apoſtle*, that exhorts to this, as to a duty which will ſtand them in ſome ſtead, and as an evidence of their *walking as children of light* (not as the *partial* condition, or a *means* to perform *God*'s will, but as the *knowing God*'s will in the *Scripture*, when 'tis lookt on as a good thing, is the practiſing of it) muſt be ſuppoſed to contain in this phraſe of *proving*, the *approving* alſo, and not onely ſo, but alſo the *performing* (at leaſt in *endevour*, and *ſtudy*) *what is acceptable to the Lord*, and ſhall to them appear to be ſo, and not onely the *examining* what is thus *acceptable*. And then one other place *Rom.* 12. 2. will by the ſame reaſon be clearly intelligible alſo in this ſenſe, where they are exhorted by all the *exceeding mercies* and *compaſſions* of *God* to *preſent themſelves to God a living and well-pleaſing ſacrifice*, and in ſtead of *conformity* with the *world*, to be *transfigured*, i.e. eminently and viſibly *changed*, by, or, in the *renovation* of their *mind*, εἰς τὸ δοκιμάζειν (which notes this to be an *effect*, if not the *end* of this *renovation* of *mind*) *that they may prove what is the will of God*, the *good*, the *acceptable*, the *perfect*, which is directly the *ſcheme* or form of ſpeaking uſed to the *Epheſians* (onely with the addition of ſome more words, not to alter, but enhanſe this notion of it) ſo to *ſearch* into the *will* of *God*, what is *good* and *acceptable* to him in the higheſt degree, as to practiſe and purſue it, and *approve* themſelves to *God* and their own ſouls to have done ſo. And by this means the meaning of δοκιμάζειν τὰ διαφέροντα both here and *Phil.* 1. 10. will be more intelligible alſo, then otherwiſe, if it were not compared with theſe two laſt places, it would be; In that to the *Philippians*, thus, *I pray that your love may abound* &c. your great forwardneſſe to the advancing and propagating the *Goſpel* v. 4. εἰς τὸ δοκιμάζειν ὑμᾶς (as an *effect* again of their *abundance* of *Chriſtian charity*, or *zeal* to the *Goſpel*) *that you may examine* firſt, and then *approve*, or *like*, and then ſet your ſelves to the purſuit of τὰ διαφέροντα *the things* that *excell*, that are eminently good, (proportionably to the *abounding* of their *charity* going before) i. e. doe as much good as you can poſſibly. And then this will without queſtion belong alſo to the ſame phraſe in this place, where of the *Gnoſtick-Judaizers* he ſaith, γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, *Thou knoweſt* (i. e. *pretendeſt* to *know* above all others, and therefore art called *Gnoſtick*, *knowing*) *the will* (i.e. the *will* of *God*) *and proveſt*, i. e. *examineſt* with all *acuteneſſe* and *diligence*, and having by *examination* found out what is *moſt excellent*, moſt *acceptable* in the ſight of *God*, thou *likeſt*, chooſeſt, *approveſt* it (i.e. *pretendeſt* and aſſumeſt to thy ſelf to doe ſo) and *practiſeſt* accordingly, κατηχούμενος ἐν τῷ νόμῳ, *being*, firſt for thy *foundation*, *inſtructed in the law* of *Moſes*, as all *pious* men ought to be, to lay their foundation there, and thus aſſuming to thy ſelf this high *perfection* above all others, (the *orthodox Chriſtians*) πέποιθας &c. v. 19. *thou haſt confidence* to thy ſelf that thou art *a guide to the blind* &c. that none are ſo fit to be διδάσκαλοι (ſee note on *Jam.* 3. *a.*) *inſtructers*, and to be heeded, as you. Thus in *Ignatius Epiſtle* to the *Smyrnæans*, ſpeaking of the reverence due to the *Biſhop*'s judgment, ὃ ἂν ἐκεῖνος δοκιμάσῃ, τοῦτο καὶ τῷ Θεῷ εὐάρεστον, *what he ſhall*, upon *examination*, *approve of*, *this is alſo well-pleaſing to God.*

γινώσκεις τὸ θέλημα

τὰ διαφέροντα

κατηχούμενος ἐν τῷ νόμῳ

πέποιθας

Μόρφωσις, σχηματισμὸς, εἰκὼν, ſaith *Phavorinus* (out of *Heſychius*) *a ſcheme* or *image* of a whole matter, but this, ſaith he, ὑπόπλασον, οὐκ ὂν δὲ, that which is *feigned* or *beleived*, or pretends to *be* ſo, *but is not*, and for this he cites this place of the *Apoſtle*, and ſo indeed very pertinently, the *Gnoſtick* here *thinking* that he hath a *ſcheme*, or compleat form of all *knowledge*, and *truth*, and *myſteries* of *religion*, when he hath it *not*, but is *farre* from it. g. Μόρφωσις

CHAP. III.

Paraphraſe.

1. WHat advantage then hath the Jew? or what profit is there of circumciſion?]

1. The former two chapters having been chiefly ſpent on the Gnoſticks (thoſe hæreticks, that, leading villanous, heathen lives, pretended zeal to the legal Moſaical obſervances) in perſwading and fortifying others againſt their pretenſes, not to be ſeduced by them to depart from the Church, or to condemn the uncircumciſed Gentile-Chriſtians, for not having the carnal circumciſion, The Apoſtle now proceeds to the defence of his doctrine, (and withall, of that great Apoſtolical practiſe (ſo heavily objected againſt him by the Jewes and Judaizers,) of preaching to the Gentiles, departing from the unbeleiving, obſtinate Jewes, and of that great diſpoſition of Gods providence in Chriſt, the receiving the Gentiles, and rejecting the Jewes) and that he may vindicate, he firſt propoſes ſome vulgar objections againſt it, As firſt, If this which was ſaid c. 2. 28, 29. be true, (if God reward the cleanneſs of the heart, and inward purity, without any diſcrimination of birth, or regard of circumciſion, i e. if the Gentiles remaining uncircumciſed may be received into the Church) then it may ſeem that a Jew hath no advantage, or privilege, or prerogative above the Gentiles, no benefit of the promiſes made to Abraham, when he was appointed to be circumciſed, he and all his ſeed: But all this is thus anſwered.

2. Much every way; * [a] chiefly, becauſe that † unto them were committed the [a] oracles of God.]

* As firſt † they were intruſted with, ὅτι ἐπιστεύθησαν

2. That, this notwithſtanding, the advantages of the Jewes have been in many reſpects very great; For firſt this is one advantage that they have had above the Gentiles, that they were intruſted with the oracles of God, i.e. received all the revelations of his will, the law (which ch. 2. the Jew ſo much boaſted in) and alſo the prophecies, as the people with whom God thought fit to depoſite all theſe, for the benefit of the whole world. a.

3. For what, if ſome * did not beleive? ſhall their unbeleif † make the faith of God without effect?]

4. God forbid: yea, let God be true, and every man a lier, as it is written, That thou mightſt be [b] juſtified in thy ſayings, and mightſt overcome, when thou * [b] art judged.]

* or, obey'd not, for the King's MS. reads ἠπείθησε

† make void the fidelity of God? τὴν πίστιν τοῦ Θεοῦ καταργήσει

* contendeſt

3, 4. Which certainly, though many Jewes dealt unfaithfully in that truſt of theirs, heeded them not ſo farre themſelves b.

ſelves, as to perform obedience to them, or to render themſelves capable of the benefit of them, were nevertheleſſe real exhibitions of Gods mercy, evidences of his favour, and ſo performances of Gods promiſes, (ſee 2 Tim. 2.13.) ſealed to Abraham at his circumciſion, and ſpecial favours to that people of the Jewes, above what was afforded others; there being no appearance of reaſon that any default of ours, upon which the promiſes, (being conditional) ceaſe to belong to us, ſhould be charged on God, as if his promiſes had not been made good unto us. For whatſoever falſneſſe or unfaithfulneſſe there may be in man, 'twere ſure blaſphemy to think there ſhould be any in God; He is moſt faithfull in performing what he hath promiſed, although every man ſhould be unfaithfull, and faile to perform his duty in making uſe of it, nay the greater and more provoking the ſinnes of men are, the more illuſtrious is his fidelity in making good his part toward thoſe that are ſo unworthy, according to that ſcripture, Pſal. 51. 4. to this ſenſe ſpoken of God by David, That thou mayſt be juſtified &c. i.e. that thou mayſt appear juſt and faithfull in performing all thou ſayeſt, and overcome whenſoever thou art impleaded or queſtion'd by any.

5. But here it will be objected, If Gods way of gracious œconomy under the Goſpel (ſee ch. 1. note b.) may be thus ſet out, and more illuſtriouſly ſeen by the ſinnes of men, why ſhould God then thus puniſh the Jewes (as the Apoſtles ſay he will, every where foretelling their approaching deſtruction) for theſe ſinnes of theirs, which thus tend to his glory? (I recite the objection of ſome men) or if he doe, is it not injuſtice in him to doe ſo?

5. But if our unrighteouſneſſe commend the righteouſneſſe of God, † what ſhall we ſay? * Is God unrighteous, who taketh vengeance? (I ſpeak † as a man.)]

† what ſay we? τί ἐροῦμεν;
* Is not God unjuſt? μὴ ἀδίκος ὁ Θεὸς;
† according to man) κατὰ ἄνθρωπον)

6. God forbid that we ſhould ſay any thing, on which this may be inferr'd, for that were to deny him to be God, who, as ſuch, is Judge of all the world. (This ſeems to be here inſerted by way of parentheſis, as a note or expreſſion of averſation, and deteſtation of any ſuch blaſphemous inference, after which he again proceeds in the propoſed objection, v.7. repeating it again in other words, which therefore muſt connect with v.5. and cannot be the reaſon of what is ſaid here in this verſe.)

6. God forbid: for then how ſhall God judge the world?]

c. 7,8. For, ſay they, If the faithfulneſſe, and mercifulneſſe of God in performing his promiſes to Abraham, i.e. of giving the Meſſias, hath appeared more abundantly, and have tended more to his glory, by, or through occaſion of the Jewes ſinnes, or infidelities, there will then be no reaſon, why they that are guilty of ſuch ſinnes, ſo much tending to God's honour, ſhould ſtill be impleaded, or complained of, or proceeded with in judgment, arraign'd and puniſht as ſinners, i.e. that God ſhould ſo complain, and avenge that in the Jewes, which tends to his honour, but, on the other ſide, men might doe well to commit ſuch ſinnes, from which ſo much good (or glory to God) might come. This indeed by ſome is thought to be an objection of great force againſt me, who am falſly accuſed to have delivered this very ſaying, in the caſe of the heathens having the Goſpel preached to them, viz: that the greatneſſe of the heathens ſinnes makes Gods mercy appear the more illuſtriouſly great, in vouchſafing to call them by the preaching of the Goſpel, and that therefore it is lawfull to live heatheniſh ſinfull lives, by that means the more to illuſtrate and ſet out Gods mercy to us in pardoning ſuch great ſinnes. But as I ſhall ſpeak more to that anon, ch. 6.1. ſo now, in a word, it is a calumny, a conſequence by miſtakers falſly laid to my charge, and all that is needfull to reply to it at this time, is, to expreſſe deteſtation of it, and my opinion, that 'tis a damnable doctrine in any that ſhould teach it, and ſuch as will render the deſtruction of thoſe Jewes moſt juſt, who thus object. In oppoſition to which I diſtinctly affirm that no one ſinne is to be committed, though it be in order to, and in contemplation of the greateſt good, even the illuſtrating the glory of God.

d. 8. † And d not rather as we be ſlanderouſly reported, and as ſome affirm that we ſay, let us doe evil, that good may come: whoſe damnation is juſt.]

* am I any longer impleaded, ἔτι κἀγὼ κρίνομαι
† And why ſhould we not &c.

9. Some farther objection there would be againſt what we have ſaid, if indeed the Jewes were much better by having received the law, leſſe ſinfull, more innocent then the Gentiles. For then it might be ſaid, that when the Gentiles are taken in, who were the greater ſinners, and the Jewes, who were better then they, caſt off, there were ſome unequall dealing indeed: But the truth is, we Jewes were not better or more innocent then they, but as we have before charged the Jewes (as they doe the Gentiles) with wilfull damnable ſinning, ſo it is moſt true of them, they were in a very foule courſe of vices, when Chriſt came, and long before, the farre greateſt part of them (where the ſinfulneſſe of the Gentiles being ſuppoſed by them to whom he writes, and not needing to be proved, but only that of the Jewes, he inſiſts on the proof of that onely, ſee v. 19.)

9. * What then? are we better then they? No, in no wiſe: for we have before † proved, both Jewes and Gentiles, that they are all under ſinne,]

* What therefore? doe we excell them? Τί οὖν; προεχόμεθα;
† accuſed, or charged. προῃτιασάμεθα

10. This may be confirmed by the ſeverall teſtimonies of ſcripture, ſpoken of the Jewes in ſeverall texts of the old Teſtament, all which were too truly appliable to the Jewes at the time of Chriſt's coming. They are univerſally depraved to all iniquity, Pſal. 14. 1. and 53. 1.

10. As it is written, There is none righteous, no not one.]

11. They live all moſt Atheiſtically, Pſal. 14. 2.

11. There is none that underſtandeth, there is none that ſeeketh after God.]

12. They are apoſtatized from all piety, ſo farre from having done God any faithfull ſervice, that they doe the quite contrary, Pſal. 14. 3. (ſee note on ch 1. g. and Lu. 17. a.) men of putrid noyſome converſations, and this ſo generally, that there is not any conſiderable number of pious men diſcernible among them.

12. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.]

e. 13. Their talk or diſcourſe (of which throat, tongue, lips are the principal inſtruments) is moſt murtherous and malicious, Pſal. 5. 9. like the poyſon of aſpes, incurably mortal, Pſal. 140. 4.

13. Their e throat is an open ſepulchre, with their tongues they have uſed deceit, the poyſon of aſpes is under their lips:

f. 14. They curſe and deceive Pſal. 10. 7. ſpeak contumeliouſly and falſly againſt their brethren.

14. Whoſe mouth is full of curſing and f bitterneſſe:]

15. They are moſt bloodily diſpoſed, delight, and are ready to doe any injury, Iſa. 59. 7. to wrong any innocent perſon.

15. Their feet are ſwift to ſhed blood.]

16. Their actions are very oppreſſive and grievous to others, grinding the face of the poor, and afflicting them ſadly.

16. * Deſtruction and miſery are in their waies.]

* Bruiſing Συντριμμα

17. But for ought that tends to the good of any, to charity, or peaceable mindedneſſe, they know not what belongs to it, Iſa. 59. 8.

17. And the way of peace have they not known.]

18. There

18. There is no fear of God before their eyes.]

18. They have utterly caſt off all care, or thought of piety, Pſal. 36. 1.

19. Now we know that what things ſoever the law ſaith, it ſaith to them who are * under the law: that every mouth may be ſtopped, and all the world may become guilty before God.]

* in ὑπὸ

19. Now this we know, that what the books of the old Teſtament, the Pſalmes and the Prophets, thus ſay, they ſay to, and of the Jewes, and ſo by complaining ſo much of their univerſal defection, and their all manner of wickedneſſe, they conclude them (and not only the Gentiles) to be obnoxious to God's vengeance, and moſt juſtly puniſhable by him, without any thing to ſay for themſelves, as they are conſidered barely under the law, having ſo viſibly ſinned againſt that, and incurr'd deſtruction by the rules of it.

20. Therefore by the deeds of the law, there ſhall no fleſh be juſtified in his ſight: for by the law is the † knowledge of ſinne.]

† acknowledgment ἐπίγνωσις

20. To conclude then, There is no juſtification (ſee note b.) to be had for any Jew, (that hath been guilty of any ſinne) by the legal obſervances, by circumciſion, and the reſt of the Moſaical rites, without remiſſion of ſinnes, through the grace of God in the new Covenant. Nor indeed can it be imagined that juſtification and ſalvation can be hoped from thence, from whence comes the acknowledgment of our ſinne and guilt, and ſuch indeed is the law, and ſuch is circumciſion particularly, whoſe nature it is onely to oblige us to purity, and to tell us what we ſhould doe, and, when we offend, to give us knowledge, and to reproach us of that, and to denounce judgment againſt us, and appoint ſacrifices (which are onely the commemorating of our ſinnes before God, Heb. 10. 3. not the expiating of them) but not to help us to juſtification, without the mercies of God in the new Covenant, ſee note on Mat. 5. g.

21. But now the righteouſneſſe of God without the law is manifeſted, being witneſſed by the law and the prophets,

22. Even the righteouſneſſe of God, which is by faith of Jeſus Chriſt, unto all, and upon all them that beleive: for there is no difference.]

21,22. Whereas, on the other ſide, there is now a ſure, clear, new way to bliſſe, ſee note on ch. 1. b. (to wit, that which was in the world before, and ſo doth not depend at all upon the Moſaical law, ſee Mat. 5. o.) manifeſted to men by Chriſt, but mentioned alſo, and obſcurely ſet down in the Old Teſtament, namely, that way of juſtifying men by faith in Chriſt, or by that courſe which is now preſcribed us by Chriſt, which way ſhall belong and extend to all, both Jewes and Gentiles, (circumciſed or uncircumciſed, without any diſcrimination) who ſhall beleive there is mercy to be had for all true penitents through Chriſt, and ſo ſet themſelves to a new life, whatſoever their ſinnes have formerly been.

23. For all have ſinned, and come ſhort of [g] the glory of God,]

23. For Jewes as well as Gentiles are found all to be ſinners, and ſo farre from meriting Gods praiſe or acceptance, and ſo, by any way but by the Goſpel, there is neither juſtification nor ſalvation to be had for them, g.

24. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.]

24. And therefore whenſoever they are juſtified, (either one or other) it is freely by his undeſerved favour, (ſee note b.) through that great work which Jeſus Chriſt hath wrought for the redemption of man, i. e. for the obtaining pardon for their paſt ſinnes, and working in them reformation for the future, (ſee note h.)

25. Whom God hath * ſet forth to be a † [h] propitiation, through faith in his blood, * to declare his righteouſneſs † for the remiſſion of ſinnes that are paſt, through the forbearance of God.]

* predetermined, or propoſed, προέθετο
† a propitiatory ἱλαστήριον
* to the demonſtrating of εἰς ἔνδειξιν
† because of the paſſing by of paſt ſins, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων

25. Which Chriſt, the Meſſias of the world, God from the beginning purpoſed to ſet forth unto men, as the means, to exhibit, and reveal to us his covenant of mercy, on condition of our faith, and conſtant new obedience to him who hath died for us, to make expiation for our ſinnes, and to work reformation in us, hereby demonſtrating the great mercifulneſſe of God now under the Goſpel, in that he forbears to inflict vengeance on ſinners, but gives them ſpace to repent, and promiſes them pardon upon repentance. h. i.

26. To declare, I ſay, at this time his righteouſneſſe, that he might be [k] * juſt, and the juſtifier of him † which beleiveth in Jeſus.]

* righteous, δίκαιον
† that is of the faith of τὸν ἐκ πίστεως Ἰησοῦ

26. To reveal, I ſay, and make known unto us at this time this way of juſtifying ſinners in the Goſpel (by grace, or mercy, and pardon of ſinne) whereby God appears to all to be a moſt gracious and mercifull God, and accordingly to accept and reward all thoſe, which (though they have formerly ſinn'd, doe yet) upon this mercifull promiſe, and tender, and call of Chriſt's, give themſelves up to be ruled by him, to live as he hath commanded in the Goſpel. k.

27. Where is boaſting then? It is excluded. By what law? of works? Nay, but by the law of faith.]

27. By this means then all proud reflexions on our ſelves are perfectly excluded (a thing which the Moſaical law was made uſe of to foſter in the Jewes, they thought themſelves thereby diſcriminated from, and dignified above all other men in the world, and that, by being Abraham's ſeed, and circumciſed, and ſuch like externall performances, they were ſecured of the favour of God, whatſoever they did) but by this Evangelical way of Gods dealing in Chriſt accepting and acquitting all, Gentiles as well as Jewes, through grace and mercy, by which their ſinnes are forgiven, and they received into Gods favour, (without any reſpect of perſonal privileges, of being Abraham's ſeed, or of bare outward performances &c.) only upon their return and change of life, upon performance of new faithfull obedience unto Chriſt to which they are called, and to which they are by him enabled; wherein there being ſo little, ſo nothing imputable unto us, all boaſting is utterly excluded.

28. Therefore we [l] conclude, that a man is juſtified by faith without the deeds of the law.]

28. The ſumme or reſult therefore of this diſcourſe is, that by this Evangelical way, the favour of God is to be had for thoſe that never had to doe with the Judaical law, (ſee note on Mat. 5. g.) circumciſion &c. ſee v. 21. and note b. l.

29. Is he the God of the Jewes onely? is he not alſo of the Gentiles? Yes, of the Gentiles alſo.]

29. For otherwiſe it would follow that God had care or conſideration of no other part of the world, but onely of the Jewes, which certainly is not true, for he is the God of the Gentiles alſo, hath a peculiar care and conſideration of them, that come not from Abrahams loynes, as long as they imitate Abrahams faith, or on condition they doe ſo.

30. Seeing

30. And after the ſame manner receives all into his favour, the beleiving Jewes, and the beleiving, though uncircumciſed Gentiles, by this one Evangelical way of pardon and free remiſſion of ſinne to all that ſhall perform new obedience, and fidelity to Chriſt, ſee note b.

30. Seeing it is one God, which ſhall juſtifie the circumciſion by faith, and uncircumciſion through faith.]

31. Which Evangelical way of receiving men into the favour of God is ſo farre from evacuating the law, or making it uſeleſſe, that it is rather a perfecting of it, a requiring that purity of the heart, which was the inward notation of the legal ordinance of circumciſion (and ſo in all other things a bringing in the ſubſtance, where the law had only the ſhadow, the ſufferings of Chriſt, and his interceſſion, in ſtead of the ſacrifices and propitiatory (v.25.) under the Law.)

31. Doe we then make void the law through faith? God forbid: yea, we eſtabliſh the law.]

Notes on Chap. III.

a. Πρῶτον

Πρῶτον here clearly denoteth a form of *enumeration*, anſwerable to our *inprimis*, and ſignifies that the *Apoſtle* was about to *reckon* up all the advantages of the *Jew*, in this place, and accordingly began with one, reſolving to have proceeded, had not an *objection* here diverted his purpoſe for many *chapters* together, not permitting him to return from that *digreſſion* till c.9. where again he falls to the ſame matter and enumerates the remainder of thoſe *privileges*, particularly v.4. &c: The onely *privilege* which here hee begins with, is ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ their being intruſted with *the oracles of God*; what is meant by that phraſe, 'twill not be amiſs to explain in *both* parts of it, and firſt the λόγια, *oracles*. Beſide the four *garments* uſed by the *Prieſt* when he officiated, there were four more proper to the *High-prieſt*; The firſt of them was called חשן, *pectorall*, becauſe it was faſtned about the *neck* and came down, hanging upon the *breaſt*, תכשיט כנגד הלב, ſaith *Sol. Jarchi* on *Exod*: 28.4. *it hangs before*, or, *neer the heart*: In the *Scripture* 'tis called the חשן המשפט *the pectoral of judgement*, becauſe by it the *High-prieſt* received the *reſponſes* of *God* in all matters of *difficulty*, as when they ſhould make *war*, or *peace*, &c: This is called by *Joſephus* Ἐφωδ, *Antiq*: l. 3. c. 8. the very *Hebrew* word, the ח being not pronounced, and of it hee ſaith, that in the *Greek* language it ſignifieth λόγιον, (not *rationale*, I ſuppoſe, but) *orationale* rather, becauſe the *word*, or *oracle* of *God* was revealed thereby. And from this uſe of the word λόγιον for that *pectorall*, by which all the *reſponſes* and *oracles* of *God* were received, it comes that the word λόγια in the *plurall* is uſed to ſignifie thoſe *oracles* and *reſponſes*, all the *revelations* of *God's will* by this means vouchſafed unto men. (Of the other wayes of *Revelations* among the *Jewes* ſee note on *Act.* 23. a.) If it be demanded how theſe *reſponſes* or *oracles* were given and received, the moſt probable way (though there be ſome incertainty among *the Jewiſh* writers in this matter) and that which is moſt agreed on, is this; The *Hebrew names* of *Abraham Iſaac* and *Iacob*, and the twelve *tribes*, with this addition כל אלה שבטי ישראל *all theſe are the tribes of Israel*, were written on the *Pectorall*, and in theſe words every *letter* of the *Alphabet* is to be found, out of which all other words may be compoſed: Then when any *reſponſe* was to be received, the *High-prieſt* ſet his face toward the שכינה the *ark*, the *teſtimony* of *God's* preſence, and he that was concern'd in the *reponſe*, ſet his face toward the *High-prieſt*; And the *letters* which were *prominent*, or which *ſhined* in the *Pectorall*, being put together made the *reſponſe*: And whereas ſome difficulty is conceived to have been in underſtanding the order, wherein the *ſhining* or *prominent letters* were to be taken (whereupon ſome of the *Rabbines* have been fain to ſay that the *High-prieſt* heard a *voyce* to direct him in that matter) I ſuppoſe that difficulty will be removed by conceiving that the *letters*, of which the *reſponſe* conſiſted, did not *ſhine* or *ſtick out* all together, or at once (for ſome of the *letters* of the *Alphabet* being but once to be found in all thoſe words, which are ſuppoſed to be written on the *Pectorall*, tis poſſible the *reſponſe* might have in it ſome of thoſe letters more then once, and conſequently in that caſe it could not fully be expreſt by the *pectorall*, if the manner were for all the *letters* that made up the whole *reſpons*, to *ſhine* or *ſtick out*, at once) but that firſt one, then another *letter ſhone* or *ſtuck out*, & ſo on, till the *reſponſe* were diſtinctly and compleatly delivered; and this *ſhining* or *thruſting out* of theſe *letters*, of which the *reſponſe* conſiſted, is that which is called *Urim* and *Thumming*, שהן מחומין לפנהים את הדרך *becauſe they perfected the way before them*, i.e.. *ſhewed* them the *right way* wherein they ſhould *walk*, which therefore is rendred ἀλήθεια *truth*; And both together, becauſe by this means they were inſtructed in all doubtfull things concerning either *knowledge* or *practiſe*, eſpecially whether ſuch a thing ſhould come to paſs or no. As when *David* askes whether the men of *Keilah* would *deliver him up*, or no, and the *oracle* anſwers that they will, if he intruſt himſelfe to them. And of theſe *reſponſes* 'tis the obſervation of *Gemara Babyl:* that 'tis not in the power of *repentance* to alter what is thus delivered, גזרת נביא תחזרת *the decree of a prophet returns*, i.e. is *reſcinded*, and not performed ſometimes, but גזרת אורים ותומים איבה תחזרת *the decree of Urim and Thummim never returnes*, becauſe it is called *the judgement* of *Urim*. This being the notion of the word Λόγια *oracles* here, it will eaſily appear, what is meant by λόγια ζῶντα, *living oracles*, *Act.* 7. 38. which *Moſes* is ſaid to have received from *God*, viz. the *ten commandements* from mount *Sinai*, which being ſignifications and *revelations* of *God's* wil are, by *analogie* with the *reſponſes* from *Aaron's pectorall*, fitly called λόγια *oracles*, and then ζῶντα *living*, either becauſe, being *written* in *tables*, they were more to the *life*, and more *laſting* and *durable* then thoſe other, which were produced by the temporary *ſhining* or *prominence* of the *letters* in *the pectorall*, or again, becauſe they were *delivered immediatly* by the *voyce* of *God*, as we call that a *living teſtimony*, which is *received* from the *mouth* of the *party*, in *oppoſition* to *Records*, which are *dead witneſſes*. So when *Heb.* 5. 12. we finde στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ *the elements of the beginning*

λόγια ζῶντα

Λόγια τοῦ Θεοῦ

Ἀρχὴ τῶν λογίων

ning of the oracles of God, τὰ λόγια τοῦ θεοῦ the oracles of God, signifie God's *will*, revealed to us, the *Christian doctrine*, ἀρχὴ τῶν λογίων *the beginning of the oracles*] is the *first part* of that *Christian*

Στοιχεῖα

doctrin, the things which *Christ* first *revealed* and

Ἐπιστεύθησαν

preached to them, c. 6. 1. viz: *repentance* and *faith*, and the στοιχεῖα *elements*] may referre to the *letters* in the *pectorall*, of which *responses* there consisted. Then for the ἐπιστεύθησαν they were *intrusted with*] that is certainly the *due* rendring of it, as will appear not only by the *plurall number*, which is here used, which would not *regularly* belong to it, if it agreed with the *neutrall* λόγια *oracles*, (and therefore it must in the *construction* be joyned with the *Masculine* Ἰουδαῖοι *Jewes*, implyed and understood, though not *named*, here, from the word περιτομὴ *the circumcision* v. 1.) but also by the clear use of

Πεπίστευμαι τὸ Εὐαγγέλιον

the *word* in this manner *Gal.* 2. 7. πεπίστευμαι τὸ Εὐαγγέλιον, *I have been intrusted with the Gospell*. One thing more may be yet observable of this word, from the *nature* of it, which denotes being *intrusted*, for the *use*, and *good* of some *others*, and not onely for theirs, who are so *intrusted*. Thus it is ordinarily known of *feoffees* in *trust*, that they are to *imploy* that which is *deposited* with them, for the *use* of those, to whose advantage their *trust* was *designed*, and *specified*, So in that place, *Gal.* 2. 7. where Saint *Paul* is said to be *intrusted with the* Εὐαγγέλιον τῆς ἀκροβυστίας, *Gospell of the uncircumcision*, and Saint *Peter* with the Εὐαγγέλιον τῆς περιτομῆς *Gospel of the circumcision*, the meaning is evident, that they were *intrusted* with that *jewell*, for the use of others, Saint *Paul* to *preach* it to the *Gentiles*, and Saint *Peter* to the *Iewes*. And so here, the *Oracles* of *God* were *deposited* with the *Iewes*, not to keep them to themselves, but to *publish* them to *all* the *world* besides; And indeed therefore may this *place* seem to be pitcht on by *God*, as the *heart* of the *Earth*, the *middle* of the *world*, that it might be fitter for that turn of *dispersing* and *communicating* it to others. Hence is it, that the *Temple* of *Ierusalem* is said to be the *house of Prayer to all people*, and when it was to be *reædified Hag*: 2. 7. it is expresst by [*the desire of all nations shall come*] and so wee know many *proselytes* were *attracted* by the *splendor* of *Gods* actions for, and among *this* people, to *come* in, and *receive* their *religion*. But because this did not do the work sufficiently of *converting*, and *reforming* the *Gentile world*, it is *Christs* appointment to his *Apostles*, that they should disperse themselves unto *all Nations*, and so bring them to the *knowledge* of his *will*; To this sense of the word [ἐπιστεύθησαν] the words of *Athanasius* are observable, *de incarn: verbi:* ἃ διὰ Ἰουδαίους μόνους ὁ νόμος ἦν, οὐδὲ δι' αὐτοὺς μόνους οἱ προφῆται ἐπέμποντο, *the Law was not for the Iewes onely, nor were the prophets sent for them alone* (the *two* things meant by the *Oracles* here) Πάσης δὲ τῆς οἰκουμένης ἦσαν διδασκαλεῖον ἱερὸν τῆς περὶ θεοῦ γνώσεως καὶ κατὰ ψυχὴν πολιτείας, *but this nation was the sacred school of the whole world, from whence they were to fetch the knowledge of God, and the way of spirituall living*. Wherein yet there was an eminent difference betwixt this, and the *Evangelicall œconomy*: Under the *Law* they that would learn *Gods* will, must come up to *Palæstine* to fetch it, but under the *Gospell* the *Law of Christ* it self *goes* out, and takes the *journey* to all *nations*, and comes home unto them, which is farre the greater *advantage*, and makes them more *unexcusable*, which do not receive, and embrace it.

b. Κρίνομαι

Κρίνομαι, δικάζομαι, it signifies to have a *suit* in *Law*, saith *Hesychius*, and again, κρινόμεθα, μαχόμεθα, any civill *controversie*, or *contention*, The *Hebrew* in the *Psal:* 51. 4. whence 'tis cited, hath בְּשָׁפְטֶךָ *in judicando te*, *when thou judgest*, literally, but then that word שָׁפַט, though it signifie *judicare*, to *judge*, signifies often *litigare*, to *contend* also, *to plead* or manage a *cause* for one against another. So *Ezech:* 50. 4. *wilt thou judge them?* i.e. wilt thou *plead for* them? so v. 7. and oft in these *Epistles* 1 *Cor:* 6. 1. τολμᾷ κρίνεσθαι; *dares* any wage a *suit* at *Law*, *implead* another? And agreeable to this will be that notion of κρῖμα *Rom:* 5. 16. Κρῖμα for *charging* of *sin* upon us, *inditement*, *impleading*, after which follows the κατάκριμα or *condemnation*. From this notion of κρίνεσθαι to *contend* in the *forinsecall* sense, for *pleading*, or managing the *suit in Law*, will appear also, what is the *originall* notion of the word δικαιοῦσθαι *to be justified*] which δικαιοῦσθαι. is so often used in these *Epistles*; For the phrase ὅπως δικαιωθῇς ἐν τοῖς λόγοις σου, *that thou mightest be justified in thy sayings*] in the *former* part of this *verse*, is visibly of the same importance with [νικήσῃς ἐν τῷ κρίνεσθαί σε, *that thou mightest overcome when thou pleadest*] in the *latter*, and then, as λόγοι must signifie pleadings, so must δικαιοῦσθαι] the *good* success or *victory* of the *pleader*, being *acquitted* by the *Iudge*, as in that *known* place of *Solomon* Pro. 17. 15. *justifying* is set opposite to *condemning*. From hence it is justly resolved by *Divines*, that though *Rev:* 22. 11. (and perhaps in some other places of the *Greek* of the *Old Testament*, as *Eccl:* 31. 5. and 18. 22,) δικαιοῦσθαι is opposite to ἀδικεῖν, and so signifieth to *live*, or *do righteously*, yet there is this other notion, which belongs to the word, and must constantly be affixed to it in almost all the places of the *New Testament*. For the due understanding of which these *three* things will be necessary to be remembred, first that the word being *juridicall*, must alwayes, when it is used in this sense, imply a *legall* proceeding and therein a *Iudge*, a *Client*, and a *Law*, or somewhat proportionable to each of these; Thus when a man is said to be *justified by the deeds of the Law*, or by the *faith* of *Christ* in the *sight of God*, As the *man*, is the *client* (suppos'able to be *impleaded* by *Satan* the ἀντίδικος *or adversary* ἐν δίκῃ *in judicature*) and *God*, the *Iudge*, and the *Law* of *Moses*, on one side, or the *Christian law*, the *law* of *faith*, on the other, the *rule*, or *law*, by which the *judgment* is made, so he that is said to be *justified*, must be supposed to be *acquitted* by the *rules* of that *law*, by which he is tried, and *judged*, whether it be that given by *Moses*, or this by *Christ*. Thus in that eminent place *Act.* 13. 38, 39. (the *summary* of the whole *Gospel*, and from which the notion of this word in the *Epistles*, may most fitly be taken,) *Be it known unto you, that by this person* (*Christ*) *remission of sins* is *declared*, or *preached unto you*, *And through him every one that beleiveth is justified* (δικαιοῦται) *from all those things from which you could not be justified, in, or by the law of Moses*. Where, as it is evident, that the *law of Christ* allowes *pardon*, and *remission* for those *sinnes*, for which

which the *law of Moſes* allowed no *mercy*, viz: in caſe of *repentance*, and *ſincere returning* to the *obedience of Chriſt*, after one, or more *acts* of *preſumptuous* ſinnes, (For which the *law of Moſes* admitted no *ſacrifice*, no *expiation*, but inflicted *death* without *mercy* on the offender, were he never ſo *penitent*, *Heb.*10.26,28. and though there were *hope* of *pardon* for ſuch in *another world*, yet this was not by the purport of *Moſes*, but of *Chriſts covenant*) ſo the *juſtification*, which is now *declared* from *Chriſt*, and conſiſts in *Gods pardoning* ſuch ſinnes, *acquitting* the *penitent beleiver*, that now comes in to the *obedience* of *Chriſt*, whatſoever his *paſt ſinnes* have been, is a *judicial act* of *Gods*, proceeding according to this *rule now* in force, this *law of Chriſt*, this *Covenant* under the *Goſpel*, Which becauſe it is an act of meer *mercy in God* through *Chriſt*, the *purchaſe* of which *coſt Chriſt* his *blood*, but *coſt* us nothing, (by his *ſtripes we were thus healed*) and becauſe the condition of *new life* required of us, to make us *capable* of this *remiſſion*, hath nothing of *virtue*, or *merit*, of *natural* or *moral efficiency* in it, towards the *purchaſing remiſſion*, therefore it is here affirmed, that we are δικαιούμενοι δωρεὰν &c. v.24. *juſtified freely by his grace, through the redemption which is by Jeſus Chriſt.*

The ſecond thing to be obſerved in this matter, is, that the *Goſpel*, or the *faith* of *Chriſt* being now that *rule*, by which *God* either *acquits* or *condemns*, *juſtifies*, or not *juſtifies* any, whenſoever *juſtification* is mentioned, it muſt be underſtood with this reference to that *rule*, which is ſometimes mention'd *explicitly*, (as when we read of his *juſtifying him that is of the faith of Jeſus*, ver.26. *juſtifying by faith, and through faith*, v. 30. i.e. according to that *Evangelical rule*, the *law of faith*, which gives *place* for *repentance*, and *remiſſion* upon ſincerity of *new life*,) and is to be *ſuppoſed*, and *implied*, whenſoever it is not mention'd, The *promiſes* of *mercy* and *pardon* in the *Goſpel*, though *general*, being yet *conditional*, and no ground allow'd for any to *hope* for his *part of it*, but upon *performance* of that *condition*, which again muſt not be confined to any one notion of any one *Chriſtian virtue*, *Faith*, or the like, but to *ſincere obedience* to the *whole law* of *Chriſt*, and that comprehends all the *particulars* required by him, in the retail, or as it is in the *groſs* ſet down by the moſt *comprehenſive* words, either of *repentance* or *converſion*, *without which we ſhall all likewiſe periſh*, and *we ſhall in no wiſe enter into the kingdome of God*, or of *holineſſe*, *without which no man ſhall ſee God.* The not obſerving of which is the αἴτιον ψεύδους, the *procreative* miſtake of the many *great*, and *dangerous* errors in this matter.

The third thing is, that as the *Hebrew* צדקה *righteouſneſs* ſignifies two things, either a *lower*, or a more *eminent* degree of *righteouſneſs*, theſe two differing one from the other, as *juſtice* and *charity*, appear to differ, one ſuperadded to, and ſuperſtructed on the other, and as it is the part of a *Judge*, to conſider theſe *ſeverally*, and as well to *reward* the higher *degree* of the one, as to *acquit* the *innocence* and reward the *lower* degree of the other, ſo there is a double notion of *juſtifying* in the *ſcripture*, the one for *acquitting*, and *pardoning*, *accepting*, and *rewarding* in a lower *degree*, which upon *repentance* and *forſaking* of ſinne, and *converting* ſincerely to *God*, is afforded every one, through the *ſatisfaction*, and *blood-ſhedding* of *Chriſt*, under the *Goſpel*; Another for an *higher* degree of *approving*, and *commending*, and adjudging to *reward*, and that proportion'd to ſome *eminent act* of *faith*, or *obedience*, in caſe of extraordinary triall, ſuch was *Abraham's* beleiving in *hope*, and *above hope*, and his *obedience* to the higheſt *commands*, *leaving his countrey*, and *ſacrificing his only ſon*, and ſuch were the ſeverall *acts* of *faith* mention'd *Heb.* 11. and the ἔργα *works*, *Jam.* 2. And thus there ſeems to be a difference betwixt *Gods imputing no ſin*, and his *imputing to righteouſneſſe*, the latter being his *adjudging* to a *high reward*, the former only the *forgiving iniquity*, and *accepting* in a *lower* degree, the one upon ſome *eminent* act of *faith*, or *obedience*, the other upon *undertaking new life*, anſwerable to theſe two ſorts of *juſtification*. And accordingly c. 4. that which is expreſt ver. 4. by [*it was accounted for righteouſneſſe*,] is v.5. [*the reward was reckoned*] noting an *eminent reward* of ſome *eminent act*, to be comprehended in that *phraſe*. And ſo ſometimes it is in the word [*Juſtified*,] and when it is ſo to be *interpreted*, the *context* will generally determine.

Πίστις

Λογίζεσθαι ἀκαιοσύνην

Λογίζεσθαι εἰς δικαιοσύνην

Μισθὸς λογίζεται

c. As ἀλήθεια *truth*] ſignifies alſo *fidelity* or *faithfulneſſe*, ſo ψεῦσμα on the contrary ſignifying *a lie*, imports alſo *infidelity* or *unfaithfulneſſe*, and is here ſet to ſignifie that *ſinne* of not making good uſe of the *oracles* of *God* intruſted to the *Jewes*, called their ἀπιστία *unbeleif*, v.3. and ἀδικία, *unrighteouſneſſe*, v.5. So v. 4. *Let God be true*, and *every man a lyer*, i. e. the *unfaithfulneſs* of men, in neglecting to doe their part, doth no way *prejudice*, but rather *commend* the *fidelity* of *God*, in allowing them thoſe *mercies*, which they make ſo ill uſe of.

Ψεῦσμα

d. The placing of the words in this *verſe* hath ſome *harſhneſſe*, and conſequent *obſcurity* in it, The *learned Hugo Grotius* is inclinable to beleive a *tranſpoſition* of μὴ ὅτι, for ὅτι μὴ, and then renders ὅτι *cur why*, thus, *And why not* (the reſt being read in a *parentheſis*) *or why ſhould we not doe evil, that good may come?* But, I ſuppoſe, the more *obvious* and *ſimple* way ought here to be preferr'd, and the τί *why*] from the former verſe to be repeated, or elſe the ſenſe ſo to hang, as that the [τί *why*] there ſhal have an *influence* here upon the [μὴ *not*] and be thus rendred, καὶ μὴ *and why not, as we are calumniated* &c. or, *And why ſhould we not ſay, as we are calumniated, and as ſome ſay that we ſay.* If this *latter* be it, then [λέξομεν *ſay*] is to be *underſtood* from the λέγειν following. But if the former, then the whole oration, placed ordinarily in a *parentheſis* (καθὼς βλασφημούμεθα, καὶ καθὼς φασί τινες ἡμᾶς λέγειν, *as we are calumniated, and as ſome ſay that we ſay*] is, as it were, the *verb* to the [τί μὴ *why not*] Thus, *And why ſhould not we ſay, what Paul is affirmed to ſay* (but that is *calumny*, ſaith *Paul*,) and in either way the ὅτι] that follows, will be taken in the ſenſe that hath been noted of it, *Mat.*7. d. for *ſcilicet*, or *videlicet*, *to wit*] only as a *form* to introduce the *ſpeech* following, thus, *Why ſhould we not ſay, as we are calumniated* —— *to ſay, to wit, Let us doe evil, that good may come* —— And ſo this will be a *perſpicuous* rendring of the *verſe*.

Theſe

c. Τρεις ἀνεσ. μὸν &c. These *three verſes* that here follow, are evidently taken out of *ſeveral* places of the *Pſalms*, and other *ſcriptures*, and by the *Apoſtle* accommodated to his preſent purpoſe. And by occaſion of their being annexed to *three verſes* taken out of the 14th *Pſalme*, it hath come to paſſe, that ſome *antient Latine copies* of that *Pſalme* have taken them in, from hence, and added them to that *Pſalme*; and accordingly the *tranſlation* which is uſed in the *Liturgie*, hath *three verſes* more to that *Pſalme*, then the *tranſlation* in our *Bibles* doth acknowledge.

f. Πικρία The *Hebrew* word מרמות ſignifying *deceits*, was by the *Septuagint* miſtaken for מְרוֹרוֹת, and ſo rendred πικρίας *bitterneſs*, and continued here from thence in this *citation*: As indeed in moſt *citations* of *Paul*, the *Apoſtle* of the *Gentiles* (who generally uſed the *Septuagint*) and of *Luke* alſo, his companion, (ſee *Act.* 8. *note* e.) the *Hebrew* text is not made uſe of, but the *Greek tranſlation* retained, even when it differs from the *original Hebrew*.

g. Δόξα Θεοῦ The word δόξα *glory* or *praiſe*, being here joyned with Θεοῦ, *of God*, ſignifies not that *glory* which accrues to *God*, the *glorifying* or *praiſing* of his name, but that which accrues to *man* from *God*, and that may be either in *this* world, or in the *next*; The *approbation*, and *acceptance* of any work here, or the *reward* of it hereafter. *Gods acceptance* or *approbation here*, is called δόξα Θεοῦ the *praiſe* or *glory of God*, *Joh.* 12. 44. *they loved* δόξαν ἀνθρώπων *the glory* or *praiſe of men*, *more then of God*, and ſo *God's teſtimony* is δόξα παρὰ τοῦ Θεοῦ, *praiſe from God*, *Joh.* 5. 44. And ſo it ſeems to denote here, that *reward*, which belongs to *unſinning obedience*, in which *boaſting* is founded, v. 27. and to which *grace*, as it ſignifies *pardon* of *ſinnes*, is oppoſed, v. 24. and therefore of this *all men* are ſaid to *come ſhort*, who are found to be *ſinners* in the beginning of the verſe. Thus is *glorying towards God* ſet down as a conſequent of *juſtification* by *works*, c. 4. v. 2.

Δόξα παρὰ τοῦ Θεοῦ

Καύχημα πρὸς Θεὸν

h. Ἱλαστήριον Some *difficulty* there is in this verſe, which muſt be explained by ſurveying the ſeverall parts of it. The *Hebrew* כפר ſignifying two things, to *cover* and to *expiate* (ſee *note* on *Heb.* 9. c.) the *noun* כפרת which is uſed for the *covering* of the *arke*, is indifferently rendred in the *Old Teſtament* ἱλαστήριον, *propitiatory*, and κάλυπτασμα *covering*, And indeed very fitly and properly both, becauſe as that place, where the *Cherubim*, or *Angels* of *God's preſence* were placed, was the *covering* of the *Arke*, ſo *Exod.* 25. 22. *God* promiſed that in that *place* he would *talke with Moſes*, and give *reſponſes*, and ſhew himſelf *propitious* to the *people*. Thus (beſide the many places in the *Old Teſtament*) it is uſed in the *New*, *Heb.* 9. 5. where the *Cherubim* of *glory*, i.e. the *pictures* of the *Angels* in the *manner* wherein they were wont to *appear*, i.e. in the *reſemblance* of a *bright cloud* or *glory*, are ſaid to *overſhadow* the ἱλαστηριον i.e. the *covering* of the *arke* or *propitiatory*; And in proportion to this, muſt the word here be rendred not *propitiation* (that is ἱλασμὸς 1 *Joh.* 2. 2.) but *propitiatory*, *Chriſt* being now the *antitype* (*prefigured* by that *covering* of the *arke*, where *God* was wont to exhibite himſelf peculiarly) he, by whom *God* ſpake to us, *Heb.* 1. 1. in whom the *fulneſſe of the Godhead dwelt bodily*, and on whom the *Angels* deſcended with that *voice*, [*This is my beloved ſon*, &c.] and by whom *God* gave his *reſponſes* to the world, ſhewing himſelf *propitious* to them (which is the meaning of ἔνδειξις δικαιοσύνης *demonſtrating of his righteouſneſs* or *mercy* that here followes) or ſhewing a way by which he will be *propitiated*, viz: through *faith* in his *blood* (not by any legal performances) the *condition* required on our part to be performed; This *condition* is here introduced by the word [διὰ (with a *genitive* caſe) διὰ *through*] which is the note of a *condition* (as with an *accuſative* it is of a *cauſe*) and it is πίστις ἐν τῷ αἵματι αὐτοῦ, *faith in his blood*, where the *blood* being the *object* of the *faith*, it muſt ſignifie *in concreto*, *Jeſus Chriſt*, who thus *ſhed* his *blood* (ſhed it to *propitiate* and *ſatisfie* for our *ſinnes*, and ſhed it to *redeem* us from all *iniquity*) *in*, or *on* whom we are to *beleive*, and that is ſtyled ver. 22. (in that ſimpler phraſe, yet to the ſame ſenſe) πίστις Ἰησοῦ Χριστοῦ *the faith of Jeſus Chriſt*: Beſide this the *blood* is alſo the *foundation* or *motive* of the *Chriſtian faith*, that which *perſwades* us to *beleive* and *obey Chriſt*, becauſe what he hath taught us, as the will of God, he hath thus confirmed to be ſo, by ſigning it with his *blood*, and ſo the *blood* of *Chriſt* is ſaid by S. *John* to be one of thoſe, which *teſtifie* or *bear witneſſe* on *earth*, and to induce our *faith* of the *Goſpel*, thus teſtified by the *effuſion* of his *blood*. And in both theſe notions, this *faith* is the condition on our part, parallel to *Chriſts* being propoſed a *propitiatory* on *God's* part; for as *God* exhibits himſelf to us in *Chriſt*, *demonſtrates* his *righteouſneſſe*, or *mercifulneſſe*, and reveals himſelf *propitious* to us, in putting us in a way of finding *mercy*, entring a *new covenant* with us, ſo muſt we *beleive* on him thus *exhibiting* and *revealing* his *Father's* will to us, and obſerve thoſe rules, of *repentance* and *new life*, upon which he *promiſeth* to be thus *mercifull* to us. And accordingly this condition is here immediately ſubjoyned to Gods *propoſing Chriſt* as a *propitiatory*, as the *condition* on our part, on which he ſo *propoſeth* him.

Πίστις ἐν τῷ αἵματι

Πίστις Ἰησοῦ

Αἷμα

i. Ἔνδειξις δικαιοσύνης Ἔνδειξις δικαιοσύνης] will here beſt be rendred, *demonſtration of his righteouſneſs*, and according-ly as the method of *demonſtrating* is wont to be by the *cauſe*, ſo here followes [διὰ] which, with an *accuſative* caſe, is a note of a *cauſe*, διὰ τὴν πάρεσιν *becauſe of the paſſing by*, (*not taking notice*) *of paſt ſinnes*, the *ſinnes*, whether by *Jewes* or *Gentiles*, formerly committed, i.e. before the *revealing* and *manifeſting* of *God's* will unto them by *Chriſt*. According to that of *Act.* 17. 30. that *God*, ὑπεριδὼν *looking over*, not *taking notice of* that *time* of *ignorance*, *doth now command all men every where to repent*; and *Wiſd.* 11. 23. παρορᾷς ἁμαρτήματα ἀνθρώπων εἰς μετάνοιαν, thou *lookeſt* another way, and *beholdeſt not the ſinnes of men*, *that they may repent*. The ὑπεριδὼν and παρορῶν] there, is the direct interpretation of *God's* πάρεσις here, differing from ἄφεσις *pardon*, as *præterition*, doth from *remiſſion*. as *paſſing by*, not *yet laying* to their *charge* for *puniſhment*, doth from *abſolving*, *acquitting* of them. For though in order to their *repentance* and *change*, *God* doth at the preſent ſo *paſſe by* their *forepaſt* ſinnes, as not to *forſake* them, or ſhut up all waies of mercy againſt them, but reveals *Chriſt* to them, with promiſe of *pardon* for what

Ἔνδειξις δικαιοσύνης

Πάρεσις

Ὑπεριδὼν

is

is past, if they will now *obey* him (this is the meaning of πάρεσις) yet unlesse that *change* be wrought, and for the future approved to him, there is no ἄφεσις *remission* or *pardon* to be expected from him. This πάρεσις then consists ἐν τῇ ἀνοχῇ Θεοῦ, *in God's forbearance*, or *long-suffering* (so the word signifies c.2. 4.) in his not proceeding so *swiftly*, and severely with sinners, as to *cut* them off, or *forsake*, and leave them *helplesse* and *hopelesse* in their sinnes, but treating them gently, giving them *space* to *repent*, and *amend*, and using all effectuall *means* to win them to it, All one with *Gods* μακροθυμία, *slownesse to punish*, mentioned oft, in the case of *Pharaoh*, and elsewhere, And this being now *God's* dealing in *Christ*, is here mention'd as the *medium* to demonstrate *God's righteousnes*, i. e. that *Evangelical* way revealed by *Christ*, wherein it consists, not in the purchase of *pardon*, and *forgiveness absolutely*, or for any, but those that doe *sincerely* return from their *wicked* lives, and embrace the *faith*, and *obedience* of *Christ*, but to give *space*, and to *admonish*, and call to *repentance*, and use means on *God's* part *effectual*, if they be not *obstinately resisted*, or *contemned* by us, to bring us to *new* life. And that is the meaning also of the ἀπολύτρωσις *redemption which is in Christ*, v.24. *his* freeing men from that *necessity* of *perishing* in their *sinnes*, calling them to *repentance*, using all probable means to *redeem* and *purifie* them from all iniquity, which is expresst by λυτρῶσις *redeeming Tit.* 2. 14. and ποιεῖν λύτρωσιν, *to work redemption Lu.* 1. 68, And so sometimes also [*forgiving*] signifies, as when *Christ* saith, Πάτερ ἄφες, *Father forgive them, Lu.* 23. 24. for there he *praies* not for *final* or *actual*, *present*, *absolute forgiveness* to them, but for the giving them *space* to *repent*, and means to convince them of their *sin*, by the coming of the *holy Ghost*, and the *Apostles* preaching to them the *resurrection* of *Christ* from that *death* which they had inflicted on him. And so must we understand *the remission of sinnes*, which in the *Creed* is proposed to *all* to *beleive*.

ἀνοχὴ

ἀπολύτρωσις

λυτροῦσθαι, λύτρωσιν

Ἄφες πάτερ

k. That the word δίκαιος *just*, or *righteous* signifies a *mercifull*, or *charitable* person hath been shew'd from the *Hebrew* notation of צדקה *righteousnes*, for ἐλεημοσύνη *mercy*, *note* on *Mat.* 1. g. And accordingly it may be observed, that the word *seldome* in these books, if ever, belongs, or is applied to the act of *vindicative*, or *punitive justice*, but (as there in the case of *Joseph*, who would not offer his *wife* to *legal punishment*, and therefore is call'd δίκαιος *righteous*) for the *abating* of the *rigour* of *exact law*, and bringing in ἐπιείκεια *moderation*, or *equity*, or *mercy* in stead of it. Accordingly it is here to be resolved, that this phrase being used of *God* [εἰς τὸ εἶναι αὐτὸν δίκαιον, *that God may be righteous*] must be understood, to denote his *mercy*, and *goodnesse* and *clemency*, in *pardoning*, and *forgiving* of *sinnes*, that being the thing lookt on in the many foregoing expressions, Our being *justified freely by his grace* v.24. *the propitiatory* v. 25. *Gods* means of *exhibiting*, or revealing his *covenant* of *mercy*, *Gods righteousnesse*, i.e. his *mercifull* dealing with men under this *second Covenant*, v.25, & 26. and the *remission of sinnes*, and *forbearance*, v.25. 'Tis true indeed, that the *satisfaction* made, and the *price* paid for our *sinnes* by *Christ*, being the *meritorious* cause of this *remission*, and *justification*, may fitly denominate *God* δίκαιον *just* in that other respect, and it is most certain that *God*, to give a great *example* of his *hatred* to *sin*, and his *wrath* against *sinners*, was pleased to *lay on his own son the iniquities of us all*, rather then let sinne go utterly *unpunished*, But the word δίκαιος *righteous* being so commonly taken in that notion of *mercifulness*, and so seldome in this of *vindicative justice*, there is no reason to *interpret* it thus in this place.

λόγος signifies *ratio* or *ratiocinium*, not onely in the notion of the *Logician*, but also of the *Arithmetician*, not only *reason*, or *arguing*, but also *reckoning* or *counting*, and so you shall find it ch.9. 28. whose art is called thereupon λογιστική, *counting* or *reckoning*, whence *Phavorinus*, λογίζομαι, ψηφίζω τῇ χειρὶ *casting account* with ψῆφοι, which we therefore call *counters*, or those by which we *cast account*. Hence λογίζομαι is to *perfect* and *make up* an *account*, and to *conclude* or *summe up*, and so 'tis here used to *conclude*, not in the *Logicians*, but *Arithmeticians* notion of concluding. Of this word λογίζομαι see *note* on 1 *Cor.* 13. f.

λόγος

λογισμοῦ

CHAP. IV.

Paraphrase.

a. 1. What then doe we say? Can it be *a said, or thought, that Abraham, who is said in scripture to be righteous, or acccepted by God as righteous, obtained that testimony by the merit of his own innocence, or performances? (This affirmative interrogation is in effect a negation, and so the meaning is,) This cannot with any reason be affirmed by any.

1. What shall we say then, th *Abraham our father, † as pertaining to the flesh, hath found? * What therefore do we say? τί οὖν ἐροῦμεν † found according to the flesh? κατὰ σάρκα

2. For if he were so justified by any thing in himself, any innocence, or performance of his, he might then be said to have somewhat to glory of, his justification being an effect of his performances, and not of the free grace of God, (see note a. & ch.3.27.) But sure there is no such matter; Or, if toward men, who had nothing to blame in him, he might have any place of boasting, yet sure toward God he hath none, he cannot be able to say to God by way of boast, as of any speciall merit or excellency (which alone is matter of boasting) that he had done any thing, by virtue of which he was justified before God. And therefore certainly, whatsoever privilege or prerogative was, or could be conceived to belong to him, or his posterity, it was from the free mercy of God, a fruit of undeserved promise, and that excludes all boasting, for what hast thou (in this case) which thou hast not received? and why then boastest thou, as if thou hadst not? i.e. as if it were not a meer act of mercy, and bounty to thee.)

2. For if Abraham were justified by works, he hath * whereof to glory, but not † before God.] * boasting, καύχημα † toward πρὸς

3. And this appears by that way of God's dealing with him, which is in the scripture clearly enough set down; and that the very same by which we teach, and professe that all men are now dealt with by God, i.e. a way that belongs to the Gentiles though sinners, (if they will forsake their heathen waies, and now receive and obey Christ) as well as to the Jewes, viz: that Abraham

3. For what saith the scripture? Abraham beleived God, and it was counted unto him for righteousnesse.]

beleived

beleived God, followed his call, and beleived his promiſe, and thereupon though he had formerly been guilty of many ſinnes, and though his obedience being due to Gods commands, could not challenge any ſuch reward from God, yet did God freely juſtifie him, i.e. upon his forſaking his countrey and the idolatries thereof, and after, upon his depending upon God's promiſes made to him (and ſo walking cheerfully in his duty towards God) pardon his paſt ſinnes, receive him into ſpeciall favour, ſtrike a covenant of rich mercies with him.

4. Now to him that worketh, is the reward not reckoned of grace, but of debt.] 4. By this 'tis clear that 'twas not his innocence, or blameleſneſſe, by which he is ſaid to be juſt in the ſight of God, or any meritorious act, that was thus rewarded in him, (ſee note on c. 3. b.) For if it were, then would it not be ſaid, that God did account or reckon his faith unto him for righteouſneſſe, i.e. freely out of meer mercy juſtifie him (as v. 3. it was, and v. 5. is again ſaid, theſe two phraſes [it was reputed to him for righteouſneſſe] there, and here [it is reputed to him according to grace, or favour] being directly of the ſame importance) but that upon his perfect innocence and blameleſneſſe, God was bound (by lawes of ſtrict juſtice to reward and crown his innocence, and his virtues, as paying him that which he ought him (a due debt,) and not freely giving it him by way of favour and grace, as is implied in accounting or imputing to him for righteouſneſſe.

5. But to him that worketh not, but beleiveth on him that juſtifieth the ungodly, his faith is counted for righteouſneſſe.] 5. But his way of juſtification was by beleiving pardon for ſinners upon reformation, and thereupon reforming and giving himſelf up to doe whatſoever God now would have him doe, and ſo 'twas not any originall innocence of his (which might challenge the reward, as due) but onely Gods acceptation of his faith, which was an act of God's meer mercy, and that may be vouchſafed to Idolatrous Gentiles upon their repentance, as well as to him, and their receiving of the faith, and leaving their former courſes of ſinne, on Chriſts command, as he did his countrey, upon Gods, be accepted to their juſtification.

6. Even as David alſo deſcribeth the bleſſedneſſe of the man, unto whom God imputeth righteouſneſſe without works,] 6. Agreeable to which is that deſcription of bleſſedneſſe in David, Pſal. 32. that he is bleſſed, whom the Lord out of his free grace and pardon of ſinne accepteth, and accounteth as righteous, and not on any merit of their own performances, i.e. that bleſſedneſſe conſiſts in having this Evangelical way of juſtifying ſinners (or thoſe who have been ſinners, and now repent and return) vouchſafed to any man, not that of never having lived in ſinne (for want of which the Jewes will not admit the Gentiles to any hope of juſtification) but the other, I ſay, of mercy and forgiveneſſe, upon reformation, and forſaking their former evil waies, as appears by the words of the Pſalme.

7. Saying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſinnes are covered.] 7. Bleſſed are they, not who never ſinn'd at all, that were never in a wicked or wrong courſe. (as of the Gentiles it is acknowledged that they were) but who having been ill; have reformed, and found place of repentance, and of mercy upon reformation, meerly by the forgiveneſſe and pardon of God.

8. Bleſſed is the man to whom the Lord will not impute ſinne.] 8. Bleſſed is the man, whoſe ſinne (though he have been guilty, as 'tis acknowledg'd the Gentiles have) is not charged on him by God, but freely pardoned and forgiven unto him upon his reformation.

9. Cometh this bleſſedneſſe then upon the circumciſion onely, or upon the uncircumciſion alſo? for we ſay that faith was reckoned unto Abraham for righteouſneſſe.] 9. This then being the nature of the Evangelical courſe, of Gods gracious way of dealing with ſinners, giving them place for repentance, and upon the ſincerity of that, juſtifying, and accepting them, whatſoever their former ſinnes have been, we may now farther conſider, whether this courſe may not be taken with uncircumciſed Gentiles, as well as with the Jewes, and that will beſt be done, by conſidering how God dealt with Abraham, and what condition Abraham was in, when God thus reckoned his faith to him for righteouſneſſe, or juſtified and approved of him, and rewarded him ſo richly for beleiving.

10. How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion.] 10. And of this the account is eaſie, if we but obſerve the time, when Abrahams juſtification is ſpoken of, viz. when thoſe words were ſaid of him, Abraham beleived and it was counted to him for righteouſneſſe. For we find that was Gen. 15.6. before he was circumciſed ch. 17.24. and therefore it could not be a privilege annext to circumciſion, but is a grace and favour of God, whereof the uncircumciſed Gentiles are nc 'eſſe capable, then the Jewes, who are within the covenant of circumciſion: (which is an evidence that receivi.. of Chriſt now, and beleiving and obeying of him, as then Abraham obeyed, will be accepted by God, without circumciſion)

11. And he received the ſigne of circumciſion, a ſeal of the righteouſneſſe of the faith, which he had yet being uncircumciſed; that he might be the father of all them that beleive, * though they be not circumciſed, that righteouſneſſe might be imputed unto them alſo:] 11. And being juſtified after this Evangelical manner upon his faith, without and before circumciſion, he received the ſacrament of circumciſion, for a ſeal, on his part, of his performing thoſe commands of God given to him, his walking before him ſincerely, Gen. 17.1. (upon which the covenant is made to him, and thus ſealed v. 2. 4. 10.) and on God's part, for a teſtification of that faith of his, and obſignation of that præcedent juſtification; And ſo by conſequence he is the father in a ſpirituall ſenſe, i. e. an exemplar, or copy (which they that tranſcribe are called his ſonnes) not only of the Jew circumciſed, but of every uncircumciſed beleiver, who therefore ſucceeds him, as a ſon to a father, in that privilege of being juſtified before God:

* through uncircumciſion, δι' ἀκροβυστίας

12. And the father of circumciſion to them who are not of the circumciſion onely, but alſo † walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed.] 12. And a ſpirituall father conveying down mercies & the inheritance to the Jews, as many, as beſides circumciſion, which they draw down from him, doe alſo tranſcribe his copie, follow his example of faith and obedience which were remarkable in him before he was circumciſed, and to all others that being Gentiles or uncircumciſed leave their Gentile ſinnes as he his countrey, beleive all Gods promiſes, and adhere to him againſt all temptations to the contrary.

† to thoſe that walk, τοῖς στοιχοῦσι

13. For the promiſe * that he ſhould be the heir of the world, was not to Abraham, or to his ſeed, through the law, but through the righteouſneſs of faith.] 13. For the great promiſe made to

* to Abraham or his ſeed, that he ſhould be the heir of the world, was not by the law, οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου

Abraham, and his poſterity, that they ſhould poſſeſſe ſo great a part of the world, Idumæa and a great deal more beſide Canaan, (under which alſo heaven was typically promiſed, and comprehended, Heb. 11, 14. 16.) was not made by the Moſaicall law, or conſequently upon condition of performing and obſerving of that, (ſee note on Mat. 5, g.) but by this other Evangelicall way of new obedience, without having obſerved the law of Moſes, without being circumciſed.

14. For if that inheritance were made over to them upon obſervation of the Moſaical law, upon the Jews being circumciſed, &c: then, as faith, or this Evangelicall way of juſtifying ſinners is vaniſhed on one ſide, and what is ſaid of Abrahams being juſtifyed by faith, is concluded to be falſe, ſo the promiſe it ſelfe, which was ſhewed to be the thing, by which Abraham was juſtified, and to belong to all Abrahams ſeed, not to the Jewes onely, v. 12. is vaniſhed alſo.

14. For if they, which are of the law, be heires, faith is made void, and the promiſe made of none effect.]

15, 16. This again appears by another argument, for it's evident of the law of Moſes, that all, which that doth, is to bring ſinne and puniſhment into the world, as the law of circumciſion given to the Jewes, made it a ſinne, and puniſhable in a Jew, if he were not circumciſed on the eighth day, but gave him no right of merit, nottitle to heaven, or to any other reward, in caſe he did obſerve that, or the like ordinances, were circumciſed, &c: (for theſe were before the command of circumciſion, made over to Abraham and his ſeed by the promiſe of God.) And ſo for other more ſubſtantiall duties, the law by commanding them doth but enhanſe the contrary ſinne, which if it were not for the commandment could not be ſo high a degree of crime, or contempt of known law, but doth not give a man right to any reward for obſerving it: From whence it neceſſarily follows, that it, i. e. the promiſe of reward, v. 13. juſtification &c: muſt have been made in reſpect to faith, or to beleivers (and not founded upon any merit of any legall performances, on God's giving, or our obſerving that law of circumciſion, &c:) and by that means indeed it becomes an act of promiſe, and that promiſe meerly of grace, not depending on Judaicall performances, and ſo it belongs to all the ſeed (i. e. to all that do as Abraham did) is made good (ſee note on 1 Pet: 2.d.) to all ſorts of beleivers (not onely to the Jewes) who are ſpiritually children of Abraham, i. e. beleivers like him, born anew after his example or ſimilitude, though not ſpringing from his loyns, for in this reſpect it is, that he is ſaid to be the father of us all, i. e. of all the faithfull.

15. * Becauſe the law worketh wrath: for where no law is, there is no tranſgreſſion. * For γὰρ

16. Therefore it is of faith, that it might be by grace, † to the end the promiſe might be ſure to all the ſeed, not to that onely which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all,] † that it may be a firm promiſe, εἰς τὸ εἶναι βέβαιον, ὁλωτερως γαρ

17. (As it is written, I have made thee a father of many nations) before him, whom he beleived, even God, who quickneth the dead, and calleth thoſe things which be not, as though they were.]

17. (As it is written of him, that hee ſhould be the father of more nations then one, nay (as the word [many] often ſignifies) of all, i. e. of the Gentile beleivers alſo) viz: in reſpect of God's promiſe and mercy, who juſtified Abraham without Moſaicall obedience, and ſo will juſtifie Gentile Chriſtians, begetting them by the Goſpell to a new life, and then upon this change, this reformation, though ſinners and Geutiles by birth, yet accounting them children, receiving, and embracing them in Chriſt: And there is nothing ſtrange in all this, when we remember, who it is that hath made this promiſe, even that God, who is able to doe all things, even to raiſe the dead to life again, and ſo to quicken the Gentiles that are dead in ſinnes (as he quickned the womb of Sarah, and enabled old Abraham to beget a ſonne) and give them grace to forſake their former deadneſs and barrenneſs, and incapacity of Gods favour, viz. their heathen ſinnes, and to deal with thoſe deſpiſed heathen, as he doth with the Jewes themſelves, that have received moſt of his favour, and pretend a peculiar title to it. ſee Lu: 15. 24.

18. And this is exemplified to us in that which, wee ſee, befell Abraham, who having no naturall grounds of hope (either in reſpect of Sarah or himſelfe) did yet (upon Gods promiſe Gen: 15.) hope and beleive, that he ſhould have a Sonne, and ſo be a ſtock, from whence (i. e. literally, from his body) many nations ſhould ſpring, a moſt numerous progeny, even as many as the ſtars of heaven for multitude. (And then why may not the Gentiles upon coming into the faith of Chriſt, and reforming their Gentile lives, be as capable of God's promiſes, made to all true penitents, whatſoever impoſſibility ſeem to be in it, in reſpect of their former ſinnes, and deſperateneſs of their condition?)

18. Who againſt hope beleived in hope, that he * might become the father of many nations: according to that which was ſpoken, ſo ſhall thy ſeed be.] * ſhould become εἰς τὸ γενέσθαι

19. He, we know, by a ſtrong faith overcame all the difficulties in nature, and conſidered no objections that might be made againſt the probableneſs of God's performing the promiſe:

19. And being not weak in faith, he conſidered not his own body † now dead, when he was about an hundred years old, neither yet the deadneſs of Sarah's womb:] † grown already dead, νενεκρωμένον

20. Neither interpoſed he any queſtion, demurre, or doubt, through any ſuſpicious fearfull paſſion in himſelfe, but, without all diſpute to the contrary, depended fully on God for the performance, and how difficult ſoever, yet he lookt upon God in his glorious attributes, perfectly able to do whatſoever he promiſed, and moſt faithfull, and ſure never to faile in the performance, collecting nothing elſe from the difficulty of the matter, but that it was the fitter for an almighty power, and a God that cannot lye, having promiſed, to magnifie his power in performing it.

b. 20. He b * ſtaggered not at the promiſe of God through unbeleife: but was ſtrong in faith, giving glory to God:] * doubted

21. Having for it all, this one hold, on which he depended moſt confidently, that as God was able, ſo he would certainly make good, and perform what hee had freely promiſed to him. (And then, now that the Goſpell is by Chriſt ſent to the Gentiles, and mercy offered them upon reformation, why ſhould the wickedneſs of their former lives (any more then Sarahs barren womb, and Abrahams old age) keep God from performing his promiſe to them, of accepting, and juſtifying penitent Gentiles, whoſe reformation tends ſo much to Gods glory, though they be not circumciſed?)

21. And being fully perſwaded, that, what he had promiſed, he was able alſo to perform.]

22. Which ſtedfaſt faith of his was a ſigne of the opinion he had of God's power and fidelity, and was moſt graciouſly accepted by God, and rewarded in him with the performance of the promiſe, and not onely ſo, but alſo (and over and above it) was reputed to him as an eminent piece of virtue; And ſo it will be now in the Gentiles, if upon our preaching to them, they now beleive, and repent.

22. And therefore it was imputed to him for righteouſneſs.]

23. Now

23. Now it was not written for his ſake alone, that it was imputed to him:
24. But for us alſo, to whom it ſhall be imputed, * if we beleive on him that raiſed up Jeſus our Lord from the dead.]

* that beleive τοις πιστευουσιν

23, 24. For this is recorded of him for our inſtruction, to teach us how God will reward us, if we beleive on him, without doubt, or diſpute in other things of the like, or greater difficulty, ſuch is the raiſing Chriſt from the dead, which was wrought by God for us and all mankind, Gentiles as well as Jewes, and our beleif of it is now abſolutely required of us, to fit us to receive and obey him, that is thus wonderfully teſtified to us to be the Meſſias of the world, and that receiving and obeying of him will now be ſufficient to the juſtifying of us, without the obſervations of the Moſaical law, as Abrahams faith was to him, before he was circumciſed.

25. Who was delivered for our offences, and was raiſed again for our juſtification.]

25. For to this end was both the death and reſurrection of Chriſt deſigned; he died as our ſurety, to obtain us releaſe and pardon, to make expiation for our ſinnes paſt, and roſe again from the dead, partly to convince the unbeleiving world by that ſupreme act of power, and ſo to bring them to the faith, that before ſtood out againſt it; partly that he might take us off from the ſinnes of our former lives, bring us to new life, by the example of his riſing, and by the miſſion of the Spirit to us, whereby he was raiſed, and ſo to help us to actual juſtification, which is not had by the death of Chriſt, but upon our coming in to the faith, and performance of the condition required of us, ſincere obedience to the commands of Chriſt.

So that as the faith of Abraham, which was here ſaid to be reputed to him for righteouſneſſe, was the obeying of God in his commands, of walking before him, &c. the beleiving God's promiſe, and without all dubitancy relying on his all-ſufficient power to doe that moſt impoſſible thing in nature, and his veracity and fidelity, that he would certainly doe it, having promiſed it, (which contains under it alſo by analogie a beleif of all other his divine attributes, and affirmations, and promiſes, and a practiſe agreeable to this beleif, going on conſtantly upon thoſe grounds, in deſpight of all reſiſtances, and temptations to the contrary,) ſo the faith that ſhall be reputed to our juſtification, is the beleiving on God in the ſame latitude, that he did, walking uprightly before him, acknowledging his power, his veracity, and all other his attributes, beleiving whatſoever he hath affirmed, or promiſed, or revealed unto us concerning himſelf, particularly his receiving of the greateſt ſinners, the moſt Idolatrous heathens, upon their receiving the faith of Chriſt, and betaking themſelves to a new Chriſtian life, and as an Emblem, and token, and aſſurance of that, that great fundamental work, the baſis of all Chriſtianity, his raiſing Jeſus from the dead, whom by that means he that ſet forth to us to be our Lord, to be obeyed in all his commands, delivered to us, when he was here on earth (the obligingneſſe of which is now ſealed to us by God in his raiſing this Lord of ours from the dead) and this faith not only in our brains, but ſunk down into our hearts, and bringing forth actions in our lives (as it did in Abraham) agreeable and proportionable to our faith. And as this faith is now required to our juſtification, ſo will it be accepted by God to the benefit of all the heathen world, that ſhall thus make uſe of it, without the addition of Moſaical obſervances, circumciſion, &c. as in Abraham it was, before he was circumciſed.

Notes on Chap. IV.

2. The underſtanding of the *Apoſtles* diſcourſe in this *chapter* depends much on a right underſtanding of this *verſe*, which contains the *queſtion* to which the *ſatisfaction* is rendred in the following words, And in this verſe four things muſt be obſerved, Firſt that the τι ουν ερουμεν; *what ſay we then?* is a form of *introducing* a *queſtion*, and though not here (in the ordinary printed copies) yet in other places hath a note of *interrogation immediatly* following it, as c. 6. 1. and 7. 7. This being ſuppoſed, the ſecond thing is, that the remainder of the *verſe* is the very *queſtion* thus *introduced* [*that Abraham* &c. i.e. *Doe we ſay that Abraham found according to the fleſh?*] And this *interrogation* being not here formally *anſwer'd*, muſt it ſelf be taken for an *anſwer* to it ſelf, and as *interrogations* are the ſtrongeſt *negations*, ſo will this, and muſt thus be made up by addition of theſe or the like words, *No certainly he did not.* Then for the *third difficulty*, viz: what is here the meaning of ευρηκεναι, *hath found*, that will ſoon be anſwered, 1. that to *find*, agreeably to the *Hebrew* מצא ſignifies to *gain*, *obtain*, *acquire*, as to *find life*, *Mat.* 16. 25. 2dly, that there muſt be ſome *ſubſtantive* underſtood, ſomewhat which he may be ſaid to have *found*, and that is either *indefinitely* ὃ ευρε, that *which he did find*, or *obtain*, or elſe more *diſtinctly* δικαιοσυνην *righteouſneſs* or *juſtification*, which had before been named, *favour*, *approbation* with *God*. So we have ευρες χαριν *thou haſt found favour*, *Lu.* 1. 30. and it ſeems to be a *proverbial* form, and will then be the ſame with being *juſtified* ver. 2. And ſo the *illative* particle *For*, concludes, *Doe we ſay he hath found?* (or, *Certainly he hath not found*) *For if he were juſtified*, i. e. if he had thus *found*-- which notes *finding*, and *being juſtified* to be all one. Fourthly then it muſt be examined what is meant by κατα σαρκα, κατα σαρκα *according to the fleſh*, And firſt it appears to *connect* with the ευρηκεναι, for ſo it lies, ευρηκεναι κατα σαρκα, *found according to the fleſh*, and is not joyned with *Abraham our father*, as in reaſon it would have been, (and not ευρηκεναι interpoſed,) if the meaning of it had been, *our father according to the fleſh*, which being ſuppoſed, it will likewiſe follow that [κατα σαρκα, *according to the fleſh*] muſt ſignifie the ſame with εξ εργων, *by works*, v. 2. in like manner as [*found*] and [*juſtified*] import the ſame, And this again is evident by the *laws* of *reaſoning*, For this *ſecond* verſe being by the [*For*] in the front evidenced to be the *proof* of what was ſet down in the *firſt*, and this *proof* being in form of an *hypothetical ſyllogiſme*, Thus, [*If Abraham were by works juſtified before God, then he hath matter of boaſting before God, but Abraham hath not any matter of boaſting before God, therefore he was not juſtified by works*] it muſt follow neceſſarily that this *concluſion* [*Abraham was not juſtified by works*] was the ſame with that, which was ſet down in other words, v. 1. or if not of the ſame *latitude*, and *extent* with it, was *comprehended*, as a part, under it. Which it cannot be, unleſſe [κατα σαρκα, *according to the fleſh*] and [εξ εργων *by works*] be either of the ſame force directly, or the *latter* contained in the *former*, Any *greater*, (though never ſo ſmall) *difference*, that ſhould be *admitted*, being of *neceſſity* to affix *ſome* terms to the *Apoſtles ſyllogiſm*, and ſo to evacuate all force in his *argument*. From hence it follows, that the way of diſcerning what is meant by [εξ εργων *by works*] will be the moſt probable means of interpreting κατα σαρκα *according to the fleſh*. And this we have from

Τι ουν ερουμεν;

*Ευρηκεναι

from v.4. & 5. in these words, *To him that worketh is the reward not reckoned of grace, but of debt, But to him that worketh not, but beleiveth on him that justifieth the ungodly, his faith is reckoned for righteousnesse.* Where it is evident, that [*working*] is that to which *reward is by debt*, or just wages *to be adjudged*, and that in opposition to *Gods reckoning* of *grace*, or favour, and *justifying the ungodly*; From whence it follows, that [*being justified by works*] in this place (in S. *Paul's*, not S. *James's* dialect) signifies, that *innocence* of the *former life*, and those *eminent performances* wrought by a mans self, that may *challenge* from *God* as *due* unto them, *Gods acquittance*, and *special reward*, without any intervening of *pardon*, as to an *offender*, or of *grace*, in *giving* him any thing, that is not *perfectly* due to him. Whereas on the contrary, *Gods imputing righteousnes without works*] ver. 6. is *Gods pardoning graciously* the *sinnes*, that the man hath been *guilty* of, (viz: upon *repentance*, and *reformation*,) which he might most justly have *punished*, v.7, 8. and *rewarding* some *mean imperfect act*, or acts of *fidelity*, or *obedience* in him, which could no way *challenge impunity*, much lesse such a *degree* of *reward*, did not *God* out of meer *mercy* thus *improve*, and *enhanse* the value of them. So that [ἔργα *works*] are the mans *own performances*, first *blamelesse* in not *sinning*, and then *meritorious*, as the *eminent difficulty* of the *commands*, wherein his *obedience* is *tried*, and *exercised*, is apt to *enhanse* the *value* of them, and he that were supposed to be *justified* by them, must 1. have lived *blamelesly* all his *former* life, and then have done *eminent*, *rewardable* actions also, at least the former of these, And *Abraham* having been ἀσεβὴς *a sinner* v. 5. having *lived* in *Idolatry* for some time, and all that he did, upon which he was *justified*, *Gen.* 15.6. being but *obeying Gods call*, *Gen.* 12.4. and *beleiving his promises*, *Gen.* 15.5. it is clear he was not, nor *could* be thus *justified*, but only by the way mentioned by the *Psalmist*, *Psal.* 32. by *Gods forgiving*, *covering*, *not imputing of sinne*. And so this must be the meaning also of his *not finding according to the flesh*, viz: being not *justified* by any thing in *himself*, abstracted from the *mercy*, and *gracious acceptance* of *God*. Thus *Rom* 9 8. *the children of the flesh* are *opposed* to the *children of the promise*, and signifie literally *Ismael* that was begotten by the *strength* of *nature*, (as *Isaak* was a work of *Gods promise* and *special mercy*,) and *mystically* the *Jewes* considered with their own *performances*, whereby they expected *justification*, without any respect to the *pardon*, and *mercy* of *Christ*. And thus *Gal.* 4.29. *Ismael* is said to be κατὰ σάρκα γεννηθεὶς, *born according to the flesh*, and *Isaak* κατὰ πνεῦμα, *according to the spirit*, in the same notion, *the Spirit*, and *the promise*, signifying the same thing in that place, as appears by v.28. The words being thus interpreted, are a *confutation* of one part of the *objection* of the *Jewes* against the *Apostles* practise, of preaching the *Gospel* to the *Gentiles*, viz: that taken from the *sinnes* of the *Gentiles*, which here by the *example* of *Abraham* is proved to be of no force against their *justification*, they being as *justifiable*, as *Abraham* a *sinner* was, by *Gods free pardon* of *sinnes* past, upon *forsaking* of them, And this is insisted on and proved in the eight first verses, In the *ninth* verse the *Apostle* proceeds to the confuting the *other part* of their *objection* (see *note* b. *on the Title of the Epistle*) viz: that if the *heathens* would be capable of any part of the *benefit* of *Gods promise*, they must then be *Proselytes* of their *Mosaical covenant*, or *righteousnes*, be *circumcised* &c. Which again is proved false by the *example* of *Abraham*, who was *justified*, before he was *circumcised*, and before the *giving* of the *Law*, by *faith*, not by *circumcision*, by *Gods pardon*, and *mercy*, not by any *legal* performances. The only matter of *doubt*, and *uncertainty* is, whether these *objections*, which are thus in the *insuing chapter* confuted, were *both* proposed in the *first verse*, (for if they were, then ἐξ ἔργων *by works*] v. 2. will not be of the same *latitude* with κατὰ σάρκα *according to the flesh*, but contained under it, as a *part* under the *whole*) or whether the *first* only were there *comprehended*, and the *second* severally subjoyned v. 9. The *latter* of these seems most *probable*, and accordingly the explication of the *Chapter* hath proceeded, though if the *former* were true, it would be of no greater concernment then only this, that κατὰ σάρκα *according to the flesh*] should referre to *circumcision*, and *Mosaical observances*, as well as to the *blamelesse*, and *meritorious* performances, wrought by a mans *own natural strength*, abstracted from *Gods pardon*, and *favourable acceptance*.

b. Διακρίνεσθαι is ἀμφιβάλλειν, ἀπιστεῖν, saith *Phavorinus*, to *doubt*, *demurre*, *dispute*, and be *incredulous*: So is the word used *Mat.* 21.21. *Act.* 10.20. & 11.2.12. *Rom.* 14.23. *Jam.* 1.6. & 2.24. *Jude* 9, & 22. See *Paulus Fagius* on *Pirche Aboth*, p.82.

CHAP. V.

Paraphrase.

1. By this faith therefore it is, that as many as sincerely embrace the Gospel are freely pardoned, and accepted by God in Christ, and being so, they are reconciled unto God through our Lord Jesus Christ, and though they have formerly been Gentiles, need not become Proselytes of the Jewes, need not any legal performances of circumcision, &c. to give them admission to the Church of Christ, as the Judaizing Gnosticks contend.

1. Therefore being justified by faith, we have peace * with God, through our Lord Jesus Christ:] * toward πρὸς

2. Nay by him we have already received, by faith only, (not by virtue of those performances,) reception and admission to those privileges, to this Evangelical estate, wherein now we stand, and have done for some time, and have a confident assurance that God which hath dealt thus graciously with us, will, if we be not wanting on our part, make us hereafter partakers of his glory, and this is matter of present rejoicing to us.

2. By whom also we † have accesse by faith into this * grace, wherein we † stand, and * rejoice in hope of the glory of God.] † have had ἐσχήκαμεν * or joy, for the King's MS. reads χαρὰν † have stood, ἑστήκαμεν * glory, or rejoice exceedingly, καυχώμεθα

3. And we not only rejoice in this hope of future glory, but (on this score) also we are infinitely pleased with our present sufferings, (see note on Heb. 3. b.)

3. And not onely so, but we glory in tribulations also, knowing that tribulation worketh patience,] whatsoever

whatſoever befall us now, knowing, that although our afflictions be in their own nature bitter, yet they are occaſions to exerciſe, and thereby to work in us the habit of many excellent virtues, as firſt patience, and conſtancy, which is required of us, and which is moſt reaſonable to be ſhewed in ſo precious a cauſe.

* tryall, δοκιμὴν

4. And patience, * experience; and experience, hope;] 4. And this patience works another fruit, for without that we could have no way of exploring or trying our ſelves touching our ſincerity, which is only to be judged of by triall, and without this triall and approbation of our ſincerity we could have no ſafe ground of hope (which is only grounded on God's promiſes, and thoſe made onely to the faithfull ſincere, conſtant Chriſtians.)

† poured out on ἐκκέχυται ἐν

5. And hope maketh not aſhamed, becauſe the love of God is † ſhed abroad in our hearts, by the holy Ghoſt, which is given unto us. 5. Which hope being thus grounded will be ſure never to fail us, 'tis impoſſible we ſhould ever be aſhamed or repent of having thus hoped, and adhered to Chriſt, An evidence of which we have in Gods having ſo plentifully expreſt his love to us, in teſtifying the truth of what we beleive, by ſending his holy Spirit to that purpoſe, which aſſures us that we can never miſcarry in depending on him for the performance of his promiſes, that being the great fundamental one, promiſed before his death, on which all the others depend.

* weak, ἀσθενῶν † at a fit ſeaſon, κατὰ καιρὸν

6. For when we were yet * without ſtrength, † in due time Chriſt died for the ungodly.] 6. This appears from the very beginning of Chriſt's dealing with us, for without all reſpect to any worth in us, Chriſt, when we were all in a ſick, yea a mortal, i.e. damnable eſtate, (ſee 1 Cor. 8. note b.) came then in a moſt ſeaſonable opportunity, to reſcue us from that certain damnation, which attended us, as impious wicked creatures, vouchſafed to ſuffer in our ſtead, himſelf to die that he might free us from certain eternal death, if we would now reform, and come in to the obedience of the Goſpel.

* any one τὶς † though

7. For ſcarcely for a righteous man will * one die: † yet peradventure for a good man ſome would even dare to die:] 7. And what a degree of love this was, you may judge by this, that among men, though perhaps for a very mercifull perſon (ſee note on Mat. 20. b.) ſome one man would perhaps venture his life, yet for any man elſe, though he were a righteous and juſt man, you ſhall hardly find any man that will be ſo liberal or friendly as to part with it.

8. But God commendeth his love towards us, in that, while we were yet ſinners, Chriſt died for us.] 8. Whereas God's expreſſion of mercy was infinitely above this proportion of any the moſt friendly man, for he, when he had nothing in the object to move him to it, when we were ſo farre from being good or juſt men, from being mercifull or pious in the higheſt degree, that we were profane cuſtomary ſinners, he then ſent his Son Chriſt to die for us, to obtain, by the ſhedding of his own blood, pardon of ſinnes for us upon our reformation, and amendment.

9. Much more then, being now [a] juſtified by his blood, we ſhall be ſaved from wrath through him.] 9. And having thus dyed and done ſo much for us, when we had nothing (but our ſins) to provoke him to, or make us capable of any mercy, much more now being thus far reſtored to his favour, and by that ranſome of his paid for us, redeemed out of that certain ruine that attended us, we ſhall, if we be not wanting to our ſelves, in performing the condition required on our parts, be actually delivered from all effects of his diſpleaſure in another world, and for the effecting of this, great advantage we receive from him alſo, viz. by his reſurrection from death, and miſſion of his ſpirit, which tends more to our actuall juſtification, then his death did, (ſee c. 4. 25.) 2.

10. For if, when we were enemies, we were reconciled to God by the death of his Sonne, much more, being reconciled, we ſhall be ſaved by his life.] 10. For, if God, when men lived, and went on in ſinne, and hoſtility againſt him, were pleaſed to have ſuch favourable thoughts toward them (ſee note on Mat. 5. m.) If by the ſatisfaction wrought for our ſins by Chriſt, we were then thus farre reſtored to his favour, that he was pleaſed to propoſe unto us free and eaſie conditions of mercy in the Goſpell, If he then uſed us ſo friendly, as not to præclude the way of ſalvation, but called us to repentance, with promiſe of pardon for all paſt ſinnes, upon our coming penitently in unto him, much more eaſie will it be, and agreeable to that former eſſay of his goodneſs to us, now (after he hath gone ſo farre with us) to reſcue us out of the power and danger of our ſins, by his riſing from the dead, c. 4. 25. and ſending that Spirit by which he was raiſed, to raiſe us up to a new life; And this alſo as far as concerns Gods part, is wrought for us.

* glory, καυχώμενοι † reconciliation, καταλλαγὴν

11. And not onely ſo, but we alſo * joy in God, through our Lord Jeſus Chriſt, by whom we have now received the † atonement.] 11. And yet this is not all, but having received theſe benefits of reconciliation, (and promiſes of future ſalvation, if we be not wanting to our ſelves) we have now ground even of the greateſt joy, and confidence, and dependence on God in all that can befall us in this life (ſee v. 3.) through this ſame Chriſt Jeſus, who having made peace between God and us, and tendred us ſuch eaſie conditions of mercy now under the Goſpell, hath alſo given us a title to all conſequent acts of friendſhip and kindneſſe, which can be received from God, ſo that all that now befalls us, being for our good, is conſequently matter of rejoycing to us.

* paſſed through to, (or, on) διῆλθεν εἰς

12. Wherefore, as by one man ſin entred into the world, and death by ſinne, and ſo death * paſſed upon all men, for that all have ſinned.] 12. From all which the concluſion is, that as by Adam's diſobedience to that law given to him under the penalty of death, (i.e. by eating the forbidden fruit) ſin came into the world, and death, or mortality by ſinne, and being come in ſeized not onely on Adam, to whom 'twas particularly and expreſſely threatned (In the day that thou eateſt thou ſhalt die the death) but upon all meer men alſo, that were after born, becauſe all were ſinners, i.e. born after the image and likeneſs of Adam, (that was now a ſinner, and had begotten no childe in his innocence.)

† or, was not imputed, while there was, for the King's MS. reads ἦν ἐλογεῖτο

13. For untill the law ſinne was in the world: but ſinne † is not imputed, when there is no law.

14. Nevertheleſſe death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, who is the figure of him that was to come.] 13, 14. For after Adam's time, before Moſes, or the time of giving the law, men ſinned; and though it be true, that ſinne is not charged to puniſhment, but when there is a law to forbid it expreſly under that penalty, and therefore it might be thought that ſinne without the law, would not bring in death into the world, yet by the parity of reaſon, all men being Adam's poſterity, and begotten after the image or ſimilitude of a ſinfull parent, v. 12. (and God being ſuppoſed to rule the world ſtill, after the manner that he had firſt explicitely revealed) that death that was once come in, did lay hold on all that poſterity of Adam from that time till Moſes (when the law was given, and death again denounced

denounced expreſly) though they ſinned not againſt a law promulgated under that penalty, or in that high preſumptuous degree that Adam did. In which thing Adam is in the compariſon the oppoſite member to Chriſt the Meſſias to come, for as death, which was the puniſhment of Adams ſin, paſt on all men, begotten after the ſimilitude of ſinfull Adam, though they committed not that particular ſin of eating the apple, againſt which the death was expreſly decreed and threatned, i.e. though they ſinn'd not ſo preſumptuouſly againſt a law promulgated under that penalty, ſo juſtification and eternal life belongeth not only to thoſe who were, as Chriſt, perfectly juſt, who have never lived in ſinne, but cometh upon all others, who having not obeyed after the likeneſſe of Chriſt, doe yet return unto him by faith and repentance, and then for the future obey ſincerely, though not exactly, and ſo in ſome manner and degree reſemble Chriſt, as children doe parents, and as mankind did Adam.

15. In this place there ought to be, in ordinary manner of writing, another member of the period, anſwerable to the beginning of it v.12. (the 13th and 14th verſes being certainly to be read as in a parentheſis) after this manner, For as &c. So &c. But the Apoſtle having inſiſted on the firſt part of the compariſon thus farre, and finding that the grace in Chriſt roſe much higher then the condemnation in Adam, he is fain to forſake that compariſon, and to riſe above a compariſon, and conclude not with a [So] but with a [Not only ſo, but much more] thus, The gift communicated from Chriſt to beleivers, is farre greater then the puniſhment communicated from Adam to his poſterity as ſinners, for as they were begotten after the ſimilitude of lapſt Adam, and ſo were all ſinners, as well as Adam, ſo probably were they as great ſinners in other kinds, as Adam was in that, but theſe to whom the mercy in Chriſt belongs, are not righteous in ſuch a degree, as well as Chriſt.

15. But not as the offence, ſo alſo is the free gift: for if through the offence of one, many * be dead, much more the grace of God, and the gift † by grace, which is by one man, Jeſus Chriſt, hath abounded unto many.]

* died, ἀπέθανον
† through grace, that grace of one, ἐν χάριτι τῇ ἑνὸς

16. And as in reſpect of the likeneſſe, the advantage is on Chriſt's ſide of the compariſon, beleivers being not ſo like Chriſt in degree of holineſſe, as they were like Adam in degree of ſinne, ſo again for the ſinne, for which Chriſt wrought atonement, the advantage is great again, on Chriſt's ſide above Adams. And not only as by Adam, ſo by Chriſt; But the benefit farre exceeded the hurt, for indeed the charge or enditement (ſee note on ch. 3. b.) and conſequently the ſentence that was on occaſion of one ſinne, did naturally, and by the ſame reaſon belong to the condemnation of all others, that were born after his image, ſinners as well as he, but the gift that was brought in by Chriſt, pardon for all new creatures, was upon occaſion of many ſinnes, and to the juſtifying of thoſe that were not righteous, as Chriſt, no nor as Adam, but had been guilty of more then one, even of many ſinnes, And this makes the compariſon again very uneven, for if as ſinne was a means to bring condemnation into the world, ſo the ſame or ſome other one ſinne had been the occaſion of bringing mercy in, and pardon had been wrought for that one ſinne, and no more, or for thoſe that ſhould for the future perfectly and exactly obey, then the compariſon had been equall, but the ſinnes that occaſioned the mercy, and have their parts in the benefit of this juſtification, are many ſinnes, and the perſons, that ſhould receive it, not righteous in that degree as Chriſt was, and that makes the compariſon uneven.

16. And not * as it was by one that ſinned, ſo is the gift; for the † judgment was by one to condemnation: but the * free gift is of many offences unto juſtification.]

* as by one man having ſinned, ὡς δι' ἑνὸς ἁμαρτήσαντος
† ſentence on occaſion of one (offence) was to cond: κρῖμα ἐξ ἑνὸς εἰς κατακρ:
* mercy was by occaſion of χάρισμα ἐκ

17. For if by Adam's ſinne in that one kind, death came into the world, and through that one mans loynes, and by the parity of reaſon, that death was entailed upon all his poſterity, as being born after his image, and guilty of other ſinnes, though not of that ſpecial kind; then in like manner, or rather indeed, much more, they that beleive on Chriſt, that receive and make uſe of that (moſt rich) grace, and righteouſneſſe of Chriſt, i.e. are holy, gracious, and righteous too, though not in his degree, and ſo are, according to this Evangelical way, capable of this juſtification, ſhall, by the reſurrection of Chriſt, and by his living and interceding forever for us, be ſure to reigne with him.

17. For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reigne † in life by one Jeſus Chriſt.]

† through his life, ἐν ζωῇ

18. To conclude therefore, as by one Adam's offence v.12. and 16. ſentence came on all offenders, i.e. upon all meer ſonnes of Adam, to condemnation; ſo by the righteouſneſſe of one, God's gift of mercy in Chriſt v.17. is come on all men, Gentiles as well as Jewes, to juſtification, i.e. to the accepting them as juſt (though they formerly lived in never ſo ſinfull a courſe,) if they imitate the righteouſneſſe of Chriſt by ſincere renovation.

18. * Therefore, as by the offence of one † judgment came upon all men to condemnation: even ſo by the righteouſneſſe of one, the free gift came upon all men unto juſtification of life.]

* Therefore, I ſay, Ἄρα οὖν
† the ſentence was v.16.

19. For as by Adam's one act of eating the forbidden fruit, againſt which death was threatned, all his poſterity, as ſuch, and (much more) all that ſinn'd in any other kind, i.e. all meer men in the world, were ſubjected to that puniſhment, death, which was then pronounced only againſt the eating of that, ſo by Chriſt's having performed exact perfect obedience, and then ſuffered death in our ſtead, or to make ſatisfaction for us, all men, even the Gentiles themſelves, that ſhall come in to Chriſt, and perform ſincere, faithfull obedience to him, ſhall be juſtified, (though they be not perfectly juſt) and accepted by him.

19. For as by one man's diſobedience * many were made ſinners, ſo by the obedience of one ſhall // many be made righteous.]

* the many were conſtituted, κατεστάθησαν οἱ πολλοὶ
// the many be conſtituted, κατασταθήσονται οἱ πολλοὶ

20. As for the law (that was given by Moſes) that came in by the by, as it were, to give men the more convincing clear knowledge of duty and ſinne, and ſo conſequently became a means to aggravate, and enhanſe ſinne (ſee note on Mat. 1.k.) to render it more exceedingly criminous, by being againſt a promulgate law, and that again is a means of making the mercy now in the Goſpel to be farre a greater mercy to the Jewes, to whom Chriſt, and the Goſpel were firſt ſent,

20. * Moreover the law entred that † the offence might abound: but where ſinne * abounded, grace did much more abound,]

* But the law, that came in betwixt, Νόμος δὲ παρεισῆλθεν
† ſin might be increaſed, πλεονάσῃ τὸ παράπτωμα
* hath been increaſed, grace hath more then abounded, ἐπλεόνασεν, ὑπερεπερίσσευσεν ἡ χάρις

21. That as we viſibly ſee the great power and authority of ſinne over men, by the puniſhment it hath brought on them, as is evident by death's ſeizing upon all, ſo it may be as viſible, what a royall illuſtrious power there is in the mercy of Chriſt over ſinne, in reſpect of this new way of juſtification by Chriſt, even to take away all its condemning and reigning power from it, by granting pardon and forgiveneſſe of, and victory over it, through Jeſus Chriſt our Lord, and all this to Gentiles as well as Jewes.

21. That as ſinne hath reigned † unto death, even ſo might grace reigne through righteouſneſſe unto eternal life, through Jeſus Chriſt our Lord.]

† through death, ἐν τῷ θανάτῳ

Having

a. Δικαιοῦσθαι Having formerly given the notion at large of δικαιοῦν *to justifie*, *note* on c.3.b. all that is here neceſſary to be added, will be by way of *enquiry* whether the *paſſive* δικαιωθέντες *being juſtified*] here, be only a *nominal* or *real paſſive*, i.e. whether it only note the *action*, as farre as concerns *Chriſts part*, in *meriting*, and *obtaining Gods pardon*, and *acceptance* for us, and *God* the *fathers part*, in *admitting ſinners* to pardon, giving them *place of repentance*, which is no more, in effect, but the *offering pardon*, and *acceptance* on the *conditions* of the *Goſpel*, Or whether to this *action* of the *Father*, and *Chriſt*, it farther ſuperadde the *reception* thereof in the *patient*, the *actual* partaking of it. For theſe two (ſomwhat diſtant) notions, the word is capable of, either 1. that we are, as farre as belongs to *God*'s and *Chriſt*'s part, *juſtified*, (the *price* being *paid* by him, and *accepted* by his *Father*) and that if we be not now *actually* ſo, 'tis through our own *default*, our non-performance of the *condition*; or *Secondly*, that we have the benefits of *Chriſt*'s death beſtowed and conferred *actually* on us, *pardon of ſinnes*, &c. i.e. are *actually juſtified*. That the former is the meaning of the word here, may appear 1. by the generall drift of this chapter, which is to ſet out the *love* of the *Father* and of *Chriſt* toward us, v.8.&c. *God commendeth his love toward us*, &c. where therefore the matter is determined to that which *Chriſt* doth for us toward our *juſtification*, i.e. to his *death*, the ſole *meritorious* cauſe of it, without looking to that, which is *extrinſecall* to it, our *performance*, or *non-performance* of the *condition*, which is required on *our* parts to make us capable of the *benefit* thereof, that having been formerly (and often) mention'd, v.1. δικαιωθέντες ἐκ πίστεως, *being juſtified by faith*: 2dly, by that which is ſaid, v.8. *we being yet ſinners Chriſt died for us*, where 1. his *dying* for us is all one with our being *juſtified* by his *death*, as appears by the circumſtances of the *context*, the 8,9,10. verſes compared together, and 2dly, by *ſinners* meaning *habituall* groſſe ſinners, which is alſo expreſt by ἀσθενῶν, v.6. not *weak*, but *ſick*, even to *death* (ſee 1 *Cor.*8. *note* b.) 'tis certain that to them, continuing ſuch, *actual juſtification* belongs not; So again v.10. *We, when we were enemies, were reconciled to God by the death of his ſon*; where as *death* is all one with *blood*, ſo is *reconciled to God*] with [*juſtified*] and that belongeth to *enemies*, while they are ſuch, to whom yet we know by many other places, that *actual pardon*, and ſo *actual juſtification*, or *reconciliation* belongs not: 3dly, by comparing of this *juſtification by Chriſt*, with the *condemnation by Adam*, v.16. where *Adam's condemnation* belonging to *all*, the *juſtification* ſpoken of, muſt be that alſo, which belongs to *all*, and ſo not the *actual pardon*, which doth not belong to *all*, or to any, but thoſe who perform the *condition*. All which being ſuppoſed, 'tis from other places manifeſt, that ſome *condition* there is required of us to make us *capable* of this *benefit* of the *death* of *Chriſt*, the *non-performance* of which, is that which reſtrains, and limits the number of men *actually juſtified*, to a farre narrower compaſſe, then that which is here ſpoken of, and this *condition* being to be performed by us, by the means of the *reſurrection*, and *grace* of *Chriſt*, 'tis therefore ſaid c.4.25. *that he roſe again for our juſtification*, i.e. to make us *capable* of thoſe *fruits* and *benefits* of *Chriſt*'s *death*, as well as *died for our ſinnes*; See *note* on c.3.h.

b. Διὰ τοῦτο Διὰ τοῦτο] here being an *illative form*, and moſt fitly rendred [*Wherefore*,] makes it here *neceſſary* to enquire, how that which *followes*, is *inferr'd* from what went *before*; and the ſatisfying that *enquirie* will prepare for a right underſtanding of the *remainder* of this *chapter*. The *former chapters* had maintained the right of the *Apoſtles preaching* to the *Gentiles*, by ſhewing that *God* was an *impartial Judge* both to *puniſh impenitent*, foul *ſins*, and to *reward penitence*, and good living, without any *partiality*, whether in *Jew*, or *Gentile*, c.1 & 2. but moſt diſcernibly c.2.6. to the end, Then in the *third chapter* follow *objections* againſt this, and *anſwers* to them, and on occaſion of one of them, taken from the *ſinfulneſs* of the *Gentiles*, is inſerted a diſcourſe of *juſtification* under the *Goſpel*, ſhewing how that is no way prejudiced by *paſt ſinnes*, if they be ſincerely forſaken, nor *hindred* by *want* of *circumciſion*, and *Moſaical obſervances*. And this is inſiſted on, and *exemplified*, in *both* parts, by the *ſtory* of *Abraham* chap. 4. and then brought home to *all beleivers* in the former part of this *chapter*, From all which, as ſo many *præmiſes*, or *mediums* of *probation*, the *concluſion* is here *inferr'd*, but withall by comparing the *juſtification* by *Chriſt* with the *condemnation* by *Adam*, farther confirm'd and *illuſtrated*, in the *remainder* of this *chapter*, viz: that the *mercy* of *God* under the *Goſpel* belongs unlimitedly, or *indefinitely* to *all* ſorts of men, the *Gentiles*, as well as *Jews*; For the diſcerning of which, it will be needfull, that through the remainder of the *chapter*, an *Emphaſis* be laid on the *univerſal* forms of ſpeech, ☩ κόσμον *the world*, & πάντας ἀνθρώπους *all men*, v.12. ἐν κόσμῳ *in the world*, v.13. οἱ πολλοὶ *the many*, and εἰς τοὺς πολλοὺς, *toward the many*, v.15. and again εἰς πάντας ἀνθρώπους *toward all men*, twice v.18. and οἱ πολλοὶ *the many*, twice v.19. By all and each of which are meant in the *wideſt* latitude, without excluſion of any, *all mankind*, to whom, (*Jewes* and *Gentiles*) the *mercy*, and *life*, introduced by *Chriſt*, belongeth, (only on condition of *new life*, required of them) as the *condemnation*, or *death* in *Adam*, did to all *his poſterity*; The other *difficulties* in the *chapter*, (cauſed by *ellipſes*, v. 15, 16, 18. by a *parentheſis* of two *verſes*, 13, 14. by a *compariſon*, divided one part from the other by that *parentheſis*, and the ſecond part of it *riſing higher*, then the *former*, and ſo neceſſarily changed from the form of a *compariſon*, or *equality*, to that of an *argument à minori ad majus*, *from the leſſe to the greater*) are explicated in the *paraphraſe*, and need not here farther be *inſiſted* on.

☩ Κόσμον Πάντας ἀνθρώπους οἱ Πολλοὶ

CHAP. VI.

Paraphraſe.

1,2. Now therefore for that objection (againſt our doctrine of the Gentiles being taken in by God,) intimated ch.3.8. Doe we affirm indeed, what we are accuſed to affirm, that men may live, and continue, and go on in ſin, that by that means, the mercy of God, which we acknowledge is illuſtrated by his looking graciouſly on the Gentile ſinners, may be, in like manner, the more ſet out by pardoning the greater ſinners continued and gone on in by us Chriſtians? God forbid we ſhould make any ſuch concluſion, or make any ſuch uſe of the doctrine of God's mercy to ſinners, which we know was deſigned only to call and draw the Gentiles out of their ſinfull courſes to ſincere reformation, upon this promiſe of pardon for what is paſt, Act.17.30. on condition of future amendment, and not to encourage them to continue, or to go on one minute longer in that courſe, or to flatter them with hope of impunity if they did. Certainly our doctrine is of a farre diſtant making from this, and our profeſſion of Chriſtianity moſt ſtrictly obliges us to the contrary, for our baptiſm is a vowed death to ſin, and therefore we that are baptized, muſt not in any reaſon return to, or live any longer in it, our being baptized Chriſtians obligeth us not to return to this mire again, after we are thus waſhed.

1. *WHat ſhall we ſay then? † ſhall we continue in ſinne, that grace may abound?

2. God forbid: * How ſhall we that are dead to ſin, live any longer therein?]

* What therefore doe we ſay? Τί ἐν ἐρῶμεν; † or, Let us continue, for the King's MS. reads ἐπιμείνωμεν

* As many of us as have died to ſin, how ſhall we, Οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ πῶς

3,4. 'Tis a thing that every Chriſtian knows, that the immerſion in baptiſme referres to the death of Chriſt, the putting the perſon baptized into the water denotes and proclaims the death and buriall of Chriſt, and ſignifies our undertaking in baptiſme, that we will give over all the ſins of our former lives (which is our being buried together with Chriſt, or baptized to his death) that ſo we may live that regenerate new life (anſwerable to Chriſt's reſurrection) which conſiſts in a courſe of all ſanctity, a conſtant Chriſtian walk all our daies.

3. Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?]

4. Therefore we are buried with him by baptiſme into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſſe of life.]

5. For if we have forſaken ſin, and are dead to the motions of it, and in that have imitated Chriſt's death, and thereby have been ſo graffed into Chriſt, that we are become the ſame tree with him, partaking of the ſame juice with that root, we ſhall then (but not otherwiſe certainly) have the benefits of his death, and be made partakers of his reſurrection, of the joyes and bliſſe that attend that, as the reward promiſed to us Chriſtians.

5. For if we have been planted together in the likeneſſe of his death, we ſhall be alſo in the likeneſſe of his reſurrection.]

a. 6. Reſolving this with our ſelves, that as this was one end of Chriſt's ſuffering for our ſins, and dying upon the croſſe, that he might give us example to doe ſo too, (ſee Tit.2.14.) to crucifie, i.e. forſake our former courſe of life, ſo our forſaking of ſin, and conforming our ſelves to his crucifixion, which in baptiſme we undertake, obliges us to the mortifying of every ſin, ſo farre that we no longer yeild any obedience to it, i.e. neither willingly indulge to any preſumptuous acts, nor ſlaviſhly lie down in any habit or courſe of ſin.

6. Knowing this, that our old man † is crucified with him, that the body of ſinne might be deſtroyed, * that henceforth we ſhould not ſerve ſin.]

† was crucified συνεσταυρώθη

* that we ſhould no longer τοῦ μηκέτι

7. For as a man truly dead, is freed from the authority of all thoſe that in life time had power over him, ſo he that is dead to ſin (in this figurative ſenſe, wherein I now ſpeak) is freed from the power of ſin acting formerly in him, and conſequently he that hath, by being baptized into Chriſt, ſo farre undertaken to accompany Chriſt in his death, as really to die unto ſin, muſt demonſtrate himſelf to be freed from the power of it, muſt not permit it to live in him, i.e. himſelf to be acted by it, or elſe he doth quite contrary to his undertaking.

7. For he that is dead, is † freed from ſin.]

† abſolved δεδικαίωται

8. And if we ſincerely perform our part in this, if we imitate Chriſt in his death, i.e. die to ſin, forſake and never return to it again, then indeed the Chriſtian faith promiſes us ſome good, then we have grounds of beleiving that we ſhall together with him, or after his example, have a joyfull reſurrection to eternal life, But upon no other terms but theſe doe we expect or beleive any good from Chriſt.

8. Now if we be dead with Chriſt, we beleive that we ſhall alſo live with him.]

9. This being it for which we have a copie in Chriſt's reſurrection alſo, as well as in his death, viz: So to riſe to new life, as never to return to our old ſins again, as his was a reſurrection that inſtated him on an eternal life, never to come under the power of death again.

9. Knowing that Chriſt being raiſed from the dead, dieth no more, death hath no more dominion over him.]

10,11. For as when he died for our ſins, he died once, never to undergo that death again, but when he roſe from death he was immediately inſtated, not into one ſingle act of life (ſo only, as it might be truly ſaid, he was once alive after death) but no more; but into an immortal endleſſe life, a life co-immortal with the Father, God eternal, So muſt we, after that double example, of his death, and reſurrection, account our ſelves obliged by our baptiſme (which accordingly is not wont to be reiterated) ſo to die, to forſake ſin, as that we need never die any more, die one final death, never reſume our former courſes again, and on the other ſide, for our new Chriſtian life, to take care, that that be eternal, no more to return to our ſins again, then we think Chriſt or God can die again, but perſevere in all virtuous and godly living, according to the example and precepts of our Lord Jeſus Chriſt, who died and roſe again on purpoſe to raiſe us up to this kind of new life, never to die again.

10. * For in that he died, he died unto ſinne once: † but in that he liveth, he liveth unto God.

11. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſinne: but alive unto God, through Jeſus Chriſt our Lord.]

* For that which died, died unto ſin once for all, Ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ

† but that which liveth, liveth ὃ δὲ ζῇ, ζῇ

12. And ſo you now ſee what your Chriſtian duty is, whatſoever we are calumniated to affirm, that whereas your fleſh hath many ſinfull deſires, which, if they be obeyed, or obſerved, will ſet up a kingdome or dominion of ſin in you, make you ſervants and ſlaves to ſin, you are moſt ſtrictly obliged to take care, that ſin get not this dominion, that you obey it not in yeilding to, or ſatisfying the luſts or prohibited deſires of your bodies.

12. Let not ſinne reigne therefore in your mortal body, that ye ſhould obey it in the luſts thereof.]

13. Neither

13. Neither * yeeld ye your members, as inſtruments of unrighteouſneſs unto ſin, but yeeld your ſelves unto God, as thoſe that are alive from the dead, and your members as inſtruments of righteouſneſs unto God.]

13. But in ſtead of offering up, or preſenting your members unto ſin, as inſtruments or weapons to do what ſin would have done*, yee muſt conſecrate your ſelves unto God, as men that are raiſed unto new life, and therefore are fit to do him ſervice, and your bodies as active and military inſtruments of performing to him all the obedience in the world.

* preſent your members unto ſinne, weapons of unrighteouſneſs, but preſent-ωσὶ παρασήσατε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ ἀλλὰ παρασήσατε

14. For ſin ſhall not have dominion over you, for ye are not under the law, but under grace.]

14. 'Twere the vileſt thing in the world for ſin to have dominion over you, who are now no longer under the weak unefficacious pædagogy of the law (which could onely forbid ſin, and denounce judgement, but never yeeld any man that hope of mercy on amendment, which is neceſſary to the working reformation on him, or checking any ſin, that men are tempted to) but under a kingdom of grace, where there is pardon for ſin upon repentance, and ſtrength from heaven to repent, and ſo no want of ability or encouragement to amend our lives, (See note on Mat: 5. g.)

15. What then? ſhall we ſin, becauſe we are not under the law, but under grace? God forbid.]

15. From hence again ſome carnall men are ready to collect matter of ſecurity in ſin: For, ſay they, if now under the Goſpell there be pardon allowed for ſin, and not condemnation (as it was under the law) for every wilfull ſin we have committed, why may wee not ſecurely ſin? This is the unreaſonableſt concluſion, and detortion of this doctrine, very diſtant from the truth of it, which is, that this pardon for ſin belongeth not to them that ſecurely go on in ſin, but onely to the penitent, and is offered to men that are ſinners, on purpoſe, that, in hope of pardon upon returning, they may timely do ſo, and not that they may the longer continue in their courſe, which is the moſt abhorred uſe of God's mercy imaginable.

† preſent v.13.

16. Know ye not, that to whom ye † yeeld your ſelves ſervants to obey, his ſervants ye are, to whom ye obey, whether of ſin, unto death, or of obedience, unto righteouſneſs?]

16. 'Tis a known thing, that he that delivers himſelfe up to any man as a ſervant or ſlave, and actually ſerveth or obeyeth him, is to be accounted his ſervant, and to receive wages from him: and ſo it muſt be among you, if ye give your ſelves up to any ſinne, to ſerve that, ye are ſlaves to ſin, and muſt expect the wages of that ſervice, eternal death: as on the other ſide, if yee deliver your ſelves up to ſerve God in obeying his commands, ye will be reputed his ſervants, and have the wages that belong thereto, eternall life; See 2 Tim. 4. note a.

* unto which ye were delivered up: εἰς ὃν παρεδόθητε

17. But God be thanked, that ye were the ſervants of ſinne, but yee have obeyed from the heart that form of doctrine * which was delivered to you.]

17. But 'tis a great mercy of God to you, that having been formerly the ſervants of ſin, having lived and gone on ſo long in the courſe of ſinne, ye have now cordially obey'd that ſummary of Chriſtian doctrine, to the beleife and practiſe of which yee were delivered up, and ſolemnly conſecrated in your baptiſme, ſee note on Matt: 9. d.

† And being freed from ſin, yee have been ſubjected, or made ſervants to righteouſneſs- Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ

18. † Being then made free from ſin, yee became the ſervants of righteouſneſſe.]

18. And having received a manumiſſion from that evill maſter, ye have given your ſelves up to a more ingenuous ſervice, obliging your ſelves to live righteouſly for ever after.

* ſanctification ἁγιασμὸν

19. I [b] ſpeak after the manner of men, becauſe of the infirmity of your fleſh: for as you have yeelded your members ſervants to uncleannes & to iniquity unto iniquity, even ſo now yeeld your members ſervants to righteouſneſs unto * holineſs.]

19. I ſhall expreſs this by an ordinary reſemblance, or I wil deal with you after the mildeſt and moſt eaſie equitable manner, require no more then any man would in reaſon require, becauſe of the weakneſs of your fleſh, which I cannot expect ſhould bear too much ſeverity, or elſe, too high expreſſions: All that I ſhall ſay, is, that you will but have the ſame care of ſanctity now, be but as diligent to obey the præcepts of Chriſt, and by that means aſpire to ſanctification, as you were formerly induſtrious in the ſerving of your luſts and unlawfull vile affections, to act all the villany in the world. This in all reaſon I muſt require of you, and ſhall require no more (though according to ſtrict juſtice I might require greater care to ſecure your life and ſalvation, then to ruine and damne your ſelves, yee had expreſt.) b.

† free men to righteouſneſs, ἐλεύθεροι τῇ δικ:

20. For when ye were ſervants of ſin, ye were † free from righteouſneſs.]

20. For (by way of ordinary diſtributive juſtice) when ye ſerved ſin, righteouſneſs or piety (ye know) had no whit of your ſervice; Why then ſhould ſin now have any of your ſervice, when you have delivered up your ſelvs to righteouſneſs or Chriſtian life, to be obſervant followers of that? why ſhould ye not now abſtein as ſtrictly from all ſin, as then ye did from all good? ſure this the rules of juſtice will oblige you to.

21. What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the end of thoſe things is death.]

21. And this will be much more reaſonable, if ye conſider the nature of your former ſins, in your own experience of them, how little fruit, or benefit, or ſatisfaction they brought you at the very time of enjoying them, and how nothing but ſhame at the preſent remembrance of them, and how certain the concluſion is, that they will bring death upon you, whereas the ſerving of Chriſt on the other ſide will be matter of joy and pleaſure at the preſent, matter of comfort and confidence after, and will bring ſalvation at the end.

* have ye ἔχετε † ſanctification, v. 19.

22. But now being made free from ſin, and become ſervants to God, * ye have your fruit unto † holineſs, and the end everlaſting life.

81. But now having given over the ſervice of ſin, (vowed your ſelves never to go on farther in that courſe) and undertaken the ſervice of God, bring forth fruit, ſuch as by which ſanctification may daily encreaſe in you, and as may reap, for it's crown, eternall life.

23. For the wages of ſin is death: but the gift of God is eternall life, through Jeſus Chriſt our Lord.]

23. For according to the law, and ſo ſtill to every impenitent, the reward or payment of every deliberate ſin, all that it brings in to him by way of ſtipend, is death, but the mercy, that is in the Goſpell reacht out to all penitents, is eternall life, as it is now purchaſed and contrived, by what Chriſt Jeſus our Lord hath done and ſuffered for us in the Goſpell.

a. τὸ σῶμα

The phraſe τὸ σῶμα *the body* &c. hath a peculiar uſe in S. *Paul*, when it is joyned with a *genitive* caſe following, for then it paſſes into the ſignification of that which is joyned with it, and its ſelf loſes its force; The *body of ſin* ſignifying nothing more then *ſin* here, and *Rom.* 7. 24. σῶμα θανάτου τούτου *the body of this death*, no more then *this death*, this ſad miſerable kind of *death*; So σῶμα αὐτῶν, *Eccluſ.* 7. 24. *their body* ſignifies *them*, and σῶμα Χριστοῦ *Chriſt*, *Rom.* 7. 4. and σῶμά μου *me*, *Gal.* 6. 17. and *Phil.* 1. 20. ſo τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, *Phil.* 3. 21. and σῶμα δόξης αὐτοῦ, *the body of our humiliation*, and *the body of his glory*, is no more then ſimply *our humiliation* and *his glory*. So *Col.* 2. 11. ἀπέκδυσις τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός, *the putting off the body of the ſins of the fleſh*, is the putting off the *ſins of the fleſh*, or *carnal ſins*. And perhaps 1 *Cor.* 9. 27. ὑπωπιάζω τὸ σῶμά μου, *I beat* or *cuffe my ſelf*, for ſo the matter of the diſcourſe before, concerning the uſe of *Chriſtian liberty*, doth moſt encline us to interpret it. And all this ſeems in S. *Paul* to be an imitation of the *Hebrews* form of ſpeech, among whom the word עצם that ſignifies a *body*, frequently ſignifies no more then *being*, or *identity*, ſo that עצמו *his body*] ſignifies no more, then *idem ipſe*, the *ſame he*, So *Joſ.* 9. עצמכם *your body*, i.e. *your very ſelves*, or, as the *Targum* reads it, קריבכון, *your neer kinſman*, and *Job* 2. *touch* עצמו *his body*, the *Targum* reads לגרמיה *himſelf*, the former *touches* having been on his *family*, and *goods*, &c. And that place of *Col.* 2. 9. ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, *in him dwelleth the fulneſſe of the Godhead bodily*] may ſeem capable of the ſame ſenſe, that *the fulneſſe of the Godhead dwells* in *Chriſt* by *identity* of his very *eſſence*, and ſo directly in the notion of עצמו. As for the καταργηθῇ σῶμα, *aboliſhing the body of ſinne*,] it is a phraſe to ſignifie *reformation* of *life*, Of which ſort many other phraſes there are in *Scripture*, which ſignifie the ſame thing, ſome of them referring to the *new life*, to which the *change* is made, others to the *old* courſe that is forſaken, I ſhall ſet down ſome of them, *to repent*, to be *converted*, to be *transformed*, to be *waſhed*, to *purifie hands* and *heart*, *Jam.* 4. 8. *himſelf*, 1 *Joh.* 3. 3. to be *purified* with the *laver* of *regeneration*, *by the word*, *Epheſ.* 5. 26. ſprinkled in the *heart* from an *evil conſcience*, *Heb.* 10. 22. to be *renewed* in the *mind*, to put on the *new man*, *created according to God*, *Epheſ.* 4. 24. *a new creature*, to be *born of the Spirit*, *Joh.* 3. 6. to be *ſpiritually-minded*, (in oppoſition to being *born of the fleſh*, and *minding fleſhly things*,) to be *regenerate*, or to be *born again*, or *of water and of the Spirit*, to be *begotten by the word of truth*, *Jam.* 1. 18. to be *enlightned*, to *revive*, and be *riſen* with *Chriſt*, to *riſe from the dead*, to be *circumciſed with the circumciſion not made with hands*, *Col.* 2. 11. the *circumciſion* of the *heart*, (explained by *putting off the body of the ſins of the fleſh*, i.e. *carnal ſins*,) to *eſcape from the wicked generation*, and ſimply to *eſcape*, or to be *ſaved*, *Act.* 2. 47. to *go out from among them*, to grow *ſober*, 2 *Tim.* 2. 26. to *awake out of ſleep*, *Rom.* 13. 11. 1 *Cor.* 15. 34. and (in a ſpecial *ſcripture*-ſenſe of the phraſe) to be *reconciled unto God*, 2 *Cor.* 5. 20. i.e. to lay down all that *averſation* and *enmity*, which they had had formerly to *God*, or by their wicked works, (*Col.* 1. 21.) had expreſt toward him, *To put off all filthineſs*, *Jam.* 1. 21. *works of darkneſs*, *Rom.* 13. 12. the *old man*, &c. *Epheſ.* 4. 22, 24. and *to put on Chriſt*, *Gal.* 3. 27. to *depart from evil*, 1 *Pet.* 3. 11. to *deny* or *renounce ungodlineſſe*, *Tit.* 2. 12. to *draw nigh unto God*, *Jam.* 4. 8. to become *ſervants to God*, *Rom.* 6. 22. to *take Chriſt's yoke* upon us, *Mat.* 11. 29. to *yeild our members weapons of righteouſneſſe to God*, *Rom.* 6. 13. to be *freed from the law* (i.e. the *empire* or *dominion* or *command*) of *ſin*, *Rom.* 8. 2. to *ſuffer in* or *to* the *fleſh*, 1 *Pet.* 4. 1. (referring to ſins) *ſuffering* or *dying to*, and ſo ceaſing from *ſin*, ſee *note* a. on that place. So to be *crucified* with *Chriſt*, *Gal.* 2. 19. to *crucifie the old man*, *Rom.* 6. 6. the *fleſh* with *affections* and *luſts*, and κρίνεσθαι κατὰ ἀνθρώπους σαρκὶ, *being judged*, or *condemned according to men in*, or, *to the fleſh*, 1 *Pet.* 4. 6. i.e. *judged* and *executed* to *carnal fleſhly actions*, ſo cuſtomary among men, that they may *live according to God* (in imitation of, or compliance with him) to the *Spirit*, after a *ſanctified ſpiritual* manner; So the *world being crucified to me*, *and I to the world*, *Gal.* 6. 14. *mortifying* by the *Spirit* the *actions* of the *body* (*Rom.* 8. 13.) and the *members* on the earth, to be *dead to ſin*, *Rom.* 6. 11. and here being *planted together with Chriſt in the likeneſſe of his death*, v. 5.

Κατὰ ἄνθρωπον σαρκὶ

b. Ἀνθρώπινον λέγω

Ἀνθρώπινον λέγει] here is thought to ſignifie his taking *expreſſions* out of *common life*, διὰ ἀσθένειαν τῆς σαρκὸς ὑμῶν, *in reſpect of the weakneſſe* of their groſſe or *carnal underſtandings*, his uſing *allegories* and *figures*, and as before he had uſed proofs from ſacred *types*, the *death* and *reſurrection* of *Chriſt* applied to his purpoſe of *mortification*, and *new life*, ſo now proceeding to vulgar known *ſimilitudes*, taken from *maſters*, and *ſervants*, as *Gal.* 3. 15. And thus it may fitly be interpreted; But it may otherwiſe be rendred alſo, that the *weakneſs* of their *fleſh* be taken in reſpect of *ſtrength* to perform *God's will*, (and not to underſtand *Paul's language*) and conſequently the ἀνθρώπινον λέγειν] be, *ſpeaking*, or *requiring* from them moſt *moderately*, by way of condeſcenſion to their *infirmities*, requiring the leaſt that in any reaſon could be required of them, ſo as ἀνθρώπινον] ſignifies that which hath nothing *extraordinary* in it, or which is not *common* among men, and that which followes being a very *equitable* propoſal, this may very well be the form to introduce it.

Ἀσθένεια σαρκὸς

Paraphraſe.

CHAP. VII.

a. 1. But to that which is laſt ſaid ch. 6. 23. of eternal life to be had by Chriſtians through the Goſpel, ye are ready to object, Yea, but Chriſtians of your inſtitution doe not obſerve the law of Moſes, and ſo ſin contemptuouſly againſt God, that gave that law to Moſes; nay, not onely the Gentiles, that are converted to Chriſtianity, are by you permitted to neglect circumciſion &c. and not ſo become Proſelytes of juſtice Act. 15. but, which is more unreaſonable, the converted Jewes are taught by you

1. KNow ye not, brethren, (for I ſpeak to them that know the law) that * the [a] law hath power over a man as long as he liveth?]

* or the law of the Man hath power, or force, ὁ νόμος κυριεύει τοῦ ἀνθρώπου

that

that they need not observe the law of Moses (see Act. 21. 21. and note b. on the title of this *Epistle*) and then how can the Gospel help them to eternall life, that thus offend against the prescript law of God? To this third head of objections the Apostle in the beginning of this chapter gives a perspicuous answer, affirming (that which was now necessary to be declared, though perhaps formerly it had not been affirmed to the Jewes at Rome) that they were now no longer obliged to observance of the ceremonies of the Mosaical law; Which being to Paul revealed from heaven Ephes. 3. 3. among the many revelations, which he had received, 2 Cor. 12. 7. he thus declares to them, preparing them first by shewing the reasonablenesse of it, by the similitude of an husband and a wife; My brethren of the stock of Abraham, ye cannot but know the quality, or nature of those lawes which give one person interest in, or power over another, (for I suppose you instructed therein, by frequent hearing, and reading of the books of Moses) that any such law stands in force, as long as the person, that hath that interest, liveth.

* the living husband, τῷ ζῶντι ἀνδρὶ

2. For the woman, which hath an husband, is bound by the law to * her husband, so long as he liveth: but if the husband be dead, she is loosed from the law of the husband.]

2. For it is known of any married woman that by the conjugal law she is obliged to cleave to the husband as long as he lives, but upon the husband's death the conjugal law, which is founded in his life, is dead also, and so the wife is absolutely free, the law of matrimony hath no force upon her, see Gal. 5 4.

† she be to another γενηται ἑτέρῳ

3. So then, if, while her husband liveth, † she be married to another man, she shall be called an adultéresse: but if her husband be dead, she is free from that law, so that she is no adultéresse, though she be married to another man.]

3. And this is so farre from being a nicety, that indeed matters of the greatest importance depend upon it, For if while her husband liveth, she yeild her self to any other, she is acknowledgedly guilty of adultery, But if her husband be dead she may freely marry any other man, and live with him conjugally, and be as innocent in so doing, as if she had never had former husband.

* may be to another γενέσθαι ἑτέρῳ † may

4. Wherefore, my brethren, ye also [b] are become dead to the law by the body of Christ, that ye * should be married to another, even to him who is raised from the dead, that we † should bring forth fruit unto God.]

4 And thus (my brethren, even those of the Jewes that are beleivers in Christ) the law is through Christ dead to you also, (and not only to the Gentile beleivers, Act. 15.) and so ye also are freed, from the obligation of the law, i.e. as it were dead to it, that ye may now according to the laws of marriage, be safely joyned, and espoused to another, viz: to that Christ, whose resurrection from the dead shewes him to be alive, that so ye may live in conjugal affection, and obedience to him, and being made fruitfull by his Spirit, we may, as wives that live with their husbands, bring forth all holy Christian actions to the honour and praise of God.

* affections παθήματα † are by * were wrought ἐνηργεῖτο † so as to bring forth fruit, εἰς τὸ καρποφορῆσαι

5. For when [c] we were in the flesh, the * motions of sins, which † were by the law, * did work in our members † to bring forth fruit unto death.]

5. This, while we lived under the pædagogie of the law, was not done by us, (which is one reason of abolishing it, Christ now giving precepts of inward purity, in stead of those externall ordinances, and giving his Spirit to enable to perform them, over, and above what was under the law;) For when we were under those carnal ordinances, though all sinfull practises were forbidden by that law, and so were rendred more criminous by being prohibited by a promulgate law, yet our sinfull desires and affections, that proposed those objects, which were thus forbidden, that law had no power to mortifie and subdue, and so notwithstanding that law, those sinfull affections were obeyed, and yeilded to in our members, and so brought forth that sad fruit, obligation to punishment eternal, and that was all the good we reapt by the law.

6. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newnesse of spirit, and not in the oldnesse of the letter.]

6. But now we are freed from the law as that (beside the morall precepts) contain'd also those carnal external performances, (see Mat. 5. g.) that obligation being cancelled, by which they were due, so that now in stead of being outwardly circumcised, and in our lives impure, we must think our selves most strictly obliged to set to the performing of that real substantial purity which was signified by the legal observances of circumcision, &c. serving Christ in new life, and Evangelical obedience, (see ch. 8. 1.) in lieu of that external bloody obedience, which the law of Moses (written of old by Gods appointment, and so here called the writing or the letter) did then require of all Jewes. See note on Mat. 5. g.

* say we, see ch. 4. a. † nay but I had not known the sin ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων * coveting, lusting

7. What * shall we say then? Is the law sin? God forbid. † Nay, [d] I had not known sinne but by the law: for I had not known * [e] lust, except the law had said, Thou shalt not covet.]

7. But here again it is objected to us, that by thus arguing we lay charge and blame upon the law, that it is sin, or the cause of sin, contenting it self with that external performance of the ceremony, and not exacting the inward purity of us: To this I answer by way of detestation of that calumny, of which our doctrine is perfectly guiltlesse: No sure, we lay no such thing to the charge of the law, we should be most unjust, if we did. For the law hath done its part, given us knowledge that the very desires of the heart are sins (and that distinctly in the tenth commandement) which I had not known, had not the law distinctly told me that it was so, and set circumcision as an embleme of that duty of mortifying all carnall desires.

† receiving advantage ἀφορμὴν λαβοῦσα * coveting or lusting ἐπιθυμίαν † is

8. But sin † taking occasion by the commandement, wrought in me all * manner of concupiscence: for without the law sin † was dead.]

8. But the law having indeed onely given me the prohibition, and that ceremony to fence it, and no more, and in this particular of coveting, not so much as denouncing any present legal infliction upon the commission of it, The customary sins of men, seeing there was no punishment assigned to this sin (i.e. being only forbid by the law without any annexation of punishment) took an advantage by the lawes only prohibiting, and not punishing this sin, and so perswading me, that the external ceremony of circumcision (which was commanded under penalty of excision) would serve the turn, without any more, invaded me, and wrought in me all inward impurity, which as it would not so probably have been able to doe, if the law, that mentioned this prohibition, had fortified it with denunciation of punishment (as in other cases) or if indeed the trusting on the external performance, the privilege of being circumcised, had not given men some security and confidence, that nothing should be able to doe them hurt, (deprive them of the favour of God, that were thus circumcised) so would it not have been neer so criminous, if it had not been distinctly prohibited by the law, For it is a known truth, that the criminousnesse, and punishableness of any act arises from its being prohibited by some law.

* I indeed lived ἐγὼ ἔζων

9. For * I was alive without the law once, but when the commandement came, sin revived, and I dyed.]

9. The people indeed of the Jewes lived formerly without the law, (see note d.) i. e. before the promulgation of it, but as soon as the law was given the

the ſin of diſobeying a promulgate law, became greater, and ſo their guilt and puniſhment alſo, that ſtill committed what was thus forbidden, and ſo that was all the benefit they made of the law.

10. And the law, which was meant to keep them ſinleſs, and ſo to bring them to life, being not obeyed, did in the iſſue of it bring onely death on them.

10. And the commandement, which was ordained to life, I found to be unto death.]

11. For the law præſcribing circumciſion under penalty of exciſion, but not præſcribing the inward purity under that threat (nor denouncing any preſent judiciall puniſhment upon the commiſſion of the contrary ſin) but onely prohibiting it, and no more, ſinne took advantage by this impunity of the law, and firſt ſeduced me to inward impurity, and then by occaſion of the commandement which forbad it, and ſo made it criminous, inſnared and wounded me to death.

11. For ſin taking † occaſion by the commandement, deceived me, and by it ſlew me.]

† advantage v. 8.

12. And ſo the objection v. 7. was a groundleſs objection, for though the Moſaicall law were the occaſion of ſin (or were made advantage of by ſin) yet it was not the cauſe, and ſo ſtill that law is holy, (and the Commandement againſt coveting, holy) juſt, and good, firſt holy, or pure from all allowance of impurity, and ſo ſecondly, juſt in allowing no manner of injuſtice, and thirdly, good as requiring charity to others, and ſo no manner of colour or tincture of ill in it; (onely 'twas not ſo highly perfect in any of theſe reſpects, 'twas not fill'd up to ſo high a pitch, as is now by Chriſt required of us.)

12. * Wherefore the law is holy, and the commandement holy, and juſt, and good.]

* So that ὥστε

13. Was therefore this good law guilty of death to me, was it the cauſe of bringing it on me? No, not ſo neither, but ſin was that onely cauſe, which is guilty of all. And ſo (ſee note on Mat. 1. k.) this is a means of ſetting out ſin in it's colours, that it works deſtruction to men by that which is good, and ſo ſin it ſelfe is ~~by this means~~ extremely aggravated, ~~and making this uſe of the law,~~ it becomes ~~extremely or ſuperlatively ſinfull, or, the law ſhewes me what a ſinfull thing ſinne is~~ *by this, that it will not* [illegible] *rip. Wolfius in Rom. p. 125.*

13. † Was that then, which is good, made death unto me? God forbid. But ſinne, that it might appear ſinne, working death * in me by that which is good, that ſin by the commandement might become exceeding ſinfull.]

† Hath then that which is good become to mee death? Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; * to me μοι

f. 14. And the reaſon why the effect of the law is ſo contrary to what was intended by it, is this, that the law is ſpirituall, and not performable by a carnall man, but the carnality of men (ſold under ſinne, i. e. habituall ſlaves to ſinne, ready to do all that it bids them, though the law never ſo diſtinctly prohibite) that is the cauſe of all.

14. For we know that the law is ſpiritual, but I am carnall, ſold under ſinne.]

15. For ſuch men as I now ſpeak of, carnall men v. 14. though they are taught their duty by the law, yet do they not by the dictate of their underſtanding or conſcience, that which they do, it is not that which in conſent to the law they approve, but that which by their conſcience, directed, and inſtructed by the law, they hate and diſlike, that they do.

15. For that which I do, I † allow not: for what I would, that do I not; but what I hate, that do I.]

† know γινώσκω

16. And this very thing is an argument, that the law is acknowledg'd to be good, that they diſlike that which they do in diſobedience to the law, they never commit any prohibited evill, but their conſcience accuſes and ſmites them for it.

16. If then I do that which I would not, I conſent unto the law, that it is good.]

17. And ſo 'tis not the whole they that commits ſinne, or they as they are led and inſtructed by the law (and ſo the law ſtill is vindicated from the charge v. 7.) but it is their carnality reſiſting the law, or ſin having gotten power over them, and ſo carrying them in deſpight of the law, and conſcience admoniſhing the contrary.

17. * Now then it is † no more I that do it, but ſinne that dwelleth in me.]

* But now Νυνὶ δὲ
† no longer οὐκ ἔτι

18. For in men whoſe affections are not mortified by the ſpirit of Chriſt, but carnally diſpoſed, or led by their own corrupt cuſtomes, 'tis not the law, or knowing their duty that will do any good on them, To approve indeed, or like that which is good, the law enableth them, but the carnal affections do ſtill ſuggeſt the contrary, and carry them in deſpight of the prohibitions of the law.

18. For I know that in me (that is, in my fleſh) * dwelleth no good thing: for to will is preſent † with me, but * how to perform that which is good I finde not.]

* good dwelleth not ἐν ἐμοὶ οἰκεῖ ἀγαθόν
† to me, μοι
* or, not to do that which is good, for the King's MS. reades τὸ δὲ κατεργάζεσθαι τὸ καλὸν, &c.

19. And this is clear by the experiment, for they do not perform that good, which as the law commands, ſo they conſent to be good, but the evill which they conſent not to be good, and which the law tells them they ſhould not do, that they do.

19. For the good that I would, I do not, but the evill which I would not, that I do.

20. Which plainly argues the truth of that which was ſaid v. 15. and 17. (and is full anſwer to the objection againſt the law, v. 7.) that the law is farre from being guilty of their ſin, and that 'tis not they by the duct and dictate of the law, (or their own conſcience guided by the law, that do evill; but carnality or cuſtome of ſinne, that hath got ſuch a ſway or power over them.

20. Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me.]

21. By this then you may diſcern the law and the goodneſs, and the energy or force of it, that when carnality moves men to evill, the minde illuminated by the law enclines them to good; or, that evill, when it is repreſented to them, findes them inclined to the contrary.

21. I finde then * a law, that when I would do good, evill is preſent with me.]

† the law that, or, in that τὸν νόμον, ὅτι

22. For according to the underſtanding, or ſuperiour faculty (contrary to the carnal, or bodily part of them) they are pleaſed with all thoſe things, that the law of God is pleaſed with.

22. For I † delight in the law of God, after the inward man.]

* have the ſame delight with, συνήδομαι τῷ

23. But there is another commanding power in the members, which ſets it ſelf in direct oppoſition to thoſe dictates of the law in the mind, which in carnall men, v. 14. gets the better of the day, carries them captive ſlaves, to doe what the fleſh requires to have done by them.

23. But I ſee another law in my members, warring againſt the law of my minde, and bringing me into captivity to the law of ſin, which is in my members.]

24. O

24. O wretched man that I am! who ſhall deliver me from the body of this death?] 24. This is a ſad condition, (the very ſtate of a carnal man under the law,) and out of which the law cannot reſcue any man, nor from the deſtruction that attends it.

* the ſame I with my mind, αὐτὸς ἐγὼ τῷ νοΐ 25. I thank God through Jeſus Chriſt our Lord. So then * with the mind I my ſelf ſerve the law of God, but with the fleſh the law of ſinne.] 25. (Yet, bleſſed be God, by the grace and ſtrength of Jeſus Chriſt, ch.6.23. there is a way to get out of this curſed eſtate, 1. pardon to every penitent ſinner, which may encourage any to break off this eſtate of ſin, and 2. grace and ſtrength in Chriſt, to perform what God in Chriſt will accept, i.e. ſincere, though not perfect obedience, (the thing affirmed v.6. and reſumed at the beginning of Chap. 8.) So then the concluſion of this digreſſion from v.7. to this place, is, that the bare knowledge of the law of Moſes doth only direct the underſtanding, what is the duty; which notwithſtanding, the carnal man accuſtomed to his own waies of ſin, may think fit ſtill to go on in them, and ſo (though one and the ſame perſon) doth two things at once, with his underſtanding he ſerves the law of God, is delighted and pleaſed with thoſe things, wherewith that is delighted, and yet at the ſame time with the fleſh ſubmits to the ſuggeſtions and cuſtomary actions of the fleſh, and falls into ſins directly contrary to the ſuggeſtions of his conſcience, and the law in it, and this is juſtly rewarded with death, ch.6.23.

Notes on Chap. VII.

a.

ὁ Νόμος κυριεύει τοῦ ἀνθρώπου

The *conſtruction* and *meaning* of theſe words [ὁ νόμος κυριεύει ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ, which are commonly rendred, *the law hath power over a man as long as he liveth*] is ſomewhat uncertain; and for the determining of it, The firſt thing to be conſidered, is the *deſigne*, and matter of the *diſcourſe* in this *chapter*, Which is diſcernibly this, to *vindicate* his *doctrine*, (*charged* on him *Act.21.21.* it is not certain, whether then *truly*, or no, but without doubt now *profeſſedly taught* by him,) that the *Judaical law* was *aboliſhed* by the *death* of *Chriſt*, *Epheſ.2.15,16. Col.2.14.* and ſo now was not *obligatory* to a *Jew*. This he now thinks fit to declare to the *Jewiſh Chriſtians* at *Rome*, as in the former *chapters* he had vindicated the *liberty* of the *Gentiles* from the *obligation* of it to them, and *juſtified* his *preaching* the *Goſpel* to them, both which together did, by way of *interpretation*, and neceſſary *conſequence*, contain under them this of the *obligingneſſe* of the *law* to a *Jew*, For the *law* of the *Jews* commanding a ſtrict *ſeparation* from the *Gentiles*, all that were not their *proſelytes*, and *circumciſed*, and *Paul*, and other the *Apoſtles* being *Jewes*, their converſing with, and *preaching* to the *Gentiles*, could not be allow'd upon any ſcore, but that of the *abrogation* of the *Jewiſh law*, which accordingly was of *neceſſity* to be *revealed* to S.*Peter*, in a *viſion*, *Act.10.* (and ſo ſeems to have been to S.*Paul*, *Epheſ.3.3.*) before he durſt *preach* to *Cornelius*, who, though a *proſelyte* of the *Jewes*, yet was not a *proſelyte* of their *Covenant*, or *righteouſneſs*, i.e. was not *circumciſed*. This *abolition* of the *law* [to *you*] i.e. to his *brethren*, the *Jewes* v.4. and to the ἡμᾶς *us* v.6. i.e. to S. *Paul*, and thoſe he ſpeaks to, i.e. *to them that know the law* v.1. and ſo ſtill to the *Jew-Chriſtians at Rome*, is here evidently proclaimed, ver.4. and *6.* And therefore in all probability that muſt be the *importance* of theſe words, which may moſt directly *prepare*, and contribute to the *inferring* of that *concluſion*. To which end firſt it is neceſſary, that

εἰς ὅσον χρόνον ζῇ

[εἰς ὅσον χρόνον ζῇ] muſt be rendred, *as long as he* the *man* (not as *it*) *liveth*, This appeareth by the *inſtance* v.2. by which that which is ſaid v.1. is *exemplified*, ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ, *The woman which hath an husband is by*

Ἀνδρὶ ζῶντι

the (*conjugal*) *law bound to the living husband*, where the *husband* is the perſon, whoſe *life* is conſidered in this caſe, who, *as long as he lives*, hath *power over his wife*, and ſo long *the wife by law is bound unto him*, but *if he die*, *ſhe is free*, &c. By this alſo it is manifeſt in the *ſecond* place, that the *man* which is meant in the *latter* part of this *firſt verſe* [*as long as he liveth*] cannot be the perſon, *on* whom the *law* hath *power*, or force, but ſome other, who by *law* hath *power* and *authority* veſted in him, For it is apparent, v.2, and 3. that the *life*, or *death* of the perſon *under* ſubjection, is not the thing taken into conſideration, and if it were, it would not tend to the inferring of the deſigned *concluſion*, for the *Jewes* could not be ſuppoſed to be *dead*, but the *law*, that had *power* over them, and though v.4. the word [ἐθανατώθητε *you are put to death*] may make that ſeem poſſible to be here meant, yet the contrary being ſo evident by the whole *drift* of the *diſcourſe*, it is certain that [ἐθανατώθητε τῷ νόμῳ there, *you are put to death to the law*] muſt be interpreted, as a *figurative* ſpeech, to ſignifie [*the law is put to death to you*, As when καταργεῖσθαι ſignifies to be made ἀργὸν *void*, to be *evacuated*, or *cancelled*, and ſo is all one with *being put to death*, (and is ſo uſed *Epheſ.2.15.* καταργήσας νόμων, *having cancell'd the law*, all one with ἐξαλείψας *having blotted it out*, *Col.2.14.* & προσηλώσας τῷ σταυρῷ having *nayled it to the croſſe*) we read of the woman v.2. κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός, which would literally be rendred, *ſhe is cancell'd from the law of the husband*, but indeed ſignifies, *the law of the husband is cancell'd*, or ceaſeth to be in force *to her*, and ſo v.6. κατηργήθημεν τῷ νόμῳ, *we are cancelled to the law*, ſignifies, *the law is cancelled to us*. Which being thus farre deduced, it remaineth in the *third* place, that the former part of the words, [ὁ νόμος κυριεύει τοῦ ἀνθρώπου] muſt either thus be rendred [*the law of the man hath power, or force, or remains valid*] (joyning [τοῦ ἀνθρώπου *of the man*] to [νόμος *law*] not to κυριεύει *hath power*,) Or elſe, (becauſe the word [ἀνθρώπου] is otherwiſe placed, being affixt to κυριεύει] and indeed κυριεύει] properly *governs* a *genitive* caſe, and is uſed with one, *Lu.22.25.* juſt as here it will be, if τοῦ ἀνθρώπου be *governed* by it) it is poſſible that the word [*man*] which is the [*he*] in the latter part, may be implied and *underſtood* (though not *ſpecified*) in the word ὁ νόμος *law*] thereby ſignifying not *law* in *generall*, but more *ſpecially* any *law*, which conveyeth a *right*, or giveth *power*, or *dominion* to one man over another; according to the *primitive* notion of νόμος *law*, from νέμω *diſtribuo*, noting an *aſſignation*, or *diſtribution* of every mans *right* unto him, (and ſo νόμος ver.2. evidently ſignifies the *conjugal law*, which ſubjects, and *binds* the *wife* to the *husband*) for of ſuch a *law* it will be truly ſaid, that κυριεύει

Ἐθανατώθητε τῷ νόμῳ

Καταργεῖσθαι

τῷ ἀνδρώπῳ, *it is in validity*, or *force over the man*, (meaning the *subject*,) as long as *he*, i.e. the *owner*, or the *Lord* liveth. That this is the true *sense* and aime of the words is unquestionable, and the latter way of expressing it seems to be the most *comodious* and *easie*, though the former may possibly be it, (by an *easie*, and ordinary ὑπέρβαλον) and then [νόμῳ τοῦ ἀνδρώπου *the law of the man*] will be a fit phrase to signifie any such *law*, wherein *mens interests* are concerned, *municipall*, or *humane laws*, which are in force till they be abolished legally.

Νόμῳ τοῦ ἀνθρώπου

b. That ἐθανατώθητε τῷ νόμῳ *you are dead to the law*] signifies the *laws* being *dead* to *them*, being *abolished*, having no *power* over them, hath been said, (note a.) and may farther appear by v.6. where the ground of their *freedome* from the *law* is expresst, by ἀποθανόντες ἐν ᾧ κατειχόμεθα *that being dead by which we were held*] where the *law* being by an ordinary *prosopopœia* (as when *sin* is said to *reigne* c.6.12.) used for a *person*, is said to be *dead*, (and *to be nayl'd to Christ's crosse*, *Col.*2.14) and so under the fiction of a *person*, is more fitly answerable to the *husband*, whose *death* frees the *wife* from all *obligation* to him, that she may *lawfully marry*, and *subject* her self to any other, and so in like manner may *Jewes* to *Christ*, upon the *abolition* of their *law*. As for the [διὰ τοῦ σώματος τοῦ Χριστοῦ, *by the body of Christ*] by which the *Judaical law* is abolished that sure notes the *crucified body*, the *death of Christ*, and is accordingly expresst in this very matter *Ephes.* 2. both by ἐν τῇ σαρκὶ αὐτοῦ *by his flesh*, v.15. and διὰ τοῦ σταυροῦ *by the crosse*, ver.16. and so *Col.*2.14. by προσηλώσας τῷ σταυρῷ *nayling to the crosse*.

ἐθανατώθητε τῷ νόμῳ

διὰ σώματος τοῦ Χριστοῦ

c. That ὅτε ἦμεν ἐν τῇ σαρκὶ, *when we were in the flesh*] signifies the *Judaical state*, under the *law*, appears by the whole *discourse* in this *chapter*, which is of the *state* of *men* considered under the *law* (*see note* d.) and particularly by the *opposition* here betwixt this, and κατηργήθημεν ἀπὸ τοῦ νόμου, *we are freed from the law*, For so 'tis manifest the *opposition* stands, *For when wee were in the flesh*—— *But now we are freed from the law*,—— And it is thus styled, in *opposition* to ἐν πνεύματι εἶναι, *being in the spirit*, used for them that have *received the Gospel*, and are *partakers* of the *grace*, which is afforded there, to which they that have not *attained*, but are only under the *pædagogie* of the *law*, they *are* only *in the flesh*, have no other but that *weak*, and *corrupt principle* of their own *nature* (which is so prone to *carnality*) abiding in them; And thus it is used c.8.8. *They that are in the flesh*, *cannot please God*, *but you are not in the flesh*, *but in the spirit*, *if so be the spirit of God dwelleth in you*, i. e. if, as ye are *outwardly* professors of the *faith*, *baptized Christians*, so ye are *sincerely* so, such as in whom the *holy Spirit* of *God* may vouchsafe to *inhabit*, which *will not abide when unrighteousnesse cometh in*. And accordingly *Christianity* is call'd the *law of the Spirit of life*, ch.8.2. and here v.6. *the newnesse of the Spirit*, in *opposition* to the *oldnesse of the letter*, the *Mosaical law*. And a peculiar propriety there is in this *phrase* for this matter in many *respects*, 1. in respect of the *nature* of the *Mosaical precepts*, which were *external*, *washings*, *circumcision*, *bodily rests*, &c. (all which are seated in the *flesh*) and so proportionably *carnal promises*, and *threats*, whereas the *precepts* of *Christ* go deeper to the *mind*, and *spirit*, require the *purity* of that, and accordingly are backt with *spiritual promises* and *terrors*, *Secondly* in *respect* of the *assistance*, that *Christ* affords toward his *obedience*, by giving of his *spirit*, to *assist* (if it be not *grieved*, and *resisted*) our *spirits*, in *opposition* to which the *state* under the *law* having none of that *strength* joyned with it, may justly be called the *being in the flesh*. To which may be added, that one *eminent* effect of the *Spirits* descending, was the *commissionating* of the *Apostles* for their *office* of *preaching* to the *Gentile world remission of sinnes* upon *repentance*, and in *opposition* to that, the *law* allowing no *place* for *repentance* for any *presumptuous sin*, but *inflicting* present *punishment* on the *offender*, that state may be fitly styled being *in the flesh*. Mean while as there is a *difference* betwixt the *weaknesse* of the *natural estate* considered without any other *aid*, then what the *law* affordeth, and the *sinfulnesse* of *carnal acts*, and *habits* continued, and indulged to, and on the other side, betwixt the state of a *baptized Christian*, afforded the *grace*, and *strength* of *Christ*, and of him that makes *use* of that *grace*, and leads a *pure Christian* life, So the *being* ἐν τῇ σαρκὶ, *in the flesh*, differs from *living*, or *walking* κατὰ τὴν σάρκα, *after*, or *according to the flesh*, and on the other side, *being in the Spirit*, or *being in Christ*, from *walking after the Spirit*; All which phrases are to be met with here, and in the next chapter. Here and ch.8.9. we have [*being in the flesh*,] and κατὰ σάρκα ὄντες, *they that are after the flesh*, v.5. i.e. under the *law*, not elevated above the *flesh*, or rescued out of the power of it by *Christ*, and c.8.1. *walking after the flesh*, (and so v.4. & 12. all in the same sense) for going on in a *carnal* course, *obeying* and following the *flesh* in the *lusts thereof*. And so c.8.9. *being in the Spirit*, or *having the Spirit of Christ*, and *being in Christ Jesus*, v.2. all to the same sense, of having the *Spirit of Christ* bestowed on us, which as it *enableth*, so it *obligeth* us to *walk*, and *lead* a *Christian life*, and if we doe so, then that is περιπατεῖν κατὰ πνεῦμα *walking after the Spirit*, v.1, & 4. All which must thus *nicely* be *distinguished*, or else they will be apt to betray to some *mistake*.

ὅτε ἦμεν ἐν τῇ σαρκὶ

It is an ordinary *figure* to speak of *other* men in the *first person*, but most frequent in *blaming*, or noting any *fault* in others, For then by the putting it in this *disguise*, fastning it on ones own *person*, it is more likely to be well taken by them, to whom it belongs. So saith S. *Chrysostome* of this *Apostle*, Ἀεὶ τὰ φορτικὰ ὅταν τῷ οἰκείῳ προσώπῳ γυμνάζῃ, *when he mentions things that are any way grievous*, *or likely to be ill taken*, *he doth it in his own person*. And S. *Hierome* on *Daniel*, *Peccata populi enumerat personâ suâ*, *quod & Apostolum in Epistolâ ad Romanos facere legimus*, *Confessing the sins of the people*, *he doth it in his own person*, *which we read practised by the Apostle in the Epistle to the Romans*, that is, most probably, in this place. Thus when 1 *Cor.*4.4. S. *Paul* had spoken in his *own* person, *I know nothing by my self*, *but hereby I am not justified*, he tells them plainly v.6. that he had *in a figure transferred these things unto himself for their sakes*, *that they might not be pufft up*, as counting such *schemes*, and *figures*, as these, the most *profitable* and *efficacious* on the

d. Οὐκ οἶδα

Μεσχηματισα

Reader. Thus the ſame *Apoſtle*, 1 *Cor.*6.12. *All things are lawfull to me, but all things are not expedient*, i. e. thoſe things which are by *you* look'd on as *indifferent*, if they be yeilded to, may be very *hurtfull* in *you*, and 1 *Cor.*13.2. *If I have all faith, and have not charity*, i.e. if *ye* want *charity* to *your* other *gifts*, So *Gal.*2. 18. *If what I have deſtroyed I build the ſame again, I make my ſelf a tranſgreſſor*, i.e. *Whoſoever* doth ſo, or, whenſoever *ye* doe ſo, it muſt needs be a *fault* in you. Thus *Rom.*3.7. *If the truth of God have abounded by my lie unto his glory, why am I alſo judged as a ſinner?* Which words are certainly the *perſonating* of an *impious objecter*, which ſpeaks, or *diſputes* thus not of the *Apoſtle* himſelf. And the ſame *ſcheme* or faſhion of ſpeaking, or writing is very frequent among all *Authors*; And that it muſt be ſo taken here may appear by theſe *evidences*, 1. by v.9. Ἐγὼ δὲ ἔζων ποτὲ, *I indeed once lived without the law*, which can with no appearance of *truth* be affirmed of *Paul*'s perſon, who was *born*, and brought up a *Jew* in the *knowledge* of the *Moſaical law*, and muſt therefore be the *perſonating* of a man firſt conſidered *without*, then *with* the *law*, to whom becauſe the *law* is given in the *ſecond* perſon, μὴ ἐπιθυμήσῃς, *Thou ſhalt not covet*, v.7. therefore he, to whom it is given, is in the following *verſes* fitly ſet down in the *firſt perſon*, [*I*,] being *relative* to the [*thou*] *antecedent*. 2dly. By the ſeverals affirmed in this *chapter* which cannot belong to S. *Paul*, For that *Paul* was at the writing of this, a *reformed*, *regenerate* perſon there is no doubt, and they which would have it ſpoken by him in his *own perſon*, make that advantage of this *chapter*, by reconciling thoſe things, which are here mention'd, to a *regenerate* ſtate; But if we compare the ſeverals which are here mention'd, with the *parts* of a *regenerate* mans *character*, given by the ſame *Apoſtle* in other places, we ſhall find them directly *contrary*, Here in the 8th *verſe*, he ſaith, that *ſin had wrought in him all manner of concupiſcence*, whereas of the *regenerate* man it is affirmed, *Gal.* 5. 24. *they that are Chriſts have crucified the fleſh with the affections and luſts.* Here in the 9th verſe, 'tis ſaid, *ſinne revived, and I died*, whereas of the *regenerate* man 'tis ſaid c.6. 2. *how ſhall we that are dead to ſinne, live any longer therein?* Here in the 14th *verſe*, 'tis ſaid, I am *carnal*, whereas of the *regenerate* man 'tis affirmed c.8.1. *that he walks not after the fleſh, but after the Spirit.* Here again in that 14th *verſe* 'tis ſaid, *I am ſold under ſinne*, (of which ſee *note* f.) whereas of the *regenerate* 'tis affirmed c.6. 18. that he *becomes free from ſinne*, and *becomes the ſervant of righteouſneſs.* Here v.20. ſinne *dwelleth* in *me*, and κατεργάζεται *accompliſheth, worketh that, which I will not, like* not with my *mind*, or *conſcience*, and ſo 'tis ſaid ver.23,24. that the *law in the members carries him into captivity to the law of ſinne, and who ſhall deliver him from this body of death?* and ſo that he is under the *power* of the *law of ſinne and death*, that he *obeyes the law of ſinne* ver.25. whereas c.8.2. of the *regenerate* 'tis affirmed, that *the law of the Spirit of life in Chriſt Jeſus, hath made him free from the law of ſin and death.* Nothing can be more *contrary*, and *unreconcileable* to a *regenerate ſtate* in theſe ſo many *particulars*, then what is here affirmed of the [ἐγὼ *I*] the *perſon* here thus repreſented. And indeed unleſſe *ſinning againſt conſcience* be the only way of *alleviating* (and not *aggravating*) ſinne, it is impoſſible that the *doing that ill he would not*, and *the not doing that good he would*, v.19, 20. can be deemed a fit ingredient in the *character* of a *regenerate* man, 'Tis certain this was, in the perſon of *Medea*, made, by the heathens, the higheſt pitch of *villany*, to *ſee and like that which was good*, and *doe the direct contrary* (ſee *note* f.) and therefore cannot in any reaſon be thought to be the *Apoſtles* deſcription of a *regenerate* man, or *good Chriſtian.*

That by ἐπιθυμία *coveting*] here is meant the ſin forbidden in the *tenth commandement* of the *decalogue*, appears by the end of the verſe; But how the *Apoſtle* can truly ſay, that he had *not known* it had been a *ſin*, if the *law* had not told him it was, will be all the difficulty. To which may be anſwer'd, 1. that the *Apoſtle* doth not ſpeak particularly of himſelf (ſee note d.) but in the perſon of a *Jew*, or man in generall, and then it is not only true of this, but of all other the *commandements* (of which this one may be ſet as the inſtance) that the *knowledge* of *ſin* is by the *promulgation* of the *law*, that *forbids* it; But then there may from the *Jewiſh* doctrine appeare ſome reaſon, why the *Apoſtle* ſhould rather inſtance in this *commandement*, then any other For the *Jewes* before and under *Chriſt*'s time, ſeeing that there was no *puniſhment* judicially appointed for *thoughts* or *deſires*, whether *unclean*, or of *getting* any thing from their *neighbours*, had reſolved this to be no *ſin*, and conſequently that the *tenth commandement* was but a *moral proverbial eſſay* or *counſel*, like that of *Menanders*

——— οὐδὲ βελόνης,
Δαιμόνιε, ἐπιθύμησον ἀλλοτρίας ποτέ,

Not to covet ſo much as a pin of anothers, but not any *precept* of *God*, or of *nature*, Affirming, that, unleſſe it be in caſe of the *worſhip* of *falſe Gods*, no *ſin* is *committed* by the bare *will*, without ſome *actual* commiſſion following it. Thus ſaith *Aben-Ezra* in the beginning of the *Decalogue*, *Kimchi* on *Pſal.* 66. 18. and *Joſephus* concerning *Antiochus*'s deſigned *ſacrilege*, Τὸ γὰρ μηκέτι ποιῆσαι τὸ ἔργον βουλευσάμενον, ἐκ τῶν πεμφείας ἄξιον, *to have conſulted only, and not acted, did not deſerve puniſhment.* According to which S. *Paul* might well ſay of any *Jew* brought up under ſuch *Maſters*, that he had *not beleived coveting* to be a *ſin*, had not the more exact conſideration of the direct words of the *law* aſſured him that it was.

The phraſe [*ſold under ſin*] ſignifies as it doth, when 'tis ſaid of *Ahab*, that he was *ſold to work wickedneſs*, or of the revolting *Jewes* 1 *Mac.*1.15. as a *ſlave* or *captive ſold* from one *Maſter*, one *ſin*, to another; and ſo here 'tis joyned with Σαρκικὸς *a carnal man*, and is farther expreſt by the character of him, following, that the *evil* that he *would not, that he doth*, and *the good that he would, that he doth not*, juſt like that which the *Poets* ſay by way of *aggravation* of that wicked condition of *Medea*, the *witch*,

Καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά,
Θυμὸς δ' ὑπερτείνων τὰ βουλεύματα, *Eurip:*

I underſtand the evils that I am about to commit, But my paſſion overcomes my reaſon: And of him in the *Tragedy*,

Λέλησθεν οὐδὲν τῶνδε μ' ὧν σὺ νουθετεῖς,
Γνώμῃ δ' ἔχουσα μ' ἡ φύσις βιάζεται. *I am ignorant of none of those things of which thou admonisheſt me, But my nature* (or *cuſtome*) *forces me contrary to my opinion.* Which is ſo farre from being matter of *alleviation*, or *leſſening* of the *ſin*, that 'tis by *Plutarch* ſet down for the greateſt *aggravation*, for citing that in the *Tragedy* of *Atreus*,

Αἰ Αἰ, τόδ' ἤδη θεῖον ἀνθρώποις κακὸν,
Ὅταν τὶς εἰδῇ τ' ἀγαθὸν, χρῇ δ' μή.

that *'tis an evil that falls on men from God, to doe evil, when they ſee their duty*, he corrects it thus, θηριῶδες μοῦν καὶ ἄλογον καὶ οἰκτρὸν εἰδότα τὸ βέλτιον ὑπὸ τῆς χείρονος ὑπ' ἀκρασίας καὶ μαλακίας ἄγεσθαι, *'tis the moſt beſtial, irrational, miſerable condition for a man that knowes what is beſt, to be led by inconſtinency and effeminacy from it.* And ſo *Simplicius* upon *Epictetus* c.11. p.74. upon occaſion of thoſe verſes of *Medea*, reſolves, χρῆ ἐ μὴ δοξάζειν μόνον ὀρθῶς, καὶ ὀρέγεσθαι, καὶ ἐκκλίνειν ὅτι πολλὰ, ἀλλὰ καὶ τὰ ἔργα σύμφωνα τῇ ὀρθαῖς δόξαις ἀποδιδόναι, *we ought not onely to think right, and be affected accordingly, but to conform our works to our right opinions.* And till we doe ſo, the beſt that he can ſay of us is, that perhaps we are ἀρχόμενοι παιδεύεσθαι *beginning to learn*, are come as farre as the *knowing* of the *law*, which notwithſtanding ἁμαρτάνουσι, καὶ ἑαυτῶν ἐγκαλοῦσι, men *ſin and accuſe themſelves* for *ſinning*, ὅτι ἐνυθὺς τὰ ἄλογα πάθη μέτριά καὶ ῥυθμίζεται καὶ ὑπολάπτεται τῷ λόγῳ, *for irrational affections are not preſently brought within meaſure and proportion, nor ſuddainly ſubjected to reaſon.*

Paraphraſe.

CHAP. VIII.

1. There is therefore now no obligation lying on a Chriſtian, to obſerve thoſe ceremonies of Moſes's law, circumciſion &c. ch. 7. 4. 6. (from whence to the end of that chapter the Apoſtle had made a digreſſion to anſwer an objection ver 7.) nor conſequently danger of damnation to him for that neglect, ſuppoſing that he forſake thoſe carnal ſins that the circumciſed Jewes yet indulged themſelves to, and perform that Evangelical obedience (in doing what the mind illuminated by Chriſt directs us to) that inward true purity (which that circumciſion of the fleſh was ſet to ſignifie) that is now required by Chriſt under the Goſpel, (ſee note on c.7. c.)

1. THere is therefore now no condemnation to them which are in Chriſt Jeſus, * who walk not after the fleſh, but after the Spirit.] * not walking μὴ περιπατοῦσι

2. For the Goſpel which deales not in commanding of carnal outward performances, but of ſpiritual inward purity, the ſubſtance of thoſe legal ſhadowes, and that which was meant by them, and ſo is proper to quicken us to new life in or through the grace and aſſiſtance of Chriſt, who brought this new law into the world, hath freed us Chriſtians from that law, that brought nothing with it but ſin and death, ſin by prohibiting, and ſo making thoſe commiſſions more criminous, which were againſt a promulgate law, and yet not fortifying us ſufficiently againſt thoſe commiſſions c.7.9,10. and death, the wages of ſin, from which the law is not able to reſcue any guilty perſon.

2. For the law of the Spirit of life in Chriſt Jeſus, hath made me free from the law of ſin and death.]

a 3. For when through the fleſhly deſires of men, carrying them headlong into all ſin, in deſpite of the prohibitions of the law, c.7.14. the law of Moſes was by this means weak, and unable to reform, and amend mens lives, then moſt ſeaſonably God ſent his own Son in the likeneſſe of fleſh, i.e. in a mortal body, which was like ſinfull fleſh (and differed nothing from it, ſave onely in innocence) and that on purpoſe that he might be a ſacrifice for ſin, and by laying our ſins on him ſhew'd a great example of his wrath againſt all carnal ſins by puniſhing ſin in his fleſh, that ſo men might be perſwaded by love, or wrought on by terrors to forſake their ſinfull courſes,

3. For † what the law could not doe, for that it was weak through the [a] fleſh, God ſending his own Son in the likeneſſe of ſinfull fleſh, and * for ſin condemned ſin in the fleſh,] † as to that which was impoſſible to the law τὸ ἀδύνατον τῷ νόμῳ * a ſacrifice for ſin, περὶ ἁμαρτίας, ſee note on 2 Cor. 5. c.

b 4. That ſo all thoſe ordinances of the law, circumciſion &c. which were given the Jewes, to inſtruct them in their duties, might in an higher manner more perfectly be performed by us (ſee note on Mat. 5. g.) which think our ſelves ſtrictly obliged to abſtain from all that carnality, that that outward ceremony was meant to forbid them, and now to perform the Evangelical obedience, that he requires, and will accept from us, without being circumciſed.

4. That the [b] † righteouſneſſe of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit.] † ordinance

5. For they that are carried by their own carnal inclinations, or by cuſtomes and habits of ſin, and the carnal affections conſequent thereto, doe generally mind and meditate on carnal things; but they that are led by the Spirit of Chriſt, the duct of the Goſpel, ſtudy and mind thoſe things wherein inward purity and ſanctity doth conſiſt.

5. For they that are after the fleſh, doe mind the things of the fleſh, but they that are after the Spirit, the things of the Spirit.]

6. And as the Goſpel is of force to free from ſin, more then the law was, ſo to free from death too, v.2. For that ſtudy or appetite or deſire of the carnal man bringeth death, ch.7.5. but that will or deſire, that the Spirit or Goſpel infuſes into us, brings life and peace, i.e. a vital ſtate of ſoul under God here, and eternall ſalvation hereafter.

6. For to be carnally minded is death; but to be ſpiritually minded is life and peace.]

7. For the carnal appetite is a downright oppoſition to the law of God, too unruly to obey the commands of God, neither indeed can it be brought to that obedience by a bare prohibition of the law, for the ſwinge of paſſions and luſts are much more violent then ſo.

7. Becauſe the carnal mind is enmity againſt God: for it is not ſubject to the law of God, neither indeed can be.]

8. And ſo theſe men, carnall Jewes, though they know the law, are very farre from pleaſing God (ſee note on Mat. 12. e.) from being acceptable to him, the law doth nothing to the juſtifying of them, that are thus farre from obeying the true meaning of the law,

8. So then they that are in the fleſh cannot pleaſe God.]

9. But ye Chriſtians under the Goſpel if ye have any of that ſpiritual divine temper which Chriſt came to infuſe by his doctrine and example, are thereby

9. But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his.

engaged

engaged to all manner of ſincere inward purity, to mortifie the fleſh with the affections and luſts, and if ye doe not ſo, ye live not according to the Goſpel, and if not ſo, ye may thereby know that ye are no Chriſtians, Chriſt will not own you for his, however ye have received the faith, and are admitted into that number.

* he body indeed may be a dead body, τὸ μὲν σῶμα νεκρὸν

10. And if Chriſt be in you, * the body is dead, becauſe of ſin: but the Spirit is life, becauſe of righteouſneſſe.] 10. But if ye be Chriſtians indeed, tranſlated and raiſed above the pretenſions of the Jew, to the purity of the Goſpel of Chriſt, and your lives be anſwerable thereto, then, though being ſinners, the puniſhment of ſin, i.e. death befall you, and ſo your bodies die, and return to duſt, which is the puniſhment of ſin, yet your ſouls ſhall live forever an happy and a bleſſed life, as the reward of your return to Chriſt in the ſincerity of a new and righteous life, to which the Evangelical juſtification belongs.

11. But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal bodies, by the Spirit that dwelleth in you.] 11. And then even for your dead bodies, they ſhall not finally periſh neither, they ſhall be ſure to be raiſed again; For the Spirit of God, by which you are to be guided and led, is that divine omnipotent Spirit, that raiſed Chriſt's dead body out of the grave, and if ye be guided by that, animated and quickned by that, live a pious and holy life, there is no doubt, but God will raiſe your mortal bodies out of the graves alſo, by the power of that ſame Spirit, that raiſed Chriſt's.

12. Therefore, brethren, we are debtors, not to the fleſh, to live after the fleſh.] 12. By theſe ſo many obligations therefore, and intereſts of yours, the eternall well being both of ſoules and bodies, ye are engaged to give over all care of ſatisfying or gratifying your fleſh in its prohibited demands, to live no longer in your former habits of ſin, now ye have received the faith of Chriſt.

13. For if ye live after the fleſh, ye ſhall die; but if ye through the Spirit doe mortifie the deeds of the body, ye ſhall live.] 13. For if contenting your ſelves with the external performances of the Moſaical law, circumciſion &c. ye ſtill continue to commit thoſe ſins which that was ſet to prohibite, this will bring all deſtruction upon you, 'tis not the Moſaical law will keep you from ruine. But if by the faith and example, and withall the grace and aſſiſtance of Chriſt, ye ſhall actually mortifie all the polluted deſires of the fleſh, and live ſpiritually, according to what Chriſt now requires, ye ſhall certainly riſe to the life immortal, or live eternally.

14. For as many as are led by the Spirit of God, they are the ſons of God.] 14. For this being led by the Spirit of Chriſt, living after Chriſts example, and doing what he commands and enables us to doe, is an evidence that we, and not only the Jewes, who challenge it as their peculiar, are (not onely the ſervants, but) the children of God, and conſequently that God will deale with us as with children, beſtow the inheritance upon us.

15. For ye have not received the ſpirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we [c] crie, Abba, Father.] 15. Nay the truth is, the condition of a Jew (ſee note on Lu. 9. 10.) is ſo farre from making men ſons of God, that at the beſt it is but a ſlaviſh condition, to be obliged to thoſe performances, which being external, (as circumciſion &c.) and having nothing of goodneſſe in them, are done meerly for fear of diſobeying, and being puniſhed; Which is juſt the condition of ſervants, who muſt doe what the maſter commands, or be beaten if they doe them not, (as circumciſion &c.) (and ſo was fitteſt for the Jewes, an hard ſtubborn people, and accordingly had effect among them, they obſerved, what came ſo backt, but what did not, they obſerved not, which is it that denominates the law weak through the fleſh, v. 3.) But our Chriſt now hath engaged and drawn us with more liberall bands, the cords of a man, the bands of love, ingenuous commands, ſuch as of our ſelves we cannot but judge beſt to be done, and moſt agreeable to our reaſonable natures, and to them added, as to children, the promiſe of an eternal inheritance, upon our obeying of him, And ſo his dealing with us is (as with children adopted, and received into the family) paternal and gracious, by which we are allow'd to come unto God, as to a father, to expect all fatherly uſage from him, grace and aſſiſtance to doe what he now commands us to doe, and the reward of eternal bliſſe, able infinitely to outweigh all the carnal pleaſures and delights of ſin, that can ſollicite us to the contrary; And ſo this is infinitely an happier condition, then that ſervile condition of the Jewes, of being bound to doe things which had no goodneſſe in them, but as they were commanded, and had no promiſe of heaven upon the performing them, but puniſhments upon the non-performance. c.

†That ſame Spirit αὐτὸ τὸ πνεῦμα

16. † The Spirit it ſelf beareth witneſſe with our ſpirit, that we are the children of God.] 16. And this condition, and manner of Gods dealing with us, under the Goſpel, (ſee Lu. 9. note d.) is on Gods part a ſure evidence to our conſciences, if our filial obedience, and being wrought on by theſe means be the like evidence on our parts, that we are more then ſervants, which was the higheſt that that kind of legall obedience could pretend to, even ſons of God.

εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ

17. And if children, then heirs, heirs of God, and joynt heirs with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together.] 17. And if ſons, then (according to the cuſtomes of all nations, ſee note c.) heirs of heaven, heirs indeed of God the Father, and coheirs with Chriſt, coming to the inheritance after the ſame manner that Chriſt did, to wit, by ſufferings v. 29. which are proper for ſons alſo, to ſuffer firſt with Chriſt, and then to reigne with him.

* ἰσχύοντα μέλλοντα ready to be μέλλουσα * on us, εἰς ἡμᾶς

18. For I reckon, that the ſufferings of this preſent * time, are not worthy to be compared with the glory † which ſhall be revealed * in us.] 18. And when I mention ſufferings, (which as filial chaſtiſements, muſt be expected by us from our father) the ſufferings which at this time lie upon us Chriſtians, I muſt not be thought to look upon them with any ſadneſſe, even in reſpect of this preſent life, for whatever our ſufferings are, the deliverance is likely to be ſo much the more eminent, and illuſtrious, and glorious toward us, that firmly adhere to Chriſt, (perhaps in this life, in reſcuing us, while the Jewes that perſecute us, and all others that joyn with them are deſtroyed, but moſt certainly in another) that our ſufferings will not be thought to bear any the ſlighteſt proportion with them.

† attends the revelation

19. For the earneſt expectation of the [d] creature † [e] waiteth for the [f] manifeſtation of the ſons of God.] 19. For all the Gentile world are now attending or waiting as it were, to ſee what you Jewes will doe, who of you be true ſons of God, who not, i.e. who will now accept and embrace the faith of Chriſt, who will not, Their happineſſe depending punctually upon the iſſue of this. d. e. f.

20. For the creature was [g] made ſubject to [h] vanity, not willingly, but by reaſon of him, who hath ſubjected the ſame, in hope.] 20. For the heathen world hath for theſe g. h.

theſe many years been (for the generality of them) enſlaved to Satan, and, by him, to that wretched miſerable eſtate of ignorance and Idolatry, and all thoſe vain and unclean beſtiall worſhips, and ſo as many as have gone on in thoſe vile courſes have been involved alſo under that deſperate impoſſibility (as to the eye of man) of recovering to the leaſt degree of bliſs, And all this, not (abſolutely) willingly, or upon their own free choiſe, but by the devils impoſing it on them, as an act of religion, a concomitant, and effect of their Idol-worſhips (ſee note g.) in which he commanded all theſe villanies. This makes it reaſonable to ſuppoſe of theſe heathens, that they are willing to be reſcued from lying any longer under theſe ſlaveries, and the Goſpell was the onely means to do that. Thus much of the verſe ſeemes to be beſt put in a parentheſis, that ſo that which followes may connect the 19th with the 20th verſe, thus, The creature attends the revelation of the Sons of God, In hope,

21. That they alſo (the very heathens) i ſhall by the Goſpell and grace of Chriſt be reſcued from thoſe courſes of ſinne, to which they have been ſo long inſlaved, into that glorious condition, not onely of free men redeem'd by Chriſt out of that bondage to Satan, to live and amend their lives, but even of Sonnes of God, to have right to his favour, and that immarceſcible inheritance attending it.

21 † Becauſe the creature it ſelfe alſo ſhall be delivered from the bondage of i corruption into the glorious liberty of the children of God.]

† That ὅτι

22. For this is viſible enough every where in our preaching, that the Gentiles are very forward to receive the Goſpell, when they hear it, while ye Jewes generally reject it, and ſo the Gentile world is as it were in pangs of travaile, ever ſince Chriſts time, till now, ready to bring forth the Sonnes of God, the true children of faithfull Abraham, when the Apoſtles, who muſt midwive out this birth, ſhall but preach unto them, Act: 28. 28.

22. For we know that the whole creation groaneth, and * travaileth in pain together untill now.]

* is in pangs of child-birth συνωδίνει

23. And as the Gentile world do earneſtly expect this diſcovery (v. 19.) who of you Jewes will receive Chriſt, who not, that they may reap their advantage by it, have the Goſpell freely preached to them, ſo they that have received the faith, that are already converted, and ſo have not that want of the preaching or revealing of it, have yet another advantage of this revelation, viz: to have their perſecutions at an end, which ſhall be according to Chriſt's promiſe as ſoon as Chriſt hath been preached over all the Cities of Jewry, Mat: 10. 23. and ſo even we our ſelves waite for this ſeaſon, and groan in the mean while under the perſecutions, expecting one kinde of adoption, deliverance from ſervitude and oppreſſions, the reſcuing our outward man out of the afflictions which encompaſs us at the preſent (ſee v. 18.) (and deliverance from which, 'tis clear, we have not yet attained to) and alſo from death it ſelfe by the reſurrection of the body.

k. l.

23. † And not onely they, but our ſelves alſo which have the firſt fruits of the ſpirit, even we our ſelves groan within our ſelves, waiting for k adoption, to wit * the l redemption of our body.]

† And not onely ſo, but they alſo οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ

* the deliverance

24. For though by the promiſe of Chriſt we certainly expect this reſcue in Gods time, yet this we have as yet no poſſeſſion of, ſave onely in hope, which, according to the nature of it, is of things not preſently enjoyed, for viſion or poſſeſſion excludeth hope.

24. † For we are ſaved by hope: but hope that is ſeen is not hope; for what a man ſeeth * why doth hee yet hope for?]

† For in hope we are eſcaped, Τῇ γὰρ ἐλπίδι ἐσώθημεν

* why doth he alſo hope? τί καὶ ἐλπίζει;

25. All that hope doth is to provide us patience of what hardſhips at preſent lye upon us, being confident that in God's time we ſhall be, though yet we are not, reſcued out of them.

25. But if we hope for that we ſee not, then do wee with patience waite for it.]

m.

26. And for the fortifying and confirming of this hope, and this patience in us, even in the time of our greateſt preſent preſſures, we have this advantage from Chriſt now in the Goſpell, his ſpirit that raiſed him from the dead, and will raiſe us v. 11. intercedes and prayes for us at the right hand of his father, where he alwayes maketh interceſſion for us, that not what is moſt eaſie, but moſt advantageous, may be ſent us; And ſo though according to the notion of things under the law, temporall felicity was a very conſiderable thing, and affliction in this world an expreſſion of Gods wrath, Now under the Goſpell there is a ſpeciall kinde of proviſion made, by aſſuring us that God knowes beſt what is for our turns, and conſequently that when we pray, but know not our ſelves what is beſt, nor conſequently what we ought to pray for particularly, health, or wealth, or honour, then Chriſt joynes his helping hand to ours, joynes his prayers (for that which he knowes we moſt want) to our prayers, and ſo helps to relieve us in all our diſtreſſes, interceding, yea more then interceding for us, even powerfully beſtowing thoſe things which are truly beſt for us, though oft times they bee leaſt for our palates at the preſent.

26. Likewiſe the ſpirit alſo † helpeth our m * infirmities: for we know not what we ſhould pray for as we ought: but the † ſpirit it ſelf * maketh interceſſion for us with † groanings, which cannot be uttered.]

† joynes in relieving συναντιλαμβάνεται. See note on Lu: 10. b.

* diſtreſſes

† ſame ſpirit αὐτὸ τὸ πνεῦμα

* doth more then intercede ὑπερεντυγχάνει

† unuttered groans στεναγμοῖς ἀλαλήτοις

27. And then God, that by being a ſearcher of hearts knoweth our wants exactly, underſtands alſo the deſire and intention of the ſpirit of Chriſt, without any need of its being articulately formed in words, viz: that interceding for all holy men, it askes for them all thoſe things, that tend to the making them better, whatſoever God likes, and thinks beſt for them, not what they like themſelves (and this immediately God grants to us, whatſoever it is, ſometimes tribulations and afflictions, as the moſt proper and agreeable for us.)

27. And he that ſearcheth the heart, knoweth what is the minde of the ſpirit, * becauſe hee maketh interceſſion † for the Saints * according to the will of God.]

* that ὅτι

† perhaps, for holy things ὑπὲρ ἁγίων

* according to God κατὰ Θεὸν

28. And accordingly this wee know and finde, that all things that do come to paſs, or befall them that ſincerely love God, thoſe that cordially adhere to him, or that according to the purport of the Goſpell are received and favoured by him (ſee Rom: 1.6. and note on Mat: 20. c.) do by the gracious diſpoſition of God concurre and cooperate to their advantage, which ſure is a ſigne that the ſpirit of Chriſt by its interceſſion obteines for all ſuch thoſe things that are beſt for them v. 27. though not at preſent ſo pleaſing for themſelves.

28. And we know that † all things work together for good to them that love God, to them who are the called n according * to his purpoſe.]

† or, God cooperates all to good, for the Kings MS. reades πάντα συνεργεῖ ὁ θεὸς εἰς τὸ ἀγαθόν.

* to purpoſe πρόθεσιν

29. For indeed whatſoever thus befals us is not to bee look'd on as the act of man, by ſome generall permiſſion onely of God, but as his ſpeciall decree and choice for us. For all whom God hath foreapproved and acknowledged for his, according to the purport of the Goſpell, whom hee knew as a ſhepheard doth his flock, Joh. 10. 14. (i. e. the lovers of God, ſo favoured by him, v. 28. and c. 11. 2.)

29. For whom he did foreknow, he alſo † did prædeſtinate to bee conformed to the image of his Sonne, that he might be the firſt born amongſt many brethren.]

† hath prædordained προώρισεν

theſe

thoſe he hath alſo foreappointed to ſuffer, 1 Theſſ. 3.3. after the manner of Chriſt, Phil. 3. 10. that they might be like unto him as younger brothers unto the elder, Heb: 2. 10. and 12. 2. that he might have a Church of perſecuted Chriſtians attaining to deliverances, and to glory v. 18. juſt as he himſelfe hath done before them.

30. Moreover whom he did prædeſtinate, them he alſo called; and whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified.] 30. And thoſe whom hee hath thus prædetermined to ſufferings, thoſe he hath accordingly called to ſuffer actually, 1 Pet: 2. 21. and thoſe whom, hee hath thus called to ſuffer, thoſe upon ſuch tryals ſincerely paſt, hee juſtifieth, or approveth of, commendeth, and pronounceth them ſincere, and thoſe again he either hath, or certainly will reward with eternall glory.

* What ſay we then c. 6. 1. † who ſhall

31. * What ſhall we then ſay to theſe things? If God be for us † who can be againſt us?] 31. What difficulty then can there bee in all this, what matter of doubt but that it will go wel with us? For if God bee a friend, all tends to our good (which was the thing to be proved v. 28. and is proved convincingly v. 29, 30. by an argument called by Logicians Sorites.)

32. He that ſpared not his own Sonne, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?] 32. For hee that parted with his own Son in his boſome, and delivered him up to dye for our ſakes, how is it poſſible that hee ſhould not complete that gift by beſtowing all other things that are profitable for us? and either afflictions or deliverances from preſent preſſures, as he ſees them moſt for our reall advantage.

33. Who ſhall lay any thing to the charge of God's elect? it is God that juſtifieth.] 33. Who ſhall produce any accuſation againſt thoſe whom God doth approve of? (This the Jewes did moſt bitterly againſt the Chriſtians, and eſpecially againſt Saint Paul the Apoſtle of the Gentiles, judging them for breakers of the law &c. c. 2. 1. and c. 7. 2.) Tis certain that God hath acquitted them.

34. Who is he that condemneth? It is Chriſt that dyed, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.] 34. And then who dares be ſo bold as to condemne them? As for us whatever we ſuffer here, our comfort and ſure ground of hope and rejoycing is, that Chriſt our Lord and Captain hath ſuffered before us, and, which is more for our advantage, to aſſure us of delivery either here, or hereafter, our crucified Lord is riſen again, is aſcended to the greateſt dignity, and now reignes in heaven, and is perfectly able to defend and protect his, and hath that advantage to intercede for us to his father, (which he really doth v. 26.) to help us to that conſtantly, which is moſt for the ſupply of our wants.

35. Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or perill, or ſword? 35. And then 'tis not in the power of any perſecutor on earth to put us out of the favour of God, or to deprive us of the benefits of his love to us, when Chriſt hath thus fortified us, and ordered even afflictions themſelves to tend to our good, we may now challenge all preſent or poſſible evills to doe their worſt, all preſſures, diſtreſſes, perſecutions, wants, ſhame, the utmoſt fear, and force, the ſharpeſt encounters.

36. (As it is written, For thy ſake we are killed all the day long, wee are accounted as ſheep for the ſlaughter.)] 36. (As indeed 'tis the portion of a Chriſtian to meet with all theſe things in the diſcharge of his duty, and to have never a part of his life free from them, our Chriſtianity being but as it were the paſſage to our ſlaughter according to that of the Pſalmiſt, Pſal. 44. 22. ſpoken of himſelfe, but moſt punctually appliable to us at this time, For thy ſake &c:)

† But Ἀλλὰ

37. † Nay in all theſe things we are more then conquerors, through him that loved us.] 37. No certainly we have had experience of all theſe, and finde theſe have no power to put us out of God's favour, they are on the contrary the ſureſt meanes to ſecure us in it, to exerciſe our Chriſtian vertues, and to encreaſe our reward, and ſo the moſt fatherly acts of grace that could be beſtowed on us, through the aſſiſtance of that ſtrength of Chriſt enabling us to bear all theſe, and be the better for them.

* nor the preſent things nor thoſe that are to come, οὔτε ἐνεστῶτα οὔτε μέλλοντα

38. For I am perſwaded that neither death, nor life, nor angels, nor principalities, nor powers, * nor things preſent, nor things to come,] 38. For I am reſolved that neither fear of death, nor hope of life, nor evill angels, nor perſecuting Princes or potentates, nor the preſſures that are already upon us, nor thoſe that are now ready to come,

39. Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.] 39. Nor ſublimity of honours, nor depth of ignominy, nor any thing elſe ſhall be able to evacuate the promiſes of the Goſpell, or deprive us of thoſe advantages which belong to Chriſtians (according to God's faithfull promiſes) immutably, irreverſibly.

Notes on Chap. VIII.

Σαρξ a.

Σαρξ *the fleſh*] in this place cannot ſo fitly be ſaid to ſignifie the *ſtate*, or condition of men under the *law* (mention'd c. 7. note c.) but that which is the means, by which occaſionally (as the διὰ notes) the law became ſo weak and unable to reſtrain men, *viz:* the carnall or fleſhly appetite, which is ſo contrary to the propoſals, and preſcriptions of the law. So *c. 7. v. 18. I know that in me, that is in my fleſh*, i. e. the *carnall* part of a man, (ſuch eſpecially as is there repreſented, and defined v. 14. to be *carnall*, and *ſold under ſinne*) *dwelleth no good thing*, ſo here *v. 1. They that walk after the fleſh*, are oppoſed to thoſe *that walk after the ſpirit*, and that *are in Chriſt Jeſus*, and ſo *v. 4. 5, 6, 7.* where the φρόνημα σαρκὸς, *minde* or *deſire* of the *fleſh* is *enmity to God*, direct oppoſition to him (*viz:* that *law in the members warring againſt the Law in the minde* c. 7. 23.) and *v. 8. 9. 12. 13.* And ſo in this verſe, *viz:* that the *carnality* of men's *hearts*, was too ſtrong for the *Moſaicall law* to do any good upon them. And ſo the *law* was *weak*, not *abſolutely*, but διὰ τῆς σαρκὸς, *through the fleſh*, i. e. The *Moſaicall* diſpenſation by the *promiſes*, and *terrors* which it propoſed, was not *able* to ſubdue *carnall affections*, to mortifie *luſts*, to bring men to *inward purity*, which to the *fleſh* was more *ingratefull*, then that *temporall promiſes* ſhould perſwade any man to undertake it,

when

when there were not *temporal punishments* to drive them to it, as in case of concupiscence, opposed to that inward purity there were not, (see note on ch.7. e.) And so 'twas not possible for the *law* to bring them to any good, *Christ*'s *reformation* was necessary thus to call *carnal* sinners to repentance.

b. Δικαίωμα

The word δικαίωμα] is any thing that *God* hath thought *meet* to *appoint* or *command* his people (see c.2.26.) from δίκαιον *meet* or *right*, as ἀρεσον, or δόγμα, an *ordinance*, or *decree*, are from ἀρέσκω and δόκεω, being *pleased*, or *thinking good*. It is answerable to the *Hebrew* חקים *Num.* 30. 17. *Deut.*4.14. 40.45. *Ps.*119.12. and denotes those *lawes* which *God* had given to the *Jewes* beside the *moral law*, or *law* of *nature* to all, the peculiar *ordinances* of *circumcision* &c. So *Heb.* 9.1. *The first covenant had* δικαιώματα, *ordinances*, as also λατρείας *worships*, and ἅγιον κοσμικὸν, meaning the *tabernacle*, all which were peculiar to the *first covenant*, the *Mosaical œconomy*, so *Lu.*1.6. where to ἐντολαὶ the *commandements* or *moral law*, is subjoyned δικαιώματα *ordinances*, or *Jewish* observances. And so here δικαίωμα τῦ νόμυ is *the ordinances of the law*, or *statute-law*, as it were, as that of *circumcision* &c. which being designed by *God* to teach them abstinence from all *impurity*, but not so made use of by the *carnal Jewes*, is said here to be perfected and compleated by *Christ* by his plain precepts of *inward purity*. By this perhaps may be explained *Rev.*19.8. where of the βύσσινον καθαρὸν καὶ λαμπρὸν, *fine linen pure and white*] it is affirmed, that it is δικαιώματα ἁγίων, which may be rendred *the ordinances of the sanctuary* (for so ἅγια signifies *Heb.* 9.2.8. i.e. the *garment* that the *Priest*, when he entred into the *sanctuary*, was to wear, by the *Levitical law*. See *note* on *Rev.*19.a.

c. Κράζον ἀββᾶ ὁ πατὴρ

The phrase [χράζον ἀββᾶ ὁ πατὴρ] may perhaps best be rendred [*crying Abba, that is, Father*] so as the ὁ be the *neuter*, not *masculine* gender, and the abbreviate of ὅ ἐστι μεθερμηνευόμενον, or ὅ ὅτι *which is by interpretation*, or, *which is*. If that be not it, both here and *Gal.*4.6. then, as *Mar.*14.36. (when it is used by *Christ*, who spake *Syriack*, 'tis certain that it was but the same word twice repeated) so must it be here, and no more then a form of compellation, wherein a *son* expresseth his confidence and dependence on his *fathers* kindnesse and goodnesse to him, or else a form of petitioning, as in *Christ* it was, *Abba, Father, all things are possible to thee, remove this cup from me.* And so it signifies no more then to look upon *God*, as *children* on a *father*, as on one that means all good to us, if we be not wanting to our selves; referring to his rich *Evangelical* promises, in opposition to the more *servile* affections of the *Jewes*, which performed those *external* obediences onely, that were commanded under *penalties*, but had no care of *purity* and uprightness of actions, as *slaves*, and not as *sons*. That this should be taken from a *Roman* form of *hæredipetæ*, suing to a rich man for his *inheritance*, is but a fancy, sufficiently confuted by this, that the *crying Abba* here supposes having *received* the *Spirit* of *adoption*, and doth not prepare for it. And so *Gal.*4. *Because ye are* (not, *that ye may be*) *sons, God hath sent the Spirit of his Son into your hearts, crying, Abba Father*, where first they are *sons*, and *have the Spirit* of *Christ* in their *hearts*, that *filial spirit*, and *because they are such, God hath sent* &c. As for that that follows [*And if sons, then heires*] that is not peculiar to the *Romans* neither, for though among them the *children* of both *sexes* were admitted to *inherit*, but among the *Jewes* the *females* were not admitted, save in defect of *males*, yet speaking here of *sons*, he may very fitly referre to *sons* among the *Jewes*, and from the *law* of their *inheriting* the *fathers* goods, conclude of all *children* of *God*, and not only of *males* (for that difference is not at all considered here) that they shall doe so too, i.e. be *heires* also: Besides it was a *law* among the *Jewes*, as well as the *Romans*, that *adopted* sons, in respect of *inheriting*, were equall with *natural*, and that is the thing that is chiefly here meant by [*If sons, then heirs*] i.e. this *adoption* into *sonship* is as sure to bring us the *inheritance*, as if we were the *natural sons of God.* εἰ Τέκνα, καὶ κληρονόμοι

d. Κτίσις

The word κτίσις, the *creation* or *creature*] being a *general* word, without a *restraint* (and likewise with [πᾶσα *all*] joyned to it v. 22.) is here set to comprehend *all mankind*, the *Gentiles*, as well as the *Jewes*, and (having before spoken of the *Jewes*) here the *Gentiles* peculiarly. Thus κτίσις and κόσμος Κόσμος are all one, the *creature* and the *world*, and πᾶσα κτίσις, *all the creation*, (as the same is expresst here v.22.) and πᾶς ὁ κόσμος, *all the world*, *Mar.*16.15. which is in S. *Matthew* in the parallel place, *Mat.* 28.19. πάντα τὰ ἔθνη *all nations*, and so *Col.*1.15. πᾶσα Ἀνθρωπίνη κτίσις and so also κόσμος *the world* simply, as κτίσις *creature* here, for the *heathen world* 2 *Pet.*1.4. and elsewhere. And that this is the meaning of πᾶσα ἀνθρωπίνη κτίσις 1 *Pet.* 2. 13. *every humane creature*, i.e. the *heathens* peculiarly (as farre as the *relative* ὑποτάγητε, *subjection* will extend it, i.e. to all *heathen magistrates* in authority over them, which is the importance of *all* v. 17. not *all men* absolutely, but all *superiors*, as it follows, εἴτε βασιλεῖ, εἴτε ἡγεμόσι) will appear, 1. by the *doctrine* which he is there confuting, that of the *Gnosticks*, which taught *liberty* and *manumission* of *Christian servants* from *heathen masters*, and proportionably of *Christian subjects* from *heathen kings*; and 2dly by the particularity of his care v. 12. that their *conversation* should be *good among the Gentiles*, that they might not *speak ill* of them as of *evil doers*, which they would be most apt to doe, in case they should withdraw their *obedience* from their *lawful Princes*, as soon as they were become *Christians*: and 3dly by the use of the phrase πάντες ἄνθρωποι *all men* in the same sense for the *Gentiles*, among whom they lived, *Rom.* 12. 17, 18. with whom they are there required to *live peaceably*, and to doe nothing but what might be καλὸν *good* before them. From which generall precept the *Apostle* there immediatly proceeds to (the same particular, which is the matter of S. *Peters* command) *obedience* to the *supreme power* (then *heathen*) ch. 13. 1. (see *note* on *Col.* 1. 6.) Πάντες ἄνθρωποι

e. Ἀποκαραδοκία

What is here said of the ἀποκαραδοκία τῆς κτίσεως, *the expectation of the creature*, i.e. of the *Gentile world*, must be understood according to the *sacred prophetick dialect*, wherein men are said to *desire*, and *seek*, and *hope*, and *expect* that, (sometimes) wch they doe not distinctly *know* or *think* of; Upon this score, that it is the *general*, *indefinite*, though not the *particular*, *determinate* object of their *desires*; that, supposing men to *desire*, that which is

best

beſt for them, moſt for their preſent turn, this being moſt eminently ſo, is the only true matter of *ſatisfaction* to thoſe their appetites. Thus all men being ſuppoſed to *deſire felicity*, are ſaid to *expect* and *deſire Chriſt*, becauſe he is the onely true way to that: As on the other ſide, the *wicked*, that purſue an evil courſe, are by the *wiſe man* ſaid to *ſeek death*, though 'tis ſure they have no particular deſigne upon it, and ſo *Prov.* 8.36. to *love death*. Thus when *Jacob Gen.* 49. calls *Shiloh*, or the *Meſſias*, προσδοκία τῶν ἐθνῶν *the expectation of the Gentiles*, and on whom the *Gentiles ſhall truſt*, and ſo *Hag.* 2.7. *The deſire of all nations ſhall come*, i.e. literally the *Temple* (that ſhould then be *reædified*) and under that *ſhadow*, *Chriſt*, he in whoſe *coming* was contained a full ſatisfaction to all the wants, and *deſires*, and thirſts of all the *heathens* in the *world*. And ſo here it is not at all neceſſary to the verifying of this ſpeech of the *Apoſtle*, that the *Gentile* world all this while, (or even at that time, wherein he ſpake) ſhould either *know Chriſt*, or what 'twas, to be the *ſons* of *God*, or that the *revelation* of this by the preaching of the *Goſpel* to the *Jewes*, tended ſo particularly to their advantage; But, as the *Goſpel* of *Chriſt* was the *collection* of all thoſe advantages that they aſpired to, and as being the *ſons* of *God*] was the *beleiving* on *Chriſt*, when he was *preached*, ſo the *Apoſtle*, that knew, that upon the having *preacht over all the cities of Jewry* (and ſo made *diſcovery*, who of them would *repent* and *beleive* the *Goſpel*, who would be finally contumacious) the *Goſpel* ſhould immediately be *preached* to the *Gentiles*, and ſo the bleſſedſt thing in the world befall them, the ſatisfaction to all their *deſires* and *groanings*, may truly ſay, that the *expectation* of the *Gentile* world *attended* and *waited* for this, Which interpretation will be more perſpicuous, when it is conſidered, that both ἀποκαραδοκία] *lifting up the head* to *look* for, and the ἀπεκδέχ-ῃ] *waiting* or *attending*, that followes, are but phraſes noting the *approach* of any thing, and not their explicit *knowledge*, that it doth ſo, as when *Chriſt* bids them, when ſuch and ſuch things come to paſſe, *lift* up their *heads*, for their *redemption draweth nigh*, *Lu.* 21.28. i.e. then *your deliverance* approacheth, though perhaps many of them that ſhould have their parts in it, knew nothing of it; And indeed ἀπεκδέχ-ῃ] being beſt rendred [*attendeth*, *waiteth*] notes onely this *period* to be it, before which the *Goſpel* was not to be ſo freely *preached* to the *Gentiles*, and after which it was, and is not to be reſtrained to their *looking*, or *expecting* of it.

ᵉ Ἀπεκδέχεται

f. The word ἀποκάλυψις *Revelation*] ſignifies the *explaining* or *diſplaying* ſomewhat, that was before *obſcure* and *covered*, and ſo [the *revelation* of the *ſons* of *God*,] will be the *diſcovering* who are *truly* ſuch, This was to be done among the *Jewes*, who all pretended to that title, by the *Apoſtles* preaching the *Goſpel* to them, in the power of *Chriſt's reſurrection*, and they that did not now receive him ſo teſtified, 'tis evident they were *baſtards* and *not ſons*, though before, they might have the *excuſe* of *ignorance* to *extenuate* their *fact*, *Lu.* 23.34. 1 *Cor.* 2.8. Thus it is ſaid by *old Simeon* of *Chriſt* (which ſhould prove for the *falling*, *and raiſing of many in Iſrael*, *Lu.* 2. 34. a *ſtumbling block* to the *proud* obſtinate *Phariſee*, but a means of *raiſing* the *humble* ſinner to new life, and a *ſigne that ſhould be matter of contradiction*, a ſtrange perſon, that ſhould be matter of great *diſpute* and *diviſion* among the *Jewes*, ſome beleiving and others rejecting him) that by this means the *thoughts*, or *machinations* or *deſigns of many ſhould be revealed*, i.e. by their dealing with *Chriſt* it ſhould be diſcovered, what kind of men they were, truly *pious*, or no, thoſe *obedient children* of *God*, which they pretended to be, or elſe the quite contrary. Now becauſe by the *Apoſtles preaching* of *Chriſt* to the *Jews*, this *diſcovery* was to be made, and ſo the *Goſpel* firſt preached to them, before they went to the *Gentiles*, and upon the *Jewes* rejecting *Chriſt*, the *Apoſtles* were then to *depart* and goe to the *Gentiles*, therefore the *creature*, or *Gentile* world are ſaid *earneſtly* to *expect*, or *wait* for this *diſcovery*, as a thing by which they were to receive this great advantage, ἐπ' ἐλπίδι (in the end of ver. 20. which muſt connect with this, the former part of that *verſe* ſo farre, being but in a *parentheſis*) *in hope that they alſo* ver. 21. i.e. the *Gentiles*, that ſhall receive the *Goſpel*, as well as the *beleiving Jewes*, ſhall be *redeemed* from their *cuſtomes* of *ſin*, which made them ſuch *ſlaves*, and become partakers of that *glorious* title of *ſons* of *God* alſo.

ᵃ Ἀποκαλυφθησόμενος-διαλογισμοί

The only difficulty here, is, by *whom* the *heathen* world was *ſubjected* to that which is here called *vanity*, and after φθορᾶς *corruption*, ver. 21. For though here the *paſſive* [ὑπετάγη *was ſubjected*] might be ſo rendred, as to referre to no other *agent* but themſelves, that δυσαίρετον δαίμων, *the ſpontaneous devil*, that moſt of our *miſchief* and *ſin* is imputable to, yet here follows, in this verſe, mention of the ὑποτάξας, *he that hath ſubjected them*, and 'tis alſo affirmed of the *creature*, i.e. the *Gentile* world, that it was thus *ſubjected*, οὐχ ἑκοῦσα, *not willingly*, but διὰ τὸν ὑποτάξαντα, *becauſe of him*, whoſoever it is, *that ſubjected them*. The place is generally interpreted of *God*, that he is the ὁ ὑποτάξας, and if ſo, it muſt then be ſaid that he *ſubjected* the *heathen* not by any poſitive act, but (as he is ſaid to *harden*) by *deſertion*, and *leaving* to themſelves, to which this *ſlavery* to their *cuſtomes* of *ſin* is conſequent. But it may alſo be interpreted of the *devil*, who by *God's* permiſſion (in juſt *puniſhment* for their *Idolatries*) had, and exerciſed ſuch *power* among the *heathens*, and engaged them in all *wickedneſſe*. And this is perfectly agreeable with the truth of the fact. For the *devil* being worſhipt by the *heathens*, did by that means infuſe into their worſhips all the villany in the world, made all *unnatural* ſins part of their *devotions*, in their *myſteries*, *Eleuſinia ſacra*, *Venus* and *Flora's* feaſts, &c. and ſo what they did in that kind they did *not willingly*, as 'tis here ſaid, but in obedience to this ὁ ὑποτάξας, i.e. the *Devil* that had gotten ſuch authority among them, and kept them in this δουλεία τῆς φθορᾶς *ſlavery* or *ſervitude of corruption*, doing it in obedience to his commands. Thus doth *Euſebius* l. 4. c. ζ'. tell us of *Carpocrates* that it was his avow'd doctrine, that there was no other way of eſcaping or appeaſing the κοσμικοὶ ἄρχοντες, *worldly princes*, as they called them, but by paying them their dues by all their ἀῤῥητοποιΐα *unnatural filthineſſe*. And we know 'twas moſt ordinary among the *heathen* to have *ſacrificing* of *men* and *devoting* them, preſcribed *ad pacanda numina*, to

ᵍ Ὑπετάγη

ʰ Ὑποτάξας

ⁱ Δουλεία τῆς φθορᾶς

appeaſe

appeale thoſe falſe *Gods*. Thus are men ſaid to bee *caught*, and *held* in the *ſnare* of the *Devill*, and ἐζωγρημένοι *taken alive* or *captive* by him, 2 *Tim:* 2. 26. which concludes them in the ſtate of *ſlaves* and *ſervants* forever after, till by repentance and reformation they get out of it. And there is no circumſtance in the whole context, that renders this improbable to be the meaning of it, but on the contrary this *ſubjection*, from whence they hope to be *delivered*, is oppoſed to that *freedome* which *Chriſt* gives, and that is, from the *hands* of *enemies*, *Lu:* 1. 74. i. e. from *Satan* &c. who may therefore bee reſolved to bee the ὁ ὑποτάξας he that ſubjected them. That which hath enclined interpreters to apply it to *God*, is firſt, the ἐπ' ἐλπίδι *in hope*, which followes, it being not imaginable that the *devill* ſhould ſubject them thus, *in hope* &c: But that ἐπ' Ἐλπίδι ſeems to be a miſtake, the [ἐπ' ἐλπίδι *in hope*] belonging to the end of the former *verſe*, ἀπεκδέχεται ἐπ' ἐλπίδι, *waites in hope*, all the reſt of the 20th v. being read in a *parentheſis*. as the reaſon of their *waiting*, v. 19. Secondly, the reſolving that κτίσις *creature* ſignifies the other *creatures* of *God*, beſide *man*; but that hath been ſhewed to bee a miſtake alſo, note d.

h. Ματαιότης *vanity* hath a double notion, one as it Ματαιότης referres to the *heathen Idols*, which being אלילים *nothings*, are called μάταια *vaine*, or *vanities*, *Act.* 14. 14. and ſo *vanity* here is all their ignorant *filthy Idol-worſhip*, and ſo 'tis *Eph.* 4. 17. where hee warneth them not to *walk*, as the reſt of the *Gentiles* do, *in the vanity of their own minde*, and ſo ἐματαιώθησαν ἐματαιώθησαν *they grew vain*, *Rom:* 1. 21. and φύσει μάταιοι, *vaine by nature*, in the Book of *Wiſdome*, ſpeaking of that popular cuſtome of *Idolatry*, that had generally over-run them all, and ſo 2 *Pet:* 2. 18. Another notion of the word there is as it is rendred hy *Heſychius*, μάταιος, πάλαι, *wretched*, *miſerable*, and both theſe may ſeem to be here put together, as the courſe of the *Gentiles* was an *idolatrous*, *villainous*, and withall an *unhappy wretched* courſe (to which the *devill* had brought them, and *God* in his *juſt* judgements had delivered them up, for their deſpiſing the *light* of *nature*) of which ſome of them were ſo ſenſible, viz: thoſe that by ſtudy of *Philoſophy*, or travaile into *Ægypt* (where they might hear of the worſhip of the true *God*) came to any knowledge of the truth, that they expreſt their diſlike of their own wayes and their deſires to be rid of theſe ſo great burthens, that thus *preſt down* their *Soules*. Thus did *Porphyrie*, and others lament the *impurities* of their natures, which they found within themſelves, and ſet up a ſpeciall project and purſuit of καθαρκτικὰ, *purgatives*, and, when other helps failed, made uſe of γοητεία and θεουργεία, *magick* and *ſorcery* to that end, conſulted with the *Devill* to help to make them *pure*; and this, as diſcerning this want of *purity* to be utterly deſtructive of that true *happineſs*, which, as *rationall* creatures, they could not but *ſeek* after, And in this reſpect it is, that here 'tis ſaid of theſe *heathens*, that they were thus *ſubjected not willingly*, but through *Satan's malice*, and *God's juſt judgements* upon them, and yet had ſome kinde of dark *hope*, that they ſhould have ſome means allow'd of reſcuing them, and ſo did in a manner *expect Chriſt*, and *waite* for a *reverſion* of the *Goſpell*, when the *Jewes* had done with it, and ſo (as 'tis obſervable in the *Acts*) when he was preacht unto them and the *Jewes* together, did more readily and univerſally receive him, then the *Jewes* did.

φθορὰ ſignifies ſometimes thoſe *abominable unnaturall uncleanneſſes* which the *Gentiles* were guilty of, τὸ τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς 2 *Pet:* 1. 4. *the corruption through luſt which was in the world*, the *unnaturall luſts* among the *Gentiles* and *Gnoſticks*. So again 2 *Pet:* 2. 12. γεγεννημένα εἰς φθορὰν, *made to corrupt*, or good for nothing but to *corrupt others*, an expreſſion of ἄλογα ζῶα φυσικὰ, *unnaturall irrational creatures*, and again in the end of the verſe ἐν τῇ φθορᾷ αὐτῶν, *in their corruption*, which what it ſignifies may be gueſs'd by the *luxury* and *licentiouſneſs* that followes v. 13 and ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν *living luxuriouſly in their deceits*, or *hæreticall Gnoſtick* practiſes, ſo again δοῦλοι τῆς φθορᾶς v. 19. *ſervants of corruption*, anſwerable to δουλεία φθορᾶς here, *the ſervitude of corruption* in the ſame ſenſe clearly, and this very agreeable to *Deut:* 4. 16. *leſt you corrupt your ſelves* &c: So *Wiſd.* 14. 12. having ſaid that the *deviſing of Idols is the beginning of fornication*, he adds that *the invention of them is* φθορὰ ζωῆς *the corrupting* of life. And in *Philo de ſpecial: leg: præc:* 7. we have φθορὰ πορνεία, μοιχεία, *corruption, fornication, adultery*, ſeverall branches of ſinne againſt that *law*. (See *note* on 2 *Pet:* 1.a. and c.2.a. and *Col.* 2.1.) i. φθορὰ

Υἱοθεσία *adoption*] ſignifies the *aſſuming* thoſe into the number of *children*, which are not ſo *naturally*. In the 15. v. it is ſet oppoſite to δουλεία *ſervitude*, and v. 21. it is called ἐλευθερία the *liberty* of the *Sonnes* of *God*; For they that are *adopted*, if they were *ſervants* before, are made *free men* and *ſonnes* together, and ſo here it may ſignifie the change of ſtate from *ſervitude* to *ſon-ſhip*, and becauſe it is ſpoken of in this *verſe* as a thing not yet had, but expected by Saint *Paul* and ſuch as hee, thoſe that had the *firſt fruits* of the *ſpirit*, i. e. had received the *Goſpell*, and *beleived* in *Chriſt*, and ſo were already *Sonnes* of *God*, received into his *family* by *adoption*, therefore it muſt here be taken in ſome other notion, different from that, which is ordinary, and in oppoſition to ſome other *ſervitude*, and the ἀπολύτρωσις τοῦ σώματος that followes, will incline to interpret it an aſſumption and *delivery* out of that, that then lay upon the *body*, the *perſecutions* (a kinde of *Ægyptian ſervitude*) which lay then ſharply upon the *Orthodox Chriſtians*, and that partly by reſcue here out of them, granting them *Halcyonian* dayes, as, upon the *deſtruction* of the *Jewes*, their *perſecutors*, they had and partly by the *reſurrection* of the *body*, for thoſe that were not thus reſcued in this life. k. Υἱοθεσία

Ἀπολύτρωσις ſignifies *deliverance* generally, and that from *preſſure* or *calamity*, preſent or approaching, ἀποφυγὴ, ἀπόλυσις, *eſcaping*, *releaſe*, and ſo ἀπολύτρωσις τοῦ σώματος] may well be the *bodie's eſcaping* from thoſe *preſſures* and *perils* that lye upon that, and make it groan alſo (though in another ſenſe, then that, wherein the word is uſed v. 22. according to the uſe of *Scripture ſtyle* and the *figure* ἀνταναάκλασις, of uſing a word, that had been uſed before, in a different ſenſe) Thus *Lu:* 21. 28. *your* ἀπολύτρωσις *redemption*, deliverance from *perſecutions*, *draweth nigh*, and ſo it ſeems to be uſed here, l. Ἀπολύτρωσις Ἀνταναάκλασις

of

of which he ſaith v.24. *that in hope they are eſcaped*, and in the mean time *with patience expect*, v. 25. and of theſe *diſtreſſes*, and the advantages of, and *deliverance* from them he continues the diſcourſe from hence to the end of the *Chapter*, (as hee had begun it v. 17, 18.) as that wherein our *conformity* with our *elder brother* conſiſted, *to ſuffer* as he did, and wherein their *delivery*, ſo glorious and remarkable, would be a firſt præparative *conformity* to his *reſurrection*; But this not to exclude, but include alſo the farther *deliverance* of the *body* from *death* it ſelfe, by the *reſurrection*, which is anſwerable to *Chriſt's reſurrection* alſo, and promiſed as the onely means to ſupport their *faith*, and *patience*, who ſhould not be *delivered* here, but *loſe* their *lives* for the *faith* of *Chriſt*, Thus the word is uſed 1 *Cor.* 1. 30.

m. ἀσθένια

The word [ἀσθένεια, and ἀσθενέω, *weakneſſe*, *weak*, and *being weak*,] in the *New Teſtament*, oft ſignifies *diſeaſes*, *diſtreſſe*, *miſeries*, *afflictions*, that befall our humane ſtate, ſo *Mat:* 8. 17. it ſignifies the *diſeaſe* that *Chriſt* cured, and ſo *Lu:* 13. 11. 12. *Joh:* 5. 5. and 11. 4. *Act:* 28. 9. and ſo ἀσθενὴς *ſick*, *Mat:* 25. 39. *Luk:* 10. 9. *Act:* 4. 9. and 5. 15, 16. 1 *Cor:* 11. 30. (as on the contrary, ἰσχύων *the ſtrong*, *Mat.* 9. 12. ſignifies the *healthy*) and ἀσθενέω *Mat:* 10. 8. 25. 36. *Mar:* 6. 56. *Lu:* 4. 40. 7. 10. 9, 2. *Joh:* 4. 40. 5. 3. and 7. ſo c. 6. 2. 11. 1, 2, 3, 6. *Act:* 9. 37. 19. 12. *Phil:* 2. 26. 27. 2 *Tim:* 4. 20. *Jam:* 5. 14. (and very oft for *ſin* the *diſeaſe* of the *ſoul.*) And ſo it ſignifies here, even all the ſad particulars mention'd v. 35. and which, if the *context* be obſerved, will appear to belong unto this place, and will be agreeable to the notion of עָצַב, which ſignifying πόνος, ὀδύνη, *labour*, *ſorrow*, is frequently uſed for *diſeaſe*, *diſtreſs*, and rendred, by the word here uſed, ἀσθένειαι *weakneſſes*, ſo is the word uſed 1 *Cor:* 2. 3. referring to the *perſecutions*, and *dangers*, that *Paul* at *Corinth* had met with in his *preaching*, ſee *note* on 1 *Cor:* 8. b. and on *Gal.* 4. a.

n. κατὰ πρόθεσιν * in *Præf: Cat:* p. 1.

The phraſe [κατ' πρόθεσιν *according to purpoſe*] is by * *Cyril* of *Hieruſalem* thus interpreted, that it ſignifies γνησίαν προαίρεσιν every mans *genuine choice*, and *reſolution* of mind, that *love* of *God* that *caſts out feare*, that *courage* that is not daunted with *ſufferings*, (not, as *Grodecius* interprets it, *cujuſlibet propriam voluntatem*, in oppoſition to *Gods*, but, I ſay) every man's *genuine*, i. e. *ſincere choiſe* or *purpoſe*, in oppoſition to the *hypocritical*, temporary, outward profeſſion of ſome that enter into *Chriſtianity*. For, as in him it followes, κἂν σῶμα ᾖς σὺν ἔχῃς, τὸν δὲ διάνοιαν οὐκ ἔχῃς, οὐδὲν ὠφελῇ, *if thy body be preſent* among the *diſciples* of *Chriſt*, or the *illuminate*, *but thy mind go not* along with thy *body*, *it profits thee nothing*, *Thus*, ſaith he, *Simon had his body baptized with water*, *but not his heart illuminated by the Spirit*, *his body deſcended into*, *and aſcended out of the water*, *but his ſoule was not buried with Chriſt*, *nor raiſed again with him.* And ſo he concludes, ἡ προθέσις γνησία ἔσα καλόν σε ποιεῖ, *the purpoſe of mind when it is genuine*, or *intire*, all one with προθέσις καρδίας *purpoſe of heart Act.* 11. 23. (not, as the *interpreter* reads, *propoſitum cùm adeſt proprium*) *renders thee called*, i.e. puts thee in number of thoſe who are ſtyled, *the called of God*, i. e. *ſincere diſciples* of his, to whom this *Goſpel*-privilege here belongs, that *all things tend to their good* from *tribulation* to *death* it ſelf. So in the ſame author a little before, προθέσις ἀγαθὴ, *a good purpoſe* and *reſolution* (conſequent to the ὀνοματογραφία and στρατείας κλῆσις having their *names enrolled*, and their perſons entred into the *military calling*) is uſed as a phraſe to expreſſe them to be *Chriſtians* that had *reſolvedly* taken that *calling* upon them. And ſo indeed κλητὸς is oft taken in the *Old Teſtament* for a *follower*, *adherent*, *ſubject*, *ſervant*, eſpecially in an *army* 1 *Kin.* 1. 41, 49. 2 *Sam.* 14. 11. This is clearly the *interpretation* of that very *antient father*, making our *ſincere* embracing of *Chriſt's diſcipleſhip* (or the being *called*, i.e. wrought upon by *Chriſt's call effectually*, and not bringing onely the *body* to *Chriſt*, and leaving the *mind* behind) the condition without which the *promiſes* and *advantages* of the *Goſpel* doe not belong to any. But if the word προθέσις *purpoſe* be applied to *God*, which *calls* (and not to them which are *obedient* to the *call*) then the meaning muſt be, *thoſe that are called according to purpoſe*, i. e. thoſe that according to *God's counſels* revealed in the *Goſpel*, are the men to whom *God's favour*, and ſo his *promiſes* belong. That the former of theſe is rather to be imbraced in this place, may be conjectured by the nature of the *ſubject*, which this phraſe [*called according to purpoſe*] is ſet to expreſſe, viz: thoſe that *love God*, which are *Chriſtians*, endued with that *grace* of *charity*, or *love* of *God* which will fit them to *ſuffer* for, or with *Chriſt*, and if it doth ſo, doth by that appear to be *cordial* and *ſincere*, not *hypocritical.* And of ſuch *conſtant reſolute lovers* of *Chriſt* it is here ſaid, that it is one of the *privileges* of the *Goſpel*, that *all things* (how *ſharp* ſoever) that befall them, doe *tend to their good.* And ſo κατὰ πρόθεσιν κλητοὶ ὄντ] here, one that is *called according to purpoſe*, one that *ſtedfaſtly* and *cordially* adheres to *God*, will be directly all one with ὁ τῇ προθέσει τῆς καρδίας προσμένων τῷ Κυρίῳ, *Act.* 11. 23. *one that with purpoſe of heart adheres to the Lord.* And though *Rom.* 9. 10 προθέσις *purpoſe* be clearly applied to *God*, and that in the matter of *election* without conſideration of *works*, onely ἐκ τῆς καλούντος, in reſpect of *God* that *calls* the *Gentile Idolaters* to *Chriſt*, when the perverſe *Jewes* are left to themſelves, yet that which determines it there to *God*, is not onely the matter, which makes it neceſſary, but the very word [Θεοῦ *of God*] joyned with [προθέσεως *purpoſe*] the *purpoſe of God* to call the *Gentile* world to the knowledge of *Chriſt.* And in other places, as there is [προθέσεως αἰώνων, *Epheſ.* 3. 11. the *eternal purpoſe* (of *God* again) or *God's promiſe* concerning the ſeverall *ages* of the world, ſo there is alſo προθέσεως *purpoſe* 2 *Tim.* 3. 10. which demonſtratively ſignifies a *grace* or *virtue* among *Chriſtians*, being joyned with πίστις *faith*, μακροθυμία *long-ſuffering*, ἀγάπη *charity*, ὑπομονὴ *patience*, and ſure ſignifies a generall *good reſolution*, and *purpoſe* of *mind*, having an influence on the whole *Chriſtian* life, and ſo fit to follow ἀναγνὴ, the whole *converſation* next before it.

CHAP.

CHAP. IX.

Paraphraſe.

a. 1. Theſe things being ſo, that there is no true purity or conſequent juſtification to be had by the law of Moſes, nor any way but by Chriſt, Whatſoever ye think of me, (looking on me, I know, with an evil eye, as if I were your enemy) I proteſt before Chriſt, and teſtifie to you, my brethren of the Jewiſh nation, that truth, of which mine own conſcience in the preſence of the holy Ghoſt (that is privie to, and ſearcher of hearts) is witneſſe to me,

1. I ſay the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſſe in the [a] holy Ghoſt,]

2. That the thought of my brethren the Jewes, that depend upon the law, and confide in their own righteouſneſſe, and will not be brought to look after Chriſt, and that inward purity by him preſcribed, in ſtead of the external circumciſion, &c. is matter of great grief and inceſſant torment to my ſoul.

2. That I have great heavineſſe and continuall ſorrow in my heart.]

b. 3. So farre am I from deſerving to be thought (as I am) their enemy, that I could be content that I were ſeparate, or excommunicate from Chriſts Church, not onely to want the honour of Apoſtleſhip, but to be the moſt abject creature, ſeparate from the body of Chriſt, the communion of Saints, and ſo delivered up to Satan, (ſee note on 1 Cor. 5. e.) Or that, as Chriſt being not accurſed, or worthy of any ill, became a curſe for us, ſo, after his example, any the ſaddeſt condition might fall on me, Or, if it were poſſible, and if it might any way tend to this end, I could, me thinks, be content to part with all mine own hopes and intereſts in Chriſt, even mine eternall heaven and bliſſe, on condition my brethren and conſanguineans, the Jewes, would leave their truſt in the law, and in their being Abraham's ſeed, and come in to the Goſpel, and make uſe of the privileges that are allowed them there, So paſſionate is my love toward them, that I could endure any loſſe by way of expiation for them, to reſcue them from their infidelity, and the deſtruction that attends them.

3. For I could wiſh that my ſelf were * [b] accurſed from Chriſt, for my brethren, my kinſmen according to the fleſh.]

* an anathema, ἀνάθεμα

c. 4. They being the people to whō Chriſt was primarily & principally ſent, the poſterity of Abraham, and Iſaac, and Jacob (and favoured by God for their fathers ſakes) and honoured with the privilege of being acknowledged as ſons, or people of God, the privilege of having God preſent among them, his majeſty ſhining, as it did in the ark, 1 Sam. 2. 12. Pſal. 83. 3. the covenants, i.e. both the word of the covenant, and the ſacrament of the covenant, circumciſion and ſprinkling of blood, Gen. 17. 10. Exod. 24. 8. the giving of the law to them in tables, the preſcript manner of worſhip appointed by God himſelf, and the promiſes of the Meſſias, &c.

4. Who are Iſraelites, to whom pertaineth the adoption, and the [c] glory, and the covenants, and the giving of the law, and † the ſervice of God, and the promiſes,]

† the worſhip, ἡ λατρεία

d. 5. They coming from the Patriarchs, and Chriſt the (incarnate) Son of God coming from them, taking his fleſh, and being born of a Jewiſh woman, though he were above and over all creatures in the world, God bleſſed forever, the title by which the one ſupreme God was known and expreſt among the Jewes.

5. Whoſe are the fathers, and out of whom as concerning the fleſh, Chriſt came, who is over all, [d] God bleſſed for ever. Amen.

There is no comma at πάντων in y orig.

6. But whatſoever becomes of theſe children of Abraham according to the fleſh, yet for all this the promiſe of God made to him doth no way miſcarry, the ſins of Abraham's carnal ſeed cannot make God's promiſe to be fruſtrated, ch. 3. 3. (From which place to this, the diſcourſe begun ch. 3. 2. had been interrupted, and not reſumed again till now, and here reſumed and purſued) for the promiſe was not made to his carnal but ſpiritual ſeed, to beleivers begotten after the image of his faith, the privileges made to Iſraelites, doe not belong to all that are of the ſtock of Jacob.

6. * Not as though the word of God † hath taken none effect: for they are not all Iſrael, which are of Iſrael.]

* But it is not poſſible that, οὐχ οἷον ὅτι
† ſhould have miſcarried ἐκπέπτωκεν

7. Nor doth the adoption (the ſecond privilege v. 4.) or the privilege of being received in by God as his peculiar people, belong to all that are come from Abraham, for it was once ſaid to Sarah, Gen. 21. 12. that the promiſed ſeed ſhould be confined to Iſaac's line (or, from Iſaac ſhall come the bleſſed ſeed, or, that ſhall be the bleſſed ſeed that comes from Iſaac, ſee note on Mat. 2. k.) and Iſmael, though he were Abraham's child, ſhould not inherit, nor have any part in it.

7. Neither becauſe they are the ſeed of Abraham, are all children: but in Iſaac ſhall * thy ſeed be called.]

* the ſeed be called to thee, κληθήσεταί σοι σπέρμα

8. Which ſignifies that the privilege of adoption belongs not to all Jewes, or to men, as being born of that ſtock, but, being made over by promiſe, it belongs to thoſe, to whom the promiſe was made, i.e. not to thoſe that expect juſtification by obſervation of the Moſaical law of circumciſion &c. or depend upon their abſolute election, as Abraham's ſeed, and ſo live negligently and ſecurely, but to the faithfull regenerate Chriſtians, which are the ſeed adumbrated in Iſaac, and called the children of promiſe here, and heirs according to promiſe, Gal. 3. 29. the men to whom the promiſe belongs which was made to the faithfull Abraham, and ſuch as he was, begotten ſpiritually after the ſimilitude of his faith, though they ſprang not from his loynes.

8. That is, they which are the children of the fleſh, theſe are not the children of God: but the children of the promiſe are counted for the ſeed.]

e. 9. For the birth of Iſaac was an act meerly of God's free mercy, a work of extraordinary providence, for which neither Abraham nor Sarah had any ground to hope, but onely that promiſe made Gen. 17. 21. & 18. 10. in theſe words, According to this time, (i.e. the time of bearing children after conception) I will viſit thee and give thee a ſon, by which 'tis clear, that the birth of Iſaac was an effect of God's promiſe, and nothing elſe, and ſo that they to whom the promiſe belongs, i.e. not the natural ſons of Abraham, but the ſpiritual ſons, not they that deſcend from his loynes, but they that follow the example of his faith, whoſoever they be, Jewes, or Gentiles, may, (upon obedience to the faith) and ſhall be accepted for his children, as Abraham was.

9. For this † is the word of promiſe, * At [e] this time will I come, and Sarah ſhall have a ſon.]

† ſpeech was a ſpeech of promiſe, ἐπαγγελίας γὰρ ὁ λόγος οὗτος
* According to this time κατὰ τὸν καιρὸν τοῦτον

f. 10. Another type there was, and proof of this, in the children of Rebecca, twinnes, which ſhe conceived by our father Iſaac, to wit, Eſau and Jacob.

10. And not onely this, † but when Rebecca alſo had conceived [f] by one, even by our father Iſaac,]

† but alſo Rebecca conceiving at once

11. For before their birth and when neither had done good

11. (For the children being not yet born, nor having done any good or evil, that the purpoſe of God according to [g] election might * ſtand, † not of works, but of him that calleth)]

* abide μένῃ
† not from works, but from him οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ

or

or evil (which notes the Jewes and Gentiles, the one conſidered without any reſpect of their legal ſervices, the other of their Idolatries.) that the intention and reſolution of God to preferre one before the other might appear to be not on conſideration of their (nor conſequently of the Jewes and Gentiles) performances, but as an act of his own free diſpoſal, in diſpenſing that greater meaſure of his favours, as ſeemed beſt to him (for that is meant by calling, ſee note on Mat.20. c.) even to the Gentiles which had done a great deal of ill, and not to the Jewes when they rejected Chriſt, even though they performed ſome external obediences,

12. It was ſaid unto her, The elder ſhall ſerve the younger,] 12. It was revealed to her by God, that the elder of the twins ſhould be inferiour to the younger (which ſignifies by way of accommodation, that the Jewes the elder people, who had the privilege as it were of primogeniture, ſhould forfeit and loſe thoſe privileges, which the Gentile Chriſtians attained to, whom God after begat to himſelf)

13. As it is written, Jacob have I loved, but Eſau have I hated.] 13. According to the prediction of the elder's ſerving the younger, Mal.1.2.3. which though it had been true in their perſons, Jacob getting away the birthright firſt, then the prime bleſſing from Eſau, yet it had not its primary completion in their perſons (it no way appearing probable, that Eſau did in his perſon forſake the true God, and fall off to Idols) but had its principal and full accompliſhment in their poſterities, of whom Malachi hath delivered it from God, long after the death of both their perſons, that God preferred the Iſraelites before the Edomites, though indeed their progenirors Jacob and Eſau were brothers, and Eſau the elder of them, By both which typical ſtories it is plain, that as God binds not himſelf to obſerve privileges, to give Iſmael inheritance with Iſaac, only becauſe he was born of Abraham as well as he, nor to preferre Eſau before Jacob, and the Edumæans before the Iſraelites, only becauſe they were of the elder houſe or line, ſo neither doth he beſtow the promiſes made in Chriſt either as a prærogative of Iſraelites, or a reward of legal obedience, but leaves himſelf free to receive Gentiles as well as Jewes, nay to call Gentiles, and reject the Jewes, and to accept of the Chriſtian faith in ſtead of the Moſaical obſervances, the internal, ſincere, Evangelical, in ſtead of the external, legal obedience.

* What ſay we then? ch.6.1. 14. * What ſhall we ſay then? Is there unrighteouſneſſe with God? God forbid.] 14. But doe we not by ſaying this make God unjuſt? Is it not injuſtice in him to accept theſe, to have mercy on beleiving Gentiles, and to caſt off Jewes, that are Abraham's ſeed, which perform the ordinances of the law, circumciſion &c. No certainly, we charge nothing on God by this, that which we ſay is agreeable to his own words, Exod. 33. 19.

15. For he ſaith unto Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.] 15. For there, upon Moſes's deſire to ſee his glory, he tells him his name, by which he will be proclaimed, I will be gracious to whom I will be gracious &c. and ſo again Exod.34.6 i.e. In ſhewing mercy I will doe what I think good, without giving thee, or any man any further account of it, thenmine own moſt gracious will and pleaſure, (not that I have not reaſons to doe it, but that I need not, in diſtributing of mercies, which have no foundation in the merits of men render any other reaſon, or motive, but mine own will, whereby I may doe what I will with mine own;) And accordingly God cannot now be reſtrained in reaſon, or juſtice from ſhewing mercy to the heathen world ſo farre, as to appoint Chriſt to be preached to them, For what ſhould oblige or lay any neceſſity on him to damne, or reject eternally every one that deſerved it? From which declaration of God's it follows, that therefore God may moſt juſtly call, and accept, and have mercy on Gentiles, invite them to Chriſtianity, though never ſo Idolatrous, and then ſave them upon Chriſtian, without legal, performances.

16. So then it is not of him that willeth, or of him that runneth, but of God, that ſheweth mercy.] 16. From which teſtimony it is plain, that this mercy is not the merit or due peculiarly of them that moſt violently pretend to have it ſo, and ſtrive moſt for it, (i.e. of the Jewes, as is implied v.31. though they ſtrive not as they ought to doe,) and again that 'tis not any thing of merit in the Gentile, for which God calls him to Chriſtianity, (now the Jew hath rejected it) as 'twas not all that Iſaac could doe by willing to beſtow the bleſſing on Eſau, nor that Eſau could doe by running to obtain it, when he came running and crying, Haſt thou but one bleſſing &c. (ſee Chryſoſt: t.5. p.775.) but only the free mercy of God to undeſerving Gentiles, (when the Jewes have firſt had, and contemned this mercy.)

† raiſed thee 17. For the ſcripture ſaith unto Pharaoh, Even for this ſame purpoſe have I h * raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth.] 17. And for the other part of the doctrine, againſt which injuſtice was objected, viz: that of the rejecting of the Jewes, and not juſtifying them, upon obſervation of Moſaical external performances, without inward purity preacht by Chriſt, there is as plain a teſtimony again of God's, concerning his dealing in the like caſe, viz: ſhewing exemplary puniſhments on impenitent ſinners (and ſuch were the Jewes that would not beleive on Chriſt, but depended on the prerogative of their birth and legal performances) And this is in the caſe of Pharaoh Exod.9.10. when after the ſixt judgment, Pharaoh having hardned his own heart ſo long, and over and above fruſtrated Moſes's ſpecial laſt warning, Exod. 8. 29. and hardned his heart that time alſo, v.32. (anſwerable to which was the Jewes reſiſting of Chriſt alſo after all the reſt of the prophets, ſtoning the ſon after the ſervants, in the parable, and moreover reſiſting of the Apoſtles preaching through all their cities, after Chriſt's reſurrection, upon which God gave them up to obduration, and the Apoſtles departed to the Gentiles,) God takes Pharaoh in hand, and ſaith he will harden his heart (v. 12) this time, though not before v.14. and adds that he had or would have cut him off with the peſtilence (ſee note i.) and utterly deſtroyed him from the earth, ſee v.15. in the præter, not future tenſe, but that he preſerved him alive beyond his time, raiſed him out of that great danger, or peſtilential diſeaſe, that had been upon the land, for no other end, but to make the divine power more illuſtriouſly viſible in him, and make all the earth hear of the exemplary puniſhments of God, in this life, upon one, that had thus often hardned his heart againſt God. h.

* ſo then Aeg ἄρα 18. * Therefore hath he mercy on whom he will have mercy, and whom he wil he i hardneth. 18. From which ſpeech of God's to Pharaoh 'tis evident, that as God in ſhewing mercy is not bound to render any reaſon of it beyond his own will, v.15. ſo when he delivers up an obdurate ſinner to the obduration of his heart, this he may juſtly doe, if he pleaſe, eſpecially when all that is done in this, is not by infuſing any quality into him, but by leaving him now to himſelf, who had ſo often held out againſt God, and by inflicting that judgment on him on earth, which had otherwiſe been at this time his portion in hell; and this for ends formerly mentioned ver.17. Whereas to many others, not ſo farre advanced in obduration, he continueth his admonitions and chaſtiſements, and by that means brings them to reformation. (And as this was moſt viſibly true on one ſide in Pharaoh, and on many other men on the other ſide, to whom God ſhewes himſelf thus merciful, infinitely beyond their merit, of which no account can be given by us, but only God's free mercy, So in the caſe in hand of the Jewes and Gentiles, 'tis moſt obſervable, God's free undeſerved grace is his only motive to ſhew mercy to the Gentiles, to call them to the Goſpel, and his free pleaſure to deal thus

with the incredulous obdurate Jewes, to leave them at last to themselves (upon their hardning themselves so oft, despising the prophets, crucifying the Son of God, and at last rejecting the Apostles, and in them the holy Ghost coming to them, fortified with that great testimony (as of Jonas out of the whales belly, which converted sinfull Ninive) the resurrection of Christ from the dead) and so by hiding from their eyes the things that belong to their peace, by withdrawing the Gospel from them, to harden their hearts, Mat.13.14. Mar.4.12. Lu.8.10. Joh.21.40. Act. 28.26. Rom. 11.8.

19. But upon this passage of Pharaoh 19. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?]

'tis, or may be objected, If God after the sixt judgment hardned Pharaoh's heart, why doth he then expostulate or chide with him after that, as 'tis clear he doth, Exod.9.17. [As yet exaltest thou thy self?] for then God might be said to will his obduration, which he had inflicted on him, as a punishment, and then what possibility was there for him to resist his will, that God should still find fault? (Parallel to this it may perhaps be objected in respect of the Jewes, who after God's delivering up the Jewes to that obduration, foretold Mat.13.14. and intimated (though not yet, at the speaking of those words, come to passe) Lu. 19.42. that after the Apostles departing from them, and preaching to the Gentiles, Act.13.46. he yet by himself, and his Apostles reproves and chides them, when now the prædiction of their subversion and total destruction is irreversibly gone out against them, Lu.23.44. To this objection most clearly and punctually proposed (as it concerns Pharaoh at that time of his life, when God said [As yet exaltest thou thy self?] and by intimation and analogie, as it concerns the Jewes, his parallel) and indeed to the whole matter before set down, the Apostle answers, 1. by way of indignation against the objecter, to repell the force of his argument, thus,

20. In matters that thus belong to the 20. Nay but, O man, who art thou that replies* against God? shall the thing formed say to him that formed it, Why hast thou made me thus?] * to God τῷ Θεῷ

wisdome of God, and his dispensations, what man shall dare object any thing against his proceedings? shall the creature dispute with the creator, or question him, to what end he hath thus and thus dealt with him? Is there any reason to find fault with God (or so much as to make any reply to him) for asking that question of Pharaoh after that time, or for admonishing the Jewes after judgment was gone out against them? In matters of just and equall God is willing to appeal and to be judged by us, Isa.5.3. Ezech.18.25. but in matters of wisdome, whether he hath done wisely, or no, in expostulating with Pharaoh, and the Jewes, when he hath deserted and delivered them up irreversibly to the hardnesse of their own hearts, there is no reason in the world, that what God hath done should be disputed against by us, or that he should be bound to render, or we be supposed to discern a reason of it.

21. Nay we give that liberty to an ordinary tradesman, 21. Hath not the potter power over the clay, of the same lump to make one vessel to honour, and another unto dishonour?]

a potter by name (God using that resemblance in this matter Jer. 18.3.) of the same lump of clay to make one vessel for an honourable use, to be employed at the table &c. and while the wheel runs, or the stuffe growes worse, or miscarries in the hand of the potter, Jer.18.4. and so proves unfit for so good an employment, to make another for an inferior lesse honourable use, as it seems good to him; and why may we not give God leave to have mercy upon one, who, according to the condition of things laid down in the Gospel, is capable of mercy, and so to bring some Jewes (a tithe of them Isa. 16.14.) and a multitude of heathens to Christianity, and to life, by their performance of those conditions, on which God hath promised reception, and on the other side to reject all obstinate contemners of them, to leave them in their obduration, nay to deal with them, as he did with Pharaoh, by withdrawing all grace, by hiding from their eyes the things that belonged to their peace, after they have so long shut their eyes wilfully and resolvedly against the Gospel, to harden them irreversibly, to make another kind of vessel of them, to some, though not an honourable use; Jer. 18.4. and so to fulfill that prophecie Isa. 6.10. Make their hearts fat &c. and that till their land be utterly desolate, v. 11. and all this upon their former obdurating their own hearts, Mat.13.15. which is meant by the vessels miscarrying in the hand of the potter, i.e. while he was doing that toward them, which belonged to their peace. This being præmised for the repelling of the disputer, he now proceeds to a more punctual, clear, satisfactory answer, by way of question also or interrogation, which may be easily dissolved into this positive conclusion.

22. God on purpose to expresse his 22. † What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?] † But if εἰ δὲ

wrath visibly in this life upon Pharaoh (and in like manner on the rebellious Jewes) and to make other nations to take notice, what God is able to doe in the punishing of sinners (an effect of which you may see clearly in the Philistims, who took warning by this story of Pharaoh, 1 Sam.6.6.) suffered this man to live, when he was fit for nothing but hell (having filled up the measure of his iniquities) by his continuing alive, to shew some exemplary judgments upon him; Wherein yet there was longanimity expresst, and mercy to him, this estate on earth being more tolerable, then it had been to have been thrown into hell presently, As also to the Jewes it was, in not cutting them off presently upon their direfull rebellions (as most justly he might,) but suffering them to continue a people some time after the crucifying of Christ, and the Apostles preaching his resurrection to them, nay sending them still to preach over every city of Jewry, as Moses was sent to Pharaoh after God's hardning his heart; All which being an act of long-suffering to them, was designed by God to this end of magnifying his judgments on those who should persist in their obstinacy, and shewing forth his power most illustriously in their destruction. Well then, this on Pharaoh and on the Jewes was done first to shew God's wrath in punishing of obdurate sinners, but that is not all.

23. There was another more remote end 23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?]

of it, (see ch.11.11,12.) by this means of discernible severity on them, to illustrate and set forth more notably his abundant goodnesse to others, to afford the Gospel, and the benefits of the coming of Christ, and his presence here on earth (for that seems to be the meaning of the word [glory] as that notes the presence of God among the Jewes, see note c. & on John 1. c.) on some others, whom he had prepared and fitted before-hand, for these more honourable purposes, beleiving in Christ here, and reigning with him hereafter. (And thus that is true also, which was said in the other part of v.18. He decreed to shew mercy on the Gentiles and others beleiving in Christ, as he hardned the vessels of wrath, the obdurate contumacious Jewes.)

24. Even us, to whom God hath 24. Even us, whom he hath called, not of the Jewes onely, but also of the Gentiles,]

vouchsafed this favour of revealing Christ to us, some of us Jewes, but the farre greater number of the Gentiles, who have made use of that mercy of his, and obeyed his call,

25. According to that prædiction in 25. As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.]

Hosea ch. 2. 23. where God saith, I will say unto them which were not my people, Ye are my people; and I will

have

have mercy on her, which had not obtained mercy, which notes Gods receiving the Gentiles into the Church, which was an act meerly of God's mercy (at which the Jewiſh beleivers were aſtoniſhed Act: 10. 45.) utterly undeſerved.

26. And it ſhall come to paſſe, that in the place where it was ſaid unto them, Yee are not my people, there ſhall they bee called the children of the living God.]

26. And according to that other saying of Hoſea, c. 1. 10.

which is thus to be rendred out of the originall, And it ſhall come to paſſe in ſtead of that which was ſaid to them, Ye are not my people, it ſhall be ſaid to them, Yee are the Sonnes of the living God, which place ſeems to belong to the Jewes (not Gentiles) thoſe of them that ſhould beleive at the preaching of the Goſpell, (for ſo the next verſe Hoſ. 1. 11. ſeems to import, and the place which here follows of Iſaiah) now after they had been carryed captive ſo oft, and ſo ſeverely puniſht by God for their ſins.

27. Eſaias alſo cryeth concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the Sea, a remnant ſhall † be ſaved.]

† eſcape σωθήσεται

27. Whereupon Iſaiah alſo propheciеs, and proclaimes concerning the Jewes, Iſa. 10. 22, 23. thus, Though the number of the people of the Jewes bee as the ſand of the Sea, the number of carnall Iſraelites never ſo great, yet a very few of them ſhall beleive in Chriſt, (ſee Act: 2. 47.) or, as it is in the originall, return, i. e. convert from their rebellions to Chriſt.

28. [k] For * he will finiſh the work, and cut it ſhort in righteouſneſſe, becauſe a ſhort work will the Lord make upon the earth.]

* perfecting and cutting off the account in juſtice, the Lord ſhall even make a ſummary account on the land; or, the Lord ſhall make an account on the land, perfecting and cutting ſhort,

28. For the Lord ſhall deal in juſtice k.

with, or upon the land of Judæa (the people of the Jewes) as one that perfects or makes up an account, and caſts off, i. e. which in making up an account of a ſtewardſhip, having ballanced the diſburſements with the receipts, leaves ſome ſmall ſum behinde, be there never ſo many of that people, there ſhall but few be left, the farre greater part being involved in infidelity firſt, and then in deſtruction.

29. And as Eſaias ſaid before, Except the Lord of Sabaoth had left us a ſeed, we had been as Sodome, and been made like unto Gomorrha.]

29. And as Iſaiah ſaith again, c. 1. 9. of

the ſame people, Unleſſe the Lord of the hoſts of Angels and ſtarres in heaven, and of the whole frame of the world, had left to us Jewes a ſeed, (in which, as other things, when they are dead, uſe to revive, ſo that people, almoſt utterly deſtroyed, might have ſome poſſibility of ſpringing up again) or, as the originall in Iſaiah hath it, a very ſmall remnant, we had been as utterly deſtroyed, as Sodome and Gomorrha were.

30. What † ſhall we ſay then? that the Gentiles which followed not after righteouſneſſe, have [l] attained to righteouſneſſe, even the righteouſneſſe which is of faith.]

† Say we then c. 6. 1.

30. To conclude therefore, that which all this while hath l.

been a proving (and to the proving of which all that hath been ſaid in this Chapter muſt be referr'd, as præmiſes to infer this concluſion and no other) is this, That the Gentiles that ſtrove not for juſtification, that did not ſo zealouſly pretend that they were the favourites of God, did attain to it by receiving the faith of Chriſt, upon which, though they had formerly been Idolaters, they were juſtified.

31. But Iſrael, which followed after the law of righteouſneſſe, * hath not attained to the law of righteouſneſſe.]

* came not foremoſt, ἐκ ἔφθασεν

31. But the Jewes that did moſt diligently contend to be juſtified by the law, did not yet outrun the Gentiles, attain the goale, or get juſtification before them, but on the contrary, the Gentiles have gotten the advantage of them very much.

32. Wherefore? becauſe they ſought it not by faith, but, as it were, by the workes of the law: for they ſtumbled at † that ſtumbling ſtone,]

† the τῷ

32. And why not? why, becauſe they

ſought it not by Chriſt, or by the Evangelicall way, nay could not endure that, when it was revealed to them, but onely by the privileges of being Jewes, and performance of externall, legal obſervances, and ſo fell down in the midſt of their race, being not patient to beleive that their law ſhould bee aboliſhed (or that Chriſt that was born, lived, and dyed in a mean condition, ſhould be the Meſſias of the world, 1 Cor: 1. 23.) but upon that one prejudice, caſting off all Chriſtianity,

33 As it is written, Behold I lay in Sion* a ſtumbling ſtone, and a rock of offence: and whoſoever beleiveth on him, [m] ſhall not be aſhamed.]

* a ſtone of offence and a ſtone of ſcandall, λίθον προσκόμματος καὶ πέτραν σκανδάλου

33. According to that which is written m.

Iſ: 28. 16. Behold I lay in Sion a ſtone tryed and pretious (ſee note on Mat: 10. b.) but ſuch an one, as the Jewes ſhould ſtumble at, thinking it contrary to the Moſaicall way, and ſo falling off from, and perſecuting Chriſtianity; which notwithſtanding, the true orthodoxe faithfull Chriſtian will ſtill adhere, and hold faſt, and never forſake, or deny Chriſt (ſee c. 10, 11. and 1 Pet: 2. 6.) nor conſequently ſhall he ever bee denyed, or forſaken by him.

The ſumme then of this whole chapter will be reduced to theſe five heads, firſt, the privileges of the Jewes, and among them eſpecially Chriſt's being born of that ſtock; ſecondly, that thoſe of them, which reſiſted and beleived not in Chriſt, were delivered up to obduration by God, and the Gentiles taken in in their ſtead; thirdly, that 'twas moſt juſt in God to deal thus with them; fourthly, that ſome of the Jewes at that time beleived in Chriſt; fifthly, that the cauſe that the reſt beleived not, was, that after a Phariſaicall manner they ſought juſtification by the works of the law, circumciſion &c: deſpiſing the faith and doctrine of Chriſt, and that Evangelicall way of juſtification, and ſo ſtumbled at the Chriſtian doctrine, which they ſhould have beleived, were the worſe for him and the preaching of the Apoſtles, by whom they ſhould have been ſo much the better.

Notes on Chap. IX.

1. ἐν Πνεύματι ἁγίῳ

This ſpeciall expreſſion of [*God*] *in*, or by the *holy Ghoſt*, which in ſtead of [ὁ θεὸς *God*] c. 1. 9. is uſed in this, and ſome other places, doth denote the ſpeciall *office*, and *prærogative* of that *holy Spirit*, as to plant *purity* and *ſincerity* in the *heart*, contrary to all kinde of *pollution* and *mixture*, eſpecially that of *deceit*, and *hypocriſie*, ſo to be privy to the *ſecrets*, to take notice of the *motions* of the *heart*. And this in proportion with the *ſpirit* of a *man*, of which, as *Solomon* ſaith, that it is the *candle of the Lord, ſearching the inner parts of the belly*, ſo ſaith the *Apoſtle* 1 *Cor:* 2. 11. *The Spirit of a man knoweth the things of a man*, ſo as *no man* elſe *knowes* them: by analogy to which he infers, that there is no other way of *knowing* the *things of God*, but by his *Spirit's revealing them to us*. *For the Spirit ſearcheth all things, even the depths of God*, v. 10. in which reſpect the *ſpirit of the world*, v. 12.

is set to denote the meanes, which the *world* hath to *instruct* us in any thing, the *wisedome of the world*, v. 13. which is there set opposite to the *spirit of God*. Thus *Act:* 5. *Ananias*, that had in *heart* and *resolution* consecrated his *estate* to the service of *Christ*, and broke this *resolution*, or *promise* of his *heart*, is said to *ly to*, or to have *deceived the holy Ghost* peculiarly, v. 3. because he had done contrary to the *vow* of his *heart*, which (though not under *man's*, yet) was under the *Holy Ghost's* privity. And so here beside the *witnesse* of the *conscience*, the *Holy Ghost* is appealed to, as hee that knowes the *inmost secrecies*, and consequently, that that is the *testimony* of his *conscience*, which hee pretends to be so.

b. Ἀνάθεμα εἶναι

The phrase ἀνάθεμα εἶναι, *to be a curse*, in this place, is capable of many significations, each of which may be applyable to the matter in hand to expresse the *Apostles fervent* affection towards his *countrymen*, Firſt, it may signifie, to be *excommunicate*, and *cast* out of the *Church*, Ἀνάθεμα ἀκοινώνητος, it signifies *excommunicate*, saith *Hesychius*. Thus ἤτω ἀνάθεμα 1 *Cor.* 16. 22. *Let him be anathema*, is, *let* him be *removed* from the *Christian assemblies*, deprived of those *privileges* of *Christians*, which there are afforded them, & so *Gal:* 1. 8. 9. ἀνάθεμα ἔστω, *let him be excommunicated*, turned out with the greatest aversation, out of the Church of God, *avoided*, *separated* from, *whosoever shall teach any other doctrine*, though hee were an *Apostle*, or an *Angel* of *God*, that did it. If this bee the notion, then ἀπὸ Χριστοῦ *from Christ*] must signifie *from the body* of *Christ*, as by a *synecdoche*, the word [*Christ*] is used, 1 *Cor:* 12. 12. *Gal:* 3. 27. or as it is manifest, that *Christ* being the *head* of the *Church*, he that is *cut* off from the *body*, may truly be said to be *cut* off from *Christ*. And then he that was by the *Jewes* accused, and *persecuted* for having made a *defection*, and departure from the *Mosaicall law*, and setting up *Christian assemblies*, in opposition to their *Judaicall service*, may here fitly expres his *kindnes* to them, (& how little *pleasure* he took in *departing* from them) in *wishing* himself ejected from the *participation* of those most valuable *privileges*, on condition they might be made *capable* of them; Secondly, it is known that in those *Primitive* times this *anathematizing*, or *excommunicating* was attended with the *delivering up to Satan*, and that with the ὄλεθρος σαρκὸς, very sharp, *severe* inflictions on the *flesh*, *diseases*, *afflictions*, &c: And therefore *anathema* in this notion, may be taken, with this improvement, and so contain all *temporall calamities*, that he was willing to *endure*, or undergoe, for their *good*. That this is the meaning of the place, may seem probable by comparing it with a like phrase of *Ignatius* the holy *Martyr* in his *Epistle* to the *Romans*, where in an expression of his *zeale* to *Christ*, he hath this phrase, Κόλασις τοῦ διαβόλου ἐπ' ἐμὲ ἐρχέσθω, μόνον ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω, *Let the punishment of the divell come upon me, onely that I may obtain Christ*, *where* the *punishment of the divell* cannot bee the *punishments of hell*, which are no way ordinable to the *obtaining of Christ*, but any the greatest *torments*, or *inflictions* in this *life*, or even *death* it selfe, that ὄλεθρος σαρκὸς *the destruction of the flesh*, As when *Moses* in an expression of the like *zeale*, and kindnesse to his *brethren*, *wisheth* that *God* would *blot him out of his book*, i. e. I suppose, out of the *book of the living*, in the *Psalmists* phrase, so as *not* to be *written among the righteous*, in that *roll*, wherein the *names* of all the *people* of *God* are supposed to be inscribed, and to be capable of being *blotted* out, not noting the *state* of *life*, and *blisse* in *heaven*, for out of that there is no *possibility* of *blotting*, but that, which belongs to this *life*, i. e. either *life* simply, or *living* among the *people* of *God*, (answerable to *excommunication*, before mention'd) And accordingly the *Arabicke translation* is, that *my body were* מחרמא *an anathema* from *Christ*, And it is an *ordinary* form of speech among the *Jewes*, אני כפרתו, *may I be his expiation*, see *Aruch*, and *Cod: Sanhedrin*, c. 2. אנו כפרתך *bee wee thy expiation*, which saith *Maimonides*, is used to expresse רוב אהבותו *the excesse of love*, or *kindnesse* to any. The other notions of the *phrase*, of which it is capable, and have therefore been mention'd in the *paraphrase*, may be seen at large in *Photius*, *Epist:* 216.

That the *ark* of *God*, where he was pleased to *exhibit* himselfe, is the thing expressed by [ἡ δόξα *the glory*] is clear by that known place in the *old Testament* [*The glory is departed from Israel, for the ark of God is taken*] And the reason of the appellation is as clear, because the *Cherubims* being placed in the *ark* on the ἱλαστήριον, or *covering*, *God* was said to be *present* there, in the same manner, as on *Mount Sinai*, (i. e. by the visible *apparition* of *Angels* there) *Act:* 7. 53. *Gal:* 3. 19. *Heb:* 2. 2. And this *presence* of his by *Angels* is ordinarily called δόξα *glory* in the *New Testament*, answerable to שְׁכִינָה among the *Rabbins* (from *Exod:* 24. 16. *the glory of the Lord* יִשְׁכֹּן *dwelt*, or, *abode upon the Mount*, To which the *Apostle* refers 2 *Cor.* 3. 9. where the *giving* of the *law* was said to bee δόξα *glory*) as may appeare by many places, Thus when *Isa:* 6. 1. we read, after the *Lord's sitting on the throne*, that *his train filled the Temple*, The *Septuagint* have, πλήρης ὁ οἶκος δόξης αὐτοῦ, *the house was full of his glory*, and then follows immediately, καὶ Σεραφὶμ ἱστήκεισαν κυκλῷ αὐτοῦ, *the Seraphim stood about him*, and Saint *John* retaines the *Septuagints* reading, *Joh:* 12. 41. *these things spake Isaiah, when he saw his glory* (see *note* on *Joh:* 1. b. and *Mat:* 3. h.) so *Mat:* 16. 27. where ἔρχεσθαι ἐν δόξῃ τοῦ πατρὸς *to come in the glory of the father*] is explained presently by μετ' ἀγγέλων αὐτοῦ *with his angels*, and so *Mat:* 25. 31. *in his glory, and all his Angels with him*, and so *Mar:* 8. 38. *the glory of the Father, with his holy Angels*, and c. 13. 26. where his *coming in the clouds* (which that it belongs to the *appearance* of *Angels*, which was wont to be in a *bright shining cloud*, which we ordinarily call a *glory*) is said to be *in power and great glory*, and it follows immediately v. 27. *and then shall he send his Angels*, and so *Lu:* 21. 27. So *Lu:* 2. 9. *the Angel of the Lord appeared, and the glory shone round about*, So *Joh:* 1. 19. when he had said of *Christ incarnate*, ἐσκήνωσε, *hee dwelt among us* (that *Greek* word being of the same *Hebrew* origination with the שכינה) it follows, *and we beheld his glory, the glory as of the onely begotten of the Father*, viz: in the *descent* of the *Holy Ghost* (with that *satellitium* of *Angels*) upon him after his *baptisme*, the like to which 2 *Pet:* 1. 17. is called *a voyce from heaven, from the excellent glory*, See also

c. Δόξα. ἐσκήνωσε

so 2 *Pet:* 1. 3. and 1 *Pet:* 4. e. So *Act:* 7. 55. when it is said of *Stephen*, that hee *saw the glory of God*, that is sure the *guard* of *Angels* about *God*, so these very *Angels* in the *arke* are called the *Cherubims of glory*, *Heb:* 9. 5. Agreeable to this is the ναὸς κατασκηνώσεως τῆ ὑψίστε, *Job:* 1. 5. *the temple of the inhabitat on* or שכינה *appearance*, or *glory of the most high*, and so 2 *Cor:* 12. 9. [ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δυναμις τῆ Χριστῆ, *that the power of Christ may inhabit upon me*] referres to the use of the word *שכן* from שכן, to this sense, that the *power* of *Christ* should so shew it selfe upon him, as *God* was wont to exhibit himself in the שכינה, or *glorious appearance* in the *arke*. And thus in the *Gemara Babylonica*, speaking of the *High-priest*, when he enquires any thing of the *Urim* and *Thummim*, פניו כלפי שכינה, *he turnes his face toward Schechinah* i. e, toward the *arke*, where *God* is said to *inhabit*.

d. Θεὸς εὐλόγητος εἰς τοὺς αἰῶνας. This place is so clear a *proof* of the *divinity* of *Christ*, that *Proclus de Fide* p. 53. saith of it, that it convinces all the *hæreſies* concerning *Christ*, ᾗ παρεισδύσην συκοφαντίας ἀποτειχίζῃ τοῖς φιλολοιδόροις, *and it shuts and walls up all passages for calumny from them that love contumely*, or *railing* at *Christ*. This will more appear, if it be remembred, that it was a custome among the *Jewes* solemnely observed that when ever the *Priest* in the *Sanctuary* delivered the *name of God*, the *people* used some words of *blessing* or *praising* him, such as these ברוך שם כבוד מלכותו לעולם ועד *benedictum sit nomen gloriæ regni ejus in secula seculorum, blessed be the name of the glory of his kingdome for ever and ever.* So in *Gemara Babylonica*, *Rabbi* said כי שם ה׳ אקרא &c: *when I call on the name of Jehovah, doe you magnifie our Lord, so said Moses to Israel*, (*Deut:* 32. 3.) *when I mention the name of the blessed God, doe you magnifie.* So saith *Solomon Iarchi* on *Deut:* 32. 3. From that command of *Moses* it is, that *after the benediction in the Sanctuary the people answer* ברוך שם &c: *Blessed be the glorious name of his kingdome.* To these forms were after added the words לעולם ועד *for ever and ever*, or, *to age and age*, i. e. εἰς αἰῶνας, *to ages*, here, because (say the *Rabbins*) of the *hæreſie* of the *Sadducees*, who said there was but *one age*. So *Cod: Berachoth* c. 9. *In all the conclusions of the* ברכות *benedictions, which were in the Sanctuary, they said* מן העולם *from age, but after that the Sadducees had perverted that, and said there was but one age, they decreed that they should say, from age to age.* Many evidences of this custome there are in the *Old Testament*, especially in the *Psalms*. And the *abbreviate* of all these forms was (the words used *Rom:* 1. 25.) ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, Ἀμὴν, *Who is blessed for ever, Amen:* and here somewhat more largely, ὁ ὢν ἐπὶ πάντων θεὸς &c: *who is above all, God blessed for ever and ever, Amen.* Parallel to this are those other, the *doxology* at the end of the *Lord's Prayer*, *Mat:* 6. and in this *Epistle*. αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, Ἀμὴν, *to him be glory for ever. Amen.* c. 11. 36. and c. 16. 7. and *Gal:* 1. 5. and *Eph:* 3. 21. *Phil:* 4. 20. 1 *Tim:* 1. 17. 2 *Tim:* 4. 18. and *Hebr:* 13. 21. 1 *Pet:* 4. 11. and 5. 11. and 2 *Pet:* 3. 18. *Iude* 25. *Rev:* 1. 6. and 7. 12. In all which places this giving of *glory* being an acknowledgement of the *eternall God*, and in severall of them being applyed peculiarly to *Christ* (who is distinctly called *God*, *Act:* 20. 28. 1 *Tim:* 3. 16. *Tit:* 2. 13.) as here, and *Heb:* 13. 21. and in all the places in Saint *Peter*, and *Revel:* 1 6. this is a most convincing proofe of the *Godhead* of *Christ* testified in all these places. And of this custome of the *Jewes* applyed to *Christ*, the *Christian Church* hath continued two *imitations*, one in *bowing* at the *name* of *Jesus*, the other in that *Eulogie* [*Glory be to thee, ô Lord*] when *the Gospell of our Saviour Jesus Christ* is named.

εἰς τοὺς αἰῶνας. What is meant by κατὰ τὸν καιρὸν τοῦτον, *according to this season*] will best appear by *Gen:* 17. 21. and 18. 10. in the former of which 'tis rendred in the *Greek* εἰς τὸν καιρὸν τοῦτον ἐν τῷ ἐνιαυτῷ ἑτέρῳ *according to this time in another year*, In the latter κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας *according to this season for times*, which, I suppose, is corruptly set out for τῆς ὥρας *of time*, ὥρα being a *season*, or *time* of *yeare*, and so the meaning will be, [*according to this time of the yeare.*] The *Hebrew* reads it c. 17. למועד הזה literally κατὰ καιρὸν τοῦτον *according to this season*, the word rendred καιρὸς signifying indifferently *time*, (though (coming from a *root* that signifies *constituit*) it be ordinarily rendred *appointed time*) and in c. 18. 'tis כעת חיה we render it, *according to the time of life*, *the Jerusalem Targum*, *quasi hoc tempore, quo vos vivitis, as it were at this time, wherein ye live* (unless perhaps that be capable of an emendation, and should bee הזה, or הזאת *according to this time*, for so *Rabbi Solomon* כעת הזאת &c: *secundum hoc tempus anni futuri, according to this time of the future year*, and *Aben Ezra* כעת הזאת, *juxta tempus hoc in anno sequenti, cum Sarah erit viva, about this time in the year following, when Sarah shall be alive*, taking in the reading of חוה also) All this seems to denote, not that time *twelve moneth*, but the *next year* at the *time* of *childbirth*, reckoning from that time, wherein the *promise* was made (see *Paulus Fagius* in *Collat:*) And so 2 *Kin:* 4. 16. the like phrase [*about this season according to the time of life thou shalt embrace a Son,*] is by the *Hebrewes* interpreted, *after the time wherein the fruit shall be quickened in the wombe, and come to a perfect firmness of parts, and so come to birth, thou shalt embrace*, or have *a son*. So that [*according to the time of life*] may most fitly signifie [*according to the manner, or course of childrens being formed in the wombe, quickened and born.*]

e. Κατὰ τὸν Καιρὸν τοῦτον.

Some other waies of rendring these words [ἐξ ἑνὸς *of one*] have been thought of by learned men, which it will not be unfit to mention, As that ἑνὸς should be all one with μονογενοῦς, for so יחיד *unigenitus*, was the title of *Isaac* among the *Jewes*, *Gen.* 22. 2. *Heb.* 11. 17. and from thence Ιεὲδ in *Philo Biblius* by the *Tyrian dialect*, for Ιεὲδ, and then the sense will be, *Rebecca having conceived by the only begotten*, to wit, *Isaac, our father*, or, *by Isaac the only begotten of our father.* But ἐξ ἑνὸς seems rather to be taken *adverbially* to signifie *at once*, (there being no *priority* in their *conception*, on which to ground any *favour* to one above another) and best agrees with the *designe* or argument which that is brought to confirm here. As for κοίτην ἔχειν τῷ ἔχειν, that is but a modest *circumlocution* to expresse *that*, which is not wont to be plainly spoken, as we find κοίτη a *bed*] used ch. 13. 13. and *Heb.* 13. 4.

f. ἐξ ἑνὸς

Κοίτην ἔχειν

g. The *Hebrew* בחר ſignifies both to *chuſe*, and to *preferre*, and is therefore rendred not only ἐκλέγειν *to chuſe*, but alſo προαιρεῖν *to preferre*, *Deut.7.6.* and 10.15. *Prov.1.29.* and agreeably to that ἐκλογὴ Ἐκλογὴ *election* here ſignifies *prælation*, and ἡ κατ' ἐκλογὴν Θεοῦ προθέσεως is *God's purpoſe in reſpect of this* (or, for the) *preferring one before the other*, (ſee note on 1 *Pet.* 2. c.)

h. The word ἐξεγείρειν] ſignifies not here the *raiſing up*, as that notes *bringing into the world*, but the *raiſing out* of ſome *low* condition, yet not the *grave* neither, (though to that the *word* may properly be applied, where the *matter* requires it) but *diſeaſe* or *danger*, as it is often uſed, but eſpecially *Jam.* 5. 15. *the prayer of faith ſhall ſave*, i.e. *deliver*, recover *the ſick*, *and the Lord ſhall raiſe him up*, i. e. *reſtore* him from that *ſickneſſe*. For the notion of it here, it will appear by the *Hebrew* word *Exod.* 9. 16. הֶעֱמַדְתִּיךָ *I have made thee ſtand*, which the *Chaldee* renders קַיֶּמְתָּךְ *raiſed* thee (from the danger before ſpoken of, the *peſtilential* diſeaſe, or *murrein* that had lately been upon the land) and the *ancient Latine*, *ſuſtentavi te*, *I have ſuſtained thee*, but the *Septuagint* expreſly, διετηρήθης, *thou wert kept*, guarded, not ſuffered to fall into it, *preſerved and kept alive*, ſo *Iſa.*49. 8. to *raiſe up* or *make ſtand* (the word uſed there) is an expreſſion of *preſerving*, reſcuing from danger, *delivering* (ſee *note* on *Mat.*22.d.) And ſo this ſpeech muſt neceſſarily belong to that part of *Pharaoh*'s life peculiarly, wherein the *murrein* fell on *Ægypt*, *Exod.*9.3. at which time he for his many repeated *obdurations* of his own *heart*, was fit to have been delivered up to inſtant ruine, had not *God* for the illuſtrating of his *glory* in this *veſſel* of *wrath*, (thus *fitted* by himſelfe for *deſtruction*) *kept him alive* a little longer.

i. *God's hardning* of *Pharaoh's heart* in this place, Σκληρύνειν is that which befell *Pharaoh*, *Exod.* 10. 1. when *God* ſaith of him, *I have hardned his heart*; This was indeed *foretold* by *God* from the firſt of his ſending *Moſes* to him, c. 4. 21. *Doe all the wonders before Pharaoh*, *which I have put into thine hand*, *but I will harden his heart*, *that he ſhall not let the people goe*; and again c. 7. 3. *I will harden Pharaoh's heart*, *and multiply my ſignes*, *and* &c. But this foretelling it ſo early, is no argument that it was immediately done, but on the contrary, his own *hardning* his own *heart* is alſo foretold *Exod.* 3.19. *I am ſure that the king of Ægypt will not let you goe*, *no not by a mighty hand*, And accordingly ſo the *ſtory* proceeds, *God* ſhewes *miracles* and *ſignes* before *Pharaoh*, *Exod.*7.10. and becauſe the *Magicians* of *Ægypt* did the like with their *inchantments*, it follows, *Pharaoh's heart was hardned* (not, *he* (as if it were *God*) *hardned Pharaoh's heart*, but) וַיֶּחֱזַק לֵב פַּרְעֹה *Pharaoh's heart waxed hard*, or *ſtrong*, *was hardned*, or, by an ordinary acception of *Kal* for *Hithpahel*, *Pharaoh's heart hardned it ſelf*, *And*, ſo it followes, v.14. *the Lord ſaid unto Moſes*, *Pharaoh's heart is waxen hard*, *he refuſeth* &c. (and ſo the very ſame words are rendred by our *Engliſh* ch.7.22. and ch.8.19. *was hardned*, in the *paſſive*, or, *hardned its ſelf* in the *reciprocal* (not *actively*, *he hardned*) *and he hearkned not unto them.*) After his *hardning* his *heart* thus againſt this firſt *ſigne* and *command*, *God* proceeds to a *judgment* of *turning their water into blood*, *Exod.*7.16,17. and this as a ſufficient *conviction* to *Pharaoh*, for ſo ſaith *God*, *Hitherto thou wouldſt not hear*, *but in this thou ſhalt know that I am the Lord*, *behold I will ſmite* &c. And yet after this, *Pharaoh's heart was hardned*, or *hardned it ſelf*, v. 22. *neither did he ſet his heart to this alſo*, v.23. becauſe the *Magicians* did the ſame things alſo by their *enchantments*. Then comes the *plague* of the *frogges* on him, *Exod.* 8. 4. and into the *King's chamber*, ſaith the *Pſalmiſt*, and to deliver him from them he calls for *Moſes* and promiſes fair, v.8. and *Moſes* to work ſome good upon him, bids him chuſe his time, *when*, v.9. and it ſhould be done for him, *that thou mayſt know that there is none like unto the Lord our God* v.10. but this had no effect on him neither, for *when he ſaw there was reſpite*, not yet diſcerning *God*'s purpoſe of *vengeance* on him for his *contumacy*, he *hardned his heart*, Whereupon ſaith * *Kimchi*, *that God hardens hearts by concealing his counſels of judgment from them*, as in *Pharaoh* and *Sihon*; and it is * S. *Baſils* obſervation, that Θεοῦ μακροθυμία σκληρότητος καρδίας αἰτία, *God's long-ſuffering*, giving him *reſpite*, was the *cauſe*, or *occaſion* of his *obduration of heart*, *He hardned his heart*, *and hearkned not*, v.15. and this was a third wilfull act of his *own obduration*, agreeable to what *God* had foretold of him, c. 3. 19. *as the Lord had ſaid.* Then comes the *plague* of *lice* v.17. and the *Magicians* are poſed with that, and confeſſe the *finger of God*, and yet for all this *his heart was hardned*, or *hardned its ſelf* v.19. *and he hearkned not*, *as the Lord had ſaid.* Then 5ly, comes a *ſwarm* of *flies*, and with it a *ſigne*, as well as a *miraculous puniſhment*, no *flies ſwarming* in *Goſhen*, but in all the land of *Ægypt* beſides, by the diviſion and particularity of the *puniſhment*, to make him ſenſible of his *ſinne*, *to the end that he might know*, v. 22. on purpoſe to *ſoften* his *heart*. By this *Pharaoh* was wrought on a little, and gives leave 1. that they ſhould *ſacrifice*, then that they ſhould go into the *wilderneſs*, only not very farre away *Exod.*10.28. and upon this promiſe *Moſes* will *intreat* for him, v.29. But ſeeing *Pharaoh* had already *hardned his heart* four times, and at one of thoſe times over and above dealt *falſly*, promiſed fair ch.8.8. and brake his promiſe, therefore now after this *fift* judgment though *Moſes* promiſe to *pray* upon his promiſe to *mend*, yet he doth it with a particular *admonition* or warning, more then any time before, *But let not Pharaoh deal deceitfully any more*, v.29. intimating that if he did, it would be worſe with him then before, and yet v.32. as ſoon as the *judgment* was removed, *Pharaoh hardned his heart*, בַּפַּעַם הַזֹּאת, *this turn*, *this time alſo.* Upon this *God* ſends the *ſixt plague*, that of *murrein* upon all the *cattel* of *Ægypt*, c.9.6. and the *heart* of *Pharaoh* was *hardned* v.7. and ſo ſtill, all this while, for theſe *ſix judgments* together, though *Pharaoh* were *obdurate*, yet this was not *God's hardning his heart*, but *Pharaoh hardens* his *own heart*, and *will not let Iſrael goe*, *as the Lord commanded.* Upon this *God* ſends another judgment, that of *boyles* and *blaines* v.10. and then 'tis ſaid in a new ſtyle, *The Lord hardned Pharaoh's heart* v.12. wch as it was the very time at firſt referred to by the *prædiction* of *God* to *Moſes*, c.4. 21. ſo was it the judgment implicitly

* in קשח

* Lib: el Θεὸς αἴτι: κακοῦ

implicitly *threatned* in that ſpeciall *warning*, c. 8. 29. and this *God* never did till then, and therefore as after that *warning* 'twas ſaid, that *Pharaoh hardned his heart this time alſo*, So 'tis here ſaid v.14. that *this time, this turn*, now, though not before, *God* would *pour out all his plagues upon his heart*, viz: this *obduration*, or the effects of it. Upon which follows that paſſage wherein our common *tranſlation* hath ſo much miſtaken c.9.14,15. not, as we read, [*For now I will ſtretch out my hand that I may ſmite thee and thy people with the peſtilence*] for the event proves there was no ſuch matter, *Pharaoh* was not ſmitten with the *peſtilence*, nor *cut off* by that means, but *drowned* in the *red ſea*, ſome time after, But thus [*And*, or, *For now I had ſent*, or *ſtretcht out my hand, and I had ſmitten thee and thy people with the peſtilence, and thou hadſt been cut off from the earth*] It is שלחתי in the *præter* tenſe, *ſent*, or, *had ſent*, as M^r *Aynſworth* confeſſes, and the learned *Paulus Fagius* out of the *Chaldee Paraphraſe*, *Nunc prope erat coram me, ut miſiſſem plagam, & percuſſiſſem te, & deletus eſſes, I was neer ſtretching out my hand to have ſent the plague, and have ſtruck thee, and thou hadſt been blotted out*; referring probably to the *plague* of the *murrein* at the beginning of the *chapter*, (called דבר both here, and v.3. and that falling on the *cattel*, might have fallen on him, and the *people* alſo,) or elſe to the *boyles* ver. 12. which might be *plague-ſwellings*, and ſo proper enough to have *cut him off*, *But* (not, *And*) *in very deed for this cauſe I have made thee ſtand, kept thee alive, to ſhew*, or, make to be *ſeen* (ſo הראתך literally ſignifies) *my power in thee*, as when, ſaith * *Chryſoſtome*, a man *condemned* to *death*, is *cut up*, and *anatomized alive*, that others may be inſtructed, and benefited by that *diſſection*. By this then 'tis viſible, what was the point of time, wherein 'tis truly ſaid of *God*, that he *hardned Pharaoh's heart*, then when 'tis ſaid he *kept him alive*, i.e. after the *ſixt judgment*, and a ſpeciall *warning* before that, both contemned by *Pharaoh*, when he had filled up the meaſure of his *obduration*, and in ordinary courſe was to be cut off by death, and ſo 'tis here added in reference to this *example* of *Pharaoh* v. 22. *God willing to ſhew his wrath, and make his power to be known* (to other men that might ſee or hear of this) *endured with much long-ſuffering the veſſels of wrath fitted to deſtruction*, which notes that he was by himſelf *fitted to deſtruction*, when *God* thus *reprieved* him, at which time alſo 'tis ſaid that he, i.e. *God hardned his heart*. By this obſervation of the time when *God hardned Pharaoh*, not till after his *hardning* his own *heart ſix* times againſt *God's ſignes* and *judgments*, will appear what this *hardning* ſignifies, the *total withdrawing* of *God's grace* of *repentance* from him, in the ſame manner, as when one is caſt into *hell*, which *Pharaoh* at that time had been, had it not been more for *God's glory* to continue him *alive* a while, in that deſperate irreverſible condition, which ſure was no whit worſe to him, but ſomewhat better and more deſirable, then to have been adjudged to thoſe flames all that time. To this may be added what the *Greek Fathers* obſerve, that *God's* giving him *reſpite*, removing his *puniſhments*, was all that *God* poſitively did toward the *hardning* of him, as on the other ſide the great mercy of *reforming* ſinners lives, is moſt effectually wrought by *chaſtiſements*. See *Origen, Philocal:* c. 26. This was a notable, and withall (as farre as we find in *Scripture*) a *ſingular* example of *God's* dealing with an *impenitent*, that had *filled* up his *meaſure*, keeping him alive, but without all *grace*, and conſequent *poſſibility* of *amending*. And by this *example* appears, how juſtly *God* might now doe the like to the *Jewes* of that age, (if ſo he pleaſed) thoſe who, contrary to all his *mercies*, and *long-ſuffering*, continued *obſtinate*, reſiſted all *God's* methods by *prophets*, by *Chriſt* himſelf, by the *Apoſtles*, teſtifying the *reſurrection* (and giving them a ſpecial warning, what would befall them if they now continued *obſtinate*, *Act.*28 28.) and now are juſtly left to themſelves, the *Goſpel* taken from them, and preacht to the *Gentiles*, and this upon ends of infinite *wiſdome* firſt in *mercy* to them (above the proportion of that to *Pharaoh*) that the *Gentiles* coming in might ſtirre them up to *emulation*, and ſo, if 'twere poſſible, work upon them, and 2^dly that if this alſo prevailed not, *God* might be *glorified* in their *deſtruction*, that as *Pharaoh* by purſuing the *Iſraelites* after this, came to that moſt remarkable, illuſtrious deſtruction in the *Red-ſea*, ſo theſe *hardned Jewes* (*perſecuting* the *orthodox Chriſtians*) and all the falſe impious *profeſſors* joyning with them herein, might be involved in one common deſtruction, viz: that by *Titus* and the *Roman Eagles*, the moſt eminent and notable, that ever was in the world.

This verſe is cited out of *Iſaiah* c.10.22. where the *Greek* reads it, juſt as 'tis in the ordinary *copies* here, only leaving out the כל *for*, and in ſtead of ὅτι ἐπὶ τῆς γῆς *on the land*, ἐν τῇ οἰκουμένῃ ὅλῃ, *on the whole world*. As for the [כל] that is here, it cannot well accord with the ὅτι following, unleſſe the ὅτι be taken in another ſenſe, for an *expletive*, or *ſcilicet*, not a *cauſal*. But the truth is, the ordinary reading here, beginning with λόγον כל] ſeems to be the true one ſo farre, but in the proceſſe of it to have ſome words put in out of the *Septuagint*, viz: ἐν δικαιοσύνῃ ὅτι λόγον συντελουμένον. For without thoſe the *King's MS.* reads it perſpicuouſly, thus, λόγον כל συντελῶν καὶ συντέμνων ποιήσει Κύριος ὅτι ἐπὶ τῆς γῆς, *For the Lord ſhall doe upon the land, perfecting and cutting ſhort the account* (i.e. *ſhall perfect* and *cut ſhort*) or, *the Lord ſhall make up an account, perfecting and cutting it ſhort upon the land*. Where the uſe of λόγος for an *account*, is agreeable to what was obſerved c.3. g. and συντελεῖν and συντέμνειν λόγον is upon the *ballancing* of *accounts*, (*receits* on one ſide, and *expenſes* on the other,) to *cut off* one from the other, and to ſet down the *remainder*, which is ordinarily (in a *ſtewards* account) a very contemptible low *ſumme*, and ſo is it, that the *Prophets* call שריד a *remnant*, ἐγκατάλειμμα, that which *remains* of a farre greater *ſumme*, and ſo is fit to denote that *ſmall* number of the *Jewes* which received the *faith* of *Chriſt* (at the *preaching* of the *Goſpel* then unto them) in proportion to, and compariſon with the farre greater number, that ſtood out againſt it. So c.11.4. out of 1 *Kin.* 19.18. καταλέλειπον ἐμαυτῷ *I have left*, or *reſerved to my ſelf* 7000 *men* &c. And accordingly here v. 27. they that thus *beleive* are called κατάλειμμα a *remainder*, and generally in the *prophets*

k. Λόγον συντελέων καὶ συντέμνων

Ἐγκατάλειμμα

* *Tom:* 5. p. 781.

are

are expreſt by that, and the like words, fetcht from this *metaphor* of *accounts*.

1. Three words there are here together, διώκειν, καταλαμβάνειν, φθάνειν, to *follow after*, to *attain*, to *be foremoſt*, which are all *agoniſtical*, referring to the cuſtomes of the *Grecian exerciſes* in their *Olympian, Nemæan, Iſthmian, Pythian games*, which are often alluded to in theſe *Epiſtles*. Five of theſe *games* there were, *cuffing, wreſtling, running, coiting*, and *leaping*, That of *running* δρόμῳ or ποδωκείᾳ (in reference to which in *Homer*, *Achilles* is ſo conſtantly called πόδας ὠκὺς, *ſwift-footed*, to denote his excellence above all in that kind of *exerciſe*) is here ſpecified by διώκειν *purſuing*, or *ſtriving* to *overtake*, as any did in that *exerciſe*, when he was *behind* another. In this, as in the other, there was an ἆθλον or βραβεῖον, a *reward* or *prize* propoſed to the *racers*, which he that came firſt to the *goale*, was by the βραβεὺς or *judge* adjudged to have, and it was ordinarily a *crown* of *leaves*,

(Ἆθλα ἅ τ' κότινος, μῆλα, σέλινα, πίτις. *Anthol.* l. 1) called therefore στέφανος φθαρτὸς, *a fading crown*, 1 *Cor.* 9. 25. and this generally ſet over the *goale*, that he that came thither *foremoſt* might *catch* it off, and carry it away with him, but ſo, as that the *judgment* of the Ἑλλανοδίκαι *judges* of the *game* did firſt intervene, for ſo ſaith *Ælian*, *Var: Hiſt:* l. 9. c. 31. of the *conquerour*, ἀπὸν πρὸς τοὺς ἑλλανοδίκας ἵνα λάβῃ τὸ στέφανον, *going to the judges of the game that he might receive the crown*. And this is called here καταλαμβάνειν to *attain*, 1 *Tim.* 2. 12. ἐπιλαμβάνειν and λαμβάνειν to *apprehend* and *receive* 1 *Cor.* 9. 24 which *Plutarch* calls καθελεῖν τὸ στέφανον κρεμάμενον, *to catch the crown that hangs* over the *goale*, from whence the *conquerours* are called ἀθλοφόροι *that bear away the reward*. Then for φθάνειν to *be foremoſt*] that is to *conquer* in this *race*, to come *foremoſt* thither, according to that of *Plutarch* τὸ νικᾶν τῷ φθάνοντι ἐστί, *the victory is his that comes firſt*, So is the word uſed *Phil.* 1. 16. and is *to get before* other men, ſo that (as to the *victory*,) the *prize* ſhall belong to him. *Juſtification* then, the *approbation* and *mercy* of *God*, was the *prize* or βραβεῖον, that all *ran* for, *Jewes* and *Gentiles*, ver. 30, 31. but the *Jewes running* for it, or *purſuing* it by a wrong *rule* or νόμῳ, viz: by that of the external, *legal* performances, did not *get foremoſt* thither, nor conſequently had the *reward*, but the *Gentiles* had the advantage of them, and ſo προέκοψαν got it. Where of the *Jewes* 'tis ſaid particularly, that they met with a *block* in the way, *ſtumbled* and fell at that, as *racers* ſometimes doe, and by that means utterly *miſcarried*.

m. The *Hebrew* in *Iſa.* 28. 16. read יחיש *make haſte*, but the *Greek*, it ſeems, read it יבוש, and from thence the *Apoſtle* here, and c. 10. 11. (and ſo 1 *Pet.* 2. 6.) κατασχυνθῇ *aſhamed*, and this is capable of a double ſenſe, either as *ſhame* ſignifies *baſhfulneſs*, *inconfidence*, which keeps us from *confeſſing* of *Chriſt*, and ſo ὁ καταισχυνθήσεται] is, *he will never be cowardly* or *baſhfull*, he will *boldly* and *confidently confeſs Chriſt*, or elſe it may ſignifie being *put to ſhame*, as any man is that finds himſelf *deceived*, that hath miſcarried in a matter, on which he hath depended, and ſo it belongs *to Chriſts* not *forſaking* him, ὁ καταισχυνθήσεται] he ſhall never be deſtituted by *Chriſt*, never *miſcarry* in that *hope*, which he hath repoſed in him, and ſo it will moſt fitly be rendred in all the three places, here in *oppoſition* to the fate of *unbeleivers*, they ſhall *bruiſe* themſelves at this *ſtone*, be the worſe for *Chriſt*, but the *beleiver* ſhall be ſure never to be fruſtrated in his *expectation* of all good from him, So c. 10. 11. as a proof that a man is *juſtified by faith*, v. 10. this teſtimony is produced, *he that beleiveth ſhall not be aſhamed*. And ſo the word ſignifies c. 5. 5. *Hope maketh not aſhamed*, the *Chriſtians hope* will never miſcarry, he ſhall never be in danger to faile in his *truſt* repoſed in *Chriſt*, and ſo in S. *Peter*, it is as a *demonſtration* of the *pretiouſneſs* of that *ſtone*, that whoſoever *depends* on it, it will never *faile* him, he ſhall never miſcarry that laies all his weight on that *foundation*.

Paraphraſe.

CHAP. X.

a. 1. And as before c. 9. 1. ſo now again I muſt confeſſe to you, (my brethren, the Chriſtian Jewes) that whatever the Jewes beleive of me, as though I were their enemy, there is none more paſſionately, and tenderly affected to them, then I am; From this it is, and nothing elſe, that I doe ſo heartily deſire and pray to God for all that people, that they may timely beleive and turn unto Chriſt, that ſo they may be delivered at this time and eſcape (and not be involv'd in the fatal deſtruction that attends that people) and withall be ſaved eternally by ſo doing.

1. BRethren, * My heart's deſire and prayer to God for Iſrael is, that they might † be [a] ſaved.]

* the good pleaſure of my heart
[a] εὐδοκία τῆς ἐμῆς καρδίας
† eſcape

2. For I bear them record, that they have a zeal of God, but not according to knowledge.]

2 For I muſt teſtifie this of them, that they are, very many of them, great zelots for their law, as that which is commanded them by God, and ſo in their way zealous to have God obeyed, but for want of true knowledge, which the Goſpel offers them, and they will not receive, they are miſtaken in their zeale, are not ſuch zelots as they ought to be.

3. For they being ignorant of Gods righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.]

3. For they being not ſatisfied in the truth of what wee teach them, particularly of God's way of juſtifying men under the Goſpel, and deſiring and intending to be juſtified by the law, their external legal obſervances, they will not part with them, and thereupon have refuſed that Evangelical way of juſtification, which is ſo much better then that.

4. For Chriſt is the end of the law for righteouſneſſe to every one that beleiveth.]

4. For Chriſt hath conſummated and reformed the law of Moſes, requiring internal, in ſtead of external obediences, and hath ſet up a new way of juſtification, which belongeth to all thoſe, that beleive and obey him, though they doe not perform the law.

b. 5. For Moſes deſcribeth the righteouſneſſe which is of the law, that the man which doth [b] thoſe things ſhall live by them.]

5. For Lev: 18. 5. the way of being juſtified

under

under the law is ſet down by Moſes, to be a task of ſtrict performances, required of us, that he that will be juſtified by that, muſt never offend againſt any part of it, for upon thoſe terms onely juſtification is promiſed there, and he that offends once is guilty of all, (i. e. hath loſt all pretenſe of juſtication by that) and this every man doth, and ſo this is not ſo excellent, and happy a courſe, that ye ſhould be ſo fond of it, and withall it conſiſteth of a great burthen of ceremonies, and externall performances, all required to juſtifie a Jew, before the coming of Chriſt; and Chriſt that requires the ſubſtantiall duties requir'd by thoſe ſhadowes, hath done you no injury to free you from them.

6. But the righteouſneſſe which is of faith, ſpeaketh on this wiſe: Say not in thine heart, Who ſhall aſcend into heaven? that is to [c] bring Chriſt down from above.

7. Or, Who ſhall deſcend into the deep? that is to bring up Chriſt again from the dead.]

6,7. But that juſtification, which is to be had by the Goſpell is not on ſuch ſtrict, difficult terms, above the reach of our c.

knowledge or our ſtrength; That deſcription of the perſpicuity and intelligibleneſs of Gods commands (given then by Moſes to the people, and ſetting life and death before them) Deut. 30. 12. being very fitly appliable to the Goſpell, viz: that it is neither obſcure, nor ſuch as depends on any difficult performances of ours, but on that which Chriſt hath done for us; The Chriſt by which we are to be juſtified, is not by any paines of ours to be fetcht down from heaven, he came down himſelfe and dyed for us, nor is he to be fetcht out of the abyſſe by us, hee is riſen again of himſelfe for our juſtification (to obtain pardon for our paſt ſins, upon our reformation for the future, and to give us grace to doe ſo) and theſe two being the two main parts of our faith, ſignifie this truth, that all that is required of us, is by him made very plain to be known, and poſſible to be performed; all the difficult part is performed by himſelfe, and the eaſie required of us.

8. But what ſaith it? The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach.]

8. But thus the Evangelicall juſtification is deſcribed, That which is required of us toward it, is within the reach of any ordinary underſtanding to conceive, being proclaimed by us to all that will beleive, and within the compaſſe of a Chriſtian to perform through Chriſt that ſtrengthens him. A ſort of precepts ſo agreeable to humane nature, and ſo familiar to our knowledge, that thou maiſt without much paines learn them thy ſelf, and teach them others, and (for thy practiſe) with pleaſure and felicity perform them, which character cannot ſo fitly belong to any thing, as to the way of faith and new obedience ſet down in the Goſpell, which wee now preach unto you in oppoſition to that other of legall performances, which had ſo much of unprofitable weight, and even impoſſibility in it. d.

9. That if thou ſhalt confeſſe with thy mouth the Lord Jeſus, and ſhalt beleive in thine heart that God hath raiſed him from the dead, thou ſhalt bee ſaved.]

9. And this but of two parts, as it were, one for thy mouth, the other for thy heart, v. 8. For thy mouth, that if in ſpight of all perſecution and danger, that ſhall attend the profeſſion of the Chriſtian faith, thou ſhalt yet venture all, and make profeſſion of it, and in thine heart, as the principle of Chriſtian practiſe, beleive the reſurrection of Chriſt, and conform thy practiſe to that beliefe in forſaking of ſin, and ariſing to new life, in imitation of Chriſt's riſing from the grave, thou ſhalt eſcape this huge judgement impendent on the Jewes, and withall be juſtified and ſaved eternally.

10. For with the heart man beleiveth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.]

10. For the juſtifying faith is onely that practicall of the heart, which muſt have confeſſion of the mouth go along with it, and that ſhall give you your part in that great delivery (ſee v. 13.) and in that eternall reſt hereafter.

11. For the Scripture ſaith, Whoſoever beleiveth on him ſhall not bee aſhamed.]

11. For to that is appliable that of Iſa: 28. 16. made uſe of here c. 9. 33. and 1 Pet: 2. that whoſoever believeth on him ſhall be certainly owned and ſaved by him. See note on c. 9. l.

12. For there is no difference between the Jew and the Greek, for * the ſame Lord over all is rich unto all that call upon him.]

* he is the ſame Lord of all, rich πάντας πλουτῶν, and flows, πλουτῶν

12. And in this 'tis not being circumciſed, or of the ſtock of Abraham, that will doe any man any good, or the wanting of it, that will hurt any, There is no difference of Jew or Greek, ſo that one ſhould be more acceptable to God then the other, for hee is the common Lord and father of both, abundantly mercifull unto all both Jew and Gentile, that give up their names unto Chriſt ſincerely, live obediently and faithfully in his family.

13. For whoſoever ſhall call upon the name of the Lord ſhall be ſaved.]

13. For to theſe times peculiarly belongs that promiſe in Joel 2. 32. (ſee Act: 2. 21.) that when the great calamity befals the Jewiſh nation, and all other confidences fail, and prove treacherous, they that ſhould conſtantly confeſſe, pray, and adhere to Chriſt, ſhould be delivered from it, and this a pledge of eternall deliverance, or ſalvation.

14. How then ſhall they call on him, in whom they have not beleived? and how ſhall they beleive in him, of whom they have not heard? and how ſhall they heare without a preacher?

15. And how ſhall they preach, except they be ſent? as it is written, How beautifull are the feet of them that preach the Goſpell of peace, and bring glad tidings of good things?]

14, 15. But here the Chriſtian Jew objects againſt Saint Paul, in the name of the unbeleivers, that bee the condition of Evangelicall juſtification never ſo eaſie (but the acknowledging of Chriſt, giving up their names to him) yet how is that beleiving poſſible for thoſe that hear not of him, which 'tis cleer they cannot doe, except they be preacht to, and when the Apoſtles have left the Jewes and gone to the Gentiles, and yet there is no preaching to be had, but by them, either perſonally, or by ſome ſent by them, how now ſhall the Jewes doe? how is it poſſible for them to beleive? or well done of the Apoſtles thus to leave them?

16. But they have not all obeyed the Goſpell: for Eſaias ſaith, Lord, who hath beleived our report?]

16. This objection may eaſily be anſwered, that if all to whom the Goſpell hath been preached, had received and obey'd it, there would have been no place for this objection of the Jewes. For the Goſpell hath been preached through all the cities of Jewry before the Apoſtles left them, but the onely fault is, they have not beleived it, nay not any conſiderable number of them, and that was foretold by Iſaiah, that when the Jewes ſhould have the Goſpell preacht to them, they ſhould generally give no heed to it.

17. So

17. * So then faith cometh by hearing, and hearing by the word of God.] *Faith indeed, Ἀρα ἡ πίστις

e 17, 18. And therefore although it bee moſt willingly granted, that preaching is neceſſary to receive the faith, and that none can preach, but he that is ſent, and appointed by God, (ſee note on Joh: 10. 34.) that mediately or immediately hath received commiſſion from heaven, Yet this objection is of no force, for the Jewes through all their cities have certainly had the Goſpell preacht to them by the Apoſtles, according to Chriſt's command, that they ſhould go over all the cities of Jewry, Act. 1. 8. before they went to the Gentiles, and to this may be accommodated that of Pſal: 19. 4. as if by that were foretold, firſt, that their preaching ſhould be afforded to all the land of Judæa, and then that they ſhould proceed and preach alſo to the whole world beſide.

18. But I ſay, Have they not heard? yes verily. Their † e ſound went out into all the earth, and their words unto the ends of the world.] † voice is gone out into all the land

19. On the other ſide can the Jewes be ignorant, that upon their provoking God, God will caſt them off, and preferre even the heathen before them? Tis impoſſible they ſhould be ignorant, if Moſes or the prophets writings be heeded by them: For of them, firſt Moſes ſaith, Deut: 32. 21. by way of prædiction of theſe (as ſtory of thoſe) times, they have moved me to jealouſie with that which is not God, angred and provoked me by preferring Idols before me, and I will make them jealous with a no-nation, give the Philiſtine victory over them then, and now take the Gentiles, and preferre them before them, and make them angry (as now they are) to ſee them taken in their ſtead, more favoured by God then they.

19. But I ſay, Did not Iſrael know? Firſt Moſes ſaith, I will provoke you to jealouſie by them that are no people, and by a fooliſh nation will I anger you.]

20. Then by Iſaiah: f. 65. 1. who ſaith in plain words that the heathen world, that was farre from thinking of ſuch a dignity, ſhould have the Goſpell preacht to them, and receive it.

20. But Iſaias is very bold, and ſaith, I was found of them that ſought me not: I was made manifeſt to them that f * asked not after me.] * inquired not of me.

21. Whereas v. 2. he ſaith to the Jewes, that though he ſhall moſt diligently have called and ſent Apoſtles unto them, never giving over, till their meaſure of iniquities being filled up, their deſtruction was now at the dore, as a night at the end of a long day, yet they will continue refractary, and not beleive the Goſpell of Chriſt, which ſure is a teſtimony both that the Jewes have had, and rejected it, and that this dealing of the Apoſtles was in all reaſon to be expected by them.

21. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gain-ſaying people.]

Notes on Chap. X.

a. Σωτηρία According to the notion of σώζειν, *to be ſaved*, or *delivered*, *Lu.* 13. 23. *note* b. σωτηρία may here moſt probably ſignifie the *Jewes converting* to the *faith* of *Chriſt*, *eſcaping* out of that *deluge* of *unbeleif* and *obduration*, which had overwhelmed that *people*, for ſo it ſeems to be interpreted v. 3. by the contrary of *not ſubmitting* to the *righteouſneſs* of *Chriſt*. So c. 11. 11. ἡ σωτηρία τοῖς ἔθνεσι *ſalvation to the Gentiles*, is the *Gentiles coming in* and *beleiving* on *Chriſt*, as σώζειν v. 14. So κατεργάζεσθαι σωτηρίαν *Phil.* 2. 12. is to *complete*, or perfect their *Chriſtian courſe*, in *reſolving*, and *acting* accordingly, (proportionably to *Gods giving* them *to will* and *to doe* v. 13.) So *Rom.* 1. 17. where the Goſpel is ſaid to be the *power of God unto ſalvation* to *Jew* and *Gentile*, and that proved by that ſaying of *Habakkuk*, *the juſt ſhall live by faith*, i. e. *returne* from *captivity*, and *live peaceably*, and that as an *embleme* of his *returning* from *ſinne* and *living* an *holy life*, it will be moſt reaſonable ſo to interpret *ſalvation*, as may beſt agree with that notion of *life*, i. e. for *repentance* and *reformation*. So perhaps μετάνοια εἰς σωτηρίαν, 2 *Cor.* 7. 10. will denote ſuch a *repentance* or *change*, that proceeds to *eſcaping* out of, and *forſaking* the *ſins* of the former life. So 2 *Pet.* 3. 15. where he bids them count that the *longanimity* of *God* is σωτηρία *ſalvation*, i. e. that *God's deferring* the *puniſhment* of the *Jews* ſo long after the *crucifying* of Chriſt was on purpoſe that by the *preaching* of the *Apoſtles* over all the *cities* of *Jewry*, they might yet timely *return*, and *repent*, and *beleive* on him, and ſo *eſcape* in that great approaching *deſtruction*. Yet this ſtill not excluding but including alſo the *reward* of our *faith*, the *eternall bliſſe in heaven*. Of another acception of σωτηρία, ſee *note* on c. 13. b.

b. Ταῦτα, τὰ τὰ *Theſe things*] ſignifie the ſeverall branches of the *Judaicall law*, which being required by *Moſes* under ſevere penalties of *exciſion* to thoſe that contemned, or deſpiſed them, and all the *promiſes* of *long life* in *Canaan* depending on the obſervance of them, and the *law* affording no *place* of *repentance*, or *pardon* for any *præſumptuous* ſinne, committed againſt that law, It is from thence conſequent, that he that *lives* not in *all* thoſe *commands to doe them*, could not have *life* by them, even that *temporall life*, or what ever elſe were *typically* contained, or included in that: And accordingly Saint *Paul* concludes *Gal:* 3. 10. that there was no *life* to be had by the *law*, and indeed nothing but a *curſe*, for that it was alſo written, *Deut:* 27. 26. *Curſed is every one that continues not in all things that are written in the book of the law to doe them*, and only *he that doth them ſhall live in them*, v. 12. All this while ſuppoſing that *no man* did all his life thus *doe*, or *continue*, ſo as not to incurre this *curſe*; And herein doth the difference of the *Law* and the *Goſpell* conſiſt, that the *Law* promiſes *life* onely upon *doing all*, that was required of them to *doe*, and pronounced a *curſe* to them that did not *continue* in *all*, he that wilfully *offended* in *one*, was *guilty* of *all*, i. e. was involved as irreverſibly under the *curſe* for that *one* breach, according to that *covenant*, as if hee had broken *all*, and *repentance*, or *reformation* would not relieve him, But now under the *Goſpell* the condition was changed, firſt, many things were not required at all now, which were then enacted under the *higheſt penalty*, as *circumciſion* &c: onely the *inward purity* is now called for, which had been alwayes *typified* by that; ſecondly, *place* was allowed for *repentance*, and, by the *ſatisfaction* of *Chriſt*, ſure *mercy* and *pardon* for the *ſinner*, whatſoever his *ſinnes* were, upon his *return* to *new* life; and for *frailties* and *weakneſſes*, for which onely there were *ſacrifices* admitted under the *law*, now there was without thoſe *ſacrifices*, free *pardon* to bee had for all thoſe that ſincerely obey'd *Chriſt*, and laid hold on his *ſacrifice* for their *expiation*: And ſo *faith* is ſaid to be the condition of our *juſtification* and not [the *doing theſe things*

things] the *law* of *faith*, not of *workes*, that by which *the Christian* must *live*.

c. Τὶς Ἀναβήσεται εἰς τ. ἔρανον

The two *phrases* here used of [*going up to heaven*]or *descending into the deep*, or *abysse*] are certainly *proverbial phrases* to signifie the *doing*, or *attempting* to doe some *hard, impossible* thing, And consequently [*to say in the heart, Who shal do this?*] is to be prescribed some *hard, impossible* task, that neither by our *selves*, nor by any body else we know how to set about, as they that are at their *wits* end, (know not which way to turn themselves) are wont to crie out, or *say within themselves, Who shall doe it for them?* These *phrases* had been of old used by *Moses*, in this sense, *Deut.*30.12. *For this commandment which I command thee this day is not hidden from thee, neither is it farre off. It is not in heaven, that thou shouldst say, Who shall goe up for us to heaven, and bring it unto us, that we may see it and doe it? Neither is it beyond the sea, that thou shouldst say, Who shall goe over the sea for us, and bring it unto us*, &c. Which words being used by *Moses* to expresse the *easinesse* and *readinesse* of the way, which the *Jewes* had to *know* their duty, and to perform it, are here by the *Apostle* accommodated to expresse the *easinesse* of the *Gospel-condition* above that of the *Mosaical law*. *The righteousnesse which is of faith saith thus*, i.e. this is the *style*, or *language* of the *Evangelical law*, the *law* of *faith* v.8. *Say not in thy heart*, i.e. the *Christian* hath no *need to say*, or *think* within himself, *Who shall go up to heaven?* i. e. that he hath any *weighty*, impossible condition required of him; This part

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of the words of *Moses*, the *Apostle*, as in a *parenthesis*, applies to one of the most *difficult* things, on which our *salvation* depends, viz: *Christ's* coming down from *heaven* to *earth*, This indeed, if it were required of us to *contribute* any thing toward it, would be a *weighty* task for us, but when *Christ* hath *himself* done it, for us, without any *contribution* of *ours*, this is an evidence of the *easinesse* of the *Christians* task. As for the *second* part of the words in *Moses*, the *Apostle* reads them with some

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change, not πέραν τ θαλάσσης, *over the sea*, as the *Septuagint* now read it, but τὶς καταβήσεται εἰς τὸν ἄβυσσον, *who shall goe down into the abysse*, which variety of readings may possibly be reconciled by the *various* signification, and use of the *Hebrew præpositions*, And accordingly that which is here used by S. *Paul*, will be found to agree to the *paraphrase*, which we have in the *Jerusalem-Targum*, in these words, *Utinam esset nobis aliquis Propheta, Jonæ similis, qui in profundum maris magni descenderet, would we had some prophet, like Jonas, that might descend into the deep of the great sea, and bring it up to us*, And this seems to be the ground of S. *Paul's* application, which here followes, [*that is to bring Christ from the dead*] that *descending* of *Jonah* into the *deep* (being *devoured* first, and then *vomited* up by the *whale* on drie land) being by *Christ* himself made the præsignification of his *death* and *resurrection*; And so this again will be the meaning of the second part of the *speech*, the *style*, or language of the *Gospel*, The *resurrection* of *Christ* from the *dead*, the great ingredient in our *Christian religion*, and which tends so much to our *justification*, c.4.25. is that, to which we *contributed* nothing our selves, but was wrought for us by the *power* of *Christ*, And, as

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it followes here v.9. our *beleiving* it now it is *done*, and abundantly *testified* to us, is the great *fundamental* act of *faith* required of us, and that is no very *weighty taske* to be *required* of us.

The word [ἐγγὺς *nigh*] is best to be understood by the opposition of it, to *hidden*, and *farre off*, *Deut.*3.11. Where the *Hebrew* for *hidden*] is by the *Septuagint* rendred ὑπερογκ *over-weighty* and *heavy*, and in other places ἀδύνατον *impossible*. So *Gen.* 18. 14. (and from thence transcribed *Lu.* 1.37.) ἐκ ἀδυνατήσει πᾶν ῥῆμα, *no word*, or *thing shall be impossible*, this word is used in the *original*. This is there farther expressed by those *proverbial* speeches of being in *heaven*, or (*beyond*, or) in the *bottome* of the *sea*, and being *fetcht* from thence, all noting some special *difficulty* or *impossibility*, *above* our *knowledge*, *farre off*, removed out of our *reach*, and so the ἐγγὺς *nigh*, must be *feasible* and *easie*, to be *known* first, and then to be *practised, in thy mouth, and in thy heart*, (the *Septuagint* adds, ἢ ἐν χερσί σε, *and in thine hands*) *that thou mayst doe it*.

d. Ἐγγὺς σε τὸ ῥῆμα

This place is cited out of the *Psalmist*, *Psal.*19.4. but so as it lies in the *Greek translation*, not as in the *original*; For in stead of [*their voice*] here, 'tis rendred out of the *Hebrew* [*their line*] or *rule* or *direction*, for so the word קום there signifies. The *Psalmist* there speaks of the *heavens* v.1. *The heavens declare the glory of God, and the firmament sheweth his handy work*, and so on, v.2,3. and then v. 4. *their line is gone out through the land, and their words unto the end of the world*, i.e. in a *poetical style*, (wherein the *Psalmes* are written) though the *heavens* stand in one place, keeping one constant motion, æquidistant from the *earth*, yet the *commands* and *words* thereof are heard every where, i.e. their *virtue* and *efficacy* are understood and admired by all. Here the *Septuagint*, it seems, read קולם *their voice*, for קום *their line*, and so render it ὁ φθόγγ ὡτῶν, nothing different from the meaning of it, as appears by the τὰ ῥήματα ὡτῶν *their words*, that immediately follow, for by that 'tis plain that קום signifies *commands*, (as it were,) or *rule*, or *direction* delivered by them, such as may agree with *words*, and that is all one with קולם *their voice*. And S. *Paul* according to his manner writing to those that used the *Greek Bible* in their *assemblies*, recites it as he finds it there, and applies it by *accommodation* (frequent in these writers) to the *Gospel*, that *voice* or *doctrine* of *heaven*, i.e. of *God* himself, and when he saith it was *gone out* εἰς πᾶσ γῆν εἰς Γᾶσ τὸν τῶ *into all the land*] that seems (as frequently it doth) to belong to the *land* of *Judæa*, as the τὰ πέρατα τ γῆς, *the bounds*, or *extreme parts of the earth*] may well be the *Gentile world*, and this to convince the *Jewes* (and repell their *objection*, supposed v. 14. and now answered) that the *Gospel* was amply revealed to the *Jewes*, both within and without *Judæa*, wheresoever they were in the *Gentile cities*, for being by the *Apostles* preached not only in *Jerusalem*, and *over all the cities of Jewry*, but also in *Cæsarea*, *Joppa*, *Antioch*, *Ephesus*, *Corinth*, *Philippi*, *Thessalonica*, *Galatia*, *Laodicea*, and *Rome* it self, and *first* to the *Jewes* in every of those places, it must needs, as the *influences* of the *heavens*, to which the comparison is here made, be dilated, and extended to all other parts, wherever the *Jewes* were *dispersed*, so that the *Apostle* may

Γᾶσ τὸν τῶ γῆν

Πέρατα τ γῆς

(as

(as he doth) appeal to their own *conſciences* (*but I ſay, Have they not heard?*) whether they did not *beleive* that the *Jewes* had univerſally *heard* of it, and conſequently did out of *obſtinacy* reject, and not remain *ignorant* of it, which was a full anſwer to their *objection* of [*how ſhall they hear without a preacher?*] and an account of the reaſonableneſſe of the *Apoſtles* dealings in *forſaking* of them, that had been thus *obdurate*. But withall it may denote, that having begun, and ſo fully performed their duty to them, it is now by conſequence to be expected from them, that they ſhould *lift up* their *voices* to the *Gentile people* themſelves, and *preach* the *Goſpel* to them alſo over all the *world*.

f. Ἐπερωτῶν

That ἐπερωτῶσι muſt here be rendred [*enquiring of*] not *after*, making *God* the *terminus*, or *perſon*, *to* whom the *addreſs* is made, and not the *matter* of their *queſtion*, *whom* they asked, not *concerning whom*, appeareth 1. by the nature of the word, which literally denotes it, and 2dly by the uſe of it in all other places, as *Mat.*12.10. ἐπηρώτησαν αὐτὸν, *they asked him, ſaying, Is it lawfull* &c. and ch. 16. 1. ἐπηρώτησαν αὐτὸν σημεῖον *they asked him a ſigne*, and *Mar.*11.29. ἐπερωτήσω ὑμᾶς *I will aske you a queſtion*, and ἐπερωτηθεὶς *being asked*, *Lu.* 17.20.and *Joh.*18.21.Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκούσαντας, *Why askeſt thou me? Aske them that heard:* and alſo 3dly, by the *Hebrew*, which from *Iſa.*65.1. is rendred by it, for that is דרשתי from דרש *quæſivit, conſuluit*, as when one *conſulteth* the *oracle*, asks *counſel* of *God*; Agreeable to which is that of *Heſychius*, ἐρωτησώμεθα, πυθώμεθα, rendring it by that word which is ordinarily uſed for *conſulting* the *oracle*, and from which *Apollo*, that gave the *oracles*, is called *Pytho*. For ſo the place elonged in that *Prophet* to thoſe, that were *delivered* out of *Antiochus*'s hands, at a time when they *deſpaired*, and hoped not for ſuch a mercy, and that *deſpairing*, or *not hoping* of theirs, is there expreſt by *not ſeeking* of *God*, nor *conſulting* him, nor *applying* themſelves to him at all for that purpoſe. So *Hoſ.*4.12. where we read, *my people aske counſel of their ſtocks*, the *Greek* hath ἐν συμβόλοις ξύλων ἐπερώτων, *they asked at their images*. By this, I conceive, may be diſcerned the meaning of that phraſe, 1 *Pet.* 3. 21. where *baptiſme* is ſaid to be [ἡ ἀγαθῆς συνειδήσεως ἐπερώτημα εἰς τὸν Θεὸν] which is ordinarily rendred, *the anſwer of a good conſcience toward God*, and otherwiſe, *a promiſe*, or *ſtipulation*, or *bargain*, becauſe thoſe were wont to be made in this form, by way of *anſwer* to a *queſtion*, thus. *Spondes? Spondeo. Dabis? Dabo. Doſt thou promiſe? I doe promiſe. Wilt thou give? I will:* and ſo to the *Catechumenus*, *Doſt thou forſake the devil* &c? *I doe forſake.* Πιστεύεις; Πιστεύω, *Doſt thou beleive? I doe beleive.* This interpretation of ſome *learned* men depends upon a preſumption, that ἐπερώτημα is an *anſwer*, not a *queſtion*, the pretenſe of which is, becauſe ἐπερωτῶμαι is rendred by the *Gloſſary*, *promitto*, *ſpondeo*, and ἐπερωτῶ *ſtipulor*, which indeed will reaſonably be admitted by a *metonymie*, becauſe he that thus comes to *God* or any to deſire *directions* or *counſel* from him, is preſumed to *promiſe* on his part to performe what ſhall be required of him. But then ſtill this *ſponſio* is not an *anſwer*, but rather a *queſtion*, the *anſwer* being *reſponſio*, a *return* to this *ſponſio*, i. e. an *agreement* between parties, whereas ἐρώτημα and ἐπερώτημα is generally the *queſtion*, and it is not any more according to *analogie*, that it ſhould be the *anſwer*, then that the *Latine inquiro* or *interrogo*, ſhould be the *anſwering* of a *queſtion*, which we know is only the *asking* of it. It may, I ſuppoſe, more regularly be rendred, *the queſtion*, or *addreſſe of a good conſcience to God*, as *enquiring*] ſignifies, in our preſent notion, *conſulting with, ſeeking to, asking counſel* of *God*, when the true *penitent beleiver* comes to *God*, as to the *oracle*, to *enquire* of him for the whole future life, with a [*Lord, what wilt thou have me to doe?*] or, [*Good maſter, what ſhall I doe to inherit eternal life?*] applying himſelf to *God* for his *directions* of all his future actions, and that with a *ſincere*, *upright conſcience*, *reſolving* firmly to doe what is there required of him, which *reſolution* of *univerſal* ſincere *obedience*, is that, which is there ſet oppoſite to the βάπτισμα σαρκὸς, *the waſhing of the fleſh*, ἀπόθεσις ῥύπου, *the rinſing of ſullages* with the *water*, which is but the *ceremony* that ſignified that other, and was not to be thought to *avail* any, but thoſe that *performed* what was *ſignified* by it, any more then the circumciſion of a *Jew*, without the *inward purity*. According to this it is, that, as *Tertullian* calls *baptiſme*, *ſponſio ſalutis*, *an undertaking of ſalvation*, i.e. of the *way* laid down by *God* to it, l. *de Bapt:* and l. *de Reſurr: Carnis*, *Animam non lavatione ſed reſponſione* (I ſuppoſe again it ſhould be read *ſponſione*) *ſancitur, the ſoule receives its ſanction, not by waſhing, but by undertaking* (for that is the meaning of *ſponſio*, and accordingly *ſponſores* and *ſuſceptores* are all one) ſo *Cyprian* expreſsly calls it *interrogatio baptiſmi*, *Ep:* 76. & 80. the *asking* or *inquiring of baptiſme*. And this *is* indeed the peculiar nature of *baptiſme*. the *ceremony* of the *Chriſtians Proſelytiſme* (his *initiation* and *admiſſion* into *Chriſt*'s *family*) which is (according to the nature of the word προσήλυτος) his *coming unto God* as a *diſciple*, and accordingly it is μαθητεύσατε βαπτίζοντες, *Mat.* 28. 19. *make diſciples baptizing*, *Baptiſme* is the *ceremony* of their *entrance* on *diſcipleſhip*.

Ἐπερώτημα εἰς τὸν Θεὸν

CHAP. XI.

Paraphraſe.

1. Here it will be objected again, that by this it ſeems to be concluded, that then God hath utterly caſt off the Jewes his antient people, having caſt them off from the preaching of the Goſpel. To this I anſwer that the objection is utterly cauſleſſe and groundleſſe, for that the Jewes are not utterly caſt off, I my ſelf am a viſible example, who had not only the Goſpel revealed to me from heaven by Chriſt, but am employed as an Apoſtle to preach to others, who yet am an Iſraelite, as lineally deſcended from Abraham by Benjamin, as any can be ſuppoſed to be.

1. I Say then, Hath God caſt away his people? God forbid. For I alſo am an Iſraelite of the ſeed of Abraham, of the tribe of Benjamin.]

2. God hath caſting off Iſrael, ſaying,

2 God hath according to his threats, Deut.29.28.

2. God hath not caſt away his people, which he foreknew. Wot ye not what the Scripture ſaith of Elias? how he * * maketh interceſſion to God againſt

* brings a charge

3. Lord

3. Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they ſeek my life.]

the rebellious Iſraelites, but thoſe whom he did foreſee to be ſuch, whom he might according to the rules which in the Goſpel he hath preſcribed, approve, and love, his honeſt faithfull ſervants that have any kind of probity in them, thoſe ſheep that heare his voice he hath not now caſt off, or paſt any decree againſt them; Of which kind, though they ſeem but few, yet are they not ſo few: In like manner, as in the ſtory of Elias, 1 Kin. 19. 10. when he comes to God, and complains of the wickedneſſe of that people, their murthering God's prophets, and throwing down his altars (then built by pious men of the ten Tribes to ſerve God with, when they were not permitted to go to Jeruſalem, in which caſe the prohibition of building private altars is by the learned Jewes ſaid to have ceaſed,) and doing it in ſo univerſal a ſtyle, as if he were the one only pious man left in the land, and that that was the reaſon, that they now plotted, and attempted to kill him alſo.

4. But what ſaith the anſwer of God unto him? I have reſerved to my ſelf ſeven thouſand men, who have not bowed the knee to the image of Baal.]

4. To this complaint he receives anſwer by the voice from heaven, 1 Kin. 19. 12. in theſe words, I have reſerved, or left for my ſelf out of that deluge of ſin, wherein the ten Tribes are involved, or, (as the Hebrew may be rendred) I will reſerve a remnant of ſeven thouſand men, which have not, or ſhall not bow the knee to Baal, (as there were ſome that obſerved the law, and ſo were exempt from the deſtruction wrought on the Jewes by Nebuchadnezzar, Ezek. 9 4.)

5. Even ſo then at this preſent time alſo there * is a remnant according to the election of grace.]

* hath been γέγονε

5. So at this ſeaſon ſome, though a few in proportion, have been preſerved, ſuch as, according to the rules of the Goſpel, God hath determined to receive, humble obedient ſervants of his, which have readily received the faith of Chriſt (anſwerable to thoſe v. 4. that bowed not the knee to Baal) and from their former ſins did now, on Chriſts call, turn to him, and ſo were capable of that juſtification, brought in by Chriſt, which conſiſting in pardon of ſinnes to all penitent beleivers, and not in rewarding of works, belongs to thoſe which thus return to him. See note on 1 Pet. 2. 6.

6. And if by grace, then it is no more of works; otherwiſe grace is no more grace,] † But if it be of works, then it is no more grace, otherwiſe work is no more work.

† the Kings MS. omits theſe words to the end of the verſe, and ſo doth the antient Lat. Tranſlation, & Origen, Chryſoſtome, and Ambroſe.

6. And if this means of reſerving of them, and of their eſcaping out of that deluge were by the mercies of God in Chriſt and their embracing the Goſpel, the only condition required on their part to make them capable of it, then ſure is it not by adhering to the Moſaical performances, nor by ſpeciall merit of their own, imputable to themſelves, for then the Goſpel were not the Goſpel.

7. What then? Iſrael hath not obtained that which he ſeeketh for, but the election hath obtained it, and the reſt were blinded.

8. According as it is written, God hath given them the ſpirit * of [b] ſlumber; eyes that they ſhould not ſee, and eares that they ſhould not hear untill this day.]

* of ſenſleſneſſe, eyes not to ſee- ὀφθαλμὸς τοῦ μὴ βλέπειν

7,8. The ſhort then is, that the generality of that people have not attained that juſtification, that God will crown, but the election, the remnant (ſee note on Lu. 13. a. and 1 Pet. 2. b.) that being called by Chriſt did not neglect to make uſe of it, theſe have attained it; but all the reſt, that made not uſe of that grace (reſiſted Chriſt, when he was preached to them) theſe have grown obſtinately blind, and in them is performed what Iſaiah ch. 29 10. ſpoke of thoſe, who had firſt hardned their hearts againſt God, God gave them up to abſolute obduration, and blindneſſe, and deafneſſe, and ſo they continue unto this day.

b.

9. And David ſaith, Let their table be made a ſnare, and a † trap, and a ſtumbling block, and a recompenſe unto them.

10. Let their eyes be darkned that they may not ſee, and * bow down their back alway.]

† ginne and trap, θήρα καὶ σκάνδαλον

* bow thou down σύγκαμψον

9,10. And ſo what David ſaid prophetically of ſome in his time, Pſal. 69. 22. (by way of retribution to their ſinnes) that the things that were for their good, their very neceſſary food and refreſhment, ſhould turn to their miſchief, ſo doth the preaching of the Goſpel now to their obduration, As he ſaid that they ſhould be blinded and go ſtooping, not able to look up to heaven, the like is now fallen on the Jewes, the preaching of the Goſpel hath been their obduration, they are the worſe, not the better for it, they are blinded, and able to ſee nothing of heavenly things.

11. †I ſay then, Have they ſtumbled that they ſhould [c] fall? God forbid. But rather through their fall ſalvation is come to the Gentiles, for to provoke them to jealouſie.]

† Doe I ſay then, Have they not ſtumbled that they might fall? Λέγω οὖν, Μὴ ἔπταισαν, ἵνα πέσωσι;

11. But here 'tis again objected, that this doctrine of ours concludes us to think that the Jewes are utterly caſt off, by this their not receiving the Goſpel, and that now they are paſt all hope of recovering; To this I anſwer again that this is not our doctrine, or duely concluded from it, but this only, that, as by their obſtinacy the Gentiles have received an huge advantage, the Goſpel preacht to them by us, when we were driven away by the Jewes, ſo the Gentiles receiving the Goſpel hath been made uſe of by the infinite wiſdome of God, to make the Jewes jealous and emulous, and troubled to ſee themſelves ſo outſtript by thoſe whom they ſo contemned, ſo to make that emulation an inſtrument to bring them in to Chriſt alſo.

c.

12. Now if the fall of them be the riches of the world, and * the diminiſhing of them the riches of the Gentiles, how much more their [d] fulneſſe?]

* their paucity ἥττημα αὐτῶν

12. And if by thus puniſhing of their unbeleif and obduration, ſo much advantage have accrued to the Gentiles, and ſo the multitude of the Jewiſh unbeleivers hath been the means of converting many heathens, how much more ſhall the addition of the multitude of Jewiſh beleivers, if they ſhall yet repent and come in, be matter of confirmation of the faith to the Gentiles, and a means to bring them all to receive it, to convert the Gentiles over all the world?

d.

13. For I ſpeak to the Gentiles, in as much as I am the Apoſtle of the Gentiles, I magnifie mine office,]

13. This of the multitude of the converted Gentiles I ſpeak with ſome reflexion on my ſelf, and therein I proclaim the ſucceſſe I have had in preaching to the Gentiles (many of whom have been converted by me.)

14. If by any means I might provoke to emulation them which are my fleſh, and might ſave ſome of them.]

14. To this end, that I may work ſome emulation, or jealouſie in my brethren the Jewes, and bring ſome of them to repentance and beleif in Chriſt.

15. For if the caſting away of them be the reconciling of the world, what ſhall the receiving of them be but life from the dead?]

15. For if the caſting off the contumacious Jewes be a means of ſending and ſpreading the Goſpel to the Gentiles, and ſo of bringing them into the Church, and obtaining pardon for them upon their repentance, what a miracle of mercy will it be for theſe Jewes

now to repent, and to be actually reaſſumed into God's favour, and to receive the faith of Chriſt? Even as great a miracle, as fit to work upon the Gentiles (both to make them all beleive on Chriſt, when his crucifiers doe ſo, and rejoyce at this happy turn) as if they ſhould ſee them raiſed from the dead again.

16. And ſure they are not yet ſo totally rejected, the whole nation of them, but that God hath ſtill ſome reſpect unto them, if more of them will beleive, and come in to Chriſt alſo, as ſome have done; for as when the cake of the firſt of the dough is offered up for a heave-offering, Num: 15.20. the whole lump or maſs of dough is by that means hallowed, ſo if the Patriarchs, Abraham &c: were perſons ſo favourably lookt on by God, then there is no doubt of it, but that the reſt of the whole nation, that ſprang from them, are ſo lookt on alſo, if they be beleivers, and ſo capable of God's mercy, as Abraham was, or if now they ſhall return, and repent, and come in to Chriſt: And therefore in the mean time they ought not to look on themſelves with deſperation, nor to be lookt on with deſpiſing and cenſure by the Gentiles.

16. † For if the firſt fruits be holy, the lump is alſo holy, and if the root bee holy, ſo are the branches.] † And if ſo

17. But on the contrary if God in his juſt judgments on the Jewes have broken off ſome of them, as branches from a tree, and ingraffed thee (the Gentiles) as a Cien is wont to be, in that place where the branch was cut off, and ſo made thee partaker of the juice of the root, and the fatneſſe of the good Olive-tree, i. e. of Abraham, made thee partaker of the promiſes to his ſeed, remiſſion of ſinnes, and juſtification (ſee v. 24.)

17. But if ſome of the branches be broken off, and thou, being * a wilde olive tree, art graffed in amongſt them, and with them partakeſt of the root and fatneſſe of the olive tree,] * wild Olive branch, ἀγριέλαιος

18. Doe not thou triumph over them, and for thoſe of them that have received the faith, but ſtand zealouſly for their ceremonies of the Moiſaicall law, doe not thou deſpiſe or reject them for that; Or, if thou be apt to doe ſo, then, for thy humiliation, remember that Abraham being the root from which the Jewes naturally ſpring, and the Gentiles onely graffed in, you being now but branches at moſt, and not the naturall ſeed of Abraham, muſt not think higher of your ſelves then of Abraham, and that naturall ſeed of his, all Chriſtian Jewes, that lineally deſcend from him, and by being beleivers partake of his faith alſo as well as of his fleſh. See c. 14. 1.

18. Boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee.]

19. Or if thou that art a Gentile ſhalt for the magnifying thy ſelfe, and deſpiſing the Jew, think fit to pretend that the Jewes were rejected on purpoſe that the Gentiles might be taken in in their ſtead.

19. Thou wilt ſay then, The branches were taken off, that I might be graffed in.]

20. The anſwer to ſuch is ready, that if this be true, yet there is little matter of ſecurity or boaſting for them, for 'twas their pride, and contumacy, and infidelity, that provoked God (v. 21.) to break them off, and tis thy faith, by which thou wert received, and ſtill continueſt in, and if thou become guilty of the ſame ſins, thou art to expect the like fate, with them, and therefore art not to boaſt of thy condition, (which is quite contrary to the nature of juſtification by faith, for that is not founded in any merit of thine, but onely upon the promiſe of God through Chriſt to accept thee upon thy repentance and ſincere reformation, and practiſe of Chriſtian virtues, of which humility and charity are the chiefe, and thoſe moſt contrary to boaſting over, and deſpicing of other men) but with all humility to work out thine own ſalvation.

20. Well, becauſe of unbeleife they were broken off, and thou † ſtandeſt by faith, Be not high-minded, but fear.] † haſt ſtood ἕστηκας

21. For if God proceeded with ſo much ſeverity againſt his own people the Jewes, ye are in reaſon to expect no leſſe ſeverity to you Gentiles, if ye doe not obey the Goſpell, and live regularly, according to the dictates of Chriſt.

21. For if God ſpared not the naturall branches, take heed leſt he alſo ſpare not thee.]

22. Two things then there are in this matter moſt viſible and remarkable, the abundant kindneſſe of God, and withall his ſeverity; ſeverity on the Jewes that ſtand out contumaciouſly againſt the faith of Chriſt, but infinite mercy on the Gentiles, if they make that uſe of his mercy afforded them, which is fit, if having received they obey the Goſpell, and walk worthy of it, for otherwiſe they muſt expect ſeverity alſo.

22. Behold therefore the goodneſſe and ſeverity of God: on them which fell, ſeverity; but towards thee, goodneſſe, if thou continue in his goodneſſe, otherwiſe thou alſo ſhalt be cut off.]

23. And ſo likewiſe nothing can keep the Jewes in this ſtate of rejection or exciſion, but their wilfull continuing in unbeleife, which when they break off, God can, and certainly will, receive them in again.

23. And they alſo, if they abide not ſtill in unbeleife, ſhall bee graffed in: for God is able to graffe them in again.]

24. For if ye Gentiles, which were a kind of wilde Olive branch, were taken off from the wildneſs naturall to you, & ingraffed into the ſtock of Abraham, received into the Church, graffed into the ſtock of a good Olive tree, from which the Jews were cut off, which is not onely againſt the cuſtome (ſee note on 1 Cor: 11.f.) of the Jews, grounded on Lev: 19. 19. who uſe not to graffe one tree upon another of another kinde, but more generally againſt what could be expected in reaſon, and againſt all lawes of graffing (for, they never graffe a wilde fruit into a good one,) how much more ſhall the Jewes, which are branches of this ſtock, and of the ſame kinde, branches of that very tree, into which you Gentiles are now ingraffed, be now, if they ſhall yet beleive, graffed in alſo, according to that cuſtome of graffing moſt ordinary among the Jewes, to graffe one tree upon another of the ſame kinde.

24. For if thou wert * cut out of the Olive tree, which is wilde by nature, and wert graffed, † contrary to nature, into a good Olive tree; how much more ſhall * theſe, which be the naturall branches, be graffed into their own Olive tree? * cut off from the wilde Olive tree which was naturall to thee, ἐκ τῆς κατὰ φύσιν ἐξεληλαμένης ἀγριελαίας, † beſide nature παρὰ φύσιν * theſe which are according to nature, οὗτοι οἱ κατὰ φύσιν

25. For I ſhall declare this myſterie to you, this great ſecret of God's providence, (which may keep the Gentiles from being proud, v. 18. 20.) viz: that a great part of the people of the Jews are now at this preſent become blinde, and that that is made uſe of by God, that, by occaſion of that, the Goſpell may (by departing a while from them) be preached to, and received by the generality of the Gentiles,

25. For I would not, brethren, that yee ſhould bee ignorant of this myſterie (leſt ye ſhould bee wiſe in your own conceits) that † blindneſſe in part is happened to Iſrael, * untill the fulneſſe of the Gentiles be come in.] † obduration is in part befallen, πώρωσις ἀπὸ μέρους γέγονεν * ſo long till the fulneſſe of the Gentiles doe come in, ἄχρις οὗ εἰσέλθῃ

and

and they compacted into Chriſtian Churches (and this in very mercy to thoſe Jewes, that they by ſeeing the Gentiles beleive, might at length be provoked to doe ſo too by way of emulation, v. 11. and 31.)

* eſcape σωθήσεται

26. And ſo all Iſrael ſhall * be ſaved, as it is written, There ſhall come out of Sion the deliverer, and ſhall † turn away ungodlineſſe from Jacob.] 26. And ſo all the true children of Abraham, Jewes and heathens both, but particularly the remnant of the Jewes, ſhall come in, and repent, and beleive in Chriſt: and this agreeably to that prophecy, Iſa: 59. 20. There ſhall come to Sion a redeemer, ſome powerfull means ſhall be uſed, to bring the Jewes to repentance, and reformation of their impieties, or a deliverer to them that turn from iniquities in Jacob, who ſhall reſcue all the penitent beleiving Jewes from the approaching evills. &c.

† And καὶ

27. † For this is my covenant unto them, when I ſhall take away their ſins.] 27. And ſo by this means God's covenant ſhall be made good to them, in bringing them to reformation and amendment, and then accepting, and pardoning as many as ſhall come in, after all this.

28. As concerning the Goſpell, they are enemies for your ſakes; but as touching the election, they are beloved for the fathers ſakes.] 28. Tis true indeed, and obſervable to you Gentiles, that in reſpect of the preſent preaching of the Goſpell, they are now laid aſide as perſons utterly rejected, on purpoſe that ye may receive the benefit of it, The Apoſtles having preacht through all their cities and ſucceeded ſo ill among them, are now departed to you Gentiles; and have given them over, but yet for as many of them, as any means will bring in, in reſpect of the promiſes made to that people for Abraham's ſake (ſee note on 1 Pet: 2. b.) and the ſpeciall favour of God to them, they are ſtill ſo farre loved by God, that if they will come in, and be capable, they ſhall be received by him, and to that end this diſpenſation of mercy and providence, the calling and converting the Gentiles is now made uſe of, as the laſt and onely probable means to work on the Jewes. v. 11. 14.

29. For the gifts and calling of God are without repentance.] 29. For God's ſpeciall favours allowed to this people, and his promiſes made to their fathers are ſuch, as that he will never change, or repent of them v. 1. and conſequently will ſtill make them good to them upon their repentance, and to that end doth, in his providence, uſe a moſt excellent way to bring the obdurate Jewes to repentance, by ſhewing them the iſſue of the Goſpell among the Gentiles, that that may provoke them by way of emulation, not to fall ſhort of ſuch heathens, whom they have ſo long deſpiſed.

χάρις ἀμετα... Grac. Pro... Auth... ſignif... Gratiam... pœnitentia non... nig revocar... calle... Chriſtianum... Cruſm. Adag.... Gratiæ o...

* formerly were diſobedient ποτε ἀπειθήσαντε

† to the ſhewing mercy upon you, that they alſo τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ

30. For as yee * in times paſt have not beleived God, yet have now obtained mercy through their unbeleife,] 30. For as yee Gentiles having gone on in a long courſe of Idolatry, have now, upon the Jewes rejecting the Goſpell, had the Goſpell preacht to you,

31. Even ſo have theſe alſo now not beleived, † that through your mercy they alſo might attain mercy.] 31. So the Jewes of this age having been contumacious, and from whoſe diſobedience it is that this mercy hath come to the Gentiles, ſhall by this very means (this mercy upon you in ſuffering the Goſpell to be preacht to you) reap ſome conſiderable benefit alſo, viz: bee ſtirr'd by emulation to look after the Goſpell, thus beleived on by the Gentiles, and count it a ſhame to them, a people ſo favoured by God, if they be not as wiſe, or pious as the Gentiles, which from their Idolatry they now behold to come in, and beleive on God.

32. For God hath concluded them all under unbeleife, that hee might have mercy upon all.] 32. All this ſerves to illuſtrate the grace and mercy of God both to Jewes and Gentiles, that both may attain ſalvation by his grace, without which neither of them can be ſaved, For God hath permitted the Gentiles firſt, and now the Jewes, and all ſorts of men, to wallow in diſobedience and contumacy, that by that means he might reduce both; The Gentiles being Idolaters had Chriſt preached to them, which was occaſion'd by the Jewes rejecting of him, for thereupon the Apoſtles left them, and preached to the Gentiles: The Jewes thus contumacious ſee the Gentiles beleive in Chriſt, and receive the Holy Ghoſt, Act: 10. and are in any reaſon by that means to be ſtirr'd up to emulation, not to be behinde them in piety; that ſo, many of them may come in, and beleive on Chriſt, and ſo (by this means thus wiſely diſpoſed by God) God hath fulfill'd his great counſell of goodneſſe toward all, in ſhewing undeſerved mercy upon each of them, Jewes as well as Gentiles.

* not to be traced ἀνεξιχνίαστοι

33. O the depth of the riches both of the wiſdome and knowledge of God! how unſearchable are his judgements, and his wayes * paſt finding out!] 33. O the depth of the abundant goodneſſe of God (in bearing the contumacy of the Gentiles firſt, and then of the Jewes) and of his wiſedome in making the deſertion of the Jewes a means of calling the Gentiles, and of his knowledge, in knowing how (probably) to work upon the moſt obſtinate Jewes, viz: by envy and emulation toward the Gentiles (as alſo by thoſe heavy calamities, that, according to Chriſts prediction, fell upon them, ſee note e.) how unſearchable are his determinations, and how admirable his wayes of bringing them to paſſe!

34. For who hath known the minde of the Lord, or who hath been his counſellor?] 34. According to that of Iſa: 40. 13. that his wayes are in wiſedome ſo much above ours, that no thoughts of ours are fit in any degree to be taken into counſell with him, It is impoſſible all the men upon the earth could have foreſeen theſe methods, or ever have thought to have adviſed them.

35. Or who hath firſt given to him, and it ſhall bee recompenſed to him again?] 35. And the juſtice is ſuch alſo, that no man can ſpeak any thing againſt the equality of his proceedings herein, for firſt, tis a matter of meer bounty and goodneſſe, and every man may with his own doe what he liſts, no man can claim any thing that hath not been allow'd him, and therefore there can be nothing of injuſtice objected to him, if others have been more bountifully treated; and yet farther ſecondly, the Jewes themſelves thus deſerted of God, have their wayes of mercy alſo, if they doe obſerve it.

36. For of him, and through him and to him are all things: to whom be glory for ever. Amen.] 36. For the whole diſpenſation of grace, calling, and ſalvation both of Jewes, and Gentiles, is to be imputed to God's free undeſerved mercy, the mercy of the call is from him, all good is received by him, and the honour of all belongs unto him, and therefore to him bee aſcribed all the glory of this and all other things for ever and ever. Amen.

The ſumme then of this Chapter being the ſetting forth the great mercy and wiſdome of God toward Jewes and Gentiles, but particularly toward the Jewes, (who though for their crucifying of Chriſt, and contumacy againſt the Spirit in the preaching of the Apoſtles, they were ſo farre forſaken, as that, leaving them, the Apoſtles departed to the Gentiles, yet were, by way of rebound, benefitted by this preaching to the Gentiles, provoked to emulation by the multitude of the converted Gentiles, and ſo themſelves brought to beleive alſo, great multitudes of them)is ſaid to be a great myſtery v.25. and ſo intimated again v.33.&c.and ſeems to be the very doctrine, to which S.Peter refers 2Pet.3.15. concerning God's longanimity, deferring and delaying his execution on his enemies (foretold Mat.24.) on purpoſe, that as many Jewes as poſſibly might, ſhould, before that, be brought in to beleive, and ſo eſcape their parts in that judgment. This is the plain meaning of what S. Peter expreſſes by [account the long ſuffering of our Lord,deliverance :] to which he ſaith that Paul had written parallel in many places, and withall tells us that what he had written on that ſubject, was much miſtaken, and wreſted to very diſtant doctrines in thoſe firſt times,and ſo hath been ever ſince, as to that of the Millenaries of both ſorts, and ſome other matters.

Notes on Chap. XI.

a. Ἐντυγχάνειν κατά τινος is to *commence an accuſation againſt any man*, 1 *Mac.*8.32. and c.10. 61,63. & c.11.31.

Ἐντυγχάνειν κατά

b. The *Hebrew* רדם ſignifies to *nod*, as that is an effect either of *ſleepineſſe*, or of *old age*, or again of *ſtupor*, *lethargie*, *ſenſleſneſs*, and is accordingly rendred κατάνυξις *deep ſleep*, *Iſa.* 29.10. (from whence this place is cited) but otherwhere it ſignifies not only a *deep ſleep* (deeper then that which is noted by שֵׁנָה) and from thence alſo, *ſtupor*, *lethargie*,among the *Rabbines*, but alſo *aſtoniſhment*, and is by the *Septuagint* rendred ὄφνὸς φόβος 1*Sam.* 26.12. (where yet it ſhould be a *deep ſleep*, and ſo the *Targum* reads שְׁנָא תַּקִּיפָא a *ſtrong ſleep*) and again a *trance* or *extaſie*,and ſo *Gen.* 2. 21. 'tis rendred ἔκστασις *extaſie*: and ſo *Act.* 10. 10. ἔκστασις *extaſie* is ſet for a *deep ſleep* or *trance*, wherein *viſions* are received, *Aquila* renders it in *Iſaiah* καλαφορὰ *tranſportation*, *Theodoſius extaſie*, ἔκστασις, *Pſal.* 68. 29. the *Septuagint* have θάμβος *amazement*. By all which it appears, that the word in its latitude ſignifies ſuch a *ſupine habit* of *mind*, as is uſuall in the ſtate of *lethargie* or *ſtupidity*, a ſtate of *ſenſleſneſs*, however acquired, whether from a *ſleepy lethargick humour* (and ſo it follows here, *Eyes that ſee not* &c.) or elſe from a *trance*. Of which ſecond notion, ſee *note* on *Act.*10. b.

Κατάνυξις

Ἔκστασις

c. The *Hebrew* נפל which is rendred by πίπτω *to fall*, often ſignifies to *lie along* in the poſture of one that is *fallen*, and accordingly *Exod.*21. 18. is rendred καλαχλίνεσθαι *to lie along*, and ſo *verbs* are often taken in a ſenſe noting *continuance* or *duration*, as to be *born of God*, is to *live* a *regenerate* or *new* life. And ſo the *context* here inclines it, where it cannot be denied that they did *fall*, and that that was the *effect* (he ſpeaks not of the *intention* or *deſigne*) of their *ſtumbling*. All that can be denied therefore is, that this *fall* of theirs is to *continue* forever, and accordingly he adds, that this their *ſtumbling* and *falling* was, if made uſe of, a very proper means as yet to recover them ; for the *Gentiles* being *preached* to by this means,might very fitly move the *Jewes* to *emulation*, and ſo recover them from their *fall*, and this *God* foreſaw, and had that, among other reaſons, in his wiſdome,why he did permit them to *deny Chriſt*, and *reject* the *Goſpel*.

Πίπτειν

d. The word πλήρωμα *fulneſs* is a known famous word, uſed by the *antients* for the *whole body* of the *congregation*, or *Church* compacted together, in oppoſition to *ſchiſmes* and breaches in it. And accordingly [being *admitted* into the *Church*] is by S.*Baſil*, *Ep:*197. *ad Diodor:* and the *fathers* expreſt by εἰς ἐκκλησιαστικὸν πλήρωμα διαδέχεσθαι *to be receiv'd into the Eccleſiaſtick fulneſs*, according as *Mat.* 9.16. πλήρωμα is the *piece*, that being put into the *garment*, the *garment*, which was before *torn*, is made *whole* again. In this ſenſe, I conceive the word is here to be taken, for the *Jewes* being added to the *Church*, their coming in, and laying hold on the *faith* (being *provoked* thereto by ſeeing the *Gentiles beleive*) and ſo *filling up* the *vacuity*, as it were, which was formerly in the *Church*, by their ſtanding out *impenitently* : That this ſhould now ſtill belong to any (yet *future*) *return* of the *Jewes* in a *viſible* remarkable manner, is no way neceſſary, the *circumſtances* of the *context* applying it to thoſe firſt times, wherein the *Epiſtle* was written : And therefore *Origen* againſt *Celſus*, ſpeaking of the *Jewes*, ſaith diſtinctly, θαῤῥοῦντες δὲ ἐρῶμεν, ὅτι οὐδὲ ἀποκαλασήσονται, *We affirm confidently that they ſhall not be reſtored:* And S. *Chryſoſtome* in his diſcourſe againſt the *Jewes*, denies that they ſhall ever be *returned* to their *countrey*, and cites *Joſephus* for that opinion, that their ἐρήμωσις or *deſolation* ſhall be *perpetual*. And the *Jewiſh* writing, called *Seder-Olam*, affirms the ſame, viz: that *after their ſecond ejection out of Canaan*, *the Jewes ſhall never return thither again*. Others indeed have been of another opinion, that there ſhall be a viſible calling of the *Jewes*, and ſome of the *antients* have joyned thereto the *thouſand years reign* of *Chriſt* upon the *earth*, and pretended *Apoſtolical tradition* for it, but have not by the *Church* of *God* been judged to have any juſt plea to it, Undoubtedly cannot deduce it from this place, any farther then this, that if they ſhall *repent* and *beleive* in *Chriſt*, they ſhall yet be *received* into *mercy*. And as πλήρωμα Ἰουδαίων *the Jewes fulneſſe* is their coming in to the *faith*, or the *Church* of *Chriſt*, ſo likewiſe πλήρωμα τῶν ἐθνῶν *the fulneſſe of the Gentiles*,v.25. is the *Gentiles* coming into the *Church*, receiving the *faith*, they then becoming one part of the *body* of the *viſible Church*, as the *Jewes* another, ſee *note* on *Lu.*21. c. And ſo *Eph.* 1. 23. the *Church*, as the *body* of *Chriſt*, is called τὸ πλήρωμα *his fulneſs* in the ſame kind as ἴδιον μέγεθος or ἴδιον σωμάτιον the *Churches greatneſſe* and *body*, is uſed by *Ignatius* in *Epiſt: ad Smyrnenſes*, of the reſtoring the *aſſemblies* of the *Church*, by a *calme*, which had befaln the *Chriſtians* in *Syria*.

Πλήρωμα

The *Hebrew*, *Iſa.*59.20. read ולשבי i.e. *and to them that turn*, or *even to them*, the ו being often *expletive*

expletive, or noting *apposition*, In stead of this the *Septuagint* read, it seems, וְיָשִׁיב and so render it Καὶ ἀποστρέψῃ ἀσεβείας ἀπὸ Ἰακὼβ, *and shall turn iniquities from Jacob*, and S. *Paul*, as his manner is, cites the words of their *translation*, wherein they have a sense very commodious, and most agreeable to the *context* here, that many of the *Jewes* shall by *God*'s grace, and wise methods used toward them, be *reformed* and *converted*. But beside this, it will be most reasonable to enlarge them also, and interpret them according to the *original notation* of the *Hebrew*, that *God* will take care for the *delivering* of them that thus *return* and *repent*. As for the truth of that which is here concluded from this *citation*, that as yet many more *Jewes* should *repent*, and receive the *Gospel*, that hath been demonstrated by the event, 1. When the *Jewes* saw *Christ*'s prædictions *Mat.* 24. manifestly *fulfilled* in the *Roman armies* sitting down before the *city*, For then many turned *Christians*, and went out of the *city*, and were *delivered* from the following evils; and 2dly, after that, when the *Temple* and the *city* were *destroyed*, and they brought in *subjection* by the *Romans*, then many were humbled and turned *Christians*; and 3dly, after that also, in *Justin Martyr*'s daies, γινώσκων ἔτι καθ' ἡμέραν τινας μαθητευομένους εἰς τὸ ὄνομα τοῦ Χριστοῦ, *Every day there were some that came in to be Christs disciples*, which is the cause of the *sealing* so many of every *tribe*, *Revel.* 7. 4. (see *notes* on that *Chap.* c. d. e.) answerable to *Ezech.* 9. 4. and is the meaning of their *escaping* here.

ἀποστρέψῃ ἀσεβείας

Paraphrase.

CHAP. XII.

* I exhort you by the compassions, Παρακαλῶ ὑμᾶς διὰ τῶν οἰκτιρμῶν

1. * I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your a reasonable service.]

1. Seeing then the Gospel, without any addition of legal performances, is the only way to salvation (which is the thing on the proving of which all the former part of the Epistle was spent) and that the Gospel is the spiritualizing and perfecting of the law, (which he shews by going ethically through the severall parts of it, the ritual or ceremonial in this chapter, the judicial Chap. 13. 1. the moral v. 8. &c.) I doe therefore exhort you, brethren, by the bowels or exceeding great mercies of God, that (in stead of the impure Gnostick practises that are so rife among you, and which pretend to be grounded on their mystical understanding of the law and scriptures of the old Testament,) you preserve your selves in all purity and holiness, and so offer up unto God (as a kind of heave-offering) your bodies (the work-houses and shops of action and practise) a living sacrifice (in opposition to their dead ones under the law) an holy pure one (in opposition to those external, carnal, legal ones, which had no kind of intrinsecal goodnesse in them, but only as they were commanded them for a time by God) acceptable to God (whereas the other were not so, whensoever they were not joyned with holy life, nor are now any longer so, having been abolished by Christ) your rational worship of him, in opposition to that wherein the irrational creatures, the cattel &c. were offered up to God in his worship.

2. And be not conformed to this world, but be ye transformed by the renuing of your mind, that ye may prove what is that good, that acceptable, and perfect will of God.]

2. And suffer not your selves to be ensnared with the filthy sensual practises of the Gnosticks of this age, that by joyning with the Jewes against the orthodox Christians, avoid persecution themselves, and bring it upon others, and by that means seduce many, But by undertaking the Christian faith, and that renovation of mind and actions, wherein repentance (required of you at your baptisme) consists, let your Christianity appear in the new form and shape of your lives, that ye may be able to discern and approve and practise (see note on ch. 2. f.) what 'tis that God now commands us Christians, even those Evangelical commands of his, (which are good (as all the Judaical law cannot be said to be, there being many things permitted for the hardnesse of their hearts, which must not be permitted now) and well pleasing (as now their ceremonial performances, sacrifice &c. are not, nor ever were, but when joyned with good lives) and perfect (as, even the moral part, as it was understood by the Jewes, was not till it was enlarged, or at least interpreted by Christ Mat. 5 and as the practises of the Gnosticks certainly are not, which yet pretend to the highest perfection.)

3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.]

3. For I, in respect of that Apostolical authority, which, by the favour and commission of Christ, is given unto me, take upon me to admonish every person among you, that he doe not exalt himself above that which belongs to him, (as the Gnosticks doe, who pretend to such heights of knowledge and perfection, as to despise the Governors of the Church (see Jude 8. b.) and consequently run into such extravagances) but every man in sobriety to possesse the graces which God hath given him, to the benefit of the Church, and not the despising of others, especially those that are placed over him by Christ.

4. For as we have many members in one body, and all members have not the same office;]

4. For as in the body of man, where there are many members, they have not all offices or places of the same esteem or dignity, which some have;

5. So we being many are one body in Christ, and every one members one of another.]

5. So all we Christians make up one body, of which Christ is the head, and are fellow-members in respect of one another, but yet have severall functions and offices in his Church.

6. Having then gifts, differing according to the grace that is given to us, whether prophecie, let us prophecie according to the proportion of faith:]

6. And having such peculiar functions to which we are designed, differing one from another, according to our severall designations, let us exercise them to the edification of one another: If a man be designed to the office of expounding the scripture, let him take care that he doe it according to that form of faith, or wholsome doctrine, by which every man, which is sent out to preach the Gospel, is appointed to regulate his preaching, according to those heads and principles of faith and good life, which are known among you:

7. Or ministry, let us wait on our ministring: or he that teacheth, on teaching:]

7. If to the office of a Deacon, one designed to doe some inferiour services in the Church, let him set himself to the discharge of that: The Doctor, or he that teacheth the doctrine of the Gospel where it is already planted, let him busie himself about that:

8. Or he that exhorteth, on exhortation: he that giveth, let him doe it with * ſimplicity: he that ruleth, with diligence: he that ſheweth mercy, with cheerfulneſſe.]

* liberality ἐν ἁπλότητι, ſee Mat.6.k.

8. He that, when the doctrine of the Goſpel is taught and planted, is appointed to preach to them the practical uſe of it, and exhort them to live accordingly, let him employ himſelf thus: he that diſtributes his goods, or perhaps the goods of the Church to the poor, let him doe it liberally: he that is to govern in the Church, let him be very carefull and diligent in government: he that gives almes (which is the duty of every private Chriſtian, that is able) let him doe it merrily, not fearing or doubting that he ſhal impoveriſh himſelf or his poſterity by that means.

9. Let love be without diſſimulation: abhorre that which is evil, cleave to that which is good.]

9. Let your love of God appear to be ſincere, and ſuch as will abide the triall, Epheſ.2.4. (ſee note on Lu.2. b.) and ſo alſo your love to one another let it be unfeigned, deteſting and flying from every impious practiſe, ſuch as are obſervable among the Gnoſticks, and, for the true Chriſtian courſe both toward God and men, cleave faſt and zealouſly to it.

10. Be kindly affectioned one to another in brotherly love, in honour prenothing but perfect ferring one another.]

10. Made up of kindneſſe to one another, contrary to the envying &c. ch.1.29. in the Gnoſticks; humble, contrary to their faſtidiouſneſſe and pride, ch. 1.30.

b. 11. Induſtrious and nimble to doe any thing that belongs to your calling, and having that earneſt affection to God's ſervice, that ſhall inflame and ſet you moſt ardently about it, and accordingly doing thoſe things that in reſpect of the circumſtances of time and place, wherein now you are, may moſt tend to the honour of God, and building up of the Church.

11. † Not ſlothfull in buſineſſe: fervent in ſpirit: * ſerving the [b] Lord.]

† in reſpect of diligence not ſlothfull: τῇ σπουδῇ μὴ ὀκνηροὶ

* or, ſerving the ſeaſon, ſo other copies read.

12. In the midſt of thoſe afflictions that now fall upon you, rejoicing in reſpect of that bliſſe which we hope for in another world, and conſequently never renouncing the faith (as the Gnoſticks profeſſe to doe) in time of perſecution, but perſevering conſtant to the end, and in order to that obſerving your ſet times of prayer with all zeal and importunity.

12. Rejoicing in hope: patient in tribulation, continuing inſtant in prayer:]

13. Shewing liberality to all that want, as earneſt in it, as in any thing that brings in moſt advantage to your ſelves, or in ſtead of purſuing others v.14. doing them as much kindneſſe as you can.

13. Diſtributing to the neceſſity of ſaints: † given to hoſpitality.]

† purſuing διώκοντες

14. Repay nothing to contumelies, but friendly and kind uſage.

14. Bleſſe them which perſecute you; bleſſe, and curſe not.]

c. 15. Comply with the condition and ſtate of other men, affected with all the good and evil that belongs to them.

15. Rejoice with them that doe [c] rejoice, and weep with them that weep.]

16. Very affectionate and compaſſionate in your kindneſſe one to another, pretending not to myſterious knowledge, as the Gnoſticks doe, but behaving your ſelves as the modeſteſt ſort of Chriſtians doe, not perſwading or conceiting your ſelves that you are wiſer then the reſt of your brethren.

16. Be of the ſame mind one towards another. Mind not high things, but * condeſcend to men of low eſtate. Be not wiſe in your own conceits.]

* following along with the lowly τοῖς ταπεινοῖς συναπαγόμενοι

17. Never acting any revenges upon them which you think have done you injuries, taking care before-hand that whatſoever you doe, it be that which is fit for you to doe before the heathens, and which may not diſgrace the Chriſtian profeſſion before them, or aliene them from it, by ſeeing your lives and actions vile.

17. Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men.]

18. And particularly (as farre as lyeth in you, and is poſſible for you by all actions of meekneſſe and charity to procure) living peaceably among them.

18. If it be poſſible, as much as lieth in you, live peaceably with all men.]

19. To that end (as ver.17. ſo again) not taking the matter of avenging the injuries done to you, into your own hands, but referring it to the puniſhment of God, or the magiſtrate under him, to whom, as he himſelf ſaith Deut.32.25. it belongs to puniſh offences.

19. Dearly beloved, avenge not your ſelves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, ſaith the Lord.]

20. It being the Chriſtian's duty, and his only prudent method of overcoming enemies, to doe them all acts of kindneſſe and charity, whereby thou ſhalt melt them at length, be they never ſo hardhearted (as when an artificer that deals in metals cannot melt any metall by putting fire under it, he poures live coals on the top of it, and by that means melts any thing that is hardeſt to melt. This figure muſt be made uſe of to interpret this place, which, if it were literally underſtood, might ſeem to command that foule crime of wiſhing miſchief, ſaith *S. Auguſtine de Doct: Chriſt: l.3. c.6.*)

20. Therefore if thine enemy hunger, feed him: if he thirſt, give him drink: for in ſo doing thou ſhalt heap coals of fire upon his head.]

21. Let not another man's injuſtice to thee bring thee to that vileneſſe of doing the like to him, for then hath he conquered the moſt divine pretious part of thee, enſlaved thy ſoul to ſo vile a ſinne, but let thy way be (that, which of all others is moſt likely to thrive) by doing good to him, by fair words and deeds to overcome him.

21. Be not overcome of evil, but overcome evil with good.]

Notes on Chap. XII.

a. λογικὴ λατρεία

What notion of λογικὴ λατρεία,] which we have rendred *rational ſervice*, is here to be faſtned on, is not eaſie to determine: It may poſſibly be ſuch, as will be agreeable to the notion of ὁ λόγος *the word*, as it ſignifies *Chriſt*, and then 'tis the *Chriſtian ſervice*: It may be as λόγος ſignifies the *word* or *ſcripture*, and then 'twill be that *worſhip*, which is preſcribed us in the *ſcripture*, and ſo the *Syriack* ſeems to underſtand it, ſetting down for לְפוּם דִּבּוּר *ſecundum os verbi, according to the mouth of the word*, i.e. ſuch as the *word* preſcribes: It may be alſo as λόγος *word* is oppoſed to νόμος *law*, and then 'twill be the *Evangelical worſhip*. And once more, it may note ſuch a *worſhip* of *God* as is moſt agreeable to reaſon, & ſuch as a *rational* man will reſolve to be moſt agreeable to ſo *excellent* and *pure* a *deity*. But the *circumſtances* of the place, and *oppoſition* to the *ſacrifices* of the *law*, the

the *beasts* that were *offered* there, seem to restrain it to the vulgar and ordinary notion of λογικὴ *rational*, in opposition to the *irrational sacrifices* under the *law*, as ζῶσα *living* before, to the *dead bodies* among them. Thus is the *table* of *Christ* called by *Theodoret* λογικὴ τράπεζα *rationalis mensa, Serm: 6. de Provid:* i. e. the *table* or *altar*, where *we offer up our selves, our souls, and bodies to be a reasonable, holy, and lively sacrifice unto God*, in stead of those *tables* or *altars* on which the *beasts* were *offered*. Thus in *Hermes* in *Pæmandro*, in the *Hymne* or ἐυλόγιον, which closes the *book*, this *prayer* is to be found, Δέξαι λογικὰς θυσίας *receive these rational sacrifices*. Thus, I conceive, may λογικὸν γάλα *rationall milk* 1 *Pet.* 2. 2. be rendred also, not that *milk* of *cattel*, which men's *bodies* are wont to be *fed* with, but this *rationall milk*, by which men's *soules* are improved, to wit *instruction*, or *Christian doctrine*. And thus the ancient *Latine* translation hath rendred it in both places.

b. καιρῷ δουλεύοντες

The *authority* of those *copies* is great which read καιρῷ δουλεύοντες in this place, *serving the time*, or the *season*, which being written short thus, κῷ, might easily be mistaken for κυρίῳ. One argument, that it is here to be retain'd, is *Ignatius*'s *Epistle* to *Polycarpe*, where hee joynes two precepts together, Πλέον σπουδαῖος γίνου, ἢ εἶ, τοὺς καιροὺς καταμάνθανε, *Become more diligent then thou art, observe* or *consider the seasons* or *times*, i. e. the *times* being times of great *corruption* first, and then of *persecution* also (both mention'd in the former part of the period ἑτεροδιδασκαλοῦντας μή σε καταπλανησάτωσαν, *let not the heterodoxe* or *false teachers move thee*, or *terrifie* thee, σὺ δὲ ἑδραῖος *stand firm*, and μάλιστα δὲ ἕνεκεν θεοῦ πάντα ὑπομένειν ἡμᾶς δεῖ, *we must, beyond all, persevere and endure all for God's sake*) he must not be *slothfull* but *very diligent* to defend his *flock* against all *false* infusions, and *sustain* them *constant* in sufferings. And this is exactly agreeable and parallel to this exhortation here thus set, and may well seem an imitation of it. *In respect of diligence, not slothfull: zealous in spirit, serving the time*, or *season*, which was in like manner a *season* of great *corruption* from the *Gnosticks*, and of *persecution* also from the *Jewes*, with whom these *Gnosticks* comply'd, and stirr'd them up against the *Orthodox Christians*. See *note* on *Eph:* 5. d.

c. καίρειν μετὰ χαιρόντων

This verse seems to referre to the *two gates* of the *Temple*, one called, The *gate* of the *Bridegroome*, and the other, of the *mourners*, into which two sorts of men all kindes of persons are divided: under the first are contained all those that continue *unblemisht* members of the Church, under no kinde of *censure*, under the other are the *excommunicate* of any the lowest kinde, those under *Nidui*, which though they might come into the *Temple*, yet were to come in at that *dore* of *mourners*, with some *difference* upon them, and *discrimination* from other men, that they that saw them might *pray* for them in this form, *Qui inhabitat domum hanc consoletur te, indatque animo tuo ut obtemperes. Hee that dwels in this house comfort thee, and give thee a heart to obey.* See 1 *Cor:* 5. 2. *note* c. and 7.30. and 2 *Cor:* 2. 1. and 7. 8. and 12. 21. And accordingly the exhortation is to have *affections Christianly* disposed toward all men, to be very much *afflicted*, which 2 *Cor.* 12. 21. is called πενθεῖν *mourning*, or *bewailing* such as are (for their faults) justly fallen under the *censures* of the *Church*, and to doe the utmost wee can toward their recovery; and on the other side to *rejoyce* at the *spirituall* good and proficiency of all others.

Paraphrase.

CHAP. XIII.

* supreme † from ἀπὸ * by ὑπὸ

1. LEt every soul be subject unto the* [a] higher powers: for there is no power, but † of God. The powers that be are ordained * of God.]

1. Then for the judiciall lawes, that great supreme one ought to be taken into speciall care of all Christians, that of obedience to the supreme powers rightly established and constituted, although they be not Jewes but Romans. Nothing in Christianity ought to be pretended or made use of, to give any man immunity from obedience, which from all subjects, of what quality soever, Apostles, teachers &c: is due to those, to whom allegiance belongs, (contrary to the Gnosticks doctrine and practise Jude 8.) but on the contrary, every person under government, of what rank soever he be, is to yeeld subjection to the supreme governour legally placed in that kingdome, as to him which hath commission from God, as every supreme magistrate must be resolved to have, though he be an heathen. a.

2. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves [b] damnation.]

2. From which divine commission it is directly consequent, that he that makes any violent resistance or opposition to the supreme magistrate, opposes that violence to God's commission, and shall accordingly receive that punishment which belongs to so sacrilegious a contumacy, The wrath and judgement of God belongs to him. b.

† from ἐξ αὐτῆς

3. For rulers are not a terror to good works, but to the evill. Wilt thou then not be afraid of the power? Doe that which is good, and thou shalt have praise † of the same.]

3. And certainly if thou hast not some wicked purposes in thine heart, thou wilt never be tempted to doe this, for they that do not design any ill, have little reason to be afraid of magistrates; or consequently to desire to prevent their ill usage of them by taking up armes against them. For though it be possible Governours may be tyrants, yet this possible fear is not in any reason to move any to certain sin; but on the other side every one is to look on the magistrate as God's officer, and to trust himselfe in God's protection, and count that Princes doe not use to punish men for doing well, but for doing ill, for seditions, conspiracies &c: and therefore if thou wouldst make a prudent provision for thy selfe, if thou dost desire to be secure from being punished by the magistrate, doe not offend against his lawes, and thou shalt, in all probability, receive nothing but reward for it from him.

* for wrath εἰς ὀργὴν

4. For hee is the minister of God to thee for good: but if thou doe that which is evill, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger * to execute wrath on him that doth evill.]

4. For that is as considerable a part of the magistrate's office

fice (to which he is deſigned by God, and for which thou art to count thy ſelfe happy in him, to aſſiſt, and not reſiſt him) that God hath ſet him over thee, to ſecure and defend thee, and help thee to a peaceable poſſeſſion of all God's other benefits, which are all worth nothing to thee, if thou maiſt not enjoy them peaceably: And that is a reaſonable conſideration to move thee to adventure the hazard of being injured by magiſtrates, and not to caſt off their yoke on every remoter fear of it, but to take the poſſible dangers, and certain benefits together, and from thence to conclude, that tis for the ſubjects good, that Princes are ſet over them. And generally tis our own fault if there be any thing formidable in them, In that caſe indeed the Magiſtrate hath a ſword put in his hands by God, and 'tis his office to be God's executioner of puniſhment on malefactors, and he is obliged to doe ſo by conſcience toward God, whoſe officer and commiſſioner he is.

5. And conſequently our obedience is due to him, not onely for fear of puniſhment from the magiſtrate, for tis poſſible a cunning or a proſperous offender or rebell may avoid that, but in obedience to the conſtitution of God, whoſe officer he is, and to the command of honouring and paying ſubjection &c: to him.

5. Wherefore yee † muſt needs be ſubject, not onely for wrath, but alſo for conſcience ſake.] † ought to be ſeï

6. For this is the diſtinct reaſon why tributes and cuſtomes are paid to Kings, viz: becauſe they are commiſſioners ſent from God, who, having full power over all we have, as the free donor of all, may aſſign his commiſſioners, what proportion he pleaſe, and that a liberall one, as he did the double portion to the elder brother; And this but very reaſonable, ſeeing, in the diſcharge of their office, they ſpend themſelves, with an unwearyed patience and conſtancy, attending on it, as the hardeſt and heavyeſt task that any man in a kingdom undergoes, and is therefore in proportion the moſt richly to be rewarded of any.

6. For, for this cauſe pay you tribute alſo: for they are God's miniſters attending continually upon this very thing.]

7. This therefore layes all obligation on you to render to Princes (as a debt due from ſubjects) all extraordinary or ordinary payments, as alſo that reverence and honour, which by the law of God belongs to them, as well as obedience and diligent ſubjection v. 1.

7. Render therefore to all their dues: tribute, to whom tribute is due; cuſtome, to whom cuſtome; fear, to whom fear; honour, to whom honour.]

8. For yee Chriſtians muſt not think that your Chriſtian liberty will free or diſoblige you from the diſcharge of any debt or duty to any man, inferior, or ſuperior, i. e. either of juſtice to ordinary men, or ſubjection to thoſe, whom God hath ſet over you: One debt onely ye muſt owe all (and yet pay that too, as oft as occaſions are preſented) that of charity, which muſt be ſo paid that it be alwayes owing, and if this be diſcharged, as Chriſt requires, not onely to friends, but to all, even thoſe that have behaved themſelves as enemies to us, the perſecuting heathen Emperors, &c: this is that perfection of the law, which Chriſt requires, Mat: 9. 48.

8. Owe no man any thing, but to love one another: for he that loveth another hath * fulfilled the law.] * filled up πεπλήρωκε

9. For all the ſix commandements of the ſecond table, the five here named, and the ſixt, that hath all this while been inſiſted on, that of, Honour thy parents, Kings &c: v. 1. all theſe, I ſay, are but parts of that great duty of charity, or loving thy neighbour &c: ſo ſtrictly now commanded by Chriſt, and ſo farre from being now evacuated or abrogated, that it is rather heightened in each branch, and improved by the Goſpell, and conſequently every of thoſe ſix, and particularly that of duty to Kings, is ſtill required under Chriſtianity, let the Gnoſticks advocates, and patrons of liberty (or rather licentiouſneſſe) under that prerence, teach what they pleaſe to the contrary.

9. For this, Thou ſhalt not commit adultery; Thou ſhalt not kill; Thou ſhalt not ſteal; Thou ſhalt not bear falſe witneſſe; Thou ſhalt not covet; and if there be any other commandement, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf.]

10. That charity, that is required of us Chriſtians, is ſo farre from depriving any other of his right, that it gives rules of all abundance of mercy and goodneſſe to all, for in that conſiſts that perfection of the law, which Chriſt requires, Mat: 5. ſee note on Mat: 12. e.

10. Love worketh no ill to his neighbour, therefore love is the † fulfilling of the law.] † filling up πλήρωμα

11. And that exhortation to keep cloſe to all Chriſts precepts, to diſcharge to all men, that duty which Chriſt requires by preſcribing us charity v. 18. is now the rather to be preſt, becauſe of the particularity of time, which ſhould make us watchfull to the performance of all duties, the time of our deliverance, or eſcaping, by Chriſt promiſed, and by us ſo long expected (ſee note on Mat: 10. 9. and 24. 13. 1 Pet: 1. 5. and 2 Pet: 1. 3.) being now nigher at hand (which may encourage us to be diligent and perſevere to the end) then it was, when we firſt received the faith.

c.

11. And * that knowing the time, that now it is high time to awake out of ſleep: for now is our † [c] ſalvation neerer then when we beleived.] * this, knowing the ſeaſon, τοῦτο, εἰδότες τὸν καιρὸν † deliverance

d.

12. The preſent dark ſtate of perſecution of the pure Chriſtians by the unbeleiving Jews, and the Gnoſticks among you, is now well over, and the more joyfull lightſome ſtate of quiet and calm is now, as the day, approaching, (ſee 2 Pet: 1. 19. 1 Joh: 2. 8.) which is a mighty obligation to us to perform the deeds of the day, all actions of Chriſtian purity, caſting off the doctrines and practiſes of the Gnoſticks, and all the corruptions crept in among you.

12. The night is * far ſpent, [d] the day is at hand: let us therefore caſt off the works of darkneſſe, and let us put on the armour of light.] * paſt προέκοψεν

13. And particularly let chaſtity and all manner of purity, contrary to the night works or deeds of darkneſſe and ſecrecy, be moſt carefully preſerved in all kinds; And think it not tolerable to goe on (as they would have you, and tell you it may lawfully be done by you) either in ſinnes of luxury and exceſſe, apt to hinder your watchfulneſſe (ſee Lu: 21. 34.) or in venery, men with women in unlawfull embraces, or in laſciviouſneſſe againſt the lawes, and difference of ſexes (ſee note on 1 Pet: 4. d.) or any of thoſe other ſins ſo familiar among the Gnoſticks, or finally in factions, diviſions, contentions, hating and perſecuting your fellow Chriſtians, as the Gnoſticks and Judaizers doe.

13. Let us walk † honeſtly as in the day, not in rioting and drunkenneſſe, not in * chambering and wantonneſſe, not in ſtrife and envying.] † modeſtly, εὐσχημόνως * uncleanneſſes and filthineſſes, κοίτας (note on c. 9. e.) καὶ ἀσελγείαις

14. But put yee on the Lord Jeſus Chriſt, and make not proviſion † for the fleſh, to fulfill the luſts thereof.] † of the fleſh for luſts, τῆς σαρκὸς εἰς ἐπιθυμίας

14. But ſet your ſelves to the practiſe of all Chriſtian purity, and doe not entertain your ſelves with carnall ſenſuall deſignes, ſuch as the divinity of the Gnoſticks is too full of, which tends to the advancing of luſts of all kindes, and nothing elſe.

The

a. Ἐξουσία

What ἐξουσία *power*] here ſignifies, will appear ſufficiently by the οἱ γὰρ ἄρχοντες, *for the Rulers* &c: v. 3. for the [γὰρ *for*] being a *rationall* or *cauſall* particle, applies the ſpeech to that, which had gone before, and ſo expreſſes the ἐξουσίαι *powers* v. 1. to be the ἄρχοντες *rulers*, v. 3. and ſo again the annexing of ἐξουσίαν *power* v. 3. doth confirm the ſame. Nor indeed can the *power*, abſtracted from the *perſon* of the *magiſtrate*, be able to doe what is here ſaid of ἐξουσία, viz: *commend*, or *encourage* v. 3. *avenge* and *puniſh* v. 4. And the matter is clear, for v. 3. [φοβεῖσθαι ἐξουσίαν the *powers* being *feared*] is all one with [ἄρχοντες εἰσὶ φόβος *the rulers are a fear*, or *terror*] in the beginning of the verſe, and v. 4. immediatly upon the mention of the *power*, and the *praiſe*, which they that *doe well*, ſhall have ἐξ αὐτῆς v. 3. *from the power*, it is added, Θεοῦ γὰρ διάκονός ἐστί σοι, *For he* (that muſt needs be the *perſon* of the *magiſtrate*) *is a miniſter of God to thee for good*, and, *He bears not the ſword in vain*, or, *for no end, for he is the miniſter of God and avenger of wrath*, &c. Thus is ἐξουσίαι and ἀρχαὶ uſed *Lu.* 12. 11. when the *diſciples* are ſaid to be brought before *principalities* and *powers*, i.e. without queſtion, *princes* and men in *authority*, and ſo are κυριότητες *dominions* 2 *Pet.* 2. 10. all that are in *authority*, and ſo in this *Epiſt:* c. 8. 38. ἀρχαὶ and ἐξουσίαι *principalities* and *powers*, are certainly *perſons* (*heathen magiſtrates*) who perſecute *Chriſtians*, and ſo *Epheſ.* 3. 11. ἀρχαὶ and ἐξουσίαι are *perſons* to whom ſomewhat was to be made known. And ſo *Col.* 1. 16. 2. 15. 22. where ἐξουσίαι and δυνάμεις are joyned with *Angels*, and all ſaid to be made *ſubject to Chriſt*. And that it may not ſeem ſtrange that the word ἐξουσία *power* ſhould be ſet to note a *perſon*, it will be worth obſerving, not onely that the *Latine*, *magiſtratus*, which ſignifies *magiſtracy*, ſignifies the *perſon* of the *magiſtrate* alſo, and is moſt commonly ſo uſed, not for the *power*, but for the *perſon* inveſted with that *power*; but, which is punctually for the point in hand, that the *Latine*, *Poteſtas*, which is directly anſwerable to the *Greek* ἐξουσία, ſignifies a *ruler* or *Governour* in good and *antient* authors, as in *Juvenal Sat:* 10. ſpeaking of the unfortunate end of *Sejanus*, after all his greatneſſe, he asks,

Hujus, qui trahitur, prætextam ſumere mavis,
An Fidenorum Gabiorúmque eſſe Poteſtas?

which had you rather chuſe? to ſucceed *Sejanus*, that was thus uſed, i.e. have that great *preferment* and *dignity* of his (aſſumed by the *Emperor* of *Rome* into the *participation* of his *ſupremacy*) and pay ſo dear for it, or elſe to be quietly and peaceably the *power*, i.e. *ruler* or *governour* of thoſe mean people, the *Fideni* or *Gabii?* Then for the word which is here added to ἐξουσίαι, [ὑπερέχουσαι,] that that is to be rendred, *the ſupreme* (not the *higher*) *powers*, will appear, not onely by comparing it with 1 *Pet.* 2. 13. where the βασιλεὺς *King*, or *Emperor* is the ὑπερέχων *ſupreme*, and all others ſaid to be ſent by him, he having his *commiſſion* from *God* (as here alſo 'tis ſaid in the end of this v. 1.) and all others are not from *God immediately*, but from him; but alſo by the *nature* and *uſe* of the word; the *nature* of it, confining it to thoſe that are *over*, and not *under* others, and ſo in *Simplicius* upon *Epictetus* p. 2. 14. αἵπερ πρῶτα καὶ ὑπερέχοντα, *the firſt cauſes*, and ὑπερέχουσα, which muſt therefore be rendred *ſupreme*, are joyned together, and ſaid to be all one with ἐξῃρημένα αἴτια, the *exempt*, *abſolute*, *independent principles*, viz: the *Gods*, ſaith he, or, in his ſtyle, the κρείττονες, to whom *worſhip* is due; and ſo in proportion ſpeaking here of *men*, it muſt belong to the *ſupreme* in any *kingdome*, who, as he is πρῶτος *firſt*, ſo is he ἐξῃρημένος *exempt*, and ἀνεπαίθυνος *not accountable* to any *man* or *men* upon *earth*; and for the *uſe* of it, beſide that which hath already been ſaid, it may be obſerved, that *Gen.* 49. 3. in the deſcription of that condition which had belonged to *Reuben* (if he had not forfeited it) by his *primogeniture*, viz: that he ſhould have been the *King* (as, upon his ſinne, *Judah* was) it is ſaid of him, that he was יתר שאת ויתר עז *the excellence of principality, and the excellence of power*, i.e. the *excellent principality* and *excellent power*, which ſeems to me to be the very phraſe, here uſed, of ὑπέχουσα ἐξουσία, and is there ſpoken *perſonally* of that *elder brother*.

b. Κρίμα

The word κρῖμα] according to its *literal* importance, ſignifies *judgment*, and no more, and is applied to *humane judgments* ſometimes, either *going to law*, *contentiones in foro* 1 *Cor.* 6. 7. or elſe *ſentences* of *temporal puniſhments* on *malefactors*. So *Lu.* 23. 40. where one *theif* ſaith to the other σὺ ἐν αὐτῷ κρίματι εἶ, *thou art in the ſame judgment*, or *ſentence* of *death*, *capital puniſhment*, called κρῖμα θανάτου c. 24. 20. *judgment of death* temporal. Otherwhere it as clearly ſignifies *divine*, and that *eternal puniſhment*, as *Act.* 24. 25. περὶ κρίματος τοῦ μέλλοντος ἔσεσθαι, *judgment to come*, i. e. certainly at the end of the *world*, at the day of *doom*, and ſo *Rom.* 2. 2. κρῖμα περὶ Θεοῦ *the judgment of God*, and ſo again v. 3. which v. 5. is explained to be *wrath* or *puniſhment againſt the day of wrath*, ſo *Heb.* 6. 2. αἰώνιον κρῖμα *eternal judgment*. joyned with the *reſurrection* of the *dead*. So *Mat.* 23. 14. and *Mar.* 12. 40. *Lu.* 20. 47. περισσότερον κρῖμα *more abundant judgment*, which they ſhould receive in another *world* (when this *world* affords none) for their *hypocriſies*, and *Rom.* 3. 8. ὧν τὸ κρῖμα ἔνδικόν ἐστιν, *whoſe judgment* (or puniſhment eternal) *is juſt*, and 2 *Pet.* 2. 3. οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ *whoſe judgment* i. e. *deſtruction* (*temporal* here by the *hand* of *God*, *preparatory* and *proœmial* to) *eternal lingreth not*, as appears by the next words, *whoſe deſtruction ſleepeth not*, So 1 *Tim.* 3. 6. κρῖμα διαβόλου *the condemnation of the devil*, that *ſentence* that befell *Lucifer* for his *pride* preſently after his *creation*, and ſo may *befall* the *novice lifted up* with *pride* there. And therefore *Heſychius*, from the more general uſage, renders it, ἀνταπόδοσις Θεοῦ, *God's retribution*, or *payment*, or *rendring according to works*, which is, ſure, his *eternal puniſhment*. Three places there are, which belong certainly to this ſenſe, which yet have been queſtion'd by ſome men, and denied to doe ſo. Firſt this in this place, *They that reſiſt*, i.e. by *force* or *violence oppoſe* the *ſupreme power*, ἑαυτοῖς κρῖμα λήψονται, *ſhall receive judgment to themſelves*, That this ſignifies *temporal puniſhment*, which the *magiſtrate* may inflict, and no more, they think appears by the following words, *for rulers are a terror to evil works*. But if that argument were of force, it would conclude alſo, that no more but

temporal

temporal punishment belonged to any *other* crime, which was *punishable* by the *magistrate*, for of him it is said, that he is Θεοῦ διάκονος ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι *the minister* or *officer of God*, his *executioner for wrath*, i.e. *punishment temporal*, *to him* indefinitly *that doth evil*, i.e. *every visible malefactor*. And so if this would conclude for the *resister* or *rebell*, it would also be *privilege* or *protection* to all *other* sins, which the *magistrate* is wont to *punish*, the *thief*, the *murtherer* &c. he that were *hanged* should not for that be *damned*, whatever his crime were. And 2dly, if that *resister* should *escape* the *hand* of *justice* here, by *flight* &c. or if he should *prosper* in his *rebellion*, so that the *magistrate* should not be able to *punish* him, or yet farther, so as to get into the *throne*, what *judgment* or *punishment* is that man likely to *receive*, if the κρῖμα or *judgment* here signifie none but the *magistrates wrath* or *punishment*? 3dly, 'tis here v.5. concluded from hence, *Wherefore ye must be subject, not onely for wrath, but also for conscience sake*, where *wrath* signifying *temporal punishment* v.4. if that were all, that were meant by κρῖμα, then could it not be true, much lesse concluded from hence, that men *must be subject, not onely for wrath*. Certainly he that *resists* is not *subject* (ἀνυποτάκτους is all one with ἀνυποτάσσεσθαι, and both directly contrary to ὑποτάσσεσθαι, being *subject*, v.3. 5.) and therefore if we *must be subject, not onely for wrath*, as that signifies *temporal punishment*, then *he that resists shall receive* more then *wrath*, as that signifies *temporal punishment*, viz: κρῖμα *eternal judgment* or *condemnation*, which must be the importance of ἀλλὰ καὶ διὰ συνείδησιν, *but also for conscience*, viz: that if he doe it not, it will be *sinne* to him, wound his *conscience*, and so bind over to that *punishment* that belongs to an *accusing conscience*, or the *breach* of that *divine law*, (which is the rule of *conscience*) the *command* of *obedience* v.1. to a *damning sinne*, if it be not timely repented of. The second place thus doubted of is 1 *Cor.* 11.29. *He that eateth and drinketh unworthily, eateth and drinketh* κρῖμα *judgment to himself*. That it doth not there signifie *damnation* is attempted to be proved by 3 arguments, 1. by that which followes v.30. *For this cause many are weak and sickly among you, and many sleep*, which belonging onely to *temporal punishment*, is conceived to be the *periphrasis* of κρῖμα *judgment* precedent, and consequently that that is so also: 2dly, becaufe the *Apostle* speaks there of any *one single act* of this sin, which being not an *habite* or *custome*, the objectors conceive not to be *actually damning* under the *second covenant*: 3dly, becaufe v.32. 'tis said, *When wee are judged, wee are chastened of the Lord, that we should not be condemned* &c. To the first of these the answer is clear, 1. that *sickneſſe* and *death* though they be *temporal punishments*, are yet *divine*, inflicted by the *hand* of *God*, not of the *magistrate*, and 'tis acknowledged that it doth seldome signifie *eternal punishment*, exclusively to *God's temporal* punishments, but *eternal*, and sometimes *temporal* too (as was said of 2 *Pet.*2.3.) or *eternal*, if he *repent not*, and perhaps *temporal*, if he doe, or to bring him to *repentance*; 2dly, that these *temporal* doe not exclude *eternal punishments*, they may be *sick*, and *die*, and be *damn'd* also, or else some being *reformed* by these *temporal* chastisements, others may be *damn'd* also, that doe not *reform*; and that this is *just* with *God*, and the meaning of κρῖμα there, appears v.27. which is parallel to v. 29. *whosoever shall eat or drink unworthily, shall be guilty of the body and blood of the Lord*, i. e. shall be thought *guilty* of the greatest violation of *Christ*, to *profane* and *tread under feet* his *body* and *blood*. To the second, it need not here be disputed whether *one act* of *mortal* or *wilful* sinne bring *damnation*, it being as much to the present purpose, that *customary* or *frequent* sinning doth, for whatever *mercy* may belong to him that commits only *one act*, yet, if he that *customarily* or *frequently* doth it, incurre *damnation*, this will be the *Apostles* meaning by κρῖμα there, who speaks indefinitely of the *sinne* (as when he saith, the *drunkard* or *adulterer shall not inherit the kingdome of God*,) and descends not to that minuter consideration, what tis that contracts the guilt of that *sin*. As for the 3d objection, 'tis an evident confirmation of this rendring, for if those that were *sick* &c. were *chastned* of the *Lord*, *that they should not be condemned*, then sure if they had not been so *chastned*, or not *reformed* by that *chastning*, they should have been *condemned with the world*, which is no argument that *eternal judgments* are not due to them on their *impenitence*, but an evident intimation that they are. The third place thus doubted of (and brought to countenance the former interpretations of these two) is 1 *Pet.* 4.17. Ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρῖμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ, *It is the season of judgment's beginning from the house of God*, where that that befalls the *house* of *God* cannot be *condemnation*. To which I answer by granting the *objection*, and consequently that κρῖμα in its *latitude* must not there be applied to the *house* of *God*, but onely *one part* of it. For of κρῖμα in that verse there are specified two parts, τὸ πρῶτον and τὸ τέλος, the *first part*, and the *end* or *last part* of it; The *first* part of *God's revenge* on *sinne* may be in *this life*, and befall the *godly*, who hath *sinne* to be *punished* also, and so μόλις σῴζεται *hardly escapes* v.18. or (as that phrase is in the *original Prov.* 11.31.) *is recompensed on the earth*, but the *second sadder part* is τῶν ἀπειθούντων of the *contumacious*, that *obey not the Gospel of Christ*, and it seizeth on them here, and *sweeps* them away, and then *continues* to them *eternally*, and so still κρῖμα is ἀνταπόδοσις Θεοῦ, *God's punishment* and *retribution* to *sinne*, wherever it is, both *here*, and in *another world*.

What σωτηρία *salvation* or *deliverance*] here signifies (somewhat different from the notion of it ch.10.a.) may be gueſs'd by what hath been oft mention'd of the word σωζόμενοι and σῴζεσθαι in the *Gospels*, *Mat.*10.g. *Lu.*13.a. &c. the *deliverance* of the *beleiving Jewes* or *Christians* out of *persecutions*, which (after the example of *Christ*) befell them in the first age, and from which they were delivered partly by the great act of *vengeance* from *Christ* upon the *Jewes* the *crucifiers* of him, and *persecuters* of his *followers* (see *Lu.*21.28.) and partly by their *departing* generally out of *Judæa*, before that *destruction* befell the *Jewes* (see *Rev.* 7.d.e.) and partly by the *Halcyonian* daies, which under *Vespasian* were allowed the *Christians* after this time in all places. The *approaching* of this is every where used, as an *antidote* or *cordiall* consi- c. Σωτηρία

deration,

deration, to arm them in time of *affliction*, & ſo here the conſidering that this is now *nearer* then when they *firſt* embraced the *faith*, and that therefore now 'twere unreaſonable to *fall off*, and loſe all their *paſt faith* and *ſufferings*, when now a little while more will land them ſafe at their expected haven, the *deliverance* ſo promiſed. This probably is the meaning of the phraſe 1 *Pet.* 1. 5. σωτηρία ἑτοίμη ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ, *deliverance ready to be revealed in the laſt time*, and perhaps σωτηρία ψυχῶν v. 9. the *ſaving* of their *lives*, (antecedent to that of their *ſoules*) the *delivering* them from thoſe imminent dangers that the *Chriſtians* were under, from the *Jewes*, till that their *deſtruction*, (for that that is the meaning of σώζειν ψυχὴν *Mat.* 16. 15. *Mar.* 8. 35. *Lu.* 9. 24. *ſaving* or *finding his life*; ſee thoſe places, and *note* on 2 *Pet.* 1. e.) That 'tis there to be thus underſtood may be probable by v. 10. where, ſaith he, the *prophets* enquired concerning this σωτηρία *ſalvation*, or *deliverance*, what *time* it was likely to come v. 11. which ſeems to confine it to ſome eminent *event* or *paſſage* in *this* world, and that, it ſeems, now ready to fall out in that *preſent* age, v. 12. So 2 *Pet.* 3. 15. where he bids them count the *longanimity of God* (i. e. his *ſparing* or *deferring* the *puniſhment* of the *Jewes* ſo long) σωτηρίαν *deliverance*, viz: that the *Jewes* might come in to the *faith*, and all the *beleiving Jewes* might have time to goe out of *Hieruſalem* (ſee *note* on *Mat.* 24. g.) and ſo be *reſcued* out of that common *deſtruction*. To this, I conceive, belong theſe words in the *Epiſtle* of *Barnabas* p. 227. ἐν τῇ βασιλείᾳ ἀυτῦ ἡμέραι ἔσονται πονηραὶ καὶ ῥυπαραὶ, ἐν αἷς ἡμεῖς σωθησόμεθα, *In his* (i. e. *Chriſt's*) *kingdome there ſhall be evil and foule daies, in which we ſhall be ſaved* or *eſcape*, and that which followes γνώμωμα ἡμῖν ὅτι φανεραὶ, ἐκείνοις δὲ σκοτειναὶ, *to us there ſhall be lightſome, but to them dark black events*. This is ſet down moſt plainly 2 *Pet.* 2. 6, 7, 9. by the example of *Sodome* and *Lot*; *Sodome deſtroyed*, and *Lot* and his *family preſerved*; and ſo alſo of the *old world* v. 5. when *Noah* and *ſeven* more were *preſerved*, where ῥύεσθαι is all one with σώζεσθαι. And 'tis obſervable that this very word σώζω is uſed in this ſtory in *Geneſis*, when the *Angel* bids *Lot eſcape* and *flie* for his *life*, or *ſave* and *deliver* his *life*, σώζειν ψυχήν. And becauſe this is the prime matter of S. *Jude's Epiſtle*, as well as of that of S. *Peter's* to the *diſperſed Jewes*, that alſo may probably be the meaning of κοινὴ σωτηρία, *common ſalvation* or *deliverance*, *Jude* 3. that *deliverance* that the *beleivers* ſhould *generally* meet with. This uſe of this word, how agreeable it is to the *ſcripture* ſtyle, may yet farther appear by the notion of a *Saviour* in the *Old Teſtament*, for a *deliverer*, ſuch as *Joſhua* was ſaid to be, of whom there is a notable place to this purpoſe, *Eccleſiaſticus* 46. 1. *Jeſus* &c. *according to his name, was made great* εἰς σωτηρίαν ἐκλεκτῶν, *for the ſaving*, or *delivering the elect* of *God*, and *taking vengeance on the enemies*, &c. And ſo *Obad.* 21. *the Saviours ſhall come to judge the mount of Eſau, the kingdome* &c. and ſo all thoſe others, of whom 'tis ſaid in generall, *Thou haſt ſent us Saviours*, i. e. the *Judges*, which were *ſent* or *raiſed up* by *God* to *fight* the *battails* of *God's people* againſt their *enemies*; in which two reſpects 1. of *avenging* them on their *enemies*; 2. of *delivering* them, thoſe two titles of *Judges* and *Saviours* are beſtowed on them. And agreeable to this, this act of *Chriſt's* ſo remarkable on the *Jewes*, is called both the *kingdome* of *God*, and σωτηρία *deliverance* or *ſalvation*: *kingdome* in both reſpects, as a *king* is an *avenger* and *protector* both; and *deliverance* in the ſecond only. Other like words we find to the ſame ſenſe, ſee *note* on *Act.* 3. a.

Σωτηρία ἑτοίμη ἀποκαλυφθῆναι

Σωτηρία ψυχῶν

Κοινὴ σωτηρία

Ῥύεσθαι

Ἡ ἡμέρα ἤγγικεν *the day draweth nigh*] is all one with [ἐγγίζειν τὴν ἡμέραν *the day approaching*] *Heb.* 10. 25. and ſhall there be explain'd, which that it may belong to the *deſtruction* of the *Jewes*, and whatever *inſeparable* attendants of that, may appear *Ezech.* 7. 10. *Behold, the day, behold it is come, the morning is gone forth*, which is clearly the *approaching* of this *day* (and ſo other of the *phraſes*, uſed in the *New Teſtament* for that *deſtruction*, are to be met with in that chapter, *An end, the end*, &c. v. 2. 3. 6.) and yet more perfectly v. 12. *The time is come, the day draweth neer*, and theſe ſpoken clearly (as that whole *Chap.*) of the *final deſtruction* of that whole *people*. The *approach* of which being here mention'd, as a motive to encourage the *Chriſtian Jewes* to hold out, and not to fall off to the *Gnoſtick impure* courſes (who, by helping them to *eſcape perſecutions*, corrupted and inveigled many) this phraſe is here by way of accommodation applied to that time, as a *time* of *light*, unfit for the *works* of *darkneſs*. See *Heb.* 10. a. and *Lu.* 21. 34.

d. ἡ ἡμέρα ἤγγικεν

CHAP. XIV.

Paraphraſe.

a.

* receive to you, προσλαμβάνεσθε † to the judging of thoughts

1. HIM that is weak in the faith, * receive ye; but not † to doubtfull [a] diſputations.] 1. And for the preſerving of that Chriſtian charity among all, mention'd ſolemnly c. 13. 8, 9, 10. I ſhall enlarge to give theſe rules. Great diſſenſions and diviſions are already a growing in the Church between the Jewiſh and Gentile beleivers; The Jewiſh beleiver is zealous for the Moſaical obſervances of circumciſion and meats, &c. and will not come near an heathen, that will not, as a proſelyte of juſtice, obſerve all theſe: On the other ſide the Gentile beleivers, ſeeing the Jewiſh ſtand upon ſuch things as theſe, that had nothing of real goodneſſe or virtue in them, are apt to deſpiſe and contemn them, and reſolving to maintain that liberty purchaſed by Chriſt to the Jew himſelf, that of freedome from ſuch obligations, are apt to ſeparate from the Jewes, ch. 11. 18. and ſo betwixt one and other, the communion is like to be broken. To both theſe therefore, I apply my ſelf at this time. The ſcrupulous or erroneous Judaizer, that thinks himſelf bound to obſerve thoſe lawes of abſtaining from many meats, of being circumciſed &c. doe ye Gentile beleivers not reject, but receive to your communion, yet not ſo, that he thereby think himſelf encouraged or authorized to quarrel with other mens reſolutions for the directing their own lives, what is lawfull or unlawfull for them, and to condemn others that doe not think themſelves ſo obliged.

2. For one beleiveth that he may eat all things; another, who is weak, eateth herbs.] 2. The Gentile-Chriſtian makes no ſcruple of eating any thing, thinks not himſelf obliged to be circumciſed &c. makes uſe of his Chriſtian liberty to that purpoſe: the Jewiſh, being not ſufficiently inſtructed in the nature of the liberty allow'd him by Chriſt and remaining

ing in that error concerning the obligingneſſe of the Moſaical law, abſtaineth (from all fleſh perhaps, for ſo ſome did, or elſe) from ſome ſorts of meats, as unclean, and forbidden.

3. Now to begin with the latter firſt (ſee note on Mat. 7. b.) the Gentile, that eateth all meats indifferently, muſt not deſpiſe the ſcrupulous erroneous Jewiſh beleiver: and on the other ſide the ſcrupulous Judaizer muſt not reject and caſt out of his communion the Gentile Chriſtian, who being inſtructed in the nature of his Chriſtian liberty doth not think himſelf obliged to abſtain from all thoſe meats, from which he religiouſly and Judaically abſtains, for God hath admitted him into the Church, (without laying that yoke upon him,) as a ſervant into his family, and he is not to be excluded by the Judaizer for ſuch things as theſe.

3. Let not him that eateth, * deſpiſe him that eateth not: and let not him, which eateth not, judge him that eateth: for God hath receiued him.] * ſet at nought ἐξουθενείτω

4. What cómiſſion haſt thou, O Jewiſh Chriſtian, to judge God's ſervant, received and owned by him, v.3. to exclude him out of the Church? (ſee ch.2. 1. and note a.) To his own Lord he ſtands or falls, i.e. he, by his (not thy) ſentence or judgment, is either cleared (judged to have done nothing amiſſe) or condemn'd. But he certainly ſhall be cleared, for God is able to clear him, if he pleaſe, and he certainly will, having, by receiving him into his family, given him this liberty.

4. Who art thou that judgeſt another man's ſervant? to his own maſter he ſtandeth or falleth: yea, he ſhall be holden up, for God is able to make him ſtand.]

5. The Judaical Chriſtian preferres one day before another, the ſabbath, or other Jewiſh feſtivals; but the Gentile beleiver makes not that difference of daies that Moſes requires, and in ſuch things every man muſt act by his own, not by another man's judgment or conſcience (ſee note on Lu. 1. a.) what he is verily perſwaded he ought to doe, (and therefore unity and charity ought not to be broken by you for ſuch things.)

5. One man † eſteemeth one day above another: another eſteemeth every day alike. Let every man be fully perſwaded * in his own mind.] † maketh a difference of one day frō another, κρίνει ἡμέραν παρ' ἡμέραν * by, for the King's MS. reads πληροφορείσθω without ὦ

6,7. He that makes a difference betwixt daies, thinks it is God's will he ſhould doe ſo; and he that doth not make that difference, thinks it Gods pleaſure that he ſhould not make any difference. He that makes no difference of meats thinks it acceptable to God that he ſhould do ſo, and in teſtimony that he thinks ſo, conſtantly bleſſeth God, when he eats, for giving him that food, to the eating of which he conceives God hath alſo given him liberty; and the Jewiſh Chriſtian thinks it obligation of conſcience to abſtain, and for that command of reſtraint, and for the grace of doing ſuch an act of ſelf-deniall, he giveth God thanks alſo. And this ſure is well done on both ſides; for no man of us is to doe what he himſelf likes beſt, but what he thinks is moſt acceptable to God.

6. He that regardeth a day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7. For none of us liveth to himſelf, and no man dieth to himſelf.]

8. For our life and death are very unconſiderable, but as by them we may ſerve God; and therefore much more all other things.

8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.]

9. And all the fruit of Chriſts death, and ſuffering, and reſurrection, which accrues to him, is onely this, that he may have power and dominion over us all, to command or give what liberty he pleaſeth.

9. For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.]

10. But why doſt thou Jewiſh condemn the Gentile Chriſtian, or exclude him from thy communion, becauſe he uſes his Chriſtian liberty &c. or thou Gentile Chriſtian, why doſt thou think it a piece of ſenſleſſe ſtupidity in the Jew to abſtain, and thereupon deſpiſe v.3. and vilifie him, which is alſo a kind of judging him, whereas indeed neither of you is to be the judge of the other, but Chriſt of you both, ſee note a. on Jam. 3.

10. But why doſt thou ſet at nought thy brother? we ſhall all † ſtand before the judgment ſeat of Chriſt.] † be ſet παραστησόμεθα

11,12. According to that of the prophet, Iſa.45. 23. that God is the one ſupreme judge of all, to whoſe judicature every one muſt ſubmit, and give account for his own actions, and conſequently that 'tis moſt unreaſonable, that any man, but he, to whom God hath committed that power, the Apoſtles and Governours of the Church, endowed with the power of the Keyes and Cenſures, ſhould thus cenſure, and reject others from their communion.

11. For it is written, As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſſe to God.

12. So then every one of us ſhall give account of himſelf to God.]

13. And therefore let this fault be mended by you, doe not any longer cenſure and ſeparate from one another's communion, for ſuch things as theſe; but rather conſider the danger that may befall you, and the ſinne, and ſo reſolve it your duty to be moſt carefull, not to injure any Chriſtian ſo, as to put in his way a ſtumbling block to hinder his coming to Chriſtianity or a gall-trap to wound him, and make him goe back, both which the Jewiſh Chriſtians did, binding all to the Moſaical law, and ſo by that yoke deterring the Gentiles from Chriſtianity, and ſo did the Gentile Chriſtians too, ſcoffing at, and repelling the ſcrupulous doubting Jewes, ver. 20.

13. Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling block, or * an occaſion to fall, in his brother's way.] * a ſcandal σκάνδαλον

14. I know and am perſwaded † by the Lord Jeſus, that there is nothing unclean of it ſelf; but to him that eſteemeth any thing unclean, to him it is unclean.] † in ἐν

14. I am confident, and make no queſtion, but that Chriſt hath ſo removed that yoke of the Moſaical law, that to a Chriſtian no meat is unlawfull to be eaten; but yet for all that, it is unlawfull to him that eſteems it to be ſtill prohibited, The perſwaſion of its being forbidden him, is, as long as he is ſo perſwaded, ſufficient to make it to him unlawfull to uſe that liberty, which otherwiſe were lawfull.

15. But if for a matter of this nature, his not daring to eat what thou eateſt, thou deſpiſe and caſt off a Jewiſh Chriſtian, and by ſo doing diſcourage or aliene him from going on in Chriſtianity, v.13. ſure this is contrary to the rule of Chriſtian charity, of drawing

15. *But if thy brother be [b] grieved with thy meat, now walkeſt thou not charitably: deſtroy not him with thy meat for whom Chriſt died.] † But if becauſe of meat εἰ διὰ βρῶμα

all

all to piety, and driving none away, Mat.18.6. and it will be a great fault in thee, for so light a thing as meat is, to drive from Christianity, and consequently to destroy him, for the saving of whom Christ was content to lay down his life, see v. 20.

16. Let not your good be evil spoken of.] 16. Ye may use your Christian liberty, but shall not doe well so to use it, as that it may tend to others hurt, for that will be the defaming of that, which is in it self indifferent or innocent.

17. For the kingdome of God is not meat and drink, but righteousnesse, and peace, and [c] joy in the holy Ghost.] 17. For Christianity consists not in such external matters, eating, or not eating such or such meats, but in the practise of Christian virtues, such are mercifulnesse and peaceablenesse and delight to doe good one to another, to build up and advance one another in piety, not dividing and hating, and excommunicating one another, v.19.

18. For he that in these things serveth Christ, is acceptable to God, and approved of men.] 18. These indeed are acts of obedience to Christ, that are sure to be accepted by God (without Judaical performances) and to be of good report among all men.

19. Let us therefore follow after the things that make for peace, and things wherewith one may edifie another.] 19. And therefore let us most zealously attend to those things, which may thus preserve peace between all sorts of Christians though of different perswasions, Jewish and Gentile, and which tend to the drawing men to Christianity, not aliening them from it.

* dissolve καταλυε † but the evil is to καλὸν πρ

20. For meat * destroy not the work of God: all things indeed are pure; † but it is evil for that man who eateth with offence.] 20. Doe not thou for so unconsiderable a matter as eating is, or because another will not, or dares not make use of that Christian liberty, which thou dost most innocently use, disturb that peace, that unity, which God hath wrought betwixt Jew and Gentile. 'Tis true a man may eat any thing simply considered; but if by eating he aliene others from the Gospel, by despising and avoiding them, v.3. that dare not doe so, this is a sinne in him.

* scandalized, or is sick, σκανδαλίζεται ἢ ἀσθενεῖ

21. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is * offended, or is made weak.] 21. 'Tis not charitable to make use of any part of Christian liberty, when by thy so doing, any other man is kept from receiving the faith, and so falls by somewhat which thou hast laid in his way (as the Gentiles by the Jewes insisting on the Mosaical observances) or gall'd, and discouraged, and driven from the profession, (as the Jewish beleiver is by being despised by the Gentile Christian) or any way wounded, or hurt, i.e. brought to any kind of sinne (see note on 1 Cor.8. b.)

† by thy self κατὰ σεαυτὸν * judgeth not himself in that which he approves, μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει † it is not of faith, οὐκ ἐκ πίστεως

22. Hast thou faith? Have it † to thy self before God. Happy is he that * condemneth not himself in that thing which he alloweth.] 22. If thou hast a clear understanding of thy Christian liberty, it is well for thee, and thou mayst use it betwixt God and thy self, but not alwaies before men, as when it may be in danger to hurt them, and when 'tis not necessary to reveal thy practise in such matters. He is an happy man, that, when he knows a thing lawfull, doth so manage the practise of it, the use of his liberty, that he hath therein no reason to accuse or condemn himself, see note on c.2. f.

23. And he that doubteth is damned if he eat, because † he eateth not of faith: for whatsoever is not of faith, is sinne.] 23. And indeed for the scrupulous Jew, there is little reason he should be so ill used for his not daring to eat, when he thinks himself otherwise obliged; for it were a damning sinne, for which his own conscience already condemns him, should he eat, or doe any indifferent thing, as long as he thinks in conscience that it is not so, because it is contrary to perswasion or assurance of the lawfulnesse of his action, and whosoevever doth any thing without that perswasion (call'd faith here, and knowledge 1 Cor.8.7.) so farre at least as to judge that, which he doth, lawfull for him, he certainly sinnes in so doing.

Notes on Chap. XIV.

a. διαλογισμῶν

Διαλογισμὸς] here seems to signifie the *arguings*, or *reasonings*, and consequently *resolutions* of men concerning themselves, to the managing their whole course of life, what is *lawfull* or *unlawfull* for them, and particularly here (as the *context* inforceth it) the *reasonings* and *resolutions* of those, that from the *liberty* of disusing the *Mosaical law* given by *Christ*, conclude the *lawfulnes's* of *eating any thing*, v.2. A fuller instance or example of this notion of the word, I have not met with, then in *Epicurus*'s his *Epistle* to *Idomeneus*, speaking of the *torments* he was then under ready to *die*, as great as were imaginable, Ἀντιπαρετάττετο δὴ πᾶσι τούτοις τὸ χαῖρον ψυχῇ διὰ τὴν τῶν γεγονότων ἡμῖν διαλογισμῶν μνήμην, *The joy that he had in his mind, upon the remembrance of the reasonings which he had in his life-time, stood in battel array against all those torments of the strangury* &c. what those διαλογισμοὶ or *reasonings* of *Epicurus* were, appears in his *Epistle* to *Menaceus* in *Diog: Laert:* wherein, as in an *apologie* for himself, and a *declaration* of the truth of his opinions, he confesses 'tis not *eating* or *drinking*, or any other of the *sensualities* of the *world* put together, that beget a *pleasant life*, ἀλλὰ νήφων λογισμὸς, καὶ τὰς αἰτίας ἐξερευνῶν πάσης αἱρέσεως καὶ φυγῆς, καὶ τὰς δόξας ἐξελαύνων, ἀφ' ὧν πλεῖστος τὰς ψυχὰς καταλαμβάνει θόρυβος, *but a sober discourse, or reasoning, and such as searches out the causes of all choice or aversation, and drives away those false opinions, from which the greatest perturbation, that seizeth on our mind, doth proceed*, this νήφων λογισμὸς &c. this *sober reasoning* what are the true *causes* of *choice* and *aversation*, i. e. what is to be *chosen* or *rejected* upon true *rational* grounds, done, or not done, was *Epicurus*'s διαλογισμὸς, the *remembrance* of which brought him so much *inward pleasure* in the midst of his *torments*. This * S. *Ambrose* (reciting part of that *Epistle* of his) renders *sobria disputatio*, a *sober disputing*, and by * l.3.Ep.15. and by repeating the same again, *continens vita*, a *continent life*, and in * another place *sobrietas mentis*, *sobriety of mind*. And *Cicero Tusc: Quest:* l.5. mentioning his *cheerfulnes's* at his *death*, translates this διαλογισμῶν μνήμη, *Inventorum suorum memoria & recordatio*, *the remembrance* of the *moral rules* which he *invented*. So that the λογισμὸς and διαλογισμὸς signifies there, (and so most probably here also) that *reasoning* of mens *hearts*, by * l. 1. de Abr: c. 1. 2.

which they *reſolve* and *determine* what they *may* and *may not* doe; and accordingly regulate the *actions* of their *lives*, That ſpecial act of their *judicium practicum*, which hath the *governing* of their *practiſe*, and conſequently διάκρισις διαλογισμῶν] is, the *judging* or *condemning* of other mens *courſes*; Which *practiſe* was not to be *approved* of, or *encouraged* in the *Jew* on one ſide, as on the other ſide the *Gentile* was not to *reject*, but *receive* him to his *communion*, though he were erroneouſly, and unneceſſarily ſcrupulous in point of the *Moſaical* obſervances. And ſo this firſt *verſe* is the *breviate* of the whole *chapter*, which is all on theſe two heads, that the *Gentile* muſt not *deſpiſe* and *reject* the *Jewiſh beleiver*, and that the *Jewiſh* muſt not judge or condemn the *Gentile*, ſee v.3.&c. & c.2.1. *note* a.

διάκρισις διαλογισμῶν

b. Λυπεῖδς here ſignifies *to be grieved*, as that notes being *wounded*, or *galled* in his courſe, and by that means driven off from the *profeſſion* of *Chriſtianity*. That it ſignifies ſo, appears by the *context*, comparing this verſe with v.13. where the *brother*'s having a *ſcandal*, i.e. *gall-trap* (ſee *note* on *Mat.* 11. c.) put in his *way*, is all one with the [λυπεῖται being *grieved*] here, anſwerable to both which together, is σκανδαλίζεϑ ἢ ἀϑενεῖ, *is ſcandalized* (or *galled*) *and made weak*, or *ſick*, or *faint*, or *wounded*, v.21. For it is to be obſerved that λύπη *grief* or *ſorrow*, is oft taken for the *cauſe* of *ſorrow*, *diſeaſe*, or *wound*, or *gall*, as ὀδύνη ψυχῆς, *Eccluſ.* 30. 12. is one that *cauſeth grief* to the *ſoul*, and as πένϑος *mourning* is by *Heſychius* rendred συμφορὰ *calamity*, which is the *cauſe* of *mourning*; and as φόβος *fear* ſignifies (the *cauſe* of *fear*) *danger*; according to an *Hebraiſme* obſervable in theſe writers, where for want of the *conjugation Hiphil*, which in *Hebrew* ſignifies [to *cauſe to doe* any thing] the *Greek language* is faine to uſe the *active* [*to doe*.] So the *Hebrew* חלה, which ſignifies *infirm* or *ſick*, *Lam.*1.22. is by the *Greek* rendred λυπεῖϑ, where we read [*is faint*] as *Iſa.* 1. 15. πᾶσα καρδία ϖεϑὸς λύπω *the whole heart is faint*, i.e. very *ſick*, which is the *cauſe* of *grief*, and therefore the ſame word is in other places rendred ὀδύνη and νόσος, *Deut.*7.15. *pain* or *diſeaſe*. So אבד, which ſignifies *deſtruction*, and is frequently rendred ἀπώλεια, is *Prov.* 31.6. rendred λύπη, οἱ ἐν λύπαις *men in ſorrow*, for which our *Engliſh* have, *ready to periſh*, agreeably to which S. *Paul* here joynes (as the interpretation of *grieving* the *brother*) *deſtroying* him. This is farre diſtant from that notion, which is ordinarily had of this phraſe, as if it ſignified *ſorrow* or *trouble*, or *grief* for the other man, or rather *anger* or *diſpleaſure* againſt him; which being (in this matter) *without cauſe* (for 'tis ſaid ver.14. that that which the *brother eats*, is *not unclean* in its ſelf, and therefore he may *lawfully eat* it in that reſpect) is wholly to be charged on him that is ſo cauſleſly *diſpleaſed* or *angry*, and would not devolve that guilt of *ſcandal* on him that *eats*, that here lies on him by the *brothers* being *grieved* or *wounded*.

Λυπεῖδς

λύπη

c. That χαρὰ *joy*, *Gal.* 5.22. ſignifies not the *natural paſſion*, but the *Chriſtian virtue*, and that again moſt probably that which is exerciſed toward our *brethren*, appears by the ἀγάπη *charity* before, and εἰρήνη *peace* &c. after it, and therefore it muſt be underſtood in that notion, which ſhall be agreeable thereto, either to ſignifie the *rejoicing* at any *good* that befalls another, but eſpecially at the *virtuous* actions performed by him (which 1 *Cor.* 13.6. is *rejoicing* in the *truth*, i.e. *integrity* and *ſincerity* of another, oppoſite to his ἀδικία *doing amiſſe* præcedent) or elſe the *deſire* or *delight* of *doing good* to others, which as a thing very *pleaſant* to him that hath it, and as the *cauſe* of *joy* to them that receive benefit from it, may perhaps be called *joy*. And though the former of theſe notions is the more eaſie and prompt, yet that this latter is the more proper to that place may appear probable, by comparing it with the like phraſe here, χαρὰ ἐν πνεύματι ἁγίῳ, *joy in the holy Ghoſt*, which is here alſo joyned with *righteouſneſs* and *peace*, (and all of them, by the matter in hand, the care of *not offending* the *weak brother*, appear to be branches of *duty* to the *neighbour*) and ſeems contrary to the *grieving* and *wounding* the *brother*, v. 15. i.e. the betraying him to any *ſinne*, and is expounded v.19. by τὰ τῆς οἰκοδομῆς τὰ εἰς ἀλλήλους διώκϖ, *purſuing thoſe things that belong to edification toward one another*, i.e. *building* up in *piety*, bettering one another, which is here joyned with *purſuing* τὰ τῆς εἰρήνης *the things that belong to peace* (as there the *joy* is with *peace* it ſelf) and ch.15. 2. by τῷ πλησίον ἀρέσκειν εἰς τὸ ἀγαθὸν ϖρὸς οἰκοδομήν *pleaſing the neighbour to his good for edification*, i.e. *gratifying* or *cauſing joy* and *pleaſure* to him in *improving* his *ſpiritual* weale, and ſo 1 *Cor.* 10. the *not giving ſcandal* to others, v. 32. is exemplified by his *pleaſing of all men in all things*, *not ſeeking his own profit, but the profit of many*, v.33. and ſo not to *ſeek his own, but that which is anothers*, v.24. as it is ſaid of *charity* that it *ſeeketh not her own*, 1 *Cor.*13.5. i.e. takes care of *others* ſafety, not onely of her *own*, doth nothing that may *ſcandalize* another, and rather then doe ſo, *abſtains* from that which the man himſelf *approves* of. So ~~*Phil.* 2. 4. τὰ ἑτέρων κατοπτεύειν, *to conſider* or *mind the things of others*, i.e. what may rend to their *good as well as ours.*~~ By all which it ſeems probable that χαρὰ *joy*, and *joy in the holy Ghoſt*, that *grace* of the *Chriſtian*, flowing from the *ſanctifying Spirit* of *God*, or which is according to the *will* of *God*, a holy *Chriſtian joy* (as *rejoicing in the Lord*, *Phil.* 4. is *rejoicing* in thoſe things (*afflictions* there) which *God* would have us *rejoice* in) is the ſeeking, and advancing the *ſpiritual* weale, and good of others, as the *grieving* of them is the contrary, the *wounding* of their *conſciences*, and occaſioning their *ſinne*. 'Tis true the *joy of the holy Ghoſt* 1 *Theſſ.* 1.6. is the *rejoicing* in *afflictions*, contrary to the *joy* of the *world*, and ſo *rejoicing in hope*, *Rom.*12. 12. but that hinders not but theſe phraſes, being otherwiſe inclined by the *context*, may ſignifie otherwiſe.

χαρὰ ἐν πνεύματι ἁγίῳ

τὰ τῆς οἰκοδομῆς

τῷ πλησίον ἀρέσκειν

τὰ ἑτέρων κατοπτεύειν

CHAP. XV.

Paraphraſe.

1. WE then that are ſtrong ought to bear the infirmities of the weak, and not to pleaſe our ſelves.]

1. They that know the nature and extent of Chriſtian liberty, ought to help and relieve thoſe that doe not underſtand it, to be watchfull to keep them from falling into ſinne, and not pleaſe themſelves too much in reflexion on their own ſtrength and knowledge, and neglect or deſpiſe others that have not ſo much.

2. Let every one of us pleaſe his neighbour for his good to edification.

3. For even Chriſt pleaſed not himſelf, but as it is written, The reproaches of them that reproached thee, fell on me.]

2, 3. Let us rather doe what good we can to the edification of other men, after Chriſt's example, who did not conſider the pleaſing of himſelf, but had the ſame common concernments with the father, that whatſoever befell God, fell on him, was as tender of Gods honour, as if it were done to himſelf. Pſal. 69. 9. ſee Joh. 2. 17.

4. For whatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the ſcriptures might have hope.]

4. And if ye think or pretend that thoſe words ſpoken by the Pſalmiſt, belong not to you, ye muſt know, that generally ſuch ſayings in the old Teſtament, were meant to be our inſtructions and documents, and one principall uſe of them is, that by the examples which we find there of the patience of pious men, and of God's relieving and comforting thoſe that want relief, we might be confident that God will relieve us alſo in due time.

5. Now the God of patience and conſolation grant you to * be like minded one towards another, according to Chriſt Jeſus,]

* mind the ſame thing among one another, τὸ αὐτοφρονεῖν ἀλλήλοις

5. And that God, for whom we ought to ſuffer, and who will give you that relief, give you alſo the grace of unity and charity, ſuch as Chriſt commanded and expects from you,

6. That ye may with one mind, and one mouth glorifie † God, even the Father of our Lord Jeſus Chriſt.]

† the God and father τὸν θεὸν καὶ πατέρα

6. That ye may joyne unanimouſly, Jewes and Gentiles, into one, and aſſembling together worſhip and ſerve the Lord, who is both the God and Father of our Lord Jeſus Chriſt, (Eph. 1. 3. 17.) in all unity of affections and form of words.

7. Wherefore receive ye one another, as Chriſt alſo received us to the glory of God.]

7. Wherefore in all humility of condeſcenſion and kindneſſe, embrace and ſuccour one another, help them up, when they are fallen, in ſtead of deſpiſing and driving them from your communion, after the example of Chriſt's uſage toward men, who came from heaven, and laid down his life to relieve us, and there is nothing by which God is more glorified, then this.

8. Now I ſay that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes made unto the fathers:]

8. And that ye may not think fit to deſpiſe the Jewiſh beleivers, let me tell you, that Chriſt came to them, was by God conſtituted a means or inſtrument of good to the Jewes in preaching to them the truth of God, calling them to repentance, and ſo exhibiting and making good to them the promiſes made of old to that people beyond all others.

9. And that the Gentiles might glorifie God for his mercy, as it is written, For this cauſe I will confeſſe to thee among the Gentiles, and ſing unto thy name.]

9. And on the other ſide, that the Jew may not condemn & reject the Gentile Chriſtian, let him know, that God hath been moſt wonderfully mercifull to the Gentiles, and ſo hath given them occaſion to magnifie his name, according to that of Pſal. 18. 49. I will praiſe thee, and ſing unto thee among the Gentiles, ſignifying thereby, that the Gentiles have cauſe to give thanks, and praiſe him.

10. And again he ſaith, Rejoice ye Gentiles, with his people.]

10. And ſo Deut. 32. 43. the Gentiles are bid to joyn with the Jewes in rejoicing and praiſing God.

11. And again, Praiſe the Lord all ye Gentiles, and laud him all ye people.]

11. And ſo Pſal. 117. 1. they are called to praiſe God, Gentiles and Jewes together.

12. And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to [a] reigne over the Gentiles, in him ſhall the Gentiles truſt.]

12. And Iſaiah propheſying of Chriſt, ch. 11. 10. that ſhould come from David's family (under the type of Hezekiah a king of Judah lineally deſcending from David) ſaith that he ſhall be for a ſtandard to the Gentiles, to whom they may, and ſhall come, and truſt, and relie on him.

13. Now the God of hope fill you with all joy and peace in beleiving, that ye may abound in hope through the power of the holy Ghoſt.]

13. Now that God, in whom all our truſt is repoſed, and from whom all good things are to be received, beſtow on you that cheerfull quiet (in ſtead of the contentions that have been among you) and that union & concord in the Chriſtian faith, (or without any receding from it) that thereby ye may have that hope, (which the Goſpel beſtowes on you on condition of charity &c.) encreaſed unto you into all abundance, through the working of the holy Ghoſt in you.

14. And I my ſelf alſo am perſwaded of you, my brethren, that ye alſo are full of goodneſſe, filled with all knowledge, able alſo to admoniſh one another.]

14. And though I doubt not but ye, that are full of virtue and charity, and perfectly know what your Chriſtian duty is, are alſo without my help able to adviſe one another to doe what I now ſay, i.e. to abſtain from contemning and condemning one another,

15. Nevertheleſſe, brethren, I have written the more boldly unto you, in ſome ſort, as putting you in mind, becauſe of the grace that is given to me of God,]

15. Yet I have thought good to write freely to you, to ſtirre you up to the practiſe of that which you know already, this being a branch of my office and authority Apoſtolical, as wel as that of making known the Goſpel,

* that there might be an offering of the Gentiles, &c. ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν

16. That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtring the Goſpel of God, * that the offering up of the Gentiles might be acceptable, being ſanctified by the holy Ghoſt.]

16. That office, I ſay, to which I was ſent by Chriſt Act. 9. 15.

9.15. to preach the Goſpel to the Gentiles, as well as the Jewes, that the Gentiles might be preſented and offered up unto God as a ſacrifice moſt acceptable unto him, ſanctified, not as other ſacrifices, by any prieſt on earth, but even by the holy Ghoſt, i. e. that they might be brought to obey the Goſpel.

17. And for my ſucceſſe herein I have ground or matter of great rejoicing, not in my ſelf, but in order to God the author of this ſucceſſe.

17. I have therefore * whereof I may glory through Jeſus Chriſt in thoſe things which pertain to God.]

* glorying in Jeſus Chriſt as belonging to God, καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Θεόν

18. And herein I ſhall not need to be ſo vain as to mention any thing that can be queſtionable, wherein, as an inſtrument in Chriſt's hands, I have wrought, and had this ſucceſſe to my work, in bringing the Gentiles to receive and obey the Goſpel, A work which hath been done by miracles, and preaching,

18. For I will not dare to ſpeak of any of thoſe things which Chriſt hath not wrought by me, † to make the Gentiles obedient by word and deed,]

† towards the obedience of the Gentiles, εἰς ὑπακοὴν ἐθνῶν

19. Proving and manifeſting my commiſſion, and the truth of what I ſhould ſay by greater evidences, then any prophet of old, by doing all kinds of miracles, as alſo by ſpeaking of ſtrange languages, 1 Cor. 14. 18. and receiving and making known revelations from heaven 2 Cor. 12. 3. And after this manner beginning at Jeruſalem, and taking a circuit through Phœnice, and Syria, and Arabia, Act. 19. 20. &c. I have diſcharged this my office, and preacht the Goſpel to the Macedonians which joyn upon Illyricum.

19. * Through mighty ſignes and wonders by the power of the Spirit of God, ſo that from Jeruſalem, and round about unto Illyricum, I have † fully preached the Goſpel of Chriſt.]

* By the power of ſignes Ἐν δυνάμει σημείων

† fulfilled πεπληροφορήκεναι

20. By which courſe it appears that I have not onely been carefull not to preach where ſome other had been before me, upon which it might be ſaid that I did only ſuperſtruct where others had laid the foundation, but I had a kind of ambition in it to make known the Goſpel to them that had never heard of Chriſt,

20. * Yea, ſo have I ſtrived to preach the Goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation,]

* And ſuch an ambition have I had to Οὕτω δὲ φιλοτιμούμενον εὐαγγ.

21. To fulfil that glorious prophecie Iſ. 52.15. that they ſhould be brought home to God, that were never preached to before, as the events of Jeremies prophecies ſhould be made good to them, to whom the prophecies had not come.

21. But as it is written, To whom he was not ſpoken of, they ſhall ſee: and they that have not heard, ſhall underſtand.]

22. By this means of preaching to ſome new people or other, I have been hindred unexpectedly from coming to you, when I have ſeverall times deſigned it.

22. For which cauſe alſo I have been much hindred from coming to you.]

23. But now having no more occaſion to detain me in theſe parts, that I yet foreſee, and having for many years had an earneſt deſire to viſit you,

23. But now having no more place in theſe parts, and having a great deſire theſe many years to come unto you,]

24. In my journey to Spain I am reſolved to doe it, taking you in my paſſage, and expecting that you will accompany me ſome part of my way thither, after I have ſtayed a while, and ſatisfied my ſelf with the pleaſure of being among you.

24. Whenſoever I take my journey into Spain, I will come to you, for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, † if firſt I be ſomewhat filled with your company.]

† if I may firſt in ſome meaſure have my fill of you, ἐὰν ἐμοῦ πρῶτον ἀπὸ μέρους ἐμπλησθῶ

25. But now I am a going to Judæa to diſtribute to the poor Chriſtians there the collection that hath been made for them

25. But now I goe unto Jeruſalem, to miniſter unto the ſaints.]

26. By the Chriſtians of Macedonia and Achaia.

26. For it hath pleaſed them of Macedonia and Achaia, to make a certain contribution for the * poor ſaints, which are at Jeruſalem.]

* poor of the ſaints πτωχοὺς τῶν ἁγίων

27. This they have done; and 'twas but due from them, for conſidering that theſe Gentile provinces have been beholden in an higher reſpect to the Jewes, have received the Goſpel from them, as indeed from Judæa it was that 'twas firſt preached to Macedonia and Achaia, 'tis but reaſonable they ſhould make them thoſe poor returns, contribution to their wants.

27. It hath pleaſed them verily, and their debtors they are: for if the Gentiles have been made partakers of their ſpirituall things, their duty is alſo to miniſter unto them in carnal things.]

28. When therefore this buſineſſe is diſpatcht, and I have delivered to them ſafely this fruit of the Gentiles liberality, I intend then to begin my journey to Spain, and take you in my way thither.

28. When therefore I have performed this, and have ſealed to them this fruit, I will come by you into Spain.]

29. And I am confident, when I come, I ſhall give you ſuch evidences of the great mercy, and glorious diſpenſations of God, and the good ſucceſſes which I have had, that you will be much confirmed in the Chriſtian faith by my coming and telling you what I have been able to doe, and conſequently that I ſhall bring as much bleſſedneſſe to you, and be cauſe of as much Chriſtian joy, as is poſſible.

29. And I am ſure that when I come unto you, I ſhall come in the fulneſſe of the † bleſſing of the Goſpel of Chriſt.]

† for bleſſing of Chriſt, for the Kgs MS. reads εὐλογίας Χριστοῦ, and ſo Origen, and Ambroſe and the Latine.

30. And now I beſeech you for our Lord Chriſt Jeſus ſake, and upon that obligation of Chriſtian love, which he requires, and his Spirit works in your hearts, that you will with great earneſtneſſe and intention joyn your prayers with mine to beſeech God,

30. Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the Spirit, that ye ſtrive together with me in your prayers to God for me,]

31. That I may be deliver'd from that danger which I foreſee in Judæa, from ſome refractary men, that, though they have received the faith, are violently bent againſt me, as an oppoſer of the Moſaical law, and that the relief, which I bring to the poor Chriſtians at Hieruſalem and Judæa, may be taken by them in good part, though it come from thoſe Gentile provinces.

31. That I may be delivered from them that doe not beleive in Judæa, and that my ſervice which I have for Jeruſalem, may be accepted of the ſaints,]

32. This would be a means to make me come cheerfully to you, if it pleaſe God to grant it to our prayers, and to have a cheerfull beeing with you.

32. That I may come unto you with joy by the will of God, and may with you be refreſhed.]

33. Now

33. Now the God of peace be with you all. Amen.]
33. And the God of all unity and concord bleſſe you, and preſerve unity among you all. Amen.

Notes on Chap. XV.

a. Ἀρχὴν ἐθνῶν

That which is out of the *Hebrew* rightly rendred, *for an enſigne*, is by the *Greek* tranſlators rendred ἄρχειν to bear *rule* or *dominion*, becauſe, it being the *office* of the *King* to *defend*, and by *armes* to *protect* the *people*, and the *power* of *warre* being, as the *power* of the *ſword*, a *branch* of *imperial authority*, and that no way competible to any, but either to the *ſupreme* ἐξουσία, or ἀρχῶν ch.13. 1,2. *power* or *prince*, or to him that is *ſent by him*, i.e. hath *commiſſion* from him, this [*being for an enſigne*] is all one in effect with *ruling*, and one is but a phraſe to expreſſe the other, and the *Apoſtle*, according to his manner, maketh uſe of the *Greek tranſlation*, not of the *original*.

CHAP. XVI.

Paraphraſe.

* one that miniſters to διάκονον ὄσ

1. I Commend unto you Phœbe our ſiſter, which is a [a] ſervant of the Church which is at Cenchea,]
1. I pray take ſpeciall notice of the bearer hereof, Phœbe, a pious perſon, who relieveth thoſe Chriſtians which be in want at Cenchrea, a.

2. That ye receive her in the Lord, as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſſe ſhe hath need of you: for ſhe hath been a ſuccourer of many, and of my ſelf alſo.]
2. And entertain her Chriſtianly, as ſhe is wont to doe others, and give her your beſt aſſiſtance in the diſpatching the buſineſſe which ſhe hath at Rome, for ſhe hath been very liberal to divers Chriſtians, and particularly hath aſſiſted me in an eminent manner.

† fellow-labourers συνεργοὺς

3. Greet Priſcilla and Aquila my † helpers in Chriſt Jeſus,]
3. Mention my love to Priſcilla, who, though a woman, hath joyned with Aquila a man, to promote the Goſpel of Chriſt, and done their beſt to bring many to the faith,

4. (Who have for my life laid down their own necks, unto whom not onely I give thanks, but alſo all the Churches of the Gentiles.]
4. (And have ventured their lives to ſave mine, for which cauſe I am not onely bound to thank them, but all the Churches of the Gentiles, who were obliged by them.)

5. Likewiſe greet the Church which is in their houſe, Salute my well beloved Epænetus, who is the firſt fruits of Achaia unto Chriſt.]
5. And all the Chriſtians that belong to their family (ſee note on 1 Cor. 16. c.) My love to Epænetus, the firſt convert I had in all Achaia.

6. Greet Mary, who [beſtowed much labour] on us.
6. See note a.

* Iunias Ἰουνίαν

7. Salute Andronicus and * Junia my kinſmen, and my fellow priſoners, [who are of note among the [b] Apoſtles,] who alſo were in Chriſt before me.
7. who are, either, known men, of great eſtimation with other Apoſtles, as well as me; or elſe, themſelves Apoſtolical men. b.

8. Greet Amplias my beloved in the Lord.

† fellow-labourer συνεργὸν

9. Salute Urban our † helper in Chriſt, and Stachys my beloved.

10. Salute Apelles [approved in Chriſt,] Salute them which are of Ariſtobulus houſhold.
10. who hath ſhew'd himſelf a faithfull ſincere Chriſtian,

11. Salute Herodion my kinſman. Greet them that be of the houſhold of Narciſſus, [that are in the Lord.]
11. that have received the faith.

12. Salute Tryphæna and Tryphoſa, who [labour in the Lord.] Salute the beloved Perſis, which laboured much in the Lord.
12. doe good offices in the Church, ſee note a.

* the elect ἐκλεκτὸν, ſee note on 1 Pet. 2. c.

13. Salute Rufus [* choſen in the Lord, and his mother and mine.]
13. a choice perſon, a ſincere Chriſtian, and his mother, which is to me as a mother alſo.

14. Salute Aſyncritus, Phegon, Hermas, Patrobas, Hermes, and the [brethren] which are with them.
14. Chriſtians

15. Salute Philologus and Julia, Nereus, and his ſiſter, and Olympias, and all the [ſaints] which are with them.
15. Chriſtians

16. Salute one another [with an [c] holy kiſſe.] The Churches of Chriſt ſalute you.
16. with that Apoſtolical form of benediction 2 Theſſ. 3. 17, 18. of which a kiſſe was wont to be the ceremony. c.

†exhort παρακαλῶ

* ſcandals σκάνδαλα

† beſide παρὰ

* turn aſide from ἐκκλίνατε

17. Now I † beſeech you, brethren, Mark them which cauſe diviſions and * offences, † contrary to the doctrine which ye have learned, and * avoid them.]
17. Now of this I warn you, brethren, to watch diligently, and (as out of a watch tower men are wont to obſerve the enemy approaching, ſo) to obſerve and take notice of them, which teach new doctrines, either contrary or different from what we have taught you, and ſo break the peace of the Church, and diſcourage or drive away others from the faith, from ſuch heretical teachers ye are to ſeparate, that others may not be deceived by taking them for men as orthodox as any. See note on 1 Cor. 5. g.

18. For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly, and by good words and fair ſpeeches deceive the hearts of the ſimple.]
18. Such are the Gnoſticks, who inſtead of ſerving of Chriſt, ſerve their own luſts and intereſts, and by plauſible pretenſes and undertakings, corrupt and ſeduce thoſe who are of a temper, ready to follow and obey, and ſo become eaſie and ſeducible, contrary to wiſe, ver. 19.

19. For your obedience is come abroad unto all men, I am glad therefore on your behalf; but yet I would have you wiſe unto that which is good, and ſimple concerning evil.]
19. As for you, your purity of faith is generally taken notice of, and therefore I doe not ſpeak to you as to thoſe that are thus corrupt already, but rejoicing that as yet you are immaculate, I exhort you to be watchfull, and not ſo ſimple as to be cheated into hereſies, but onely ſo as to keep your ſelves innocent.

20. And to encourage you to continue your watch, let me tell you, that it is not now many years to that coming of Chriſt ſo oft ſpoken of in the ſcripture, that ſpiritual, not corporal or perſonal coming of his, 2 Theſſ. 2. 1,2,3. wherein he ſhall not onely work his revenge on his crucifiers, and your perſecutors, the Jewes, (after which time there ſhall be an eminent diſcernible tranquillity for the Chriſtians for ſome ſpace, ſee Mat. 24. 13. & Rom. 13. 11.) but wherein he ſhall alſo caſt out the oracles of the Gentiles, and make their deluſions appear, and plant the Goſpel, and root out Idolatry over the whole Gentile world, Phil. 2. 11. The abundant goodneſſe, and mercy of Jeſus Chriſt continue with you. Amen.

20. And the God of peace ſhall bruiſe Satan under your feet * ſhortly. The grace of our Lord Jeſus Chriſt be with you. Amen.] * ſuddenly ἐν τάχει

21. Timotheus my workfellow, and Lucius, and Jaſon, and Soſipater my kinſmen ſalute you.

22. I Tertius, who wrote this Epiſtle, ſalute you in the Lord.

23. one that hath uſed great liberality to me and all the Chriſtians.

23. Gaius [mine hoſt, and of the whole Church] ſaluteth you. Eraſtus the † chamberlain of the city ſaluteth you, and Quartus a brother. † ſteward οἰκονόμος

24. The grace of our Lord Jeſus Chriſt be with you all. Amen.

25,26. Now to him that is able to keep you from falling into any noxious error, & to eſtabliſh you in the conſtant practiſe of all that I have preached to you, the ſame that was the preaching or doctrine of Jeſus Chriſt himſelf, when he was here on earth, according to that which we now ſee revealed, and diſcern to be that which was foretold in the old Teſtament, but not till now taken notice of by men, viz: that the Gentiles ſhould have the Goſpel preacht to them, which ſecret, and all other Chriſtian truths, which have been in the purpoſe of God from all eternity, are now made known or revealed to the Gentiles, that they might beleive the Goſpel:

25. Now to him that is of power to eſtabliſh you, according to my Goſpel, and the preaching of Jeſus Chriſt, according to the revelation of the myſterie, which was kept ſecret ſince the world began,

26. But now is made manifeſt, and by the ſcriptures of the prophets, according to the commandement of the everlaſting God, made known to all nations for the obedience of faith:]

27. To him, I ſay, who is the onely wiſe diſpoſer of all this, and who hath managed all by his ſon Jeſus Chriſt's aſſuming of our nature &c. be all honour and praiſe through the ſame Jeſus Chriſt our Lord. Amen.

27. To God onely wiſe be glory through Jeſus Chriſt forever. Amen.]

Written to the Romans from Corinthus, and ſent by Phœbe, ſervant of the Church at Cenchrea.

Notes on Chap. XVI.

a. Διάκονος

What διακονεῖν, *to miniſter*, ſignifies in the *New Teſtament* hath formerly been *noted* at large (ſee *Lu.* 8. a.) viz: to *relieve* the *poor*, either out of the *ſtock* of the *Church* as *adminiſtrators*, and diſpenſers of others *liberality* and *almes*, or, as *hoſpitable* charitable perſons, out of *their own ſubſtance*: So the *women* that *adminiſtred* to *Chriſt* ἐξ ὑπαρχόντων αὐταῖς *out of their own eſtates*, and ſo *Phœbe* here, who is therefore called προστάτις πολλῶν, *a reliever* or *patroneſs of many*, and of *Paul* himſelf, ver. 2. and in all probability is the γυνὴ ἀδελφὴ 1 *Cor.* 9. 5. the *ſiſter* or *beleiving Chriſtian woman*, which either did, or, if *Paul* would have accepted it, would have helpt him and *Barnabas* to *eat and drink*, ver. 4. without *labouring with their hands* v. 6. Such as ſhe accompanying the *Apoſtles* in their journies to *preach* the *Goſpel* (as of her it appears by S. *Paul's* ſending this *Epiſtle* from *Corinth* to *Rome* by her, as 'tis in the ſubſcription) and furniſhing them with all things which they *wanted*, from whence they are ſaid κοπιᾶν ἐν κυρίῳ *to labour in the Lord*, v. 6, and 12. whereupon ſaith the *Scholiaſt*, that the *Apoſtles* carried about with them ſome *matrons* of good report εἰς τὰς ἀναγκαίας αὐτῶν χρείας χορηγούσας, *that made proviſion for their neceſſary uſes*, ὡς αὐτοὺς λοιπὸν ὅλας περὶ τοῦτο ἀμερίμνους, μόνῳ τῷ κηρύγματι ἀπερισπάστως, *that the Apoſtles being free from thoſe cares might be at leiſure for preaching only*, and *Theophylact*, αἱ εὐποροῦσι γυναῖκες ἠκολούθουν τοῖς ἀποστόλοις χορηγοῦσαι αὐτοῖς τὰ ἀναγκαῖα, ἢ πᾶσῃ ἀμεριμνίαν δὴ τούτοις περιεποίουν, *rich women followed the Apoſtles, and provided them neceſſaries, and eaſed them of all that care* &c. See *note* on 1 *Tim.* 5. a.

Προστάτις πολλῶν

Γυνὴ ἀδελφὴ

Κοπιᾶν ἐν Κυρίῳ

b. Ἀπόστολος

Ἀπόστολος *Apoſtle* ſignifies primarily that *office* whereunto the *Twelve* were ſet apart by *Chriſt* immediately, and ſo that of S. *Paul* and *Barnabas*, *ſent* immediately by appointment of the *holy Ghoſt*, *Act.* 13. 2. Secondarily it belongs to ſome others after, that received the like *Commiſſion* from the *twelve*, or from S. *Paul*; Thus is *James* the *Biſhop* of *Hieruſalem* often called an *Apoſtle*. And ſo ſaith *Theodoret* of thoſe firſt times, that thoſe which were after called *Biſhops*, were then called *Apoſtles*: So, ſaith he, *Epaphroditus* is called *Apoſtle* of the *Philippians*, *Phil.* 2. 5. becauſe he was their *Biſhop*. So *Clemens Romanus* is by *Clemens Alexandrinus*, *Strom:* l. 4. called Ἀπόστολος Κλημὴς, *Clemens the Apoſtle*, So *Ignatius* is by S. *Chryſoſtome* called ἀπόστολος καὶ ἐπίσκοπος *Apoſtle and Biſhop*. So of *Timothy* ὁ ἀπόστολος Τιμόθεος *the Apoſtle Timotheus was made Biſhop of Epheſus*, ſaith an *anonymous* writer in * *Photius*. So that *Thaddæus*, that was ſent by *Thomas* to the *King* of *Edeſſa*, is ſtyled in *Euſebius* l. 1. c. 13. ἀπόστολος Θαδδαῖος, *the Apoſtle Thaddæus*. So *Mark* in *Epiphanius*, *Hær:* 51. and in *Euſebius* l. 2. c. 24. So *Luke* alſo by *Epiphanius Hær:* 51. And if it be he, which is mention'd 2 *Cor.* 8. 18. in the ſtyle of [*who is praiſed for the Goſpel*, or for *preaching* through all the *Churches*] (as *Ignatius* affirms, *Ep:* to the *Epheſ:* and 'tis generally conceived to be he, being a conſtant companion of S. *Paul* in all his *travails*, as farre as the book of the *Acts* reaches, and therefore is ſaid by * *Euſebius* to have written the *Goſpel* from *other mens teſtimonies*, but the *Acts* αὐτόπτης from his *own ſight*) and not only ſo, but, as it follows v. 19. *ordained* by the *Churches* συνέκδημος *Paul's fellow-travailer*. Then there will be little queſtion, but that *title* might belong to him, and that he was one of thoſe, which are called there v. 23. Ἀπόστολοι ἐκκλησιῶν, *Apoſtles* of

* *Bibliothec. num:* 254.

* τὰ πλεῖστα συγγίνονται τῷ Παύλῳ καὶ τοῖς λοιποῖς τῶν ἀποστόλων ἐκ παραδόσεως ἀγράφου &c. τοὺς παραδεξάμενος ἐκεῖνα δι' ἀκοῆς, ὡς φθάσαντα τοῖς πολλοῖς καὶ παραλαβὼν συνετάξατο. l. 3. c. 24.

of the *Churches*. Whether this ſenſe doe belong to the word in this place, it will be yet uncertain, becauſe though it be granted that in thoſe other places the *ſecondary Apoſtles* were certainly meant (and beſide this there is no other unnamed, but thoſe which confeſſedly belong to the *twelve Apoſtles*, &c.) yet 'tis poſſible that theſe here, *Andronicus* and *Junias*, may not be called *Apoſtles*, but onely ἐπίσημοι *noted, known* men ἐν Ἀποστόλοις *among the Apoſtles*, i.e. among the *twelve Apoſtles*, as well they might be, having been *Chriſtians* more anciently then S. *Paul*, and ſo *converted* either by the *Apoſtles* probably, or by *Chriſt* himſelf. 'Tis true after all this, that in the *Conſtitutions* of the *Emperors* we find *Apoſtoli Synagogarum, Apoſtles of the Synagogues*, whoſe office it was among the *Jewes* to gather up the dues of the *Patriarch* that lived in *Palæſtine*, And proportionably to thoſe the word *Apoſtles* might ſignifie no more then *meſſengers* of the *Churches*, ſent about *Eccleſiaſtick* affairs, ſuch as are, in *Ignatius* his *Epiſtles*, called θεόδρομοι or ἱεροπρεσβεῖται *ſacred* or *divine officers* or *meſſengers*. But it appears not, that, in any place of the *New Teſtament*, the word is uſed in this ſenſe. See *note* on *Lu.6.*c. & on *Joh.*20.21.

The *cloſe* of all the *Chriſtians prayers* was wont to be in form of *benediction*, and that *benediction* the wiſhing all *charity* and *unity* among them (after the example of the *love* of *God* toward them) in the known form, *The grace*, or *charity of our Lord Jeſus Chriſt, and the love of God, and the communication*, or *bounty of the holy Ghoſt be with*, or *among you alwaies*, i. e. be *continued* among you, as it is from every perſon of the *Trinity* toward you. And this being the form of *diſmiſſing* the aſſembly, it was ceremoniouſly obſerved among them to part with the *kiſſing* one another. So ſaith *Juſtin Martyr Apol*: 2. deſcribing the *Church* meetings, ἀλλήλως φιλήματι ἀσπαζόμεθα παυσαμένοις τῆ εὐχῶν, *when we make an end of prayers, we ſalute one another with a kiſſe*, which is therefore called the *kiſſe* of *peace*: and *Tertullian de Or*: *Oſculum pacis eſt ſignaculum orationis, the kiſſe of peace is the ſeal of prayer*. This therefore is here called the *holy kiſſe*, and S. *Paul*'s bidding them [*ſalute one another* with it,] is in effect all one as his pronouncing that *benediction*, which was wont to be attended with it. b. φίλημα ἅγιον

THE FIRST EPISTLE
OF
PAUL THE APOSTLE
TO THE
a. aCORINTHIANS.

---

a. Κορίνθιοι

OF the *Epiſtles* to the *Corinthians* theſe few things may be fit to be præmiſed,

1. That this *city* being in its ſelf an *eminent city, grown rich*, and *populous* by *trade*, and *merchandiſe*, and *luxurious* and *libidinous* to a *proverb*, was the place, where the *Proconſul* of *Achaia* fixt his *ſeat*, and after its *converſion* to the *faith*, the *Metropolis*, or *mother* city of all *Achaia*, or *Greece*, and ſo is not, in the *inſcription* of this *Epiſtle*, to be lookt on as the *Church* in that *one city*, but as containing under it all the *Chriſtians* of all *Achaia*, which having been firſt *converted* by S. *Paul*, this *Epiſtle* is now addreſt to them *all*, under their *Governours*, or *Biſhops* through that whole *region*. This is diſtinctly ſet down 2 *Cor.* 1. 1. where *to the Church of God which is at Corinth*] is added, *and to all the Saints which are in all Achaia*; and that probably is the importance of the phraſe, 1 *Cor.* 1. 2. *to all that have the name of Chriſt called on them* (i. e. to all *Chriſtians*) ἐν πάντι τόπῳ *in every place*, i. e. in *all that region*, and not onely in that *one city*, but ἐν πᾶσι κλίμασι τῆ Ἀχαΐας *in all the coaſts of Achaia*, Accordingly what S. *Paul* ſaith to them of *Apollos*, that he *water'd them* 1 *Cor.* 3. 6. is in the ſtory affirm'd of *all Achaia*, as well as of that *city*, *Act.* 18. 27. *when he was willing to paſſe into Achaia, the brethren wrote to the diſciples* (through all *Achaia*, not onely at *Corinth*) *that they ſhould receive him*, and *when he came* (i. e. whither he *purpoſed to paſſe, into Achaia*) *he contributed much* aſſiſtance *to the beleivers* there. So when he ſpeaks of the *forwardneſſe* of *their* (i. e. the *Corinthians*) *liberality*, 2 *Cor.* 9. 2. *Achaia*, ſaith he, *was ready a year agoe*, and ſo *Rom.* 15. 26. *Macedonia and Achaia thought good to make a collection* &c. and ſo it appears again by another paſſage 2 *Cor.* 11. 9, 10. And hence it is that *Rom.* 16. 16. he tells them that the *Churches of Chriſt* (in the *plural*) *ſalute* them, and v. 1. mentions the *Church* in *Cenchrea* a *maritime* city in *Achaia*, from whence S. *Paul* took *ſhipping Act.* 18. 18. when he departed from thence to *Syria*.

ἅγιοι ἐν ὅλῃ Ἀχαΐᾳ

ἐν παντὶ τόπῳ

2dly, For the *time*, and *manner* of *planting Chriſtianity* among theſe *Corinthians*, and the reſt of *Achaia*, or *Greece*, the ſtory in the *Acts* may be conſulted, c. 18. 1. where about the *fiftieth year* of *Chriſt*, *Paul* comes from *Athens* to *Corinth*, and meets *Aquila* and *Priſcilla* there, ſoon after *Claudius* his *baniſhing* the *Jewes* from *Rome*; with them *Paul* wrought in his *trade* of *tent-making*, and at the ſame time he *preacht* the *Goſpel* to them through that *Region*, to which he oft referres in theſe *Epiſtles*, telling them how *freely*, (without making *gain* of them, or putting them to any *charge*) he had preacht the *Goſpel* to them. Soon after *Silvanus* and *Timotheus* came to him out of *Macedonia* and for the ſpace of *eighteen months* he abode in thoſe parts, *wrought many miracles*, 2 *Cor.* 12. 12. and *converted* many, though, as it appears, he was oppoſed by the *incredulous Jewes*, and brought before *Gallio*, *Proconſul* of *Achaia*, and *accuſed* by them, *Act.* 18. When *Paul* went from thence, he left *Priſcilla* and *Aquila* by the way at *Epheſus Act.* 18. 19. and they meeting with *Apollos* there, and *inſtructing* him *more perfectly* in the *doctrine* of the *Goſpel*, fitted him for his *journey* to *Achaia*, whither he ſoon went, and confirm'd them in the *faith*, which *Paul* had planted among them, being much too hard for the *Jewes*, who were his *chief oppoſers* there, *Act.* 18. 28.

3dly, For the *time* of writing this *firſt Epiſtle two circumſtances* will aſſiſt us to diſcern it, *Firſt* c. 15. 32. there is a *touch*, or intimation of his *danger* at *Epheſus*, *fighting with the beaſts* there, which will appear (ſee note on ch. 15. c.) to be that which was occaſion'd by *Demetrius*, *Act.* 19. This therefore was now *paſt* at the writing of this *Epiſtle*, and though the next thing which in the *Acts* is mention'd after that, is his departing to *Macedonia*, *Act.* 20 1. yet by the *date* of it from *Epheſus*, which we find in many copies of the *ſubſcription* of the *Epiſtle*, we have reaſon to beleive, that his remove was not ſo *ſuddain*, but that this *Epiſtle* was written *firſt*, and ſent from *thence*. And accordingly we may interpret his words, c. 16. 8. (which contain a *ſecond circumſtance*) that he *will tarry at Epheſus till Pentecoſt*, i. e till the *time* of his *going* up to *Jeruſalem*, which he had determined to doe that year at *Pentecoſt*; For that after this he ſhould come again to *Epheſus*, or to any other part of *Aſia*, and write from thence, (as by the *ſalutations* of the *Aſiaticks* 'tis apparent he did, ch. 16. 18.) before his going to *Jeruſalem*, is not reconcileable with the paſſages in the *Acts*, ſet down ch. 20. where in his journey from *Epheſus* v. 1. we find him at *Eaſter* at *Philippi*, and after that at *Troas*, and though he paſſe through *Aſia* yet his haſt was ſo great, to reach *Jeruſalem* before *Pentecoſt*, that he could not put in at *Epheſus* v. 16. but was fain to *tranſact* that buſineſſe at *Miletus*, that would have call'd him to *Epheſus*. ver. 17. If this be thus

rightly

rightly *concluded* for the *place* of writing this *Epiſtle*, then the *time* will be concluded alſo, at the end of his three years ſtay in *Aſia*, *Act.*20. 31. i.e. *An. Chr.* 54. Before which time, through the *Gnoſticks*, and *Judaizers*, great *ſchiſmes*, and *diviſions* had broken out at *Corinth*, and in other *cities* of that *Province*, and many other foule *corruptions* had crept in (by falſe *heretical* teachers, and even the denying of the *reſurrection* by ſome of the *Chriſtians* there) which cauſed the writing of this *Epiſtle*. And upon the ſame *occaſions*, and *ſubjects* was *Clement*'s *Epiſtle*, ſome years after, written unto them, which as it uſes all arguments to *reproach* the *unreaſonableneſſe* of their *ſchiſme*, and *commotion* againſt their preſent *Governours*, ſo it inſiſts at large on the *proving* the *reſurrection*.

CHAP. I.

Paraphraſe.

* a called Apoſtle κλητὸς ἀπόστολος

† the brother ὁ ἀδελφὸς

* the called ſaints κλητοῖς ἁγίοις

† are called by the name

* both of them and of us, αὐτῶν τε καὶ ἡμῶν

1. PAul [* called to be an Apoſtle] of Jeſus Chriſt, through the will of God, and Soſthenes † our brother,

1. See Rom. 1. 1. & note on Mat. 20. c.

2. Unto the Church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, * called to be ſaints, with all that in every place † [a] call upon the name of Jeſus Chriſt our Lord, * both theirs and ours,]

2. To the Church of God at Corinth, to thoſe that through the faith of Chriſt have been ſanctified, 2a

to the ſpeciall ſaints (Rom. 1. 7.) that are in that city, together with all other Chriſtians in every place, within the regions of Achaia, both Jewes and Gentiles,

4. Grace be to you, and peace, from God our father, and from the Lord Jeſus Chriſt.

4. I thank my God alwaies on your behalf, [for the grace of God which is given you † by Jeſus Chriſt,]

4. for the great mercy afforded you conſequent to that.

† in ἐν

in the preaching the Goſpel to you, and all the graces ſo viſible among you,

* For Ὅτι

† ye have been inriched, ἐπλουτίσθητε

* word

† hath been eſtabliſh'd among you

* revelation ἀποκάλυψιν

5. * That in every thing † ye are inriched by him, in all * [b] utterance, and in all [c] knowledge]

5, 6, 7. For in all things belonging to Chriſt ye have been very plentifully furniſht either in all ability of inſtructing b. c.

6. Even as the teſtimony of Chriſt † was [d] confirmed in you.

d.

7. So that ye come behind in no gift, waiting for the * coming of our Lord Jeſus Chriſt.]

others, and in underſtanding of myſteries, or elſe in having the Goſpel firſt preached, and then farther explained to you, the one at the firſt planting of the faith among you by me, the other by the watering of Apollos, ſo that now there is no need of any addition to be made, but onely that you perſevere in what you have, expecting this coming of Chriſt to the deliverance of the faithfull, and remarkable deſtruction of all other, his enemies and crucifiers.

8. Who ſhall alſo confirm you unto the end, that ye may be blameleſſe in the day of our Lord Jeſus Chriſt.]

8. Which Chriſt will, I doubt not, give

you grace to hold out till this time comes, and to be found ſincere Chriſtians at that time, when all others ſhall be deſtroyed.

† communication or participation, κοινωνίαν, ſee Act. 2. c.

9. God is faithfull, by whom we were called unto the † fellowſhip of his ſon Jeſus Chriſt our Lord.]

9. For of this be confident, that God

will make good his promiſe, and having called you to the knowledge of the Goſpel, and participation of the graces reacht out to you therein, will never faile you in any thing elſe, that is needfull for you, if you doe not faile your ſelves.

* exhort, παρακαλῶ

† not ſchiſmes, μὴ σχίσματα

10. Now I * beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be † no diviſion among you: but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment.]

10. That therefore which I firſt exhort you to, and that with all earneſtneſſe poſſible, (as the prime

addition to thoſe gifts and graces that are among you) is this, that ye all teach the ſame doctrine, and nouriſh charity and unity, that there be no diviſions in your Churches, but that ye be compacted and united, as members of the ſame body, in the ſame beleif and affections.

11. For it hath been declared unto me of you, my brethren, by them which are of the houſe of Chloe, that there are contentions among you.]

11. This exhortation, I ſuppoſe, yee have need of, having had information by thoſe of Chloe's family, (ſee ch. 16. 17.) that there are ſchiſmes among you.

12. Now this I ſay, that every one of you ſaith, I am of Paul, and I of Apollos, and I of Cephas, and I of Chriſt.]

12. My meaning is, that ſome pretend

their doctrine was taught them peculiarly by Paul, and differs from what others teach, Others that they have theirs from Apollos, or from Peter, or from Chriſt himſelf.

* into εἰς

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

13. Now ye muſt know that the doctrine of Chriſt muſt not differ from it ſelf, and therefore if Paul preach any thing contrary to what Chriſt taught, Paul muſt not be heeded in compariſon with Chriſt, the foundation of your faith being, not Paul, but Chriſt.

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

14, 15, 16 For my part, I am ſo farre from pretending any ſuch matter, from having baptized you in-

15. Leſt any ſhould ſay † that I had baptized in mine own name.

† or, that ye were baptized (for the Kin. 's MS. reads ἐβαπτίσθητε) into my name εἰς τὸ ἐμὸν ὄνομα

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

to the faith of Paul, that I never did baptize above two of you, Criſpus and Gaius, and the houſhold of Stephanas, as I remember.

17. For

17. For Chriſt did not principally ſend me to baptize, which others may doe as well, but to publiſh the Goſpel to them that never heard it; yet not this, that I am more eloquent then others, and ſo fitter for the work, For this is not my way of publiſhing it, to attract men to the faith, by any perſwaſion of humane eloquence, but onely by doing as Chriſt hath done before me, by venturing my life in doing it, This was the great means by which Chriſt meant to obtain beleif, ſealing his doctrine with his blood, and if I ſhould let eloquence endevour to ſupply that place, I ſhould diſparage Chriſts way.

17. For Chriſt ſent me not to baptize, but to preach the Goſpel: not with wiſdome of words, leſt the croſſe of Chriſt ſhould be made of none effect.]

18. For the † preaching of the croſſe is, to them that periſh, fooliſhneſſe: but, unto us which are ſaved, it is the power of God.]

18. For the preaching a crucified Saviour, requiring beleif to him, obedience to him who was ſhamefully put to death, and beleiving on whom may probably bring the ſame on us, may ſeem a ridiculous thing to impenitent unbeleivers, but to us which have come in to Chriſt by repentance and faith, 'tis the moſt glorious evidence of the power of God.

† word λόγος

e. 19. And thereby is fulfilled that ſaying of Iſaiah ch.29.14. that God will diſpoſe of things quite contrary to what the wiſe men of the world would expect.

19. For it is written, I will deſtroy the e wiſdome of the wiſe, and will bring to nothing the underſtanding of the prudent.]

f. 20. Let all the Philoſophers and learned or ſearching men, the Jewiſh interpreters of ſcripture, ſhew me ſo many men brought to reformation and virtuous living by their precepts, as we have done by this ridiculous way, as 'tis beleived, of preaching the crucified Saviour, or the doctrine of that Chriſt which was put to death by the Jewes. Doth it not appear, that all the deep wiſdome of the world is become abſolute folly in compariſon with it?

20. Where is the wiſe? where is the ſcribe? where is the f * diſputer of this world? Hath not God made fooliſh the wiſdome of this world?]

* ſearcher

21. For when the heathen world with all their ſtudy of philoſophy, which is the conſideration of God's infinite wiſdome in the creation and government of the world, did not come to the true knowledge of God, and when the Jewiſh world, depending on their knowledge of the Moſaical law, did not diſcern or acknowledge God in the miracles and ſufferings, and doctrines of Chriſt, God was then pleaſed to ſend us Apoſtles to preach (without any flouriſh of rhetorick) this Goſpel of Chriſt, ſo ſcorned by the wiſe men of the world, and by that means to reduce and reſcue out of the waies of the wicked, all thoſe that will beleive and embrace it.

21. † For after that, in the wiſdome of God, the world by wiſdome knew not God, it pleaſed God by the fooliſhneſſe of preaching to ſave them that beleive.]

† For when, or, ſeeing that, Ἐπειδὴ γάρ

22. For as the Jewes require ſome ſigne, or prodigie from heaven to be ſhewed them, to perſwade them the truth of the Goſpel, ſo the Greeks look for profound philoſophy in the Goſpel, and ſcorn it, becauſe they think they find not that there.

22. For the Jewes require a ſigne, and the Greeks ſeek after wiſedome,]

23. And yet are not we diſcouraged from going on in our courſe, profeſſing him, in whom we beleive, to have been crucified, and knowing that that is a mighty deterrement and diſcouragement to the Jewes, who looked for a victorious Meſſias, that ſhould reſcue them out of their enemies power, and to the Gentiles a ridiculous thing, who are gratified with nothing but eloquence, or profound knowledge.

23. But we preach Chriſt crucified, unto the Jewes a * ſtumbling block, and unto the † Greeks fooliſhneſſe.]

* ſcandal Σκάνδαλον
† or Gentiles, for the King's MS. reads ἔθνεσι

24. But to the beleivers (ſee note on Mat.20. c.) both Jewes and Gentiles, matter of greateſt admiration, there being more divine power and wiſdome expreſt in this ordering of things ſo, that the Meſſias ſhould be crucified, then in any thing, that the Jewes or Gentiles could have thought on.

24. But * unto them which are called, both Jewes and Greeks, Chriſt the power of God, and the wiſdome of God.]

* to them the called αὐτοῖς τοῖς κλητοῖς

25. For of the actions and diſpoſitions of God's counſels, that which in man's opinion hath leaſt wiſdome in it, is infinitely to be preferred before all that men deem wiſeſt, and that which men think hath nothing of ſtrength or virtue, hath much more of power in it, then any thing elſe, it being much a more glorious act of power to raiſe Chriſt from the dead, then not to have permitted him to die, as it was a more likely way to bring any piouſly diſpoſed perſon to receive the doctrine of Chriſt, when he laid down his life for it, then if he had been the moſt proſperous in this world.

25. † Becauſe the fooliſhneſſe of God is wiſer then men; and the * weakneſſe of God is ſtronger then men.]

† For the fooliſh part, Ὅτι τὸ μωρὸν
* weak part, τὸ ἀσθενὲς

26. Accordingly ye may obſerve who the men are among you, that are wrought on, or converted by the Goſpel, not principally the learned polititians, the great or noble families.

26. For † ye ſee your calling, brethren, how that not many wiſe men after the fleſh, nor many mighty, nor many noble are called.]

† look upon, βλέπετε

27. But the courſe which God hath choſen to take now in Chriſt, is that, that the world will count fooliſh, and this on purpoſe, that by the ſucceſſe of that, the wiſe men of the world may be put to ſhame; 'tis that which the world counts weak, that it may appear how much more power there is in that, which the world counts weakeſt in God, then in all their own ſtrength.

27. But God hath choſen the fooliſh things of the world, to confound the wiſe: and God hath choſen the weak things of the world, to confound the things which are mighty.]

28. And thoſe methods & courſes hath God pitcht on, which are by the nobles and the potentates lookt on as moſt deſpicable, and empty, and abject, that it may appear how empty are all thoſe things, that are moſt valued in the world, when theſe which they ſo much deſpiſe, ſhall appear more effectuall then they.

28. And baſe things of the world, and things which are deſpiſed, hath God choſen, yea and things which are not, to bring to nought things that are.]

29. That no man may have any reaſon to boaſt of his wiſdome &c. in God's preſence.

29. That no fleſh ſhould glory in his preſence.]

30. But of God's ſpecial bounty it is that ye beleive, and thereby are ingraffed into Chriſt, who is made by God to us the author of all true knowledge, the cauſe of our juſtification, our ſanctification, and will be alſo of deliverance and reſcue from all calamities that this life is ſubject to, yea and from death it ſelf by raiſing us again, ſee Rom.8. note l.

30. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdome, and righteouſneſſe, and ſanctification, and redemption:]

31. That

31. That, according as it is written, He that glorieth, let him glory in the Lord.] 31. That all our good may be acknowledg'd to come from God and none else.

Notes on Chap. I.

a. Ἐπικαλεῖσθαι ὄνομα Ἰησοῦ

Ἐπικαλεῖσθαι signifies *to be surnamed*, *Mat.* 10. 3. *Lu.* 22. 3. *Act.* 1. 23. & 4. 36. ~~& 7. 59.~~ and in many other places, and so in a *passive* not *active* signification; Agreeably to this ὀνόματι Ἰησοῦ Χριστοῦ] is *to be called by the name of Jesus Christ*, as an *agnomen* or *supernomination*, which notes the special relation we have to him, as the *spouse* of that *husband*, whose *name* is *called upon her*, *Isa.* 4. 1. (which is the direct literal notation of ἐπικαλεῖσθαι here) or as the *servant* to that *master*, by whose *name* he is *called* also, and so ὀνόματι Χριστοῦ] is but a *periphrasis* of *Christians*, and no more. In this sense will it be most proper to interpret the like *phrase*, *Act.* 2. 21. and 9. 14. 21. *Rom.* 10. 12, 13, 14. and generally in the *New Testament*, but when it signifies *to appeale to*, or the like.

b. λόγῳ

The notion of λόγῳ in this place is somewhat uncertain, both because *it*, and the *knowledge* following, may either be the *matter* wherein the *Corinthians* are said to be *enriched*, or else somewhat in the *Apostles*, the *means* by which they were *enriched* in *Christ*. If it be taken the first way, then it will denote *speech* or *utterance*, *ability* in instructing others, and must be applied only to them, that had such *gifts* in the *Church*, and not to the *whole Church* of *Corinth*, and thus it seems to be used 2 *Cor.* 8. 7. *As ye abound in every thing, in faith, and word and knowledge,*] Where as *faith*, so the other two are *gifts*, and *graces in* them, such are σπουδὴ and ἀγάπη, *diligence*, and *love*, that are after mention'd. And the other parts of that verse ἐν παντὶ περισσεύετε *ye abound in every thing*,] agreeing so well with [ἐν παντὶ ἐπλουτίσθητε here, *ye were enriched in all*,] 'tis most reasonable to determine, that this same is the meaning of ἐν λόγῳ *in word* or *speech*] here also. But because there is some difference betwixt *abounding*] and being *made rich*,] and the latter of them referres peculiarly to the *gaining* of the *riches*, and so to the *means* of *acquiring* it, It is therefore possible, that it may *there* be that, which, as a *gift*, was *inherent* in them, and so be agreeable to the rest of the *graces* mention'd *there*, and yet *here* be the *means*, *by* which they were *enriched*, and if so, then it will signifie the *preaching* of the *word*, the *doctrine* of the *Gospel*, as it is first *preacht* and made known to men, that had not before received it, as when we read of *preaching* the *word*, that notes the *doctrine* of *Christ*, as it was taught by him, or the *articles* that were to be beleived of him, his *death* & *resurrection* &c. This is wont to be set opposite to διδασκαλία *doctrine* (see 1 *Tim.* 5. 17.) which is the farther *instructing* of them that have formerly received the *faith*, and accordingly it may be so taken here, where 'tis set opposite to γνῶσις *knowledge*, which is the *explication* and unfolding of the *mysteries* of *religion*, and may well be here the *watering* of *Apollos*, which was superadded to the *planting* of *Paul*, and both of them together make up that which followes ver. 6. *The testimony of Christ confirmed in you*] the *testimony* of *Christ* being the *Gospel*, c. 2. 1. as 'tis first *preached*, (so *Joh.* 21. 24. where 'tis distinguished from the very *writing* of it, and so 1 *Joh.* 1. 2. but especially *Rev.* 1. 2.) and the *confirming* of it, is the farther *declaring*, and proving, and explaining of it; the first being prerequired to the *baptizing* of any, the second usefull for the *fitting* them for that *imposition* of *hands*, which we ordinarily call *confirmation*.

c. Γνῶσις

That the word γνῶσις here signifies the farther *explication* of the *Christian doctrine*, may appear, not only by the use of it in other places (see *note* on 2 *Pet.* 1. c.) λόγῳ γνώσεως, *the word of knowledge*, c. 12. 8. that is, being able to *explain mysteries* (as λόγῳ σοφίας *the word of wisdome* there, is being able to *speak parables*, or to use other such waies of *veiling* wise *conceptions*,) but especially by the circumstances of the *context* here, the *Gospel's* being *confirmed* in them, v. 6. And this of γνῶσις being here set down, as a χάρισμα a *special gift*, and the being *made rich in every thing* (particularly in *word* and *knowledge*,) being all one with *coming behind*, or being wanting (ὑστερεῖσθαι) *in no gift*, ver. 7. this is again according to what we see ch. 12. 8. where γνῶσις is one of the *gifts* of the *Spirit*. Thus 2 *Cor.* 11. 6. where *Paul's* γνῶσις is preferred above his *speech*, 'tis his *skill* in *explaining* the *mysteries* of the *scripture*, which is shewn in his *writings* in a greater height, then in his *speech* (when he was *present* with them) was observable. Thus *Ephes.* 1. 17. πνεῦμα ἀποκαλύψεως, *the Spirit of revelation*, ἐν ἐπιγνώσει αὐτοῦ, *in discerning* and *acknowledging* of *Christ*, the understanding of *prophecies*, and discerning *Christ* in them, is there joyned with the *Spirit* of *wisdome*, as 1 *Cor.* 12. 5. γνῶσις had been, and 1 *Tim.* 4. 13. ἀνάγνωσις part of *Bishop Timothy's* task, seems to be *expounding*, not simply *reading* of *Scriptures*, to which is joyned *exhortation* and *doctrine*. Thus is γνῶσις used in this *Epistle* c. 8. 1. where this *gift* of *explaining mysteries* is look'd on, as apt to *puffe men up*, and so indeed some *haereticks* of that time were so *exalted* and *pufft up* with it, that taking upon them εἰδέναι τι v. 2. *to know somewhat*, i.e. some *extraordinary* matter above other men (as he that *thinks himself to be something*, i. e. some *extraordinary* person, all one with τινὰ μέγαν *some great one*, *Act.* 8. 9.) they call'd themselves γνωστικοὶ, from γνῶσις, *knowing* men, from this sort of *sublime knowledge*, and *explication* of *difficulties* (as also πνευματικοὶ the *spiritual*, from this *extraordinary gift*) and so are referred to in that chapter, under the word γνῶσις, ver. 10, 11. and ψευδώνυμος γνῶσις, *knowledge* so called, but not *truly* so, from a *false*, not *true Spirit*, 1 *Tim.* 6. 20.

Ἐν Ἐπιγνώσει αὐτοῦ

Ἀνάγνωσις

Εἰδέναι τι

Εἶναι τὶ

Πνευματικοὶ

Ψευδώνυμος γνῶσις

d. Βεβαιοῦν

The word βεβαιοῦν *to establish*] applied here to μαρτύριον *testimony*, may perhaps literally referre to the *forinsick* customes among the *Jewes*, where there being three parts of their *Judicial processe*, *First* מוֹבְרַת רִיב, *the entring of the cause*. 2^dly, מְכוֹנַת רִיב *stabilitio litis*, the *establishment* of the *matter* in *dispute*, 3^dly, חֵקֶר רִיב *Job* 29. 16. the *searching* into the *cause*, the second of these may be here literally rendred βεβαίωσις, *confirmation* or *establishment*. For that *second* consisted in the interposing of an *oath* on one side, which is therefore said ἀντιλογίας πέρας *Heb.* 6, 16. *the end of contradiction*

Ἀντιλογίας πέρας

diction, i.e. of that *affirming* and *denying*, which was formerly lawfull betwixt the *actors*, till the *oath* on one side had given the *Judge* some reason to incline that way, and that is said to be [εἰς βεβαίωσιν] in that place, for the *setling* or *establishing* the *cause*, in that sense wherein the *Romane* law saith, "Ορκος διαφόρων ἀμφισβήτησιν τέμνει, (*Pselus* σωοφ: νομ: v.1243.) *an oath takes off* the *Judge* from that *dubiousnesse* that before he was in, one *affirming* and the other *denying* the same thing. By analogie to this, the *preaching* of the *Gospel* by the *Apostles*, being called μαρτύριον a *testimony* or *witness*, viz: that which the *Apostles* gave in to the *testifying* the *truth* of the *Gospel* (being *eye-witnesses* thereof) this *testimony* may be said to be *established* or *confirmed*, when beside the first *preaching* of it, more *light*, and *knowledge*, and *evidences* have been afforded to the removing of all *ignorance*, or *doubt* from men's minds. And so the meaning of the phrase here μαρτύριον τῦ Χριςῦ ἐβεβαιώθη] will be clearly this, that the *Gospel* which we first *preacht*, the *testimony* which we gave of *Christ*, hath since by sufficient *probation* been made good among you, to encline you to *consent* to the truth of it.

e. Σύνεσις

The word σύνεσις] signifies three things in these *books*, sometimes the *mind* or *intellectual* faculty, *Mar.*12.33. where *God* is to be *loved with all thy mind*, (see *note* on *Rom.* 1. k.) 2dly, an *habit* of *science* or *prudence*, as here, 3dly, *perspicacity*, *Ephes.*3.4. 2 *Tim.*2.7.

f. Συζητητὴς Αἰῶνος τέτε

What is the meaning of ζυζητητὴς] in this place, is not easie to determine, because, as the word it self, so the adjunct [αἰῶνος τέτε] is very capable of a double notion; for if [αἰῶνος τέτε] be rendred, *of this world*, then it will seem to signifie the *heathen world*, and so σοφὸς, and γραμματεὺς, and συζητητὴς] all be interpreted accordingly, σοφὸς the *wise moralist*, as the *seven wise men* of *Greece*, and *Socrates* after, who for the *moral* learning was by the *oracle* proclaimed the *wisest* man in the *world*, and γραμματεὺς the *learned philologer*, *literator*, as *Tertullian* renders it, and συζητητὴς the *searcher* or *indagator* into the *nature* of things, which the *Hebrews* call חכמי העולם הזה *this world*, the *philosopher* or *natural magician*; And so the next words would encline one to understand the place, *the wisdome of the world*] ver. 20. and *the world which by wisdome knew not God*] v.21. looking most directly upon the *heathen Philosophers*, who are by *Baruch* described in these words ch.3.23. οἱ ἐκζητῦντες τὴν σύνεσιν ἐπὶ τῆς γῆς, *they that seek out*, or *search wisdome on the earth*. But then if αἰῶνος τέτε] be rendred, *of this age*, then it may more probably referre to the *Jewes*, as ἄρχοντες τῦ αἰῶνος τέτε, ch.2.6. must signifie *the chief* of the *Jewes of that age*, which *crucified Christ*, v.8. i.e. caused him to be *crucified*, and there is mention of those, v.22. and 23. and then σοφὸς may belong to the *Jew*, & denote their חכמי המחקר, *naturalists*, that undertook to know every work of the *creation*; and so likewise γραμματεὺς] will belong to the *Jew*, and signifie him that is *skill'd* in their *lawes*, and which *interpreted* them to the people according to the *literal* sense, their *Doctors*; and then συζητητὴς will have a peculiar notion among them also. For it was the custome of the *Jewes*, for many of the *learned* among them to sit in the *synagogue*, and to speak all of them by way of *discussion*, or *debate* to the same matter, (as to find out the true sense of a piece of *Scripture*) and to that custome 1 *Cor.* 14. 29. seems to referre, *Let the prophets speak*, *two or three* &c. whence it is, that this *synagogue*, where they did this, is called בית המדרש *the house of searching*, or *inquisition*, and to that custome perhaps referres that which is said of *Christ*, *Lu.* 2.46. that in the *midst* of the *Doctors* he *heard*, and *asked questions*, So he that interprets the *scripture mystically* and *allegorically*, is called בעל המדרש *the master of inquirie* or *mystical disquisition*, and absolutely הדרשן, a *searcher*, or *enquirer*, i.e. literally συζητητὴς, and that *mystical* or *allegorical* sense דרך דרש, *the way of inquiry*, and מדרש, συζήτησις, and so מדרש תהלים, *inquisitio Psalmorum*, *the searching of the Psalmes*, see *Elias Levita* in the word מדרש. And then the συζητηταὶ αἰῶνος τέτε] will be the *Jewish doctors*, which among themselves *inquired* into the *truth* of *scriptures* (which *Christ* seems to call ἐραυνᾶν τὰς γραφὰς *searching the scriptures*, *Joh.*5.39.) but found not *Christ* there, as they might have done, *beleived* him not. Thus is the word used, *Act.* 6. 9. where severall men are said to rise up συζητῦντες τῷ Στεφάνῳ, *talking with Stephen*, as the *Jewish doctors* use to doe one with another about the sense of *scripture*, and *Act.* 9. 29. 'tis said of *Paul*, that ἐλάλει καὶ συνεζήτει πρὸς τὸς Ἑλληνιςάς, *he talked and debated with them* about the sense of *scriptures* concerning the *Messias*. This custome of the *Jews* seems to be referred to by this word, but yet whether the other circumstances of the place, which referre it rather to the *heathens*, may not so farre prevail, as that it may be fit to pitch upon a *middle* interpretation of the word, and to apply this custome of the *Jewes* to *secular inquiries*, in the *heathen schooles*, I shall leave it to be considered, and onely adde, that the making of *this* place to agree with that of the *prophet Isa.*33. 18. seems to be a matter of some difficulty, The *text* there looking another way, viz: by way of *admiration*, how the *taxes*, that were *exacted* in the time of the *siege*, were so suddenly ceased, For that is the meaning of [*Where is the* γραμματεὺς;] i.e. he that even now *kept the book of taxes*, for so γραμματεὺς was the name of them that set down the *publike acts*, as also the *customes*, and *taxes*, and *revenues* of the *Kings*, and so [*Where is the* שקל *the weigher?*] i.e. the *receiver* of *money*, for so they received it by *weight*; and lastly, [*where is the numberer of towers?*] he that *reckons* and *assesses* the severall *houses* of the city, every one according to their bigness, which was in order again to the *exacting* of *taxes*. From this matter that of this text is distant enough, and yet may that be so farre here accommodated, as to expresse an *admiration* here, as it was there, at a strange sudden *change* wrought among them, although the matter of the *change* was very different; And yet for the words also they thus farre agree, that as there was [*Where is the scribe?*] so here, though in another sense [*where is the scribe?*] i.e. *doctor* or *learned* man, there the *scribe* to *register* the *taxes*, the *notary*, here the *learned* man or *doctor* of the *law*, as there שקל the *weigher*, so here, with the change but of a *letter*, without any of the sound שכל the *intelligent* or *wise*, and lastly as there the *numberer* of *towers*, so here

Γραφῆται καὶ ἡ τρεῖς λαλεῖτωσαν

Ἀκέων καὶ ἐπερωτῶν

Ἐρευνᾶν τὰς γραφὰς

Συζητῦντες τῷ Στεφάνῳ

here the *enquirer, diſquiſitor of this world*, that ſpeaks his ſenſe among others by way of *debate* or *diſcuſſion* to find out the *truth*, as there in the making an *aſſeſment*, they *debated* the *rate* or *value* of every *houſe*, to proportion it accordingly. And ſuch applications as theſe by way of *accõmodating* places to very diſtant ſenſes (eſpecially when the words in the *Greek* tranſlation will bear them, though the *Hebrew* will not ſo well) is no extraordinary or ſtrange thing in the *New Teſtament*; That of *Chriſt*'s going with his *parents* to *Nazareth, that the ſaying might be fulfilled, He ſhall be called a Nazarite*, i. e. the *title* of נצר a *branch*, belongs to him, will appear to any as ſtrange and farre off as this.

CHAP. II.

Paraphraſe.

* according to height κατ' ὑπεροχὴν

1. AND I, brethren, when I came to you, came not* with excellency of ſpeech, or of wiſdome, declaring unto you the † teſtimony of God.] 1. I ſaid I preacht not the Goſpel to you in any eloquent words c.1.17. (from whence to this place all hath been brought in, on that occaſion, by way of parentheſis) and now I reſume it again, becauſe it is a thing laid to my charge by ſome of you, that I am too plain and mean in preaching the Goſpel to you, An accuſation, or charge, which I am moſt ready to confeſſe.

† or, myſtery, for the King's MS. reads μυστήριον

* thought it not fit, ἔκρινα

2. For I * determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.] 2. For I thought it not any way proper for me to goe about to mend God's method, and when he had determined the ſumme of our doctrine to be the doctrine of Chriſt, which he taught in his life time, together with the confirmation of it by his death (through which alſo we have many precious advantages, as pardon of ſins through his ſatisfaction &c.) not excluding alſo, but taking in, in an eminent manner, his reſurrection, it had been unreaſonable to think of preaching any thing to you, but this doctrine thus confirm'd, ſee ch.1.17.

† in much fear and trembling ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ

3. And I was with you in weakneſſe, and † in fear, and in much trembling.] 3. And accordingly when I was among you, I was (in the like manner as Chriſt when he was here on earth) very ill uſed, (ſee note on Rom.8.m. & Gal.4. a.) perſecuted for my preaching, and in continuall fear of the utmoſt dangers, Act.18. and this was the method fitteſt for me to uſe to aſſure you of the truth of what I preached.

* word λόγῳ

† probable diſcourſes πιθοῖς λόγοις

4. And my * ſpeech and my preaching was not with † enticing words of mans wiſdome, but in [a] demonſtration of the Spirit and of power,] 4. And as for powerfull ſpeaking, that which I uſed did not conſiſt in rhetorical proofs or probable arguments of the truth of what I ſaid, ſuch as humane writings are content with, but in plain demonſtration from the prophecies of the old Bible, or the voice of the Spirit ſince, and the miracles done by Chriſt under the Goſpel, 1.

* may not be μὴ

5. That your faith * ſhould not ſtand in the wiſdome of men, but in the power of God.] 5. That the ground of your faith may not be humane eloquence &c. but the arguments of perſwaſion, which God hath thought fit to make uſe of.

† age, nor the rulers of this age, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου

* perish, are abolished, καταργουμένων

† that which hath been hidden, τὴν ἀποκεκρυμμένην

6. Howbeit we ſpeak wiſdome among them that are perfect: yet not the wiſdome of this † world, nor of the princes of this world, that * come to nought.] 6. Mean while the things which wee teach, are (to thoſe men, which are arrived to the higheſt pitch of wiſdome) divine and perfect wiſdome, not that which this age boaſts of, or depends on, or in which the rulers of the Jewes v.8. doe excell, for all theſe are now a periſhing, their learning and they ready to come to nought.

7. But we ſpeak the wiſdome of God in a myſtery, † even the hidden wiſdome which God ordained before the world unto our glory,] 7. But that wiſe diſpenſation of God's in giving us his Son, which was hidden under the Jewiſh types, and onely darkly ſpoken of by the prophets, but by God determined from the beginning to be now revealed to us, to the very great honour of us, to whom it is ſo revealed.

* rulers of this age v.6. τῶν ἀρχόντων τοῦ αἰῶνος τούτου

8. Which none of the * princes of this world knew; for had they known it, they would not have crucified the Lord of glory.] 8. A thing which is not to be imagined, that the chief men among the Jewes (v.6. ſee note on ch.1. c.) underſtood any thing of, for, if they had, they would ſure never have put him to death, appearing by the voice from heaven, and his miracles (as well as by their own prophecies) to be God himſelf, come down from heaven.

† what eye-theſe things ἃ ὀφθαλμὸς

9. But as it is written, † Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.] 9. To this belongs that of Iſaiah c.64 4. at leaſt it may fitly be accommodated to this purpoſe, that God prepares for them that depend on him, all faithfull pious men, ſuch things as they never imagine, or hope for, ſuch is the revelation of his mercifull deſignes toward us in the Goſpel.

* depths βάθη

10. But God hath revealed them to us by his Spirit; for the Spirit ſearcheth all things, yea, the * deep things of God.] 10. And theſe hath God made known to us, not by any fallible deceivable way, but by ſending down his Spirit upon the Apoſtles, which leading them into all truth, teaching them all things, reveals even theſe deep myſteries unto us, which, be they never ſo ſecret in God, muſt needs be known by his Spirit, which knowes all the ſecrets of God, as perfectly as our own Spirit knowes our ſecrets.

† none εἰδὲν

11. For what man knoweth the things of a man, ſave the Spirit of a man which is in him? Even ſo the things of God knoweth † no man, but the Spirit of God.] 11. For, as among men, the thoughts, and great concernments, and deſignes of a man, though none elſe knoweth them, yet his own Spirit doth, ſo theſe divine matters, though none elſe can reveal them to us, yet his Spirit can.

* vouchſafed us by God ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν

12. Now we have received, not the ſpirit of the world, but the Spirit which is of God, that we might know the things that are * freely given to us of God.] 12. And this is that Spirit, which we have received, the very Spirit of God, (not the Spirit which ſuggeſts worldly things to us, that inſtructs us in thoſe) to the end that we may reveal to you the infinite mercies of God toward you, which being beſtowed on you, ſhould not in any reaſon be concealed from you.

13. Which things alſo we ſpeak, not in the words which man's wiſdome teacheth, but which the holy Ghoſt teacheth, * comparing ſpirituall things with ſpirituall.]

13. And as the matter of our preaching is divine, and ſuch as was kept ſecret in God, till his Spirit revealed it to us, ſo we proportionably preach it to you not in an humane, but divine manner, not by uſing ordinary humane means of perſwaſion, but by ſuch arguments as the Spirit of God in the prophecies of the old Bible, and in his deſcent upon Chriſt Mat.3. and by coming down upon his Apoſtles hath directed, adapting ſpirituall divine arguments, to the proving of divine matters.

* accommodating ſpiritual words to ſpiritual things, πνευματικοις πνευματικα συγκρινοντες

14. But the naturall man receiveth not the things of the Spirit of God, for they are fooliſhneſſe unto him: neither can he know them, becauſe they are ſpiritually diſcerned.]

14. But ſuch things as theſe, they that are led onely by the light of humane reaſon, the learned Philoſophers &c. doe abſolutely deſpiſe, and ſo hearken not after the doctrine of the Goſpel (ſee note on 1 Tim.1. c.) for it ſeems folly to them c.1.23. nor can they by any ſtudy of their own come to the knowledge of them, for they are onely to be had by underſtanding the prophecies of ſcripture, and other ſuch means which depend on divine revelation, the voice from heaven, deſcent of the holy Ghoſt, miracles &c.

15. But he that is ſpirituall † judgeth all things, yet he himſelf is * judged of no man.]

15. But he that hath made uſe of all theſe afforded him by the Spirit of God, viz: prophecies and voices from heaven, and ſuch other evidences of divine revelation v.13. he will be able to underſtand all theſe ſecrets perfectly, and being not himſelf perſwaded by any other arguments, but onely by thoſe, that he hath thus received from the Spirit of God, he cannot reaſonably be refuted by any other ſort of arguments taken from humane reaſon, or worldly wiſdome.

† diſcerneth ἀνακρίνει
* diſcerned by none, ὑπ' οὐδενὸς ἀνακρίνεται

16. [b] For who hath known the mind of the Lord, † that he may inſtruct him? But we have the mind of Chriſt.]

b. 16. For who can be imagined to know more of God's mind then he doth, who is informed by the Spirit, that ſo he ſhould teach him God's mind? Certainly no body; And conſequently no body can teach you more of the truth of God, then we (to whom Chriſt hath revealed his whole will as farre as concerns any man to know) have, or are able to doe.

† which ſhall inſtruct him

Notes on Chap. II.

a. Πνευμα καὶ δύναμις

That πνευμα καὶ δύναμις *ſpirit and power*] may here ſignifie the ſame thing (as 'tis ordinary for two words or phraſes to be conjoyn'd, the one onely to *explain* the other) may ſeem probable from the next verſe, where one onely of them is mention'd, δύναμις Θεοῦ the *power of God*. But there is no neceſſity that we ſhould ſo interpret it, becauſe the *power of God* in the fift verſe being ſet oppoſite to the *wiſdome of men* (i.e. the *humane* waies of *perſwaſion* or *eloquence*) muſt ſignifie *God's powerfull* waies of *perſwading* the beleif of the *Goſpel*, and ſignifying ſo, will contain under it the *Spirit* and *power* with the ſeverall notions that may well belong to them; as firſt taking the *ſpirit*] for the *prophecies* of the *old Bible* inſpired by the *Spirit* of *God*, and *Power*] for the *miracles* done by *Chriſt*, Thus hath *Origen* expreſt the meaning of them, [*the demonſtration of the Spirit*] i.e. ſaith he, τὰς προφητείας ἱκανὰς παρεσκευάσθαι ἢ ἐνεργάνειαν εἰς τὸ τὸν Χριστὸν, *the prophecies which were ſufficient to give the reader aſſurance of the truth of the things that belong to Chriſt*, [*and of power*] i.e. τερατείας δυνάμεις, ὧν ἴχνη ἔτι σώζεται, *the miraculous ſtupendious actions, of which the footſteps yet remain*, *Cont: Celſ:* p.5. but beſide this notion of the *Spirit*] ſome others it is very capable of, as 1. that it ſignifie the *deſcent* of the *Spirit* of *God* on *Chriſt*, joyned with that *voice* from *heaven*, *Mat.3. This is my beloved ſon, in whom I am well pleaſed*, and after, *This is my beloved ſon, hear him.* This may here fitly be called ἀπόδειξις πνεύματος, *the demonſtration of the Spirit*] an *evidence* afforded by *God* immediatly from *heaven* of the *truth* of the *Goſpel*, which being joyned with the power of *Chriſt*, both in reſpect of his *doctrine* and his *miracles*, were two heads moſt fit to be inſiſted on by S. *Paul*, for the confirming the *truth* of the *Goſpel*. But it may yet farther be applied not to *Chriſt perſonally*, but to the *Apoſtles* after him, and then the *Spirit* will be the *deſcent* of the *Spirit* upon them, and by their *impoſition of hands*, the *holy Ghoſt*'s coming down upon others alſo, *Act.* 8. 18. and this together with their *power* of doing *miracles*, may well be their ἀπόδειξις or *demonſtration* of the *truth* of the *Goſpel*, and be the thing that is meant here.

Ἀπόδειξις πνεύματος

That this is a *citation* from *Iſa.* 40. 13. there is no queſtion, as alſo that the firſt words, Τίς γὰρ ἔγνω νοῦν Κυρίου; *for who hath known the mind of the Lord?*] are ſet down, after this *Apoſtle*'s manner, out of the *Septuagint*. Now the ſame *Apoſtle* citeth that place again, *Rom.* 11.34. and there in the latter part alſo ſets down the *Septuagints* words, ἢ τίς αὐτοῦ σύμβουλος ἐγένετο; *and who hath been his counſellour?* which words being not here read, but to [τίς γὰρ ἔγνω ἢ νῦν τοῦ Κυρίου;] theſe other immediately ſubjoyned, ὃς συμβιβάσει αὐτόν; *who ſhall inſtruct him?* there will be no reaſon to think theſe latter words to be another rendring of that *ſecond* part of the verſe in *Iſaiah*; For when the *Septuagint* had tranſlated it truly out of the *Hebrew*, why ſhould the *Apoſtle*, who conſtantly uſeth the *Septuagint*'s tranſlation, and that ſometimes when that varies from the *Hebrew*, here uſe a new rendring of his own, and for [ἢ τίς αὐτοῦ σύμβουλος ἐγένετο; *who hath been his counſellour?*] ſet onely [ὃς συμβιβάσει αὐτόν; *who ſhall inſtruct him?*] For this there is no probable reaſon to be given, and therefore it muſt be reſolved, that no more then the firſt words are taken out of that place of *Iſaiah*, and that the latter words are the *Apoſtles* own, to bring them to his preſent purpoſe, *Who hath known the mind of the Lord, which ſhall inſtruct him?* i.e. who doth *know* the *Lord*'s *mind* ſo well, as to be fit to *inform* & *inſtruct* the *ſpiritual man?* v. 15. for that [αὐτὸν *him*] ſhould ſignifie the *Lord* (as they conclude, that make theſe words all one with the latter part of the verſe in *Iſaiah*) would be very ſtrange, not only becauſe it would be farre different from v. 15. of which it is brought for a proof, but alſo becauſe *knowing the mind of God*, although it be a fit *preparative* to *inſtructing* of others, yet is not ſo for the *inſtructing* of *God* himſelf.

b. Τίς ἔγνω ἢ νοῦν Κυρίου

ὃς Συμβιβάσει αὐτόν

CHAP.

CHAP. III.

Paraphraſe.

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

1. And I, brethren, although I was furniſht with all manner of ſpirituall gifts, and was able to have revealed to you the higheſt myſteries, yet when I was among you, I could not think fit to treat ſo with you, the greateſt part of you being then but very ſlender proficients in the Goſpel, ſo farre from ſpirituall men (as ſome of you, the Gnoſticks, are wont to ſtyle themſelves) from men inſtructed by the Spirit of Chriſt, that you were gotten no higher then the imperfections and paſſions and ſins of men meer beginners in Chriſtianity.

* ye were not then able. ἔτι οὐδὲ

2. I have fed you with milk, and not with meat, for * hitherto ye were not able to bear it, neither yet now are ye able.]

2. This was the reaſon that I gave you ſuch tender food, proceeded not to reveal the myſteries of Chriſtianity to you, for you were not fit for any higher diet, nor indeed yet are ye.

† or, men, for the Kgs MS. reads ἀνθρωποι * according to man, κατ' ἄνθρωπον

3. For ye are yet carnal: for whereas there is among you envying, and ſtrife, and diviſions, are ye not † carnal, and walk * as men?]

3. For ye are not yet raiſed to any pitch of ſpirituall or Chriſtian temper, as may appear by the ſchiſmes and factions that are among you, which being ſo contrary to the commands of Chriſt, which are all for peace and charity, as long as they are among you, ye are advanced but little above the pitch of meer men, thoſe which have nothing of Spirit in them.

4. For while one ſaith, I am of Paul; and another, I am of Apollos; are ye not carnal?]

4. And herein your carnality conſiſts, one pretends to follow the doctrine of Paul, another of Apollos in oppoſition to all other Chriſtians, and they that hold with one, hold againſt the other. And what is this uncharitableneſſe but carnality?

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

5. Where firſt it ought to be conſidered, that Paul or Apollos are not the authors of our faith, but onely inſtruments of conveighing the doctrine of Chriſt to us (and conſequently muſt not be conceived to teach diverſe doctrine) according to the different commiſſions given them by the holy Ghoſt.

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

6 And ſo though I have taught you the doctrine of Chriſtianity, and made you beleivers of heathens, and † Apollos baptized you, when you had been thus brought to the faith by me (I being ſent by Chriſt, not to baptize, but to preach the Goſpel ch. 1. 14,17.) yet the ſucceſſe of all the whole work in making either my preaching, or his baptizing effectual, was from God, not from us.

† *Ego de Pagan. catechumenon feci, Apollo catechumenon baptizavit. Optat:*

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

7. And therefore there is no great matter imputable either to one or other, as that either of us ſhould be deemed the author of your faith, but God onely who hath made our endevours ſo effectuall to you.

* but ὁ

8. Now he that planteth and he that watereth, are one: * and every man ſhall receive his own reward according to his own labour.]

8. But then, ſecondly, the doctrine of both of us is but one, both of us have had the ſame deſigne and purpoſe of ſetling men in the doctrine of Chriſt, though, according to the labour that either of us have taken in the work, we may have different degrees of reward. And conſequently, though one labourer may deſerve more honour then another, yet ought not this to be an occaſion of diviſion, or ſchiſme among you, becauſe our deſigne and doctrine being the ſame, your faith ought to be the ſame alſo.

† fellow-labourers of God, Θεοῦ συνεργοί

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

9. We indeed that preach, and they that baptize are both ſervants, or officers of God, and cooperate one with another in that great work of dreſſing, and building up of ſoules, which when 'tis wrought, muſt not yet be attributed to us the inſtruments, but onely to God, the author and perfecter of all.

* Architect ἀρχιτέκτων

10. According to the grace of God which is given unto me, as a wiſe * maſter-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed, how he buildeth thereupon.]

10. God gave me abilities and commiſſion to plant & preach the Goſpel, to doe as the maſter-workman doth, to lay the foundation; and accordingly I have done, preached the faith, laid the foundation, Jeſus Chriſt and him crucified, c. 2. 2. and ſome others that came after me to this Church, which I had planted v. 6. (I mean not Apollos, for he onely watered what I had planted, baptized and farther inſtructed whom I had converted, c. 1. 5,6,7. but) ſome others, I ſay, which I hear have come in, have ſuperſtructed on my foundation ſomewhat which I never deſigned, But let them take heed what they doe, For if they have ſuperſtructed any other, but that one pure precious doctrine of Chriſt crucified, and conſtant confeſſion of him in time of perſecution, if from the Gnoſticks they receive any infuſions contrary to theſe, let them look to it.

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

11. For the faith of Chriſt being the foundation which I have laid, and that indeed the onely one which can poſſibly be laid,

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

12, 13, 14. That which is regularly to be built thereon, is conſtant confeſſion of Chriſt, in deſpight of afflictions, which like gold & ſilver &c. is but refined and purified but not conſumed in the fire, But for any doctrine of worldly wiſdome ver. 18. (ſee note a.) of prudential compliances with the perſecutors, Jewes or Gentiles If any ſuch earthy material be brought in in ſtead of it, it ſhall be brought ſuddenly to the triall; For that judgment of Chriſt which ſhall ſhortly paſſe upon me, for the deſtroying all corrupt beleivers on one ſide, and delivering and owning all true beleivers (ſee Rom. 13. d. and Heb. 10. a.) on the other, ſhall deale with them, as fire doth with that which is put in it to be tried, (preſerving and refining what is true and good metall, and making it more illuſtrious, but burning up all that is combuſtible) burn up and conſume all this worldly wiſdome, and burniſh the conſtancy of others like gold in the fire, ſee Rev. 3. 18.) and preſerve ſuch, whilſt all others

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

† for it is revealed, ὅτι ἀποκαλύπτεται

14. If any man's work abide, which he hath built thereupon, * he ſhall receive a reward.]

* it ſhall receive, λήψεται

are involved in their own ſubtilties, v.19. And ſo all that adhere ſincerely to Chriſt, they ſhall be ſure not to miſſe their reward, preſervation here in this world, beſides that other that expects them eternally.

15. But if it prove combuſtible matter, if ſhall * be [b] ſaved: yet ſo as by fire.]

15. If any man's work ſhall be burnt, [a] he ſhall ſuffer loſſe, but he himſelf

* eſcape; but ſo as through fire

b the doctrine, or practiſe ſhall upon examination prove falſe and unchriſtian, and ſo will not bear that triall (ſuch are the Gnoſticks doctrines of denying Chriſt, when perſecuted) it ſhall then be ſo farre from helping him to any advantage as the Gnoſtick complier hopes it will, that it ſhall bring the greateſt danger upon him, and if upon timely repentance, or by his not having actually denied Chriſt (for all his ſuperſtructing of ſome erroneous doctrines) he be more mercifully dealt with by Chriſt, and freed from having his portion with unbeleivers, yet it ſhall goe hard with him, as with one that is involved in a common fire, and hardly eſcapes out of it.

16. By this that I ſay, you cannot but

16. Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth † in you?]

† among you, ἐν ὑμῖν

diſcern what care you are obliged to take to beware of theſe falſe ſeducing teachers that creep in among you, You are a Church of God's plantation, built, as the Temple among the Jews, God's direction given for every part of it; ye have had the Spirit of God to teach you all true doctrine, and pure practiſes, by your Apoſtolical plantation, and ſo to dwell and continue among you; and oblige you to all purity.

17. And therefore, if any falſe teacher

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

* corrupt, φθείρει

† as many of you as there are, οἵτινές ἐσμεν ὑμεῖς

ſhall bring in any unclean heretical doctrine into ſuch a Church of God's planting, a place of God's reſidence, and ſo pollute, or defile God's dwelling place, (as when Nadab and Abihu offered ſtrange fire on God's altar) then, as they were devoured by fire from heaven, ſo he muſt expect ſevere puniſhment; For all ye that are Chriſtians, make up this one temple of God's; and that being a conſecrated ſociety, muſt not be profaned, or polluted with ſuch impure doctrines, as the Gnoſticks every where infuſe.

18. And for that other conceit of theirs,

18. Let no man deceive himſelf: if any man among you ſeemeth to be wiſe in this * world, let him become a fool, that he may be wiſe.]

* age, αἰῶνι

by which they get ſo many proſelytes, that of the lawfulneſſe of denying Chriſt in time of perſecution, by which they promiſe themſelves ſecurity from all the preſent evils, Let no man cheat himſelf with this perſwaſion, any man that thus thinks to be more provident then other men, and by this means to ſecure himſelf, let him know that this will not thrive with him, he will find himſelf deceived at laſt (ſee v.15. & Rev.3. 18.) there is no ſuch prudent way for him to ſecure himſelf, as to lay aſide this worldly wiſdome, and conſtantly and cheerfully to adhere to Chriſt, when in the eye of the world it ſeems moſt fooliſh to doe ſo.

19. For God is wont to take off, and preſerve the plain ſimple perſon that avowedly adheres to him, and to outwit the ſubtile deſigner, And it will ſoon befall thoſe pretenders, according to that of Job 5. 13. they that think to be wiſer then other men, are by ſo much verier fools then others, and ſo are diſcerned to be.

19. For the wiſdome of this world is fooliſhneſſe with God; for it is written, He taketh the wiſe in their own craftineſſe.]

20. And to the ſame purpoſe is that of

20. And again, The Lord knoweth the † thoughts of the wiſe, that they are vaine.]

† machinations, διαλογισμοὺς

Pſal. 94. 11. that all the ſubtile contrivances of crafty worldly minded men prove vain and improſperous.

21. Let no man therefore factiouſly or ſchiſmatically divide from the the unity of the Church, following ſuch, or ſuch a maſter or inſtructer, and ſo quarelling, or contending with others, v. 4. For all the gifts that are in the Church were given for your uſe, and whatſoever any man can boaſt of, it is not peculiar to him, but belongs as well to every other perſon in the Church.

21. Therefore let no man glory in men, for * all things are yours.]

* all are πάντα ὑμῶν

22. He that planted the faith among you,

22. Wherefore Paul, or Apollos, or Cephas, or the world, or life, or death, or things † preſent, or things to come, all are yours,]

† inſtant ἐνεστῶτα ſee Rom. 8. 38.

and he that baptized you, and he that ſuperſtructed upon this foundation, are all ſubſervient to your uſes, and not to be maſters of your faith, much leſſe any of them to be ſet up againſt the other, to make diviſions, and rents among you, and ſo is likewiſe all humane wiſdome, or knowledge of naturall things, ſo is Gods mercy to us in keeping us alive, ſecuring ſome of us from the malice of our enemies, and delivering up others of us to death, for the teſtimony of Jeſus Chriſt, the condition now inſtantly approaching, preſſures for the name of Chriſt, or that which is not quite ſo neer, the yet future coming of Chriſt (called the day v. 13.) for the deſtroying of the falſe, and rewarding the conſtant Chriſtians, all theſe are by God deſigned, in common to you all, as inſtrumental for your good.

23. And the concluſion from hence is this, that you give not up your faith to any but to Chriſt, that you reſolve firmly to obey him and adhere to him uniformly, as he reſigned himſelf up to the will of God, to doe and to ſuffer whatſoever he appointed him, in the great office of being our mediator and redeemer.

23. And ye are Chriſt's, and Chriſt is God's.]

Notes on Chap. III.

a. Ζημιωθήσεται

Of the word [ζημιωθήσε] here it may firſt be enquired, whether it belong to the *man*, or *to* his *work*, both immediatly precedent, εἴ τινος τὸ ἔργον, *if any mans work*; That which inclines it to ſignifie the *work*, is the αὐτὸς ὃ that followes, *but himſelf ſhall be ſaved*] which ſeems to oppoſe *himſelf* to *his work*, that the one ſhall be *loſt*, but the other *ſaved*. But this is well enough avoided by ſetting the *oppoſition* betwixt the *ſaving* of *him*, and the *burning* of *his work*, præcedent to the ζημιωθήσε; and then the conſideration of that as it anſwers the former *probability*, ſo it inclines more ſtrongly to render it the other way, that the *man*, not the *work*, ζημιωθήσε] *ſhall be mulcted*. For that this word ſignifies not [*to be loſt*,] but [*to ſuffer loſſe*] hath been ſaid, *note* on *Mat.* 16. m. Which cannot be here ſaid of the *work*, of which it had before been ſaid [*it ſhall be burnt*,] For what is ſo, doth not ſuffer a *mulct*, or *fine*, or *loſſe*, (which according to all *lawes* muſt be *ſalvo contenemento without utter ruine*) but *is loſt*, and utterly *deſtroyed*; It remains then that it be ſpoken of the *man* whether *falſe teacher*, or any *follower* of ſuch, that takes up any ſuch *falſe doctrine* from him, and ſo upon the *doctrine* of *Chriſt*, (*profeſſing* ſtill, or not *denying* of *Chriſt*) ἐποικοδομεῖ, *ſuperſtructs* ſome *falſe doctrines*, and erroneous *practiſes*; And of *him* it is here ſaid, that he ſhall *ſuffer loſſe*, ſo as

Ἐποικοδομεῖ

the

the *metall* that goes into the *fire* with *droſſe*, or *embaſement* mixt with it, is *ſeparated* from all that *mixture*, and comes out a great deal *leſſe* then it went in, *loſeth* all that *droſſe* in that *triall* of *fire*. Now how this is to be particularly underſtood, of this *ſuperſtructure* of *hay*, or *ſtubble* here, muſt be *collected* from the conſideration of [*the day*] which is here mention'd, ver. 13. *that it ſhall declare*, or *reveal*. That the word [*Day*] in all languages, ſignifies *judgment*, and that [*the day*] *emphatically*, or the *day of Chriſt*, the *day of the Lord*, ſignified an *approaching ſeaſon* of *judgment* then expected on *unbeleivers* and *misbeleivers*, *Jewes* and *Gnoſticks*, all the world over, in the *Chriſtian plantations*, ſee *Rom.* 13. *note* d. and *Heb.* 10. *note* a. And that this is *the Day*, or *Judgment* that is here referred to, may appear 1. by the *excluſion* of all other *daies*; The only two ſenſes that can come in *competition* are either 1. that it ſignifie the *finall day of judgment*; or 2^dly, the *audience*, and *judicature*, and *ſentence* of the *Apoſtle*, when he comes to *examine* this *doctrine*. For the *firſt*, that cannot be underſtood here, becauſe the office of *the day* here is δηλῶσαι, *to make manifeſt*, and ἀποκαλύψαι, *to reveale*, v. 13. And therefore ſuppoſing there were ſuch a *day* of *conflagration*, which they that maintain, look on as a *purging fire* to *burn* up all the ill *works* of the *Chriſtian*, and fit him for heaven, yet the circumſtances of the text here doe not belong to that, but to another *quality* of the *fire*, the *trying*, *revealing*, and *diſcriminating* one from another, as appears by all the phraſes here uſed, *Every mans work ſhall be made manifeſt*, *the day ſhall declare*, it *ſhall be revealed by the fire*, *the fire ſhall try what kind of work every mans is*, *and if any mans work remain*, i. e. abides the *triall*, *he ſhall be rewarded*. As for that of the *Apoſtles* coming to *judge* and *cenſure*, it is not probably here meant, becauſe theſe *hereticks* and their followers did not acknowledge the *Apoſtles* power, but *reſiſted* and *rejected* them, as appears in divers other places (and oft layes a neceſſity on the *Apoſtles* to *vindicate* their *authority*,) And 2^dly, there is no reaſon to conceive that the *Apoſtle* ſhould call his own *ſentence* by the name of the *Fire*, or ſpeak of *giving* men *rewards* v. 14. which are to be *expected* from *God*. But then 2^dly, that it be applied to this of the *puniſhment* of *God* now approaching the *Gnoſticks*, will appear not only by the mention of the *wood*, *hay*, *ſtubble*, *built on the foundation*, which evidently denotes *hereticall ſuperſtructures*, (and it is known that theſe were the great *hereticks* of thoſe times) and ſuch as will be ſure to *periſh*, when *fire* comes, but alſo by the *conſequents* here to the end of the *Chapter*, which make up the known *character* of the *Gnoſticks*, For that conſiſted ſpecially of *two* things, 1. their *doctrines* of *uncleanneſs*, 2^dly, their *arts* of *worldly wiſdome* to *ſecure* themſelves from *perſecutions* by *complying* with the *perſecutors*. And both theſe are here noted, that of *uncleanneſs* v. 16, 17. by the *defiling the Temple of God*, i.e. *themſelves*, who as *Chriſtians*, are obliged to be *holy*, but by the *Gnoſtick* infuſions were in danger of all *pollutions*, And thoſe that were immerſt in them, the *Apoſtle* foretells, that they ſhall be *deſtroyed* by this *day*, *Him ſhall God deſtroy* v. 17. And ſo that of *worldly wiſdome* v. 18. *If any man among you ſeemeth to be wiſe in this world*, i.e. *prudent* for the *ſaving*, or *ſecuring* himſelf from *perſecutions*, and *dangers here*] And of this the *Apoſtle* gives warning, that this *wiſdome* is the greateſt *folly*, and that the *contrary* thereto is the onely *wiſdome* even for *this* life, the conſtant adhering to *Chriſt*, the ſureſt means to *deliver* him from the *dangers* which here he *fears*, whereas theſe wiſe and *prudential* worldlings are likely to be *taken in their own craft*, v. 19: by their *arts* of *ſecuring*, to *deſtroy* themſelves, and ſo will appear *vain*, and *ridiculous* in all their *wiſe* contrivances ver. 20. according to that of *Chriſt*, *Mat.* 16. 25. *he that will ſave his life ſhall loſe it*, And therefore the form of adviſe here uſed is, *Let no man deceive himſelf*, This *practiſe* of the *Gnoſticks* in order to the *ſecuring* themſelves, was a great *miſtake*, the way to bring all *deſtruction* upon them, when the *day* of the *Lord*, the *vengeance* of *Chriſt* upon the *crucifyers*, and *perſecutors* of *Chriſtians*, ſhould come ſuddenly upon them, and *ſweep* away the *Gnoſticks* among them. And ſo, the whole paſſage belonging clearly to theſe, the full importance of the [ζημιωθήσε] will be, that they which being not ſo high in that *hereſie*, as to *deny* the *foundation*, the *faith* of *Chriſt*, (which many did, and are elſwhere call'd *Apoſtates*, and *Antichriſts*, and they that *denied Chriſt to be come in the fleſh*) and yet had received ſome of theſe *Gnoſtick* infuſions, that particularly of worldly *prudence* and *compliance* with the *Jewes*, ſhould (contrary to their expectation of *gaining* by this means) *ſuffer loſſe*, be in great *hazard* to be *deſtroyed* among them, and if they *eſcaped*, it ſhould be very *narrowly*, the *conſtant*, *faithfull*, *Orthodox Chriſtian* being the only one, that ſhould be perfectly *ſafe*, when that *fiery day* came, when the *unfaithfull* and the *cowardly* ſhould either utterly *periſh*, or *run* an horrible *hazard* in that *day*. And to this purpoſe is it that the doctrines of theſe *Gnoſticks* are expreſt by *wood*, *hay*, *ſtubble*, *earthy* materialls (and ſo notes of *falſe doctrines*, unfit to be built on this *divine foundation*) and thoſe, (of all things) the moſt *combuſtible* and ſure to be deſtroyed, when a *fiery triall* comes, and that in *two reſpects*, *firſt*, that when *perſecution* for *Chriſt* comes, ſuch a kind of *Chriſtianity* as this, is ſure to be *burnt up*, the *Gnoſticks* will not then hold out, and *confeſs Chriſt*, and 2^dly, in reſpect of *Chriſt*'s coming to *viſit*, and *judge*, to *reward* the *conſtant*, and *deſtroy* the *unfaithfull*, then theſe *prudential* waies of theirs will be ſure to ſtand them in no ſtead, but bring them into greater *danger*, as he that means to ſecure himſelf againſt *fire* by *wood*, *hay*, *ſtubble*, ſhall be ſure to have all *burnt*, and to encreaſe, not leſſen the *flame*, Whereas the truly *wiſe* way, (and that which *Chriſt counſels* the *Church* of *Laodicea* to, in oppoſition to theſe *Gnoſticks*, *Rev.* 3. 8.) is to build *gold*, *ſilver* &c. which having been *tried* in the *fire* (and ſo denoting *conſtancy* in *perſecutions*) are ſure to hold out, and *endure* the teſt, whatſoever the *day* of *viſitation* be, Be the *fire* never ſo *ſcorching*, theſe will be the likelieſt to be *preſerved* in it.

That σώζεσθαι ſignifies *to eſcape* hath been often noted, but what σώζεσθαι διὰ *to eſcape by*] here ſignifies, is the onely difficulty, and that will be beſt explained by comparing it with other places of the ſame kind. Thus 1 *Pet.* 3. 20. διεσώθησαν δι'

Ἡμέρα

δηλοῦν

Ναὸν Θεοῦ φθείρει

Φθερεῖ τοῦτον ὁ Θεὸς

Σοφὸς ἐν τῷ αἰῶνι τούτῳ

Δραισάμενος ἐν ταπεινώσει αὐτῶν

Ξύλα, χόρτος

Χρυσὸν, ἄργυρον &c.

b.

Σώζεσθαι διὰ πυρός

διαλ@ *they were ſaved out of* or *through the water*, the *prepoſition* διὰ perhaps (as other *prepoſitions* oft are in the *New Teſtament*) being taken looſely for ἐκ or ἀπὸ, *out* or *from*, or elſe as the neceſſity of the matter imports, an *eſcaping through water*, implying conſequently an *eſcaping out of* it alſo; And ſo the ſenſe will be, that though there were a *great flood* ready to *drown* all the *earth*, yet for all this, by the help of the *arke* they did *eſcape* that *danger*. And ſo here σωθήσεται ὡς διὰ πυρὸς *he ſhall eſcape*, as one *eſcapes out of the fire*; i.e. as * *Chryſoſtome* expreſſes it, as one that, when in the *midnight* his houſe is ſet on *fire*, *wakes* and leaps out of the *bed*, and runs *naked* out of dores, οὐδὲν τῶν ἔνδον λαβὼν, *taking nothing that is within* along with him, taking care onely (as he addes) ὅπως τὸ σῶμα τὸ ἑαυτοῦ περιεξαρπάζῃ ὁ φλογὸς, *that he may ſnatch his own body out of the flame*. And it is a common * obſervation that ὡς διὰ πυρὸς σώζεσθαι] is a *proverbial* ſpeech for thoſe, that get *hardly* out of a *great danger*, ſo ὡς δαλὸν ἐξῃρπασμένον ἐκ πυρὸς, *as a brand ſnatcht out of the fire*, *Am.*4.11. and ſo *Jude* 23. ἐν φόβῳ σώζετε, ἁρπάζοντες, *ſave them* by *ſnatching them out of the fire* in time of *danger*, for ſo ἐν φόβῳ ſignifies, ἐν κινδύνῳ, in preſence of any thing that men are *afraid* of. By this means that of 1 *Pet.*4.18. will be explained alſo, for this will be the meaning of μόλις σώζεται (for which the *Hebrew*, *Prov.*11.31. reads יִשָּׁלֵם, *ſhall be recompenſed*) he *ſhall not eſcape* without many *loſſes* and *afflictions* in that πύρωσις or *combuſtion*. So as in * *Julian* ἡ νὺξ ὀλίγους ἀπέσωσε μόλις, *the night did hardly* or with great difficulty *reſcue a few*, and in * *Agathias*, who, having ſpoken of ſome that πυρπολεῖσθαι ἔμελλον, *were ready to be fired* and *burnt*, addes, μόλις ἔνθενδε διεκπεσόντες καλαφύγοσι, *they hardly eſcape out of it*.

ἐν φόβῳ σώζετε

* c 5. p. 467. lin: 28.

* Orat: 1. p. 67

* Hiſt: tom: 2. p. 38.

† ſee Rigaltius ad Artemidor: Oneiro: p. 43.

CHAP. IV.

Paraphraſe.

1. And though, I ſay, we are ſubſervient to your uſes, and are appointed ſo to be, ch. 3. 22. yet it will become you to look on us, though not as maſters of your faith, yet as miniſters of Chriſt, and that in the moſt honourable office of the family, that of the ſteward, or ruler of the houſe, to whom among other things it belongs to diſpenſe out every man his proportion of food, &c. and ſo 'tis our part to diſpenſe the Goſpel to you in that meaſure, and by thoſe degrees that we ſee fit.

1. LET a man ſo account of us, as of the * miniſters of Chriſt, and ſtewards of the myſteries of God.]

* officers, ὑπηρέτας

2. And above all things fidelity and honeſt diſcharging of truſt is required of ſtewards, and if I ſhould faile in that, I ſhould be very worthy of blame.

2. Moreover it is required in ſtewards, that a man be found faithfull.]

3. But for this I am not to be judged by you, by men, nay by my ſelf.

3. But with me it is a very ſmall thing, that I ſhould be judged of you, or of man's judgment; yea, I judge not mine own ſelf.]

4. For though I can accuſe my ſelf of no fault in the execution of my Apoſtolical office, yet is not this the clearing of me, onely God that ſearcheth and ſeeth all, muſt doe this.

4. For I know nothing by my ſelf, yet am I not hereby juſtified: but he that judgeth me is the Lord.]

5. Therefore be not you too forward in your cenſures of me, but leave it to God, and I make no doubt but in time he will diſplay the ſeducers, and diſcover every mans intentions and purpoſes, and then, as they that deſerve ſhall have blame, ſo every man that hath done well, ſhall by God be juſtified and commended.

5. Therefore judge nothing before the † time, untill the Lord come, * who both will bring to light the hidden things of darkneſſe, and will make manifeſt the counſels of the hearts, and then ſhall every man have praiſe of God.]

† ſeaſon, καιρὸν

* who will alſo enlighten, ὃς καὶ φωτίσει

6. This of not following or admiring the perſons of men, I have thus ſaid, (ſee note on Rom. 7. d.) in the perſons of my ſelf and Apollos, under that figure to give you a general rule how to demean your ſelves to any other diſpenſers of the Goſpel, viz: that in following of us ye go no farther then the directions v. 1. and think of us, not as maſters of your faith, but as officers, ſtewards of Chriſt, to diſtribute that to you, which he hath entruſted to us, which if it were firmly reſolved on among you, you would never break out into factions, one to the deſpiſing of another, boaſting, one that he hath received the faith from Paul, and not from Apollos, another that he is a follower of Apollos, and not of Paul, &c.

6. And theſe things, brethren, I have † in a figure transferred to my ſelf, and to Apollos for your ſakes, * that ye might learn in us, not to think of men, above that which † is written, that no one of you be puffed up for one againſt another.]

† thus darkly ſet down of my ſelf, μετεσχημάτισα εἰς ἐμαυτὸν

* that in reſpect of us ye may learn, ἵνα ἐν ἡμῖν μάθητε

† hath been written γέγραπται

7. For this can be no matter of boaſting to any of you, for by it is no man dignified before another, for by whomſoever you received the faith, it is clear that you received it, 'tis no acquiſition of your own wit or parts, but meerly a mercy of Gods, that ſent us to preach to you, and therefore cannot in any reaſon be matter of boaſting to you.

7. For who maketh thee to differ from another? And what haſt thou that thou didſt not receive? Now if thou didſt receive it, why doſt thou glory, as if thou hadſt not received it?]

8, 9. You forſooth are ſo full and rich, ſo furniſht with all kind of knowledge & wiſdome, (ſuch the Gnoſticks bragg'd of) that you deſpiſe your Apoſtles, and ſpiritual fathers that firſt converted you to the faith; Since we parted from you, you have in your own conceits been in great tranquillity, and ſecurity, had happy Halcyonian daies, (ſee note on Rev. 1.6) And I wiſh it were ſo with you, as you phanſie it to be, that the tranquillity which the Gnoſticks (with their compliances with the perſecutors whether Jewes or heathens) promiſe you, were a true Chriſtian tranquillity, that we which are ſo ſharply perſecuted, might come to you as to a refuge, and enjoy ſome part of that great privilege with you; For certainly we have need of it; For we are ſo farre from any ſecurity, that we are expoſed to all the miſeries

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

9. For I think that God hath ſet forth us the Apoſtles laſt, as it were men appointed to death: for we are made a ſpectacle unto the world, and to Angels, and to men.]

* Ye are already full to ſatiety, Ἤδη κεκορεσμένοι ἐστὲ

† already grown rich, ἤδη ἐπλουτήσατε

and

and perſecutious, and dangers in the world, we Apoſtles being as it were the forlorn party, ſent out laſt, without any reſerve behind to relieve us, and ſo given up unto certain ſlaughter, or as the gladiators upon a ſtage, thoſe that come out firſt fighting in jeſt, as it were, but they that come laſt, never giving over, till one lay down the other dead upon the place, For we are become as thoſe that being condemn'd to death, have wild beaſts let looſe on them upon the theatre, which certainly rend them to pieces, ch. 15. 32. And like thoſe combatants on the theatre, we are ſet forth for a ſpectacle, to the heathen world, to angels, to men to look upon.

* in ſplendour, we in diſgrace, ἐνδοξοι, ἡμεῖς δὲ ἄτιμοι

10. We are fools for Chriſt's ſake, but ye are wiſe in Chriſt: we are weak, but ye are ſtrong; ye are * honourable, but we are deſpiſed.] 10. We are vile & deſpiſed for the doing our duty, the exerciſe of our Apoſtolical office, but you forſooth are very wiſe men, deeply learned in the doctrine of Chriſt, we weak contemptible mean perſons, but you ſtrong and gallant.

† are in no certain condition, ἀστατοῦμεν

11. Even unto this preſent houre we both hunger, and thirſt, and are naked, and are buffeted, and † have no certain dwelling place,] 11. As I was when I was with you (ſee ch. 2. 3.) ſo I am ſtill, in a condition of continual want and perſecution, and tranſitory mutable eſtate,

* are tired, κοπιῶμεν † forbear, ἀνεχόμεθα

12. And * labour, working with our own hands: being reviled, we bleſſe: being perſecuted, we † ſuffer it:] 12. Taking exceſſive pains that I may preach the Goſpel, and get mine own living by my labour, that I might not put you to any charges, (ſee Act. 18. 3.) and when, in ſtead of thanks, I meet with nothing but reviling for all this, I have no return to make them, but that of my prayers for them, nay when perſecuted, I entertain no thought of revenge toward them.

* the vileſt † refuſe of all, πάντων περίψημα

13. Being defamed, we intreat; we are made as * the [a] filth of the world, and are the † off-ſcouring of all things unto this day.] 13. When calumniated and falſly accuſed, I pray to God for them, by whom it is done, and this is no newes to me, for we Apoſtles of Chriſt are lookt on and uſed as the unworthieſt creatures of the world, and ſo continue untill this time. a,

14. I write not theſe things to ſhame you, but as my beloved ſons I warn you.] 14. And though I have thus been uſed by ſome of you, ſince theſe ſchiſmes have come in among you, yet I ſay it not to reproach or bring ſhame upon you for ſo doing, but out of the affections of a father, I adviſe and admoniſh you to behave your ſelves more like children, then ye have yet done.

* ἐὰν

15. For * though you have ten thouſand inſtructers in Chriſt, yet have ye not many fathers; for in Chriſt Jeſus I have begotten you through the Goſpel.] 15. For though others may have taught you ſince, yet 'tis only I that planted the Goſpel firſt among you, and therefore there can be no occaſion of ſchiſmes and diviſions among you (by one's making one Apoſtle the maſter of his faith, another another) any more then that children of the ſame father ſhould contend and divide about their life, or coming into the world, one profeſſing to owe it to one, another to another.

16. Wherefore, I beſeech you, be ye followers of me.] 16. And therefore, I beſeech you, let the form of doctrine, which I left you, be retained among you, without any new inſertions by any other.

17. For this cauſe have I ſent unto you Timotheus, who is my beloved ſon, and faithfull in the Lord, who ſhall bring you into remembrance of my waies which be in Chriſt, as I teach every where in every Church.] 17. For this purpoſe I have ſent unto you Timothie, whom I converted to the faith, and one that hath long aſſociated with me, and done faithfull ſervice to me in the propagating of the Goſpel, who therefore exactly knowing my whole courſe of Chriſtian doctrine, may be your remembrancer, and tell you what my doctrine and practiſe is in every Church, where I come to confirm them.

† have been puffed up, ἐφυσιώθησαν * becauſe I come not, εἰς μὴ ἐρχομένου † ſpeedily, ταχέως

18. Now ſome † are puffed up, * as though I would not come to you.] 18. And ſince by my not coming to you my ſelf perſonally, ſome among you have taken occaſion to deſpiſe me that am abſent,

19. But I will come to you † ſhortly, if the Lord will, and will know, not the ſpeech of them which are puffed up, but the power.] 19. I am therefore reſolved by God's help my ſelf to come among you ſpeedily, and to examine what grounds they have for what they doe, and not much heeding the ſpeech or talk of them, to ſee whether this be any ſolid knowledge in them, upon ſtrength of which they ſhould deſpiſe others.

* ſpeech λόγῳ

20. For the kingdome of God is not in * word, but in power.] 20. For Chriſtianity conſiſts not in ſpeaking but in doing, (according to a proverbial ſpeech of the Jewes, Speech is not a foundation, but work. Pirke Avoth p. 15.) and ſo all other perfections of men muſt be judged of, not by their boaſts of themſelves, but by the reality of their performances.

21. What will ye? ſhall I come unto you with [b] a rod, or in love, and in the ſpirit of meekneſſe?] 21. And now I talk of coming to you, I pray conſider, which will you chuſe? As you behave your ſelves, ſo at my coming will I exerciſe either my power of inflicting puniſhments, or the milder way of kindneſſe toward you, and therefore according as ye like beſt, ſo prepare your ſelves for my coming. b,

Notes on Chap. IV.

a. Περικαθάρματα] ſignifies thoſe things that are uſed in the *luſtrating* of a *city* among the *Gentiles*, *Suidas* hath deſcribed the cuſtome in theſe words, Γαῤῥ καθαρμῶ πόλεως ἀνήρων ἐστολωμένον τινὰ ὃν ἀπάλλειν κάθαρμα, *For the purging and luſtrating of a city, they cloathed a man* (in *foule* and *filthy garments*, ſay others) and put him to *death*, and he was *called a luſtration* or *expiation*; thus, ſaith *Euſtathius*, περικάθαρμα is a *luſtration* for which the *vileſt perſons* were wont to be uſed, οἱ ῥυπαροὶ καὶ ἀποβλητοι, *ſordid, refuſe* people, For thus it was, when the *city* was under any *plague*, or other great *calamity*, they choſe out one of the *naſtieſt* perſons in the *city*, and brought him to a certain place, with *cheeſe*, and *drie figs*, and a *cake* in his hand, and then beat him with *rods* about the *ſecret parts*, and then *burnt* him and the *rods* together in a *ditch*, and caſt the *aſhes* into the *ſea* (τῷ Ποσειδῶνι θυσίαν ἀπολίννυντες *paying a ſacrifice to Neptune*, ſaith *Suidas*) with theſe words, γένε περίψημα, γένε κάθαρμα

*in the word κάθαρμα

Theod. Mareil. in Hieracl. Foetas 13.

καθαρμα, *Be thou a luſtration* for us. This perſon was called κάθαρμα and περίψημα, and by *Lycophron*, and, before him, by *Hipponax* φάρμακον *a medicament*, and by *Philoſtratus*, (ſaith *Sardus de ritib:* l 3. c.19.) ἀποτροπαῖον a *cure*, or *averter* of *judgment* from the *city*. (But this is a miſtake in *Sardus*; all that *Philoſtratus* ſaith being onely this, that in the *Theatre* τὸ τῆς ἀποτροπαίας ἵδρυ), i e. the *ſtatue* of the *deity* that *averteth judgment*, *plagues* &c. was *ſet up*.) By this it appears alſo, what is meant by περίψημα πάντων, *the refuſe of all*] in the next words, to wit, the very ſame thing in another expreſſion, the *vileſt*, *refuſe* creature in a *city*, ſuch as uſed to be the *expiation* in a publick *calamity*. So ſaith *Suidas*, Περίψημα, κάθαρμα, which, I conceive, is a corruption from κάθαρμα, which differs but little from it, and *Heſychius*, Περίψημα (περικάθαρμα, for περικάθαρμα I conceive) ἀντίλυτρα, ἀντίψυχα, ἢ ὑπὸ τὰ ἴχνη πάντων, the two words are of the ſame ſignification, and denote thoſe that are *paid for others ranſomes*, or put to *death* in others ſtead, or elſe any thing that is moſt *vile*, *trodden under feet by all men*. Thus *Tob.* 5. 24. we have this phraſe, περίψημα ἡμῶν παιδίου γένοιτο] for, *Let it be deſpiſed, a refuſe*, in reſpect of, or compariſon to *my ſon*, this *heathen* cuſtome, whence all this comes, being in a manner, but a *tranſcript* of the *Azazel* among the *Jewes*, the *ſcape-goat*, that was ſent into the *wilderneſſe*, with all the *ſinnes* of the *people* upon him, which was therefore called ἀποπομπαῖος, *rejectaneus*, or *refuſe*.

Περίψημα

The ῥάβδος or *rod* here is the power of *inflicting puniſhments* in the *Apoſtles*, of *death* it ſelf, as on *Ananias*, of *diſeaſes*, as on *Elymas*, and ſo the *Hebrew* word שבט for ῥάβδος is rendred πληγὴ a *ſtripe Iſa.*10.24. and is all one with μάστιξ *ſcourge Mar.*3.10. and contrary to this is the *ſpirit* of *meekneſſe*, that followes here, *mercifulneſſe* in not inflicting that *ſharpneſſe* on them, upon ſight of their ſpeedy *reformation*, which by *threatning* here he deſires and hopes to produce, before his coming to them *perſonally*. b. ῥάβδος

Paraphraſe.

CHAP. V.

a. b. 1. It is a great ſhame and reproach that lyes upon you, that ſins of unnaturall uncleanneſſe, and marriages within prohibited degrees are ſo frequently to be found among you, and thoſe of ſuch a pitch in one offender, as civil nations, (though not Chriſtian) and even the unconverted Corinthians would ahhor to be guilty of, a ſonne to take in marriage (or otherwiſe to live in that ſinne with) his father's wife.

1. [* It is reported commonly, that there is [a] fornication among you, and ſuch fornication, as † is not ſo much as named among the [b] Gentiles, that one ſhould have his father's wife.]

* Fornication is generally reported among you, † or, is not among; for ὀνομάζεται named, is left out by the King's MS.

c. 2. And this ſo freely that yee doe not look on it as a crime fit to be cenſured in him, ye are not at all humbled with it, nor mourn for it (ſee 2 Cor: 12, 21.) either out of an opinion of the perſon that hath done it, (who is one of the Doctors of your Church, ſay Chryſoſtome and Theodoret) or out of an opinion infuſed now by ſome hæreticall teachers into you (which your former condition of life makes you apt enough to beleive,) that fornication is an indifferent thing (ſee c. 6. 13.) whereas in any reaſon you ought to have mourned over him, as over a great ſinner, and expreſſed your ſorrow in complaining of him, and uſing meanes that he might be excommunicated, ſee c: 12. 21.

2. And ye are [c] puffed up, and have not rather mourned, that he that hath done this deed may be taken away from among you,]

d. 3. For I, though I am not preſent among you, yet by that authority that belongs to me, (and being ſufficiently aſſured of the truth of the fact) have already paſſed ſentence on him that hath thus offended,

3. For I verily * as abſent in body, but preſent in ſpirit, have [d] judged already, as though I were preſent, † concerning him that hath ſo done this deed.]

* or, being abſent, for the King's MS. leaves out ὡς as † him that hath ſo, ὁ οὕτω ἔρδων

4, 5. That in a publick aſſembly gathered in the name of our Lord Jeſus Chriſt, in which you are to ſuppoſe me virtually preſent among you, by the authority of Chriſt committed to me and you, ye proceed to excommunicate and deliver him up into the power of Satan, who may inflict ſome diſeaſe upon him, that may be a means to bring him to a ſight of his ſinne and reformation, and ſo to ſalvation alſo.

e. f.

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

5. To [e] deliver ſuch an one unto Satan for the [f] deſtruction of fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.]

6. Such a teacher as this is not fit for you to follow or favour, for as a little ſowre dough gives a taſt to all the bread, ſo will ſuch a ſinne as this, permitted in the Church, have an influence on you all, both by diſcrediting that Church where this is permitted, and by corrupting the company by the example.

6. Your boaſting is not good: know ye not that a little leaven leaveneth the whole lump?]

7. 'As therefore it was the manner of the Jewes on the day of the Paſſeover (that being the day of preparation, or the Eve to the feaſt of unleavened bread) moſt diligently and ſollicitouſly to inquire if there were any crumbe of leavened bread left in their houſes, and to remove it all (ſee note on Mar: 14. c.) ſo doe yee at this time deale with that heathen or Gnoſtick perſwaſion (among you) of the lawfulneſſe of fornication, moſt contrary to the Lawes of Chriſtianity, that you have undertaken, and whereby ye have obliged your ſelves to have none of that ſowre unchriſtian doctrine among you, but on the contrary to fit your ſelves to celebrate a Chriſtian Paſſeover, which (as the Judaicall was a ſigne of their deliverance out of Ægypt) muſt be kept with our departure out of ſinne.

7. Purge out therefore the old leaven, that ye may be a new lump, * as ye are unleavened: for even Chriſt our paſſeover is ſacrificed for us.]

* for as much as you are, καθὼς ἐστε

8. Doe yee therefore conſecrate your ſelves to the ſervice of Chriſt, by reforming all your former ſinfull courſes, particularly that of uncleanneſſe and villany (ſee v. 13.) and by the practiſe of all Chriſtian purity, and holding faſt the truth which hath been delivered to you.

8. Therefore let us keep the feaſt, not with old leaven, neither with the leaven of † malice and wickedneſſe: but with the unleavened bread of * ſincerity and truth.]

* naughtineſſe κακίας † purity, εἰλικρινείας

9. † I

9. * I wrote unto you in an Epiſtle, not to g company with fornicators. 9, 10. What in this Epiſtle v. 2. I have written of not communicating with fornicators, and not converſing familiarly with them, I mean not of the heathens among you, which have not given up their names unto Chriſt, nor in like manner of thoſe heathens that are guilty of thoſe other ſinnes of unnaturall luſts (ſee note on Rom: 1.b.) and violence, or thoſe filthyneſſes, which are ordinary among Idolaters, and are uſed as parts and rites of their religion (ſee note on Col: 3. a.) for theſe are ſo ordinary among them, that if ye abſtain from the company of all thoſe heathens that are ſo guilty, ye muſt depart out of their cities. g. h. i.

10. † Yet not altogether with the fornicators of this world, or with the * covetous, † [h] or extortioners, or with [i] idolaters: for then muſt ye needs goe out of the world.]

11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or * covetous, or an idolater, or a † [k] railer, or a drunkard, or * an extortioner, with ſuch an one, no not to eate.] 11. But the purpoſe of my writing is onely to interdict you that free encouraging converſe with Chriſtian profeſſors, that are guilty of retaining any of theſe ſenſuall heathen ſinnes, uſed by Idolaters, and to command that with ſuch an one you doe not enter any friendly commerce, ſo much as to eat with him (ſee note g.) much leſſe to admit him to the Sacrament, or the feaſt that attends that, untill he doe reform. k.

12. For what have I to doe to judge them alſo that are without? doe not ye judge them that are within?] 12. What have the cenſures of the Church (ſee note d.) to doe with them that are not Chriſtians? they are wont to be executed on them onely that are in the Church.

13. But them that are without God judgeth. Therefore put away from among your ſelves that wicked perſon.] 13. Others therefore, that are not Chriſtians, being left to God, ſee that yee excommunicate the inceſtuous, and all Chriſtian profeſſors, guilty of any ſuch ſinne.

* I have written to You by Epiſtle, Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ † Not, for in the King's MS. καὶ is wanting * inordinate luſters πλεονέκταις † the violent, or, forcers * one of inordinate luſts v. 10. † contumelious perſon * violent, or forcer, ſee note h.

Notes on Chap. V.

a. Πορνεία

Πορνεία *fornication*] in this place is a generall word to comprehend all *unlawfull deſires* of the *fleſh*, acts of whatſoever prohibited *carnality*, under it, For it is obſervable, that the *præcept* given by *Gods poſitive* command to the *ſonnes of Adam*, and *Noah*, and ſo to all *mankinde*, which is ſtyled by the *Jewes* עֶרְוַת גלוי *of diſcloſing nakedneſſes* under which ſtyle all the *marriages* within *prohibited* degrees *Lev*: 18. and all the *unnaturall ſinnes* are contain'd, is *Act*. 15. expreſs't by *abſtaining* ἀπὸ πορνείας *from fornication*. And that by the infuſions of the *Gnoſticks*, and remainders of their *heathen* cuſtomes, there was an Epidemical guilt of this ſin of many ſorts among them, is the meaning of ὅλως ἀκούεται ἐν ὑμῖν πορνεία, *fornication is univerſally heard*, i. e. found *among you*: for the word ὅλως ſeemes to be all one with καθόλου *in univerſum*, and ſo perhaps it is to be rendred c. 6. 7. ὅλως ἥττημα ἐν ὑμῖν ἐστί, *there is a defect generally among you*, and being here joyned with [ἀκούεται ἐν ὑμῖν, *is heard among you*] may ſignifie that 'tis an *univerſall* guilt of theirs; or elſe being joyned with πορνεία] it will ſound thus, *fornication altogether* or *fornication* in *groſſe* (containing the ſeverall branches of it) *is heard*, i. e. found or met with *among you*, and of the many ſorts thereof, one that had not been practiſed, or indured to be thought, or ſpoke of, among *civill heathens*, or the *unconverted Corinthians* at that time, that of having *the father's wife*. This, ſaith *Chryſoſtome*, was done by a *Doctor*, i. e. I ſuppoſe, a *Biſhop* in ſome *Church* of *Achaia*, ὁ μόνον θείων μυστηρίων ἠξίωτο, ἀλλὰ καὶ διδασκαλικῆς ἐπετυγχάνει χαρίσματος, *He was*, ſaith he, *not onely vouchſafed the divine myſteries*, partaker of them, *but had obtained the dignity of a Doctor*. And ſo *Theodoret* alſo.

Ὅλως ἀκούεται. 'Ολως ἀκούεται.

b. ὧδε Ὀνομάζεται ἐν τοῖς ἔθνεσιν.

What is here ſaid not to be *named among the Gentiles*] is not ſo to be underſtood, that no *nation* ever uſed it, but that *civill* (though not *Chriſtian*) *nations* have counted it *abominable*, and *nefarious*, no way *lawfull*, or *tolerable*, or that at this time, the *unconverted Corinthians* were not *guilty* of it. Among the ancient *Arabians* it was uſed, and the cuſtome ſo deſcribed by *Al Moſtratraf*, *Ebnol Arhir* &c. that when *a woman* was left a *widow*, or put away by the *husband*, the *eldeſt ſonne* ſhould take her by *inheritance*, and caſt his *garment* over her, as a ſigne of it; or if he would not, then the *next heir*, and ſo the *ſon*, they ſay, ſucceeded to the *fathers bed*, as well as *wealth*, by *inheritance*. This being formerly in uſe was by the *Alchoran* forbidden, *O vos qui creditis, non permiſſum eſt vobis fœminas hæreditatis jure accipere. Beleivers* (i. e. they that receive *Mahomet's law*) *muſt not take the fathers wives by right of inheritance*. So *Al Shareſtanius*, *Turpiſſimum eorum quæ faciebant* (*Arabes tempore ignorantiæ*) *erat hoc, quòd vir duas ſorores duceret, & Patris ſui uxorem velut ſucceſſor aſſumeret, quod qui faceret appellabatur Al Daizan, quo nomine inſectatus eſt Aus Ebn Haiar quoſdam è tribu Banikais, quorum tres ex ordine patris ſui uxorem duxerant. Mos autem erat apud Arabes, ut cum ab uxore, morte aut repudio, ſepararetur aliquis, filiorum ipſius natu maximus, ſi eâ opus haberet, veſtem ſuam ei injiceret, quod ſi ille opus eâ non haberet, duceret ipſam è fratribus aliquis dotis novæ interventu. The fouleſt thing that the old Arabs did in time of ignorance was this, that a man married two ſiſters, and took his fathers wife as his ſucceſſor, which he that did was called Al Daizan, and ſuch there were of the tribe of Banikais, who three of them one after another had married the father's wife, Now it was a cuſtome among the Arabians, that when any man was ſeparated from his wife by death or divorce, his eldeſt ſon, if he wanted her, caſt his garment upon her*, i. e. took her to wife, *or, if he wanted her not, one of his brothers married her.*

c. Πενθεῖν

The word πενθεῖν] here to *mourn, lament, wail*, referres to the cuſtomary ſolemnity of putting on *mourning habits*, and *wailing* over them that were to be *excommunicate*, as over them that were *dead*, ὡς νεκρὸς πενθῶσι, ſaith *Origen Cont: Celſ*: l. 3. juſt as *Pythagoras*, when any forſook his *ſchool*, had a κενοτάφιον or *empty hearſe* carried about, and *mourned* for him. Μετὰ λύπης καὶ πένθους ἀνιάτως ἔχουσα ἡ ἐκκλησίας

ἀνιάτως ἀποκείμενε, *him that is incurable*, or not otherwise like to be *cured, turn out of the Church with grief & mourning*, ſaith *Clem: Conſtit:* 2. And ſo *Origen* l. 3. *Cont: Celſ:* ſee *note* on *Rom.* 12. c. And accordingly here and v. 13. follows ἐξαιρεῖτε ἐκ μέσου, *let him be taken from amongſt you*, noting the *cenſure* of *excommunication*, and ſo 2 *Cor.* 12. 21. καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων, where *bewailing* of *impenitent ſinners*, is *cenſuring* them. And thus the word λύπη] ſeems to ſignifie (being all one with πένθος) 2 *Cor.* 2. 1. ἐλθεῖν ἐν λύπῃ *to come* with intention to *cenſure* and *puniſh*, the very ſame, as (ch. 12. 21. before the *bewailing* them) is expreſſed by μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ θεός μου πρὸς ὑμᾶς, where *God's humbling him towards them*] is giving him occaſion to exerciſe his *cenſures*, or *Church-diſcipline* on them, at his coming among them (contrary to the φυσιοῦσθε 1 *Cor.* 5. 2. as appears by ch. 13. 2. *when I come again I will not ſpare*, and v. 10. ἵνα μὴ ἀποτόμως χρήσωμαι that when I come *I may not uſe ſeverity*, ſo 2 *Cor.* 2. 3. λύπην ἔχω] ſignifies to be conſtrain'd to uſe ſeverity of *cenſures*, to which this *mourning* or *ſorrow* belongs, and λυπεῖσθαι ver. 4. to be under thoſe *cenſures*, and v. 5. λυπεῖν to *offend* and *commit* that, which S. *Paul* was conſtrain'd to *puniſh* with the *cenſures* of the *Church*, ſo ch. 7. 8. εἰ καὶ ἐλύπησα ὑμᾶς] is, *if I inflicted* the *cenſures* of the *Church* upon you, and in the end of the verſe, *I ſee that that Epiſtle, though written for that reaſon*, ἐλύπησεν ὑμᾶς, brought the *cenſures* of the *Church* upon you, ver. 9. and οὐχ ὅτι ἐλυπήθητε, *not that you were* put under the *cenſures*, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν, *but that* thoſe *cenſures* produced that effectual *change* in you, Ἐλυπήθητε γὰρ κατὰ Θεὸν for ye were dealt with according to the *diſcipline* ordained by *God* or *Chriſt* in the *Church*, and ſo in all probability that is λύπη κατὰ Θεὸν v. 10. which brings μετάνοιαν a *change* or *newneſſe* of *life*, as the *cenſures* and *puniſhments* of the *world* bring *death*, And ſo κατὰ Θεὸν λυπηθῶναι ὑμᾶς v 11. *to be mourned* or *ſorrowed* v. 11. i.e. *cenſured according to God's* appointment.

Λύπη

Ταπεινώσῃ ὁ Θεὸς

Λυπεῖν

Λύπη κατὰ Θεὸν

d. Κέκρικα] in this place, is the *pronouncing* or giving *ſentence* againſt the *offender*, ſo 'tis uſed v. 12. *What have I to doe* τοὺς ἔξω κρίνειν, *to judge them*, inflict *cenſures* on them, *that are without? heathens*, that were not in the *Church*, or *Gnoſticks* that divided from it, thoſe he leaves to *God's cenſures* and *puniſhments*, as not belonging to his *Apoſtolical judicature*, ſo ver. 13. οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; *Doe ye not judge them that are within?* i.e. all that live within your *Church*, and yet fall into any ſuch *carnal ſinnes*, ye, the *Governours* of each *Church* of *Achaia*, ought to endevour to reduce, by inflicting the *cenſures* of the *Church* on them, and accordingly followes there, what here precedes [ἐξαιρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν] *Remove the wicked perſon*, (perhaps τὸν πορνὸν the *fornicator* or *inceſtuous* v. 1.) *from among you*. And agreeably ſo it muſt be here, κέκρικα τὸν οὕτω τοῦτο κατεργασάμενον, *I have judged, ſentenc'd him that hath thus done this*, and what the *ſentence* is, appears by the 4th and 5th verſes, the 4th containing the *ſolemnity* wherewith it was to be inflicted, in the *publick aſſembly* of the *Church*, to have the *power* of the *keyes* exerciſed on him, according to his *Apoſtolical office*, παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ, *to deliver up ſuch an one to Satan*, v. 5. i.e. to *excommunicate* him, ſee *note* e.

Κέκρικα

Ἐξαιρεῖτε τὸν πονηρὸν

Παραδοῦναι τῷ Σατανᾷ *to deliver to Satan*] here, and 1 *Tim.* 1. 20. is anſwerable to חרם among the *Jewes*, called in *Greek* ἀνάθεμα *execration*, the *ſecond ſpecies* of *excommunication* among them, and in which, for the greater *ſolemnity* of it, there were *curſes* out of the *law* of *Moſes*, and ſuch like *execrations* added to it (an eſſay of which we have *Act.* 8. 20. *thy money be to thee to deſtruction* &c.) This was *inflicted* on him who had firſt been under the *firſt ſpecies*, that of the נדוי ἀφορισμὸς, *remotion* or *ſeparation*, firſt for *thirty daies*, and then being allow'd *thirty daies* more (which they called the doubling of the נדוי) ſtill continued in that *contumacy*, For then, ſay the *Jewes*, מחרימין אותו *they anathematize him*, without defining any limited time, as in *niddui* they did. This in the *Chriſtian Church* is called *delivering to Satan*, for two reaſons, 1. Becauſe it was the depriving the *offender* of thoſe daily means which are in *Chriſtianity* afforded, and ordinarily uſefull to *eject Satan*, and the *power* of his *kingdome* out of the *heart*, ſuch are 1. the *prayers* of the *Church*, 2dly, the *publick* uſe of the *word* or *doctrine* of *Chriſtianity* (for he that is under *Cherem*, *nec docet, nec docetur, neither teaches, nor is taught*, ſay the *Jewes*, and in the ancient *Chriſtian Church*, they that were upon *repentance* received in again, were firſt among the ἀκροώμενοι *hearers* in the *porch*, θείων ἀκοὴν γραφῶν *to hear the holy Scriptures*, ſaith *Zonaras*, which argues that they were before excluded from it,) 3dly, the *ſacrament* of the *Lord's ſupper*, in which reſpect *ſcandalous ſinners* συνευωχούμενοι *feaſting with them* are by S. *Jude* ver. 12. called σπιλάδες *ſpots* in their *feaſts*, or *agapæ* (which being annext to the *Lord's ſupper* denoted the *whole* action) i. e. unfit, as *blemiſht ſacrifices*, to be received there. And the uſe of all theſe means being in the *œconomy* of the *Goſpel* deſigned to ſo much advantage to the *ſoul*, for the *caſting Satan* out of it, the depriving men of the uſe of thoſe means, is properly ſtyled the *delivering to Satan*, as the *Catechiſt*, that inſtructed men and made them fit for *baptiſme*, or *entrance* into the *Church*, was wont to be called ἐξορκιστὴς the *exorciſt* that *caſt Satan* out. But then 2dly, in the *Apoſtles* times there was a ſad conſequent of this *excommunication*, proportionable to the *execrations* in the *Jewiſh Cherem* (which, ſay they, ſeldome wanted their effect) viz: *corporal power*, and *poſſeſſion*, and *inflictions* of *Satan* on thoſe who were *delivered* up to him, in like manner, as, we read, befell *Saul*, after his defection from *God*, when the *evil ſpirit came upon him*, 1 *Sam.* 16. 14. For about *Chriſt's* time, and a little after, 'twas ordinary with the *Devil* to tyrannize over the *bodies* of men, laying all kinds of *diſeaſes* upon them (as appears in the *Goſpel*) which is called *Satan's buffeting*, κολαφίζειν 2 *Cor.* 12. 7. βασανίζειν *tormenting*, *Mat.* 8. 6. ποικίλοις νόσοις καὶ βασάνοις συνέχειν *taking* or *holding* them *with divers diſeaſes and torments*, *Mat.* 4. 24. δῆσαι *binding Lu.* 11. 16. (the word that is uſed for *excommunication*) and ſo here the *delivering to Satan* is εἰς ὄλεθρον σαρκὸς, *to the deſtruction of the fleſh*, to the inflicting *bodily diſeaſes* on him. This *Ignatius* in his *Epiſtle* to the *Romans* calls κόλασις διαβόλου, the *puniſhment of the devil*, for he wiſhes there,

e. Παραδοῦναι τῷ Σατανᾷ

Ἀρχόμενον εἰς ἀπώλειαν

Κολαφίζειν

Βασανίζειν

Δῆσαι

there, that it were on himself, μόνον ἵνα Ἰησοῦ Χριστοῦ ὀπτυχῶ *onely that by that means he may come to enjoy Jesus Christ*, which cannot be said of the *punishments* in *hell*, for those would not be reconcileable with that end, (see *Rom.9. note* b.) And so as among the *Esseni* of the *Jewes*, saith *Josephus*, τοὺς ἐπ' ἀξιοχρέοις ἁμαρτήμασιν ἀλόντας ἐκβάλλουσιν ἐκ τοῦ τάγματος, ὁδοὶ δὲ ἐκκριθεῖσι δεινῶς πολλάκις μόρῳ διαφθείρεται, *those that are found in any considerable sinne they cast out from their congregation, and they that are cast out commonly come to miserable deaths*, and as *Heliodorus* 2 *Mac.* 3. in his *sacrilegious* enterprize was scourged by *two Angels* in the shape of *young men*, v.26. and hardly came off with *life*, So the Apostolical *excommunication* or *anathema* was attended with *diseases* and *torments* on the *body*, to lay a necessity on them of *reforming*. And this is the ῥάβδος *rod*, see *note* on c.4.b. Now for the word παραδοῦναι *delivering*, that seems to have an elegant notation in it, for it is a *relative* to *asking* or *demanding*, and implies that truth, which otherwise appeares from *scripture*, Thus; *Satan* is our *adversary* before *God* (and therefore called שָׂטָן ἐχθρὸς *enemy*, ἀντικείμενος *set against us*) this he expresses by *accusing* (to which *Rev.* 12. 11. referres) or *impleading*, and thence he is called ἀντίδικος an *adversary* ἐν δίκῃ in court of *judicature*, 1 *Pet.* 5. 8. this he doth *falsly* sometimes, as in the case of *Job*, c.1.9,11. (in which respect he is called διάβολος a *calumniator*, by which the *Septuagint* oft render שָׂטָן) but sometimes *truly*, upon the real commission of some *sinne*, to which purpose he is said, as an *explorator* or *searcher* for faults, to *go up and down, to and fro upon the earth*, *Job* 1. 7. when he hath any such accusation against any ἀδελφὸς, *brother*, *Christian* professor, or *pious* person, then, as perhaps it was in the case of *Peter* (see *Lu.*22. 31.) he is said ἐξῃτήσασθαι to *require* him of *God*, demands to have him *delivered* up to him, as to a *lictor* or *executioner*, σινιάσαι to *sift* and *shake* him terribly; and that perhaps is the meaning of his ζητῶν τίνα καταπιῇ, *seeking whom he may devoure*, 1 *Pet.*5.8. and if *God* think fit to answer this *request* of his, then *God* is said to *deliver up* to *Satan*, and from that course of *God*'s is that *discipline* of the *Apostles* transcribed and copied out in the *censures* of the *Church*, which therefore are thus expresst.

f. That *Satan* had (when he was permitted by *God* for *sinne*) *power* to inflict *diseases* on men's *bodies*, appeareth by what hath been said *note* e. and by most of *Christ*'s cures of men *possessed* with *devils*, those possessions being generally accompanied with some ordinary *disease*, discernible by the *symptomes* there mentioned, the *Epilepsie*, and the like. And to this purpose 'tis observable what we find in the *Hierusalem Targum* on *Gen.* 2 14. supposed to be said to the *serpent* by *God*, *Cum filii mulieris præcepta legis deseruerint, nec mandata observaverint, tu* (i.e. the *serpent*) *firmus eris, & percutiens eos in calcaneo eorum, agritudine afficies, When the children of the woman shall forsake the commandements of the law, thou shalt be strong, and shalt strike them on the heel, and inflict sickneſſe upon them.*

g. What is the meaning of μὴ συναναμίγνυσθαι, whether onely interdicting *Ecclesiastical assemblies*, or farther excluding from *civil commerce*, is a matter of some question. In favour of the former of *these*, we may here observe one thing *in the context*, that 'tis somewhat which the *Apostle* had, before these words, written to them about, ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ &c. *I wrote to you in an Epistle*, where there is no enforcing reason to conclude that the *Apostle* referres to some *former Epistle* of his (not now extant, nor anciently mentioned by any) the words being very capable of this other rendring, that *in this Epistle* he had *so written* to them, and so he did, v.2. of this Chap: Just as *Gal.* 1. 9. [*As we have before said, even now again I say*] the word [προειρήκαμεν, *before said*] looking no farther off then to the *eight verse* immediatly præcedent, where that was said, that ver.9. is *repeated* by him. As for the νυνὶ δὲ ἔγραψα *but now I have written* v.11. which may seem to *oppose* this to some *former Epistle*, there is no force in that, For the *νυνὶ now*] is not alwaies a *note* of *time*, but, as 'tis ordinary among us, of *transition*, thus, When *I wrote to you not to converse with fornicators*, I meant not the *heathen fornicators*, *but I wrote to you* onely in reference to the *Christian* professours, guilty of those sinnes. But whether this be so or no, yet 'tis apparent that v.11. which referres undoubtedly to this *Epistle*, the same phrase is used, μὴ συναναμίγνυσθαι *not to converse with* them, which will therefore make it reasonable to explain this phrase by that which is mention'd, v. 13. the ἐξαιρεῖτε ἐκ μέσου, *removing* the *offendor from among them*, which is the ordinary phrase for *excommunication* (see *note* c.) and the brief of the *sentence* that had been set down v. 3,4,5. *I have judged* &c. and then there will be no necessity of extending it any farther, then to *not joyning* with such an one in *sacred meetings*, *excommunicating*, *delivering up* to *Satan*, and so 2 *Thess.*3.14. μὴ συναναμίγνυσθε, ἵνα ἐντραπῇ, *have no fellowship with him, that he may be ashamed*,] may referre to these *censures* of the *Church* inflicted on the ἐκ ὑπακοὴν, *disobedient*, or refractary there. But then a second circumstance in the *context* will be observable, that v. 11. where the μὴ συναναμίγνυσθαι] is repeated again, there is added to it, τοιούτῳ μηδὲ συνεσθίειν, *nor to eat with such an one*. This is indeed more likely to belong to the *interdicting* all *familiarity* of *civil commerce*, and the rather, because the *Jewes* thought it *unlawfull* to *eat* with the *Samaritans*, *Publicans*, and *sinners* (μὴ συγχρῶνται, *they* will *have nothing to doe* with such, and, *Why eateth your Master with such?* say they to *Christ*'s *disciples*) and a special example we have of it, 3 *Macc.* where speaking of the ἀποχωρήσαντες ἐξ αὐτῶν, *desertors*, *apostates* from their *law* by any notorious breach, 'tis said, ἐβδελύσσοντο, καὶ ὡς πολεμίους τὸ ἔθνος ἐκεῖνον, καὶ κοινῆς ἀναστροφῆς καὶ εὐχρηστίας ἐστέρουν, *they expressed a detestation of them, judged them as enemies of the nation, and denied them the civility of common commerce and good usage*, and the same is called afterward in that place χωρισμὸς à *separating* from them, ἀποστροφαὶ (though it be corruptly and without sense read καταστροφαὶ) *aversation*, and expressed by ἀπεχθεῖς ἐφαίνοντο, *they appeared enemies* to them. And 'tis certain that the *Jewish* נִדּוּי or first degree of *excommunication* being a *separation* or *remotion ad quatuor passus*, not suffering any man to come within *four paces* of him that was under that *censure*, was an interdiction of *civil familiar*

converse,

converſe, or of *eating* with him, And for this there is one farther *argument* from ver. 10. For if he had meant onely *Church-aſſemblies*, the caution he there interpoſeth of not extending it to *heathens*, had been *ſuperfluous*, ſince they who never were *within* their *communion*, could not be *ejected out* of it, And ſo again the *reaſon* he gives for their *converſe* with them [*for* elſe *they muſt needs goe out of the world*] ſeems to denote a *civil commerce*, which is here interdicted. It is true indeed that the *not-eating* with the *fornicator* may be alſo applied no farther then to *ſacred converſe* (and accordingly the words may be thus read, μὴ ϛωαναμίγνυϑϛ πίνετω, μηδὲ ϛωεδίειν, including what is between, in a *parentheſis*, *not to joyn, nor eat with ſuch a man*) for in thoſe they *eat* together, ϛυνδωχέμενοι, ſaith S. *Jude*, v. 12. *feaſting together* in their *agapæ*, the *common ſuppers* that accompanied the *ſacrament*, in this *Epiſtle* ch. 11. 20. and when *fornicators* &c. were received or admitted there, S. *Jude* calls them σπιλάδες *ſpots in their feaſts*, unfit to be preſent there, as *blemiſht ſacrifices* to be offered to *God*. And if there be any more then this meant by the μηδὲ ϛυνεδίειν *not eating with them*, it muſt probably relate to the *particular* caſe of the *Church* of *Corinth* at that time, as being then *torne* aſunder with *ſchiſms* c. 3. 4. & c. 11. 1, 8. in w^ch caſe the *cenſures* of the *Church* being neglected (c. 11. 31. and ſo here v. 2.) the *Apoſtle* might think fit to preſcribe *to private Chriſtians* this method of ſhewing their diſlikes, by *avoiding* all *civil* commerce or *familiarity* with *notorious* offenders, and that the rather, in reſpect of the *ſcandal* of ſuch ſinnes, that being not *practiſed* by the *Gentiles* there, but *deteſted* by them, v. 1. could not be committed by *Chriſtians* among them, without bringing great *reproach* on *Chriſtianity*, And that would not be removed by *excluſion* from *ſacred* meetings, which could not be *viſible* to the *Infidels*, and therefore might fitly be provided for by this *ſeparation* from *familiar* converſe, or *ſociety*, an expreſſion of a clear *deteſtation* of ſo *foule* facts. And ſo 'tis poſſible the *Apoſtle* might deſigne his exhortation *Rom.* 16. 17. to *mark ſuch as cauſe diviſions* &c. *among them, and avoid them*, and 2 *Theſſ.* 3. 14. to *note* him that *obeyes* not S. *Paul*'s orders by *Epiſtle, and have no company with him*, as a direction not onely for the *publick cenſures* in a quiet *Church*, where they may be ſeaſonably exerciſed, but alſo what *private Chriſtians* were to do for the *diſcountenancing* of *offenders* in caſe of *ſchiſme*, and of the either *neglect* or *unefficaciouſneſſe* of the *cenſures* of the *Church*, And to that alſo may be applied that of *Chriſt*, *Mat.* 18. 17. *Let him be to thee an heathen, and a publican*, It being in this caſe reaſonable for *private Chriſtians* to reſtrain themſelves towards thoſe, who reſiſt all *fraternal* methods of *charity*, and by outward behaviour to ſhew a diſlike of their *contumacy* and *obduration*, eſpecially when an *Apoſtle* at a diſtance ſhall paſſe that *judgment* on any particular man, and the preſent ſtate of the *Church* leave no place for expectation of formal *cenſures*, the *law* of *Charondas* being not unreaſonable in this caſe, Ἀδίκῳ ἀνδρὶ ἢ γυναικὶ μὴ ὁμιλεῖν μηδένα, ἢ ἀνειδίζεϑϛ, ὡς ἴδιον ὄνλα, *That no man converſe with a wicked man or woman, or bring a reproach on himſelf, as if he were like him.* But this is not to be thought *neceſſary*, but when it is by the *Governour* of the *Church*, as 'twas here by S. *Paul*, preſcribed; nor *prudent*, but when by ſo doing we may hope to bring offenders to ſome *ſenſe* of their faults: And whenſoever it is done, it ought onely to be deſigned to *charitable* ends, and not to *gratifie* a man's own *pride* or *wrath*, to expreſſe *animoſities* or *revenges* on any.

What ἅρπαγες ſignifies here is ſomewhat uncertain; That which the other ſinnes, with which 'tis mention'd, encline it to, is, that it denote *violence*, or *rapes*, *forcing*, or *raviſhing* to *uncleanneſs*, the ἅλωσις 2 *Pet.* 2. 13. *preying* like *vultures* on all that come neer them, The *literal* notation of the word from ἁρπάζω *rapio*, by which, as by ἁλόω, the *Hebrew* טרף is rendred; This was the ſinne of *Sodome*, *forcing* of *ſtrangers*, and even of the *Angels*, when they came into the *city* to *deſtroy* it. And this is it which ſeems to be meant by the *earth's* being *full* of *violence*, *Gen.* 6. 11. joyned with the *corruptneſſe* of it *before God*, for which two there joyned together (as 2 *Pet.* 2. 12. ἅλωσις and φθορᾷ *taking*, and *corrupting*) the word [*corrupt*] is uſed alone v. 12. which, we know, in the *New Teſtament* ſignifies thoſe *pollutions*, (ſee *note* on 2 *Pet.* 1. b. and 2. a.) which probably were the *ſinne* of the *old world*, a conſequent of the *ſons of God ſeeing, and marrying with the daughters of men*, ver. 1. (the like as happen'd after on the like occaſion, *Num.* 25. 1.) and they are therefore joyned with *Sodome* in this matter, 2 *Pet.* 2. 5. 6. For to that of *uncleanneſs* it is, that this whole Chapter belongs, on occaſion of πορνεία unlawfull *luſts* and *inceſt*, at the beginning; And to that of *violence* or *raviſhing*, or uſing to *unnatural ſinnes*, ἁρπάζειν and ἅρπαγες ordinarily belongs; Thus in *Harmenopulus* ἐξάβιβ: 5. τιτ: ζ'. (where τὰ τ^ῆς ἅρπαγος εἰς δημόσιον εἰσκομίσϑ) *the goods of the raviſhers ſhall be carried and forfeit to the Exchequer*,) the word is uſed in this ſenſe. So in the ſecond *book* of the *Sibylline Oracles* (written, I ſuppoſe, by ſome ancient *Chriſtian*) with [* Ἀιδείλω ϖεϱλιπόντες, ἀναιδείλω ποθέοντες, *thoſe that had put off all ſhame*] * p. 172. are joyned ἁρπαστῆϱες, *forcers, violators of chaſtity*, and p. 216. with λεκτρόκλοποι εἰδωλολάτϱαι, and οἷς κακὸς ἐν ϛερνοῖσιν ἐνὶ μεμανήμενος οἶϛος (which is in effect all one with πλεονέκϑ) and εἰδωλολάτϱαι here, *inordinate luſters*, and *idolaters*) there is joyned ἁρπάζοντες, ἀναίδεα θύμον ἐχόντες; *violent forcers*, and perſons of *impudent luſts*, and ϛέρξεσι κρυφίοις *ſecret loves* and *adulteries*, to which the *brimſtone*, the portion of *Sodome* ſhould be allotted, θείῃ ἀποβήσεϑ ὄδμῃ. And thus, I conceive, it is that ἁρπαγὴ and ἀκρασία, *violence* and *incontinence*, are joyned together, *Mat.* 23. 25. and oppoſed both to καθαρὸν and καθαρίζειν, *pure* and *cleanſing*, v. 26. where S. *Luke*, c. 11. 36. inſtead of ἀκρασία *incontinence*, hath πονηρία *villany* or *wickedneſſe*, as that is uſed here ver. 13. and in *Geneſis* ch. 6. 5. in this ſenſe for *abominable luſts*.

That εἰδωλολάτϱαι] here is not to be reſtrained to the particular *ſinne* of *worſhipping pictures* or *images*, will be probable by the reſt of the *ſinnes* which are joyned with it, for which a *Chriſtian* profeſſor is to be *excommunicated*, v 11. It ſeems rather to referre, either to the *joyning* in the *idol-feaſts*, of which the *Gnoſtick hæreticks* were guilty, or elſe to thoſe *filthy* practiſes ſo frequent and cuſtomary in their *myſteries*, as prime *rites* of the *heathen*

h. Ἁρπαγες

Ἅλωσις

Φθορᾷ

i. Εἰδωλολάτϱαι

Πορνεία

Ἁρπαγὴ καὶ ἀκρασία

Σπιλάδες

Συνευωχούμενοι

heathen falſe *worſhips*, and taken up in a moſt vile manner by the *Gnoſticks* alſo, That the word ſhould thus be uſed, will appear moſt reaſonable, 1. becauſe, of the words uſed in the *old Teſtament* to ſignifie an *idol*; גלול is one, which ſignifies *pollution*, or *filth*, by which any man is *contaminated*, and which is ſometimes rendred βδέλυγμα *abomination*, and the *falſe God* or *idol* meant ſometimes, when βδέλυγμα *abomination* is uſed, as *Wiſd.* 12. 23. referring to thoſe *abominable ſinnes*, which thoſe *idol-worſhips* were commonly guilty of, and to the ſame purpoſe is it, that the *Hebrew* שקץ *abomination* or *filthineſs*, commonly rendred βδέλυγμα or μίασμα, *abomination* or *pollution*, is ſometimes εἴδωλον *idol* alſo. And ſo ſaith *Lyra* on *Gen.* 21. of the word צחק that it ſignifies *idololatrantem* and *coeuntem* or *laſcivientem*, *idolatry* and any act of *uncleanneſs* or *laſciviouſneſs*. 2dly, Becauſe their *heathen worſhips* were ſo full of theſe *foule* ſinnes. Thus *Wiſd.* 14. after an enumeration of many other wickedneſſes in their τελεταὶ and κρύφια μυήσεια, *ſacrifices* and *ſecret myſteries* v. 23. (that *Cereris arcanum*, *the ſecret of Ceres* in *Horace*, *ſecreta Ceres* in *Seneca*, *Hercul: Fur:* and *Cadmæis orgia condita ciſtis*, in *OEteus*) he concludes with μιασμὸς, γενέσεως ἐναλλαγὴ, γάμων ἀταξία, μοιχεία καὶ ἀσέλγεια, *pollution*, *inverſion of nature*, *confuſion of marriages*, *adultery*, *and ſhameleſs uncleanneſs*, v. 26. and concludes that the *worſhip* of *nameleſs idols*, or *idols* not to be *named*, is the *beginning and cauſe and end of all evil*, v. 27. So *Jer.* 44. 19. when they that dwelt in *Ægypt* juſtifie themſelves to *Jeremy*, that they did no harm in their *ſacrifices* to the *Queen* of *heaven*, becauſe they did it not *ſecretly*, without the *privity* of their *husbands*, 'tis clear that there were ſuch *night ſacrifices* uſed by *women*, and ſuſpected and diſliked by their *husbands*. Thus 1 *Kin.* 14. 24. after the mention of *idols* and *groves*, it followes that *there were Sodomites in the land, doing according to the abomination of the heathens which the Lord had caſt out before the children of Iſrael*, which withall notes the particularity of the ſinne of the *Amorites* and other *nations*, for which they were rooted out, ſet down more fully *Lev.* 18. 24, 25. 27, 28. and an expreſſe threat from heaven v. 29. that *Whoſoever ſhall commit any of theſe abominations ſhall be cut off from among their people*. To which purpoſe no doubt it was, that the *ſigne* of *God's covenant* with his people, was that of *circumciſion*, σύμβολον ἡδονῶν ἐκτομῆς, a *ſigne of the exciſion of pleaſures*, ſaith *Philo*, noting the *caſting off* that περιτομὴ κακίας *ſuperfluity of naughtineſſe*, which had been practiſed among thoſe *nations*, and the ſame is more then intimated in our *baptiſme*, the outward part of which is ἀπόθεσις ῥύπου σαρκὸς, *the waſhing away the filth of the fleſh*, and ſignifies the *forſaking* of all the *ſinfull luſts* thereof. So 1 *Kin.* 15. 12. the *Idols* and the *Sodomites* are mention'd together, and 2 *Kin.* 23. 7. *the houſes of the Sodomites are caſt down*. Where there is alſo mention of the *groves* for thoſe dark purpoſes, by which, under the name of *Aſhteroth*, *Aſtarte* ſeems to be deſigned. So when the *Babylonians* made *Succoth Benoth*, that ſignifies the *tents of Venus*, in which the *Virgins* were ſolemnly proſtituted to the *honour* of that falſe *Goddeſſe*, under the title of *Mylitta*, and ſo the proſtitution of their *daughters* for the *honour* of their *Gods*, which is mentioned not onely by *Herodotus* l. 1. and *Strabo* l. 16. but in the *Epiſtle* of *Jeremie* v. 43. where as the θυμῶσαι πύρᾳ (from the *Hebrew* פתורה *apertura*) hath an *unclean* notation in it, ſo the *cords* there mention'd are the ſignes of their foule *vowes*, and obligation to pay their *ſacrifices* before they went. So *Iſa.* 57. 5. *You that inflame your ſelves with Idols under every green tree*, noting that proſtitution of men and women in the *groves* about their *Idol-Temples*, in honour of their *falſe gods*. So 1 *Mac.* 5. 43. the *Temple* that was at *Carnaim* is expreſt 2 *Mac.* 12. 26. to be the *Temple* of *Venus*, for ſo Ἀτεργατεῖον ſignifies, אדרעתא or ἀταργάτις being with the addition but of an א all one with דרעתא or Δερκέτω, and with אדרה *Athara*, or ἡ ἀστείρουσα, the expreſſion of, and title for *Venus*, And 2 *Mac.* 6. 4. when the *heathens* profaned the *Temple* of *God* and transformed it into the *Gentile worſhips*, the firſt thing that is mention'd, is their ἀσωτία and κῶμοι, *luxury*, and *unclean night-meetings* (ſo the *ſcholiaſt* on *Theocritus* explains κωμάζειν ὅτι τὴν νύκτα εἰς τὰς ἐρωμένας ἀπερχομένων) ῥαδυμούντων μὴ ἑταίρων, καὶ ἐν ἱεροῖς ἀβεβήλοις γυναιξὶ πλησιαζόντων &c. *committing all filthineſſe in the precincts of the Temple*; And ſo there is more then a *trope* or *figure* in it, that *Idolatry* in the *ſcriptures* of the *Old Teſtament* is ſo oft expreſſed by *fornication*, having ſo much of the reality of that vice in it, *Philo* calling the πάθη τὰ ἡδονῆς, *ſenſual inordinate pleaſures*, εἴδωλα *idols*, and the *heathen idols* generally leading into thoſe *heathen ſinnes* alſo. Thus in the *Sibylline Oracles* ſpeaking of the *Romane luſtrations*, l. 3. p. 231. we find all the *unnatural villanies* mention'd, the ſame that *Rom.* 1. 26. &c.

Ἄρσενά θ' ἅρσεσι πλησιάσῃ, σήσεσί τε παῖδας
Αἰσχεσῖς ἐν τέκνοις &c. And therefore in thoſe *Oracles* p. 264. ſpeaking of the *Chriſtians* giving over *Idolatry* (ἀφ' ἔργ' ἀνθρώπων χρύσεα &c.) 'tis added

Κ' ἀφὲ πρὸς ἀρσενικὰς παῖδας μίγνυῃ ἀνάγνως,
Ὅσσά τε Φοίνικες τ' &c. naming all the *nations* of the *heathen world* that were guilty of it, and p. 279. exhorting againſt *Idolatry*,

Φεύγετε λαβείας ἀδίκους, τῷ ζῶντι λάτρεδε,
Μοιχείαν πρόφυλαξο, καὶ ἄρρητον ἄρσενος εὐνάν.

Avoid unlawfull worſhips, and ſerve the living God, keep from adultery and unnaturall mixtures, and l. 4. p. 287. the true *piety* is ſet in oppoſition, as to the *Idolworſhip*, ſo to ἀλλοδίης κοίτης πάθος ἀιχρὸς, and ἄρσενος ὕβρις ἀπεχθὴς τε συγκρὶ τε, all *unlawfull* and *abominable luſts*, and p. 216. the *heathens* title is--Λεκτόκλοποι εἰδωλολάτραι, *Idolaters that uſe ſtollen venery*, and ſo p. 296. and 315.

Μοιχείαι παρὰ Σοὶ, καὶ παίδων μίξις ἄθεσμος: all to the ſame purpoſe, concerning the *Romanes* practiſe. And infinitely more in other *Authors*, of the *Eleuſinia ſacra*, *Cybele's myſteries*, *Venus's* and *Flora's feaſts* among the *Græcians*. By this may appear the notion of εἰδωλολάτρης *idolater* and *Idolatry* in this place for all thoſe *foule* ſinnes ſo practiſed by the *worſhippers* of *falſe Gods*, and from them taken up and improved by the *Gnoſticks*. So *Col.* 3. 5. *fornication*, *uncleanneſſe*, πάθος, *evill concupiſcence* and *inordinate deſire*, ἥτις ἐστὶν εἰδωλολατρία, *which is Idolatry*, where Saint *Cyprian*, *Ep:* 51. will have ἥτις referre to all the foregoing

Περιτομὴ κακίας

Ἀπόθεσις ῥύπου σαρκὸς

ſins, *for which the wrath of God comes* &c: So *Eph.* 5. 5. *Every fornicator, and uncleane perſon*, and πλεονέκτης *inordinate luſter, who is an idolater.* To this may be referr'd that of *Maimonides, More Neboch*: l. 3. c. 38. ſpeaking of the *unnaturall ſins* of the *Gentiles*, and inſtancing in one of them, *Propter hoc*, ſaith he, *prohibitæ ſunt commixtiones, ſcilicet inciſio arboris in aliam ſpeciem, ut elongemur à cauſis Idololatriæ & fornicationum*, making *fornication*, in that notion of *ſins againſt nature*, to be all one with *idolatry*, or that which *idolaters* freely practiſed. This may be alſo the notation of *Idolaters*, when the *Apoſtle* ſaith, 1 *Cor.* 10. 6. *Be not ye idolaters, as were ſome of them, as it is written, they ſate down to eat and drinke, and roſe to play*, for the *Greek* παίζειν there rendred *to play*, may referre in that place to thoſe ſins of *uncleanneſſe*, ſee *note* on that place. But no queſtion, this is the meaning of ἀθέμιτοι εἰδωλολατρείαι *abominable, nefarious idolatries* 1 *Pet.* 4. 3. as appeares by the ἀσελγείαις juſt before, i. e. the τὰ περὶ φύσιν *unnaturall ſins* of *uncleanneſſe*, in *Phavorinus*, and the ἀνάχυσις ἀσωτίας v. 4. *confuſion of ſexes*, and all kindes of *villany*, not to be named, as thoſe words denote, ſee *note* on that place. And ſo moſt manifeſtly in this *Epiſtle* c. 6. 9. where *fornicators, idolaters, adulterers, effeminate, abuſers of themſelves with mankinde*, &c. *are joyned together in the ſame matter.* And *Gal.* 5. 20. where among the *workes of the fleſh* are in the front, *adultery, fornication, uncleanneſſe, laſciviouſneſſe, idolatry*, &c. all clearly of a making, if this notion of *idolatry* be accepted. And *Rev.* 21. 8. where among the ſeveralls, to which *fire* and *brimſtone* belong, (the portion of *Sodome*) we have ἐβδελυγμένοι *abominable* (in the ſenſe that c. 17. 4. and 7. βδελύγματα and ἀκαθαρσίας τῆς πορνείας *abominations and uncleanneſſe of fornication*, are put together) *fornicators, idolaters* &c. and c. 22. 15. *fornicators, idolaters* &c. And this ſure was it that Saint *John* referr'd to in his firſt *Epiſtle* c. 5. 21. when he perſwades his *little children*, his new converts, to *keep themſelves from idols*, i. e. from thoſe *Gnoſtick practiſes*, which had overrun all *Aſia*, as appeares by the *Epiſtles* to the *Churches* there, *Rev.* 2. and 3. Thus in *Polycarpe's Epiſtle*, *He that abſtaines not from unnatural luſts* (under the name of πλεονεξία, which is there miſtranſlated *covetouſneſſe*, ſee *note* on *Rom.* 1. h.) *ab Idololatria coinquinabitur, & tanquam inter Gentes judicabitur, ſhall be infected by Idolatry, and judged as among the Gentiles.* And ſo when *Bede* on *Mat.* 5. 32. ſaith of *fornication*, that by that word is not onely underſtood *adultery*, but *omnis concupiſcentia vel avaritia* (for πλεονεξία again) *vel Idololatria, every concupiſcence, inordinate luſt or idolatry.* And all theſe uſes of the word *Idolatry* in the *New Teſtament*, diſtinctly referring to the *Gnoſticks practiſes*, who, as they were content to be preſent at the *idol-ſacrifices*, making it an *indifferent* thing (rather then be *perſecuted* by the *heathens*) ſo they practiſed all theſe *heathen villanies* in the *higheſt* manner imaginable. I ſhall adde but one *teſtimony* more to this purpoſe, that of the *Illiberitane Councell*, *Can.* 2. *Flamines, qui, poſt fidem lavacri & regenerationis, ſacrificaverunt, eo quòd geminaverint ſcelera, accedente homicidio, vel triplicaverint facinus cohærente mœchiâ, placuit &c. The prieſts that, after the receiving the faith, and being baptized, have ſacrificed, in reſpect that they have doubled their ſins by the acceſſion of homicide* (the *bloodſhed* in the *gladiators* prizes, which were ordinarily joyned with their *heathen ſacrifices*) *or trebled them by the adherence of adultery* or *ſinnes of uncleanneſs, 'tis decreed* &c. where, it ſeemes, theſe followers of the *Gnoſticks*, that, after the receiving of the *Chriſtian* faith, *ſacrificed* as *heathen prieſts*, undertook the office of their *Flamens*, lay under a *treble-guilt, worſhip of falſe God's, bloodſhed*, and *uncleanneſſe* alſo.

That λοίδορος ſignifies a *railer* or *opprobrious, contumelious ſpeaker*, there is no doubt; but that it ſignifies *reproachfull actions*, as well as *words*, there is as little *queſtion*, and therefore *Heſychius* that renders it κακολογῶν in reference to *words*, renders it ὕβρεισὴς *a contumelious perſon*, it may be, in reſpect of *actions* alſo: And then it may be here another notation of the *heathen Gnoſticks* ſinnes of *uncleanneſſe*, which in all languages have beene civilly expreſt by words that note *contumely* or *reproach*. So in the *Sibylline Oracles*,

Ἄρσενος ὕβρις ἀπεχθὴς τε συγκρή τε, *the contumelious* uſing of *mankinde, abominable* and *baſe*. So when the Apoſtle calls them ἄτιμα πάθη, *infamous, diſhonourable*. So to *abuſe* or *defame*, in *Engliſh*, is ordinarily taken for theſe ſins of *uncleanneſſe* committed on any, and in the *Hebrew* dialect, to *mock* (and παίζειν and ἐμπαίζειν, ſee *note* on 1 *Cor.* 10. b.) as of *Joſeph*, *He hath brought in an Hebrew to mock us*, *Gen.* 39. 14. and ſo ſaith *Lyra* of צחק *to mock* (mention'd *note* h.) that it notes *ludentem & coeuntem, mocking and defiling.* And thus ſure it may ſignifie in this place, and ſo all that are mention'd here will be reducible to the ſame head, of ſins of *uncleanneſſe* or *incontinence*, ſave only that of *drunkenneſſe*, which, as another *heathen rite*, and *ſenſuall* ſin, is fitly joyned with them. But if this be not it, it may then according to the ordinary uſe of the word for *reproachfull* ſpeeches, refer to the *uncharitableneſſe* of the *Gnoſticks* in accuſing the *Chriſtians*, and ſo ſtirring up *perſecutions* againſt them.

Paraphraſe.

CHAP. VI.

1. When there is any matter of controverſie betwixt you, about your worldly goods, I heare that you implead one another, (ſee Rom: 3. note b.) before the heathen tribunals, and uſe not that method preſcribed by Chriſt to Chriſtians Mat: 18. 15. How dareth any Chriſtian doe thus?

1. DAre any of you, having * a matter againſt another, goe to Law before the unjuſt, and not before the Saints?] * an action, πρᾶγμα

2. You cannot but know, that in the great final judgement of all the world, the Saints of God ſhall bear God company in judging the wicked: and if Chriſtians ſhall then by God be vouchſafed that honour, to have any thing to doe in matters of ſo much higher importance

2. Doe ye not know that the Saints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy † to judge the ſmalleſt matters?] † of the ſmalleſt judicatures, κριτηρίων ἐλαχίστων

portance, is there any reason they should be deemed unworthy to be intrusted with the judging of worldly differences, which are much inferior to those of adjudging of men's eternall being ?

* and not then, μᾶλλον δὲ

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

3 It is certain that God's children, when crowned by him, shall pronounce sentence against the evill spirits ; and shall they not be thought fit to decide a controversie about an ordinary trespasse among men ?

† If therefore ye have any secular controversies, Βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, * set those to decide them that are set at nought, τοὺς ἐξουθενημένους τούτους καθίζετε † Is there so never a wise man, οὕτως οὐκ ἔστιν σοφὸς

4. † If then yee have judgement of things pertaining to this life,* set them to judge, who are least esteemed in the Church.]

4. If therefore there fall out betwixt you any matters of controversie concerning the common matters of life, and if ye doe despise the Governours of your Churches (which, since these dissensions are come in, are quite out of esteem among you) so farre, that yee doe not think fit to stand to their sentences or decisions, yet sure ye have all reason to choose to be judged by the simplest and meanest Christians, and referre it to be arbitrated by such privately, rather then carry your controversie before the Gentile Courts.

5. I speak this to your shame ; † Is it so, that there is not a wise man amongst you ? no not one that shall be able to judge between his brethren ?]

5. My mentioning the meanest and most despicable among you, is to make you ashamed of your unreasonableness in supposing (as by going to heathen courts, ye must be interpreted to doe) that there is no one Christian fit for this employment, i. e. that there is not one man of them that hath understanding enough to arbitrate an ordinary businesse between you.

6. But brother goeth to law with brother, and that before the unbeleivers.]

6. But one Christian impleads his fellow Christian, and that before Gentiles.

* a defect † that, ὅτι * Why are ye not rather defrauded ? Διατὶ οὐχὶ μᾶλλον ἀποστερεῖσθε;

7. Now therefore, there is utterly * a fault among you, † because ye goe to law one with another : Why doe ye not take wrong ? * why do ye not rather suffer your selves to be defrauded ?]

7. It is not so well, that you goe to law at all, it were the part of a more excellent magnanimous Christian spirit, to be content to lose somewhat that were his own, to bear some injuries, rather then to goe to law upon every trespasse.

8. Nay, you doe wrong, and defraud, and that your brethren.]

8. But some of you are so farre from this excellent Christian temper, that you are ready to injure others, even your fellow Christians, and, so ye may gain to your selves, care not how you deprive others.

9. Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived ; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankinde,]

9. This is absolutely unconsistent with the Christians duty or reward ; Never doe you flatter your selves with a beleife of the contrary, nor permit the false teachers that are crept in among you, to give you any hope of it ; And as for matters of injustice, so for all your other Gnostick practises of uncleanesse (see notes on c. 5. a. h. i.) and unnaturall lust.

† men of inordinate lusts, πλεονέκται * contumellious persons, see note on c. 5. k. † the violent, see note, on c. 5. h. * ye have been washed, ἀπελούσασθε † through ἐν * for me, μοι

10. Nor theeves, nor † covetous, nor drunkards, nor * revilers, nor † extortioners shall inherit the kingdome of God.]

10. Neither they that are guilty of them, nor of any other injustice, shall, without reformation, ever be capable of inheriting the crown which is by Christ promised to Christians.

11. And such were some of you : but * ye are washed, but ye are sanctified, but ye are justified † in the name of our Lord Jesus, and by the spirit of our God.]

11. And such sins as these were ordinary among you in time of your heathen state, but now you have given up your names to Christianity, which denounceth judgment against all these ; your baptism is a renouncing of them all, your sanctification by the Spirit directly contrary to it, your justification by what Christ hath suffered and done for you (see note on Mat: 7. b.) utterly incompatible with such impurities and injustices, spoken of either in the last or this chapter.

† take away, καταργήσει * But the, τὸ δὲ

12. All things are lawfull * unto me, but all things are not expedient : all things are lawfull for me, but I will not be brought under the power of any.]

12. And whereas your teachers, to allure you to sensuall practises, tell you first that all meat is freely to be eaten, and so sooth you up in luxury, and then proceed and perswade you that use of venery is as necessary for your bodies, and so as lawfull, as eating of meat is, I shall tell you first, that supposing them lawfull, yet it will befit a Christian to abstain from many things that are not utterly unlawfull, and secondly, that if indifferent things begin to get a dominion over any, if men, upon conceit that meats are lawfull, come to be enslaved to their bellies (as of the Gnosticks tis affirmed, that they serve their bellies, and that they are lovers of pleasures, more then of God) this is then absolutely unlawfull.

13. Meats for the belly, and the belly for meats ; but God shall † destroy both it and them. * Now the body is not for fornication, but for the Lord, and the Lord for the body.]

13. Tis true that meats are by God and nature appointed for the use of men, and that the body of man here in this life hath absolute necessity of them : And yet to take off our hearts from them, we may also consider that in the next life, which is a spirituall life, this eating and desiring of meat shall be taken away, and therefore even here we should keep the flesh in such a subordination to the spirit, that we may be able to deny our selves even lawfull pleasures sometimes, especially when any occasion makes it more expedient, v. 12. But then for fornication (whatsoever your former heathen principles, or present false teachers, the Gnosticks, teach you) that is no such lawfull or indifferent thing, your bodies are to be consecrated to God either in lawfull wedlock, or in chaste single life, and by being kept pure here, must be made capable of rising to everlasting life, with Christ hereafter. v. 14.

14. And God hath both raised up the Lord, and will also raise up us by his own power.]

14. And then God, that raised up Christ's pure sinlesse body out of the grave, and hath made it a spirituall body, shall also doe the same for us, though we lye down in the grave also.

15. Know yee not that your bodies are the members of Christ ? shall I then take the members of Christ, and make them the members of an harlot ? God forbid.]

15. And this one consideration may have force on you.

Your bodies expect to rise with Chriſt, as members with the head, ye muſt not then in any reaſon pollute a member of Chriſt, a devoted conſecrated perſon, by ſuch unclean embraces.

16 That which was ſaid at the inſtitution of marriage in paradiſe, that the man and the wife become one body, concludes, that the fornicator makes himſelfe one body with a whore.

16. What, know ye not that he which † is joyned to an harlot, is one body? for * two (ſaith he) ſhall be one fleſh.]

† cleaveth, κολλώμενος
* they two, οἱ δύο

17. As on the other ſide he that keeps cloſe to Chriſt's commandements, and ſo cleaves to him, Deut: 10. 20. hath a ſpirituall union with him, minds the ſame things that he minds, and ſo is very farre from theſe carnall baſe joyes, in which all the Gnoſticks religion conſiſts.

17. But he that * is joyned unto the Lord, is one ſpirit.]

†cleaveth, v. 16.

18. Be ſure therefore that ye keep your ſelves farre removed from that ſinne; Moſt other ſins are committed againſt God, or the neighbour, but ſinnes of uncleanneſſe are againſt one's ſelfe, a defiling of his fleſh, a polluting of that which by chaſtity and ſingle life is ſet apart to be a temple of God, a place of ſanctity and purity. v. 29.

18. Flee fornication. Every ſin that a man doth, is without the body: but he that committeth fornication ſinneth againſt his own body.]

19. Your bodies are, by your being Chriſtians, conſecrated to the ſervice of his Spirit, (and the Governours of the Church, of which ſort the inceſtuous perſon is thought to be, (ſee c. 5. 2.) ſet apart in all purity to diſcharge that function, to which they are conſecrated by receiving the holy Ghoſt.) This benefit of the Spirit ye have received from God, and it is an engagement to you to think your own bodies are not now at your own diſpoſall, to uſe them as you pleaſe (as in your ſtate of Gentiliſme, or without that engagement ye might be tempted to imagine.)

19. What, know ye not that your body is the Temple of the Holy Ghoſt which is * in you, which ye have † of God, and ye are not your own?]

* among you, ἐν ὑμῖν
† from, ἀπὸ

20. For God hath paid dear for the purchaſe of you, hath given his ſonne out of his boſome, and his very Spirit, to this purpoſe, to purchaſe unto himſelfe a peculiar people, zealous of good works, by this price making purchaſe of our bodies, as well as our ſoules, and ſo engaging us to ſerve and glorifie him in both, and not leaving either of them at liberty for us to diſpoſe of, as wee pleaſe.

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

Notes on Chap. VI.

a. *Hieronym.*

The word ἥττημα is uſed *Rom.* 11. 12. and is oppoſed to πλήρωμα *fulneſſe*, noting there the great *paucity* of the *Jewiſh* converts to *Chriſtianity*. Accordingly, though it be here applyed to another matter, yet in the ſame notion it is a *going leſſe*, or an *inferiour degree*, which, in reſpect of that, which is to be expected of the *higher proficients* in *Chriſtianity*, is a *defect* or *failing*, a *low pitch* for any *Chriſtian*, but not ſuch as can *abſolutely* and univerſally be counted a *ſin*, as not being againſt any *precept*. *Contending* or *going to law* for *light* inconſiderable matters, is forbidden by *Chriſt*, *Mat.* 5. 40. but not *abſolutely*, all *contending*, for the recovering or defending one's own, when the matter is of *weight* or *importance*. Onely they that have gotten a *ſuperiority* and *contempt* of the *world*, they will goe higher then that ſtrict *precept*, and rather endure conſiderable *loſſes*, then engage themſelves in ſuch diſquiets of minde and turmoiles, as ſuch *contentions* uſe to bring with them: and to this is to be applyed that which here followes in this place, *why doe ye not rather ſuffer injury and defraudation?* i. e. it is *more Chriſtian* and excellent to doe ſo: And in this reſpect, or *comparatively* to this *higher vertue* the *going to law at all*, though it be not a *ſin*, ἁμάρτημα or παράπτωμα, yet it is ἥττημα a *diminution*, a *leſſe* degree of *Chriſtian perfection*; and that is all that is meant in this place. As for the word ὅλως although that be left out in the *King's MS.* which reads ἥττημα ὑμῖν ἐστὶ *it is a diminution for you*, yet it may bee well retained, and note, that this *defect* was *univerſall* among them. (See *note* on c. 5. a.)

Paraphraſe.

CHAP. VII.

1. Now in anſwer to that particular in your letter, which (on occaſion of the Gnoſtick doctrine of marriage being from the devill &c.) ſeems with ſome reaſon to preferre ſingle life before marriage, I thus far acknowledge, that, for them that can live chaſte and pure without marrying, it is better or more commendable that they doe ſo.

1. NOw concerning the things whereof yee wrote unto me, It is good for a man not to touch a woman.]

2. But for the avoiding of all kindes of uncleanneſſe, or pollution, it is generally moſt ſafe and fit, that men and women ſhould betake themſelves to the conjugall ſtate.

2 † Nevertheleſſe, to avoid fornication, let every man have his own wife, and let every woman have her own husband.]

† But for fornications, Διὰ δὲ τὰς πορνείας

a. 3. All acts of conjugall love,

3. Let the husband render unto the wife * a [due benevolence,] and likewiſe alſo the wife unto the husband.

* the kindneſſe which is due

4. The wife hath not power of her own body, but the husband; and likewiſe alſo the husband hath not power of his own body, but the wife.

5. By mutuall conſent for ſome time, particularly, that yee may have a vacancy for duties of devotion, faſting &c. wherein it was uſual to abſtain from thoſe things, which are lawfully enjoyed at other times (ſee note on Mat. 6. h.) which being paſt, ye may then take care to prevent thoſe dangers, that may attend long abſtinencies, for want of ſtrength to reſiſt thoſe temptations that Satan may take advantage to preſent to you, or caſt in your way.

b.

5. Defraud you not one the other, except it be [† with conſent for a time, that yee may * give your ſelves to faſting and prayer, and come together again, that Satan tempt you not † b for your incontinency.]

† by compact, ἐκ συμφώνου
* be at leaſure for, σχολάσητε τῇ
† by reaſon of your not being able to contain

6. But

† by way of adviſe, not by way of precept.

6. But I ſpeak this † by [c] permiſſion, and not of commandment.] 6. What I thus ſay c.
v.2,3,4,5. I ſay onely by way of counſel, what appears to me to be beſt for men, generally ſpeaking, all being not able to contain, but herein I am farre from laying any precept on any to marry.

7. For I would that all men were even as I my ſelf: but every man hath his proper gift of God, one after this manner, and another after that.] 7. For I would rather deſire or adviſe
all men to continue unmarried as I doe, but that will not, I ſuppoſe, be beſt for every one, becauſe every one is not fitly qualified with the gift of continence to undertake that more honourable pitch, and ſuch a man may have ſome other ſpeciall excellence, whereby to glorifie God.

8. I ſay therefore to the unmarried and widows, It is good for them if they abide even as I.] 8. It is more worthy their deſigne and
endevour, either to live unmarried, or when the wife is dead, to abſtain from ſecond marriages, for which ye have me for your example.

* have not power over themſelves, ſee note b. † to be on fire πυροῦσθαι

9. But if they * cannot contain, let them marry, for it is better to marry then † to burn.] 9. But if they have not that experience
of their own ſtrength and ability to abſtain, and preſerve chaſtity, which may encourage them to this, let them marry in God's name, It is infinitely better to doe ſo, and preſerve conjugall chaſtity, then, by rejecting the uſe of that remedy to be enflamed with burning vehement deſires, perhaps to break out into unnaturall practiſes (ſee Rom.1.27. Jude 11.)

* I give warning, παραγγέλλω † be ſeparated, χωρισθῆναι * be ſeparated χωρισθῆ

10. And unto the married * I command, yet not I, but the Lord, let not the wife † depart from her husband:] 10. But to them that are married, 'tis
not my caution or commandement, but Chriſt's, that the woman be not ſeparated from her husband.

11. But and if ſhe * depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.] 11. Or, if upon juſt cauſe, i.e. in caſe of
fornication, ſhe be put away from her husband, let her either remain ſingle, or uſe means to gain the pardon and affection of her husband again; and for the husband, let not him in any caſe, but that wherein Chriſt allowes it, the caſe of fornication, put away his wife.

† For the reſt, τοῖς λοιποῖς

12. † But to the reſt ſpeak I, not the Lord, If any brother hath a wife that beleiveth not, and ſhe be pleaſed to dwell with him, let him not put her away.] 12. But in anſwer to the other parts of your letter, ver. 1. 6,
8,10. or, For other things I give mine own judgment, not any precept of Chriſt's. 'Tis certain, and by the precept of Chriſt (which commands, not to put away a wife, but for cauſe of fornication) to be reſolved neceſſary, that if any Chriſtian husband have an heathen wife, and ſhe have a mind to live with him, he ſhould not put her away, unbeleif being no ſufficient cauſe of divorce.

13. And the woman which hath an husband that beleiveth not, and if he be pleaſed to dwell with her, let her not leave him.] 13. And ſo in like manner for the Chriſtian wife, that is married to an Infidel, if he be willing to live with her, let her by no means ſeparate from him.

* hath been ſanctified, ἡγίασται † hath been ſanctified

14. For the unbeleiving husband * is ſanctified by the wife, and the unbeleiving wife † is ſanctified by the husband, elſe were your children [d] unclean, but now are they holy.] 14. And beſide the prohibition of Chriſt, d.
which obliges to this, other advantages there are, worth conſidering; For it ſometimes hath come to paſſe, and there is great reaſon to hope it, that the heathen husband may be converted by the Chriſtian wife living with him, and ſo the wife by the husband: and this one conſideration is the reaſon why the young children of Chriſtians are admitted to baptiſme before they come to knowledge, becauſe by their living in the family with Chriſtian parents, theſe children may be brought up in the faith, and kept from heathen pollutions (and the Church requiring and receiving promiſe from the parents, doth conſequently preſume they will) and by the ſame reaſon it is that the children of the heathen are not ſo admitted.

* inſlaved, δεδούλωται

15. But if the unbeleiving depart, let him depart. A brother or a ſiſter is not † under bondage in ſuch caſes: but God hath called us to peace.] 15. But now the thing not ſtated or
medled with by Chriſt, and therefore now promiſed to be defined by me ver.12. is this, that in caſe the infidel will not live with the beleiver unleſſe ſhe will forſake her religion, ſhe is not then ſo enſlaved or ſubjected ſo farre, that ſhe may doe acts prejudicial to her religion, and to the betraying thereof, for that end, that ſhe may continue with her husband, but ſhe remains blameleſſe, if ſhe remain ſeparate from him, upon ſuch his deſertion. But yet above all things, that which is moſt to be obſerved is, that the beleiving party doe the utmoſt that is poſſible to keep peace and agreement with the other, not to fall out at all, or, if they doe, to repaire the breach and be reconciled again; nay farther, not to marry again, as long as there remains any hope of returning or reconciliation.

† O huſband, ἄνερ

16. For what knoweſt thou, O wife, whether thou ſhalt ſave thy husband? or how knoweſt thou, * O man, whether thou ſhalt ſave thy wife?] 16. For 'tis poſſible that the Chriſtian
wife may uſe ſome means to work upon the infidel husband, or the Chriſtian husband on the wife, ſo as to bring him or her to repentance and the faith of Chriſt, and in intuition and hope of this any difficulties would be undergone, but when this poſſibility ceaſeth, as in caſe that the heathen party deſert, or will not live with the Chriſtian unleſſe he or ſhe deſert the faith of Chriſt, then 'tis evident that this hope ceaſeth, and in this caſe the Chriſtian party is free from thoſe obſervances, v.15.

* Only εἰ μὴ

17. † But as God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk, and ſo ordain I in all Churches.] 17. Onely according to the lot that any man hath befaln him, if it be with an infidel wife or the like, let him be content with it, and doe as much good in it, as he can, and not think himſelf priviledged by his being a Chriſtian to throw it off; And this every where is my doctrine, and I deſire it be univerſally reſolved on in all Chriſtian Churches.

† uſe means to become

18. Is any man called being circumciſed? let him not * [e] become uncircumciſed: is any man called in uncircumciſion? let him not be circumciſed.] 18. If one which hath been circumciſed e.
be converted to Chriſtianity, let him contentedly continue in it, let him never trouble himſelf to get off that mark from his fleſh (as ſome did:) as on the other ſide, he that is not circumciſed, when he is converted, need not receive circumciſion (as ſome required of them, Act.15.1.)

19. For ſuch outward things as theſe on either part, are no part of Chriſtianity, but the obſervation of the precepts of Chriſt is all in all, ſee Gal. 5. 6. and 6. 15.

19. Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandements of God.]

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

20, 21. In what condition of life ſoever a man is, when he is converted to Chriſtianity, let him contentedly continue in it, and not think that Chriſtian religion frees a man from any obligation, that lay upon him before, for that is to make Chriſtian liberty a pretenſe for covetouſneſſe, or luſts, or ſecular advantages (ſee 1 Tim. 6. 5.) if either the being a Chriſtian might manumit a ſervant, or free an husband or wife from former obligations. He therefore that being a bond-man is converted to Chriſtianity, muſt not think it any diſparagement to his Chriſtianity, that he continues a ſervant ſtill, nor be ſollicitous of changing his condition, Yet this is not ſo to be underſtood, but that if, by any fair regular means, he can obtain his freedome, he may then make uſe of them, and preferre liberty before ſervitude, for ſo he might have done, if he had never been Chriſtian.

21. Art thou called being a ſervant? * care not for it: † but if thou mayeſt be made free, uſe it rather.]

* take no care, μὴ σοι μελέτω

† but yet alſo if, ἀλλ' εἰ καὶ

22. For he that being in the condition of a ſervant is converted to Chriſtianity, doth by his converſion become a freeman in reſpect of Chriſt, not that he ceaſeth to be a ſervant to his former maſter, or reaps any ſecular advantage thereby, but his advantages are ſpiritual, to wit, that by being a Chriſtian he is now delivered from many ſervitudes, that of ſinne &c. that lie upon all others, and to live in Chriſt's family, as one of his free men, though in reſpect of the world, he continue as a ſervant; and ſo on the other ſide, he that is a freeman and turns Chriſtian, becomes thereby a ſervant of Chriſt, undertaking obedience to his commands, though he loſe not his liberty in the world by that means. (By which 'tis clear that Chriſt meddles not with the ſecular government of the world, nor changes any man's outward condition by his becoming Chriſtian.)

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

*For the ſervant which is called in the Lord, Ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος

23. Ye that are Chriſtians, and not formerly ſervants to heathens, doe not voluntarily put your ſelves into that condition, but preferre liberty rather, ver. 21.

23. Ye are bought with a price, † be not ye the ſervants of men.]

† be not ye made μὴ γίνεσθε

24. And ſo ſtill, as he was, when he was converted, ſo let him ſtill abide, let not his being a Chriſtian move him out of his ſtate, or make him leſſe, but rather more contented with it.

24. Brethren, let every man wherein he is called, therein abide with God.]

25. For your other queſtion concerning virgins marrying at ſuch a time as this, or of thoſe that are betrothed, whether they ſhould be bound to conſummate their marriage, or no, I muſt ſay again, that I have no command of Chriſt to build my anſwer upon, yet I ſhall again give you my opinion in it, as an honeſt faithfull man with all uprightneſſe.

25. Now concerning virgins, I have no commandment of the Lord: yet I give my * judgment, as one that hath obtained mercy of the Lord to be faithfull.]

* opinion γνώμην

26. Firſt then my opinion is, that 'tis beſt in reſpect of the diſtreſſes that are daily to be lookt for on Chriſtians, I ſay that 'tis beſt for men and women (ſuppoſing them not contracted) to continue unmarried.

26. †I ſuppoſe therefore that this is good for the preſent diſtreſſe, I ſay, that it is good for a man ſo to be.]

† I think this then to be good, becauſe of the neceſſity approaching, to wit good, Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλόν, ſee note on Mat. 7. d.

27. But if thou art engaged or betrothed to a woman, this is no excuſe for thee to ſeek to get looſe again (for that cannot be done ſo as to be free to marry another, as long as ſhe lives) All that I ſay is, that it is not now the prudenteſt way to think of marrying, if thou art not already engaged.

27. Art thou bound to a * wife? ſeek not to be looſed: art thou † looſed from a wife? ſeek not a wife.]

* woman γυναικὶ

† free frõ a woman λέλυσαι γυναικός

28. Yet not ſo, that if thou doſt, 'tis a ſin to marry, or that the virgin that now marries commits any ſinne, Onely (in ſuch times as theſe) the married ſtate is likely to be fulleſt of trouble, and therefore my kindneſſe to you makes me perſwade you not to marry.

28. But and if thou marry, thou haſt not ſinned: and if a virgin marry, ſhe hath not ſinned: nevertheleſſe ſuch ſhall have trouble in the fleſh: but I ſpare you.]

29. But by the way let me tell you, that within a ſhort time now 'twill come to paſſe, that they that have wives, ſhall be as they that have none, all in great and equall dangers;

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

* that the time is now ſhort, or frõ henceforth ſhort, that ὅτι ὁ καιρὸς συνεσταλμένος τὸ λοιπόν ἐστιν, ἵνα

† they that have none, μὴ ἔχοντες

30, 31. And they that weep for the loſſe of husband or wife, as thoſe that have loſt neither, and thoſe that rejoice for being newly married, as thoſe that are not married at all, and rich men and purchaſers, as thoſe that keep nothing at all for themſelves, thoſe that deal in the world, as thoſe that are wholly taken off from it, for as a ſcene which is turned and ſhewes a new face, ſo doth now the faſhion of this world begin to appear, the times are turning into very troubleſome.

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

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

* thoſe that doe not weep, ſee note on Rom. 12. b.

† thoſe that rejoice not, μὴ χαίροντες.

* thoſe that poſſeſſe not, μὴ κατέχοντες

† thoſe that uſe it not, μὴ καταχρώμενοι

32. All the advantage therefore I wiſh you, is, to be as uncompounded as may be, that you may have the leſſe perplexity before-hand, and be able to attend the ſervice of God, more then you would be, if you were married. He that is unmarried hath but one obligation of care, how he may ſerve God moſt acceptably.

32. But I would have you * without carefulneſſe; he that is unmarried careth for the things that belong to the Lord, how he may pleaſe the Lord.]

* to be without care, or ſollicitude, ἀμερίμνους εἶναι

33. But the married man hath another obligation of care lying on him, viz: the pleaſing of his wife, and by this means he is divided and diſtracted.

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

† and is diſtracted

34. There

† the unmarried woman and the virgin takes care for

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

34. The widow and virgin being both unmarryed, have no diverſion, nothing elſe to doe but to ſerve God, and to take care to render themſelves acceptable to him, whereas domeſticall affairs are part of the womans care, and it is part of her calling to be very carefull to pleaſe her husband. f.

*lay a ſnare in your way, βροχον ὑμιν ἐπιβαλω † that you may decently waite

35. And this I ſpeak for your own profit, not that I may * caſt a ſnare upon you, but † for that which is comely, and that g you may attend upon the Lord without diſtraction.]

35. But all this while I ſpeak onely of that which is expedient for you, in reſpect of wordly convenience, not as if marriage were in any kinde unlawfull, but that if you can contain from marriage, and if no ſuch unfitneſſe be in it, as is mention'd v. 36. you may have the advantage of the leſſe diſtractions in attending the ſervice of God. g.

* be above age, and that this muſt be, let him do that which he likes, ὃ θελει ποιειτω (the King's MS. reades) ἵνα, (not ως) ἁμαρτανει γαμειτω, ὃ θελει ποιειτω † hath ſtood ἑστηκεν *determined this to keep κεκρικεν τοῦτο τηρειν † ſo that both he that marries doth well, and he that marries not, doth better.

36. But if any man think, that he behaveth himſelfe uncomely toward his virgin, if ſhe * paſſe the flower of her age, and need ſo require, let him doe what he will, he ſinneth not; let them marry.]

35. As for the laſt part of your queſtion, that of being betrothed, that, I confeſſe, is a circumſtance which will much alter the caſe; For in caſe a man be betrothed but not married (ſee note on Mat: 1. f.) to a virgin, and ſhe begin to grow in yeares, ſo that if (in reſpect of the preſent condition of the times approaching) marriage be deferr'd, 'tis neceſſary that ſhe muſt paſſe her prime, In this caſe I lay no reſtraint upon him, ſo much as in prudence, let him doe what he likes beſt, let them marry.

37. Nevertheleſſe he that † ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath * ſo decreed in his heart, that hee will keep his virgin, doth well.]

37. But hee that hath made a firm reſolution to ſtay a while, and finds himſelf able to doe ſo, and neither from any neceſſity ariſing from himſelf, nor from the condition of the virgin to whom he is betrothed, is any way obliged to preſent marriage, but hath free power in all reſpects to doe what he will, and hereupon judges it fit and determins to keep his virgin, i. e. not yet to marry her for a time, but at laſt in a better ſeaſon to doe ſo, this is a very commendable reſolution.

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

38. So that the concluſion is, that he that marries, even at this time, doth that which is abſolutely lawfull, and in the caſe mention'd v. 36. expedient alſo: and again he that in the caſe ſet v. 37. doth deferre, and for a time abſtain from marriage, makes a more prudent choiſe in the reſpects foremention'd v. 35. of attending the better on the ſervice of God, and for avoiding of diſtraction.

Ὥστε καὶ ὁ ἐκγαμίζων καλῶς ποιεῖ, ὁ δὲ μὴ ἐκγαμίζων

39. The wife is bound by the law, as long as her husband liveth: but if her husband be dead, ſhee is at liberty to be married to whom ſhe will, onely in the Lord.]

39. As for her that is once marryed, ſhee is by that obliged to her husband, as long as he lives, but if he dye, tis abſolutely lawfull for her to marry another, ſo that in the doing of it, there be no other circumſtance that make it unlawfull, or ſo that conſiderations of piety be taken in in the doing of it, and not onely carnall deſires gratified thereby.

40. But ſhe is happier if ſhe ſo abide, in my judgement: and I think alſo that I have the ſpirit of God.]

40. But tis more for her earthly advantages to continue unmarried, and more convenient toward the ſerving of God without diſtraction v. 35. according to my judgement, and I think the ſpirit of God guides me in making this judgement, though I have no expreſſe precept for it.

Notes on Chap. VII.

a. Ἔννοια

What ἔννοια here ſignifies, will be beſt conjectured by the uſe of the *Hebrew* עונה *Exod.* 21. 10. (mentioned after *food* and *clothing*) that muſt not be denyed the *wife*. The *Septuagint* render it ὁμιλίαν αὐτῆς, *accompanying with her*, the *Hebrew* word alſo ſignifies ἔννοια *benevolence*, which is therefore here uſed as a *modeſter* word, in ſtead of the other; The *Syriack* reades [*the love which he owes*] and ſome other *Greek* copies read ὀφειλομένῳ τιμὴν *due honour* or *worſhip*, which perhaps is the ground of the uſe of the word [*worſhip*] retained by our *Church*, in the form of *marriage*, meaning that *kindneſſe*, which is here ſaid to be *due* unto her, but the *King's MS.* hath ὀφειλῶ onely, all that by *vow* of *marriage* is *due* unto her.

b. Ἀκρασία

What ἀκρασία ſignifies here, will be beſt gueſs'd by the *context*, where the reaſon of the advice, συνέρχεσθε, for the *man* and the *wife* to *accompany together*, being this, *that the devill tempt them not* διὰ τὴν ἀκρασιαν, ἀκρασία being the *occaſion* or *advantage* that the *devill* takes hold of to *tempt*, muſt ſignifie their want of *ability* to *contain*; Not that it ſignifie *incontinence*, for that is a *ſin* againſt the *marriage vow*, and will not agree with the *context*, which ſuppoſes no ſuch ſin; but, I ſay, a *want* of *ability* to *contain* or *abſtain* any longer from the *lawful pleaſures* of *marriage*, as ἐγκρατὴς is he that ἑαυτὸν ἐν κράτει ἔχει, *hath himſelf in* his *power*, his own *command*, and ſo οὐκ ἐγκρατεύονται v. 9. they that *have not the command* of themſelves, ſo as to live *chaſtly* without *marriage*, and ſo ἀκρατὴς and thence ἀκρασία the contrary *inability* to *contain*; which *inability* or *weakneſſe* is an *occaſion* of *temptation*, and will be an *advantage* alſo to the *tempter*, by which, when he *tempts*, hee may be moſt probably able to *overcome*.

c. Συγγνώμη

That συγγνώμη may ſignifie *adviſe* or *counſell*, will be gathered from the *Grammarians*, *Heſychius* and *Phavorinus*, Συγγενώσομαι ſay they (it ſhould be συγγνώσομαι) συμβουλεύσω, *giving counſell*, and συγγινωσκόμενοι πειθόμενοι *they that are perſwaded by adviſe* or *counſell*, And then the plain importance of this verſe is, that in reſpect of the *contrary dangers* of *fornication*, &c. v. 2. 5. hee generally gives his *adviſe*, that men ſhould *marry*, &c. v. 2, 3. Yet for this hee is far from giving any *command*, or laying *obligation* on any, For if upon *experience*, and long *tryall*, there be no fear of thoſe *dangers*, then his *adviſe* is to live *unmarried*. For ſo he had ſaid. v. 1. that *it is good for a man*

not to touch a woman, and again he *ſubjoyns* it, ver. 8. that it was *good for* them to *continue* as he was *himſelf*, i. e. in *ſingle* life. And ſo each of theſe, *marrying*, and not *marrying*, is according to ſeverall *circumſtances*, matter of *counſell*, but neither *abſolutely* of *præcept*. If there be danger of *fornication*, then it is his *adviſe*, that for the *avoiding* of that, *marriage* be choſen, v. 2. and to the ſame purpoſe, *rather let them marry then burn*, v. 9. And becauſe every man hath not the *gift* of *continence*, and it is not preſently diſcerned, who *hath*, therefore in *generall* ſpeaking, and as farre as belongs to thoſe, who doe not *diſcern*, that they *have* this *gift*, the *contrary danger* is ſo ſtrictly to be *avoided*, that the *Apoſtles adviſe* (though not *command*) is, that ἕκαστος, and ἑκάστη, *men* and *women generally* v. 1. betake themſelves to that *ſafer* courſe. But this ſtill far from any *univerſall precept*, for in caſe *ſecurity* from that *danger* of *fornication* be otherwiſe to be had, then the *Apoſtles Counſell*, and *adviſe* is to follow his *example* v. 7. and 8. and either in *virginity*, or *widowhood*, to remain *unmarried*, That is the meaning of Θέλω γὰρ *for I will*, or *would*] not that he *commands*, or *preſcribes* that, but that, in caſe a man hath the *gift* of *containing*, he *preferres* the *ſingle life*, For the *Hebrewes* for want of a word in their *language* to denote *comparative degrees*, uſe *poſitives*, in ſtead of *comparatives*, and accordingly [θέλω *to will*] ſignifies here to *wiſh rather*, or to be *more willing*, to *preferre*, or *recommend*, as *better*, And that is the meaning of καλόν ἐστι, *it is good*, both v. 1. and 8. and 26. i.e. κρεῖσσον *better*, or *more eligible*, if that *circumſtance* of the *contrary danger* doe not hinder it, or *outweigh* on the other ſide. Of this ſpeech of the *Apoſtles* concerning *marriage* it is *Tertullian*'s ſaying *lib: de monogam: Dixit hoc Apoſtolus indulgens non præcipiens, What the Apoſtle here ſaid, he ſpake by way of indulgence, not by way of command*, rendring συγγνώμη *indulgence*, according to that other notion of the word, whereby it ſignifies *pardon*, or *forgiveneſſe* of a *fault*, and ſo ſaith *Heſychius* συγγνώμων ἐλεήμων, it denotes *pity* or *mercy*. Thus it is poſſible *Tertullian* might interpret the place, being by the *Montaniſts* infuſions ſomewhat unkind to *marriage*; But againſt this the *Apoſtles* words are plain, (even when he *adviſes ſingle life* as *beſt* at that *preſent*) *If thou marrieſt thou haſt not ſinned*, v. 28. And in this place the *context* is no way favourable to that notion; For the [ἕκαστος ἐχέτω *let every man have his own wife &c.*] ver. 2. and the [γαμησάτωσαν *let them marry*] ver. 9. (in caſe of the forementioned *danger*, διὰ τὰς πορνείας *becauſe of fornications*, & εἰ μὴ ἐγκρατεύονται, *if they have not command over themſelves*, ſee note b.) is certainly more then this, even a *free conceſſion* of *marriage* to all, and, in caſe of that danger, an *adviſe* and *counſell* alſo. To which purpoſe it is obſervable, that as here συγγνώμη is oppoſed to ἐπιταγὴ *command*, ſo is γνώμη alſo, ver. 25. where that γνώμη ſignifies *adviſe* or *counſell*, and not onely *permiſſion*, or *indulgence*, appears by the conſequents, Νομίζω τοῦτο καλὸν —— v. 26. *I think this is good* (i.e. as was ſaid, *better*) *for the approaching, inſtant diſtreſſes*, and again ὅτι καλὸν *that it is good*, or *better for a man to be ſo*. From whence as it followes *evidently*, that γνώμη ſignifies *counſell*, as that looks on that which is better, and as *counſell* is generally *oppoſed* to *precept*, and as many things which are not under *precept* are yet under *counſell*, ſo in all reaſon the συγγνώμη differing ſo little from γνώμη, will by the *oppoſition* to ἐπιταγὴ *precept* (*common* to both of them) be determined alſo to this ſignification, of *adviſe*, and *counſell*. And ſo there is no *queſtion* of it, that for all thoſe who have not that *command* over themſelves, which may give them ſome degree of *ſecurity* againſt the *danger* of *fornication*, it is κρεῖσσον γαμῆσαι ver. 9. *better to marry*, and ſo matter not onely of *permiſſion*, or *indulgence*, but of *counſell* to them.

The meaning of [οὐκ ἀκάθαρτα ἀλλὰ ἅγια, *not unclean, but holy*] in this place, appears by the *context* to be clearly this, that the *children* of *Chriſtians* are not *refuſed*, or *rejected* from *baptiſme*, are ſuffered to come to the *font*, when others are not ſuffered: In the ſame ſenſe that ἀκάθαρτα is uſed, when *Peter* refuſes to *preach* to the *Gentiles*, becauſe they are κοινὰ καὶ ἀκάθαρτα, *profane and unclean*, where *God*, reforming his error, bids him *Call no man common, which God hath cleanſed* or *ſanctified*, i.e. reputed fit to be made partaker (there) of the privilege of *preaching*, (here of *baptiſme*.) For the ground of this ſaying here, that [*Elſe were your* (i.e. the *Chriſtians*) *children unclean, but now are they holy*] is only this in the beginning of the ver. [*For the unbeleiving husband hath been ſanctified by the beleiving wife*, &c.] i. e. 'tis of *common* experience, and from thence preſumed very *probable*, that a *Chriſtian* living with an *unbeleiver* will inſtill *Chriſtianity* into him or her, and therefore they ſhould *live together*. This he farther proves by the practiſe of the *Church* about *children*, Thus, Were it not for the great *probability*, that the *Chriſtian* living with the *heathen*, ſhould infuſe *Chriſtianity* into him, there could no reaſon be rendred of the practiſe of the *Church*, why the *Chriſtian*'s *childe*, which is no more a *Chriſtian*, then the *childe* of an *heathen* (*Chriſtianity* being no *natural* gift, *born* with them) ſhould yet be capable of *baptiſme*, and thought fit to receive that *ſacrament*, when the *heathen*'s *childe* is not wont to be ſo admitted; And this, it ſeems, by the generall judgment and practiſe of the *Church*, with whom 'tis thought reaſonable thus to preſume, that the *Chriſtian*'s *childe* ſhall be educated in *Chriſtian* knowledge, which of the *heathen*'s *childe* they cannot preſume, unleſſe he be taken out of the hand of the parents: This conſideration thus propoſed by the *Apoſtle* here by the way, is of great authority to prove the *Apoſtolical* uſe and practiſe of *baptizing* the *infants* of *Chriſtian parents*, viz: upon preſumption that thoſe *parents* will ſee them educated, and inſtructed in the knowledge of their undertaking, and *vow* of *baptiſme*; And when any other *Chriſtian* will undertake the ſame for the *children* of *heathens*, there is little doubt, but they may be admitted to *baptiſme* alſo, *paritate rationis*, *by analogie of the reaſon*. And thus it was the cuſtome of the *Jewes* before *Chriſt*, in their receiving and *baptizing* of *proſelytes* (from whence that the *Chriſtian baptiſme* was deduced, ſee *note* on *Mat.* 3. a.) For, ſay they, this *baptiſme* belonged not onely to thoſe, which being of years came over from *heatheniſme* to the *Jewiſh religion*, but alſo to their *infant children*, if their *parents* and the *conſeſſus* under

Θέλω γὰρ

Καλόν ἐστι

Νομίζω τοῦτο καλὸν

Γνώμη

d. οὐκ Ἀκαθάρτα ἀλλὰ ἅγια

Κοινὰ καὶ ἀκάθαρτα

Ἡγίασται

under which they were, did desire it in behalf of the *children*, promising to let them know and understand when they came to age, what was required of them by their *proselytisme*, and on condition that they should not then renounce the *Jewish religion*; which is since the office of the *sponsores* or *susceptores*, the *godfathers* in the *Church*, who doe it in the name of the *confessus*, the *Church* or *congregation*. This practise of the *Church* seems clearly deducible from this place, where, by the *context*, is concluded, that it is strongly *probable* (and being by the *parents* and *sponsores* undertaken and promised, it is by the *Church* presumed) that the *Christian's childe* will be *catechized*, and consequently that such an one may be allowed *baptisme* on that presumption, and that it was then in the *Apostles* time the custome of the *Church* to *baptize* them; which is here expressed by νῦν δὲ ἅγιά ἐστι, *but now they are holy*, the word קדש, which is vulgarly to *sanctifie*, signifying among the *Jewes*, to *wash*, as when the *High Priest's washing* his *hands* and *feet ten times* on the *day* of *expiation* is called עשרה קדושין *the ten sanctifications*, *Joma* c. 3. §. 3. which being the word that notes the *washing* of some part of the *body*, and distinguished in use from the word טבילה which is the *immersion* of the whole *body* (see *note* on *Joh.* 13. b.) may perhaps be an intimation, that the *primitive baptismes* were not *alwaies* a *dipping* or *immersion* of the *whole body*, but that the *washing* or *sprinkling* of some part might be sufficient, for that was the meaning of the קדושין. As for any privilege which the *parents faith* hath to *save* the *childe*, or infuse saving grace into it, it is not concludible from hence, nor any thing, save onely this, that *Christian's children*, 'tis presumed, will be *catechized* and instructed in the *Christian faith*, and so may, and frequently used to be *baptized*, but the *children* of *heathens* brought up with them, will not probably be so instructed, and therefore are not to be thus admitted to *baptisme*. That this should be the notion of ἅγια and ἀκάθαρτα will farther also appear by remembring the nature of *legal uncleannesses* or *pollutions*. They made the man to be *separated* from the *congregation*, They that were so *unclean*, might not enjoy the *privileges* of the *Temple*, till they were *washed* or *sanctified*; and that is just proportionable to the notion here given of it, And accordingly ἁγιάζεσθαι to be *sanctified*] in *Gregory Nazianzen* and the *antients* signifies to be *baptized*.

e. Ἐπισπασμὸς

Ἐπισπασμὸς signifies *attraction*, and particularly belongs to a practise of some *Jewes*, who under the *Ægyptian tyranny* first, then under *Antiochus*, and lastly under the *Romans*, being oppress'd for being *Jewes*, of which their *circumcision* was an evidence, used means by some *medicinal* applications to get a new *præputium*, And these were called by the *Talmudists* מְשׁוֹכִים i. e. ἐπισπαστικοὶ *attractores*. And that it is possible to be done is affirmed by *Cor: Celsus* the famous *Physician*, but easier, saith he in a *boy* then a *man*, So saith *R. Aleai* of *Achan*, that he made himself a *præputium*, in *Excerp: Gemar: Sanhedr:* c. 6. §. 2. This the author of the *books* of the *Maccabees* affirms 1 *Mac.* 1. 15. ἐποίησε ἑαυτοῖς ἀκροβυστίας, *they made themselves foreskins*. So under the *tyranny* of the *Romans* there were many, who therefore were *circumcised* again by *Bar-chuziba*, when he took upon him to be the *Messias*, and got power among the *Jewes* two years and an half, and was at last slain under *Ælius Adrianus*. This also *Epiphanius* observes of the *Jewes*, when they turned *Samaritanes*, and of the *Samaritanes* when they turned *Jewes*, for in both those cases there was use of the ἐπισπασμὸς *attraction*, that they might be capable of being *initiated* by *circumcision*, of which number *Symmachus* is said to be one, (the *Greek translator* of the *Old Testament*) when being hated by the *Samaritanes*, he betook himself to the *Jewes* in the reigne of *Severus* the *Emperor*. Now that this practise is here forbidden the *Corinthians* by the *Apostle*, may seem to be from hence, because some that were *converted* to *Christianity* from *Judaisme*, did so *zealously* renounce all their *Judaical* rites, that they used means to *attract* the *præputia* again, which was an act of too much *superstition* and *curiosity*, and so is censured here.

f. Μεμέρισται

For the right understanding of the word μεμέρισται, it will first be necessary to set down out of the *King's MS.* a *various* reading of this whole place, which differs much from that which is vulgarly received, and seems very probably to be the truer, It is thus, ver. 33. Ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικὶ, καὶ μεμέρισται, v. 34. Καὶ ἡ γυνὴ ἡ ἄγαμος, καὶ ἡ παρθένος ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾖ ἁγία τῷ σώματι, καὶ τῷ πνεύματι, &c. *He that is married careth for the things of the world, how he may please his wife, and is divided* or *distracted. And the unmarried woman* (i. e. the *widow*) *and the unmarried virgin careth for the things of the Lord, that she may be holy both in body and spirit.* Here μεμέρισται signifies being *divided between two*, the *service* of *God*, which lies upon him as a *Christian*, and the *pleasing his wife*, which lies upon him as an *husband*, and contrary to this is the ἀπερισπάστως *without distraction* v. 35. which belongs to the *unmarried*. Thus the *Hebrew* חלק, to which μερίζω is punctually answerable, signifies ordinarily to *divide* an *inheritance*, but among the *Rabbines*, *in partes distractum esse*, *to be distracted several waies*, and when 'tis rendred *dividi to be divided*, it is yet oft to be taken in that notion of *distraction*. Hence it is that the *Hierusalem Targum*, *Gen.* 22. 14. describing *Abraham's faith*, and ready obedience, without any *doubting*, or *anxiety*, or *distraction* what to chuse, describeth it thus, *Tibi perspicuum est, nullam fuisse in corde meo divisionem, quo tempore jussisti me offerre Isaacum* &c. *Thou seest, O Lord, that I had no division* or *distraction in my heart when thou badst me offer Isaac*, and *Gen.* 25. 26. speaking of *Jacob's not beleiving* the newes of *Joseph's* being alive, in stead of *non credidit, he beleived not*, the *Targum* reads, *& divisit cor ejus, and he divided his heart*. The word in all other places in the *New Testament* signifies simply *to be divided* into two parts, *Mat.* 12. 25. *Lu.* 12. 13. 1 *Cor.* 1. 13. and so doth μερισμὸς *Heb.* 4. 12. and μερισὴς *Lu.* 12. 14. And there is no appearance of reason, that it should doe otherwise here. Now for the vulgar reading of the words, μεμέρισται in the front of verse 34. that cannot well be imagined in the notion of *differing*, For though the *Hebrew* חלוק signifies with the *Rabbines*, *divisio Arithmetica*, *division*

Μεριμνᾷ

Ἀπερισπάστως

Μερισμὸς

Μερισὴς

ſion in numbring, and thence *differentia* and *diſcrimen*, *difference* of one from another, yet firſt that importance of the *noun* is not obſerved to belong to the *verb* among them, and 2dly, the *verb* in the *ſingular* cannot be applied to the two *nounes*, ἡ γυνὴ and ἡ παρθένος, *the woman* and *the virgin* in *conjunction*, (*mulier & virgo differt*, would not be true *Latine*, nor would it be better *Greek*) and therefore if that ſhould be the reading, the words muſt be rendred ſeverally, *the woman is divided*, i.e. *diſtracted, and likewiſe the virgin*. But there would be no great ſenſe in that, the *context* ſpeaking onely of the *diſtractions* of the *married*, whereas in the other reading, to which we adhere, the whole *context* is very current, and the meaning perſpicuous, as we have expreſſed it. But the *not* underſtanding of this notion of μεμέρισται for *diſtraction*, ſeems firſt to have been the occaſion of taking away the καὶ, and then the μεμέρισται, which is in the end of ver. 33. was of neceſſity to be put in the front of v. 34. and from thence all the *perplexineſſe* of the place, which is clearly taken away by the other *reading*.

This rendring of πρὸς τὸ εὔσχημον καὶ εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως *that you may decently wait upon the Lord without diſtraction*, is avowed by the *Syriack*, and the figure of ἓν διὰ δυοῖν expreſſing *one thing by two* words, in the εὔσχημον καὶ εὐπρόσεδρον] will bear it very well. g. Εὐσχήμον καὶ εὐπροσέδρευτον

Paraphraſe.

CHAP. VIII.

1. Now for that other part of your letter, which enquires of the lawfulneſſe of eating things offered to idols (on occaſion again of the Gnoſticks infuſions) and accordingly ſpeaks of the knowledge that you have (from whence the word Gnoſtick comes, ſee note on c. 1. c. and 2 Pet. 1. b. and Rev. 2, 6. i.e. knowing men) that an Idol is nothing, and ſo that that which hath been offered to Idols may as freely and indifferently be offered to Idols as any thing elſe, I ſhall now tell you, firſt that we orthodox Chriſtians have knowledge too, to wit that knowledge of our Chriſtian liberty, and therefore need not be deſpiſed by thoſe among you, who ſeparate your ſelves from us, in the pride of your hearts calling your ſelves Gnoſticks, which ſuppoſes all others ignorant but your ſelves; But our care is to joyne charity or the love of God with our knowledge, and that will encline us to ſuffer any thing for Chriſt's ſake, and ſo we ſhall not need to goe to their idol-feaſts, to ſave us from perſecution, as the Gnoſticks doe; and a little of this courage and love of Chriſt is much better, tends more to our profit, then all that pretended deep knowledge of their liberty which the Gnoſticks pretend to, and by that chuſe to goe to the Idol-feaſts, rather then confeſſe and ſuffer for Chriſt. (ſee note on Rev. 2. b.)

1. NOW as touching things offered unto Idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.]

2. And therefore if any man pleaſe himſelf with an opinion of his knowledge, from ſuch ſubtilties as theſe, and ſo come to deſpiſe other men, and not to conſider what tends to their good and edification, this man (let him call himſelf Gnoſtick, or what he will) is farre enough from the true Chriſtian knowledge, or from directing his knowledge to the right end, for that is charity, or the edification of his brethren.

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

3. If any man love God ſincerely, and ſo adhere to him in time of danger, or temptation, he truly knowes God, and conſequently is known and acknowledged by God.

3. But if any man love God, the ſame is known of him.]

4. Having premiſed thus much concerning the name and ſect of the Gnoſticks, who are ſuch aſſertors of their liberty to doe all things, and particularly in this matter think they have argued ſo ſubtilely for liberty to eat of the idol-feaſts, to make that an indifferent thing, becauſe forſooth an idol is nothing, I come now to the thing it ſelf, by confeſſing their objection, that an idol indeed, according to the notation of the Hebrew word, is nothing, there being but one God, and all the heathen idol-gods being but fictions of theirs, ſo farre from being Gods, that they are but the works of mens hands.

a. 4. As concerning therefore the eating of thoſe things that are offered in ſacrifice to idols, we know that an idol is [a] nothing in the world, and that there is none other God but one.]

5. For though there be many called by that title, whether the celeſtiall and ſupreme deities, ſo eſteemed among the heathen, or inferiour, of a ſecond order, called Baalim, or Lords, agents and mediators between the Gods and men,

5. For though there be that are called Gods, whether in heaven or in earth (as there be Gods many, and Lords many)]

6. Yet we Chriſtians know and are aſſured, that there is but one true God, the Creator of all things, to whom all mens prayers muſt be addreſſed, as to the ſupreme, from whom as we had our being, ſo we are to think our ſelves obliged to be his ſervants, and to make all our applications to him, and ſo likewiſe but one mediator, but one Lord, by whom all things were created, and by whom, as the onely mediator betwixt God and us, all our prayers are addreſſed to heaven, viz: Jeſus Chriſt.

6. * But to us there is but one God, the Father, of whom are all things, and we † in him, and one Lord Jeſus Chriſt, by whom are all things, and we by him.] * Yet Ἀλλὰ † to or for him εἰς αὐτὸν

7. But all men doe not know or thinke this, that theſe idols or heathen Gods are nothing, (for ſure they that are accuſtomed to worſhip them think they are ſomething) but 'tis clear that ſome men, that are of opinion that idols are ſomething, (and ſo that muſt confeſſe, that the eating of thoſe feaſts, pollutes thoſe that have caſt off the worſhip of them) and that continue their cuſtome and former heathen courſe to this very time, though they have received Chriſtianity, doe ſtill goe to idol-feaſts as ſuch, even now that they have received the faith of Chriſt; and their ſick, i.e. wounded, ſinful conſciences, ſee note b. (i.e. they that goe on ſtill in this old heathen practiſe, not yet laid down) are defiled or polluted by doing ſo, This is certainly a ſinne in them.

b. 7. Howbeit, there is not in every man that knowledge, for ſome * with conſcience of the idol unto this houre, eat it as a thing offered to an idol, and their conſcience being [b] weak is defiled. * or, with the cuſtome or common uſage of the idol, untill this time, for the Kings MS. reads τῇ συνηθείᾳ τοῦ εἰδώλου ἕως ἄρτι

8. But

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

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

8, 9. Now this being ſuppoſed, it will follow that hee that goes to the idol-Temple with theſe, though he be not of their perſwaſion, may yet be a means of confirming them in their error, it being certaine that they will think, hee comes as they come, i. e. with an opinion of that deity, and of the benefit he ſhall reap by eating of (i. e. partaking in) the ſacrifice, which inconvenience being counted of, there is no ſo great benefit to be reaped by going and eating there, as that it ſhould be fit to incurre that danger. For though neither eating nor abſtaining be in it's ſelfe in the ſight of God of any moment, yet this care will befit every Chriſtian, that he ſo uſe his own liberty, that he be not an occaſion of ſinning (or continuing in ſinne) to thoſe that are already in that erroneous ſinfull courſe, by confirming them in it.

* or neither if we eat not, doe we any great matter, nor if we eat, do we come ſhort, for the King's MS. reads ὅτε ἐὰν μὴ φάγωμεν περισσεύομεν, ὅτε ἐὰν φάγωμεν ὑστερούμεθα

10. For if any man ſee thee, which haſt knowledge, ſit at meat in the idols temple, ſhall not the conſcience of him † which is weak be * emboldened to eat thoſe things which are offered to idols?]

10. For if any man, that, through an erroneous conſcience, goes to thoſe Idol-feaſts, ſhall ſee a Gnoſtick (who within himſelf knowes an idol to be nothing, and therefore eats this but as ordinary meat) be at an Idol-feaſt and partake of it, will not he by this means be confirmed to goe on in his erroneous courſe?

† being weak ἀσθενοῦς ὄντος * confirm'd, οἰκοδομηθήσεται

11. † And through thy knowledge ſhall the weak brother periſh, for whom Chriſt dyed.

11. And that Chriſtian of an erroneous conſcience (ſee note b.) ſhall be confirmed in his error and ſinne, and conſequent ruine, by occaſion of this practiſe of thine, all which, through confidence of thine own knowledge, without care of thy brothers heatheniſh errors remaining in him, thou haſt been guilty of, which is a ſinne in thee, not onely of uncharitableneſſe to him, but of injury, or robbery againſt Chriſt, in betraying a ſoul to ruine, for the ſaving of which Chriſt dyed.

† or, Thy brother therefore, for whom Chriſt dyed, growing ſick through thy knowledge, is deſtroyed, for the King's MS. reads Ἀπόλλυται ὃν ὁ ἀδελφὸς ἐν τῇ γνώσει σου ἀ- ἀδελφὸς δι'-

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

12. And though it ſhould bee granted that your preſence at idol feaſts were no impiety againſt God, yet ſure this uncharitableneſſe againſt thy brother, bringing him to a confirmation in his ſinfull practiſe, who through error is already in it, muſt be looked upon, as an impiety and ſin againſt God himſelfe, who is concern'd in him. c

13. Wherefore if meat * make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to offend.]

13. If therefore this my eating in an idol Temple of that feaſt, (or any uſe of my liberty in the ſame kinde) be an occaſion of confirming any Chriſtian in an erroneous ſinfull practiſe, or bringing him to doe any thing which is unlawfull, I will ſure deny my ſelf the uſe of that liberty, be it ſuppoſed to be ſuch, as by the Laws of Chriſt truly belongs to me, when it ſhall prove of ſo dangerous conſequence to my fellow Chriſtians.

* ſcandalize my brother, σκανδαλίζει

Notes on Chap. VIII.

a. Εἰδωλον οὐδέν.

The meaning of this aſſertion of the *Gnoſticks*, and conceſſion of Saint *Paul's* that εἴδωλον οὐδὲν ἐν κόσμῳ, *an idol is nothing in the world*] muſt bee fetcht from the notation of the *Hebrew* word, אליל, from אל that ſignifies *nothing*, that which hath *no exiſtence*, *Job.* 13. 4. *Jer.* 14. 14. *Zach.* 11. 17. and from thence comes אלילים *idolls*, i. e. ſo many *nothings*, ſo farre from being *Gods*, that they are οὐδὲν ἐν κόσμῳ, *nothing in the world*, no parts of *God's* firſt *creation*, onely *inventions* and *phancies* of *men*, *creatures* of *men's* own *creating*, πονηροὶ πονηρῶν δαιμόνων καὶ πλασταὶ καὶ μυσταγωγοὶ, ſaith *Greg: Nazianzene*, *wicked men* are the *formers* firſt, and then the *worſhippers* of their *wicked deities*.

b. Ἀσθενεῖν

That ἀσθενεῖν] ſignifies being *ſick*, in the *New Teſtament*, hath been formerly made clear, *note* on *Rom.* 8. m. And being applyed to the *ſoul* or *conſcience*, as here, it muſt needs ſignifie the *diſeaſe* or *ſickneſſe* of the *ſoul* or *conſcience*, which is *ſin* or *error*. Thus in the *Greek* of the *Old Teſtament*, *Nahum* 2. 5. where we read out of the *Hebrew*, *they ſhall ſtumble in their walk*, there tis, ἀσθενήσουσιν ἐν ταῖς πορείαις *they ſhall be weak*. So *Rom.* 5. 6. Ἡμῶν ἀσθενῶν *when we were weak*] ſignifies when wee were in a *ſick*, mortally *ſick* ſtate, noted by [*when we were enemies*] in other places, & there by ἁμαρτωλῶν ὄντων ἡμῶν v. 8. *when we were ſinners*, and by ἀσεβῶν v. 6. *impious* or *ungodly*. And thus, tis clear, it ſignifies in this place, the diſcourſe being of thoſe, who take the *idol-Gods* to be *true Gods*, and conſequently that the *eating* or partaking of their *ſacrifices*, which is a part of the *worſhip* of thoſe *idols*, will ſtand them in ſtead, prove beneficial to them, and therefore goe on purpoſe to thoſe *feaſts*, and eat the *idol-ſacrifice*, ὡς εἰδωλόθυτον, *as*, or *becauſe* (or under that very notion, or upon that reaſon that) it is ſo, which certainly is an *erroneous*, and ſo an *idolatrous*, *ſinfull conſcience*, though it be in one, that hath embraced *Chriſtianity*. So v. 9. it is uſed again for theſe ſame men of thoſe *erroneous conſciences*, leading them into that *heathen* ſin, to whom a *Chriſtian's* going to (or being preſent at, and *eating* of) their *idol-feaſts*, though hee *eat* it but as ordinary *meat*, will yet be a means of *ſcandal*, i. e. an occaſion of *confirming* them in their *ſin*: Thus again v. 10, 11. where they are called *brethren*, which notes that this *heathen error* was *yet*, ἕως ἄρτι, v. 7. *continued* among ſome *Chriſtians* at *Corinth*, not the *Gnoſticks* (for they pretended to *know* that an *idol* was *nothing*, and ſo profeſs'd not to *eat* of thoſe *feaſts* as *idol-feaſts*, but onely as of *ordinary meat*, who therefore are here warned to *take heed*, that they doe not *confirm* theſe others in their ſin) but ſome more rude, *ignorant*, *heathen Chriſtians*, that through the *cuſtomarineſſe* of their former *practiſe* συνηθείᾳ τοῦ εἰδώλου ἕως ἄρτι, *the cuſtome of the idol untill now*, and 2[ly] through their νηπότης c. 3. 1. their *infancy* or *rawneſſe* in *Chriſtianity* (which made S. *Paul* look upon them not as *ſpirituall*, but as *carnal* men, not as *Chriſtians*, but *heathens* ſtill) and 3[dly] through the *infuſions* of corrupt *falſe teachers* (mention'd in the following *chapter*, the *word*, and the *hay*, and the *ſtubble*, v. 12. that muſt be *fired* out of the *Church*) and 4[thly] though *fear* of *loſing* all that they had by the *heathen perſecutors* (which ſeemes to be mention'd c. 10. 13. and which occaſion'd many to *offer ſacrifice* in after

time-

times, when *Christianity* had taken deeper root, then it had yet at *Corinth*) were still in these dreggs and lees of *heathenisme*, after their embracing of *Christianity*; which will be no wonder to any that observes in this very *Epistle*, that they thought all kindes of *fornication* and even *incest*, no *sins*, c. 5. and c. 6. 15. *suing one another at heathen tribunals*, no *sin*, c. 6. yea and believed not the *resurrection* c. 15. And the *villanies* that were under pretense of *Christian liberty* practised by the *Gnosticks*, who took themselves to be persons of farre *deeper knowledge*, at the beginning of this *Chapter*, were yet as *grosse*, and as *heathenish* and *abominable*, as could be imagined, setting *Christians* at *liberty* from all their former obligations toward *husband*, *master*, *Prince*, and engulfing themselves in all the *filthinesse* in the world, 1 *Tim.* 6. *Jude* 8. From this explication of ἀσθενεῖ will appear also the notion of it. *Rom.* 14. 21. where being placed also with σκοσκόπλῳ *stumbling*, and σκανδαλίζεται being *scandalized*, it must needs signifie to *sin*, also.

Τύπτειν] signifying to *strike*, or give any *blow*, and being here applyed to the *weak*, or *sick*, i. e. *erroneous*, *sinfull conscience*, and being parallel to σκανδαλίζῃν *scandalize*, v. 13. must be understood in a notion, which will be common to that other. Thus he that layes a *stumbling block* in any man's way, at which hee *falls*, or *breaks* his shins, or otherwise *hurts* himself, is said τύπτλῃν to *strike*, or *hurt*, or *wound* him, and so it best agrees with this place, noting the *confirming* that man in *sin*, betraying him to all his after-commissions, whose *conscience* was before *erroneous*, and his practises *sinfull*, which is as if in stead of *curing* a *sick* man, which sure stands in need of that *charity*, I should *wound*, and *hurt* him more. c. Τύπλῃν

CHAP. IX. *Paraphrase.*

1. Now to another part of your letter, which mentions the deep knowledge of the teachers you have now among you, and intimates how I am despised by them, and that particularly for labouring in the works of my calling, making of tents, and so getting mine own living among you (see ver. 3, 4.) I make this reply, that without the vanity of comparing with them, I may surely say four things of my self, 1. that I am an Apostle of Christ, called from heaven immediately to that office, 2. that I had no obligation to doe what I have done among you (see v. 4, and 19.) i. e. to preach on free cost to you, as I have, that I discern my Christian liberty so well, that I know I might have done otherwise, 3. that though I was none of Christ's followers here on earth, yet I have been equalled to them by seeing, and being spoken to by Christ out of heaven, and 4. that I am certainly he that converted you to the faith, that planted the Gospel at Corinth, and so surely am not unworthy to be considered by you.

1. AM I not an Apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord?]

2. For the first of these, mine Apostleship, Whatever I am to others, I am sure I am an Apostle in respect of you, Your conversion to the faith, is as great a confirmation of my Apostleship, as a seal is to an indenture or instrument, or particularly to the letters dimissory, by which messengers were wont to be sent to the Churches.

2. If I be not an Apostle to others, yet doubtlesse I am to you: for the seale of mine Apostleship are ye in the Lord.]

3. For the second, that of my getting my living by my labour, the account which I give unto them that backbite me for this (as if I knew not the nature of Christian liberty, and so out of niceness of conscience, or scrupulosity durst not receive any reward from them to whom I preach) is this,

3. * Mine answer to them that doe examine me, is this,] * My apologie to them Ἡ ἐμὴ ἀπολογία

4, 5. 6. That we know sufficiently that 'tis lawfull for us to take along with us in our travailes for the Gospel, a beleiving woman such as Phœbe, (see note on Rom. 16. a.) as freely as others of the Apostles generally have done, to provide for us in our preaching, that so we may be able to eat and drink, and yet not be forced to work with our own hands to get our maintenance (see Act. 18. 3. & 1 Cor. 4. 12.) I doe not beleive that any greater burthen lies upon Barnabas and me, any greater necessity of getting our living by our trades, then lies upon others that have left their trades, and so I know my Christian liberty well enough.

4. Have we not power to eat and drink?

5. Have we not power † to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord, and Cephas?

6. * Or I onely and Barnabas, have not we power to forbear working?

† to carry about a sister woman, ἀδελφὴν γυναῖκα περιάγειν * Or have I onely and Barnabas no power, Ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν

7. For my Apostleship being a kind of warfare in the scripture phrase, a planting a vineyard, a feeding a flock, in all reason, in all these respects, I may expect a sufficient maintenance from them, to whom I have these many relations.

7. Who goeth to warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?]

8. Nay this is not onely rational discourse, but tis the doctrine of the law;

8. Say I these things † as a man? saith not the law the same also? † according to man, κατὰ ἄνθρωπον

9, 10. For when 'tis there cómanded that the oxe that treadeth out the corn, should, all the while he doth so, have liberty to eat of the corn before him, That precept that seems to respect the oxe, belongs certainly to men, and signifies that men are obliged to reward all those that take pains for them, as the ploughman would never labour, were it not in hope of reward, and he that is at the pains of threshing, must in any reason have the encouragement of eating of the corn that he thresheth out.

9. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the oxe that treadeth out the corn: doth God take care for oxen?

10. Or saith he it altogether for our sakes? for our sakes no doubt this is written, that he that plougheth, should plough in hope, and he that * thresheth in hope, should be partaker of his hope.] * or in hope of partaking, for the King's MS. reads ἐπ' ἐλπίδι τῆ μέλλοντι

11. And then much more wee that have laboured spiritually for your good, planted the Gospel among you, may think it but just and proportionable, that we receive some part of your wealth from you.

11. If we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things?]

12. If

12. If others be partakers of this power over you, are not we rather? nevertheleſſe, we have not uſed this power, but ſuffer all things, leſt we ſhould hinder the Goſpel of Chriſt.

12. This I know, The falſe Apoſtles that come among you make uſe of this power, and receive the fruits of it, and then may not I have great confidence to doe it? By what hath been ſaid 'tis clear we might require a maintenance from you, and that we know this our liberty, v. 1. But yet we have abſtained from making uſe of it, and have rather choſen to take any paines our ſelves, Act: 18. 3. 1 Cor. 4. 12. yea and to ſuffer hunger many times (that you may not think we abſtain from receiving from you, becauſe we have no need of it) and ſo make no uſe of this claime of ours, as we might lawfully doe, (ſee note on c. 13. e.) rather then be thus burthenſome to our auditors, on purpoſe deſigning this, that we may not hinder the courſe of the Goſpell, or keep men from being alacrious and cheerfull in it, by making it chargeable them.

13. Doe ye not know, that they which miniſter about holy things, * live of the things of the Temple? and they which waite at the altar, are partakers with the altar?]

* eat of that which is holy, or, feed by the temple, ἐκ τοῦ ἱεροῦ ἐσθίειν

13. In ſacrifices 'tis clear that the prieſts (ſee note on Joh: 6. b.) eat part of the conſecrated offering, and all is not burnt upon the altar, the altar devours not all, but the prieſt divides with it, and eats or carries home ſome portions of the ſacrifices.

14. Even ſo hath the Lord ordained, that they which preach the Goſpell, ſhould live of the Goſpell.]

14. And accordingly God, that hath the free diſpoſall of all mens eſtates, hath given an aſſignement to thoſe that preach the Goſpell, of ſo much out of their auditors ſubſtance, that they may be maintained by preaching it.

15. But I have uſed none of theſe things: † neither have I written theſe things, that it ſhould be ſo done unto me; for it were better for me to dye, then that any man ſhould make my glorying void.]

† yet have I not written, οὐκ ἔγραψα δὲ

15. But I have made no uſe of this priviledge of an Apoſtle, but have preacht to you on free coſt, And I doe not now ſpeak of it, as if I would deſire to receive any thing from you, for I am much better pleaſed to doe it thus, yea and I would rather chooſe to famiſh by doing ſo, then be deprived of this way of advancing the Goſpell, v. 12. I am ſo farre from murmuring or complaining of this, that I would not for all the world loſe this comfort and joy, that I have preacht to you without receiving any thing from you, it being farre a more bleſſed thing to give, then to receive.

16. For * though I preach the Goſpell, I have nothing to glory of; for neceſſity is laid upon me, yea, woe is unto me, if I preach not the Goſpell.]

* if ἐὰν

16. For I am commanded to preach the Goſpell, and conſequently by doing ſo I can expect no extraordinary reward from God, I doe no more then ſtrict duty, (ſee note a.) I am ſent by God with Commiſſion to doe ſo, and that layes an obligation upon me, and 'twere a damning ſin, if I did it not.

17. For if I doe this thing [a] † willingly, I have a reward: but if againſt my will, * a diſpenſation of the Goſpell is committed unto me.]

† voluntary * I have been inrruſted with a ſtewardſhip ἑκὼν οἰκονομίαν πεπίστευμαι

17. If I did indeed preach voluntarily without a command, then even for my preaching the Goſpell, as well as for my doing it without any reward, I might have ſome reaſon to expect ſome reward from God, as for an act of freewill offering: But ſeeing I doe it not ſo, now all that can be ſaid of me, in reſpect of the preaching it ſelf, is onely this, that I had a ſtewardſhip entruſted to me, and I diſcharged it, which if I had not diſcharged, I ought to be puniſhed, and having diſcharged it, I can expect no future reward for doing that which I was bound to doe. a.

18. † What is my reward then? Verily, that when I preach the Goſpell, I may make the Goſpell of Chriſt without charge, that I * abuſe not my power in the Goſpell.]

† What then is reward to me? τίς μού ἐστιν μισθός; * uſe not μὴ καταχρήσασθαι

18. What is it then that ſhall bring me in a reward? whence ſhall my reward come? why if I preach freely, and make not uſe of that liberty or power which I know I have v. 12. 15. 17. (ſee 2 Cor: 11. 9, 10) then this will be rewardable in me.

19. For though I be free from all men, yet have I made my ſelf [b] ſervant unto all, that I might gain the more.]

19. For being obliged to no man, I have freely ſerved all, preached to them without any wages, that I might be more likely to bring them to Chriſt. b.

20. And unto the Jewes, I became as a Jew, that I might gain the Jewes: to them that are under the law, as under the law, that I might gain them that are under the law.]

20. In like manner I have denyed my ſelf the uſe of my Chriſtian liberty in many other things alſo, obſerved many ceremonies of the Jewiſh law, which I needed not to have done, but onely to gain the Jewes.

21. To them that are without law, as without law, (being not without law to God, but * under the law to Chriſt) that I might gain them that are without law.]

* obedient to the law of Chriſt, ἔννομος Χριστοῦ

21. To thoſe that obſerve not the law of Moſes, I behave my ſelf in like manner (not as if I were irregular, but ruling my actions according to the law of Chriſt and Chriſtian liberty) that I may work on thoſe that are not obſervers of Moſes's law.

22. To the weak, became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome.]

22. To thoſe which were not ſufficiently inſtructed in the nature of their Chriſtian liberty, I reſtrained my ſelf of the uſe of mine, that I might attract thoſe the more probably; and ſo I dealt with all other ſorts of men, doing that which I thought moſt probable to win them to Chriſt.

23. All this I doe for the Goſpel's ſake, that I might be † partaker thereof with you.]

† copartner of it, συγκοινωνὸς αὐτοῦ

23. And all this for the propagating the Chriſtian faith, that I may convert the more, that by ſo doing my reward in another world may be the greater.

24. [c] Know ye not that they which [d] run in a [e] race, run all, but [f] one receiveth the prize? [g] ſo run, that ye may obtain.]

24. You Corinthians have the Grecian games in one part of your countrey, and therefore cannot be ignorant of the cuſtomes of thoſe, particularly how in that of running in a race, though many runne, yet onely one comes formoſt to the goale, and conſequently onely one receives that reward, which by the lawes of the game belongs to him that comes firſt, Doe you therefore ſo run, and ſo it becomes us all to doe, that we may come formoſt, and ſo receive the prize. c. d. e. f. g.

h. 25. And every man that * ſtriveth for the maſtery, h † is temperate in all things: now they doe it to obtain a i * corruptible crown, but we an † incorruptible.

i. 25. Now every man that undertakes any of thoſe combats or ſtrifes, binds himſelf to ſtrict lawes of abſtaining from all ſuch things as are hurtfull for him, doth nothing but what is in order to his deſigne, Theſe indeed in thoſe heathen times, meerly to get a crown of leaves, or boughs, which preſently fade or wither, but we Chriſtians, that we may obtain an unfading, durable crown.

* is a combatant, ἀγωνίζεται

† obſerves a ſtrict abſtinence,

* fading

† unfading

k. l. m. 26. I therefore ſo run *, not k as uncertainly; ſo l fight I, not as m one that beateth the aire:

26. My running therefore is not as if I knew not my way, or my reward, if I run well; my cuffing is not a bare brandiſhing my fiſt in the aire, which hath no adverſary to ſtrike at, or miſſes him, when he ſtrikes,

* as not at uncertainties; I ſo cuffe as not beating

n. o. p. q. 27. But † I n keep under my body, and o bring it into ſubjection: leſt that by any means, p when I have preached to others, I my ſelf ſhould be q a caſtaway.

27. But (as in one of the exerciſes, mixed of cuffing and wreſtling, they give blew eyes and falls to the adverſary, ſo) I macerate my ſelf, and bring my ſelf under by denying my ſelf thoſe indifferent liberties, which I might enjoy, leſt having preſcribed to others the way of ſtriving, and getting the victory, and the crown, I my ſelf ſhould miſcarry, and miſſe of it.

† I ſtrike my body, and get it under me, leſt having been a herald to others my ſelf ſhould become a reprobate.

Notes on Chap. IX.

a. Ἑκὼν πράσσω

What is the meaning of ἑκὼν πράσσω] *to doe* any thing *voluntary*, or, as a *voluntier*] appears by ſeverall parts of the *context*, 1. by the oppoſition to ἄκων *involuntary*, as that is explain'd by [*a neceſſity is laid upon me, and woe is to me, if I preach not* &c.] v. 16. and [*I am intruſted*, or a *truſt is repoſed in me*] v.7. For that notes the *involuntary* action to be that which is by *law* required, and cannot be omitted without *ſinne*, and ſo becometh *neceſſary*. So ſaith *Theophylact* Εἰ ἡ ἐνεχείριστόν μοι πρᾶγμα ἦν, δῆλον ὅτι ἂν ἀπ' ἐμαυτοῦ τοῦτο ποιῶ, ἀλλὰ δεσποτικὴν ἐντολὴν πληρῶ, τοῦτο γὰρ ὅτι τὸ ἄκων, by theſe words [*If I am intruſted*] 'tis manifeſt he means, that *I doe it not of my ſelf, but perform the Lord's command, for this is to doe it involuntary*. And therefore to doe it ἑκὼν *voluntary*] is to doe it *of ones ſelf*, without any *command*, or *obligation* on him to doe it. So *Theophylact* interprets it, εἰ μὴ ἂν ἐνεχείριστό μοι τὸ κήρυγμα, ἀπ' ἐμαυτοῦ ἦ τοῦτο ἐποίουν, it ſignifies, *if this were not committed to me as a truſt, but I did it of my ſelf*. 2dly, By the mention of καύχημα *boaſting* ver. 16. and 2 *Cor.* 11. 9, 10. for that implies what is done, to be done without *obligation*, and above that which was *neceſſary* by engagement of any *precept*; And ſo 3ly, by μισθὸν ἔχω *I have reward*] here, and v.18. for *reward* ſignifies a *return* or *retribution* to ſomewhat, which a man was not *bound* to doe. So the phraſe is uſed among the *Jewes*, and *Maimonides* hath a rule, *Mor: Neb:* l. 3. c. 17. *Ei datur præmium, qui injuſſus aliquid facit, to him a reward is given, who doth any thing unbidden*. And therefore the whole phraſe here, εἰ γὰρ ἑκὼν τοῦτο πράσσω] muſt thus be rendred moſt clearly, not, *if I doe*, or *ſhall doe this voluntary*, as ſuppoſing that poſſible that he may (for ſpeaking of *preaching the word*, he had before ſaid, that *neceſſity* was laid upon him, and therefore he *cannot* be *free*, or at *liberty* to doe, or not doe it) but, as *ſuppoſitio non ponit, a ſuppoſition doth not affirm*, ſo the [εἰ] is to be rendred, *if*, i. e. *on ſuppoſition that I did this voluntarily, a reward would then belong to me*, εἰ δὲ ἄκων, *but* ſeeing 'tis not ſo, ſeeing I doe it not of my own inſtinct, but by *appointment* from *God*, &c. διὰ τοῦτο ἡ φιλοτιμία τὸ πρᾶγμα, *therefore* there is nothing *heroical*, or matter of holy *emulation* or *ambition* in it. And accordingly it followes that the matter of *preaching* being to him diſtinctly under *precept*, there was but one thing which could bring him any *reward*, viz: the ἀδάπανον ποιῆσαι, *making it coſtleſs* to the *auditors*, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου, v.18. *in not making uſe of that power which he had*, i.e. the power of receiving *maintenance* from others, v.5. which he might moſt *lawfully* have done v.7, 12, 14. and which *Cephas* and others freely did, v.5. and the *not uſing* it would therefore be *thankworthy* with *God*, and yeild him ſome *reward* from him. To this purpoſe clearly S. *Chryſoſtome*, τὸ μὲν ὂν ἐπίταγμα, τὸ δὲ ἦν ἐμῆς προαιρέσεως καὶ κατορθώματος, *one was a precept, the other a virtuous action of his choice*, ἃ μὲν γὰρ ὑπὲρ τὴν ἐντολὴν γίνεται, πολὺν ἔχει τὸν μισθὸν καὶ τοῦτο, *for what is done above the command, hath proportionably a great reward*. And again of the word Ἀνάγκη *neceſſity*, that it referres to the *command*, πρὸς ἀνυπαιτιότητα καὶ ἐλευθερίαν τὴν ἐν τῷ λαμβάνειν, *in oppoſition to the freedome* or *liberty of receiving* v.12. So again *Theophylact*, τὸ εὐαγγελίσασθαι ἐπίταγμά ἐστι, καὶ χρέος, καὶ ἐὰν πληρῶ τοῦτο, οὐδὲν κατόρθωμα. &c. *Preaching the Goſpel is a command, and ſo a debt, and if I doe it, there is no great matter of virtue in it*, τὸ δὲ ἀδαπάνως κηρύσσειν προαιρέσεως φιλοτιμία, καὶ διὰ τοῦτο καύχημά ἐστι, *but to preach without charging them, is the ambition of my free will*, or *choice, and in that* reſpect *there is* place of *boaſting*, or I may *boaſt*. And ſo S. *Auguſtine, Potuit beatus Paulus ex Evangelio ſibi victum quærere, quòd maluit operari, amplius erogabat, Bleſſed Paul might get his food by preaching the Goſpel; but in that he choſe to labour* with his hands, *he erogated the more*, did *more* in *God's* ſervice, then by any particular *precept* was *required* of him.

Καύχημα

Μισθὸν ἔχω

Ἀνάγκη

b. Δοῦλος

Servants or δοῦλοι, *bondmen* or *ſlaves* were wholly in the *power* of their *maſters*, they had power of *life* and *death* over them, much more of their *bodies* for *labour*, without giving them any *wages* or *reward*. To doe all that they are *commanded* is but the due *debt* to their *maſters*, which if they *perform*, they are not *praiſed*, but *puniſhed* if they doe it not; whereas they that are *free*, if they doe any office for any, they may in reaſon expect to be *paid* for it; So here S. *Paul* being a *freeman*, no *ſlave* to the *Corinthians*, i.e. under no *obligation* to *preach* without *maintenance* v. 1. might in reaſon expect from them *reward* for all his *ſervice*, his *preaching* &c. but he did all this for *nothing*, and that he calls ἐδούλωσα ἐμαυτὸν πᾶσιν, his *ſerving* them as a *ſervant* doth, without any *wages*, or as though he were their *ſervant*.

Δεδούλωμαι ἐμαυτὸν τῶν

The

c. Οὐκ οἴδατε

The discourse that here begins, and goes on to the end of the *Chapter*, is all perfectly *agonistical*, no way to be explained but by *observation* of the *customes* in the *Grecian games* or ἀγῶνες; Of these there were *four* most famous in *Greece*,

Τέσσαρες εἰσὶν ἀγῶνες ἀν' Ἑλλαδα, τέσσαρες ἱεροὶ

in the *Anthologie*, l. 1. the *Olympick*, *Pythian*, *Nemæan*, *Isthmian*, differing one from the other onely in the *places* of the πανηγύρεις or *celebrations*, The last of them, the *Isthmian*, were kept among the *Corinthians*, and that occasions his speech in this place, οὐκ οἴδατε; *doe you not know?* as presuming their particular *knowledge* of all those *customes*, which he is about to mention or referre to.

d. Τρέχειν

In every of these *four* ἀγῶνες, there were *five exercises*, as was said, *note* on *Rom.*9.k. *Wrestling*, *Cuffing*, *Running*, *Leaping*, *Quoiting*, Πάλη, πυγμὴ, δρόμος, ἅλμα, δισκὸς, which the *Anthologie* sets downe with some little change,

Ἅλμα, ποδωκείλω, δισκὸν, ἄκοντα, παλὴν.

putting ἄκοντα for πυγμὴν not very fitly. Beside these *five* single ones, there was another kind made up and compounded of the two foremost together, *cuffing* and *wrestling* both, and because to the performing of that, *all* kind of *strength* and *agility* was required, it was therefore called παγκράτιον from κράτος *strength*, not from κρατέω *to overcome*. Now the particulars that are here referred to, are onely two of these, that of δρόμος or ποδωκεία *running*, the third of the *five*, and this of παγκράτιον, the one compounded of the other two, the former of these in this and the two next verses, the latter in the last verse of the *Chapter*.

e. Στάδιον Olymp: Od: 13.

Στάδιον was the *space* wherein they *run*, ὁ τόπος ἐν ᾧ ἔδρεχον, ὃν ἦν πηχέων τριακοσίων διάστημα, &c. saith the *Scholiast* on *Pindarus*, *it was three hundred cubits long*.

f. Εἰς καλαλαμβάνει

This *race* is open to all to *run* in, i. e. to all that aspire to the *crown* or *prize*, who come from all coasts to that end, and from thence the *agones* were called πανηγύρεις or *frequentiæ*, places of *meeting* or *assembly*. But when never so *many run*, there was no possibility for above *one* to *overcome*, to wit, he that came foremost to the *goale*, for to him onely the *reward* or *prize* belonged, which was called in their *idiome*, βραβεῖον *bravium*, or ἆθλον, which two words differ no more then δῶρον and λήμμα, the first in respect of the βραβευτὴς that *adjudges*, the second in respect of the ἀθλητὴς that *receives* it, This he was said λαμβάνειν, or καταλαμβάνειν, or ὑπολαμβάνειν (see *note* on *Rom.*9. k. *Phil.* 3. b.) which we render by *receiving*, or *obtaining*, i. e. *catching* of the *prize* or βραβεῖον from the *top* of the *goale*, the βραβευτὴς or *judges* having passed their *sentence* that he hath *overcome*, and it belongs to him.

Βραβεῖον

g. Οὕτω τρέχετε

The ὅτως here referres to the *lawes* or *rules* of the *agones*, the observing of which was as necessary toward the *obtaining* the *victory* or *prize*, as the *swiftnesse* was; For in the *race*, there was not only the two *termes*, from whence, and to which they *run*, the first called βατὴρ & τέρμα, the latter ἐσκαμμένα, βάλβις, τέλος, σκοπὸς, but also κανὼν, the *rule*, a *white line* marking out the *path*, *within* which they were to *run*, and if they transgrest or ran over it, they did not νομίμως ἀθλῆσαι 2 *Tim.* 2.6. *run regularly*, and consequently they lost the *prize*, so saith S. *Chrysostome*, ἂν μὴ πάντα ἁπλῶς διέλθοι τὰ τοῖς ἀθλήταις προσήκοντα, ἅπερ στεφανοῦται, *if they doe not absolutely passe through, and perform all things that befit the combatants, they are never to be crowned.* Nay, if others observe aright (that they were bounded with *swords* on one side, and the river *Alpheus* on the other) the *danger* was greater then that of *losing* the *prize*, if they transgressed, they not onely *lost*, but fell into the *river*, or on the *swords* point, which is very applicable to our *Christian race*. Beside these, many other νόμοι ἀθλήσεως *lawes* or *rules* of *combating* there were, all which were to be observed in order to obtaining the *crown*, and that is the meaning of the ὅτως τρέχετε here, *so run*.

Νομίμως ἀθλεῖ

h. Ἐγκρατεύεται

What is here meant by [ἐγκρατεύεται πάντα] will be best collected by recounting the manner of the *athletæ* in preparing themselves for the *games*, first *negatively*, that it was not by λεπτὴ διαίτα *temperance* or *thin diet*, but directly the contrary, many times ἀναγκοφαγία *cramming*, *forcing* themselves to *eat*, that by that means they might become παχεῖς and πολύσαρκοι, *fleshy* and *corpulent*. So saith * *Lucian* of *Damosias* the *athleta*, whom *Charon* durst not take into his *boat*, τοσαύτας σάρκας περιβεβλημένον, *having such a weight of flesh about him.* To this agrees the phrase among *Physicians* ἀθλητικὴ ἕξις, and *athleticè* and *pancraticè valere*, for a *full habit* of *body*. So *Julian* of *Constantius*, that he did not think agreeable to an *Emperor* τὴν τῶν παλαίστρας καλλιπόντων ῥυλλυμένων εὐεξίαν, *that famous full habit of the combatants*, or *palæstritæ*, and therefore that he used ὄψῳ ἐ πολλῷ, κὴ ταύτης ἐ κατὰ πλῆθος, ὅτε κατὰ ποιότητα πάντως ὠνουμένης, *neither much meat, nor prescribed either for quantity or quality*, ἀ ὃπη τύχοις but any that *came next to hand*; By which it appears, that the farther he was from the *diet* of the *Athletæ*, the more *temperate* he was esteemed, but yet withall that the *diet* of the *Athletæ* was a *prescribed*, *set diet*, both for *quality* and *quantity*, prescribing *so much*, and of those *kinds* which were *fittest* for the turn, to give them *a full habit* of *body*, and requiring them to *force* it upon themselves. And *Andronicus Rhodius* gives the reason of this, Ἡ γὰρ ἰσχὺς γίνεται ἐκ τοῦ πολλὰ ὄψα λαμβάνειν, *strength is acquired by receiving much nourishment.* It will not then be proper to render ἐγκρατεύεται here by *temperance*, especially when *Suidas* labours a whole *page* together to prove that it differs ἀπὸ σωφροσύνης *from temperance*; But one of these three notions will be agreeable enough to it, and will by the way set down the manner of *preparing* them to their *games*. 1. It may be rendred *continence*, so the word signifies in the matter of *Felix Act.* 24. 25. and I conceive, *Gal.*5.22. and 2 *Pet.*1.6. where the addition of it to γνῶσις *knowledge*, seems to referre to the *Gnosticks* of that time, which pretended to great *knowledge* of their *Christian liberty*, and by that fell into all *uncleanesse* and *incontinence*. So *Tit.* 1. 8. it signifies, being annexed to ὅσιος *clean* or *pure*, and differing from σώφρων *temperate*, which went before. And then the meaning of this phrase here will be, that *whosoever* fits himself for these *agones*, either wholly *abstains* from *women*, or for the time *containeth*, according to that of *Horace*, *de Art: Poet:*

Qui cupit optatam cursu contingere metam,
Abstinuit venere &c. And so saith *Eusta-*

* t. 1. p. 266.

Orat. p. 19.

par: in Esh: l. 2. c. 2.

thius on *Homer* Ἰλ: ω'. Ἀθλητὴ τῆ τῶ ἀθλεῖν πάντα καιρὸν ἀπ ἀφίεντο πλησιάζειν γυναιξὶ, *The combatants, all the time of their combating, were not permitted to come neer women.* So *Ælian* of the *Tarentinus Luctator*, ἀθλήσεως χρόνον διατελέσαι Ἀφροδίτης ἀμαθῆ, *he knew nothing of venery all the time of his combating.* So *Clem: Alexand:* speaking of the *Athletæ*, saith they did δι' ἄσκησιν σωματικὴν ἐγκρατεῖς καὶ ἀφροδισίων ἀπέχειν, *contain in respect of their bodily exercise, and abstain from venery*, And so in *Ignatius's Epistle* to the *Philippians* εἴπις ἁγνεύει καὶ ἐγκρατεύεται, *if any be pure and continent* &c. And after this example it was, that the *ancient Christians* that *contained* strictly, and lived a *virgine* chast life, were call'd ἀσκηταὶ *exercisers*, and thence *Hesychius* renders ἐγκράτεια *continence*, by ἄσκησις *exercise*. A second possible notion of ἐγκρατεύεται may be to signifie a *constancy* of *mind* in *abstaining* from all things that are *hurtfull*, so doth *Suidas* render it ἡ τῶν κακῶν ἀποχὴ, *abstaining from evil*, and in *Hesychius*, ἐγκρατῆσαι is κατασχῆσαι, and so saith S. *Chrysostome* of *Job*'s great *constancy* in avoiding the occasions or beginnings of *sinne*, that he did πάντα σίδηρον καὶ ἀδάμαντα τὴν τῆς ψυχῆς ἐγκρατείαν παρελθεῖν *goe beyond iron or adamant in constancy of mind*, and agreeable to this saith the *Italian note* here, *S' astiene da tutte le cose che possino esserli in qual si voglia modo d' impedimento, He abstains from all things that can in any manner be hindrance to him*, and so it may be applied to the matter in hand of *abstaining* from the *use* of *Christian liberty*, when that *abstaining* may tend to the *edifying* of the *brethren*, or be *profitable* to his *ministery*. Lastly it may signifie his *having all things in his power*, πάντα ἐν κράτει ἔχων (see *note* on c. 7. b.) and then the meaning of the place will be, that the *combatant* keeps a *mastery* over himself, suffers not himself to be brought under the *power* of any thing, but is *superior* to all *carnal* desires, first conquers himself, then attempts *victory* over others also, first *subjugates* one desire, denieth himself the *use* of one *liberty*, then of another, and so πάντα ἐγκρατεύεται *gets all into his power*.

Var: Hist: l.11. c.3.

in Job c.31.1.

i. Φθαρτὸς στέφανος

The ground of this phrase φθαρτὸς στέφανον *a corruptible fading crown*] hath been mentioned, *note* on *Rom.* 9. k. For in all those famous *games* of *Greece*, that were so honourable in respect of their *institution*, their *authors*, and the *celebrity* and concurse of people to them, there was yet no *reward* proposed or obtainable by any of them, but the *leaves* of some *plant*, or *boughs* of some *tree*, which therefore *Lucian* calls τὸ φυλλινὸν στέφανον, *a leafy crown*, and in the person of *Anacharsis* sufficiently derides, περὶ γυμνασ: p. 727. to which is opposed not onely the στέφανον ἄφθαρτον here, but more clearly the ἀμάραντον 1 *Pet.* 1. 4. *the not-fading crown*, the *not-withering inheritance*, to which perhaps may be applied also that of *Heb.* 12.11. where having made mention τῶν γεγυμνασμένων *of them that are exercised*, he saith there is laid up for them καρπὸς εἰρηνικὸς *a peaceable fruit*, which, saith *Peter Faber*, denotes the *crown* made of the *olive* tree, the *embleme* and token of *peace*.

περὶ τῶν ὅλων μέθοδον ζυνοπ. p.321.

Ἀμάραντον

k. ἐκ Ἀδήλως

The phrase ἐκ ἀδήλως] referres to the form or manner of the *stadia* or *courses* among the *Grecians*, wherein every *racer* had his *course chalk'd* out to him, both the *place* where he set out, the *goale* whither he went, and the *way* that he past, so that unless a man *winked*, he could not but see perfectly, and know (for ἀδηλεία and ἄγνοια *uncertainty* and *ignorance* are all one in *Hesychius*) which *way* he must goe, and whither aspire. To this may be farther added the δηλότης *certainty* of the *victory*, and the *assurance* that he shall have the *crown*, if he doe regularly perform the *race* and *overcome*. So in *Lucian*, saith *Anacharsis*, εἰτ' ὄδη περὶ γυμνασ: τῷ ἀδήλῳ καὶ ἀμφιβόλῳ τῆς νικῆς τοσῶτοι πονῶσι, *If they labour so, when the victory is uncertain and doubtfull*, &c.

Here is the *allusion* changed from that of *running*, to the other of *cuffing* (for that is the particular notation of πυκτεύω and πυγμὴ) or rather to that of παγκράτιον compounded of *cuffing* and *wrestling*, and so of which πυγμὴ was a part, for so saith S. *Chrysostome* here, καὶ δεόμεθα καὶ παγκράτιον &c. the *Apostle* speaks of two *exercises*, *racing*, and that called *pancratium*, (see note d. and o.) l. Πυκτεύω

Ἀέρα δέρειν or δαίρειν, *beating* or *striking* the *aire*] belongs to that of *cuffing*, a *praludium* or *preparative* to which was σκιομαχία *fighting* with, or *beating* the *aire*, which *Virgil* describes by m. Ἀέρα δέρειν

——— *Alternaque jactat*
Brachia protendens, & verberat ictibus auras.

He *thrusts out his armes one after another, and beats the aire with his blowes*, and * *Lucian*, Ἦν τινα ἀθλητῶν ἴδῃς ἀσκοῦμενον πρὸ τῶ ἀγῶνος, λακτίζοντα εἰς τὸν ἀέρα, ἢ πυξ κενὸν πληγὴν τινα καταφέρουτα, *If you see a combatant exercising before the combate, kicking into the aire, and with his fists giving it an empty blow.* This was onely a *brandishing* before the *fighting*, of which saith *Budæus* on the *Pandects* p.74. that there is nothing more ordinary then that they that excell in skill and dexterity at this, (so that they can before they meet with their *adversary*, shew their readinesse to take all advantages of *striking* and *wounding* the enemy) yet when they come to fight in earnest, and proceed *à prolusione ad cruentum discrimen, from the prolusion to the bloody combat, conciderint statim animo, nec artis suæ præceptorum meminerint, miscarry and fall presently in spirit, and forget all the precepts of their art.* Where the opposition between this *beating* of the *aire*, and *bloodinesse* of the *combate*, coming to *sharps*, as we call it, may give us the understanding of that phrase, *Heb.* 12.4. *Ye have not yet resisted unto bloud, striving against sinne*, all that they had yet suffered being but a περιπυγμὴ or σκιομαχία, as it were, they were not yet come to the *real blowes*, had but been in some *skirmishes* as yet. Another notion there may be of this phrase, to signifie the *missing* of the *adversary*, and *hitting* the *aire* onely; So saith *Eustath:* on Ἰλι. ε'. οἱ πύγμαχοι πολλάκις ἐκ ἐυστοχοῦντες μάτην κινοῦσι τὰς χεῖρας, *they that contend by cuffing doe many times misse and move their hands* (i.e. *strike*) *to no purpose.* And thus will it here agree with the former phrase [ἐκ ἀδήλως] for as those that *cuffe* in the *darke*, though they strike never such καλὰς πληγὰς, saith *Aristotle*, *luckie blowes*, yet many times *misse* their aime, wound nothing but the *aire*, so here, should the *Apostle* not be perfectly skill'd in the ἀγὼν or *combate* he was about, he might often lose his *blowes*, but being perfectly instructed in his *race*, and what will bring him first to the *goale*, and being entred into

* in Hermot: p.219.

ἐ μάχεις Αἱμῶ καὶ ἀντικαθίστης

the

the *liſts* with his *adverſary*, and ſet *knowingly* about his buſineſſe, as it followes, ὑπωπιάζω ἢ δουλαγωγῶ, he plaies the *pancratiaſta* notably.

n. ὑπωπιάζω

What is the notion of ὑπωπιάζω] hath been formerly toucht on, *Lu.* 18. 5. and though there it ſignifie by a ſecundary *borrowed* ſignification [to *reproach*, or put to *ſhame*,] yet here 'tis certainly in a *primary* notion, to *ſtrike under the eye* or in the *face*, as the πυκταὶ were wont to doe. This being here joyned to τὸ σῶμά μου, and applied to the matter in hand, of denying himſelf the *uſe* of his *Chriſtian liberty*, muſt be rendred (according to the notion of עִצְמִי which is *Hebrew* for σῶμά μου *my body*, before mentioned, *note* on *Rom.* 6. a. and is no more then ἐμαυτὸν *my ſelfe*) I doe give *my ſelf blew eyes*, as in *cuffing* the *combatant* doth the *adverſary*, *pugnis ductis, cæſtibuſque impactis lividum reddere*, I uſe great *ſeverity* upon *my ſelf*.

o. δουλαγωγῶ

Δουλαγωγεῖν *to bring under*, belongs *to wreſtlers*, who ſtrive to *throw* the fellow *combatant*, to get him *under* them, that ſo he may not be able to *reſiſt* or ſtrike. And this being adjoyned to the former, is the character of παγκράτιον, according to the plain words of *Ariſtotle*, *Rhetor*: l. 1. c. 5. Δυνάμενος δλίβειν &c. παλαιστικὸς, ὁ ὃς ὅσαι τῇ πληγῇ πληκτικὸς, ὁ ὃ ἀμφοτέροις τούτοις, παγκρατιαστὴς λέγεται, *He that can oppreſſe and get down his adverſary, is called good at wreſtling; he that can ſtrike him down with the fiſt, an able cuffer; but he that is for both theſe is the pancratiaſta.* And ſo the plain ſenſe of the place applied to the matter in hand will be this, that the *Apoſtle* is ſo farre from making *uſe* of all his *Chriſtian liberty*, that, ſaith he, *I ſubdue and bring my ſelf down*, I bind my ſelf to *abſtain* from many things, which I might very *lawfully* enjoy, to *labour* with my *hands*, and ſuffer many *hardſhips*, which I need not, and all this to acquire the *crown*, which belongs not to the *idle* perſon, or to him that doth no more then he is *bound* to, but to him that enters the *liſts*, and *overcomes* there, and in order to that

Multa tulit fecitque—— ſudavit & alſit,
Abſtinuit &c. Thus is *faſting* expreſſed by the *Arabians*, that 'tis *ſui domatio & depreſſio, & ſubjugatio concupiſcentiæ*, (ſee *Greg: Abul Farai de Arabum moribus* p. 29.) *the taming and depreſſing of himſelf, and ſubjugating of concupiſcence.* And ſo *Philo Judæus* ſpeaking of *immoderate faſting* (*lib: Pejorem inſidiari meliori*) ſaith, they doe λιμῷ καὶ τῇ κακώσει ψυχῇ καὶ σώματι ἐκβαχηλίζειν, *by faſting*, and *ill uſages ſubdue their body, and mind, as wreſtlers doe their adverſaries*, and accordingly this of *faſting* &c. is ordinarily ſtyled ἄσκησις and γυμνασία, *exerciſe*, relating to theſe *agones*.

p. Κήρυγματος

Κήρυξ in the *Olympick* or *Iſthmian games* is the *præco* or *Herald* (The word by its origination ſeeming to come from the *Hebr:* קרא *clamavit* & *proclamavit*, to *crie* and *proclaim*, and from thence κεάζω and κηρύσσω by an eaſie change) whoſe office it was from a *ſcaffold* or eminent place to *proclaim* the *combate*, that was to be entred, to call the *agoniſtæ*, to name the *prizes*, to admoniſh the *athletæ*, to *animate* them, to ſet them the *lawes* of the *agones*, to ſubject all to the examination of the *judges*, and as they ſhall determine, to *pronounce* the *conqueror*. So in *Iſidor. Peluſ: Epiſt:* l. 3. ὁ κήρυξ τῆς ἔξωθεν ἀγώνων τοὺς νικῶντας ἀνακηρύττει, ἀγῶνα τοῖς ἄλλοις διαλύσεις, *he propoſes the combate, and proclaims the conqueror and conquered.* Such are the *Apoſtles* under *Chriſt*, at once κήρυκες, and στεφανῖται, *heralds* and *crowners*, ſaith *Iſidore*, *pronouncing, proclaiming, citing, admoniſhing, binding, looſing, pronouncing* ſome *conquerors*, and ἀποκηρύσσοντες *rejecting* others as *unworthy*.

q. ἀδόκιμος

What [ἀδόκιμος] ſignifies, hath been ſaid in *note* on *Rom.* 1. 28. to *miſcarry*, and loſe the *reward*, that he is *contending* for. Thus in good Authors ἀδόκιμον ψυχὴν] and ἀποκηρυχθῶμεν] are all one, and are oppoſed to στεφανῶσι being *crowned* or *rewarded*. And ſo that will be the importance of this cloſe of the *Apoſtle*, that he *denies* himſelf many things, which he might enjoy, as *combatants* are wont to doe, puts himſelf to many *hardſhips* alſo, that (whilſt he is an *Apoſtle* to *others*, directing them to that *courſe*, that will bring them to their *crown*, to wit that of *ſelf-denial*, and the *croſs*, by which *Chriſt* our *captain* attained it before us) he may not *himſelf miſcarry*, or be found *unworthy* to receive it.

CHAP. X.

Paraphraſe.

1.* MOreover, brethren, I would not that ye ſhould be ignorant, † how that all our [a] fathers were under the cloud, and all paſſed through the ſea,]

* But I would not have you ignorant ἢ θέλω ὑμᾶς ἀγνοεῖν

† that our fathers were all ὅτι οἱ πατέρες ἡμῶν πάντες ἦσαν

1. Now, my brethren, for thoſe of you that count your ſelves ſo acceptable to God, ſuch eminent, and, as you think, ſpiritual perſons, that have attained to an high pitch of excellence and perfection, and ſo call your ſelves Gnoſticks, ſee ch. 3. 1. I deſire that you ſhould remember that the antient Iſraelites had many high dignations from God, many miraculous works afforded toward them, and yet were not all very acceptable in Gods eyes; and ſo it may well be with you alſo: As for example, Not onely Caleb and Joſhua, that came to Canaan, but even all the reſt of the Jewes (all which periſhed in the wilderneſſe beſide them two) had the favour of the cloud to overſhadow them, (as you Gnoſticks ſay you have, whatſoever you doe) and ſo alſo paſſed through the Red-ſea, and were miraculouſly preſerved by God (and yet after periſhed in the wilderneſſe.) a.

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

2. And that cloud and that paſſage through the Red-ſea, which were uſed as means to confirm the miniſtery of Moſes, to aſſure them that he was ſent to them by God, and ſo were a kind of baptizing them into the belief of the doctrine of Moſes, and were a type of our baptiſme, were allowed to them all.

3. And did all eat the ſame ſpiritual meat,]

3. So the Manna alſo that came down from heaven, and in that was a type of Chriſt, (and which was indued by God with a ſpeciall excellency, ſuch various reliſhes, to agree with every ones taſt, noting the various gifts of the Spirit among us Chriſtians) was rained down among them all, and gathered by all, and ſo all, as it were, partakers of ſpirituality, fed from heaven miraculouſly.

4. And they all (thoſe that periſht, as well as others) drank the water which came out of Horeb, which flowed miraculouſly and copiouſly, and, as the Jewes now affirm, followed them for their uſe a great while, and that rock ſignified Chriſt, ſo that in effect all the wicked which periſhed, as well as others, had myſtically taſted of Chriſt, and ſo were partakers of this ſpiritualneſſe, as well as others.

4. And did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual rock that [b] followed them, and that rock was Chriſt.)

b.

5. And though they had ſo many degrees of miracles afforded them by God, ſo many degrees of ſpiritualneſſe, yet were they not finally in the favour of God, but were deſtroyed, and their carcaſſes ſcattered in the wilderneſſe, all of them, except onely two, after all this.

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

* the moſt τοῖς πλείοσιν, † ſtrawed, or deſtroyed κατεστρώθησαν

6. And theſe paſſages of ſtory are very obſervable and exemplary to us, that you that count your ſelves ſpiritual, and pretend to ſuch high perfections and privileges, ſhould keep your ſelves pure from baſe ſenſual luſtings, leſt you periſh after their examples.

6. Now * theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted.

* theſe were types of us ταῦτα τύποι ἡμῶν

7. And that you ſhould not fall into the ſnares of idolaters, ſome of you going ſtill to the idol-ſacrifices, as ye were wont to doe before your converſion to the faith, (ſee ch.8.7.) others, as the Gnoſticks, being preſent at thoſe feaſts out of a confidence, that they, knowing the idol to be nothing, are not polluted by going thither (ch.8.10.) and imitating the idol-worſhippers in their filthy unnatural beſtial ſinnes (for ſo the Gnoſticks did) And ſo follow the example of thoſe Iſraelites of whom 'tis ſaid, that from their idolatrous feaſts, they fell into filthy beſtial ſinnes, the rites of thoſe heathen feſtivities.

7. Neither be ye idolaters, as were ſome of them, as it is written, The people ſate down to eat and drink, and roſe up † to [c] play.

† to be wanton

c.

8. Neither let us Chriſtians fall into thoſe ſins of fornication and other villany, as the Iſraelites did at Shittim, Num. 25.1. after their idol-feaſts v.2,3. and were deſtroyed 23000 of them. A judgment that might deſerve to be conſidered by the Gnoſticks of this age in the Church of Corinth.

8. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand.

9. Nor let us loath and be weary of the Goſpel, as the Iſraelites did Manna, Num.21.5. and for it were deſtroyed by ſerpents, v.6. and yet ſo doe many of you by the Gnoſticks infuſions among you, which are quite weary of that heavenly Chriſtian temper of purity, and chaſtity, and ſufferings, which Chriſt commended to his diſciples Mat. 5. you muſt have ſecurity from perſecutions, and withall the fleſh-pots of Ægypt, the carnal heathen ſins, which were allowed in their worſhips, And for theſe two cauſes it is that you goe to their idol-feaſts, to avoid perſecution, and to gratifie your luſts.

9. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents.

10. Nor be you guilty of that ſinne of murmuring at Gods diſpenſations under the Goſpel, the nature of thoſe precepts, which there he hath given us, as if the heaven promiſed were a good heaven, but the way thither, the duties to be performed, rough and unpaſſable (unleſſe you may have your carnal joyes afforded you) For this were juſt after the manner of the Iſraelites, who brought up an evil report upon the land of Canaan, Num.13.32. and from thence fell a murmuring c.14.2. and were ſwept away by the deſtroying Angel, i.e. the plague v.36. & c.16.41.

d.

10. Neither murmure ye, as ſome of them alſo murmured, and were deſtroyed of the [d] deſtroyer.

11. All theſe ſinnes and judgements on thoſe Iſraelites, who were vouchſafed ſuch wonderfull mercies by God, which were his people under his immediate conduct, had ſo much of his Spirit among them, and yet ſinn'd ſo foully, and were deſtroyed ſo miſerably, are all emblemes of our eſtate, if we doe not beware of their ſins, and they are ſet down in the old Teſtament, as warnings for us Chriſtians.

11. Now all theſe things happened unto them for enſamples; and they are written for our admonition, upon whom the ends of the * world are come.

* ages αἰώνων

12. And therefore let him which is the moſt ſpiritual among you, that ſeems to himſelf to ſtand the firmeſt, take care that he fall not into theſe carnal ſins, which bring ſuch ruine along with them.

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

13. And though ſome motives there are now among you that may tempt you to joyne with the heathen in their idolatries, to wit, the perſecution of the heathens, among which you live, yet ought not this to work much upon you, to drive you out of your religion, For firſt, theſe are but ordinary, and to be look'd for, (ſee note on Rom.6. b.) and beſides, God that hath promiſed not to ſuffer his ſervants to be afflicted, i.e. tempted (ſee note on Gal.4. a.) above their ſtrength, will be ſure to make good his promiſe, and will give you a way of eſcaping their terrors, if you continue faithfull and conſtant, that you ſhall be able to bear whatſoever befalls you.

13. There hath no temptation taken you, but † ſuch as is common to man, but God is faithfull, who will not ſuffer you to be tempted above that you are able; but will with the temptation alſo make a * way to eſcape, that ye may be able to bear it.

† humane ἀνθρώπινος * paſſage out, ἔκβασιν

14. To conclude therefore, let no temptation bring you to yeild to theſe ſins, that are in their idol-feaſts, (ſee note on ch.5.1.) nor at all to be brought to ſacrifice with them.

14. Wherefore, my dearly beloved, flee from idolatry.

15. I need not ſpeak more plainly to you, what I mean by idolatry, you are wiſe enough to know, ſee note c.

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

16. The Chriſtian feaſt of bread and wine in the Lord's ſupper, is the exhibiting to us (ſee note on Mat. 26. 26.) the making us partakers of the body and blood of Chriſt (ſee note on Act.2. d.) and is by us all acknowledged to be ſo, and therefore ſure the joyning in an idol-feaſt, is a participating of the idol-God.

c.

16. The [c] cup of bleſſing, which we bleſſe, is it not the † communion of the blood of Chriſt? The bread, which we break, is it not the * communion of the body of Chriſt?

† communication κοινωνία * communication

17. And all we that do partake of that one feaſt, are by that ſuppoſed to be one body, of the ſame kind one with another, and ſo in like manner if we joyn with heathens, and partake of their idol-feaſts with them, ye are to be ſuppoſed of the ſame lump and mould with thoſe heathens.

17. For we being many are one † bread, and one body; for we are all partakers * of that one † bread.

† loaf ἄρτος * of the one † loaf ἑνὸς ἄρτου

18. Behold

* the ſacrifices τῶν θυσιάζοντων

18. Behold Iſrael after the fleſh: are not they which eat * of the ſacrifices, partakers of the altar?] 18. In the Jewiſh ſacrifices 'tis a known thing, that not onely they that ſacrifice (the prieſts) but all they alſo that eat of any part of the ſacrifice (the people) are ſaid to perform ſervice to God, to eat, as it were, and drink with God at the altar, and to partake of all the benefits that come from God upon the ſacrificers.

19. What ſay I then? that the idol is any thing? or that which is offered in ſacrifice to idols is any thing? 19. I need not then affirm (that which the objection c. 8. 4. denyed, viz:) that an idol is any thing, or that that which is offered to a falſe God is in it ſelf at all different from any ordinary meat, from the contrary of which the Gnoſticks concluded, that there is no unlawfulneſſe to joyn in eating at an idol-feaſt.

† No, but that 'Αλλ' ὅτι

* be partakers, κοινωνοὺς γίνεσθαι

20. † But I ſay, the things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould * have fellowſhip with devils.] 20. No, I need not come to examin that nicety, 'tis ſufficient to ſay in plain words, that thoſe ſacrifices of the heathens are ſacrifices to devils, and that whoſoever eats of the feaſts joyned to thoſe ſacrifices, doth communicate and joyn, and doe ſervice to devils, and I would not have Chriſtians guilty of that.

21. Yee cannot drink the cup of the Lord, and the cup of devils: yee cannot be partakers of the Lords table, and the table of devils.] 21. The Sacrament of the body and blood of Chriſt, wherein we communicate with, and partake of the benefits of the death of Chriſt, will not well agree with communicating of, and joyning with divells, ſee Rev: 13. note a.

22. Doe we provoke the Lord to jealouſie? are we ſtronger then hee?] 22. Doe we joyn divels in competition or rivality with God? doe we thinke that we ſhall dare to give our ſelves up to all idolatry and heathen ſin, and yet that God will not puniſh us? when in the ſecond commandement hee hath expreſs'd his jealouſie againſt thoſe that take in any other rivall into their worſhip, and threatned to viſit and puniſh for it.

23. All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.] 23. Many things there are, ſee c. 13. note i. which I might lawfully doe, but that they are hurtfull and diſadvantageous to others, tend not to their edification, but to the ſcandalizing of them, either bringing them to, or confirming them in ſome ſinne.

† that which is anothers τὸ τοῦ ἑτέρου

24. Let no man ſeek his own, but every one † anothers wealth.] 24. And tis not fit that any ſhould be ſo intent on what is lawfull for him in reſpect of himſelfe, or what is for his own advantage, as to neglect the benefit and advantage and edification of others.

* making no inquiry μηδὲν ἀνακρίνοντες

25. Whatſoever is ſold in the ſhambles, that eat, * asking no queſtion for conſcience ſake.] 25,26. And whereas you object that ſome portions of the heathen ſacrifices are ſold in the markets among other meat, and that therefore, if it be not lawfull to eat what is offered to idols, ye muſt not eat what ye buy in the ſhambles, becauſe that may be ſuch, and then this is a great retrenchment of your Chriſtian libety, by which ye may lawfully enjoy any of God's creatures; I anſwer, that in that caſe I may lawfully eat whatſoever is there ſold, and not think my ſelf bound in conſcience to enquir and examin, whether what I meet with there, were a portion of an heathen ſacrifice or no: For if no man be preſent to ſee and know that that which I eat is ſuch a portion, or if I know it not my ſelf, then ſure I am guilty of nothing my ſelf, nor can any other come to any hurt by this means.

26. For the earth is the Lord's, and the fulneſſe thereof.]

† But if Εἰ δὲ

27. † If any of them that beleive not, bid you to a feaſt, and ye be diſpoſed to goe, whatſoever is ſet before you, eat, asking no queſtion for conſcience ſake.] 27. Nay farther, if it bee at an heathens own table, where 'tis more probable that ſuch portions of their ſacrifices are to be met with, then 'twas in the ſhambles, yet there alſo yee may eat freely of all, and never think your ſelves bound in conſcience to enquire whether there be any of thoſe portions of their ſacrifices there.

* the King's MS. reads ἱερόθυτον inſtead of εἰδωλόθυτον

28. But if any man ſay unto you, This is offered * in ſacrifice unto idols, eat not for [f] his ſake that ſhewed it, and for conſcience ſake.] The earth is the Lord's, and the fulneſſe thereof. 28. But in caſe any man take notice that that which is before you was a portion of an idol ſacrifice, and punctually tell you of it, then you are not to eat of that, leſt you confirm that man in (or betray him to) the ſinne of idolatry by your example not underſtood by him aright, and ſo offend againſt a conſcience. f.

* or, conſcience, if I with thankſgiving partake, for the King's MS. reads συνειδήσεως, εἰ ἐγὼ χάριτι μετέχω, τί-

29. Conſcience, I ſay, not thine own, but of the others: for why is my liberty judged of another man's * conſcience?] 29. When I ſay a conſcience, I mean not thine own but that other man's conſcience; That is, that thou art in this caſe to abſtain, for the ſake of that other man's conſcience, leſt he be betraid to ſinne by that meanes, v. 28. and not for thy own, for there is no reaſon in the world that that other man's conſcience ſhould make that ſimply unlawfull to me, which I receive as a gift of God, and acknowledge it from him, i. e. render it altogether unlawfull, abſtracting from the ſcandall annex'd, which were otherwiſe (by the liberty which Chriſt hath given) perfectly lawfull to me.

30. For if I by grace am a partaker, why am I evill ſpoken of for that for which I give thanks?] 30. And certainly, abſtract it from that caſe of ſcandall, and there will be no reaſon to finde fault with, or accuſe me for eating of that, before which I ſay grace, bleſſe God for it, and eat it meerly as a bleſſing of his, without any reſpect unto any idol-god whatſoever.

31. Whether therefore ye eat or drinke, or whatſoever ye doe, doe all to the glory of God.] 31. The onely thing then conſiderable in this matter is the ſcandall, which tends to the diſhonour of God, and betraying men to, or confirming them in ſinne, and that muſt be provided againſt, and care be taken, that in every bit I eat, or action I doe, I may not diſhonour God, or doe hurt to my brother.

32. Give none offence neither to the Jewes, nor to the Gentiles, nor to the Church of God.] 32. Let nothing you doe be apt to betray any man to ſin, whether it be Jew or heathen on one ſide, or Chriſtian on the other.

33. Even

33. Even as in my miniſtery, I conform my ſelf to all men, ſo as may be moſt for their advantage, not for my own, (ſee note on Rom. 14. c.) that by ſome means or other I may bring them to embrace the Goſpel, ch. 9. 20. &c.

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

Notes on Chap. X.

a. Ὑπὸ Νεφέλαν

The *Jewes* have a known ſaying, (ſee *note* on *Lu.* 13. c.) that he that *enters* into *Gods Covenant*, is *gathered under the wings of the majeſtatick preſence*, See *Maimonides Tit: Iſuri bia. cap.* 13. *Whenſoever*, ſaith he, *a Gentile will enter into covenant* ולהסתופף תחת כנפי השכינה, *and be gathered under the wings of Gods preſence*, or *glory*, or *majeſty*, &c. The foundation of this ſpeech is to be taken from that plain truth, that *God* obliges himſelf to take care of, and *protect* all thoſe that *undertake* obedience to him; but the peculiarity of the expreſſion referres to the manner of *Gods exhibiting* himſelf in the *holy of holies*, viz: by the *Cherubims wings overſhadowing the covering of the arke*, to repreſent to us, that, as the *bird* covers, and defends the *young* ones with her *wings* ſpread over them (to which our *Saviour* referres *Mat.* 23. 37.) ſo doth *God*, that is every where preſent, peculiarly exhibit himſelf to thoſe that keep his *covenant*, and think upon his *commandements* to doe them. And what was thus repreſented in the *Tabernacle*, and the *Temple*, was before more really *exhibited* in the departure of *Iſrael* out of *Ægypt*, For there we find mention of the *cloud* and the *fire*, *Exod.* 13. 21. in, or by which (the *cloud* by *day*, and the *fire by night*) *God went before*, or conducted them. Where firſt it muſt be remembred, that this [*going before*] doth not neceſſarily denote any diſtance of ſpace from them, ſo as a *guide* goes before the *rider*, when he is onely to *teach*, or *direct* him the way, and he *followes* after, but (as was more agreeable to their condition at that time, who were to be *ſhielded*, and *protected*, as well as *led*, and that *protection* noted by *Gods going before them*, the ſame *God* going *behind* them too, *The Lord ſhall goe before thee, and the holy one of Iſrael ſhall be thy reward*) an *encompaſſing* them on every ſide, So in * *Rabbi Eleezer* עמוד הענן סובבו את מחנה ישראל כעיר מוקפת חומה *the pillar of cloud encompaſt the camps of Iſrael as a wall invirons a city*, and therefore when it is ſaid *Exod.* 14. 19. that the *pillar of the cloud went from before their face, and ſtood behind them*, I ſuppoſe it muſt be interpreted by v. 20. that the *inner part* of the *cloud* that was next the *Iſraelites*, being a *lightſome* part, and the *external ſuperficies* of it not ſo, (now, when the *Ægyptians* purſued the *Iſraelites*) the *cloud* was ſo diſpoſed, as to be *behind*, as well as *before* them, *ſhining round* about them, and yet ſo to be (in reſpect of the *luminous* part of it) confined to them, as to give *light* onely to the *Iſraelites*, but none to the *Ægyptians* that followed them. And ſecondly, that the word [*pillar*] applied to it, is not to be looked on, as a *ſolid* body, ſtanding, and faſtned on the ground, and ſo ſtill paſſing before them, but as *pillars* were antiently built *hollow*, as a kind of *houſe*, or *dwelling* place, (and accordingly *Simeon* the *Anchorite* is call'd στυλίτης, becauſe he dwelt alwaies in a *pillar*) a *concave* body over their heads, and ſo coming down to the ground, like *wings incloſing* and *encompaſſing* them on every ſide, and accordingly 'tis here ſaid that they were ὑπὸ τὴν νεφέλην *under the cloud*, (and ſo the *cloud* over them, not placed, or fixt before them) which is all one with what is expreſt in other places by the *clouds overſhadowing* them, that it *comes* upon, *hovering* over them, as a *dove* before it *lights* on any thing, to which the *Pſalmiſt* referres, when he ſaith, *under the ſhadow of thy wings I will rejoice*, and *thou ſhalt hide me under thy wings*, &c. 3^dly, that this *pillar of cloud*, and *of fire* were all one, viz: a *bright, ſhining cloud*, ſuch as is deſcribed *Mat.* 17. 5. φωτεινὴ νεφέλη ἐπεσκίαζεν a *lightſome cloud overſhadowing*, For that the ſame word in *Hebrew* ſignifies both *light* and *fire*, hath been formerly obſerved (ſee *Lu.* 22. 56.) and that a *fiery*, or *lightſome cloud*, though in the day time, when the *ſun* ſhines, it *ſhineth* not, doth yet *ſhine* in the night, and give light, as *fire*, 'tis evident, And that I ſuppoſe is the reaſon why here is mention onely of the *cloud*, not of the *fire*, though in *Moſes* there is mention of both. All this being thus premiſed, it appears 1. how fitly it is here ſaid by the *Apoſtle*, that *our fathers*, i. e. thoſe *Iſraelites* that then went out of *Ægypt*, were *under the cloud, and paſt through the ſea*, Theſe two being varied phraſes of the ſame importance, For it muſt firſt be remembred that the *Iſraelites paſt* not ſo through the *Red-ſea*, as to goe *over* it, entring on one ſide, and going out at the other, but came out again on the *ſame* ſide that they went in, as appears *Num.* 33. 6. (where before their paſſing through the *ſea, they pitched in Etham, in the edge of the wilderneſſe*) compared with v. 8. where after their *paſſing through the ſea* they *goe three daies journey in the wilderneſſe of Etham*. And therefore 2^dly, this *paſſing through the ſea*] muſt be their entring into the *chanel*, ſo as the *ſea* firſt gave way to them, and then returned up to the *ſhore* again, *drie ground* being left to them in the midſt of the *chanel*, and the *ſea incompaſſing*, on every ſide of them, before them, behind them, on the right hand, and the left, and ſo, as the *cloud environ'd* them, in like manner the *ſea environ'd* them alſo, and as they were *protected*, and *ſecured* by the one, ſo they were by the other. And therefore 2^dly, from hence it alſo appears, why it is here ſaid of them, that they were *baptized in the cloud, and in the ſea, and why by both baptized into Moſes*, For *Baptiſme* being among the *Jewes* (as well as *Chriſtians*) the *ceremony* of *initiation* of all that entered into the *Covenant*, by the ſame reaſon that ſuch are ſaid to be *received under the wings of the divine preſence*, they may alſo be ſaid to be *baptized in*, or with *the cloud, and ſea*, that *covering* them with the *cloud*, and *invironing* them with the *ſea*, being on *Gods* part the *receiving* them under his *protection* to bring them ſafe to *Canaan*, and ſo to perform to them his part of the *Covenant*, and on their part, an *obligation* to be for ever obedient to *God*, under the *conduct* of *Moſes*, The aſſuming of which, is *being baptized into Moſes*. And this may ſerve for the *literal* explication of the verſe, as it belongs to the *fathers*. Now for the application of it

* in *Pirki* c. 44 f. 40.

διὰ τῆς Θαλάσσης

Βαπτισθῆναι ἐν νεφέλῃ &c.

it to the matter in hand, to which it is accommodated by the *Apoſtle*, it ſeemeth to lie thus. The *Gnoſticks* were great pretenders to *liberty*, by reaſon of their being *ſpirituall*, and *perfect*, And among the branches of their *hereſie*, Saint *Irenæus* inſiſting at large on *Marcus's followers*, obſerves of them, among other things, their pretence, that they were φύσει πνευματικοὶ, *naturally ſpirituall*, by which meanes, ſaid they, no *ſinne* was able to *defile* them, any more then *gold* was defiled by being in a *ſinke*, or the *ſunbeams* by *ſhining* on a *dunghill*; Then, that they had a *ſhield*, or *cloud* or *covering*, which whatſoever they did, made them ἀοράτους τῷ κριτῇ, *inviſible to the Judge*, and that this belong'd to all that had *their* ἀπολύτρωσις, *redemption*, as they ſtyled their *baptiſm*. That theſe *Scholars* of *Marcus* were after the *Apoſtle's* time, there is no doubt, but yet being branches of the *Valentinians*, it is to be thought that they did, as the ſame *Irenæus* ſaith of them, take the old doctrines of the *Gnoſticks*, and εἰς ἴδιον χαρακτῆρα μεταρμόζειν *accommodate them to their own manner of ſpeaking*; and ſo we may, from what we finde in theſe latter, diſcern the deceits of thoſe former *hereticks*, that unclean ſink of the *Gnoſticks*, that *pretended* to that *perfection* of *knowledge*, called themſelves *the ſpirituall*, and *Simon* their *leader* pretending that he was that *God* the *Father* that appeared in *Mount Sinai*, they were thoſe *Iſraelites*, *ſhielded* by him with the *cloud*, carryed ſafe through the *Red-ſea*, and had a ſpeciall kinde of *baptiſm*, or ἀπολύτρωσις, which they, by their γνῶσις, i. e. *myſtical interpretations* of *Moſes's* writing, made proportionable and parallel to the ſeverall things here named of the *Iſraelites*, v. 2, 3, 4. And this ſeems to occaſion the *Apoſtle's* diſcourſe in this place, where following their language of themſelves, and ſuppoſing but not granting them parallel to thoſe *Iſraelites*, that were ſo miraculouſly led and fed, he ſhewes by their *example*, that if they goe on in their *ſins*, they muſt expect that uſage, that the *Iſraelites* then had, viz: to *dye* in the *wilderneſſe*, and not come to *Canaan*.

b. Ακολουθοῦσα πέτρα

The *Jewes* have now a relation, whether by way of *ſtory*, or of *parable*, that the *water* that came out of the *rock* in *Horeb*, *Ex.* 17. 6. or the *ſtreams* that *flowed* or *overflowed*, *Pſal.* 87. 20. did *follow* the *Iſraelites* through their *journeying* in the *wilderneſſe*; And that it did ſo, may appear probable, becauſe in that *dry wilderneſſe* we hear no more of their *wanting water*, till *Cadeſh*, which was ſome 36. years after this, when they had taken a contrary way in their *journeying*, by which means (as alſo by *God's* making this *new tryall* of them, and to that purpoſe ordering the *change* of their *journey*) that *water* might now ceaſe to *follow* them, which before, as long as the *miraculous flowing* laſted, might naturally, without any new *miracle*, *follow* them all their voyage. This ſaying of theirs S. *Paul* makes uſe of in a *myſticall* ſenſe, making *Chriſt* indeed to be the *rock* in a *ſpirituall* ſenſe, and that *Chriſt*, *following* (coming really, ſo long after, into the world) but even then (ſo long agoe) *ſpiritually*, and in *power* preſent among them.

c. Παίζειν

That the word παίζειν] here is to be taken in an *unclean* ſenſe, may appear probable by the uſe of the word [*mocking*] among the *Jewes*. This will be diſcerned by the *Hieruſalem Targum* on *Gen.* 21. 9. on that of *Iſmael's mocking*, Inſtead of theſe words in the *Hebrew* [*Sarah ſaw the Sonne of Hagar mocking*] they read by way of *paraphraſe*, *Et vidit Sara filium Ægyptiæ facientem opera mala, quæ fieri non oportuit, illudentem, & cultum peregrinum exercentem. And Sarah ſaw the Son of the Ægyptian doing evill works which ought not to be done, mocking, and exerciſing ſtrange worſhip.* Where the *opera mala, quæ fieri non oportuit, the evil works that ought not to bee done*, are the ἄθεσμα 2 *Pet.* 2. 7. and ἀθέμιτα 1 *Pet.* 4. 3. i. e. thoſe *unnaturall filthy ſins*, which were ſo ordinary among the *heathens*, uſed as part of their *Gentile worſhip*, and thoſe, it ſeemes, noted by the phraſe of *illudere* or *mocking*, which there and here, and in other places (according to the *civility* of the *ſacred ſtyle*) is made uſe of, rather then others which ſignifie more groſly thoſe acts of *unnaturall filthineſſe*. So *Rabbi Solomon* mentions an interpretation, that *Iſmael* had *committed uncleanneſſe* and that that is the meaning of the *Hebrew* צחק to *mock*, *Gen.* 39. 17. And *Lyra* on that of *Gen.* 21. ſaith that the *Hebrew* word is equivocall, and ſignifies *ludentem, Idololatrantem, occidentem, & coeuntem, vel laſcivientem, mocking, committing Idolatry, killing, commiting uncleanneſſe* and *wantonneſſe*. And then there will be little doubt but the words of the ſame *Targum* on *Ex.* 32. 6. (the place from which the words in this place are taken) *& ſurrexerunt ſibi ludentes cultu peregrino, and they aroſe mocking themſelves after the ſtrange* or *heathen worſhip*, may belong to that alſo. To which purpoſe tis farther obſervable that ἐμπαίζειν (which may well be reſolved *Synonymous* to παίζειν, but cannot ſo well be miſtaken for *playing* as the other may, but diſtinctly ſignifies *illudere*, to *mock*) is the rendring of צחק (which is the word in *Exodus* whence theſe words are cited) *Gen.* 39. 14. and 17. in that ſtory of *Potiphar's* wife and *Joſeph*, and certainly ſignifies *uncleanneſſe* there. Thus *Tobit* 3. 18. where *Anna* to ſhew her ſelf free from all *uncleanneſſe* ἀπὸ πάσης ἁμαρτίας ἀνδρὸς *from all ſin of*, or, *with man*, v 17. addes in Saint *Jerome's tranſlation*, *nunquam cum ludentibus miſcui me, I never aſſociated my ſelf with them that mockt*, where no doubt *uncleanneſſes* are meant, and 'tis probable that the *Greek*, which he tranſlates *ludentibus* was παιζόντων,] though our *Greek* copies wholly leave out that part of the period. And if the comparing of the ſtory, *Act.* 7. 41. where 'tis ſaid in this matter [ἐφράινοντο, *they rejoyced in the works of their hands*] be apt to incline to the other interpretation, as ſuppoſing that παίζειν *to play* is all one with ἀφραίνειν *to rejoyce*, and conſequently that both denote their *dancing* before the *idol*, it will be eaſily anſwered, that ἀφραίνειν *rejoycing*] there ſignifies moſt properly the *rejoycing* at a *feaſt*, *Lu.* 12. 19. and 15. 23. 24. 29. 32. and 16. 19. and ſo following the *offering* of *ſacrifice* to their *idols*, ſhall note the *ſacrificall feaſt*, and be all one with *eating* and *drinking* here, but not with παίζειν, whether *playing*, or *mocking*, that attends it; and ſo ſtill παίζειν may fitly thus be interpreted, eſpecially when in this place it followes immediately after [ὀπιθυμηταὶ κακῶν *luſters after evill things*] (in the notion that [κακῶς ζῆν *to live ill*] is uſed by *Phavorinus* in the word ἀσελγῆ *wanton*, i. e. for this

Ἄθεσμα

Ἀθέμιτα

Ἐφραίνεσθαι

Κακῶν ἐπιθυμητὰ

this

this very sin, and so ναὶα ἰlnesse *Rom.* 1. 29.) and is attended with μηδὲ πορνεύωμεν *neither let us commit fornication*, &c. referring to that other act of the like sin, *Num.* 25. 2, 3. and thence, I suppose, it is, that to his exhortation of *flying from Idolatry* v. 14. he subjoyns v. 15. *I speak to wise men, judge ye what I say*, not willing to *speak* more *plainly*, or to add more words on that subject, see *note* on *Eph.* 5. e.

d. Ἐξολοθρεύσης That which is here called ὀλοθρεύτης *destroyer*] is in the *Hierusalem Targum*, *Exod.* 4. 26. called *perdens*, and that there explained by *Angelus mortis*, a *messenger* of the *Lord's*, ver. 24. that came to *kill* him. This is otherwhere called the *destroying Angel*, for what is here said, they were destroyed by the *destroyer*, is in the story, from whence 'tis taken, *Num.* 14. 37. *they died by the plague before the Lord.* So the *Angels* that came to *Lot's* house are sent to *destroy* the *city*, *Gen.* 19. 13. In all which and many more places where *plagues* are said to be inflicted of *God* by *Angels*, it doth not appear that the *Angels* used as instruments of those *plagues*, are the *fall'n Angels* or *devils*, but those *heavenly*, that wait on *God* to execute his *wrath*, as well as μετ' Ἀγγέλων conveigh *mercies*. Thus *God's* coming with his *Angels* is an expression of *destructions*, and yet those are μυριάδες ἁγίαι *holy myriads*, *Jud.* 14. or *multitudes* of *heavenly Angels* (see *note* on *Jud.* d.) Μυριάδες ἁγίων.

The *Jewes* used to conclude the *feast* wherein e. the *Paschal lamb* was eaten with a *cup* of *wine*. This they called בוס הלל ποτήριον ὑμνήσεως *the cup of praising*, because they *sang* an *hymne* at that time, see *Mat.* 26. 30. and εὐλογίας *of blessing*, and from thence the receiving the *wine* in the *sacrament* being by *Christ* instituted after his *paschal supper*, is here called by that title. Of the word εὐλογεῖν *to bless*, see *note* on *Mat.* 14. c. Ποτήριον εὐλογίας

If these words be to be read in this place, the f. meaning of them will be, that in a matter of this nature of *eating*, they have little temptation to sin against *conscience*, when they consider the great store of other *food*, even all the *plenty* of the *world*, which they may lawfully enjoy, and let the *idol-sacrifices* alone. But the *King's MS.* which leaves them out, seems to be in the right (and 'tis easie to imagine how the *transcribers* might here insert them on occasion of διὰ συνείδησιν here, the same words after which v. 25. these words had followed) and then the 29th ver. will immediately adhere to the end of v. 28. *because of conscience*; *Conscience*, *I say* &c. which connexion will be otherwise disturbed. τῆ Κυρίε ἡ γῆ

Paraphrase.

CHAP. XI.

1. And doe ye in like manner, as oft as there is occasion for the good of others, deny your selves the use of your Christian liberty.

1. BE yee followers of me, even as I also am of Christ.]

2. Now for you that have written this letter to me, and asked my advise in all these particulars, I cannot but commend you, that ye have been so mindfull of my doctrine, that ye have adhered so close to it, that ye have not been seducible by any false teachers, in any of these particulars, but have appealed to me, for my opinion of them.

2. Now I praise you, brethren, that you remember me in all things, and keep the * ordinances as I delivered them to you.] * traditions παραδόσεις

3. To proceed then to your next quære, In order to matters of decency in the Church, it is fit for you to consider the subordination of persons in the Church, viz: that as Christ in respect of his office of mediator is under God, but above all men, so the man being under Christ is above all women, and consequently that their garb in the Church must be proportionable to this.

3. But I would have you know that the head of every man is Christ: and the head of the woman is the man, and the head of Christ is God.]

4. Every man that doth any office in the Church, that either praies, or expounds the word of God, or sings Psalms &c. (see note on Lu. 1. m.) if he doe it with his head and face covered, this is indecent, against the liberty and dignity of his sex, it being a signe of shame and infamy in a man to have his head and face covered.

a.

4. Every man praying or prophecying, having his head covered, † [a] dishoureth his head.] † reproacheth

5. But every woman that doth any office in the Church, that is at prayer, or expounding, or singing Psalmes &c. (see note on Lu. 1. m.) and hath her head or face uncovered, this is contrary to decency in her, against the modesty, and meekness of her sex, as much as it is for her to cut her haire, and weare it as men doe.

5. But every woman that prayeth or prophecieth with her head uncovered, * dishonoureth her head: for it is even all one, as if she were shaven.] * reproacheth, note a.

6. The use that is made of the not cutting a woman's haire, of letting it be worn at the length, is that it may be a kind of veile or covering to her, ver. 15. which is an argument, that as 'tis uncomely, or unfashionable for her to have her haire cut after the manner of men, so it is uncomely to have her head uncovered after the manner of men, the distinction of sexes being to be maintained in the one, as well as in the other.

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

b.

7. For the man indeed is to be uncovered, that being a signe of power and majesty, and man (being the image of God, and a beam and irradiation, as it were, of God) is an image of his power and majesty, and therefore ought so to appear, but the woman she is but the beam of the man, having no power but from him, and so her subjection to the husband being her duty, she therefore is to be covered, which is a signe of that subjection.

7. For the man indeed ought not to cover his head, for as much as he is the image and [b] glory of God: but the woman is the glory of the man.]

8. As you know in the forming of man and woman, the woman was made of the rib of the man, and so is to be resolved inferior to him.

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

9. And the creation of the woman was, that she might be the helper, ministerial and usefull to the man, not so the man to the woman, which is another proof of her being inferior to him, and that a reason still, why she should wear a covering on her head, especially in the time of divine service, where her behaviour ought to be most decent, and agreeable to her condition.

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

10. For

† a covering

10. For this cauſe ought the woman to have † [c] power,[d] on her head [e] becauſe of the Angels.]

10, And eſpecially when the Angels are c. d. e.

generally beleived to be preſent in the places of God's publick worſhip, this piece of decency in the woman, her being covered, ought moſt ſtrictly to be obſerved, as we will be moſt carefull of doing no indecent thing in the preſence of ſuch pure divine ſpirits.

11. Nevertheleſſe, neither is the man without the woman, neither the woman without the man in the Lord.]

11. But this inferiority of the wife to

the husband muſt not ſo be urged, that the man being independent from her, ſhould be thought to have no reſpect unto her, (which may be ſeaſonable to tell the Gnoſticks, who were great deſpiſers of marriage) any more then the woman ſhould be from the man.

* was out of

12. For as the woman * is of the man, even ſo is the man alſo by the woman; but all things are of God.]

12. For as the woman was formed out

of Adam's rib, ſo all the ſons of Adam were born and conceived and propagated by women, and man and woman united by God, from whom all things are.

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

13. But for that of women's behaviour in

the place of publick ſervice, judge you by what is decent among you, is this decent for her to have her head uncovered in time of divine ſervice?

† weare his haire at length, 'tis reproach, κοσμ. ἀτιμ. ἐστι

14. Doth not even [f] nature it ſelf teach you, that if a man † have long haire, it is a ſhame unto him?]

14. Doth not the universal cuſtome of f.

all nations make this diſtinction betwcen ſexes, that men wear their haire cut, and that is decent in them.

* weare her haire at length, note f.

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

15. And women do not, but weare it at

length, and that is decent in them; and to what purpoſe is this, but that their haire may be a kind of vaile or covering to them?

16. But if any man ſeem to be contentious, we have no ſuch cuſtome, neither the Churches of God.]

16. And if after all this, any man will far-

ther contend in this matter, all that I ſhall adde, is, the conſtant cuſtome of all the Apoſtolicall Churches, that women in the Churches ſhould conſtantly be veiled, and that may be of ſufficient authority with you.

† This I warn you of, and commend you not, for the King's MS. reads παραγγελλω ἐκ ἐπαινῶν

17. Now † in this that I declare unto you, I praiſe you not, that you come together, not for the better, but for the worſe.]

17. Now one thing there is, wherein you

are much to be blamed, that your aſſemblies are not ſo Chriſtian as they ought.

18. For firſt of all, when ye come together in the Church, I heare that there be diviſions among you, and I partly beleive it.]

18. For firſt I am told, and I have ſome

reaſon to beleive it, that there are diviſions and factions among you, which expreſſe themſelves in your aſſemblies.

* diviſions διρέσεις † the ſincere δόκιμοι

19. For there muſt be alſo * hereſies among you, that † they which are approved may be made manifeſt among you.]

19. And indeed there is ſome good

uſe to be made of diviſions among Chriſtians, that ſo the honeſt and orthodox may be more taken notice of.

* it is not, or, 'tis not poſſible, οὐκ ἔστι

20. When ye come together therefore into one place, * this is not to eat the Lord's ſupper.

20. That which I am to blame in you,

is, that your publick common meetings, which ſhould be as at the table of the Lord, to eat a Church-meal, a common Chriſtian feaſt, are indeed much otherwiſe, none of that communicativeneſſe and charity among you, as is required in ſuch, ſee note on Act. 1. e.

† takes his own ſupper, for the Kgs MS. reads προλαμβάνει

21. For in eating every one † taketh before other his own ſupper; and one is hungry, and another is drunken.]

21. For at your feaſts of charity ac-

companying the Lord's ſupper, which were intended for the relief of the poor, and wherein all the gueſts are to be equal, no man to take place, or eat before another, no man to pretend any right to what he brought, but every man to contribute to the common table, and to eat in common with all others, this cuſtome is utterly broken among you; he that brings a great deale, falls to that, as if it were in his own houſe, at his own meal, and ſo feeds to the full, whereas another, which was not able to bring ſo much, is faine to goe hungry home, and ſo your meetings are more to feed your ſelves, then to practiſe a piece of Chriſtian charity, to which thoſe ſacramental aſſemblies were inſtituted.

* put them to ſhame that have nothing καταισχύνετε τοὺς μὴ ἔχοντας

22. What, have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God? and * ſhame them that have not? what ſhall I ſay to you? ſhall I praiſe † you in this? I praiſe you not.]

22. This certainly is to doe as you were

wont at home, and you may as well ſtay there, and doe thus; this is quite contrary to the inſtitution of Church-meetings, and the not onely ſending away hungry, but even reproaching and putting to ſhame thoſe that are in want, and are not able to bring any great offering along with them. This ſure is a great fault among you.

† you? In this I praiſe you not. ὑμᾶς; Ἐν τούτῳ οὐκ ἐπαινῶ. So all.

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

24. And when he had given thanks, he brake it, and ſaid, Take, eat, this is my body which is broken for you; this doe in remembrance of me.

23, 24. For from Chriſt it was that I received (though I were not preſent there) what I delive-

red in my preaching among you, that Chriſt, when he inſtituted his laſt ſupper, took, and bleſſed the bread, and then eat it not all himſelf, nor preferred any one before another by a more liberal portion, but gave it in an equall diſtribution to every one at the table, and that as an expreſſion and token of his giving his life for all of them, without preferring one before another, and then appointed all diſciples to imitate this action of his, to meet and eat as at a common table, not one to engroſſe all or deprive others, and ſo to commemorate the death of Chriſt, and the unconfined mercy of that, by this ſignificative typical charity of theirs.

* Covenant διαθήκη

25. After the ſame anner alſo he took the cup, when he had ſupped, ſaying, This cup is the new * Teſtament in my blood; this doe ye, as oft as ye drink it, in remembrance of me.]

25. And when ſupper was ended, he took alſo the grace-

cup

cup (ſee note on c. 10.) and delivered it about, telling them, that this action of his was an emblem of that covenant of grace and bounty, which he would ſeal in his blood to all, without reſpect of perſons, and commanding them to imitate and commemorate this impartiall charity of his, whenſoever they met together at the holy table.

26. And doe yee, ſaith he, in all your ſacred feſtivals thus ſhew forth to God and man, this gracious act of my bounty in giving my life for my people, and continue this ceremony, till I come again at the end of the world.

26. For as often as ye eat this bread, and drink this cup, * ye doe ſhew the Lord's death till he come.] * declare ὑμεῖς καταγγέλλετε

27. So that to offend in this kinde againſt this inſtitution of this feaſt, by doing contrary to the univerſal charity deſigned therein, is to ſin againſt the body and blood of Chriſt, to take off from the univerſality of Chriſt's goodneſſe and mercy in that death of his.

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

28. It is therefore fit that every man examine himſelf throughly, whether he be rightly grounded in the faith of Chriſt, of which this Sacrament is an emblem, and accordingly when upon examination he hath alſo approved himſelf (ſee note on Rom. 2. f.) when he is fitly prepared, let him come to that table, and partake of it in a Chriſtian manner.

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

g. 29. And hee that doth come without that preparation, and ſo underſtands not the truth of Chriſt's univerſall mercy in his death, ſignified by this inſtitution of the Lord's ſupper, or conſequently receives it not in an holy manner, incurres damnation, in ſtead of receiving benefit by ſuch eating and drinking of it.

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

30. And the want of this due preparation to, and performance of this duty, the factions and diviſions that are among you, have brought many puniſhments upon ſome of you, afflictions (ſee Gal. 4. a.) diſeaſes, and death it ſelf, as was threatned upon thoſe who at the feaſt of the Paſſeover put not all leaven out of their houſes. Exod. 12. 19.

30. For this cauſe many are weak and ſickly among you, and * many ſleep.] * Some ἱκανοὶ

31. Which had never fallen upon you, if you had not by ſuch faults needed admonition and diſcipline, God never puniſhing them that doe not ſtand in ſome need of being awaked thus, and ſtirr'd up by his puniſhments.

31. For if we would † judge our ſelves we ſhould not be judged.] † Examin διακρίνωμεν

32. And when wee are puniſhed, 'tis for our good, that being reformed by ſtripes, we may be freed from thoſe puniſhments which fall on the unreformed to all eternity.

32. But when we are judged we are chaſtned of the Lord, that we ſhould not be condemned with the world.]

33. To conclude then, when ye meet at one of theſe Chriſtian feſtivals, have that care and charity to all others as well as your ſelves, that all eat together by equality, as having a common right to a feaſt of charity, that ſo ye may celebrate it as ye ought to doe.

33. Wherefore, my brethren, when ye come together to eat, tarry one for another.]

34. And hee that cannot doe thus, let him ſtay at home, and eat there, for he may there diſpoſe of himſelf as he pleaſe, which here he muſt not doe, and his making no difference betwixt a meale at home, and this Chriſtian feſtivall in the aſſembly, is a great ſinne in him, and may expect puniſhment accordingly.

For the other particulars mention'd by you, I will deferre the ordering of them, till I come my ſelf unto you.

34. And if any man hunger, let him eat at home, that ye come not together to condemnation. * And the reſt will I ſet in order when I come.] * As for the other things I will when I come give appointment for them. Τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω διατάξομαι.

Notes on Chap. XI.

a. It was a part of the *puniſhment* of *malefactors* among ſeverall *nations*, to have a *covering* put over their *faces*, and therefore in the *Roman* form of giving *ſentence*, this was part, *Caput obnubito*, *Cover his head*, and that belong'd to the *whole head*, the *face* alſo, So among the *Perſians* in the ſtory of *Heſter*, c. 7. 8. *the word went out of the Kings mouth, and they covered Hamans face*; And this ſeems to be the literall notation of κατὰ κεφαλῆς ἔχων, *having over the head*] which is here uſed, ſo *having* upon the *head*, as comes down upon the *face* alſo, as that differs from ὂπι κεφαλῆς ἔχειν, *having* the *vaile upon the head* onely. This therefore, which was the faſhion of *condemned* perſons, is juſtly ſaid κατισχύνειν τὸν κεφαλὸν αὐτῆς, *to reproach*, or *ſhame his head*.

b. The *Hebrew* כבוד ſignifies both *glory* and *beam* (the *beams* of the *ſunne* being ſo *glorious*, that all glory is deſcribed by them) and is rendred both by δόξα & ἀπαύγασμα, & one of them may be here taken for the other, δόξα *glory* for ἀπαύγασμα *beam* or *irradiation*, ſuch a *beam*, which flowing from another, derived from another, implyes that, from whence it flowes, to be more *honourable*. Or elſe the word may ſignifie *ſimilitude*, *likeneſſe*, in both places of this verſe, for ſo it is uſed by the *Septuagint*, *Num.* 12. 8. δόξα κυρίου *the ſimilitude of the Lord*, and *Pſal.* 17. 15. δόξα σου, *thy likeneſſe*, where the *Hebrew* hath תמונה in both places. And ſo here it will agree with εἰκὼν, the *man* is the *image* and *ſimilitude* of *God*, and the *woman* of the *man*.

What the word ἐξουσία ſignifies here, will be beſt conjectur'd, not by harkning to the *criticall emendation* of *Jacobus Gothofredus*, who would read ἐξυβίαν the *Latine exuviam* in ſtead of it, but by looking on the *Hebrew* word which ſignifies the *woman's hood* or *veile* and that is רְדִיד, whoſe *theme* רדד ſignifies *dominion* or *power* over any thing or perſon, according to which notion of the *theme*, the word ἐξουσία muſt needs be anſwerable to the *Hebrew* רְדִיד and conſequently, though it ſignifie *power* primarily, is yet fitly ſet here to ſignifie a *veile* (and by the *Vulgar* tranſlation in ſome copies rendred *velamen*) by the ſame proportion, as רְדִיד deduced from the root ſignifying *power*, is put for a *woman's veile*, *Cant.* 5. 7. and *Iſa.* 3. 23. and ſo *Gen.* 24. 65. and 38. 14. and explain'd by the *Targum* by צניף *a veile*, *peplus*, *theriſtrum*, ſuch as *Rebecca* and *Tamar* uſed. And this more fitly

c. Ἐξουσία de *Dom: Maris* c. 3.

fitly in reſpect of the diſcourſe, or rationall importance of this place, which v. 8. proves that the *woman* ſhould *weare* a *covering* in token of her *huſband's power* over her. So when *Euſtathius* a *Biſhop* of *Sebaſtia* in *Conſtantine's* time, among other things τὰς γυναῖκας κείρεσθαι παρεσκεύαζεν, *cauſed women to be polled*, againſt him the *Councell* of *Gangra* made a * *Canon* in theſe words, εἴτις γυναικῶν διὰ νομιζομένην ἄσκησιν ἀποκείροιτο τὰς κόμας, ἃς ἔδωκεν ὁ Θεὸς εἰς ὑπόμνησιν τῆς ὑποταγῆς, ὡς ἀναλύσας τὸ πρόσταγμα τῆς ὑποταγῆς, ἀνάθεμα ἔστω, *If any woman for ſome exerciſe of pretended piety ſhall poll her haire, which God gave for a remembrance of ſubjection, let her be excommunicate, as one that diſſolves the ordinance of obedience* or *ſubordination* of the *woman* to the *man*; So *Photius Epiſt.* 210. *The women ought to be ſubject to the man,* καὶ τῆς ὑποταγῆς σύμβολα τὸ ἐπὶ τῆς κεφαλῆς κάλυμμα φέρειν, *and bear the ſign of her ſubjection, a covering on her head*, which hee there ſets as the meaning of this place; As for that on which this whole interpretation is founded, the cuſtome of uſing one *Greek* word for another, when the *Hebrew* ſignifies both, it hath been formerly obſerved, *note* on *Mar.* 14. f. and need not now ſeem ſtrange, or be repeated again.

Socrates Hiſt. l. 5. c. 6.

* *Can.* 17.

d. Κεφαλὴ

The *woman's head*] ſignifies her *head* and face both, which were cuſtomarily *covered* with a *veile*, and 'twas counted *immodeſt* to be without it, according to that ſaying of *Rabbi Abraham* in the *Talmud, tract: Sota*, that *the bare uncovering of the head is immodeſt for the daughters of Iſrael.* See *Schickard* de *jure Regio* p. 134. Thus among other writers alſo. *Plutarch* in *Problem: Rom:* Συνηθέστερον ταῖς μὲν γυναιξὶν ἐγκεκαλυμμέναις, τοῖς δὲ ἀνδράσιν ἀκαλύπτοις εἰς τὸ δημόσιον προσιέναι. *It is the cuſtom* (and conſequently *decent*) *for women to come into the publicke covered; and for men uncovered.* And *Clemens Alex: Pedag:* l. 2. c. 10. Ἐγκεκαλύφθαι δὲ τῷ κεφαλῷ, καὶ τὸ πρόσωπον ἐπισκιάζειν πρόσεστι, ἡ γὰρ ὅσον εἶναι θηρᾶσθαι ἀνθρώπων τὸ κάλλος τοῦ σώματος. *'Twas appointed that the heads and faces of women ſhould be covered and ſhaded, and that the beauty of the body ſhould not be a ſnare to catch men.* So ſaith *Dicæarchus* of the *Thebanes*, ἰμαλίων ὅτι τῆς κεφαλῆς κάλυμμα τοιοῦτόν ἐστιν, ὥστε πρόσωπον δοκεῖν πᾶν τὸ πρόσωπον καλύπτεσθαι, οἱ γὰρ ὀφθαλμοὶ διαφαίνονται μόνον, τὰ δὲ λοιπὰ μέρη τοῦ προσώπου πίλα καλέχεσθαι τοῖς ἱμαλίοις. *Their heads and faces were all covered*, as with a *maſk*, *and nothing but their eyes to be ſeen.* And ſo of the *city* of *Tarſus* (Saint *Paul's* countrey) ſaith *Dio Chryſoſtom*, that the *women* came ſo attired into *publick*, ὡς μηδὲν ἀπῶν μέρος ἰδεῖν τινὰ, μήτε τοῦ προσώπου, μήτε λοιποῦ σώματος, *that no part, either of their face, or the reſt of their body might be ſeen.* And for thoſe that have not uſed, or reteined that cuſtom of wearing *veiles* or *coverings*, yet the *univerſall* cuſtom of *women among* all *people*, is to wear their *hair* at length, and that is uſefull to *cover* their *faces*, and *necks*, and *ſhoulders*, and that is the reaſon of the mentioning their *long hair*, that *nature* teaches them, v. 15. and that it is as fit for her to be *ſhaven*, as *uncovered*. v. 6.

p. 58.

Or. 1. Tarſ:

The *preſence* of *God*, in any one place more then in another, is not eaſily conceivable by any, And therefore that any place ſhould be called his *houſe*, or place of *reſidence*, his *temple* wherein he *dwels*,

c. διὰ τὰς ἀγγέλους

2 *Cor.* 6. 19. muſt needs be in ſome other reſpect, and what that is, is ſufficiently explicated by *Jacob*, who upon the viſion of *Angels* at *Luz*, *awakes*, and ſayes, that the *place* was *venerable*, and that *God* was *in it*, and that it was the *houſe* of *God*; which concludes that the *appearance*, or *preſence* of *Angels*, is that, from which *God* is ſaid to be peculiarly *preſent* any where, and which fits that place to be *God's houſe*, and thus *Eccleſ.* 5. 5. when we read, from the *Hebrew*, *before the Angel*, the *Septuagint* interpret it πρὸ προσώπου τοῦ Θεοῦ *before the face of God*, making the *Angel* and *God's preſence* all one. Thus *Pſal.* 68. the *Myriads* of *Angels* are ſaid to be *God's Chariots*, places to *receive God*, as he is ſaid to *ſit* on the *Cherubims*, and to *flye on the wings of the wind* or *Angelicall ſpirits*: *Pſal.* 18. Agreeable to this was it, that God was ſaid to be in the *arke* between the *Cherubims*, and that the *arke* was therefore called the *glory*, the *Schechinah*, or *inhabitation* of *God* and many things of this nature in the *Old Teſtament* (ſee *note* on *Mat.* 3. k.) And proportionably, both under the *Old* and *New Teſtament*, the *Angels* have been thought to bee *preſent* in the places of *God's publick ſervice*. Thus *Philo* περὶ ἀγάπ: p. 541. ſpeaking of the *hymnes* of *Moſes*, ſaith they were compoſed διὰ παντὸς ἁρμονίας καὶ συμφωνίας εἴδους ὧν κατακύσαιν ἄνθρωποί τε καὶ ἄγγελοι λειτουργοὶ, *with all kinde of harmony and ſymphony, that men and angels, which attend, doe hear*, making the *Angels*, as well as *men*, *auditors* of the *hymnes* in the *Temple*, and, as it followes, ἔφοροι θεασόμενοι μὴ τι τῆς ᾠδῆς ἐκμελές, *overſeers to look that all be done as it ought.* So *Tertullian de Orat:* *Angelo adhuc orationis adſtante*, *the Angel of prayer ſtanding by.* So *Chryſoſtom* ſpeaking of the diſorderlineſſe of ſome in the Church, ἐκ οἶδας ὅτι μετ' ἀγγέλων ἔστηκας, ſaith he, *knoweſt thou not that thou ſtandeſt with the Angels*, μεθ' ἑκείνων ᾄδῃς, μεθ' ἑκείνων ὑμνεῖς, καὶ ἕστηκας γελῶν; *thou ſingeſt with them, prayſeſt God with them* (referring queſtionleſſe to the *antient* form in the *Liturgy*, *with Angels and Archangels* &c. *wee laud and magnifie* &c.) *and ſtandeſt thou laughing?* Agreeable to which is that of the *Pſalmiſt* in the *Septuag:* tranſlation, *Pſal:* 138. 1. ἐναντίον ἀγγέλων ψαλῶ σοι, *In the preſence of the Angels I will ſing unto thee*, which, that it belongs to the *Temple*, appears by that which followes v. 2. προσκυνήσω πρὸς ναὸν ἁγίον σου, *I will worſhip toward thy holy temple*, i. e. the *Sanctuary*, they ſtanding *in atrio*, *in the court*, not in ναῷ *in the Sanctuary*, when they *worſhipt*. So in Saint *Baſil's Liturgie*, we have this form, Δέσποτα κύριε ὁ Θεὸς ἡμῶν ὁ καθίσας ἐν ἁγίοις τὰ τάγματα, καὶ στρατιὰς ἀγγέλων &c. εἰς λειτουργίαν τῆς σῆς δόξης, ποίησον σὺν τῇ εἰσόδῳ ἡμῶν εἴσοδον ἁγίων ἀγγέλων γίνεσθαι συλλειτουργούντων ἡμῖν, καὶ συνδοξολογούντων τὴν σὴν ἀγαθότητα, *O Lord our God that conſtituteſt the orders and hoſts of Angels in heaven for the miniſtery of thy glory, make thy holy Angels enter with us, that we may officiate and praiſe thy goodneſſe together.* Thus ſaith * *Procopius* of *God*, that he doth by the *Angels* οἰκείαν ποιεῖν ὀπτασίαν ἐν ναῷ, *exhibit himſelf*, or *appear peculiarly in the Temple.* And ſo in the very *heathen Plutarch* (περὶ ἐκλελ: χρης:) ſpeaking of the δαίμονες, which differ little in their notion from that of *Angels* among *Chriſtians*, he ſaith of them, that they are ὀπτῆποποι θείων ἱερῶν, καὶ μυστηρίων ὀργιασταὶ, *overſeers of their*

c. 12:

† on 1 *Kin:* 1. 8.

divine offices and prieſts of their myſteries, and *Iamblichus* to the ſame purpoſe, that every *Temple* hath its *keepers*. Which being ſuppoſed and taken for granted, the account will be clear, why the *woman* muſt be *covered, becauſe of the Angels*, i. e. that ſhe ought to doe that which was moſt *decent*, in that place, where the *Angels* were *preſent* to *behold* them, and that yet more particularly, when ſhe hath thoſe *Angels* (which uſe to be *preſent* in ſuch places) for her *example* alſo, who by *covering* their *faces* uſe to teſtifie their *ſubjection* toward *God*, for ſo we read of the *Seraphim*, *Iſa.* 6. 2. *with two wings they covered their face.* To which *Photius* addes *Epiſt:* 210. that the *Angels* are ἐποπταὶ καὶ μάρτυρες τῆς ἐξ ἀνδρὸς γυναικὸς αὐτῆς καὶ προόδου, *lookers on, and witneſſes of the womans production out of the man.*

f. Φύσις What is meant by φύσις here, which is ſaid to *teach* that *men* are to *cut*, *women* not to *cut* their *haire*, may be gueſs'd 1. by the *practiſe* and *vow* of the *Nazarites*, of *never cutting* their *haire*, which yet was allowed and commended by *God* in ſome men, which it would not have been, if the *practiſe* had been againſt the *law* of *nature*, or if that were the notion of φύσις here. 2dly, by the words precedent v. 13. πρέπον ἐστὶ &c. *is it decent?* which though it belong to the *woman's praying uncovered*, yet when *being uncovered* and *cutting her haire* are made unfit upon the ſame principle, v. 6. the τὸ πρέπον or *decency* will be an interpretation of the φύσις *nature*, as v. 6. ἀισχρὸν *uncomely* is applied to both the being *ſhaven*, and *uncovered.* 3dly, by the notion of φύσις in other *Authors* for *cuſtome*, ſo ἤθη ὀφικτητοι φύσεις *cuſtomes are acquired natures* in *Galen*, and in *Ariſtotle Rhet:* l. 1. c. 11. καὶ γὰρ τὸ εἰθισμένον ὥσπερ πεφυκὸς ἤδη γίνεται, ὅμοιον γὰρ τὸ ἔθος τῇ φύσει, ἐγγὺς γὰρ τὸ πολλάκις τῷ ἀεὶ ἐστιν, ἐστὶ δὲ ἡ μὲν φύσις τοῦ ἀεὶ, τὸ δὲ ἔθος τοῦ πολλάκις, *cuſtome and nature are neer and like one another, and that which is frequently done is next that which is alwaies done.* And therefore when in *Lucian*, in the perſon of *Demoſthenes* we have συγγνωσκέ μοι μὴ πεφυκότι γαμεῖν, *pardon me, that am not born to be ill*, or *naturally ill*, *Phil: Melanctbon* renders it *ignoſcas mihi, qui non conſuevi inconſtans eſſe, pardon me that am not wont to be ſo*, that being an ordinary notion of πεφυκέναι among *Authors*, and ſo 'tis ordinary for that to be called the *law* of *nature*, which was but the *law* of *nations*, ὅπνι ἔθνος ἐν, ἢ ἔθνη χρῶνταί τινα, *which one nation, or ſome nations uſe*, in *Harmenopulus*, ἐξάβ: l. 1. *tit:* 1. And ſo in the *Digeſts* (*de ſtat: Hom:* l. *lex naturæ*,) that which was but the *law* of *many nations*, *ut qui naſcitur ſine legitimo matrimonio matrem ſequatur* (which, though it held among the *Grecians* and *Romans*, did not among other *nations*) is called *Lex naturæ*, the *law* of *nature*, as on the other ſide, *Dio Chryſ:* ὁ δὲ ἔθος, *of cuſtome*, comprehends the *law* of *nature* under that ſtyle. 4thly, by the uſe of the word φύσις in the *New Teſtament*, as *Epheſ.* 2. 3. τέκνα φύσει ὀργῆς, *children of wrath by nature*, applied to the *national univerſal cuſtome* of *idolatry* among the *Gentiles*, as appears v. 2. *in which you* (*Epheſian Gentiles*) *ſometimes walked*, and ver. 3. *among whom we all* (we *Romans*, from whom he wrote) ἀνεστράφημέν ποτε, *ſometime converſed*, ὡς καὶ οἱ λοιποὶ *as the reſt alſo* of the *heathen world.* Juſt as the ſame *Idolaters Wiſd.* 13. 1. are called φύσει μάταιοι, *vain*, i.e. *idolatrous* by that general *cuſtome* among them. To this matter the teſtimony of *Suidas* is moſt clear on the word φύσις, where having enlarged on the ſignification of it in *Philoſophy*, he adds, ὅταν δὲ ὁ Ἀπόστολος λέγῃ, καὶ ἡμεῖς τέκνα φύσει ὀργῆς, ὡς καὶ λοιποὶ, ὃ καὶ τοῦτο τὸ σημαινόμενον ἡ φύσεως λέγει, ἐπεὶ τὸ ποιήσαντος ἂν ἐν ᾧ τὸ ἔγκλημα, ἀλλὰ τὸ ἔμφυτον καὶ κακίστιον διάθεσιν καὶ πονηρὰν συνήθειαν, *but when the Apoſtle hath thoſe words* [*which were by nature* &c.] *he takes not the word, Nature, in this notion, but for an evil, durable diſpoſition or chronical cuſtome.* So when the *Apoſtle* ſaith of the *Gentiles*, that παρὰ φύσιν *beſide nature* they were *graffed into a good olive tree*, being but a *wild olive* themſelves, *Rom.* 11. 24. he ſure means by [*nature*] the *cuſtome* of the *Jewes*, which by analogie with *Levit.* 19. 17. was extended to a prohibition of *graffing one fruit-tree* into *another kind*, or elſe he referres to the *conſtant cuſtome* and rules of *gardening*, never to *graffe* an *ill fruit* upon a *good ſtock*. And ſo ſure 'tis in this place, either the *univerſal cuſtome* of all *nations*, or the *faſhion* of the place, or of the *generality* of *people*, for *men* and *women* to diſtinguiſh their *ſexes* by *cutting* or *not cutting* of the *haire*.

παρὰ φύσιν

Nay Chinaſhes, Pairs of ſtraits as long as it is in China. Paul.

g. Διακρίνῃ The *Hebrew* קדש ſignifies two things, to *ſanctifie*, and to *diſcriminate*, and is accordingly ſometimes rendred by ἁγιάζειν, and one by διαχέλλειν *Joſ.* 20. 7. From hence it ſeems to be that διακρίνῃ here, being the literal rendring of one notion of the *Hebrew* קדש is taken for the other of *hallowing* or *ſanctifying* the *Lord's body*, i. e. *eating* the *Lord's ſupper* (in a *different* manner from that of *eating* our ordinary meale, or ἴδιον δεῖπνον *our own ſupper*, viz:) as the *inſtitution* of *Chriſt*, to repreſent his *death* for the *world*, and the diffuſive *mercy* of that, by our *Chriſtian liberality*, and furniſhing a *common table*, where the *poor*, as well as *rich*, may *feaſt*, and not the *rich* eat all to themſelves, which is the *profaning* of that *feaſt* of the *body* of *Chriſt*.

CHAP. XII.

Paraphraſe.

1. Now to that other part of your letter, concerning thoſe that are moved and acted by the Spirit, whether good or ill, (ſee c. 14. 37. and note on Lu. 9. d.) and foretell &c. by that means, I deſire to admoniſh and direct you, brethren, and to give you ſome characters to diſcriminate one from the other, when they come into your aſſemblies, as ſometimes ſome with evil ſpirits did (*Euſeb: Hiſt:* l. 4. 16.) and as Simon the Magician is ſaid to have contended with S. Peter.

1. NOW concerning * ſpiritual gifts, brethren, I would not have you ignorant.] * the ſpiritual πνευματικῶν

2. When ye were heathens, ye know the oracles pretended to foretell things to come, and by your deſire to know ſuch things, ye were ſeduced to idols, which were ſo farre from being able to preſage, that they were not able to ſpeak, and the anſwers that were given you there, were neither given you by the idols, nor their prieſts, but by the devil in them.

2. Ye know that ye were Gentiles, carried away unto theſe dumb idols, even as ye were led.]

3. Where-

3. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus † accurſed: and that no man can ſay, * that Jeſus is the Lord, but by the holy Ghoſt.]

† anathema anathema
* the Lord Jeſus κύριος Ἰησοῦς

3. The way therefore to diſcriminate them, is this, that no man who pretends ſpiritual gifts in the Church, who is led or ſpeaks by the Spirit of God, will ever ſpeak evil of Jeſus, and no ſuch man again hath any of thoſe extraordinary powers of miracles, &c. and doth them in the name of Chriſt, but he is acted by the holy Spirit, the doctrine and commands of Chriſt being ſo contrary to, and deſtructive of the evil ſpirits, and their deſignes among men, that the devil will never aſſiſt men with his power to ſet up that.

4. Now there are diverſities of gifts, but the ſame Spirit.]

4. But of the gifts that come from the Spirit of God there are differences, and though all men doe not the ſame things, yet in them all the Spirit is the ſame.

5. And there are differences of adminiſtrations, but the ſame Lord.]

5. And there are diverſities of offices and miniſteries, but all performed to the one true God.

6. And there are diverſities of operations, but it is the ſame God, which worketh † all in all.]

† them all in all men, πάντα ἐν πᾶσιν

6. And there are diverſities of afflations or inſpirations, but the God that worketh all theſe in all men, is the ſame.

7. But the manifeſtation of the Spirit is given to every man * to profit withall.]

* for that which is profitable πρὸς τὸ συμφέρον

7. But the exerciſe of theſe ſpiritual gifts whereby the Spirit manifeſts it ſelf in any man, is deſigned ſtill for ſome benefit or advantage of the Church, and therefore thoſe powers that tend to no uſe or advantage in the Church, are to be ſuſpected not to come from the Spirit of God.

8. For to one is given by the Spirit, the word of wiſdome, to another the word of knowledge by the ſame Spirit.]

8. The gift that one man hath from the Spirit is the ſpecial ability of ſpeaking parables, and veiling wiſe conceptions: Another hath the underſtanding and interpreting the myſteries of ſcripture, (ſee note on ch. 1. c. and note on 2 Pet. 1. c.)

9. To another faith by the ſame Spirit, to another the gifts of healing by the ſame Spirit.]

9. Another hath a miraculous faith, or by which he works all kind of miracles, another hath from the ſame Spirit a peculiar power of curing diſeaſes without the help of phyſick.

† the operations of powers ἐνεργήματα δυνάμεων

10. To another † the working of miracles, to another prophecie, to another diſcerning of ſpirits, to another diverſe kinds of tongues, to another the interpretation of tongues.]

10. Another hath ſtrange formidable powers of inflicting diſeaſes, nay death it ſelf, on malefactors (ſee note d.) Another the faculty of interpreting ſcripture. Another of knowing men's hearts, whether they be ſincere or no, (in order to Eccleſiaſtical diſcipline in cenſures and diſeaſes.) Another to ſpeak ſome languages which he was never taught (ſee note g.) which ſerved both as a miraculous act to confirm the Goſpel, and as a help to reveal it to men of all countries. Another the power of interpreting ſtrange languages to ſuch in the congregation, who had not underſtood the language in which the Apoſtles had ſpoken, ver. 30.

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

12. For as the body is one, and hath many members: and all the members of that one body being many are one body: [ſo alſo is Chriſt.]

12. ſo in like manner is Chriſt and his Church many members in one body, ſee Gal. 3. note d.

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

13. For in baptiſme being made partakers of the ſame Spirit we are entred into one body to be fellow-members with all Chriſtians of what quality or ſort ſoever we are: And the cup of charity or thankſgiving, appointed by Chriſt in his laſt ſupper to be uſed in his Church, is a token and band of the ſame unity among Chriſtians, and ſignifies the animating of all by the ſame Spirit.

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

15. If the foot ſhall ſay, Becauſe I am not the hand, I am not of the body; is it therefore not of the body?

16. And if the eare ſhall ſay, Becauſe I am not the eye, I am not of the body; is it therefore not of the body?

17. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the ſmelling?]

14,15,16,17. For as the body is made up of ſeverall members for ſeverall uſes, ſo is the Church of Chriſt, each of them profitable for ſome end, and therefore though one be inferiour to ſome others, yet hath that no reaſon to envy them.

18. But now hath God ſet the members every one of them in the body, as it hath pleaſed him.]

18. It hath therefore ſeemed beſt to God to give ſeverall men ſeverall offices in the Church, which they are to be content with, not repining that they are not more honourably employed.

19. And if they were all one member, where were the body?]

19. For if every member were equall to all others, there could not be a ſubordination, and aſſignation to ſeverall offices, as in a body there muſt be.

20. But now are they many members, yet but one body.]

20. And therefore God hath ſo ordered it, that each ſhould have his peculiar office, and all together be united into one body.

21. And the eye cannot ſay to the hand, I have no need of thee: nor again the head to the feet, I have no need of you.]

21, 22. Every one having need and uſe of every other, And

* But the members of the body that ſeem to be more weak, are much more neceſſary, Ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι

22. * Nay much more thoſe members of the body, which ſeem to be feeble, are neceſſary.]

generally thoſe which we more deſpiſe, and are aſhamed of, being moſt neceſſary.

23. we clothe and cover moſt diligently,

23. And thoſe members of the body which we think to be † leſſe honourable, [* upon theſe we beſtow more abundant honour,] and our uncomely parts have more abundant comelineſſe.

† more diſhonourable or ſhameful
τιμώτερον
* about theſe we put τούτοις περιτίθεμεν

24. but God hath ſo diſpoſed of the ſeverall parts of the body, that ſome ſhall have a naturall beauty, others that want that, ſhall be ſupplied by clothes, which are an artificiall beauty,

24. For our comely parts have no need: [but God hath tempered the body together, having given more abundant honour to that part which lacked,]

25. That there may be no ſeparation of intereſts or deſires in the body, and ſo likewiſe in the Church, but that the ſeveral members may be as ſolicitous every one for another member, as for its ſelf.

25. That there ſhould be no ſchiſme in the body, but that the members ſhould have the ſame care one for another.]

26. From whence it followes, that, as in the body, every member hath a fellow-feeling with each other, ſo all true members of the Church have the ſame common intereſts and concernments, whether of ſuffering or of rejoicing.

26. And whether one member ſuffer, all the members ſuffer with it: or one member be † honoured, all the members rejoice with it.]

† made glorious δοξάζεται

27. And this muſt be by you applied to your ſelves, who are, being conſidered all together, the Church, the whole body of Chriſt, and the ſeverall perſons of you, members of that body.

27. Now ye are the body of Chriſt, and members * in particular.]

* ſeverally ἐν μέρει

a. b. c. d. e. f. g. 28. And the chief officers conſtituted by God in the Church, are 1. Apoſtles, ſent to plant the faith, and having done ſo, either to govern being preſent, or ſuperintend, being abſent in all Churches. 2. Prophets, who having many ſpiritual gifts, teach where the Apoſtles have planted, and confirm beleivers, and impoſe hands (ſee note on Act. 15. e.) 3. Doctors or teachers of Churches already conſtituted, and ſo all one with Biſhops, differing from prophets onely in this, that they taught, out of the inſtructions which they had themſelves received, without any ſpecial revelation. Then as endowments of theſe and parts of their function, were theſe five things, 1. Powers of inflicting diſeaſes, and death it ſelf upon the diſobedient. 2. Gifts of healing them that received the faith. 3. The care of the poor. 4. The power of governing the Churches where they were planted. And laſtly, ſome ſorts of languages neceſſary to their preaching to the Gentiles (though not the gift of all tongues, which came down on the Apoſtles.)

28. And God hath ſet ſome in the Church, firſt [a] Apoſtles, ſecondarily [b] prophets, thirdly [c] teachers, after that [d] miracles, then gifts of healings, [e] helps, [f] governments, [g] † diverſities of tongues.]

† kinds

29,30. Thus do the ſeverall offices and gifts in the Church belong to ſeveral perſons, and not all to one, and each is to be content with his lot, and uſe it to the benefit of the Church.

29. Are all Apoſtles? are all prophets? are all teachers? * are all workers of miracles?

30. Have all the gifts of healing? doe all ſpeak with tongues? doe all interpret?]

* have all powers

31. I conceive then that you doe well every one to ſeek (and contend in prayer) earneſtly for thoſe gifts, which are moſt uſefull and profitable to the Church, wherein you miniſter: But therein deceive not your ſelves (as they doe that make uſe of theſe to faction and diviſion, ſcorning and vilifying of thoſe that are not ſo well gifted as they) but know from me, that none of thoſe external abilities are to be compared with that one grace of charity, the love of our brethren, and the performance of thoſe duties toward them which God requires of us, chap. 13. 4. &c. the ſeverals of which as they are deſpiſed by you, ſo they are much more excellent then thoſe offices and gifts that tend moſt to the edifying of the Church, and I ſhall proceed to ſhew you that.

31. But covet earneſtly the beſt gifts: And yet ſhew I unto you † a more excellent way.]

† a farre more excellent καθ' ὑπερβολήν

Notes on Chap. XII.

a. Ἀπόστολοι

The word Ἀπόστολοι *Apoſtles*] is known to ſignifie here, not *meſſengers* of a *common* nature, but *commiſſioners* from *Chriſt*, *ſent* with the ſame power, which he had from his *father*, *Joh.* 20. 21. to *plant* and *govern* the *Church*, and to that end, to part the *world* between them into ſo many μερίδες, and κλῆροι, and ἴδιοι τόποι, *portions* and *lots*, and *proper places*, and *provinces*, *Act.* 1. 25. over which they were ſet. And ſo though, when *Chriſt* was here on *earth*, theſe were *diſciples*, and *followers* of his, yet after his *departure*, and the *deſcent* of the *Holy Ghoſt*, they are inſtated in the *ſupreme authority* in the *Church*. See *note* on *Joh.* 20. a.

b. προφῆται

Next after the *Apoſtles*, are *prophets* placed in the *Church*, both here, and *Epheſ.* 3. 5. and 4. 11. Their office was to *preach* more *fully* the *Goſpel* of *Chriſt*, to thoſe who had formerly *received* it, and to that end they were *inſpired* by *God* with that *ſpecial* gift of *interpreting* the *prophecies* &c. of the *Old Teſtament*, thereby to *confirm* the *Jewes* in the *faith*, and beſide many other *ſpiritual gifts*, they had that of *foretelling* things to come, as appears by *Agabus*, and thoſe that went down from *Jeruſalem* to *Antioch*, *Act.* 11. 27. Theſe differed from *Apoſtles* on one ſide, were inferior to them, οὐκ εἶχον τὴν Ἀποστολὴν, *had not that higher commiſſion*, ſaith *Theophylact*, and being joyned with *Doctors*, *Act.* 13. 1. did yet in this differ from them, ſay the *Scholiaſts*, that the *Prophets* did *ſpeak all from the Spirit*, πάντα ἀπὸ πνεύματος φθεγγόμενοι, οἱ δὲ διδάσκαλοι οἰκοθεν, *but the doctors from themſelves*. Such were *Judas* and *Silas* *Act.* 15. (ſee *note* e.) who being *Biſhops* of *Judæa* were farther furniſht with this gift of *prophecie*, and προφῆται ὄντες *being prophets* v. 32. διὰ λόγου πολλοῦ παρεκάλεσε καὶ ἐπεστήριξαν, *exhorted and confirmed the brethren*, or *Chriſtians*, as other the like did *lay on hands* on *Paul* and *Barnabas* by *revelation* from the *Holy Ghoſt*, *Act.* 13. 3. their *revelation* being an evidence of their gift of *prophecy*, their *laying on of hands* an exerciſe of their *Epiſcopal power*. And ſuch were the *two witneſſes* *Rev.* 11. 3. who are there ſaid to *prophecie* in *ſackcloth*, i. e. after the manner of *Prophets* in the *Old Teſtament*, to *preach* the will of *God*, and *foretell* things to come, who that they were the *Biſhops* of *Jeruſalem*, ſee *note* on that place.

Διδάσκαλοι

c. διδάσκαλοι

Διδάσκαλοι *Doctors*] are here set down in the third place, differing, as hath been said, from *Prophets* onely in this, that they spake οἰκοθεν *from themselves*, and had not the gift of *foretelling* things to come. But for the office of *teaching* and *confirming* those, which had already received the *Gospel*, and for the *governing* of the *Churches*, as *Bishops*, in that they agreed with them; and accordingly *Act.* 13. 1. the same persons are there call'd *Prophets* and *Teachers*. And therefore 'tis to be observed, that *Ephes.* 4. 11. *Teachers* are set as all one with ποιμένες *Pastors* (the *Bishops* title, saith* *Chrysostome*, and so say the *Scholiasts*, τοὺς ἐκκλησίας ἐγκεχειρισμένους, &c. *those that govern the Churches*, the *Bishops*, he calls *Pastors*, such was *Timothy*, *Titus*, and the like) τέσσε ποιμένας καὶ διδασκάλες. *some pastors and teachers*, not distinguishing them, as *Apostles*, and *Prophets*, and *Evangelists*, with a [τέσσε *some*] to each, but only connecting them with the καὶ ἑξηγητικὸν, the particle [*and*] by way of *explication*, and so noting them to be *two names* for *one thing*, and accordingly ποιμένες *Pastors*, is not mentioned here. The particular notation of the word διδάσκαλοι must be first taken from the difference observable betwixt [κηρύσσειν and εὐαγγελίζεσθαι, *preaching*] on one side, and [διδάσκειν *teaching*] on the other, so as the *word* and *doctrine* differ, 1 *Tim.* 5. 17. the first belonging to the *planting*, the second to the *watering*, i. e. *instruction* and *exhortation* and *confirmation*, superadded to the *preaching* or *planting* the *faith* any where. This office of *instructing* and *confirming* certainly belonged primarily to the *Bishop* in every *Church*, *Act.* 13. 1. and was not competible to any but him, or whom the *Bishop* appointed to it, (As the *Apostles* sent the *Evangelists* to preach for them, where they could not come themselves) by neglect of which wholesome practise, all *heresies*, and *seeds* of *new doctrines* have gotten into the *Church*. Thus in *Justine Martyr Apol:* 2. when the *Anagnostes* or *Reader* hath read the portion of *scripture* out of the *Apostles* or *Prophets*, he holds his peace, and the προεστὼς *Præfect* or *Bishop* τῆς νουθεσίαν ποιεῖται, makes the exhortation, after the manner that we see practised by *Paul*, *Act.* 13. 15, 16. And agreeable to that it is that the *Bishop* should be styled Διδάσκαλος *Teacher*. So *Chrysostome*, and *Theophylact* on 1 *Tim.* 4. 14. Τὸ τῆς διδασκαλίας καὶ ἱερωσύνης ἀξίωμα μέγα ὂν &c. *the Dignity of Teacher, or Priest being great*, &c. by both noting the ἱερωσύνη or *Priesthood*, to which ὁ Τιμόθεος ἐχειροτονήθη, *Timothy was* there *chosen*, i. e. his *Episcopal power*. (Of this see more, *note* on *Jam.* 3. a.)

d. Having set down the three prime sorts of *dignities* in the *Church*, *Apostles*, *Prophets*, *Teachers*, with the distinctive termes of πρῶτον, δεύτερον, τρίτον, *first*, *secondly*, *thirdly*, the *Apostle* addes now in another style, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, *after powers*, *then gifts of healings*. Of which two it must first be observed, that they doe not denote severall *persons* distinct from the former, (for 'tis evident the *Apostles* had both, the *powers*, and the *gifts*) but onely several χαρίσματα, or extraordinary *gifts*, with which the *Apostles*, and *Prophets*, and *Teachers* were all endowed. And consequently these cannot be imagined to constitute new *orders* in the *Church*, nor those that follow in this place, *helps* &c. 2dly, For the meaning of δυνάμεις *powers*, it is most probable, that by it is denoted the same thing, that by the ἐνεργήματα δυναμεων ver. 10. *operations of powers* (which are there also joyned with *gifts* of *healing*) and those may denote those *operations* or *exercises* of *powers*, which we find exemplified in S. *Peter* on *Ananias* and *Sapphira*, in *Paul* on *Barjesus*, (either inflicting immediate *death*, or *diseases* upon them, or *pronouncing* that they should come, and accordingly it followed) and in those first times, in the *Governours* of the *Church*, by their *censures* delivering men up to *Satan*, εἰς ὄλεθρον σαρκὸς, *to the destruction of the flesh*, to inflict diseases on them. And this may very probably be the meaning of δυνάμεις *powers* here also. And these seem to be the τέρατα *prodigies* wrought by the *Apostles*, *Act.* 2. 43. upon which 'tis said that *fear was on every soule*, in like manner, as it was said upon the death of *Ananias* ch. 5. 10. in respect of these *powers* of the *Apostles*. δυνάμεις τέρατα

e. ἀντιλήμψεις

That ἀντιλαμβάνεσθαι] signifies to *succour*, or *relieve* any in *distresse*, hath been said, *note* on *Luk.* 10. b. and there is no doubt but ἀντιλήψεις here is to be taken in that sense, *relieving* and *providing* for the *poor* out of the stock of the *Church*, and this here set down as a special part (as the κυβερνήσεις is another) of the *office* of those men, which were set down in the beginning of the verse, The *powers* and the *gifts of healing* referring to the *virtues* and *assistances*, by which they were backt in the discharge of their *office*, and so, in an inferior degree, the γένη γλωσσῶν, *sorts of tongues*, in the close of the *verse*, skill in *some languages*, which was usefull to their *preaching* to the *nations*, but these two, [*helps*, and *governments*] denoting two special parts of their *office*, under which all was indeed contained, which had not been before intimated in their *names*. For as to the former of these, the *relieving* of the *poor*, that alwaies belonged to the *Apostles* and *Bishops*, and though the *Deacons* were employed in one *inferiour* part of it, the *serving tables*, *Act.* 6. the *distributing* of the several *portions* daily to the poor *widowes* &c. as διάκονοι under the οἰκονόμος, *servants* under the *steward*, yet the *supreme* trust and charge was reserved to the *Apostles* and *Bishops* of the *Church*, So in the 41. *Can:* of the *Apostles*, Δεῖ τὸν ἐπίσκοπον &c. *A Bishop must have the care of the monies, so that by his power all be dispensed to the poor by the Presbyters and Deacons*, and, *we command that he have in his power the goods of the Church*, So *Justin Martyr Apol:* 2. Συλλεγόμενον παρὰ τῷ προεστῶτι ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς τε καὶ χήραις, *that which is gathered is deposited with the Præfect* or *Bishop, and he helps, relieves the orphans and widowes*, καὶ ἁπλῶς πᾶσιν ἐν χρείᾳ ὢσι κηδεμὼν γίνεται, *and becomes the curator* or *guardian to all absolutely that are in want*, So *Ignatius* in his *Epistle* to *Polycarp* the *Bishop* of *Smyrna*, μὴ τὸ κύριον σὺ χηρῶν φροντιστὴς ἔσο, *After the Lord thou shalt be the curator of the widowes*. And accordingly *Polycarp* himself speaking of the *Elders* or *Bishops*, among the parts of their *office* reckons ἐπισκεπτόμενοι πάντας ἀσθενεῖς *they visit and take care of all that are sick*, μὴ ἀμελοῦντες χήρας ἢ ὀρφανοῦ ἢ πένητος, *not neglecting the widow, or orphane, or the poor*, and therefore, saith he, *must be farre from the love of money* as S. *Paul* appoints in the *qualification*

of the *Biſhop*. And therefore as the *bounty* of the firſt *beleivers*, *Act.* 2. was brought to the *Apoſtles* feet, and they by that means were made the *diſpenſers* of it, ſo the *contribution* that *Paul* and *Barnabas* brought in time of *famine* to the *poor brethren* in *Judæa* was by them delivered into the hands of the *Elders* or *Biſhops* of the *Churches* of *Judæa*, *Act.*11.30. as to the *ſtewards*, which had the *ſupreme* power on earth of ordering this *family* of *Chriſt*. And ſo *Epaphroditus* that was ſent with the *liberality* of the *Church* to *Paul*, *Phil.* 4. 18. and is therefore called λειτουργὸς τῆς χρείας μου, he that *miniſtred* to his *wants*, *Phil.*2.25. is by *Theodoret*, and others affirmed to be the *Biſhop* of the *Philippians* at that time. By all which the account and reaſon appears, why the ancients doe explain ἀντιλήψεις by προστασίας, *helps* here, by *præfectures*, this office of *providing* for and looking to the *poor*, being a ſpecial part of the *Biſhops power*, which he had over the *goods* of the *Church* in the forecited *Canon Apoſtolical*.

Λειτουργὸς τῆς χρείας μου

f Κυβερνήσεις

The word κυβερνήσεις] is all one with the *Latine gubernationes*, and ſo denotes the *power* and *office* of *ruling* and *governing* particular *Churches* already planted by the *Apoſtles*, and by them committed to the care of the *Biſhops*, ſet down here under the ſtyle of διδάσκαλοι *teachers*, who, as they farther *inſtructed* the *congregations*, which had received the *faith*, ſo did they *rule* and *order*, and *adminiſter* them, (κυβερνᾷ διοικεῖ, ſaith *Heſychius*) Hence I ſuppoſe it is, that as ποιμὴν *paſtor*, and ποιμαίνειν to diſcharge the *office* of a *paſtor*, denotes this *power* of *ruling*, and is the deſcription of an ἡγέμων a *ruler*, *Mat.* 26. ὅστις ποιμανεῖ τὸν λαόν, *who ſhall rule the people*, and is applied firſt to *Chriſt*, *Mat.*26. 31. *Joh.*10. 11, 14. *Heb.*13.20. 1 *Pet.*5.4. (& joyn'd with *Biſhops* 1 *Pet.*2.25.)then to S. *Peter Joh.*21.16. then to the *Biſhops* of *Aſia Act.*20.28. then to the *Biſhops* of the *Jewes* in their ſeveral diſperſions, 1 *Pet.* 5. 1. ſo 'tis joyned with διδάσκαλος *teacher Epheſ.*4.11. and not as a ſeveral *office* from that (as *Apoſtles*, *Prophets*, and *Evangeliſts* had been) but as two parts of the ſame perſons office, τοὺς ποιμένας καὶ διδασκάλους *ſome Paſtors and Teachers*, noting theſe *governours* of the ſeveral *Churches* to have been the *teachers* alſo: And ſo here the διδάσκαλοι being named in the former part of the verſe, κυβερνήσεις is added in the latter, to denote the *ruling powers* that belong'd to thoſe *teachers*: διδάσκαλοι with the addition of ἀντιλήψεις & κυβερνήσεις here, being all one in effect with the *Paſtor* and *Teacher* in one perſon, *Eph.* 4.

Ποιμὴν

g Γένη γλωσσῶν

Γένη γλωσσῶν *kinds* or *ſorts of tongues*] in this place, and v.10. ſignifies with ſome reſtraint, not *all* the *languages* of the *world*, as was in the effuſion of the *Spirit* on the *Apoſtles Act.*2. but ſome *ſorts* of *languages*, which they had never learn'd, in order to their *preaching* to thoſe people, which uſed thoſe *languages*, For it muſt be obſerv'd, that though the *power* of *miracles*, indefinitely *all miracles*, even to the *raiſing the dead*, *removing mountains*, &c. were beſtowed on the *Apoſtles* by *Chriſt*, and ſo in like manner power of ſpeaking all *languages* of the *world*, yet theſe in this full latitude were not thought fit to be beſtowed on other perſons after them, but with ſome limitations, to one this, to another that, which was uſefull toward the *building* up of the *Church*, now that the *foundation* was already laid by *Chriſt* and the *Apoſtles*. Hence is it that ſome are peculiarly endowed with *gifts* of *healing*, not having thoſe other *powers*, called δυνάμεις, or ἐνεργήματα δυνάμεων, here and ver.9. nor the πίστις *faith*, v. 9. that which extended to all *miracles*, even to *removing* of *mountains*, ch.13.2. And ſo in like manner, ſome had ſome certain *languages* (as a χάρισμα or *gift*) by *inſpiration*, yet not *all*, becauſe that was not in order to their buſineſſe. And as the power of *ſpeaking* with *all tongues* is called indefinitely λαλεῖν ἑτέραις γλώσσαις *Act.* 2. 4. *ſpeaking with other tongues*, and here ch.13.1. γλώσσαις ἀνθρώπων λαλεῖν, καὶ ἀγγέλων, *ſpeaking with the tongues of men and of Angels*, i.e. all kind of *languages* imaginable (proportionable to the πᾶσα πίστις *all faith* v.2.) ſo this more limited gift is expreſſed by γένη γλωσσῶν, *ſorts* or *kinds of languages*, and γλώσσῃ λαλεῖν, ch. 14. 2. *ſpeaking with a tongue*, i. e. ſome *one* tongue or more, for of him it is ſaid ver.13. *Let him pray that he may interpret*, which, it ſeems, he is not yet able to doe, and ſo not to *ſpeak with all tongues*, For if he could, then, underſtanding himſelf well enough (as he is ſuppoſed to doe v.4.14.) it muſt needs follow, that he would alſo be able to *interpret* himſelf, and not need another qualified to that purpoſe v. 27. In like manner as here v. 30. *tongues* and interpreting belong not both to the ſame perſons; nay c.14.28. when *two or three ſpeak* in *unknown tongues*, 'tis ſuppoſed poſſible that neither of them may be able to *interpret* or declare intelligibly to the people what hath been ſaid, in which caſe the *Apoſtle* bids them that ſpeak *ſtrange languages*, *hold their peace* in the *Church*, i.e. in the *preſence* of *beleivers*, for to them the *ſtrange language* is wholly uſeleſſe. Thus though S. *Paul thank God* that he doth γλώσσαις λαλεῖν μᾶλλον πάντων ὑμῶν, c.14.18. *ſpeak with tongues more then all*, in the *Church* of *Corinth*, yet his very ſaying ſo, is an intimation that he had not the gift of *all tongues*, as being not one of thoſe *twelve*, on whom that gift deſcended, *Act.* 2. yet furniſht abundantly for his office with the *languages* of all thoſe to whom he was to preach.

Λαλεῖν ἑτέραις γλώσσαις

Γλώσσῃ λαλεῖν

CHAP. XIII.

Paraphraſe.

1. If I have never ſo perfect a degree of the gift of languages, and doe not withall ſtudy and endevour the good and edifying of the Church, I am no better then a trumpet or cymbal that ſounds a triumph, for vanity or boaſting, but not at all for profit or benefit of the Church.

a.

1. THough I ſpeak with the tongues of men and of Angels, and have not charity, I am become * as a ſounding braſſe, or a tinkling cymbal.]

* a reſounding braſſe, or a loud ſounding cymbal

2. And though I can expound ſcripture, and know all the moſt myſterious and ſubtile parts of it (ſee note on 2 Pet.1.b.) and if I have the higheſt degree of that faith by which miracles are wrought, ſo as to be able to remove mountains, and doe not employ my gifts to the good of others, I am worth nothing, in compariſon to thoſe that have that moſt excellent gift c.12,31.

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

3. And

* diſtribute all my goods and ψωμίσω πάντα τὰ ὑπάρχοντά μου ἡ † courteous

3. And though I * beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing] 3. And if I ſpend goods and life, and all, and thereby contribute nothing to the benefit of others, I am in compariſon never the better for it.

4. Charity [b] ſuffereth long, and is † [c] kind, charity [d] vanteth not it ſelf, is not puffed up.] 4. It is the property and commendation of this virtue of charity, that it teacheth forbearance, makes a man patient and not revengefull of injuries, kinde, tender and compaſſionate, as ſenſible and zealous of other mens good, as of his own, makes a man farre from envying, very well pleaſed at all other mens happyneſſes, abates all fooliſh elation of minde, ambition and oſtentation, as alſo all pride, and inſolence in overvaluing himſelf, and deſpiſing others. b. c. d.

* highly provoked or exaſperated † doth not impute the evill,

5. Doth not [e] behave it ſelf unſeemly, ſeeketh not her own, is not * eaſily provoked, [f] † thinketh no evill.] 5. keeps men from uſing others unſeemly either in words or geſtures, enclines them to take care of others good, and ſafety, and not onely of their own, (ſee note on Rom. 14. c.) permits not a man to fall into immoderate, violent diſtempers of anger upon what ever provocation (ſee note b.) imputes and reckons all the good, but none of the evill that is done by any. e. f.

* congratulates with the truth, συγχαίρει τῇ ἀληθείᾳ † covereth

6. [g] Rejoyceth not in iniquity, but * rejoyceth in the truth.] 6. Is farre from rejoycing at anothers ſins, his doing amiſſe, nay is paſſionately affected with ſorrow for it; but when others live and act, as faithfull Chriſtians ought to doe, he is very much concerned in that, rejoyceth at it. g.

† [h] Beareth [i] all things, believeth all things, hopeth all things, endureth all things.] 7. Inclineth a man to hide or conceal all the evill of another that he knowes, ſo farre as is for his good, and is not contrary to the greater good of others, to beleive without prejudice all the good that he hears, or can have any ground in charity to believe of him, to hope that which he beleives not, and never ſo far to deſpaire of his repentance, as to give over the uſing all probable means, which may reclaim him, and to endure much pain and trouble and loſſe to procure a greater good for others, then the evill we ſuffer herein is to our ſelves. h. i.

* prophecies, they ſhall be done away, προφητεῖαι, καταργηθήσονται † Knowledg, that ſhall be done away, γνῶσις, καταργηθήσεται

8. Charity never faileth: but whether * there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether † there be knowledge, it ſhall vaniſh away.] 8. And for this charity, the love of God and our brethren, as it hath many branches of excellent virtue in it, ſo hath it priviledges above all other graces, particularly this, that it ſhall be uſefull to us, and be exerciſed by us in another world, it ſhall never be outdated, but laſt even in heaven, when our imperfect gifts of prophecy, languages, explication of myſteries, ſhall be ſwallowed up in that abyſſe of perfections.

9. For we know in part, and prophecie in part.
10. But when that which is perfect is come, then that which is in part ſhall be done away.] 9, 10. For our knowledge and prophecie, and other graces and gifts being now imperfect, muſt give way to the perfect ſtate, and become abſolutely uſeleſſe then.

* was affected, ἐφρόνουν † reaſoned, ἐλογιζόμην

11. When I was a childe, I ſpake as a childe, I * underſtood as a childe, I † thought as a childe; but when I became a man, I put away childiſh things.] 11. As it fares in the change of ages in a man, our words, our affections, our inclinations, and our reaſonings are quite changed; in the compaſſe of a few years, we neither ſay, nor deſire, nor underſtand any thing, as ſome years before we did: ſo much more is it betwixt this, and another life.

* we ſee yet βλέπομεν ἄρτι † I yet know, ἄρτι γινώσκω

12. For * now we ſee through a glaſſe darkly, but then face to face: † now I know in part, but then ſhall I know, even as alſo I am known.] 12. For now our viſion is very dark and imperfect, looking at things as when they are ſhewed us through a glaſſe on purpoſe to give us but a glimpſe of them; but when we come to heaven, we ſhall then ſee as perfectly, as if we lookt cloſe to it, know God as truely, as we have hitherto been known by him.

13. And now abideth faith, hope, charity, theſe three, but the greateſt of theſe is charity.] 13. So that it is evident, that as faith hope, and charity, are farre to be preferred before all other gifts of the Spirit, which are given men for the benefit of others v. 2. ſo of thoſe three graces or divine virtues charity is the moſt excellent, whether conſidered in it ſelf, or in the duration of it. In it ſelfe it is the moſt neceſſary grace here, v. 1. &c. and all the other whether graces or virtues are but means for the working of this, our Faith teacheth it, and our Hope excites it, and Charity is the end of the Commandment, and Faith muſt be perfected by it, and without it all the gifts mentioned v. 1, 2. are nothing worth, and are given men for the working of that in others, and ſo likewiſe in reſpect of the duration, the gifts were ſoon to vaniſh (and are now vaniſhed long ſince, the gift of miracles, of languages &c.) and faith and hope will vaniſh with this life, for Faith is of things not ſeen, and therefore ceaſeth when viſion cometh, and ſo Hope if it be ſeen, is not Hope, but Charity ſhall never be outdated, but laſt and flouriſh when we come to heaven, and be then a ſpeciall ingredient in our happineſſe, which indeed conſiſts in loving God, and having common deſires with him, and loving all whom he loves, (not the damned, who are veſſels of his wrath) and that eternally.

Notes on Chap. XIII.

a. Κύμβαλον

That κύμβαλον *cymbal* here is an *inſtrument* of *loud muſick* may appear, not onely by the *Epithets* which are given it *Pſal.* 150. 5. the *loud cymbals*, and the *high-ſounding cymbals*, but alſo by the reſt of the *conſort* there mention'd, the *ſound* of the *trumpet* in the firſt, and (after the *pſaltery* and *harp*, *timbrel* and *pipe*, *ſtringed inſtruments* and *organs*) this of the *Cymbal* in the laſt and *higheſt* place, and that no doubt a πνευματικὸν *a wind inſtrument* of *braſs*, as appears by *Heſychius*, who renders χαλκόφωνα *inſtruments* with *braſen mouths*, by χάλκεα κύμβαλα *braſen cymbals*. So improbable is it, that this ſhould be that *tinkling inſtrument* of ſo ſlight, and *low* a *ſound*, that now we call by that name. This more appears by the *Epithet* here added to it, ἀλαλάζον, which certainly ſignifies a *loud* noiſe, or *crie*, a *ſhout* either of *mariners* and the like, when they ſet all uniformly to ſome work of difficulty, to *hoyſe* the *main ſayle*, to which they all muſt joyne, and ſummon one another to it by that *ſhout*, or elſe of *conquerors* in a field, ἀλαλάζει ἐπινικίως ἦχος the word notes *ſhouting* for Ἀλαλάζον

for victory, saith *Hesychius*, and ἀλαλαγμὸς ὅτι νίκι & ὕμνου, ἢ ἔυφημία βόη, 'tis a *song of victory*, or *shout of acclamation*. And that signifies this *instrument* to be such as was then used (as the *trumpet*, meant, I suppose, by the χάλκος ἠχῶν *resounding brass*, is now) for those *solemn* military *ovations* and *triumphs*; and in that respect it seems most applicable to the *gift* of *tongues* in the *Church*, as that is opposed to *charity*. *Charity* is all for the *edification*, the benefiting and profiting of others, but the *gift* of *tongues* being onely useful, as a *miracle*, to convince *unbeleivers*, and to speak intelligibly to them, which are of another nation, and not at all usefull to *beleivers* of their *own nation* that understood not a *strange tongue*, may in respect of them, fitly be compared to a *cymbal*, or *trumpet*, sounding a *triumph* for *ostentation*, but not for *edification*, as is insisted on at large in the *fourteenth Chapter*.

b. Μακροθυμεῖν

The notion of μακροθυμεῖν] for *slowness to wrath*, or *revenge*, in opposition to quick *resentment* of *injuries*, is sufficiently known, *Rom.9.22.* and so it is to be taken here, as a first and principal act of *charity*, on which [χρηστεύ, *is kind*, or *good*, or *gentle*, or *gracious*] fitly attends. This differs from the παροξύνει, *is not exasperated* or highly *provoked* to *anger* v. 5. especially in two things, 1. Παροξυσμὸς notes the *hight*, or *pitch*, to which it advanceth, as the *paroxysme* is the *sharp* fit of the *feaver*, and so that part of the character of *Charity* is, that where that is planted, it *moderateth anger*, and suffers it not to *boyle* to that *hight*, but this of μακροθυμία is the *deferring* and *putting* it off; the *charitable* man is so farre from *rash anger*, or *suddain revenges*, that he can *bear* and *forbear long*. 2. Παροξυσμὸς is restrained to the *passionate*, *sharper* part of *anger*, which is called ὀργὴ, as the former to the *rational*, and heavier part of it, θυμὸς, which relates to *revenge*, or inflicting of *punishment*. This is otherwhere expressed by βραδὺς εἰς ὀργὴν *slow to wrath*, *Jam.* 1. 19. by ἀνεξίκακος 2 *Tim.*2.24. *bearing with evil*, not apt or forward to *punish* those that doe *amisse*, to which is annexed ἐν πραότητι παιδεύων, *in meekness instructing opposers*. Contrary to this are the ἀνήμεροι *fierce* 2 *Tim.*3.3.

μὴ Παροξύνεται

c. Χρηστεύεται

Χρηστότης signifies εὐσπλαγχνίαν, ἢ θεὸς ἢ πέλας συμπάθειαν, τὸ ἅπαν ὡς οἰκεῖα ἰδιοποιούμενον, saith *Phavorinus*, *tenderness of compassion*, *kindness toward the neighbour*, *making all things that belong to him*, *as if they were his own*, and so it seems to signifie here, that it is the property of *charity*, where it is planted, to infuse a *benignity* into their nature, making them consider *others* as they doe *themselves*, and so extend the same *liberality*, and *kindness* to them, that stand in need of it, that in the like case they would *wish* to themselves. A *God-like* quality, attributed to *God* himself, ὅτι Κύριος χρηστὸς, *the Lord is gracious*, 1 *Pet.*2.3.

d. Παροξύνεται

What the word περπερεύεται signifies, or of what *origination* it is, whether *Greek*, or *Latine* is somewhat difficult. Among the *antient Greeks* it is not met with, but among the most *antient Latines* it is; *Perperi* in *Accius*, and *perperitudo*, and *perperam facere* very ordinarily. Which makes it reasonable to resolve it a *Latine*, not a *Greek* word originally. Then for the meaning of it, in the *Latine* it signifies generally to *doe amisse*, *perperàm* opposed to *rectè*, but in the *Greek*, the *Glossaries*, and the antient *fathers* doe differ, and yet prettily well agree, Περπερεύεται κατεπαίρεται, saith *Hesychius*, *is elated*, sets himself out at the greatest advantage, and πέρπερος μετὰ βλακείας ἐπαιρόμενος, *lifted up*, *and foolish*, (and therefore when in *Phavorinus* we read περπερεία ἡ κολακεία, it should doubtlesse be read ἡ βλακεία *foolishnesse*, and so presently to the same word he hath, ἢ ἡ βλακεία) And *Phavorinus* hath pointed to this place, ὁ περπερεύεται, ὁ Ἀπόστολός φησι, τυτέστιν, ὁ προπετεῖ, *when the Apostle saith*, ὁ περπερεύεται, *the meaning is*, *that he runs not headlong*, *præcipitous*, as *giddy proud* fools are wont to doe, προπετὴς, saith *Hesychius*, προπίπτων πρὸ τοῦ λογισμοῦ, that *falls upon any action before consideration*, or *deliberation*, *rash*, unadvised (and therefore when *Hesychius* hath περπερᾷ προσέρπει, it will be reasonable to correct, and read it, προπετεῖ.)

* *Clemens Alexandrinus* renders περπερεία κοσμωπισμὸς, *adorning* and dressing ones self *gayly*, and † S. *Basil*, Τί ὅτι περπερεύεσθε; πᾶν ὃ μὴ διὰ χρείαν, ἀλλὰ διὰ κοσμωπισμὸν ἀναλαμβάνει, *What doth it signifie? All that is put on not for use*, *but ornament*. From these severals put together the *result* may seem to be this, that περπερεύεται] signifies that *ambitious ostentations* setting himself out, which proceeds from a *foolish*, *giddy* pride and *elation of mind*, and puts a man forward upon all *headlong*, *præcipitous* actions in pursuit of his own *glory*, or to satisfie his own *intemperate* humour; Thus in *Accius*, *ductabilitas nimia*, and *perperitudo*, are put together, *an easinesse to be led*, *and an hasty rash præcipitous behaviour*. And then the excellence of *charity* (as in other things) appears in this, that, where it is truly planted, it keeps a man from this *foolish*, *giddy elation* of mind, which breaks out *præcipitously* into all *ambitious*, *ostentatious* actions, and renders him ridiculous by an undue *unconsiderate* pursuit of his own *glory*, or *praise*, whereas the true *Christian love* of others, so contrary to *self-love*, the *source* of all this, is busied in the advancement of the *reall concernments* of others, and sets considerately about that, and runs not *headlong* after such improper *waies* of getting in any *aerial* empty good unto themselves.

* *Pædag:* 1.3. c.1.

† *in Definit:* vide Review. p.164

What ἀσχημονεῖ] here signifies, is a matter of some question. That which seems most commodious to the place is, that it is one effect of the *grace* and *duty* of *charity* to our *brethren*, that he that hath it, doth never use others *unseemly* in *words* or *gestures*, but especially not *reproachfully*, Thus will it fitly be joyned to οὐ φυσιοῦται *is not puffed up*] *contumelious* behaviour being a natural concomitant of *pride* and *arrogance*. And accordingly as *Hesychius* renders ἀσχημονεῖ (for so it should be read, not, as the copie corruptly hath it, ἀχλῶῖ) ἀκοσμεῖ *doth uncomely* in general, so he explains ἀσχήμων θάνατος an *uncomely death*, by ἐπονείδιστος *reproachfull*, *contumelious*, to which it will be consequent, that the verb may also signifie, *to deal reproachfully*, and to doe so is very contrary to *charity*, of which therefore it is here denied. The notion which *Erasmus* hath of it for being *ashamed of nothing*, doing any the *meanest offices*, though it might be agreeable to the *context*, as an act of high *charity*, doth not yet any way agree with the nature of the word. And the other notions of *doing no dishonest* thing &c. affixt by others, will not agree

e. οὐκ Ἀσχημονεῖ

vide Review. p.164

with

with the *context*, which belongs all to duties of *charity* to other men, whereas this is terminated in our selves.

f. Λογίζεται τὸ κακὸν — What λογίζεσθαι τὸ κακὸν] signifies muſt be doubtfull, becauſe both λογίζεσθαι] and κακὸν] are capable of two *interpretations*, λογίζεσθαι] may ſignifie *to think*, as that ſignifies *to deſign*, λογίζεται, διαλογίζεται ἐνθυμεῖται, ſaith *Heſychius*, and κακὸν *evil*] may be *hurt*, or *miſchief*, and then λογίζεσθαι τὸ κακὸν] will be to *imagine miſchief*, *deſigne* in the mind, *contrive hurt* to any, and ſo *thinking evil*] ſignifies *Gen.* 50. 20. and διαλογισμοὶ πονηροὶ *evil thoughts*, are *wicked machinations*, (ſee *note* on *Mat.* 15. e.) On the other ſide λογίζεσθαι] is to *reckon*, to *account*, and τὸ κακὸν *evil*, is alſo *wickedneſſe in* any man, as well as *miſchief to* him, And then λογίζεσθαι τὸ κακὸν] is *to impute*, or *account ſinne* to any man, Thus λογίζεσθαι ἁμαρτίαν *Rom.* 4. 8. is rendred truly, *imputing of ſinne*, i. e. *accounting* ſinne to any, *reckoning* it, *charging* it on him. And this latter is more probably the meaning of the phraſe here, For this may fitly be reckon'd among the *excellent* effects of *charity*, that it keeps a man, in whom it is, from *reckoning* or *imputing* of *evil* to any man; whatſoever *good* another doth, it makes one *impute* that to him, *commend* him, *reward* him for that, as it was *Gods charity* to *Abraham* (and to all *ſincere beleivers*) that he did λογίζεσθαι δικαιοσύνην, *impute righteouſneſſe* unto him, though he performed not *exact* obedience or ſuch to which the *reward* was due, But τὸ κακὸν *the evil*, that w^ch is *amiſs*, (all one with τὴν ἁμαρτίαν *the ſin*) οὐ λογίζεται, it will not ſuffer him to *impute that* any way to his *diſadvantage*. This a man will be otherwiſe apt enough to doe, if *Charity* doe not reſtrain him, and a moſt *commendable virtuous* act it is, a ſpecial ingredient in raiſing that great *elogie* of *charity* premiſed in the firſt verſes of the Chapter, that it *accounts*, *reckons*, *imputes the good*, but not the *evil*, whereas *the deſigning of miſchief* is it ſelf ſo *vile* a thing, ſo contrary to the lawes of common *humanity*, that an *heathen*, *virtuous* man, without the *advantage* of *Chriſtian charity*, will not think fit to doe *ſo*, And meerly to reſtrain one from that *diabolical*, *malicious* humour, is not ſo *commendable*, or ſo *excellent* a thing. To this rendring of it agree the ſeverall *gloſſes* in *Heſychius*, Λογισμοῖς Ψήφοις, and λογιέμβοι ἀπαειθμέμβοι, and λογίζεται φημίζεται, 'tis certainly a falſe print for ψηφίζεται, for it followes Λογίζομαι τῇ χειρὶ ψηφίζω, and Λογίζομαι ἐνθυμᾶμαι φημίζω, it ſhould certainly be again ἐνθυμᾶμαι ψηφίζω. All tending to this, that it ſignifies to *reckon*, (ſee note on *Rom.* 3. g.) as generally it doth in the *New Teſtament*. Another notion yet there is which is affixt to this phraſe, that λογίζεσθαι τὸ κακὸν is to *ſuſpect evil*, but that is expreſt by another phraſe ἐνθυμεῖσθαι πονηρά *Mat.* 9. 4. and that *charity* permits not a man to doe that, is in effect ſaid, ver. 8. in πάντα πιστεύει it *beleives all things*, *beleives* alwaies the *beſt* of every man, for that is all one with [*ſuſpecteth not evil.*]

Λογίζεσθαι τὸ κακὸν

Κακὸν

Ἐνθυμεῖσθαι πονηρά

g. Ἀδικία Ἀλήθεια — For the explaining this verſe, it muſt firſt be reſolved what is meant by ἀδικία *iniquity*, and ἀλήθεια *truth*, Ἀδικία may ſignifie, (in *oppoſition* to the peculiar notion of *truth*,) *deceit* or *falſeneſſe*, as when it is ſaid of *Chriſt*, ἔστιν ἀληθὴς ὁ ἐστιν *this is true*, and ἐκ ἔστιν ἀδικία ἐν αὐτῷ *Joh.* 7. 18. *there is no unrighteouſneſſe in him*, i. e. no *deceitfulneſſe*, (ſee note on *Lu.* 16. a.) And then the meaning will be, that true *charity* infuſes ſuch a value of *truth*, and diſlike of *deceit*, and *couſenage*, that it permits not any man to be pleaſed with any ſuch act either in *himſelf*, or others. But as ἀδικία is oft uſed in a wider ſenſe for *all wickedneſſe*, *Rom.* 1. 18. ſo is ἀλήθεια taken for *ſincerity* of *goodneſs* 1 *Cor.* 5. 8. and ſo 3 *Joh.* 3. and often in other places, and then as οὐ χαίρει, *rejoiceth not*, ſignifies *figuratively*, is very *ſad*, *extremely grieved* (as *Iſa.* 66. 4. *that in which I delighted not*] is *their abominations* v. 3.) ſo the full meaning of the verſe will be, that *charity* will make a man truly *mourn* and *grieve* at any ſin committed by any other, and moſt heartily *rejoice* to ſee men diſcharge their *Chriſtian duty*, live in all manner of *ſincerity*. And thus ſaith S. *John* 3 *Joh* 4. that he hath *no greater joy*, *then to hear that his children walk in the truth.*

Οὐ χαίρει

h. Στέγω — That στέγω ſignifies to *cover*, and is, within a very little, the *Latine tego*, and from thence στέγω *tectum*, is ſufficiently known, and therefore by *Heſychius* 'tis firſt expreſſed by κρύπτει, ζωέχει, to *cover*, to *contain*, and then by βαστάζει, ὑπομένει, to *carry*, to *endure*; And that this notion of *covering*, belongs principally to *concealing*, in oppoſition to *ſpeaking* out or *reporting*, may appear by *Heſychius* alſo, who in the word στέγανον explains it by τὸ δυνάμενον στέγειν τοὺς λόγους, καὶ μὴ ἐξαγγέλλειν, *to cover words*, *and not report them*, and στεγανώτερον σιωπηλότερον, referring to *ſilence* or *holding the peace*. And this is the moſt probable notion of the word here, where ſpeaking of *charity*, that it *rejoiceth not in iniquity* (i. e. is ſo farre from *joying* to ſee another *offend*, that it produceth great *ſorrow* and *compaſsion* for it) *but*, on the other ſide, *rejoiceth together in the truth*, is very *glad* to ſee men doe as they ſhould doe, live in all *Chriſtian ſincerity*, he addes πάντα στέγει, as a farther evidence of that temper, *conceals all* the *ill* of another, unleſſe when 'tis greater *charity* to reveal it, (as *Pro.* 10. 12. it is ſaid of *love*, that it *covers all ſins*) and then goes on, πιστεύει πάντα, *beleiveth all things*, i. e. *all things* that are ſaid for the excuſe, or mitigation of a *fault*, (which is the quality of the *ſupernal wiſdome*, *Jam.* 3. 17. that 'tis εὐπειθὴς *eaſie to be perſwaded* of that which tends to *mitigate* the *fault*) and when nothing is ſaid in *defence*, or *excuſe*, yet ἐλπίζει πάντα, *hopeth* the *beſt*, that the matter is capable of; And then followes πάντα ὑπομένει *endureth all things*, whatſoever of *injury* comes to him by anothers fact, he is moſt ready to *bear*, and never meditate *revenge*; Which is the very thing that muſt be meant by this phraſe πάντα στέγει, if it were rendred, *beareth all things*; as in *Heſychius* 'tis manifeſt, that στέγω in that notion of *bearing* is ὑπομένω to *endure*. And that is one farther evidence, that στέγω is here in the other notion, for elſe there would be no avoiding a *tautologie*. It is true that ch. 9. 12. it may bear another ſenſe (for the word certainly ſignifies to *endure*, as well as to *conceale*) and yet that with ſomewhat of this notion in it, for the ſenſe lies thus, we might uſe our *liberty* or *authority*, claim the privilege of *labourers*, i. e. to be *provided* for by thoſe, for whom we *labour*, but we have not done ſo, but πάντα στέγομεν, make no ſuch *claims*, but *endure* hardſhip, rather then hinder the *propagating* of the *Goſpel* by inſiſting on this right.

Στέγω

Πιστεύει πάντα

Ἐλπίζει πάντα

Ὑπομένει πάντα

The

i. Πάντα

The word [Πάντα *all things*] though it be an *universall*, is not to be taken in the utmoſt *extent*, but according to the uſe of the like phraſes in all *languages*, wherein the *universal* ſigne affixt either to *perſons*, or *times*, or *places*, or *things*, ſignifies onely a *greater* number, but not *all* without exception. So when *Pſal.* 14. 4. it is ſaid of the *children of men, that they are all gone out of the way, all become abominable*, it is manifeſt that it is not ſpoken of all men without exception, for v. 8. there is mention of *Gods people*, and v. 9. of the *righteous*, So for things *Joh.* 14. 26. *the holy Ghoſt ſhall teach you all things, and bring all things to your memory*, not abſolutely *all*, but *all* that were *uſefull* to their office. So 1 *Cor.* 10. 23. *All things are lawfull to me*, i.e. *many* of thoſe things which are *unexpedient*, or *all indifferent* things. So *Phil.* 4. 13. *I can doe all things*] is determined there to the things there ſpoken of, *to want*, and to *abound*, &c. and ſo here the *covering*, and *beleiving*, and *hoping*, and *enduring all things*, is the *concealing* and *burying* in forgetfulneſſe *many* conſiderable *injuries*, and *evils* of other men, *beleiving*, and *hoping*, and *enduring* very *many* things, which they, which have not this excellent *divine* grace of *Charity*, will never doe.

Paraphraſe.

CHAP. XIV.

1. Let the prime ſupreme care be to do good to others, and in order to that, of all ſpirituall gifts which you are to deſire zealouſly, that of interpreting Scripture is the moſt uſefull, ſee note on Lu. 1. m.

1. * FOllow after charity, and deſire ſpirituall gifts, but rather that ye may prophecy.] * purſue Διώκετε

2. For he that by the gift of God ſpeaketh any unknown languages, onely to ſhew what he can doe, muſt be ſuppoſed to ſpeake to the underſtanding of none, but of God, and then he ſpeakes indeed by that gift or afflation, myſteries or hidden things, but no body receives benefit by him.

2. For he that ſpeaketh in an unknown tongue, ſpeaketh not unto men, but unto God; for no man underſtandeth him, † howbeit in the Spirit he ſpeaketh myſteries.] † though he by the ſpirit, πνεύματι δὲ

3. But he that declareth to others what himſelfe underſtands of holy things, ſpeaks to men's profit and inſtruction, admoniſheth and exhorteth them to all Chriſtian practiſe, and comforteth them from the promiſes of Chriſt.

3. But he that prophecyeth ſpeaketh unto men † to edification, and exhortation, and comfort.] † edification οἰκοδομὴν

4. He that ſpeakes a ſtrange language, can benefit no body but himſelfe, but he that interprets Scripture doth that which much tendeth to the confirming, and benefiting the congregation, improving them in ſpirituall knowledge.

4. He that ſpeaketh in an unknown tongue edifieth himſelfe, but he that prophecieth, edifieth the Church.]

5. I had much rather that ye had the gift of prophecying then of ſtrange tongues, for expounding of Scriptures is infinitely more uſefull to the Church, then the gift of tongues, unleſſe he that uſeth that gift doth after tell them in plain words what he meant, for unleſſe he doe ſo, the Church can receive no advantage by him.

5. I would that yee all ſpake with tongues, but rather that ye prophecied: for greater is he that prophecieth, then he that ſpeaketh with tongues, except he interpret, that the Church may receive edifying.]

6. For ſtrange tongues are not at all profitable for them that are already Chriſtians; that which is profitable is either 1. expounding ſacred figures, or 2. communicating ones knowledge in great myſteries (ſee note on 2 Pet. 1 b.) or 3. interpreting of difficulties of Scripture, or 4. morall catechiſticall inſtitution, teaching you what men ought to doe and believe.

6. Now brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeake to you, either by revelation, or by knowledge, or by prophecying, or by doctrine.]

7. This you may diſcern by an ordinary ſimilitude, for when ſounds are made by inſtruments, unleſſe thoſe ſounds are ſet to ſome tune, no man can tell what to make of it.

7. And even things without life giving ſound, whether pipe or harpe, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?]

8. And particularly the trumpet, which is uſed to ſound alarmes, doth ſo by a particular diſtinct ſound, and if that be not ſounded no man that hears a trumpet will thinke himſelfe bound to make ready.

8. For if the trumpet give an uncertain ſound, who ſhall prepare himſelfe to the battail?]

9. So if you, that have the gift of ſtrange languages, doe not by that means ſpeake that which the Auditors may underſtand (for to that end ſure were thoſe languages given, that you might ſpeake to every one in his own language, Act. 2. 6.) how ſhall any man be the better for your languages? your words ſhall be poured out into the aire unprofitably.

9. So likewiſe you, except yee utter by the tongue * words eaſie to be underſtood, how ſhall it be known what is ſpoken? for yee ſhall ſpeake into the ayre.] * intelligible ſpeech, εὔσημον λόγον

10. There are, for example, ſeventy languages, and every nation ſpeakes ſome or other, and underſtands that, but ordinarily no other.

10. There are, it may be, ſo many kindes of † voices in the world, and none of them are without ſignification.] † languages --and none of them is without ſom language, φωνῶν--καὶ οὐδὲν αὐτῶν (but the Ks. MS. leaves out αὐτῶν) ἄφωνον

11. And therefore if he that hath all theſe languages, ſpeak to me in any but that which I underſtand, he ſpeakes to no more purpoſe to me, and I receive no more advantage from him, then if a couple of men of ſeverall countreys ſhould talke one to another, and neither underſtand a word of the other.

11. Therefore if I know not the meaning of the voyce, I ſhall be unto him that ſpeaketh a Barbarian, and he that ſpeaketh ſhall be a Barbarian unto me.]

12. So ye alſo ſeeing ye would fain have

12. Even ſo yee, for aſmuch as yee * are zealous of ſpirituall gifts, ſeek that ye may † excell to the edifying of the Church.]

have ſome of thoſe extraordinary gifts of the Spirit (ſee note on Lu. 9. d.) ſeek thoſe gifts eſpecially by which the Church may receive edification and advantage, that ſo you may doe ſomewhat more then ordinary, and of that ſort is prophecying.

13. Wherefore let him that ſpeaketh in an unknown tongue pray that he may interpret.]

13. And in ſtead of amazing people with ſtrange languages which they underſtand not, let him pray to God for the gift of expounding ſtrange languages, that he may help others to underſtand them that ſpeak thus.

14. For if I pray in an unknown tongue, my ſpirit prayeth, but my underſtanding is unfruitfull.]

14. For if by that gift of tongues I pray in an unknown language, my gift, or the gift of tongues which is given me, prayes, but my underſtanding lies idle (ſee note on Lu. 9.d.) does no body elſe any good, I make uſe of my gift of tongues, which I my ſelfe underſtand, but I make no uſe of that underſtanding of mine to make others doe ſo too.

† by the ſpirit πνεύματι * by the underſtanding, τῷ νοΐ † by * by

15. What is it then? I will pray † with the ſpirit, and I will pray * with the underſtanding alſo; I will ſing † with the ſpirit, and I will ſing * with the underſtanding alſo.]

15. What then is it that is moſt deſirable? Why, that, if in praying I make uſe of the gift of tongues, which is intelligible to my ſelf, I pray alſo by my underſtanding, ſo as he that hath not the gift of tongues is wont to pray, that ſo my underſtanding may be uſefull to others, and help them to underſtand alſo, and ſo likewiſe that I may make uſe of the gift of tongues in ſinging Pſalms, and ſing alſo by my underſtanding, ſo as he that hath not thoſe extraordinary gifts is wont to ſing, i.e. So as ſhall be intelligible to others.

† vulgar perſon, ἰδιώτου

16. Elſe, when thou ſhalt bleſſe with the ſpirit, how ſhall he, that occupyeth the room of the † unlearned, ſay, [a] Amen, at thy giving of thanks, ſeeing hee underſtandeth not what thou ſayeſt?

16. For if thou adminiſter the Sacrament in an unknown tongue, how ſhall the people that receive, ſay, Amen, at thy adminiſtring of it, when they underſtand thee not? a.

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

17. And in that caſe how well ſoever that be done, which thou doſt, yet tis clear 'tis not for the advantage of others, or benefit of the Church.

18. I thank my God, [I ſpeak with tongues more then you all.]

18. I have the gift of tongues more then any of you hath it.

* by † I may inſtruct κατηχήσω

19. Yet in the Church I had rather ſpeak five words * with my underſtanding, that † by my voyce I might teach others alſo, then ten thouſand words in an unknown tongue.]

19. But for the benefit of others 'twere much better that I ſpake, though never ſo little, from my own underſtanding, ſo as he that hath not the gift of tongues is wont to ſpeak, ſo that others may underſtand, and be inſtructed by me, then never ſo much by the gift of tongues, when no man knowes what I ſay.

* in your affections, ταῖς φρεσὶν, † wickedneſſe τῇ κακίᾳ * affections

20. Brethren, be not children * in underſtanding: howbeit, in † malice be ye children, but in * underſtanding be men.]

20. Brethren, tis a piteous thing to bee thus childiſhly affected (ſee note on Lu: 1. 5.) to brag or boaſt of uſeleſſe, gaineleſſe things, ſuch as is ſpeaking what no man underſtands: In reſpect of ſin, be as like children, i. e. as innocent as you will, but be more mature and manly in your affections.

be ye perfect, ταῖς φρεσὶ τέλειοι γίνεσθε † or, by the lips of others, or ſtrangers, for the King's MS. reads χείλεσιν ἑτέρων

21. In the law it is written, With men of other tongues and † other lips will I ſpeak unto this people: and yet for all that will they not heare me, ſaith the Lord.]

21. In the old Teſtament in the prophecy of Iſaiah c. 28. 11. tis mention'd as a miracle ſhewed to the people, that God would ſend prophets to them in languages which they underſtood not, and yet that this ſo great a miracle ſhould not work on them.

22. Wherefore tongues are for a ſign, not to them that beleive, but to them that beleive not, but prophecying ſerveth not for them that beleive not, but for them which beleive.]

22. By which it appears that the uſe of the gift of tongues, is principally as a miracle, and that for the converting of unbeleivers; but interpreting of Scriptures, and teaching Chriſtian doctrines, is that that is moſt proper for beleivers.

* vulgar perſons v.16.

23. If therefore the whole Church be come together into ſome place, and all ſpeak with tongues, and there come in thoſe that are * unlearned or unbeleivers, will they not ſay that ye are mad?]

23. If therefore in a ſociety of Chriſtians and none elſe, all that ſpeak, ſhall ſpeak ſtrange languages, what will an ordinary man, or an unbeleiver thinke or ſay? would hee not thinke them all mad, if he ſhould caſually come among them?

† diſcovered ἀνακρίνεται

24. But if all prophecy, and there come in one that beleiveth not, or one unlearned, he is † convinced of all, he is judged of all.]

24. But if that which they are about, be the interpreting of Scripture, promulgating the doctrine of Chriſt, this may probably work upon them that heare, though they came in unbeleivers.

* proclaiming that God is really among you ἀπαγγέλλων ὅτι ὁ θεὸς ὄντως ἐν ὑμῖν ἐστι

25. And thus are the ſecrets of his heart made manifeſt, and ſo falling down on his face he will worſhip God, * and report that God is in you of a truth.]

25. And coming to a ſight of their ſins they will be forced to doe reverence, and confeſſe that God is in ſuch a congregation as that.

26. How is it then, Brethren? when ye come together every one of you hath a Pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: let all things be done unto edifying.]

26. If then yee demand, how ye ſhal behave your ſelves in Church meetings; Take care eſpecially that, what ever ye doe, whether by the affliation of the ſpirit ye compoſe Pſalms (ſee note on Eph: 5. e.) for the praiſing of God, as was uſed eſpecially in the Euchariſt v. 15, 16. or whether ye make uſe of your gift of languages (note on c. 12. g.) or whether ye explain the figures of the old Teſtament (ſee note b.) or whether ye interpret what others have ſpoken in an unknown tongue, all be done ſo as may be moſt to the benefit and advantage of others.

† vulgar.

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

27. And whenſoever any uſe the gift of

of tongues, let not above two or three doe it at one time, and they one by one, and let one of them interpret all that the reſt have ſpoken.

28. And if none preſent be able to doe that, let not him that hath the gift of languages ſpeak in the Church, the place of beleivers (but reſerve his tongues for the converting of ſtrangers) and in the mean time keep his languages to himſelf, to be uſed at his own home betwixt God and him in private.

28. But if there be no interpreter, let him keep ſilence in the Church, and let him ſpeak to himſelf and to God.]

29. And as for the gift of tongues, ſo next for prophecying, let that be done by two or three in a day, the reſt paſſing judgement on that which is done by them.

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

b. 30. And if, while one is reading or expounding any part of Scripture, another that ſitteth by be able to give any expoſition of a ſacred figure or other emergent difficulty, let it be free for him to doe ſo, and in the mean while, let the other, that was ſpeaking, give way to him.

30. If any thing be [b] revealed to another that ſitteth, by let the firſt hold his peace.]

31. For yee may give your ſenſe of Scripture one after another, and if ye doe ſo, that will be the beſt way to inſtruct and exhort all others.

31. For ye may all prophecy one by one, that all may learn, and all may be † comforted.]

† exhorted παρακαλῶνται

32. And it cannot be objected againſt this, that they that are thus inſpired, cannot thus ſtop themſelves; for the afflations or inſpirations of ſuch prophets as are here ſpoken of, may be ruled by the prophets, i.e. by them that have them, the Chriſtian gifts of expounding &c: being not like the afflations of evill ſpirits which put them into extaſies, God's gifts to the Church are (as even Prophecy it ſelf appeared to be in Jonah) ſuch, as it is in their power to reſtrain, and conſequently they may prophecy one after another v. 31.

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

33. For the Spirit of God is not a violent, extatical, impetuous, but a quiet, ſoft ſpirit, as appears by the effects in all well tempered, conſtituted Churches.

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

* God of diſturbance ἀκαταστασίας ὁ Θεὸς

34. As for your women, let them be ſo farre from teaching, that they doe not ſo much as ſpeak, by way of asking queſtions, in the Church, but acquieſce in the judgments of their ſuperiours, particularly their husbands, as the law of God commands Gen. 3. 16.

ιεῖν

34. Let your women keep ſilence in the Churches, for it is not permitted unto them to ſpeak, but † they are commanded to be under obedience, as alſo ſaith the law.]

† or let the be ſubject to their husbands, for the King's MS. reads ὑποτασσέσθωσαν ἀνδράσιν

35. What therefore they deſire to be inſtructed in, they muſt ſeek it by their husbands, by whom it may be conveighed to them (if not from their own skill, yet from thoſe that are able to inſtruct, the officers of the Church) much more decently then by their ſpeaking or asking queſtions in the Church, the doing of which is uncomely in a woman, as arguing ſome pride in her, or weakneſſe in her husband.

thing for talking, or διὰ χεῖρον ποιεῖν ἐν λαλεῖν.

35. And if they will learn any thing, let them ask * their husbands at home: for it is a ſhame for women to ſpeak in the Church.]

* their own τοὺς ἰδίους

36. As for you that take upon you to order otherwiſe, are you the planters of the Goſpel? or did the Apoſtles, that planted, give none but you directions, that you muſt doe contrary to all other Churches, particularly to Jeruſalem, and ſuffer women to ſpeak in your Churches.

36. What? came the word of God out from you? or came it unto you * onely?

† alone μόνας

37. If any man be a prophet, or have any other ſpiritual gift, or afflation, let him receive theſe directions, as the commands of the Lord, or not pretend to be a true prophet. For the Apoſtles (and ſuch am I) being the men intruſted by Chriſt to conveigh the Goſpel to the world, and to preſerve order in the Church, are to be obeyed by the Prophets themſelves; and in matters of difference the reſolution is to be made by the Apoſtles, as the Governours of the Church, not by the prophets or the ſpiritual.

acknowledge that I write for they are commands, or are the commands of God. ἃ γράφω ὑμῖν ὅτι τοῦ Κυρίου ἐστὶν ἐντολαί.

37. If any man think himſelfe to be a Prophet, or ſpiritual, let him acknowledge that the things I write unto you, are the commandments of the Lord.]

38. But if any man doubt of it, reſiſt the directions, let him continue to doe ſo, *his*, will be the danger of it.

38. But if any man be ignorant, let him be ignorant.]

39. To conclude therefore, prophecying, teaching, exhorting is the thing by which the Church is moſt profited, and for the gift of tongues, tis that, that they which have may be allowed to uſe, if they doe it according as I have directed.

39. Wherefore, brethren, covet to prophecie, and forbid not to ſpeak with tongues.]

40. Let all things therefore be done according to the cuſtome of the Church, (which is the rule of decency) and according to the orders and directions, which now, and at other times have or ſhall be given you by me. And this is all I ſhall now adde on this ſubject.

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

* according to order to appointment, κατὰ τάξιν

Notes on Chap. XIV.

a. ἀμὴν

The word *Amen* is an expreſſion ordinarily uſed by the *people*, by way of *aſſent* to the *prayer* made by another before them, being an *Hebrew Adverb* of *affirming*, and ſo rendred by *Symmachus* πεπιστωμένως *faithfully*. For, as *Maimonides* ſaith, 'twas a cuſtome of the *Jewes* in their *daily prayers*, that he that had not skill or ability to *pray* himſelf, ſhould ſay *Amen*, but he that had ability, ſhould *pray* himſelf. The former of theſe was he that is here called ἰδιώτης the *private* or *vulgar* perſon, νεώτερος 1 *Pet.* 5. 5. *the younger*, as * *Lucian* defines ἰδιώτης, Πολὺς ὅμιλος, ἃς ἰδιώτας καλοῦσιν οἱ σοφοὶ, *the multitude* or *congregation*, *which the wiſe men call Idiots*. This cuſtome is clearly deduced from *Deut.* 27. where all the *people* of *Iſrael* joyne in this, and ſo in the *Pſalmiſt* particularly on this occaſion of εὐλογία *bleſſing* of *God*, *Bleſſed be the Lord God of Iſrael from everlaſting and world without end, and let all the people ſay, Amen.* Hence have the *Talmudiſts* a threefold *Amen*,

* περὶ πενθ: p. 788.

ἰδιώτης

† *loc: N.T.* c. 5.

men, 1. *Amen pupillum*, ſaith † *Caninius*, when one *prayes*, and another, that *underſtands* not what he ſaith, gives anſwer to him, parallel to this of the *idiote* in this place. 2. *Amen ſurreptitium*, a *ſtollen Amen*, when 'tis before the end of the prayer, and 3. *Sectile*, when he *cuts* it into two parts, *A-men*, as he that *yawnes*, or is a doing or minding ſomething elſe. Now the uſe of this *Amen*

ὅτι τῇ σῇ εὐχαρ. σὺν τῇ σῇ Εὐχαριστίᾳ *at thy giving thanks*, ſeems here to referre to the cuſtome of the *ancient*; and, it ſeems, *Apoſtolical*, *Primitive Church*, which was at the *conſecrating* of the *Lord's Supper*, for to that the giving of thanks ſeems to belong, according to the uſe of the word εὐχαριστία or εὐλογία ch. 10. 16. At the ending of which, ſaith *Juſtine Martyr Apol:* 2. there was a *ſolemne* ἐπιφημία, Ἀμὴν, *acclamation* of *Amen* by the *people*.

b. Ἀποκάλυψις

That Ἀποκάλυψις] doth not alwaies ſignifie a *viſion*, or *paſsively*, a *receiving* a *revelation*, by *extaſie* or *dream* from *God*, but onely a *ſenſe* or *notion*, a *meaning* or *interpretation* of a piece of *ſcripture*, that through ſome *figure* (or the like) hath much of difficulty in it, may appear by v.6. where in oppoſition to the *miraculous ſpeaking* of *tongues*, thoſe four waies of *expounding* in the *Church* are ſet down, and the firſt of them ἀποκάλυψις, *revelation*, or *expounding* of *ſacred figures*, &c. So v.26. ἀποκάλυψιν ἔχει *hath a revelation*, as *hath an interpretation*, is of him that can *expound* any ſuch *figure*, as the other is he, that can *interpret* a *ſtrange language*, and ſo here in this *verſe*, that which is here [*hath a revelation*] muſt be expounded by the *prophet's ſpeaking* v.29. For thus it lies, *Let the prophets ſpeak, two or three*, i.e. ſo many in a *meeting*, *If another that ſitteth by*, *have any revelation*, i.e. if whilſt one is a ſpeaking, another be, or conceive himſelf *able* to *expound* the *difficulty*, then *let the firſt*, i. e. the *prophet* then a *ſpeaking*, *hold his peace*, give way to him; where, as the *prophets ſpeaking* is all one with *having a revelation*, ſo the thing thus delivered being to be *judged* of by *others*, whether it be *right* or no, (*let others judge* v.29.) is concluded not to be any *ſpecial revelation* from *God*, for if 'twere ſuppoſed ſuch, it ought not to be *ſubject* to others *judging* of it. And then what is here ſaid will clearly be explained by that which we read in *Philo*, (*lib: Omnem probum liberum eſſe*) where ſpeaking of the *Doctors* of the *Jewes*, when they are ſet in the *ſynagogues*, Ὁ μὲν, ſaith he, τὰς βίβλους ἀναγινώσκει, *One reads the bible*, ſome part of it, ἕτερος δὲ τῶν ἐμπειροτάτων ἕως μὴ γνώσιμα παρελθὼν ἀναγινώσκει, *And another of the more skilful*, or *Doctors*, *paſſing through thoſe things that are not known*, i. e. the more *difficult paſſages*, *expounds*. This was called among the *Jewes* דרש *preaching* or *expounding* in their *ſynagogues*, ſee *note* on ch. 1. c.

CHAP. XV.

Paraphraſe.

*have ſtood ἐστήκατε

1. MOreover, brethren, I declare unto you the Goſpel, which I preached unto you, which alſo ye have received, and wherein ye * ſtand,]

1. As to that great hereſie of ſome among you v.12. that deny the reſurrection, I ſhall now ſpeak the very ſame, which at my firſt preaching the Goſpel among you I taught, and which ye then embraced, and for ſome time, till theſe Gnoſtick falſe teachers crept in among you, ye never made queſtion of,

† you are eſcaped, σώζεσθε * after what manner, τίνι λόγῳ † raſhly, εἰκῇ

2. By which alſo † ye are ſaved, if ye keep in memory * what I preached unto you, unleſſe ye have beleived † in vain.]

2. By which alſo you were converted and fetcht out from the midſt of the Gentile world, if you remember how I delivered the ſtory to you with all the circumſtances and explication of difficulties, unleſſe your beleiving and receiving the Goſpel were light and raſh and inconſiderate, or unleſſe what you then received, be now quite vaniſhed.

*among the principal things, ἐν πρώτοις

3. For I delivered unto you * firſt of all, that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures.]

3. For one of the principal things which I told you, and which I my ſelf had learned at my firſt beleiving the Goſpel, was this, that, as Chriſt died for our ſinnes,

4. And that he was buried, and that he roſe again the third day according to the ſcriptures,]

4. And his body was layd in the grave, ſo on the third day, according to the prophecies of the ſcripture, he roſe from the grave,

5. And that he was ſeen of Cephas, then of the twelve.

5. And after his riſing appeared to Peter, Lu. 24. 34. and then to the whole college of diſciples, Lu. 24. 36. conſiſting formerly of twelve, and ſo ſoon after again, though now one of them was wanting.

6. After that he was ſeen of above five hundred brethren at once, of whom the greater part remain unto this preſent, but ſome are fallen aſleep.]

6. After that he was ſeen in Galilee Mat. 28. 7. by neer 500 beleivers or Chriſtians, at one time, of whom a great part are now ſtill alive ready to teſtifie it, but ſome of them are dead.

† Then, Ἔπειτα

7. † After that he was ſeen of [a] James, then of all the Apoſtles.]

7. Beſides all theſe, he was, preſently after his reſurrection, ſeen by James the Biſhop of Jeruſalem, then by all the twelve Apoſtles, a. Joh. 20. 25.

* an abortive, ἐκτρώματι

8. And laſt of all, he was ſeen of me alſo, as of * one born out of due time.]

8. And after his aſcenſion to heaven he ſpake from thence, and exhibited himſelf to be ſeen by me, who before had not ſeen him, being not a diſciple of his then, but after his aſcenſion converted on a ſuddain; and ſo ſuddainly, not regularly brought forth, as abortives are wont to be.

9. For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God.]

9. For I having firſt been a great perſecutor of Chriſtianity, though by Chriſt I was thus miraculouſly call'd to be an Apoſtle of his, am not yet worthy to be ſo eſteemed, but being by Chriſt ſo conſtituted, am yet for that former life of mine, inferior to all the reſt of the Apoſtles of Chriſt, who were never thus guilty.

10. Though being by his ſpecial favour ſo conſtituted, I have

10. But by the * grace of God I am what I am: and his grace which was † beſtowed upon me was not in vain: but I laboured more abundantly then they all: yet not I, but the grace of God which was with me.]

* favour χάρις
† toward me εἰς ἐμὲ

ſince laboured to walk worthy of it, and have been more induſtrious and laborious then all the reſt, that had been his diſciples here: Yet what I have thus done is not to be imputed to me in any manner, but to the grace and goodneſſe of God that went along with me, and enabled me to doe what I have done.

11. Well then, whether ye look upon me, or upon them,

11. Therefore, whether it were I or they, ſo we preach, and ſo ye beleived.]

to whom he appeared here on earth, and ſo were eye-witneſſes of his reſurrection, I am ſure ye can have no grounds from either of doubting of this truth, for both they and I preached the ſame among you, and at our preaching, you then received and beleived it.

12. Now upon this foundation thus laid,

12. Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you that there is no reſurrection of the dead?]

that you can have no reaſon to doubt it, it follows that the dead truly riſe, and then how comes it to paſſe, that ſome of your Churchmen, that have received the faith by our preaching, begin now to deny all reſurrection?

13. Theſe are preſently confuted, ſuppoſing it granted that Chriſt is riſen from the dead:

13. But if there be no reſurrection of the dead, then is Chriſt not riſen:]

14. Which if it be not true, then is that

14. And if Chriſt be not riſen, then is our preaching vain, and your faith is alſo vain.]

falſe, which both we preached, and ye beleived v. 11. and in all probability whatever elſe we have built upon it.

15. And ye muſt ſuppoſe of us who taught you Chriſtianity, that we taught you a meer forgery, for ſuch muſt the reſurrection of Chriſt be, if there be no reſurrection from the dead.

15. Yea, and we are found falſe-witneſſes of God, becauſe we teſtified of God, that he raiſed up Chriſt, whom he raiſed not up, if ſo be that the dead riſe not.]

16. For thus one may argue backward, If there be no poſſibility for a man by the power of God to be raiſed from death, then is not Chriſt raiſed.

16. For if the dead riſe not, then * is not Chriſt raiſed.]

* neither hath Chriſt been raiſed, οὐδὲ Χριστὸς ἐγήγερται

17. And if ſo, then all that we have preacht to you, particularly remiſſion of ſins upon repentance, being bottom'd on the reſurrection of Chriſt, Act. 5. 31. is to be ſuppoſed falſe alſo.

17. And if Chriſt be not raiſed, your faith is vain, ye are yet in your ſins.]

18. And they that have loſt their lives for Chriſt's ſake have had nothing to pay them for thoſe loſſes, have periſhed eternally, and ſo loſt very much by their fortitude, which muſt argue madneſſe in them, if they beleived not a reſurrection, (for then they had better have kept the life they had, till a natural death had called it from them) and muſt argue a groſſe error in thoſe firſt Chriſtians, Stephen, and James &c. if they beleived that which had not truth in it.

18. Then they alſo which are fallen aſleep in Chriſt are periſhed.]

19. And indeed, if Chriſt were not riſen, if all our hope in Chriſt had been terminated with this life of his here on earth (or if all the advantages, which we reap by Chriſt, are thoſe which we enjoy here, who are worſe uſed then any other men, perſecuted continually for our profeſſion of Chriſt) it would then follow, that (as once the Apoſtles deemed themſelves upon his death, not knowing he was to riſe again, ſo) we Chriſtians ſhould be the moſt unhappy perſons, the moſt proper objects of compaſſion that are in the world.

19. If in this life onely we † have hope in Chriſt, we are of all men moſt miſerable.]

† have hoped ἐλπικότες ἐσμὲν

20. Which now, bleſſed be God, is much otherwiſe, for Chriſt being riſen, he, by riſing himſelf, raiſeth all others with him (as in the conſecrating of the firſt fruits, the whole harveſt is alſo conſecrated) and then we that are miſerable here, ſhall be rewarded there, (and ſo his reſurrection is a certain proof, that other men ſhall have a reſurrection alſo, which is the ſumme of the arguing from v. 12. till this place.)

20. But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept.]

21. For as one man brought death, ſo another brought reſurrection into the world.

21. For * ſince by man came death, by man came alſo the reſurrection of the dead.]

* ſeeing ἐπειδὴ

22. For as upon Adams ſin, all that are partakers of his nature, are concluded under the ſentence of death pronounced againſt him, ſo all regenerate beleivers, all that are like, that belong to Chriſt, v. 23. ſhall be raiſed to immortal life.

22. For as in Adam all die, ſo in Chriſt ſhall all be made alive.]

23. But this with ſome diſtance of time betwixt: Chriſt the firſt fruits, ſome time before the reſt, then all regenerate Chriſtians at his laſt coming to judgment.

23. But every man in his own order; Chriſt the firſt fruits, afterward they that are Chriſt's at his coming.]

24. Then I mean, when in the concluſion of this world, of this ſpiritual kingdome of Chriſt in the Church here below, he ſhall deliver up all his power exerciſed by himſelf, and his commiſſioners, into the hand of God his Father, having firſt deſtroyed all earthly dominions, pronouncing ſentence on the great potentates, as well as the meaneſt men, or elſe having ſubdued all to his power, by converting ſome, and deſtroying all others.

24. Then cometh the end, when he † ſhall have delivered up the kingdome to God, * even the Father, when he ſhall † have put down all rule, and all authority and power.]

† ſhall deliver up παραδῷ.
* and the Father τῷ πατρὶ
† take away, or bring to nought, καταργήσῃ

25. For to this purpoſe was the promiſe made to Chriſt, Pſal. 110. that his ſpiritual kingdome on earth, ſhould laſt ſo long, till God had brought all the world to be ſubject to him.

25. For he muſt reigne, * till he hath put all enemies under his feet.

* ſo long untill he put ἄχρις ἂν θῇ

26. And of the enemies to be ſubdued death is the laſt, which therefore muſt be ſubdued (and ſo men raiſed from death.)

26. The laſt enemy that † ſhall be deſtroyed, is death.]

† is deſtroyed, καταργεῖται

27. For

27. For he hath put all things under his feet, but when he ſaith, All things are put under him, it is manifeſt that * he is excepted, which did put all things under him.]

*this is with an exception of him ἐκτὸς τοῦ—

27. The evidence being clear, for all enemies, all things, no one excepted, that God will ſubdue them all under Chriſt, Alwaies ſuppoſing that God himſelf is excepted, of whom 'tis affirmed that he will put all things under Chriſt.

† But when ὅταν δὲ

28. † And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.]

28. And when all is ſo ſubdued to Chriſt, then ſhall Chriſt lay down that office which till then he exerciſeth, and in which he is conſpicuous in his Church (which till then he is to adminiſter) and then ſhall God the Father, Son, and holy Ghoſt fill all the elect with glory and bliſſe eternally.

* For Ἐπεὶ

† alſo καὶ

29. * Elſe what ſhall they doe, which are baptized [b] for the dead, if the dead riſe not at all, why are † they then baptized for the dead?]

29. Now for them among you ver. 12. b.

which ſay there is no reſurrection of the dead, and conſequently that the dead ſhall not be raiſed at the coming of Chriſt (which was the point in hand v. 23. and from that verſe to this all betwixt being to be read as in a parenthe-ſis, ſetting down the ſtate of all things at, and after that reſurrection) I ſhall onely make this demand, Why then have they in their baptiſme made profeſſion of their beleif of it (ſee v. 14, 17.) it being certain that the dead, or the reſurrection of the dead (expreſſed here for brevity under that word [the dead]) is one of the articles, and that a prime and ſpecial one, to the beleif of which they were baptized, and to which, baptiſme (being the putting in and taking out of the water) doth referre, as a ſignificant embleme, firſt of Chriſt's, then of our reſurrection from the grave? And therefore to what end did theſe men in their baptiſme profeſſe their beleif of this article, if they beleive it not? To be a baptized Chriſtian, and not to beleive the reſurrection, is a ſtrange ridiculous thing, an hypocriſie which they will never be able to anſwer to God or men, and that which actually deprives them of all benefits of baptiſme; and yet ſuch are they if they make doubt of this.

* doe we run hazards κινδυνεύομεν

30. And why * ſtand we in jeopardy every houre?]

30. And why ſhould we Chriſtians ever adventure any danger that might poſſibly bring death upon us, if we were not aſſured that there were another life, wherein all our patience and valour for Chriſt ſhould be rewarded by him? v. 18.

31. I proteſt by your rejoicing, which I have in Chriſt Jeſus our Lord, I die daily.]

31. I for my part proteſt by that which I take moſt joy in of any thing in the world, my fidelity to Chriſt, that I daily run the hazard of death, which ſure I ſhould not doe, if I had not confidence of another life after this.

† according to man κατὰ ἄνθρωπον

32. If † [c] after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink, for to morrow we die.]

32. Certainly all the hazards which I ran at Epheſus Act. 19. being, as to man, to the eye of man, or as farre as mens purpoſes could goe, ſet to combate with wild beaſts, i. e. ſentenced and condemned (2 Cor. 1. 9.) to that kind of bloody execution on their theatres (though by the providence of God I was delivered) can bring me no advantage, unleſſe there be another life after this, And were it ſo, there were ſome place for that ſaying of ſome among you, Let us enjoy the good things of this world at preſent, for within a while death comes, and there's an end of all. c.

33. Be not deceived, evil communications corrupt good manners.]

33. And 'twill concern you, that are not yet thus ſeduced, to take heed that ſuch ſpeeches and diſcourſes as theſe, ſuch atheiſticall temptations to ſenſuality upon pretenſe of the no future ſtate, no being after that of this life, doe not work upon you; The very converſing with ſuch diſputers as theſe may corrupt the beſt of you.

* truly, δι. καίως

† I tell you it that you may be aſham'd, πρὸς ἐντροπὴν ὑμῖν λέγω

34. Awake * to righteouſneſſe, and ſin not; for ſome have not the knowledge of God: † I ſpeak this to your ſhame.]

34. 'Tis all reaſon and more then time that you ſhould truly (ſee note on Lu. 16. a.) or throughly rouze your ſelves out of that drouſie condition of ſinne, that you have gone on in, at leaſt ſome of you, ver. 12. that by their behaviour and diſcourſe ſhew themſelves to be meer heathens ſtill, Of whom I tell you, that it may work ſhame in you, that you have ſuch men among you, rather then that you permit your ſelves to be tempted to imitate them.

* what kind of πῖον—

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

35. But ſome object, that if men die, how can they live again? or what kind of body ſhall they have, that which they had, being rotten in the grave? (ſee note on Act. 15. c.)

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

36. But this is a fooliſh objection, for even in corn that is ſowed, the rotting of the corn is neceſſary to the enlivening of it, or ſpringing of it up again.

37. And that which thou ſoweſt, thou ſoweſt not that body, that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain.]

37. And it is not the cuſtome to ſow that very thing which after comes up, the blade, and eare, and corn in it, but onely the corn without the reſt, as the corn of wheat, or the like.

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

38. And when ſuch a ſingle corn is ſown without any ear or chaffe about it, God cauſeth it to come in this or that form, a root and blades, and eares of wheat, and proportionably from other ſeeds according to the property of each.

39. All fleſh is not the ſame fleſh, but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds.]

39. And as it is among us, one ſort of fleſh differs very much from another, ſo much more a body of a man here on earth, may differ in qualities from a glorified body in heaven.

† both καὶ

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

41 There is one glory of the ſun, another of the moon, and another glory of the ſtarres, for one ſtarre differeth from another ſtarre in glory.

42. So alſo is the reſurrection of the dead: it is ſown in corruption, it is raiſed in incorruption.]

40, 41, 42. Two things are obſervable in the reſurrection, firſt the improvement of all mens eſtate, who have their part in the

the reſurrection of the juſt, above that which here they enjoy, 2. the ſeverall degrees of glory that they then ſhall have one above another; For as heavenly bodies are more glorious then earthly, and one heavenly then another, ſo is it in the reſurrection, And for the firſt of theſe, which is the chief matter of preſent conſideration, The bodies that riſe differ from thoſe that died, the ſtate of the reſurrection differs from that of this life, That which was here was a corruptible body, that which riſes, an incorruptible.

43. The body here hath ſome diſhonourable deformed parts c.12.3. others weak and feeble, ſubject to, or decayed by diſeaſes and age; but the future body is quite contrary, glorious and ſtrong.

43. It is ſown in diſhonour, it is raiſed in glory, it is ſown in weakneſſe, it is raiſed in power.]

44. The body here is ſuſtained by meat and drink, but in the future ſtate 'twill be a body immortall, that wants nothing to ſuſtain it, Such bodies indeed there are of both theſe ſorts.

44. It is ſown * a naturall body, it is raiſed a ſpirituall body. There is † a naturall body, and there is a ſpirituall body.]

* an animal ψυχικὸν
† an animal

45. One ſuch as Adam is mentioned to have had, Gen. 2. 7. and ſuch as we had from Adam, who communcated life to his poſterity, the other we ſhall receive from Chriſt, that reſtores them from the grave, when they have been dead.

45. *And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickening Spirit.]

* For ſo it hath been written

46. The immortal body was not firſt formed, but that which needed ſuſtenance, ſo as without that it was to periſh, and after that, the immortal body is to be returned to us in ſtead of that mortal.

46. Howbeit, that was not firſt which is ſpirituall, but that which is naturall, and afterward that which is ſpirituall.]

47. The ſtock of the animal life was Adam, ſo called as an earthy man, made out of the earth; the ſtock of the immortal, Chriſt the Lord, that came down from heaven.

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

† was

48. Such a body as Adam himſelfe had, ſuch have all we mortal men; and ſuch a body as Chriſt now hath, ſuch ſhall we, that live like him, according to his example and precept, have at the reſurrection.

48. As is the earthy, ſuch are they that are earthy; and as is the heavenly, ſuch are they alſo that are heavenly.]

49. And as we have firſt been made like the mortal Adam, ſo ſhall we be made like the immortal Chriſt, when we come to heaven.

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

d. 50. One thing only I ſhall adde, that 'tis not poſſible, that theſe earthy, corruptible, weak, ignominious bodies of ours ſhould come to heaven, unleſſe they be firſt changed, purified, immortalized (ſee note on Mat. 16. 17. e.)

50. Now this I ſay, brethren, that [d] fleſh and blood cannot inherit the kingdome of God: neither doth corruption inherit incorruption.]

51. And therefore for thoſe that are found alive at the day of Doom, I ſhall tell you a ſecret, not yet diſcovered to you, that though they doe not die at all, yet muſt they all be changed before they go to heaven, theſe bodies, thus qualified as now they are, cannot come thither, ver. 50.

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

* I tell you a ſecret, μυστήριον ὑμῖν λέγω

52. And this change ſhall be wrought in them in a minute, at the point of time when all the world are ſummoned to judgment, for God ſhall make the Angels ſound a trumpet, or make a noiſe like that of the trumpet, call the whole world of men, that ever was or ſhall be, to judgment, and at that inſtant all that were formerly dead ſhall ariſe in immortal bodies, and thoſe that are then alive ſhall from their mortall be changed into ſuch.

52. In a moment, in the twinkling of an eye, at the laſt trump (for † the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.)]

† he ſhall ſound the trumpet, σαλπίσῃ

53. For 'tis moſt certain and neceſſary v. 50. that our mortal bodies muſt be changed into immortal.

53. For this corruptible muſt put on incorruption, and this mortal muſt put on immortality.]

54. And when this is done, then ſhall that ſaying of Hoſea c. 13. 14. be made good, that death ſhall be deſtroyed forever, never to recover ſtrength again over any thing, nothing from thenceforth ſhall ever die.

c. 13. 14. 54. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſſe the ſaying that is written, Death is ſwallowed up [e] in victory.]

55. In contemplation of which, a Chriſtian may look on death as a hurtleſſe thing, the ſting or wounding power of which is taken away by Chriſt; and ſo on the ſtate of ſeparation of ſoul from body, that it is ſuch as ſhall not laſt forever.

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

* hades, ᾅδη

56. The only thing that makes death like a ſerpent, able to doe us any hurt (without which it differs nothing from a calm ſleep) is ſin, as that which gives ſin any ſtrength to miſchief us, is the law, which prohibits it, and conſequently brings guilt upon us.

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

57. But thanks be to God, who, by what Chriſt hath done for us, hath given us victory over ſin and death, and by the conqueſt of ſin, getting out of the power of that, hath made death but an entrance to immortality.

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

58. Theſe are arguments ſufficient to teach any Chriſtian conſtancy and perſeverance in doing and ſuffering God's will, and to oblige him to the utmoſt induſtry, and diligence in the ſervice of God, knowing that nothing that we thus undergoe, ſhall fail of receiving a reward.

58. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, alwaies abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord.]

What

a. Ἰακώβῳ ἀφθη

What is here said of *Christ*'s appearance unto *James*, is not mentioned in the *Gospels*, yet is it by S. *Jerome* mentioned from the *tradition* of the *Church*, and that presently after his *resurrection*, before those other appearances, which are here mentioned before it, which if it be true, it is necessary that ἔπειτα be not rendred *afterward*, but either as an *Ordinal* of *dignity*, not of *time*, or as a form of *numbring* up several times, without exact observation of the *order* of them, *then*, *besides*, or, *in the next place*, as the word is used in this *Epistle* c.12.28. ἔπειτα δυνάμεις, where nothing of *order*, is considered. Now what *James* this was, is affirmed by S. *Hierome* also, that *James*, the *brother* of our *Lord*, whom he * calls the *thirteenth Apostle*, styled *James the Just*, saith *Eusebius* l.2. c. κγ'. and, saith he, reckoned by S. *Paul* among the special *witnesses* of the *resurrection*, *James* the known *Bishop* of *Jerusalem*, whom therefore some of the *antients* affirm to have been constituted *Bishop* there by *Christ* himself at this appearance of his unto him, see *Jerome* in *Catal:* and on *Gal:* c.1. *Epiph: Har:*78. *Greg: Turonensis* l.1.c.17. *Chrysostome Hom:* 1. on the *Acts*, *Theophyl:* on 1 *Cor.* 15.7. Ὡφθη Ἰακώβῳ τῷ ἀδελφῷ τοῦ κυρίου τῷ ὑπ' αὐτοῦ καλασταθέντι ἐπισκόπῳ πρώτῳ Ἱεροσολύμων, *He was seen by James the brother of the Lord, constituted by him the first Bishop of Jerusalem*; So *Photius* the *Patriarch of Constantinople*, *Epist:* ριζ'. Ἰάκωβος ὁ πρῶτος ἀρχιερέων, ᾧ Δεσποτικῇ χρίει τὸ ἱερὸν χρίσμα, καὶ τὴν ἔφοδον Ἱεροσολύμων λαχών, *James the first of High-priests* (or *Bishops*) *who by the Lords hand received the holy unction, and Bishoprick of Jerusalem.* What is thus said of his being *constituted Bishop* by *Christ*, is by others said to have been done by *Christ* and the *Apostles* (*Euseb:* l.17.c.θ'. Ἰάκωβος πρῶτος τὴν Ἱεροσολύμων ἐκκλησίας τὴν ἐπισκοπὴν ἔσχε τοῦ Σωτῆρος καὶ τῶν Ἀποστόλων ὑποδεξάμενος, *James* the first *Bishop of Jerusalem, received it from Christ himself and the Apostles,*) by others from the *Apostles* immediately, So *Eusebius* from *Clem:* ὑποτυπω. l.ς'. Πέτρον, φησὶ, καὶ Ἰάκωβον, καὶ Ἰωάννην μετὰ τὴν ἀνάληψιν τοῦ Σωτῆρος, ὡς ἂν καὶ ὑπὸ τοῦ κυρίου προτετιμημένους, μὴ ἐπιδιαμάχεσθαι δόξης, ἀλλὰ Ἰάκωβον τὸν Δίκαιον ἐπίσκοπον Ἱεροσολύμων ἑλέσθαι, *He saith that Peter, and James, and John, after the assumption of Christ, as being the men that were most favoured by Christ, did not contend for the honour, but chose James the Just to be Bishop of Jerusalem.* So, before *Clemens*, *Hegesippus* ὑπομν: ς'. in *Euseb:* l. 2. c. κγ'. τοῦτον τὸν τρόπον διαδέχεται ἐκκλησίαν μετὰ (or, as others read, σὺν) Ἀποστόλων ὁ ἀδελφὸς τοῦ κυρίου ὁ Ἰάκωβος, ὀνομασθεὶς ὑπὸ πάντων Δίκαιος, *After this manner did the brother of the Lord, James, called by all men the Just, receive the Church* (*of Jerusalem*) *from the Apostles.* And that this was done the *first* year after the *death* of *Christ*, is the affirmation of *Eusebius* in *Chronico* p.43. which makes it out of question that this was the *James* that is mentioned *Act.*12.17. when *Peter* being *delivered* out of *prison* commands word to be carried to *James* and the *brethren*, i. e. the *Bishop* and the *beleivers* there. And thence is it that he is called an *Apostle*, *Gal.* 1.19. and *Act.*15.6. and 22. the *Apostles came together*, and *It seemed good to the Apostles*, so saith *Theodoret*, Τοὺς νῦν καλουμένους ἐπισκόπους Ἀποστόλους ὠνόμαζον &c. *Those whom they now call Bishops, they called Apostles*, bringing this for a proof of his affirmation, ὅτω καὶ τῶν Ἱεροσολύμων τοῖς ἐν Ἀντιοχείᾳ ἔγραψαν οἱ Ἀπόστολοι, *so the Apostles wrote from Jerusalem to those in Antioch.* And this is the reason that in this his *Church* of *Jerusalem*, *James* is set before *Peter* and *John*, *Gal.* 2.9. and is said to give the *right hand of fellowship to Paul and Barnabas*, and accordingly *Paul* assoon as he comes to *Jerusalem*, presently goes in to *James Act.*21.18. And this is the *James*, that wrote the *Epistle*, and is called *James the Apostle* in the *inscription* of the *Epistle*, though in the beginning of it he style himself a *servant* of *Jesus Christ.* See *note* b. on the *Inscription* of that *Epistle.*

* *Comm:* in *Isa:*

ἐπειτα

b. Ὑπὲρ νεκροὶ Νεκροὶ

'Tis to little purpose to set down the several *interpretations* of this place (see *Justell:* in *Cod: Can: Eccl: Universæ* p.173.) This which hath been set down in the *paraphrase* is most natural, rendring ὑπὲρ *for*, answerable to the *Hebrew* על. For the νεκροὶ *the dead*, is but the title in brief of that *grand Article* of the *Creed*, that of the *resurrection* of the *dead*, just as among the *Hebrewes* על עבודה זרה *of*, or *for strange worship*, denotes that *precept* of the *sons* of *Adam* and *Noah*, which prohibiteth the *worship* of any *strange Gods*; or על ברכת השם *of*, or *for the benediction of the name*] is the *precept* of *worshipping* and *serving* the *one true God*, and so generally *titles* of *constitutions*, and of *articles*, are *abbreviates*, in a word or two. Of this interpretation of the place see *Chrysost:* t. 3. p.514. *Andr: Downes* notes on *Chrys:* p.305. t.8. p. 305. *Zonaras* in *Can: Eccl: Afr:* 18. p.408. & *Theophylact* on this place. To this there is but one thing necessary to be added, which will remove all difficulty from it, viz: that τινες ἐξ ὑμῶν v. 12. is the *nominative* case to βαπτίζονται, those of the *Corinthians*, that now doubted of the *resurrection*, had in their *baptisme* among other things made profession of the *beleif* of it. Which makes the *Apostle*'s argument unanswerable, because they had not yet renounced their *baptisme*, though they denied the *resurrection*. The truth of the fact, that some of the *Church* of *Corinth* did deny the *resurrection*, is the expresse affirmation of the *Apostle* v.12. And that that may not be thought strange, it may be remembred what *Photius* relates of some of the *Philosophers*, that this was the *last article* of the *Christian faith* which they received, as thinking it most contrary to those *Philosophical principles* imbibed by them; and, by name, of *Synesius*, that he was made a *Bishop* before he beleived the truth of that *article*; For which they that had made him, being question'd, made this *Apologie* for so doing, that they found so many excellent *graces* in him, that they could not but think them *useful* to the *Church* of *God*, and confidently hope that *God* would not let them all perish, but would in time give him this *grace* also, which accordingly came to passe.

βαπτίζονται

c. Θηριομαχεῖ ἐν Ἐφέσῳ

That S. *Paul* here referres to that which befell him at *Ephesus*, *Act.*19. may appear 1. by 2 *Cor.* 1. 8. where he mentions his great persecution in *Asia* (of which *Ephesus* was the *Metropolis*) and *pressure so heavy, that*, saith he, *I despaired even of life, having the sentence of death* passed on him, as farre as he could guesse of himself, and so making his *deliverance* a wonderfull unexpected act of

God's, a kind of *raising* him from the *dead*; 2^dly, by the mention of *fighting* with *beasts*, which was a punishment that *malefactors* were condemned to in those daies, And of that particularly in *Asia* we have an instance in those first times in the *Epistle* of the *Church* of *Smyrna* there, about the *martyrdome* of *Polycarpus*, where they call the *Asiarcha* to let *loose* a *lyon* upon *Polycarpe*, and by his answer there (that he might not, because πεπληρώκει τὰ κυνηγέσια *the agones were ended*) three things will be observable, 1. that at that time in *Asia* (where that was done) their *festivities* or *solemnities* kept in *honour* of their *Gods*, had these *fightings* with *beasts* on the *theatres* annext to them, as a chief *ceremony* of them (see *note* on *Act.* 19. f.) 2^dly, that *malefactors* were wont to be punished at such their *festivities* (as among the *Jewes* at the *passeover*, see *Act.* 12. 4.) not onely to make their *punishments* more exemplary, but as a piece of *sacrifice* to their *Gods*; 3^dly, that the *Asiarchæ*, the *governours* of *Asia*, i. e. the *chief officers* among them, as they had the ordering of the *agones*, (see *note* on *Act.* 19. e.) so they had the *punishing* of *malefactors* committed to them. Now that S. *Paul* was *condemned*, at least by the *multitude* designed, to this *punishment* at that time, *Act.* 19. may thus appear, 1. by the expresse words of 2 *Cor.* 1. 9. *we had the sentence of death in our selves*, i.e. passed on us, *but*, as it follows, *God delivered* him out of it. 2^dly, by the phrase κατ' ἄνθρωπον here, (in the same sense as κριθῶμαι κατ' ἀνθρώπους 1 *Pet.* 4. 5. and τὸ κατ' ἐμὲ *as much as in me* is, nothing on my part wanting, *Rom.* 1. 15.) i. e. ὅσον τὸ εἰς ἀνθρώπους, saith *Theophylact*, *as much as* related *to*, or concerned *men* (parallel to that of ἐν ἑαυτοῖς *in our selves*, in that place to the *Corinthians*) i. e. *men so designed* me, though *God* took me out of their hands, ἐξήρπασε τῶν κινδύνων *snatched me out of the dangers* (parallel to *God's raising* him from the *dead* there, and *delivering* him *from so great a death* v. 10.) 3^dly, by the story in the *Acts* c. 19. where v. 29. the *city* being in an *uproar*, they all with one consent run to the *theatre*, the place where these bloody *tragedies* were acted, and haled *Gaius* and *Aristarchus*, two of *Paul's companions* thither. And if *Paul* had come into sight, they would have done so to him also, but the *Christians* there would not permit him to come amongst them, ver. 30. And, v. 31. the *Asiarchæ* having some *kindnesse* to *Paul* (a great work of *God's* providence that they should) sent and gave him warning that he should keep close, and μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον, *not give himself to the theatre*, i.e. not run the *hazard*, by coming out, to be carried thither, knowing the full purpose of the people to set him to the θηριομαχία *combating with wilde beasts*, if he did. Which farther appears by the *registers* words (in his speech whereby he *pacified* the *people*) ver. 37. *Ye have brought these men, being neither robbers of your Temple, nor blasphemers of your Goddesse*, i. e. ye have dealt with them, as if they were some notorious *malefactors*, to be thus publickly punished on the *theatre*, whereas they have done nothing worthy of such proceedings. This is a clear *interpretation* of these words, and gives a fair account of the κατ' ἄνθρωπον, so as to signifie *as farre as man's purpose concerning us* (who had *condemn'd* us to this *death*, though *God delivered* us) of which *learned* men have given so many, and so wide conjectures.

Eusеb: l. 4. c. 15.

κατ' Ἄνθρωπον

That [*flesh and blood*] signifies that state of *growing*, *feeding*, *corruptible bodies*, such as these we carry about us, there is little doubt. How, or with what propriety it comes to doe so, may receive some light from that of *Homer* Ιλιαδ. 5. There of the *Gods* he saith d. σὰρξ καὶ αἷμα

—ἐ σῖτον ἔδ᾽ ϗσ᾽, ἐ πίνϗσ᾽ ἀιθοπα ϝῖνον,
Τ᾽϶νεκ᾽ ἀναίμονές εἰσι, καὶ ἀθάνατοι καλέονται.

They eat no meat, nor drink no wine, therefore they have no blood, and are called immortal. Thus in the *Gospel* 'tis said of the *saints* in *heaven*, which are clearly answerable to the *sobereſt* notion of their *Gods*, that *they neither eat nor drink*, and from thence (agreeably to that which *Homer* concludes from thence) they are here said not to be *flesh* and *blood*, nor, as it follows, *corruptible*, denoting the difference betwixt the *natural body* we have here, and the *spiritual* hereafter.

The *Hebrew* phrase לנצח, which is ordinarily rendred εἰς νῖκος *Lam.* 5. 20. 2 *Sam.* 2. 26. *Job* 36. 7. *Jer.* 3. 5. *Amos* 1. 11. doth in all of them signifie *forever*, and is rendred εἰς τὸν αἰῶνα *Isa.* 13. 20. and εἰς τέλος *to the end Psal.* 13. 2. and so 'tis in this place, *Death shall be forever* (or, *perfectly*, or *finally*) *devoured*. e. εἰς Νῖκος

See Amama [illegible] 914

CHAP. XVI.

Paraphrase.

1. Now concerning the contribution for the supply of the wants of the poor Christians in Judæa, distressed by means of the great famine (in the reigne of Claudius, see Act. 11. 8. and 2 Cor. 9. 1.) the same order that I gave to the Churches of Galatia, I now give to you.

1. NOW concerning the collection for the saints, as I have given order to the Churches of Galatia, even so doe ye.]

2. On the day of the Christian assembly it is not reasonable for any to come to the Lord empty (see Exod. 23. 15. Deut. 16. 16.) and therefore at such a time, upon such a special occasion as this, let every one lay aside whatsoever by God's blessing comes in to him by way of increase, so that there may be a full collection made, without any more gatherings when I come among you.

2. Upon the first day of the week let every one of you lay by him * in store, as God hath prospered him, that there be no gatherings when I come.]

* treasuring up whatsoever he gains, θησαυρίζων ὅ, τι ἂν εὐοδῶται

3. And then ye shal have the choice of the messengers who shall carry it, that ye may be confident of the due disposing of it, according to your intentions, and whom ye choose, I will in my letters recommend them, and send them to Jerusalem.

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

† those by letters will I send, for Theophylact &c. sever δι' ἐπιστολῶν] from the preceding δοκιμάσητε

4. And if the collection be such an one, as may make it fit for me to be the bearer of it, I will go my self, and they along with me.

4. And if it be * meet that I goe also, they shall goe with me.]

* worthy for me also to goe, ἄξιον τῷ ἐμὲ πορεύεσθαι

5. Now

* I ſhall have paſt, διέλθω

5. Now I will come unto you, when * I ſhall paſſe through Macedonia: for I doe paſſe through Macedonia.] 5. And my coming to you I deſigne as ſoon as I have ſpent ſome time in the ſeverall parts of Macedonia, for I ſhortly intend to remove from hence, and in my way to Jeruſalem, to paſſe through that region.

† whither I go, ἐὰν πορ

6. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey † whither ſoever I goe.] 6. And perhaps when I come, I will ſtay the whole winter with you, which being done I will goe farther, and I ſuppoſe ſome of you will goe ſome part of my way with me.

7. For I will not ſee you now by the way, but I truſt to tarry a while with you, if the Lord permit.] 7. For I mean not now to come to you, becauſe if I did, I ſhould not be able to ſtay, or to doe any more then take you in paſſing, but my purpoſe is by God's leave to ſpend ſome time with you, when I next come.

8. But I will tarry at Epheſus untill Pentecoſt.] 8. At the preſent purpoſing to ſtay at Epheſus till it be fit for me to ſet forward toward Jeruſalem, where I mean to be at Pentecoſt.

9. For a great dore and effectual is opened unto me, and there are many adverſaries.] 9. And I have great reaſon to doe ſo, for as I have a great deale of hope that I may be able to doe much good, to propagate the Goſpell in thoſe parts, ſo there are many that oppoſe the truth, which makes it more neceſſary for me to ſtay there ſome time, for the quelling of them.

* ſecurely, ἀφόβως

10. Now if Timotheus come, ſee that he may be with you * without fear, for he worketh the work of the Lord, as I alſo doe.] 10. When Timothy comes to you with this Epiſtle, be carefull that the ſchiſmaticks among you give him no diſturbance, and doe ye look upon him, as ye would upon me.

11. Let no man therefore deſpiſe him, but [a] conduct him forth in peace, that he may come unto me; for I look for him with the brethren.] 11. Take heed to all he ſaith, let him have an authority among you, and when he returns bring him on his way, and provide him with neceſſaries when ye take your leave of him, that he may return to me, for I and the brethren expect him. a.

† exhorted παρεκάλεσα

12. As touching the brother Apollos, I greatly † deſired him to come unto you with the brethren, but his will was not at all to come unto you at this time, but he will come, when he ſhall have convenient time.

13. Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.] 13. Be carefull and vigilant that ye be not ſeduced, continue conſtant in the truth, and whatſoever temptations ye have to ſollicit you, ſhew your ſelves courageous and well armed againſt all aſſaults.

14. Let all your things be done with charity.] 14. Away with all diviſions and ſchiſmes from among you.

* I exhort παρακαλῶ

15. * I beſeech you, brethren, (ye know the houſe of Stephanas, that [it is the firſt fruits of Achaia, and that they have addicted themſelves to the miniſtery of the ſaints)] 15. received the Goſpel at the firſt preaching of it in Achaia, and have ever ſince been very bountifull to all the poor Chriſtians, ſee Lu. 8. a.

† worketh with them, συνεργοῦντι

16. That ye ſubmit your ſelves unto ſuch, and to every one that † helpeth with us, and laboureth.] 16. That you honour and reverence them and ſuch as they, and all that joyne with them in the propagation of the Goſpel and faith of Chriſt.

17. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus, for that which was lacking on your part, they have ſupplied.] 17. I was very glad at the coming of Stephanas &c. (probably the ſons of Chloe,) who have told me of the ſchiſmes among you ch. 1. 11. and of all other matters of importance, and ſo ſupplied your place, done that which you ought to have done. See Mar. 12. b.

* quieted

18. For they have * [b] refreſhed my ſpirit and yours, therefore acknowledge ye them that are ſuch.] 18. For they came very much deſired, and very welcome to me, and will ſo, I preſume, to you at their return, ſuch men as they deſerve all reverence from you. b.

19. The Churches of Aſia ſalute you; Aquila and Priſcilla ſalute you much in the Lord, with [the [c] Church that is in their houſe.] 19. all the Chriſtians in their family.

20. All the brethren greet you, [greet ye one another with an holy kiſſe.] 20. See note on Rom. 16. c. c.

21. The ſalutation of me Paul with mine own hand.

22. If any man love not the Lord Jeſus Chriſt, let him be [d] Anathema Maranatha.] 22. If any man love not Chriſt ſo well as to confeſſe him, but renounceth him in time of temptation, as the Gnoſticks affirm it lawfull to doe, let him fall under the heavieſt cenſures of the Church. d.

23. The grace of our Lord Jeſus Chriſt be with you.

24. My love be with you all in Chriſt Jeſus. Amen.

The firſt Epiſtle to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

Notes on Chap. XVI.

a. Προπέμψατε

Προπέμπω is to *accompany*, to *bring on the way*, v. 6. and to *ſet forth*, and, if need be, to *provide* for the *neceſſaries* of his *journey*. So *Tit.* 3. 13. where 'tis explain'd by ἵνα μηδὲν αὐτοῖς λείπῃ *that they want nothing*. So *Act.* 15. 3. where they that were ſent by the *Church* of *Antioch*, in all reaſon are to be beleived to have had the *charge* of their *journey* defrayed by them. As for the phraſe ἐν εἰρήνῃ *in* ἐν Εἰρήνῃ *peace*]

peace] here added, it ſeems to referre to that notion of *peace* (as in, *Peace be with you* &c.) which is a form of *ſalutation*, eſpecially at *diſmiſſing* the *aſſembly* (ſee *note* on *Rom.* 16. c.) or at any other *parting*, or taking of *leave*, which was among the *Chriſtians* uſed by way of *benediction*, and then ἐν εἰρήνῃ, *in*, or, *with peace*, will be no more then, *when ye take leave*, or *part* with them.

b. Ἀνέπαυσε πνεῦμα — This phraſe ἀνέπαυσε πνεῦμα *quieted the ſpirit*,] is taken out of the *Greek* tranſlation *Zach.* 6. 8. inſtead of which the *Chaldee* have עבידו יתרעותי *they have done my deſire*, i. e. ſaith *Maimonides*, they were *acceptable* and *welcome* to mee, See *Joh: Coch:* Tit: *Talmud:* p. 300.

c. Ἐκκλησία — The word ἐκκλησία *the Church*] doth not onely ſignifie the *place* of *aſſembling* together, but the *perſons* of thoſe that uſe to doe ſo, i. e. all the *Chriſtians* in any place, So in the beginning of this *Epiſtle* having named the *Church* which is in *Corinth*, he proceeds ἡγιασμένοις, κλητοῖς ἁγίοις &c. the *ſanctified*, the *ſaints*, i. e. all the *Chriſtians* in that place, which are meant by the word *Church* præceding. And ſo here the *Church* is all the members of the *Church* of *Chriſt*, the *Chriſtians*; and then οἶκος *houſe* ſignifying in like manner not the *walls* of the *houſe*, but the *family*, the *perſons* in it, (as when 'tis ſaid of *Cornelius* that he was a *proſelyte* σὺν παντὶ τῷ οἴκῳ αὐτοῦ, *with all his houſe*, i. e. he and all the *perſons* in his *family*,) it is evident what is meant by the *Church* in their *houſe*, i. e. all the *beleivers* of their *family*. The ſame are called ἡ κατ' οἶκον αὐτῶν ἐκκλησία *Rom.* 16. 4. the *Church* or *Chriſtians* belonging to their *family*: the *præpoſitions* [ἐν] and [κατ] being promiſcuouſly uſed in theſe writings.

οἶκος — ἡ κατ' οἶκον ἐκκλησία

d. Μαρὰν ἀθά — Of ἀνάθεμα, as it was the *ſecond* degree of *Cenſures* taken from the *Jewes*, and accommodated to the uſe of the *Chriſtian Church*, ſomewhat hath been ſaid, *note* on c. 5. e. Now the addition of *Maranatha* μαρὰν ἀθά] to it, ſignifies the *third* and *higheſt* degree of *excommunication*, ſuperadded to that *ſecond*. For though ſome queſtion have been of late made of it by *learned* men, yet there is little reaſon to doubt, but there were among the *Jewes* thoſe *three* degrees of *excommunication* נדוי, חרם, and שמאתא, the *firſt* a *remotion* from *familiar converſe*, *ad quatuor paſſus*, *for four paces*, the *ſecond* more *ſolemne*, with *execrations* out of *Moſes law* added to it, the *third* leaving the *offender* to *divine vengeance*. This laſt is denoted, without doubt, by the *origination* of the word שמאתא whatſoever that be. For three *derivations* it is capable of, two mentioned in *Meed Katon*, in theſe words, *What is Schammatha? Rab anſwered* שם מיתה *there is death, and Samuel ſaid* שממא תהא *there ſhall be deſolation.* The third is from שם אתא *Dominus venit*, *the Lord comes*. That this third ſhould not be it, there is onely this pretenſe, that then there would be no reaſon for the *dageſh* or *doubling* of the [מ] in *ſchammatha*. But conſidering that that is no great change, and that in either of the other two, greater are admitted, in the firſt the ה in the end of מיתה turned into א. and much greater in the ſecond, the word μαρὰν ἀθά here will give us great reaſon to forſake the *two* former, and pitch upon that *third* derivation, it being clear that the word אתא *comes*,] is the ſame in both, and for the שם and מרן it is as clear, that they are directly the ſame. The word שם is *name*, but in ordinary ſpeech among the *Jewes* ſignifies the *name* of *God*, or *God* himſelf. And ſo doth *Maran* in the *Eaſtern* tongues ſignifie *Dominus*, *Lord*, whence in *Etruria* the *Kings* were called *Marani*, ſaith *Servius* on *Æneid:* 12. and the *Syrians* are now called *Maronitæ*, becauſe they call *Chriſt* מראני *our Lord*. Agreeable to which it is, that in *Epiphanius*, *God* is by the *Gazari* called *Marnas*, and by the *Cretians* their *virgins* are ſtyled Μαρναὶ, i. e. Κυρίαι *Ladies*. And thus both theſe words *Schammatha* and *Maranatha* will be directly all one with the *denunciation* of *Enoch*, *Jude* 14. ἦλθε Κύριος *the Lord cometh*, and that there explained by ποιῆσαι κρίσιν *doing judgment againſt wicked men*, that will not be reformed. According to this it is, that among the *Spaniards*, who have ſo much of the remainders of the *Jewes* among them, this form hath been uſed, *ſit Anathema maranatha, & excommunicatus*, or מחרמא מן רחמא אל רב *let him be excommunicated from the hope of the Lord.* A paſſage there is in *Stephanus Byzant:* πε: πολ: which in all probability belongs to this word. Κεραυνωθείς τις ποιμὴν ἔλεγε Ῥαμάνθας, τουτέστιν ἀφ' ὕψους ὁ Θεὸς, *A ſhepheard being thunderſtrook*, ſaith he, *cried out Ramanthas*, i. e. *God from above*. Where though, out of *Philo* the *Grammarian*, he derive it from *Raman*, ſignifying *height*, and *Athas*, *God*, yet there is little doubt to be made, but the word is a corruption in the *vulgar*, and ſo in the *ſhepheards* uſe of it, for *Maranatha* here. The onely thing remaining of difficulty is, how, ſuppoſing this a form of *excommunication*, it can here be appliable to the *not loving* of *Chriſt*, which, being a ſin of the *heart*, ſeems not to be capable of any *judges cognizance*, nor conſequently of their *cenſure*. But it muſt be obſerved that the *love* of *Chriſt*, ſignifies that *perfect love* that *caſts out fear*, and contains in it the *confeſſion* of *Chriſt*, *adhæring* and *cleaving* to him (as *to love a maſter*, *Mat.* 6. 24. is, *to hold to him* in that *verſe*) the *not loving* of *Chriſt*, is the *denying* of him in time of trouble, and ſignifies here him that was tainted with the error of the *Gnoſticks*, and ſo would not *confeſſe Chriſt* in time of *perſecution* (ſee *note* on *Rev.* 2. b.) and then there is nothing more reaſonable, then that the *Apoſtle*, having written this whole *Epiſtle* againſt the *ſchiſmes*, and *vicious* practiſes, and *hæreſies* infuſed into the *Church* of *Corinth* by theſe men, ſhould conclude with a denunciation of the *higheſt* degree of *Excommunication* againſt all thoſe, who ſhall thus *renounce Chriſt*, and fall off to theſe *damnable hæreſies*, *denying the Lord that bought them*, 2 *Pet.* 2, 1.

ἦλθε Κύριος

ὁ φιλεῖ τὸν κύριον

THE [a]SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

a. Δευτέρα τῶν Κορινθίων

THE *occasion* and *time* of writing this *Second Epistle* are the onely things, which will here be necessary to be *præmised*, And both of these may *probably* be discovered. At the end of his *three years* stay in *Asia*, when he was now hastening toward *Jerusalem*, 1 *Cor.*16.8. that is *An. Ch.* 54. he had before his departure from *Ephesus* (see *note* a. on the *title* of 1 *Cor.*) written his *first Epistle* to them, for the *checking* of many *enormities* among them, which *Stephanas*, and *Fortunatus*, and *Achaicus* had brought him word of; And when the successe of that *Epistle* of his was soon declared unto him by *Titus*, how that the *Censures* inflicted on the *offenders* had *reduced* many, and that there was a very discernible *reformation* wrought amongst them by these means, he makes all hast (assoon as he had received this *account*) to send this *second*, *milder Epistle* unto them, to *qualifie* the seeming *severities* of the former, and to take off the *Censures* again from those, that had thus seasonably been *reform'd* by them, c. 2. 7. and 10. This shewes that it was written within a *short* time after the former, And the same also appears by the solemn mention of the *danger*, which he had past at *Ephesus*, (which he had but intimated in the former *Epistle* c. 15. 32. but now enlargeth on it, at the *beginning* of this *Epistle*, c. 1.8. and c.4.7. &c.) viz: that caused by *Demetrius* and the *silver-smiths*, *Act.* 19. 24. in which he had like to have been brought to the *theatre*, to *combat* with *wild beasts*, and escaped narrowly with *life*; Which *deliverance* of his was, it seems, now *fresh* in his *memory*, and fit to be recounted by him *again* and *again*, and to be *thankfully* acknowledged by all that had any *interest* in him.

As for the point of time, wherein it was written, it may be thus probably collected. In this *Epistle* c. 2. 12. he mentions his being at *Troas* to preach the *Gospel*, and his good successe in *converting* many, which is the meaning of the *dore being opened him in the Lord*, from thence saith he hastened to *Macedonia*, on purpose to meet *Titus*, and understand from him the *successe* of his *former Epistle* to these *Corinthians*, and there it seems he *found* him, and presently dispatcht this *second Epistle* to them, which is accordingly in the *subscription* of it dated from *Philippi* in *Macedonia*, *by Titus and Lucas*; That this was done in that *journey* set down *Act.* 20. in the *beginning*, there is no question, but in what verse of that *chapter* this his being at *Troas*, (mention'd here c.2.12.) is described, that is the only *difficulty*. That it is not to be referred to that mention of *Troas Act.* 20. 6. appears by this, that there they came from *Philippi* (i.e. from *Macedonia*) to *Troas*, but at the *point* of *time* mention'd in this *Epistle*, 'tis evident they went from *Troas* to *Macedonia*. Again in that *verse* of the *Acts* they stayed at *Troas* but *seven daies*, and in those daies the *disciples came together to break bread*, on the *Lords day*, and *Paul* διελέγετο αὐτοῖς *discoursed* to them till midnight; All which supposeth them of *Troas* to have formerly *received* the *Gospel*, whereas at his being in *Troas*, which is mention'd in this *Epistle*, he seems to have first *revealed* the *Gospel* unto them, the *dore* which was then *opened* unto him, being the *first* reception of the *Gospel* in that place. It is therefore most reasonable to suppose this his *being* at *Troas* to be contained *Act.* 20.1. in his *passing* from *Ephesus* the *Metropolis* of *Asia*, into *Macedonia*. That *Troas* was not so much out of the *way* betwixt *these* two, but that by *it* he might passe from one to the other, appears in the following verses, for in the return from *Macedonia* v.3. into *Asia* v.4. they are all found at *Troas* v.5, & 6. and from thence it is as clear, that *Troas* might be taken in his way v.1. as he went from *Ephesus* to *Macedonia*, But the *brevity* of S. *Lukes* narrations keeps this from being mention'd there, which yet may be supplied by this of S. *Pauls* own pen, c.2.12. And from thence it will be concluded that either at his being in *Macedonia* v.1. (at which time he met with *Titus* there, 2 *Cor.*2.12.) or possibly at his return through *Macedonia* from *Greece* v.2.3. this *Epistle* was written by him, to follow the former, assoon as he discerned the *successe* of it, and to *comfort* them, whom that had cast down. And that it was in the *second* point of time, that of his *return from Greece through Macedonia*, may appear by c. 1. 16. where mentioning *two resolutions*, which he had had to *visit* them, the former in his passage into *Macedonia*, the *second* at this his *return* from it, both of these must needs be *past*, before the *writing* hereof; In this *Epistle* he also excuseth his *not coming* to them, and addeth many other things *occasionally*, Especially he is carefull to *vindicate* his *Apostleship* from some *calumnies*, that *malicious seducers*, crept into that *Church*, had cast upon him. And this is all that was usefull to be said *before* hand on this *Epistle*.

CHAP.

Paraphraſe.

CHAP. I.

1. Timotheus that was ſent to you by me with the former Epiſtle, to ſee my directions obſerved among you, to the Chriſtian Church in the city of Corinth, and in all other cities and regions through all Achaia.

1. PAVL an Apoſtle of Jeſus Chriſt, by the will of God, and [Timothy * our brother, unto the Church of God which is at Corinth, with all the ſaints that are in all Achaia,]

* the ὁ

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

3. I have all reaſon to bleſſe & magnifie the name of God, which purpoſely ſent our Lord Jeſus Chriſt into the world, and by that, and his many other gracious acts of his particular providence hath ſhewed himſelf to be a moſt mercifull and gracious Father unto us,

3. Bleſſed be † God even the father of our Lord Jeſus Chriſt, the father of mercies, and the God of all comforts,]

† the God and Father ὁ Θεὸς καὶ Πατὴρ

4. Who in all the preſſures that have befallen me, hath eminently relieved and ſuccoured me, and by thoſe experiences hath enabled me to refreſh and cheer up all thoſe that are in any affliction.

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

5. By this one conſideration, of which I have had ſo frequent evidences, that according to the proportion of our ſuffering for Chriſt, Chriſt doth conſtantly afford us comforts and reliefs, the greater our afflictions are, the greater alſo our refreſhments from Chriſt.

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

* Becauſe ὅτι
† upon us abound εἰς ἡμᾶς περισσεύει

6. And ſo what afflictions ſoever befall us, there is no reaſon, you ſhould be ſtartled or diſcouraged in your Chriſtian courſe by that means. For ſure 'tis for your advantage that we are ſo. Our afflictions are matter of comfort to you, viz: that you can fall under no perſecutions your ſelves, but what ye ſee us endure before you, and thoſe meerly for our doing you good, preaching the Goſpel to you, endevouring to bring you to repentance and to bliſſe, which is not ordinarily to be come to, but by ſuffering after my example. And then the refreſhments and extraordinary reliefs that Chriſt afforded me in all my ſufferings, thoſe ſure will be matter of comfort to you alſo, as a pledge of aſſurance that Chriſt will afford you the like refreſhments here, and reward hereafter.

6. And whether we be afflicted, it is for your conſolation and ſalvation, which is * effectuall in the enduring of the ſame ſufferings which we alſo ſuffer, or whether we be comforted, it is for your conſolation and ſalvation.]

* wrought by ἐνεργουμένης ἐν

7. And of this I make no doubt, but that as you have your parts in the afflictions, ſo ye ſhall alſo of the reliefs and advantages by ſuffering.

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

† for ὑπὲρ
* you are

8. All this I ſay by way of preface to this advertiſement which I deſire to give you of the ſharp perſecutions that I lately met with at Epheſus, the chief metropolis of Aſia, Act. 19. ſee note on 1 Cor. 15. c. where I had like to have been brought out to the theatre to be devoured by the wild beaſts, and indeed had no humane means to avert, nor conſequently to eſcape it.

8. For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life.]

9. And this advantage I had of it, that the more I beleived I ſhould be put to death, the more I might be engaged by my deliverance, never to depend on any worldly truſt, but only on God, who can reſcue from the greateſt extremity, even from grave and death it ſelf.

9. But † we had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead.]

† we our ſelves ἐφ' ἑαυτοῖς

10. Even that God who hath actually delivered me out of that imminent danger, and ſo ſtill continues to deliver me, and I verily beleive will yet longer continue preſervations to me,

10. Who deliver'd us from ſo great a death, and doth deliver; in whom we truſt that he will * yet deliver us,]

* alſo yet ἔτι

11. To which purpoſe I ſuppoſe 'twill much conduce, that you will earneſtly pray for me, for as the prayers of many are an effectual motive to God to doe what they pray for, when by that means the favour being granted to many at once, thoſe many ſhall be all engaged to thank God, and magnifie his name, ſo the benefit afforded me in favour to many others, viz: to the beleivers who pray for me, and may receive profit by my life, may by thoſe many be received with thankſgiving to God in my behalf.

11. You alſo helping together by prayer for us, that † for the gift beſtowed upon us [a] by the means of many perſons, thanks may be given by many on our behalf.]

† the favour conferr'd on us for the ſakes of many, may by many be thankfully acknowledged, ἵνα πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ

12. For of this I can ſay with joy and comfort, that my conſcience gives me a cheerfull reſtimony in all my actions, that I have had no ends or deſignes of my own, but in a pious ſimplicity and ſincerity of heart, not as worldly wiſdome would direct, but according to the Goſpel-rules (ſee note on Heb. 13. c.) we have behaved our ſelves toward all men, but toward you beyond all others.

12. For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdome, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards.]

13. For my writings to you are perfectly agreeable to the doctrine preacht by me, and by you received, when I was among you, what in my Epiſtles you read, you cannot but acknowledge to be that, which ye have been taught, and I hope you will never be drawn away from that acknowledgment.

13. For we write none other things unto you, then what you read, * or acknowledge even to the end.]

* or, thoſe things alſo ye acknowledge; for the Syriack leaves out ἢ
† hope that ye will

14. As

14. As alſo you have acknowledged us in part, that we are your rejoicing, even as ye alſo are ours, in the day of * the Lord Jeſus.]

* our ἡμῶν

14. This I ſay, becauſe though ſince theſe diviſions came in among you, I have been rejected and vilified by ſome, yet ſome others of you have acknowledged your ſelves to take joy and comfort in me, as I profeſſe to doe in you, and am confident I ſhall doe, when Chriſt comes to reward his faithfull ſervants.

15. And in this confidence I was minded to come unto you before, that you might have a ſecond † benefit,]

† Grace χάριν

15. And with this affection of kindneſſe to you, and perſwaſion of your kindneſſe to me, I did deſigne to come to you, that thereby you might be confirmed in that faith, and grow in that knowledge which was firſt preacht to you.

16. And to paſſe by you into Macedonia, and * to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.]

* again from Macedonia to come to you. πάλιν ἐλθεῖν ἀπὸ Μακεδονίας πρὸς ὑμᾶς

16. This I firſt meant to doe in my way to Macedonia, and being hindred from doing it then (and going another way, viz: by Troas, c.2.12.) I have had a ſecond reſolution of viſiting you, at my going from Macedonia into Greece, Act. 20. 16. 2. that ſo might have been conducted by ſome of you toward Judæa, whither I am a going with contributions to the poor Chriſtians there.

17. When I therefore was † thus minded, did I uſe lightneſſe? or the things that I purpoſe, doe I purpoſe according to the fleſh, that with me there ſhould be [b] yea, yea, and nay, nay?]

† had this reſolution τούτῳ βουλευόμενος, or, was thus willing: for the King's MS. reads βουλόμενος

17. And though I did not come, yet have my calumniators nothing to lay to my charge for this, as if I did make reſolutions lightly, raſhly and inconſtantly, as men uſe ordinarily to doe. b.

18. But as God is true, our word toward you, was not yea and nay.]

18. No I aſſure you as God is faithfull there was no levity or inconſtancy in my reſolution.

19. For the Son of God, Jeſus Chriſt, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but * in him was yea.]

* by ἐν

19. As little as there was in our preaching of Chriſt Jeſus the Son of God among you, which is alſo calumniated by ſome, as if it were light, uncertain, liable to inconſtancy, but that moſt unjuſtly, for what was preached by us there among you, was confirmed by Chriſt himſelf, i. e. by miracles wrought by his power among you.

20. For all the promiſes of God † in him are yea, and * in him, Amen, † unto the glory of God by us.]

† are in him yea, ἐν αὐτῷ τὸ ναί * or, therfore through him are Amen; for the King's MS. reads διὸ καὶ δι' αὐτοῦ τὸ ἀμήν † to God for his glory Θεῷ πρὸς δόξαν

20. For as all the promiſes of God propoſed by him are undoubtedly true, ſo accordingly in this particular, he gave us power to confirm by miracles, what we taught from him, and this I hope hath and will tend to the glory of God, by our miniſtrey.

21. Now he which ſtabliſheth us with you * in Chriſt, and hath anointed us, is God.]

21. Now he that confirms both you & us in the truth acknowledged by us, and which hath given us ſuch teſtimony for the proof and confirmation of the Goſpel (ſee note on Act. 10. b.) is God.

22. Who hath alſo ſealed us, and † given the earneſt of the Spirit in our hearts.]

* into εἰς † gives δοὺς

22. Who hath as it were ſet his ſeal, or ſignature upon us, marked and ſecured us, ſealed us up for his own, and already given an aſſurance of his future dealing with us, by giving us his Spirit, a pledge of the full promiſe which ſhall after be performed (ſee note on Epheſ. 4. h.)

23. * Moreover I call God for a record upon my ſoul, that to ſpare you I came not as yet unto Corinth.]

* But δὲ

23. As for that of my not performing my firſt reſolution of coming to you in my way to Macedonia v.17. and according to my promiſe 1 Cor. 16. 5. I ſhall tell you the clear reaſon of it, I had heard of ſuch enormities among you, that if I had then come, I muſt have been forced to uſe a great deal of ſeverity among you, in caſe my former Epiſtle were not obeyed, of which I had not particular knowledge till I met with Titus, c.2.13. which was at my coming to Macedonia, And that was then the only reaſon of my forbearing, that I might not be forced to exerciſe that Apoſtolical ſharpneſſe againſt you, (as for the other, the reaſon of the change of his reſolution is plain, Act. 20.3)

24. Not * for that we have dominion over your faith, but are helpers of your joy; for by faith ye † ſtand.]

† that we exerciſe dominion- ὅτι κυριεύομεν * have ſtood ἑστήκατε

24. That ſeverity of diſcipline I mean, that muſt not be lookt on as an act of dominion, of deſigning any advantage to our ſelves by you (ſee Mat. 20. 25. & note on 1 Pet. 5. a.) but that which Chriſt hath commanded, and preſcribed us, by that means to reform and amend, to work faith, and hope, and rejoicing, and all good things in you. For by faith, i. e. the doctrine of Chriſt, it is that you were firſt brought in to the ſervice of the true God, and wherein you continue ever ſince, and we deſire you ſhould doe ſo ſtill, not relying on any doctrine of ours, as it differs from that.

Notes on Chap. I.

a. Πρόσωπον

The *Greek* προσωπον is ordinarily parallel and proportionable to the *Hebrew* פָּנִים *facies*, which coming from פנה *reſpexit*, ſignifies oftentimes *reſpectus*, and ſo מִפְּנֵי *de facie*, ſignifies [*for*] or [*in reſpect of*] and agreeably thereto, [ἐκ προσώπων πολλῶν, *of*, or *from many faces*] here ſignifies in *reſpect* of many, in *relation* to many, for the *ſakes* of many, or in any of thoſe formes of ſpeech, by which מִפְּנֵי would be rendred.

b. Nai ναὶ

The meaning of *yea*, and *nay*, or of *yea*, *yea*, and *nay*, *nay*, is diſtinctly this, when we doe not agree, or are inconſtant to our ſelves, Now, *yea*, and anon *nay*, in our *words*, or *actions*, Whence is that old word *naucus* for a *light*, or *frivolous* perſon, from ναὶ ἐχί, as 'tis deduced by *Feſtus*; The difference of this from the ἦτω ὑμῶν τὸ ναὶ ναὶ, καὶ τὸ οὒ οὔ, *Jam.* 5.12. is cleared by the conſtruction, *Let your yea be yea, and your nay be nay*, i. e. let your *words* and *actions* accord, ſo that the ſecond *yea*, and the ſecond *nay*, is not joyned with the *firſt*, as here, but as the *prædicate* affirmed of it, whereas here the two *yeas* being all one (and ſo indeed expreſt by a ſingle *yea* v.18.) are the *ſubject* of the ſpeech, and the two *nayes*, being all one again, the *prædicate*; 1.12.p.1173.

To

To this agrees that *proverb* of the *Jewes, The juſt mans yea is yea, and his nay, nay.* A third expreſſion there is, that of *Mat.*5. which is in ſound very near this, and yet diſtant from it, *Let your communication be yea yea, and nay nay,* i. e. let there be no other language but this, or the like, uſed by you, in oppoſition to the more *licentious* forms of *oaths* there mentioned.

Paraphraſe.

CHAP. II.

1. And now that in ſtead of coming I write again, I was reſolved to deferre it ſo long, till I ſhould hear of ſome reformation among you, that ſo this might not be, as formerly my letters were, to puniſh, to afflict, to cenſure you, ſee note on 1 Cor. 5. c.

1. BUT I determined this with my ſelf, that I would not come again to you in heavineſſe.]

2. For when you are checkt or cenſured by me, this is ſo farre from being pleaſant to me, that it is indeed at the ſame time matter of ſuch grief, that I cannot be comforted by any thing, but by the ſame you, by ſeeing that the Cenſures have wrought ſome good on you, cauſed the reformation of that in you, for which I had meant them to you.

2. For if I make you ſorry, who is it then that maketh me glad, but he that is made ſorry by me?]

3. And this ſeverity of proceeding v.1. which now I ſpeak of I did rather chooſe to ſend you in a letter, 1 Cor. 5. then to deferre it till my coming, in hope to find your faults amended, to have all the ſorrowfull matter, that of cenſure, paſt, before that time, that ſo I might have nothing to doe then, but to abſolve, and receive penitents, and ſo to rejoice among you, (not to inflict cenſures upon you) and that I was confident would alſo be moſt acceptable to you all.

3. And * I wrote this ſame unto you, leſt when I came, I ſhould have ſorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all.]

* this very thing did I write, ἔγραψα τοῦτο αὐτὸ

4. For that which I wrote with ſome ſharpneſſe & was matter of grief to you, was ſo much more to me at the very writing of it, was a moſt heavy preſſure upon my heart, and fetcht abundance of tears from me, by which you may know that what I did was not out of any pleaſure that I take to cenſure or afflict you, but as an effect of the greateſt love to you all, which could be imagin'd.

4. For out of much affliction and anguiſh of heart I wrote unto you with many teares, not that ye ſhould be † grieved, but that ye might know the love which I have more abundantly unto you.]

† made ſorry, λυπηθῆτε

5. But for this grief which hath been cauſed to me from you, that they may not be matter of new trouble to you, I muſt profeſſe, it hath not been cauſed by all, but only by ſome one, or more particular perſons among you, (ſee note on 1 Cor. 5. c.) which I profeſſe that the whole Church may not be afflicted, as if they had all grieved me, or incurred this cenſure.

5. But if any have cauſed grief, he hath not grieved me, but in part; that I may not * overcharge you all.]

*lay weight upon ἐπιβάρῶ

a. 6. And for thoſe particular perſons that thus fell under the cenſures, it is now ſufficient, which they have ſuffered, by their delivering up to Satan, 1 Cor. 5. and the conſequents thereof.

6. Sufficient to ſuch a man, is this [a] puniſhment, which was † inflicted of many.]

† before the many

7. And it is now more then time, that he or they be abſolv'd by the Church, and forgiven the offence committed againſt it, and by abſolution be cheer'd up again, leſt the continuance of ſuch ſharp puniſhments ſhould not have a benigne, but noxious influence upon them.

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

8. And therefore my preſent counſel is, that by prayers for his releaſe you expreſſe your reconciliation to him, and ſo abſolve him from the Cenſures.

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

*exhort, παρακαλῶ

9. And this I now write that I may ſee whether ye be obedient in all things.] whether you are as ready upon my appointment to reſtore penitents, as to inflict puniſhments upon offenders, which is another branch of your Chriſtian charity.

9. For to this end alſo † did I write, that I might know the proof of you,

† have I written, ἔγραψα

10. Whom you are willing to have reſtor'd from excommunication (as being ſatisfied with his penance and expreſſion of repentance) I appoint or give leave to doe it; (For if I have abſolv'd any man, I have done it by the authority I have from Chriſt, but yet in reſpect unto you, or with conſideration of what may be beſt for you, i.e. for your whole Church.)

10. To whom ye forgive any thing, I forgive alſo: for if I † forgave any thing, to whom I forgave it, for your ſakes forgave I it, in the perſon of Chriſt.]

† have forgiven, κεχάρισμαι

11. That the too long continuance of the puniſhments upon the penitent offender may not be made uſe of by Satan to the hurt, and ruine of the Church, either by ſwallowing him up by deſperation, v.7. or by heightning your zeal againſt ſin into an unreconcileableneſſe with the ſinner, v.9. for Satan hath many hidden ſecret arts to miſchief ſouls, which we think not of.

11. * Leſt Satan ſhould get an advantage of us, for we are not ignorant of his deviſes.]

* that wee be not overreacht by Satan ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ.

12. when Act. 20. 1. (ſee note on the title of this Epiſtle) I came to Troas to preach the Goſpel of Chriſt, and my preaching had a very happy reception there, and brought many to the faith.

12. † Furthermore, [when I came to Troas, * to preach Chriſts Goſpel, and a dore was opened to me † of the Lord,]

† But δὲ * for the Goſpel of Chriſt, εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ † in ἐν

13. I was much troubled in mind that I could hear no tidings of Titus, by him to be advertiſed of the ſucceſſe of my Epiſtle among you, and in purſuit of him, I left that city, and went into Macedonia, in hope that I might find him there.

13. I had no reſt in my ſpirit, becauſe I found not Titus my brother, but taking my leave of them, I went * from thence into Macedonia.]

* out ἐξῆλθον

14. Now

14. Now thanks be unto God, which alwaies causeth us to triumph in Christ, and maketh manifest the savour of * his knowledge by us in every place.] 14 And having met with him, he hath given me the good newes of the happy successe of my Epistle among you, and that obligeth me to blesse that God, who hath hitherto prospered us exceedingly (see Mark 14. f.) in the propagating of the Gospel, and by us hath made piety and Christianity famous, and well reputed of in every place.

* the knowledge of him τῆς γνώσεως αὐτοῦ

15. For we are unto God a sweet savour of Christ, † in them that are saved, and in them that perish.] 15. For by our preaching the Gospel, we performe a very acceptable service to God, and bring in glory to his name, offer up a sweet smelling sacrifice unto him, among all sort of people, both among the penitent beleivers, which receive the faith, and live according to it, and the impenitent unbeleivers, that receive it not.

† among them that are escaped, ἐν τοῖς σῳζομένοις

16. To the one we are the savour * of death unto death, and to the other the savour of life unto life, and who is sufficient for these things?] 16. For though this sweet perfume to the obstinate impenitent hath been the most perfect poyson (as high perfumes sometimes are) they have grown the worse for the Gospels coming among them, yet to all that have forsaken their old courses of sin, and obeyed this call to a new life, it hath been the most comfortable vitall savour that ever came to them. This is a weighty imployment, and unlesse God did particularly enable us, we could never be fit for it.

* or, from death to death; for the King's MS. reads ἐκ θανάτου as after ἐκ ζωῆς

17. For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ.] 17. This we are sure that we have preached the pure simple word of God without any of those dashings and mixtures which are used by many others, all that we say we professe to bring from God, and we say it before him with confidence, that he knows the truth of it.

Notes on Chap. II.

2. Ἐπιτιμία ἡ ὑπὸ τῶν πολλῶν

What is here meant by ἐπιτιμία ἡ ὑπὸ τῶν πολλῶν, *the punishment which was inflicted under the many*, will appear by 1 *Cor.* 5. 4. where concerning the *incestuous* person, and such as he, order is distinctly given, that he shall be *delivered up to Satan for the destruction of the flesh*, or bringing *corporall inflictions* upon him, which is certainly the ἐπιμία *punishment* here mentioned, and that συναχθέντων ὑμῶν *you being gathered together*, i. e. in the *presence of the whole congregation*, to adde the *greater solemnity to it*, And that is all one with the ὑπὸ πολλῶν here, *under*, or *in the presence of the many*, Mean while as there the sentence was S. *Paul's*, κέκρικα v. 3. *I have judged as present*, and v. 4. *when ye are gathered together and my spirit, with the power of the Lord Jesus Christ (bestow'd on the Apostle*, and *rulers* of the *Church*) so here it must be supposed to be, though the *solemnity* was transacted with the company, and in the *presence* of the *whole congregation*.

CHAP. III. *Paraphrase.*

1. DOE we begin again to commend our selves? or need we as some others, [a] epistles of commendation to you? or letters of commendation from you?] 1. Why should I again be forced to mention the uprightnesse of my dealing toward you, the orthodoxnesse and purity of my doctrine after the manner that is usual in the Church, in commending from one Church to another those that are strangers to them? have I any need of commendations to you, or from you to other men? a

2. Ye are our epistle written in our hearts, known and read of all men.] 2. The works of conversion that we have wrought among you, of which our own conscience gives us testimony, will serve us abundantly in stead of letters commendatory from you to all others, who cannot but have heard the fame of it.

* being manifested that ye are, φανερούμενοι ὅτι ἐστὲ

3. * For as much, as ye are manifestly declared to be the epistle of Christ ministred by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart.] 3. And you (i. e. your faith) are most conspicuously an epistle of Christ, of the writing of which we have only been the instruments, the Spirit of God supplying the place of ink, and your hearts of the writing tables, and by this epistle, this testimony, Christ that great Bishop of our souls doth recommend us to all men.

†confidence πεποίθησιν

4. And such † trust have we through Christ to God-ward.] 4. Thus confident am I by the strength of Christ to speak boldly, and in a manner to boast of my behaviour, and happy successe in my Apostleship c. 2. 14. &c.

5. Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God.] 5. Not that we are able to doe, or so much as to think, or enter upon any thing of this nature, in order to the conversion of men, of our selves, as by our own strength, but what ever we are able to doe, it is of God, whose title that is Isa. 13. 6. to be Shaddai, almighty or sufficient.

* fitted us, or enabled, ἱκάνωσεν

† covenant διαθήκης

* writing γράμματος

† in the writings, being ingraven, ἐν γράμμασιν, ἐντετυπωμένη

* in glory ἐν δόξῃ

† which is done away τὴν καταργουμένην

6. Who also hath * made us able ministers of the new † Testament, not of the * letter, but of the spirit: for the letter killeth, but the Spirit giveth life.] 6. And that sufficiency of his he hath expresst in the powers and methods, with which he hath furnisht, and to which directed us the preachers and dispensers of the new Covenant (see note on the title of these books) i. e. not of the law (see note on Mat. 5. g.) written & brought down in Tables by Moses, but of the Gospel called by this title of the Spirit, 1. because it comes near to the soul, and requires purity there, 2. because the holy Ghost came down both on Christ, and on the Disciples to confirm this new way, 3. because Grace is a gift of the Spirit, and now is joyned to the Gospel, but was not to the Law, which administration of the Spirit, and annexation of it to the word under the Gospel gives men means to attain eternal life, when the law is the occasion, and by accident the cause of death to them, in denouncing judgment against sinners, and yet not giving strength to obey.

7. But if the ministration of death † written and ingraven in stones was * glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, † which glory was to be done away:] 7. And if the delivery of the law which brought nothing but death with it, when it

was written in tables of ſtone (ſee note on Mat. 5. g.) was with the appearance of Angels, and a bright ſhining, which caſt ſuch a ſplendor on Moſes's face, that it would dazle any mans eyes to look on it, and yet now that glory, and that law ſo glorioufly delivered, is done away.

8. How much rather ſhall the preaching of the Goſpel be matter of reverence to all? (ſee Mat. 5. g.)

8. How ſhall not the miniſtration of the Spirit be rather * glorious?] * in glory

9. For if the delivery of the law, which could help men to condemnation, but could not abſolve any man, were in ſo much glory, God by his Angels appearing ſo dreadfull in the mount, then much more the Goſpel, which brings with it juſtification and pardon of ſin, is to be counted exceeding glorious, to be lookt on and received by us with all reverence.

9. For if the † miniſtration of condemnation * be glory, much more doth the miniſtration of righteouſneſſe exceed in glory.] † adminiſtration διακονία * were

10. For the Law though otherwiſe glorious, yet being compared with the Goſpel, hath no glory at all in it (as the moon compared with the ſun is ſo utterly outſhined by it, that it appears not in the preſence thereof.)

10. For even that which was glorious † had no glory in this reſpect, by reaſon of the glory that excelleth.] † was not ſo much as glorious, οὐδὲ δεδόξασται

11. For if that which was it ſelf to be aboliſht, being but the cover that contain'd the true jewel under it, were yet deliver'd dreadfully and by a glorious appearance, then much more ſhall that, which endureth for ever, that jewel it ſelf, the Goſpel or ſubſtance, contain'd under thoſe coverings or ſhadows, and ſo which is never like to be aboliſhed, and hath a durable fruit belonging to it (Grace which the other had not) deſerve to be eſteemed glorious.

11. For if that which is done away was * glorious, much more that which remaineth is † glorious.] * by glory δια δόξης † in glory ἐν δόξῃ

12. Upon theſe grounds I ſay (mentioned from v.5. to this verſe) I cannot but ſpeak boldly and confidently to you, in vindication of my Apoſtleſhip, ver. 4.

12. Seeing then that we have ſuch hope, we uſe great plainneſſe of ſpeech,]

13. Having no need to imitate Moſes who vailed his face, which was a type of the dark, not clear propoſing of the Goſpel (which is the end or principall part of the Law, and the jewel contain'd under that covering) to them of old.

b.

13. And not as Moſes, * which put a vaile over † his face, * that the children of Iſrael † could not ſtedfaſtly look to the * [b] end of that which is aboliſhed.] * put ἐπέθηκε † his own ἑαυτοῦ * ſo that πρὸς τὸ †looked not μὴ ἀτενίσαι * or, face; for the King's MS. reads τὸ πρόσωπον

14. And accordingly ſo it continues remarkable to this preſent, the Jewes ſee not Chriſt in the reading of the old Teſtament, and ſo the cover ſtill remains upon Moſes face, as it were, (but by the Chriſtian clear doctrine, or by faith is removed.)

14. But their minds were blinded: for untill this day remaineth the ſame vaile untaken away, in the reading of the old Teſtament: which vaile is done away in Chriſt.]

15. And ſo though they have heard it over and over many times, yet ſtill they doe not underſtand the true ſenſe of the Law.

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

16. But when Iſrael v. 13. or their heart v.15. ſhall accept of the Goſpel of Chriſt, then they ſhall ſee and underſtand plainly, what now is ſo obſcure to them.

16. Nevertheleſſe, when it ſhall turn to the Lord, the vaile ſhall be taken away.]

17. Now Chriſt is beſides his humane nature, indued with a divine Spirit, and the Goſpel of Chriſt is called the Spirit v.6. and where the Spirit of Chriſt, or the Goſpel is, there is freedome, and conſequently the vaile (a token of ſubjection alſo 1 Cor. 11. 10.) is taken away.

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

18. And ſo all we that beleive in Chriſt, have that vail done away, and doe clearly, though not yet ſo perfectly behold Chriſt, and by beholding him are changed to be like him, the doctrine of the Goſpel received into our hearts changeth us into other men, to ſuch a viſion of Chriſt here, in imitating his purity &c. as ſhall be attended with eternal glory hereafter, the ſame Spirit of Chriſt, which worketh the one in us, being certain to produce the other alſo.

18. And we all with open face beholding as in a glaſſe the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.]

Notes on Chap. III.

a. Συςατικαὶ ἐπιςολαὶ

Συςατικαὶ ἐπιςολαὶ, and γράμματα in this place are an intimation of an antient cuſtome in the *Apoſtolical primitive Church*, which ordinarily gave their *teſtimonies* to all *Chriſtians*, that travailed from one place to another, and recommended them to an *hoſpitable* reception. The original of this cuſtome ſeems to have been taken from the *heathens*, who had their *teſſeras hoſpitalitatis*, which from one *friend* to another, helpt them that brought them, to kind entertainment, and *Tertullian* continues the phraſe *conteſſeratio hoſpitalitatis*; Many mentions of this cuſtome we find amongſt antient writers, In *Syneſius* τῇ φιλίᾳ τῇ Ζῇ τὸν Θαυμάσιον Ζωίσημι, *I commend Thaumaſius to your friendſhip* &c. And in *Phavorinus*, Σωίσημι τῇ φιλίᾳ καὶ τῇ ἀγαθότητι τῇ Ζῇ τὸν Λαυρέντιον, ὃν πολλοῦ μοι μαθητὴν ὄντα, *I commend to your friendſhip and kindneſſe Laurentius, who of a long time hath been my ſcholar*, And again, Ζωίσησι τὶς τινὰ τινὶ, μαρτυρῶν αὐτῷ χρηστὰ, *one commends a man to another, when he gives a good teſtimony of him*, This was done among *Chriſtians*, by teſtifying the *piety*, and orthodoxalneſſe of any, and the *agreement* with them, from whom they come, in the ſame *faith*, And therefore when *Fortunius* a *Biſhop* of the *Donatiſts* affirmed and boaſted 'that their *Church* was the *Catholick Church*; S. *Auſtin Ep:* 163. *ad Eleuſium*, convinceth him by asking him, whether a *Donatiſt* could by his *Literæ formatæ*, or *communicatoriæ*, gain a man entertainment, or reception in any *Church*, that he would name to him, 'being confident he could not doe it. Thus ſaith *Nazianzen* of *Julian*, * συνιστᾶν: a. that he imitated many of the *Chriſtian* rites, τὰ εἰς τοὺς ξένους

* Edgat: p. 102.

δεομένους φιλανθρωπίαν, *all humanity, charity to them that wanted,* τήν τε ἄλλην καὶ ἐν τοῖς ὁδοιπορικοῖς ξενιδίοις, οἷς ἡμεῖς ἐξ ἔθους εἰς ἔθνος τὸ χρήζον ἀποπέμπομεν, *that way of it especially, which consisted in sending letters and tokens, with which* (saith *Nazianzen*) *we use to furnish them that are in want from one nation to another.* The same, saith *Zozemen*, l. 5. c. 5. and *Nicephorus Callistus*, l. 10. c. 21. almost in the same words, Οὐκ ἄκυρα ζηλῶσαι λέγω τὰ συνθήματα τῶν ὁδοιπορικῶν γραμμάτων, οἷς ἔθος ἀμοιβαδὸν τοὺς ξένους ὁποιδήποτε δεχόντας, καὶ παρ' οἷς ἂν ἀφίκωνται πάντως καταγομένους, καὶ δεήσεως ἀξιοῦντας, οἷάπερ γνωρίμους καὶ φιλτάτους διὰ τὰ τῶν συμβόλων μαρτύρια, *He especially imitated the tokens or tesserae of the Bishops letters, by which they are wont mutually to commend those that travell any whither, and by that testimony obtain for them all friendly entertainment, as for their most familiar acquaintance.* The same we may find in *Lucian*, in his *Peregrinus*, By which also will appear the antient notion of the κοινωνικὰ γράμματα, not to signifie (as *Baronius ad an:* 314. and out of him *Binius*, t. 1. *concil:* p. 271. and *Ferrarius de antiq: Eccles: Epist: genere*, l. 1. p. 45. would have them) *Epistles* by which men were testified to be in *communion* with the *Church of Rome*, (which they never did, but when they were written by the *Bishop* of that *Church*, and neither then, any more, then those that were written by the Bishop of any other *particular Church* signified that mans agreement in *faith* and *communion* with that particular *Church*) but onely *Letters commendatory* from one place, or *Church* to another, to *recommend* a person that should *travell* thither, and so obtain for him an *hospitable reception, lodging, diet*, and all things else, that are contained in *Zozomen*, under the word δεήσεια, *provision*, or *necessaries*, that they wanted; and this according to the *notion* of κοινωνέω formerly mention'd (see note on *Act.* 2. c.) for *liberality* and *beneficence*, though there is no question but among other degrees of *charitable reception*, that of admitting them to their *Churches*, and *sacraments* was included also, proportionably to the forms of their *testimonies*, which, saith *Mat: Blastares*, were wont to mention, the *uprightnesse* of the *persons faith, unreprovableness* of his *life*, and his degree in the *Church*, if he had any, see *Justell: in cod: Can: Eccl: un:* p. 132.

If the reading be τέλος, then must *Christ* (which is the *end of the law*) i. e. the *Christian precepts* and *promises* typified by the *Mosaical rites* and shadows, be meant by it, but if the reading be πρόσωπον, then will the ἀνταπόδοσις, or *second part* of the *resemblance* be more perfectly answerable to the former, thus, *Moses put a vaile over his own face, to signifie that the Israelites would not see the face* (i.e. discern clearly the most eminent, and *principal* part) *of the Law, which is now abolished*, i. e. of the *Ceremonial law*, For certainly the principall part of that was the *inward purity* and *piety* signified, and adumbrated by those *ceremonies*, and now taught by *Christ* more distinctly and plainly, and so that *covering* taken away, ver. 14. only the *Jewes will not see it, but as yet their understandings are blinded*, in the beginning of the *verse*. b. τέλος τῷ καταργουμένῳ

CHAP. IV.

Paraphrase.

1. THerefore seeing we have this ministery, as we have received mercy, we * faint not.] 1. Being therefore intrusted by God with so honourable a charge, the preaching of this divine and glorious Gospel of Christ, c. 3. 4. and 18. we have been diligent in attendance on our work.

* grow not sluggish, or cowardly, οὐκ ἐκκακοῦμεν

2. But have renounced the hidden things of † dishonesty, not walking in craftinesse nor handling the word of God deceitfully, but [by manifestation of the truth, commending our selves to every mans conscience in the sight of God.] 2. And have been farre from using any of those vile arts, which shame might make us disguise and conceal, but dealt simply and plainly, mixing nothing of our own with the word of Christ, but contenting our selves with so much of the approbation of men, as the making known the truth of God unto men sincerely and uprightly will help us to.

† shame αἰσχύνης

3. But if our Gospel be hid, it is hid * to them that are lost,] 3. Which we have done so plainly, that if the Gospel of Christ preached by us be yet obscure, it is so only among obdurate obstinate unbeleivers, v. 4. see c. 2. 15.

* in ἐν

4. †In whom the God of this world hath blinded the minds of them which beleive not, * lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.] 4. Such as have their eyes so blinded by Satan, or their own worldly advantages, that the Gospel of Christ most powerfully and plainly revealed by him, and shining forth in our preaching, since his departure from the earth, (and this most certainly the revelation of the immutable will of God, whom Christ represents to us, not as an ordinary picture doth the body, but as a reall substantial image of him) is not permitted to have any impression, or influence on their hearts, they will not see, be it never so illustriously visible.

† among ἐν

* so that the illumination of the Gospel of the glory of Christ - hath not shin'd to them, εἰς τὸ μὴ αὐγάσαι αὐτοὺς τὸν φωτισμὸν τῆς ἐναργείας τῆς δόξης τοῦ Χριστοῦ

5. For we preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake.] 5. Certainly nothing but this can obstruct mens minds against the Gospel, as it is delivered by us, being preacht so, as not to designe any thing of honour to our selves, but only unto Christ, and for our selves, only to offer men our service, to doe them all the humblest offices of Christian charity imaginable.

6. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the [a] face of Jesus Christ.] 6. For it is not any worldly consideration, that hath put us upon this imployment, but that God that by his word created the light, when there was nothing but darkness in the world, hath in a like wonderfull manner, imparted this light to us, in sending down his own Son to shine in our hearts, to reveal his will unto us, and this on purpose that we might reveal it to others, instruct them in the knowledge of those *glorious mysteries*, (see note on 2 Pet. 1. c.) so illustrious in themselves and advantageous to us, which God hath revealed to us by Christ. a.

† in vessels of shell

7. But we have this treasure in [b] earthen † vessels, that the excellency of the power may be of God, and not of us.] 7. But we that are intrusted with this b.

great treaſure of the Goſpel, are not ſo fine and pretious our ſelves, we carry bodies about us ſubject to all manner of oppoſition, and preſſures, and afflictions, and this on purpoſe deſigned by God alſo, that all good ſucceſſe we have in our Apoſtleſhip, may be imputed to Chriſt, and not to us, as it would be, if we came with any ſecular power, or grandeur to plant the Goſpel.

c. 8. We are * [c] troubled on every ſide, yet not † diſtreſſed; we are perplexed, but not in deſpair;

8,9. The way which God rather ſaw fit to chuſe, was to permit us to wreſtle with all difficulties, and then to ſuſtain us by his own inviſible aſſiſtance, not by any ſecular humane means, and carry us through all, and give good ſucceſſe to our preaching by theſe very means:

9. * Perſecuted, but not forſaken; caſt down, but not deſtroyed:]

* griped † brought to extremities, ſtrained, but not deſpairing * purſued, but not left behind

10. Alwaies bearing about in the body the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.]

10. Carrying about us the croſſe and ſufferings of Chriſt, daily ſuffering after him, that ſo the ſaving effects of his reſurrection, in turning men from their evil waies (converting Infidels by our preaching) might through our ſuffering in this imployment be more conſpicuous.

11. For we which live, are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh.]

11. For we Apoſtles, that are looked on by ſome with envy, are continually ready to be put to death for the Goſpel, that the vital power of Chriſt in raiſing up ſinners to a new life may through the dangers by us undergone in preaching the Goſpel, be ſhewed forth among our auditors, that receive the faith from us.

12. So † then death worketh in us, but life in you.]

12. And ſo truly we are not any extraordinary gainers by our employment, as to the eye of the world, the death of Chriſt v. 10. is wrought, perfected in us, we fill up his ſufferings, Col. 1. 24. by ſuffering after him, but the reſurrection and vitall efficacy of Chriſt, v. 10, & 11. is ſhewed forth, and as it were perfected in you, by our preaching and begetting faith, and confirming it in you by our afflictions, and by the example of our conſtancy, and of Gods deliverance afforded us, ch. 12. 9.

† that the death is wrought in us, but the life in you, ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν

13. We having the ſame Spirit of faith, according as it is written, I beleived and therefore have I ſpoken, we alſo beleive and therefore ſpeak.]

13. And having the ſame Spirit of faith which is ſpoken of in that writing of Davids, Pſal. 116. 10. where he ſaith, I beleived, and therefore I ſpake, I was ſore afflicted, &c. we doe accordingly by afflictions, and patience, and conſtancy therein, confeſſe God, and expreſſe our faith in him.

14. Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you.]

14. Beleiving ſtedfaſtly that he that raiſed Chriſt out of the loweſt condition, even from death it ſelf, will make our afflictions a means of raiſing us, and preſenting us glorious in his ſight, together with you, if you doe ſo too.

15. For all things are for your ſakes, that the * abundant grace might through the thankſgiving of many, † redound to the glory of God.]

15. For 'tis for your good that we preach and ſuffer all this, that your faith may be more confirmed, and that ſo the mercy of God extending to more perſons, may by their bleſſing God for it, abound, and tend more to the glory of God, ch. 1. 11.

* benefit having abounded χάρις πλεονάσασα † exceed περισσεύσῃ

16. For which cauſe we * faint not, but though our outward man periſh, yet the inward man is renewed day by day.]

16. Whereupon it is that we doe not give over upon theſe diſcouragements, but are by theſe outward preſſures more incited inwardly, and animated to the performance of our duties.

* are not ſlothfull οὐκ ἐκκακοῦμεν

d. 17. For our light affliction, which is but for a moment, worketh for us a † farre more exceeding and eternall [d] weight of glory.]

17. For our tranſitory light ſufferings is ſo accepted by God, that it is alſo ſure to be rewarded by him with a moſt exceeding, eternal, weighty crown of bliſſe or glory.

† moſt ſuperlative, καθ' ὑπερβολὴν εἰς ὑπερβολὴν

18. While we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen, are * temporall, but the things which are not ſeen, are eternall.]

18. Which makes it moſt reaſonable for us to go courageouſly through all difficulties, as deſpiſing and not thinking of this world, and whatever loſſes, or ſufferings of that, but of that reward, which our faith preſents unto us, which is as farre beyond any thing that we can part with here, as eternity ſurpaſſes time.

* temporary πρόσκαιρα

Notes on Chap. IV.

a. Πρόσωπον Ἰησοῦ

This phraſe πρόσωπον Ἰησοῦ the *face of Jeſus*, and this whole verſe referres to the ſtory of *Moſes*, deſiring to ſee the *glory of God*, *Exod.* 33. For there *God* in his own *glorious* nature could not be *ſeen* v. 20. the luſtre was ſo great, But with that ſight, that was afforded him, though but of an *Angel*, ſuſtaining the perſon of *God*, *Moſes*'s face was *enlightned*, and *ſhone*, and became glorious, (to which the *Apoſtle* had before referred, c. 3. 7.) And ſo here the *glory of God*, i.e. the *revelation* of his moſt *divine counſels* for the ſaving of men under the *Goſpel*, is by God *communicated* to *Chriſt*, and by that means he, as he is the *Son of man*, and executes this *prophetick* office upon earth, is much more *ſhining* and glorious, then *Moſes*'s *face* was, and then we to whom the *Goſpel* is now preached, look upon this *face* of his, though the *Iſraelites* could not on *Moſes*, and are illuminated thereby, receive the *knowledge* of theſe *counſels* of *God*, whenſoever we look on him.

b. Σκεῦος ὀστράκινον

Σκεῦος ſignifies any of the *utenſils* about an *houſe*, *Mat.* 12. 29. *Mar.* 11. 6. (ſee note on *Mat.* 21. b.) a *diſh*, a *cup* &c. Of theſe ſome are *teſtacea*, made of *ſhells* of *fiſhes*, and they are here ὀστράκινα, as 2 *Tim.* 2. 20. (the only other place where the word is uſed in the *New Teſtament*) and this agrees very well with the matter in hand, it being ordinary to lay up thoſe things we value in *ſhells*, or *boxes*, or *cabinets* made of ſuch, And thoſe in reſpect of the brittleneſſe, and of the nature of them, (as the *ſhels* are the outſides of *fiſhes*) very fit to reſemble our *bodies*, wherein our *ſouls* doe inhabit, And accordingly the *Platoniſts* making two *bodies* of a man, one that which *carries the ſoule* in it, ὄχημα ψυχῆς, *the chariot of the ſoule*, the other that which we *touch*, and *ſee*, the *groſſer carnal* part,

part, call that *second* ὀστράκινον, that which is the same to us, which the *shell* is to the *fish*, which hath another finer *body* within it.

c. These two verses in every word referre to the *antient* heathen customes in the *agones*, of which somewhat hath been said, note on 1 *Cor.* 9. 24. S. *Chrysostome* explains them so in common (ἀλγῶμεν καὶ ἀποτυγχάνομεν, ἀλλ' οὐκ ὅπως, ὥστε ἐκπεσεῖν τῶν προκειμένων, εἰς γυμνασίαν, οὐκ εἰς ἥτταν, *We are cold* &c. as *Horace* of the *racer*, *sudavit & alsit, he sweats and friezes*,) but he applies them not severally to the particular *exercises*; This I suppose may fitly be done, by accommodating *three* of the paires to the customes of *wrestling*, one to that of *running* in the race. Θλίβεσθαι belongs clearly to πάλη, *wrestling*, so saith *Aristotle Rhet:* l. 1. c. 5. (see the *anonymous Scholiast* on that place) ὁ μὲν δυνάμενος θλίβειν καὶ κρατεῖν, παλαιστικός, *He that can gripe his adversary, and take him up, is good at wrestling*, there being two *dexterities* in that *exercise*, *comprimere antagonistam, & substernere, to gripe and throw down*, which *Hesychius* also calls θλῖβειν, and κρατεῖν, the first of these is here mentioned, and expresst by θλίβεσθαι *pressure*, to which στενοχωρεῖσθαι is here opposed, as in a higher degree, στενοχωρεῖσθαι, *ad angustias redigi, to be brought to distresse*, as when we can neither get out of his hands, nor make any *resistance* against him, so *Isa.* 28. 20. στενοχωρούμενοι ὡς δυνάμεθα μάχεσθαι, *being brought to such extremities we can fight no longer.* So again ἀπορεῖσθαι *perplexity*, is fit for the *wrestler*, who being shrewdly put to it, knows not what to doe, so saith *Theophylact*, though we fall εἰς ἀμηχανίας to such a condition that *we know not what to doe*, So in *Hesychius* ἀποροῦντες ἀμηχανοῦντες, *they that are not able to doe, or attempt any thing*, yet are not ἐξαποροῦμενοι, *miscarry* not finally, ὀρθοὶ ἱστάμενοι, *stand after all upright*, οὐκ ἀπογινώσκοντες, καὶ ἥττώμενοι, *despair not, nor are they overcome*, but find an happy issue out of all, νικῶντες, *conquerors* at last, saith *Theophylact*. Then for διωκόμενοι *pursued*, that is peculiar to δρόμος *racing*, as hath been formerly said (note on 1 *Cor.* 9. 25.) when one being formost in the *race*, others *pursue*, and get up close after him, being ready to *outstrip*, or get before him, but doe not so, and that is the meaning of οὐκ ἐγκαταλειπόμενοι, not *outstript* or *cast behind*, the word ἐγκαταλείπειν signifying *to be out-gone, relinqui* literally, in *Horace's* notion, ——*mihi turpe relinqui est*; So in *Plutarch* τοὺς ἀποληφθέντας οὐ στεφανοῦσι, *they doe not crown them that are lag, or left behind*, & 1 *Cor.* 9. *all run, but one receives the prize*; So *Eustathius* on *Homer:* Il: ψ'. Τὸν γὰρ ἁπλῶς ἡττηθέντα λέγομεν ἀφθῆναι, *He that is overcome we say is left*, and in *Hesychius*, λείπεσθαι ἔθλα ἀποτυγχάνειν, corruptly for λείπεται (i. e. ἐλείπετο) ἆθλα ἀποτυγχάνειν *to be left*, is *to misse the reward*; and therefore *Jam.* 1. 4. those that are *perfect*, and consummate, *crowned*, or fit to receive the *crown*, are said to be ἐν μηδενὶ λειπόμενοι, *left behind in nothing*, victorious still. Then for καταβαλλόμενοι] that belongs again to πάλη, *wrestling*, where he that *throws* the other first, is *conquerour*, whereupon *Hesychius* καταβαλεῖ, νικήσῃ, βίᾳ, *to cast down*, is *to overcome, to throw*; The same is expresst by ὑποσκελίζειν, περιπλέκειν, *supplanting, tripping up the heels*, whence is that *scholion* of *Theophylact*, καταβαλλόμενοι ὑπὸ τῶν ἀνταγωνιζομένων, *thrown by them that wrestle with us*, and then the οὐκ ἀπολλύμενοι, *not destroyed*, may either signifie literally so, not *killed*, i. e. *lying* upon the ground, but not like *carcasses* there, or else rising up again after the *fall*, and not as the *Elephant*, irrecoverably down. All which belongs to the *afflictions* that befell the *Apostles*, their *hardship* in these ἀγῶνες and *combats* of theirs.

Ἀφειμένοι

Καταβαλλόμενοι

Ἀπόλυσθαι

The *Hebrew* כבד signifies primarily two things, *weight*, and *plenty*, and from thence two things more, either *glory* or *riches*. From hence it comes, that βαρὺ is in the *Greek* of the *Old Testament* taken for *multitude*, or *greatnesse*, that is applied to a *train*, or *host*, 1 *Kin.* 10. 2. and 2 *Kin.* 6. 14. and 18. 17. and 2 *Chron.* 9. 1. δύναμις βαρεῖα, a great numerous *troop* of attendants, or army, and 1 *Mac.* 1. 17. ὄχλος βαρὺς a very great *multitude*, and 3 *Mac.* συμπόσιον βαρύ, a *great magnificent feast*. Accordingly βάρος δόξης] here, will be, *riches, plenty, and abundance of glory*, the word βάρος being the rather here used in *opposition* to the *lightnesse* of the *afflictions* precedent, but not to denote the *heavinesse*, but *abundance*, or *riches* of this, as *Gen.* 13. 2. *Abraham* is said to be כָּבֵד *heavy*, i. e. *plentifull in cattell*, &c. the LXXII. reads πλούσιος *rich*, and so c. 1. כבוד signifies *riches*.

d.

Βάρος δόξης

Διωκόμενοι

Οὐκ Ἐγκαταλειπόμενοι

CHAP. V.

Paraphrase.

1. FOR we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternall in the heavens.]

1. For of this we are confident, that if our bodies wherein we dwell as in a moveable tent, or tabernacle, be destroyed by the present pressures that lie upon us, if our dangers should end in death it self, this were a matter of no terror to us, having so much a better abiding place provided for us by God, so much an happier condition, then any this world is capable of, and out of reach of all sublunary dangers, sure to be continued to us for ever.

2. For in this we groan earnestly, desiring to be clothed upon with our house, which is from heaven.]

* to put on over it ἐπενδύσασθαι

2. For while we are in this inferiour state of bodies, we are for ever unsatisfied, and impatient, desiring to have those spiritual bodies, 1 Cor. 15. 44. that purer state of bliss and immortality, as an upper garment to adorn and hide the blemishes and imperfections, and keep off the cold and pressures that this body of ours is subject to.

† wee be found clothed not naked, ἐνδυσάμενοι, γυμνοὶ οὐχ εὑρεθησόμεθα

3. If so be † that being clothed we shall not be found naked.]

3. This I say upon supposition, that we should never die, that we were in the number of those mentioned 1 Cor. 15. 53. and 1 Thess. 4. 15, 17. that are found alive at the last trump, at the day of doom, as some shall certainly be, and yet even those very heartily glad to be after changed to have these natural bodies spiritualized.

4. For we that are in this tabernacle doe groan, being burdened, not for that we would be unclothed, but clothed upon, that * mortality might be swallowed up of life.]

* that which is mortal τὸ θνητὸν

4. For while we are in these bodies of clay, we are subject to weights and pressures,

and thoſe give us a great impatience and wearineſſe, and this hath a very obſervable meaning in it, For 'tis certain we doe not deſire to put off theſe bodies, to part with them finally, how weary ſoever we are, This therefore is the ſignification of it, that there is another ſort of bodies, and another ſort of life, infinitely more deſirable then theſe, which we now enjoy, an eternal, immutable life of theſe our bodies, in ſtead of that mortall (ſubject to afflictions, and death it ſelf) which we now live, and that we are naturally a deſiring, a panting, a groaning after.

5. And the ſame God that hath created and framed us after this manner, with bodies ſubject to ſuch preſſures, that we perpetually deſire to change them for impaſſible, hath by Chriſt promiſed us, that he will make this proviſion for us, raiſe us to immortal lives, and as a pledge and pawn to aſſure us, that he will perform this promiſe, he hath by the preaching of the Goſpel, ſent to cleanſe and purifie us here in ſome meaſure, which is a kind of ſpiritualizing of our bodies, and a pawn and earneſt of our future immortality, to which that Spirit ſhall raiſe us, which raiſed Chriſt from the dead.

5. Now he that hath * wrought us for † the ſelf-ſame thing, is God, who alſo hath given unto us the earneſt of the Spirit.]

* fram'd κατεργασάμενος

† this very thing αὐτὸ τοῦτο

6. By theſe conſiderations therefore, being enabled to look cheerfully on death, as that which only brings us home to God, from which theſe earthy bodies keeps us ſtrangers,

6. Therefore we are alwaies confident, knowing that whilſt we are at home in the body, we are abſent from the Lord.]

7. (And which gives us that really to be injoyed, which we have here in this life, only by faith.)

7. (For we walk by faith, not by ſight.)]

8. We make choice rather, and are infinitely better pleaſed, to leave this body behind us, here, to goe out, to die, that by this means, we may come to our home, our bliſſe in heaven; and ſo the fear or expectation of death is farre from being painfull to us.

8. We are confident I ſay, and willing rather to * be abſent from the body, and to be † preſent with the Lord.]

* travail out ἐκδημῆσαι ἐκ

† at home ἐνδημῆσαι

9. All our ambition and deſigne being but this, that whether we continue in this earthy body of ours, or go out of it, whether living or dying, we may be acceptable to God.

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

*we are ambitious φιλοτιμούμεθα

† we be at home or abroad ἐνδημοῦντες εἴτε ἐκδημοῦντες

10. For there will certainly come a day, when every perſon that ever lived ſhall be judged by God, ſet as it were in an eminent conſpicuous place, as men that are impleaded are wont to be, and every action of his life taken into conſideration, that accordingly every man may be puniſht, or rewarded, according to his actions, of what ſort ſoever they be, whether good or bad.

a. 10. For we muſt all * appear before the Judgment ſeat of Chriſt, that every one may [a] receive the things done in his body, according to that he hath done, whether it be good or evil.]

* be made manifeſt φανερωθῆναι

11. Conſidering therefore the dreadfulneſſe of this appearance of God, as on one ſide we labour to perſwade men to embrace the truth, and live, as thoſe that are thus to be judged, ſo we deſire to approve our ſelves to God, as our Judge alſo, who I am confident doth approve of our ſincerity herein, and I hope you are as well ſatisfied alſo of our uprightneſſe toward you.

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

12. What I ſay, is not as if I wanted again commending to you, but that I may arm you againſt thoſe falſe Apoſtles, that come among you, and glory much of outward things, but know in their conſciences, that they have little cauſe to doe ſo, againſt whom you may fortifie your ſelves, and make anſwer to them, by glorying of my patience, and perſeverance, and performances in the Goſpel, and to this end only it is, that I ſay this unto you.

12. For we commend not our ſelves again unto you, but give you occaſion to glory on our behalf, that you may have ſomewhat to anſwer them, which glory in appearance, and not in heart.]

13. And what we doe herein, is meant for good, my ſpeaking thus largely of my ſelf is for the glory of God, whoſe grace it is that enables me to doe any thing, and any more moderate language, or actions are deſigned by me to your advantage alſo, Or both together, whether one or other, they are meant to the glory of God, and your good.

13. For whether we be * beſides our ſelves, it is to God: or whether we be ſober, it is for your cauſe.]

† tranſported (ſee note on on Mar. the 3. c)

14,15. For our love to Chriſt founded on his to us, hath us in its power to make us doe whatſoever it will have us, making this argument from this certain acknowledged truth, of Chriſts having died for all men, that then certainly all men are ſinners lapſt in a loſt eſtate, and ſo hopeleſſe, unleſſe they uſe ſome means to get out of that eſtate; which that he might help us to doe, was the deſigne of Chriſts dying for all, that we might (having received by his death grace to live a new life) live no longer after our own luſts and deſires, but in obedience to his commands that died and roſe again to that end, (to bleſſe us in turning every man, &c. Act. 3. 26.)

14. For the love of Chriſt conſtraineth us, * becauſe we thus judge, that if one died for all, then were all dead:

15. And † that he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him, which died for them, and roſe again.]

* judging this κρίναντας τοῦτο

† he died ἀπέθανεν

16. Wherefore now we eſteem or value no man according to the outer advantages of this world, wiſdome, riches, learning, &c. which are wont to ſet men out in the eyes of the world, and although it were true that we had familiarly converſt with Chriſt here, as ſome among you ſay they have (they that ſay I am of Chriſt 1 Cor. 1. 12.) and preferre themſelves before others for that, and expect their doctrine ſhould be received before the doctrine of others, yet now we know that he is gone from this earth, and no man can now pretend to know Chriſts will (otherwiſe then as it was revealed at his being here) above, or any more then another, upon this bare ſcore, becauſe he once converſt familiarly with Chriſt here; All that now we have to doe with Chriſt is to look on him, not under any ſuch notion, as a Chriſt talking familiarly with us on earth, but as an heavenly King, offering and deſigning us a ſpiritual kingdome upon our obedience and fidelity, not any temporal advantage, or matter of boaſting, upon our acquaintance with him here.

16. Wherefore henceforth know we no man after the fleſh, yea though we * have known Chriſt after the fleſh: yet now † henceforth know we him no more.]

*had known ἐγνώκαμεν

* we know him ſo no longer οὐκέτι γινώσκομεν

17. If any man profeſſe to have any peculiar

17. Therefore if any man be in Chriſt, he is a new creature; old things are paſt away, behold all things are become new.]

culiar claim to Christ, this must be the way of judging of the sincerity of his pretensions, if he think himself obliged to live a new life; The state of the Gospel is a change of every thing from what it was before, more grace, promise of pardon on repentance and sincerity for the future, more explicite promises of heaven, and precepts of greater perfection, and what is all this, but an obligation, in all reason, to a new and a Christian life?

* But all these things τὰ δὲ πάντα † administration διακονίαν

18. * And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given us the † ministery of reconciliation,] 18. Now all these things depend on God, as the author of them, who hath used this means of making up that breach between him and us, and hath given us power, and commission, to give men reconciliation, peace, or pardon, or absolution, upon renewing of their lives.

* placed or deposited in us, ἐθέμην ἐν ἡμῖν

19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath † committed to us the word of reconciliation.] 19. And the tenure of our commission runs thus, That God hath used Christ as a means to make peace between him, and the greater and worser part of the world, the Gentiles at this time, as well as the Jews, (not by pardoning of their sins, while they remain in them, but by admitting them to repentance, by not shutting up waies of mercy, and moreover calling them, using admirable methods of mercy in revealing himself to them) and hath put in our hands the word of reconciliation, the preaching of this Gospel, and making known the means of grace, and advising and perswading all men to make use of it.

20. Now then we [b] are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christs stead, be ye reconciled to God.] 20. This therefore is the nature of our present imployment, to be (as our title of Apostles imports) proxies and negotiators for Christ, we supplying the place of Christ on earth, and so treating with men, after the manner that Christ did, when he was here, calling sinners to repentance, and that with all the affectionate importunity imaginable, as sent from God on purpose to entreat men to it, And accordingly now we doe, in Christs stead, we beseech you to reform your lives, and make your selves capable of the return of Gods favour to you, (see note on Mat. 5. k) b.

21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousnesse of God in him.] 21. For Christ an innocent, pure, sinlesse person, hath God sent to be a sacrifice for our sins, that we might imitate his purity, and thereby be, through the benefits of his death, accepted and justified by God. c.

Notes on Chap. V.

a. Κομίζεσθαι τὰ διὰ τοῦ σώματος

Κομίζεσθαι signifies to *receive*, by way of *reward*, a *crown*, or *prize*, to *carry it away*, as ἁρπάζειν and λαμβάνειν, to *snatch*, and *take* off the *crown* standing over the goale. Then τὰ διὰ σώματος] *the things by the body*, must be *relative*, and answerable to] πρὸς ἃ ἔπραξεν] that follows, τὰ without mentioning what, only πρὸς ἃ ἔπραξεν, to *what he hath done*, noting this agreement and *proportion* betwixt that which he *receives*, and what he hath done, which is the clear sense of those other places, wherein *God is said to render to every man according to his works*. Some *MSS.* and printed *copies*, the *Complutense Edition*, read in stead of τὰ διὰ τοῦ σώματος, with the change of one *letter*, τὰ ἴδια τοῦ σώματος, *the proper or peculiar things of his body*, and that will be very agreeable also, *Every man shall receive that which is proper to him*, either as the *body* is the *shop* of action, wherein, and whereby, as by the *instrument*, every thing is done, or as τὸ σῶμα signifies *himself*, by an *Hebraisme* formerly mention'd, *according* to, or by way of *retribution* to what he hath done, &c.

b. Πρεσβεύω

The *Hebrew* שְׁלִיחִים *Apostles*, signifies *Legates*, *Nuntio's* also, so as in the *antient formulæ*, *Missi* signifies *Embassadours*, see *Marculphi form:* and *Bignonius's* notes on *lib.* 1. *c.* 40. And so here πρεσβείᾳ is the *Apostolical office*, and that from *God* to *men*, offering *pardon* on his part, and requiring on their part *reformation* for the *future*. So as in *Philostratus de vit: Apoll:* l. 4. c. 5. 'tis said that he was sent of an *embassy* from *Hercules* to the *Thessali*, ὁ δὲ νοῦς τῆς πρεσβείας ἦν, μὴ ἀπολέσθαι αὐτοὺς &c. *the summe of the embassie*, saith he, *was*, *that they would not be destroyed*, but that having omitted *sacrifice*, they should now *perform* them *again*.

c. Ἁμαρτία

What is meant here by the word [ἁμαρτία *sin*] will best appear by the notion of it in the *Old Testament* sometimes, and by the *opposition* to δικαιοσύνη *righteousnesse* here. In the *Old Testament* 'tis taken for a *sacrifice for sin*, *Lev.* 4. 3. 29. and 5. 6. and *Psal.* 40. 7. and so *piaculum* in *Latine* is both a *sin* and a *sacrifice* of *expiation*, or the *person* that is so *sanctified*, And there is nothing more ordinary in the *Septuagint*, then for ἁμαρτία to signifie a *sacrifice* for *sinne*, and so in the *Chaldee paraphrase* also, *Exod.* 29. 14. where the *Hebrew* reads *sin*, they read, a *sacrifice* for *sin*, for indeed the *Hebrew* חַטָּאת signifies *primarily* two things, *sin* and *legal uncleanesse*, and *secondarily* two things more, a *sacrifice* of *propitiation* for *sin* and of *purification* for *uncleanesse*, and consequently being rendred sometimes, ἁμαρτία, both in the notion of *sin*, and also of *uncleanesse*, *Lev.* 12. 6. *Num.* 6. 2. sometimes ἱλασμὸς, and ἐξιλασμὸς *propitiation*, *Ezek.* 44. 27. 45. 19. and sometimes ἁγνισμα *purifying*, *Num.* 19. 19. ἁγνισμὸς *purification*, *Num.* 8. 7. from hence comes, that this one *Greek* word ἁμαρτία, as if it were of the same *latitude* with the *Hebrew* חַטָּאת, is made use of to signifie all these severals. For that of *sin* I need not instance, for that of *legal uncleanesse*, see *Num.* 6. 2. ἥμαρτε περὶ τὴν ψυχήν, *he was unclean by the touch of a dead body*. For that of *sacrifice* of *expiation*, among many others, see *Lev.* 4. 25. the blood of the ἁμαρτίας *sin*, i.e. *sin-offering*, and in the last for *purification*, either of a *leaper*, or a woman after childbirth, or after the touching of a *dead body*, the word generally used is περὶ ἁμαρτίας, *for sin*. So in the *New Testament Rom.* 8. 3. περὶ ἁμαρτίας, *for sin*, is the *sacrifice* of *propitiation*, and so *Heb.* 10. 6. and 13. 11. and so here ἁμαρτία *sin*, without περὶ, most distinctly. Then for the *opposition*, wherein ἁμαρτία *sin*] is here set to δικαιοσύνη *righteousnesse*; *Christ* made ἁμαρτία *sin*, *that we might be made* δικαιοσύνη *righteousnesse*, that is an argument, that as our being δικαιοσύνη *righteousnesse*, signifies our being *sanctified* first, and then *accepted* by *God*, *justified*, so his being ἁμαρτία] signifies his being *condemned*, i.e. *consecrated* as a *sacrifice* is wont to be *devoted* for the *sins* of the people.

CHAP. VI.

Paraphraſe.

1. And we whoſe office it is to labour for that, for which Chriſt hath laid down his life, c. 5. 21. doe exhort you not to fruſtrate all theſe gracious methods of God, not to permit the Goſpel (ſee note Heb. 13. c.) to be caſt away upon you.

1. WE then * as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain.] * that work συνεργοῦντες

2. For the Prophet ſaith in the perſon of God, Iſa. 49. 8. In a ſeaſon which I had choſen, I have harkened to thee, and in the fitteſt time for deliverance to come, I have interpoſed my help. It ſeems God hath his times and ſeaſons to give deliverances, and ſuch is this, wherein I now ſpeak, a point of time, wherein God hath reſolved to deliver all his perſevering, faithfull ſervants out of their perſecutions. And this in all reaſon ought to be laid hold of by us, to eſcape out of the ſins of the world, and ſo out of the wrath that belongs to them that remain therein.

2. (For he ſaith, I have heard thee in a time accepted, and in the day of † ſalvation have I ſuccoured thee: behold now is the accepted time, behold now is the day of ſalvation.)] † deliverance.

a.

3. And one eſpecial part of our labour and care is, to abſtain ſtrictly from all things that may avert any man from the faith, indevouring to approve our ſelves to all, that all men may look on our behaviour in the Goſpel with reverence, and not with cenſure, and ſo be attracted to Chriſtian life, not deterred by us.

3. Giving no * offence in any thing, that the miniſtry be not blamed.] * occaſion of falling προσκοπὴν

4. Approving our fidelity in the diſcharge of our office, by all proper means, firſt by the conſtant, patient enduring of all ſort of afflictions, viz: preſſures, wants, exigencies,

4. But in all things approving our ſelves as the miniſters of God, in much patience, in affliction, in neceſſities, in diſtreſſes,]

5. Scourgings, impriſonments, ſeditions, by pains taking, denying our ſelves our ordinary ſleep and food,

5. In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings.]

6. By continence, by the ſtudy of the divine law in the more ſecret ſenſe (ſee note on 2 Pet. 1. c.) by long-ſuffering, by bounty, by the extraordinary gifts of the Spirit, (prophecying, languages, &c.) by ſincere charity, and zeal to the good of ſouls,

6. By pureneſſe, by knowledge, by long-ſuffering, by kindneſſe, by the holy Ghoſt, by love unfained,]

7. By preaching the pure Goſpel of Chriſt, by the power of God in doing miracles, &c. by weapons evangelical of all ſorts, for the temptations of a proſperous, and an adverſe condition, the ſpears in time of proſperity to repell the temptations of the world, reſolution againſt all the aſſaults of carnality; and the ſhield in order to dangers, and approach of evil, patience, conſtancy and perſeverance, to defend us from them.

7. By the word of truth, by the power of God, by the armour of righteouſneſſe, † on the right hand, and on the left,] † for

8. Through the various fates of being contumeliouſly uſed by ſome, as well as reverently by others; vilified, as well as commended; counted as deceivers, when yet we are moſt faithfull diſpenſers of the truth of God:

8. By honour, and diſhonour, by evil report, and good report, as deceivers, and yet true:]

9. Eſteemed and lookt on by ſome, as if they knew us not, by others own'd, and valued, ſome judging us as loſt men, that by our needleſſe zeal had brought deſtruction on us, whereas by Gods help we are ſtill alive, permitted by God to be afflicted and chaſten'd, but not yet to be put to death, though of ſome of us, 'twere verily purpoſed, that we ſhould, 1 Cor. 15. 32. & 2 Cor. 1. 8.

9. As unknown, and yet * well known; as dying, and behold we live; as chaſtned, and not killed:] * acknowledged ἐπιγινωσκόμενοι

10. Our lives pitied and lookt on, as made up of nothing but ſadneſſe, whilſt yet we are alwaies cheerfull, and rejoicing in the teſtimony of a good conſcience, as poor our ſelves, and yet enriching whole multitudes of men with that which is the moſt valuable true riches, And though we are deem'd, and that truly, to have nothing, yet are we ſo provided for by Gods good providence, as to want nothing that is neceſſary, or uſefull for us.

10. As ſorrowfull, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.]

11. I have ſpoken clearly and freely to you, O Corinthians, and my heart as well as my mouth hath been enlarged to you alſo, ſo great is my kindneſſe and affection to you.

11. O yee Corinthians, our mouth is opened to you, our heart is enlarged.]

12. Ye are not pent up in us, as in a narrow room; my whole ſoul is open to you, and at your ſervice, you have no ſmall place in my affections, but you doe not retribute as ye ought, ye are ſomewhat ſtraitned in your affections toward me.

12. Ye are not ſtraitned in us, but ye are ſtraitned in your bowels.]

13. And truly it were but a juſt return, as from children to your parent, if ye would be, back again, as kind and affectionate to me, as I have been to you.

13. † Now for a recompenſe in the ſame, (I ſpeak as unto my children) be ye alſo inlarged.] † But by way of this very recompenſe τὴν δὲ αὐτὴν ἀντιμισθίαν *Doe not ye become more inclinable to

b.

14. Is there any reaſon you ſhould be more inclinable, more favourably affected to them that are not Chriſtians, to falſe prophets or teachers, then to us? Is it poſſible for you Chriſtians to receive any benefit from ſuch? doth impiety advantage juſtice? or darkneſſe contribute any thing to light?

14. * Be ye not [b] unequally yoked together with unbeleivers: for what † fellowſhip hath righteouſneſſe with unrighteouſneſſe? and what communion hath light with darkneſſe?] † participation is there betwixt righteouſneſſe and wickedneſs? what communication betwixt light and darkneſſe? μετοχὴ δικαιοσύνῃ πρὸς ἀνομίαν; τίς δὲ κοινωνία φωτὶ πρὸς σκότος;

15. What agreement of deſires can Chriſt or a Chriſtian have with Satan, or a lawleſſe man? what accord a beleiver with an unbeleiver? and ſuch are many of thoſe Gnoſtick hereticks, that are ſo followed by you.

15. And what concord hath Chriſt with Belial? or what part hath he that beleiveth with an infidel?

16. And

16. And what agreement hath the Temple of God with Idols? for ye are the temple of the living God, as God hath ſaid, I will dwell * in them and walk † in them, and I will be their God, and they ſhall be my people.]

16. Or how can ye reconcile Gods temple and the Idol

* among ἐν
† among

temples? Now ye are the temple of God, among whom he dwels, and walks, and owns you for his people, as he hath promiſed to doe to the Jewes upon condition of their obedience to him.

17. Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you:

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

17, 18. This laies an obligation upon you to get out of ſo wicked company and unclean converſation,

* for a father εἰς πατέρα
† to me for ſons μοι εἰς υἱοὺς

not to comply with the Heathen Idolaters by going to their temples and feaſts with them 1 Cor. 8. 7. but to abſtain ſtrictly from ſuch ſociety, for upon doing thus depend all the promiſes of the Goſpel, of Gods receiving us, owning and acknowledging us for his children.

Notes on Chap. VI.

Σωτηρία

What σωτηρία ſignifies, hath been often ſaid, (ſee *Rom.* 13. c.) Gods *reſcuing his faithfull, perſevering* ſervants out of their *diſtreſſes*, thus it clearly ſignifies here, proportionably to what it had done in the *prophecie* here cited, *Iſa.* 49. 8. *In an acceptable time have I heard thee*, i.e. *in a time that God choſe*, and ſaw *fit* for the turn, *In the day of ſalvation have I helpt thee, and I will preſerve thee and give thee for a Covenant to this people* (a kind of *rainbow* to the drown'd world, a ſign of a *covenant* that God will *drown* them no more in ſuch afflictions) *to eſtabliſh, or raiſe up the earth, to cauſe to inherit the deſolate heritages*. And therefore when he ſaith, *now is the accepted time, the ſeaſon that God hath pitch't* on, *now is the day of ſalvation*, the meaning will be, that now the *time* is approaching, that the true pure *Chriſtian* profeſſion, thus long perſecuted by the *Jews*, and *Gnoſticks* ſo ſharply, (by which means it comes to paſſe, that many daily fall off to *ſave* themſelves) ſhall ſuddainly have reſpite by the deſtruction of the enemies every where. And ſo this is a *ſeaſonable* conſideration, to back the exhortation ver. 1. which the *Apoſtle* in all his *Epiſtles* did at that time ſo earneſtly preſſe, that they that had received the *Goſpel*, and gone on ſo long, ſhould not at laſt by *falling off*, loſe all in the laſt act, (ſee *Heb.* 10. 36, 37, 38.) i.e. *receive it in vain, loſe all the benefit* that attended it. To which purpoſe the *Apoſtle* proceeds v. 3. &c. to mention himſelf, and his fellow-labourers, as examples to them of thoſe things, which were moſt directly contrary to the *Gnoſticks*; 1. *Inoffenſive living*; 2. *Conſtancy* and *perſeverance* under perſecutions; Firſt, blameleſneſſe of converſation v. 3. (For this falling off of the *Chriſtians* to the *Gnoſticks* was the greateſt *offence*, and ſcandal imaginable to *Chriſtianity*, having ſo much *impurity* &c. among them,) Then v. 4, 5. *patience* and *conſtancy* in all kind of *preſſures*, upon which again he ſubjoins, v. 6. ἁγνότης, *pureneſſe*, and γνῶσις, *knowledge*, μακροθυμία, *long-ſuffering*, *patience*, and *perſeverance*, in oppoſition to the *compliances* and *apoſtaſies* of the *Gnoſticks*, *pureneſſe* in oppoſition to their *luſts* and uncleanneſſe, *knowledge*, in oppoſition to their pretended *knowledge* of the *ſecret meanings* of *ſcripture*, (juſt as 2 *Pet.* 1. 5. we find *virtue*, (or *courage*) *knowledge*, ἐγκράτεια *continence*, and *patience* put together) and at length πνεῦμα ἅγιον the *holy Spirit*, in oppoſition to their pretences of being the *ſpiritual*, 1 *Cor.* 12. 1. And after many verſes ſpent on that ſubject, he looks on thoſe *apoſtate hereticks* as ἄπιστοι *unfaithfull* deſertors v. 14. and conjures them μὴ ἑτεροζυγεῖν, *not to encline* to them, being an *heatheniſh diabolicall* ſort of people, v. 15. with whom being intangled, they muſt abſolutely forſake, and *come out of them* as from *Sodom* v. 17. which is again noted by the *filthineſſe of the fleſh and ſpirit*, *foul luſts* and *factions* &c. c. 7. 1.

Ἁγνότης
Γνῶσις

The word ἑτεροζυγεῖν] the vulgar renders *jugum ducere*, which ſeems to have given occaſion to *Budæus*, and *H. Stephanus* out of him, to affirm that ἑτεροζυγεῖν here in this *Apoſtle* is uſed for ἑμοζυγεῖν to be in the yoak with another. But this is a miſtake without any grounds, ſave only the *equivocalneſs* of the word ζυγὸς, which ſignifies a yoak to *draw* in, as well as a *ballance* to *weigh* in. The word ἑτεροζυγεῖν is doubtleſſe to be rendred here as in *Greek* authors it ſignifies, among whom a pair of *ſcales* or ballance whoſe beam *inclines* or propends toward one part, is call'd ζυγὸς ἑτεροζυγῶν, (in oppoſition to ἰσοζυγῶν, equally inclined both waies, or whoſe *beam* ſtands *even*) *trutina alteri-jugis*, ἑτερορρόπης, *non* ἰσορρόπης, a *ſcale that weighs down one way, ſtands not in the equilibration*. So in *Phocylides*, Ζυγὸν μὴ χρέειν ἑτεροζύγου ἀλλ' ἰσον ἔχειν, *Let the ballance ſtand even, not inclined more to one ſide*. And ſo the ſenſe of the place will be, Be not more *propenſe*, and *inclined* toward the propoſals of theſe *Apoſtatizing Gnoſticks*, that *hereſie*, to which your *preſent leaders* would ſeduce you, then you are to us the *Apoſtles of Chriſt*, who love you ſo paſſionately; Which is the *argument* almoſt of the whole *Chapter*. Thus in *Clements Epiſtle* to theſe ſame *Corinthians*, we find a phraſe directly *parallel* to this, ἑτεροκλινεῖς ὑποφέροντες ἀφ' ἡμῶν, *inclining the other way from us*, i.e *diſaffected* to us.

b. Ἑτεροζυγεῖν

CHAP. VII.

Paraphraſe.

1. HAving therefore theſe promiſes (dearly beloved) let us cleanſe our ſelves from all * filthineſſe of the fleſh and ſpirit, perfecting holineſſe in the fear of God.]

1. Wherefore having ſo rich promiſes made you by God,

* defilement μολυσμοῦ

promiſes of being received by Chriſt, as children into his family, but thoſe promiſes conditional promiſes, made upon condition that you forſake all impurity &c. c. 6. 17, 18. my earneſt exhortation to you is, that you purifie your ſelves from the ſins (of all kinds) that are now crept in among you, particularly from the pollutions of the fleſh that your idol-feaſts are apt to betray you to, and of the ſpirit, as pride, faction, ſchiſme &c. preferring falſe teachers before us, which planted Chriſt among you; practiſing to the end all manner of piety with all diligence (ſee note on Phil. 2. c.)

2. Receive

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

2. The falſe teachers that you receive ſo willingly, injure you, defile you, and either defraud or perhaps ſeduce you into abominable ſins. See Epheſ. 4. 22. and 2 Pet. 1. b. But we have been far from doing any of theſe, and therefore are fitter to be embraced by you. c. 6. 14. See Rom. 1. note. h.

† coveted ἐπλεονεκτήσαμεν

3. I ſpeak not this to condemne you, for I have ſaid before, that you are in our hearts to dye and live with you.]

3. I ſpeak not this to bring any evill report upon you, for I love you moſt paſſionately, as I ſaid before.

4. Great is my || boldneſſe of ſpeech toward you, great is my glorying of you, I am filled with comfort, I † am exceeding joyfull in all our tribulation.]

4. My freedom (ſee note on Jo. 7. a) in mentioning your faults is great indeed, but withall I am as free in boaſting of your obedience, and though I have had much grief and fear v. 5. through the ſins that were among you, yet the joy which I take in your repentance is extreamly more abundant then the ſorrow was.

|| freeneſſe παῤῥησία

† have a ſuperabundance of joy over- ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ

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

5. For the truth is all our journey long from Epheſus to Macedonia, Act. 20. 1. we had a ſad time of it, For as we met with many oppoſitions from others, ſo the many fears we had concerning you, were very troubleſom to us.

as we went ἐλθόντων ἡμῶν

† griped θλιβόμενοι

* the lowly ταπεινὸς

6. Nevertheleſſe, God that comforteth * thoſe that are caſt down, comforted us by the coming of Titus.

6. But through the mercy of God, who releives thoſe, that are in greateſt want of relief, Titu's coming freed us from all.

† about it. * telling ἀναγγέλλων

† ſad lamentation ὀδυρμὸν

* zeale for or concerning ζῆλον ὑπὲρ

7. And not by his coming only, but by the conſolation wherewith he was comforted † in you,* when he told us your earneſt deſire, your † mourning, your * fervent minde towards me, ſo that I rejoyced the more.]

7. And it was not the bare preſence of Titus that was ſuch ſolace to me, but the news that he brought me, and with which he himſelf was ſo much comforted, to wit, the news of your panting after me, lamenting moſt ſadly the ſins that I had in my former Epiſtle laid to your charge, and your earneſtneſſe for me againſt thoſe that traduced me.

† Wherefore though I grieved you by that Epiſtle, ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ

* that Epiſtle, though for a ſhort time, hath grieved you, ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς.

8. † For though I made you ſorry with a Letter, I doe not repent, though I did repent, for I perceive that * the ſame Epiſtle hath made you ſorry, though it were but [a] for a ſeaſon.].

8. So that now though thoſe directions of mine in my firſt Epiſtle brought the cenſures of the Church upon ſome of you, (for ſo I find they did, though but for a time, with place for ſpeedy remiſſion, upon reformation) I have no reaſon to be ſorry for what I did, though the truth is I was a while ſorry for it, and wiſht I had not been ſo ſevere.

† grieved, ſorrowed, bewailed, ἐλυπήθητε

* were grieved, ſorrowed, bewailed

9. Now, I rejoyce, not that ye were † made ſorry; but that ye * ſorrowed to repentance: for ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.]

9. But now that I hear what ſucceſſe it hath found among you, what reformation hath been wrought by it, I profeſſe my ſelf to rejoyce not that you had the cenſures inflicted on you, but that thoſe cenſures produced that effectuall reformation and change, for you were dealt with according to the cuſtome of Evangelicall Diſcipline; And ſo 'tis clear enough that you have not been damnified by me in this matter, but much advantaged thereby.

† grief according to God ἡ κατὰ θεὸν λύπη

* not repented of, ἀμεταμέλητον

10. For † godly ſorrow worketh repentance to ſalvation, * not to be repented of, but the ſorrow of the world worketh death.]

10. For that Diſcipline which Chriſt hath now ordained in his Church (ſee 1 Cor. 5. note c.) is very proper to work ſuch change of minde as ſhall advance to a conſtant, perſevering durable forſaking all known ſinnes, (ſee note on Ro. 10. a.) whereas the puniſhments which are uſuall in the world ordinarily end in the taking away of mens lives, or ſomewhat analogicall to them in a lower degree.

† your being grieved according to God τὸ κατὰ θεὸν λυπηθῆναι ὑμᾶς

* how great diligence πόσην σπουδὴν

† how great apologizing ἀπολογίαν

11. For behold, this ſelf ſame thing † that ye ſorrowed after a godly ſort,* what carefulneſs it wrought in you, yea, † what clearing of your ſelves, yea, what indignation, yea, what fear, yea, what vehement deſire yea what zeal, yea, what revenge: in all things you have approved your ſelves to be clear in this matter.]

11. And an evidence thereof I have in you, whoſe having the cenſures of the Church inflicted on ſome of you, hath wrought a vehement care to make all right again, a clearing of the guiltleſſe, a diſpleaſnre and diſdain againſt the guilty, fear of my diſpleaſure, deſire to give me ſatisfaction, earneſtneſſe to reform, yea, to deny your ſelves lawfull liberties by way of penance for the former inordinacies. And ſo you have done all that is poſſible toward the acquitting your ſelves in this buſineſſe.

|| diligence for, or toward you, might be made manifeſt before, or in the preſence of God- φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνώπιον τοῦ θεοῦ

12. Wherefore though I wrote unto you, I did it not for his cauſe that had done the wrong, nor for his cauſe that had ſuffered wrong, but that our || care for you in the ſight of God might appear unto you.]

12. When therefore I wrote ſo ſharply to you, the interpretation which you are to make of it is this, that it was not out of any diſpoſition of ſeverity againſt them that had committed thoſe crimes, the fornicators and inceſtuous perſon, 1 Cor. 5. 1. the man that ſued his brother c. 6. 1. nor out of any partiality of kindneſſe to them, that had been ſufferers by thoſe crimes, him that was defrauded, 1 Cor. 6. 8. or diſturbed with law-ſuits before the heathen judicatures v. 1. but onely to expreſſe my eare of you, that by my writing to you in that manner you might diſcern how diligent I am to doe you any good.

* For this cauſe we have been comforted with- διὰ τοῦτο παρακεκλήμεθα δέ

13. * Therefore we were comforted in your comfort; yea, and exceedingly the more joyed we, for the joy of Titus, becauſe his ſpirit was refreſhed by you all.]

13. And by this means I have received much matter of joy, hearing what good effects the cenſures had wrought upon you, and this joy was very much increaſed, to ſee how Titus was joyed, and inwardly inlivened by you.

† have not been put to ſhame, οὐ κατῃσχύνθην

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

14. For what ever good I told him of you, what ever I have boaſted of your kindneſſe to me, you have made it all good, and as I never ſaid any falſe thing to you, ſo whatſoever I ſaid to Titus about you, he hath by experience found to be perfectly true alſo.

15. And

* when he remembers ἀναμιμνησκομένου

15. And his inward affection is more abundant toward you, * whilſt he remembred the obedience of you all, how with fear and trembling you received him.] 15. And he hath huge kindneſſe toward you, conſidering what readineſſe of obedience you expreſt to my directions, and what chearfull reception you gave him, that was thus ſent from me unto you (ſee note on Phil. 2. c.)

† in every thing I have a confidence among you ἐν παντὶ θαῤῥῶ ἐν ὑμῖν

16. I rejoice therefore that † I have confidence in you in all things.] 16. This therefore is matter of all joy to me, that I can thus confidently promiſe my ſelf of your obedience &c. and never fear to find my ſelf deceived in my confidence.

Notes on Chap. VII.

a. πρὸς Ὥραν

The word ὥρα ſignifies a *ſeaſon*, and any part of time indefinitely, but yet both in *Greek* and *Latine* is oft uſed for a *ſmall*, or *ſhort ſpace*, ſo *Philem:* 15. πρὸς ὥραν, for a *ſhort ſpace*, and 1 *Theſſ.* 2. 17. πρὸς καιρὸν ὥρας *for the ſpace of an houre*, i.e. for a *ſhort ſpace*. And ſo here εἰ καὶ πρὸς ὥραν, *though but for an hour*,] i. e. for a *ſhort ſpace*, which being joyned with [ἐλύπησεν ὑμᾶς, *hath grieved you*] in the notion of that phraſe for *inflicting* the *cenſures* (ſee note on 1 *Cor.* 5. c.) it denotes the infliction of ſome *penance*, a ſentence of abſtention for a *while*, for a *ſhort ſpace*, (for the bringing forth *fruits* of *repentance*) after which it is to be remitted again. This the *Nicene fathers* expreſſe by this ſtyle, ἐφ' ὃν ἡ χεὶρ ὥρισαι ἢ καιρὸς τέτακε, *for whoſe cenſures the time is determined, and ſeaſon ſet*, *Zonoras* by καιρὸν ὡρισμένον τῇ μετανοίᾳ τῶν πεπτωκότων, the *times ſet for the penance of the lapſed*, And this is anſwerable to the *Nidui* among the *Jewes*, a remotion for *thirty daies*. Another ſort of *cenſures* there was, *ſine præfinito tempore*, *without determining of the time*, *irrevocabile anathema*, in *Alcimus*, *perennis excommunicatio*, *a laſting*, *irrevocable excommunication*, *Concil: Turon:* 2. c. 20. and *Concil: Pariſ:* 3. *can:* 5. but this not abſolutely ſo, but *uſque ad reformationem*, *for ever if they reform not*. Hereby it appears that 'twas not only the *inceſtuous* perſon 1 *Cor.* 5. 1. which is here referred to, for he was *delivered up to Satan for the deſtruction of the fleſh*, and that is *parallel* to the *perennis excommunicatio*, *the durable excommunication*, or that which was to continue *untill reformation*; but others, it ſeems, which had been found fault with in that *Epiſtle*, (as he that went to *law* c. 6. and the like) fell under the *cenſures*, though only πρὸς ὥραν, *for a definite time*, that they might bring forth *fruits of repentance*. And accordingly they did v. 11.

CHAP. VIII.

Paraphraſe.

* make known unto you the grace of God which hath been beſtowed in the— Γνωρίζομεν τὴν χάριν τῆς Θεοῦ τὴν δεδομένην ἐν τ—

1. MOreover, brethren, we * doe you to wit of the grace of God beſtowed on the Churches of Macedonia,] 1. Now I thought good to mention to you, the liberall collection for the poor which hath been made (ſee Act. 2. 47. & 4. 34. note on 1 Pet. 3. d.) at Philippi and Theſſalonica, and other Churches in Macedonia,

2. How that in a great triall of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.] 2. That being under an heavy affliction themſelves, they were very chearfull in their liberality, being themſelves in the depth of poverty, they expreſt a very great bounty to others.

3. For to their power (I bear record) yea, and beyond their power, they were willing of themſelves,] 3. For having no obligation upon them to doe ſo, as being poor v. 2. and not being ſollicited by me, they did voluntarily contribute what they were able, may I may truly ſay more then they could well ſpare,

† charity & contributi-on, or liberality of adminiſtration toward the ſaints, χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους * And not as we hoped, καὶ οὐ καθὼς ἠλπίσαμεν ‡ That wee might intreat, εἰς τὸ παρακαλέσαι ἡμᾶς * among you this charity ἡμᾶς καὶ τὴν χάριν ταύτην ‖ But, or And that, ἀλλὰ— * word λόγῳ † ye abound περισσεύετε * I ſpeak not by way of injunction, but by the forwardneſſe of others making triall of the ſincerity of your love alſo, Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων

4. Praying us with much intreaty, that we would receive the † gift, and take upon us the fellowſhip of miniſtring to the ſaints.] 4. In ſtead of being intreated by me, earneſtly beſeeching me to receive their charity and collection (ſee note on Act. 2. c.) and convey it from them for the relief of the poor Chriſtians in Judæa.

5. * And this they did, not as we hoped, but firſt gave their own ſelves to the Lord, and unto us, by the will of God,] 5. And not only this, but as they had firſt given themſelves up to the ſervice of God, ſo they offered me their ſervice alſo, (God ſo moving them) i. e. not only their bounty, but their pains, not only to ſend, or give their goods, but to goe themſelves, ſome of their company, to Corinth,

6. † Inſomuch, that we deſired Titus, that as he had begun, ſo he would alſo finiſh * in you the ſame grace alſo.] 6. On a meſſage from me to deſire Titus who had before done ſomewhat among you concerning this contribution to the poor Chriſtians in Judæa, that he would now perfect it among you.

7. ‖ Therefore (as ye abound in every thing, in faith, and * utterance, and knowledge, and in all diligence, and in your love to us) † ſee that ye abound in this grace alſo.] 7. And that, as ye have been richly furniſhed with faith in beleiving your ſelves, all that hath been revealed to you, with ability of inſtructing others, with knowledge of myſteries (ſee note on 1 Cor. 1. b. c.) with all care and induſtry to doe what ever you could to bring forth fruits of faith, and with extreme kindneſſe towards me, ſo ye would exceed in this liberality and contribution toward the poor Chriſtians alſo.

8. * I ſpeak not by commandement, but by occaſion of the forwardneſſe of others, and to prove the ſincerity of your love.] 8. This I ſay not by way of precept, or command, laying any obligation,

obligation upon you, ſee v. 10. but only by mentioning how forward others have been, the Macedonians by name, when they were themſelves in diſtreſſe, v. 2. to tell you that this will be a tryall of your charity, how ſincere it is by comparing it with others, who were not ſo rich as you, and therefore if yours be as hearty as theirs, twill probably expreſſe it ſelf on ſuch an opportunity as this.

9. For to ſuch performances as theſe ye can want no motives, when ye conſider the example of Chriſt in his dealings toward us, his Liberality and bounty, in exhauſting himſelf for us, ſubmitting himſelf to ſo mean a condition, and even to death it ſelf, that thereby ye, and all that will make uſe of his bounty, may be ſpiritually enriched.

9. For ye know the † Grace of the Lord Jeſus Chriſt, that * though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.

† charity τὴν χάριν
* being rich πλούσιος ὢν

10. And herein though for the degree of your liberality no præcept doth oblige you, Chriſts command of relieving the poor, leaving to you the liberty to determine the proportion, yet I ſhall give you my opinion, that as you have formerly expreſt ſome forwardneſſe, not onely to doe ſomewhat for that preſent, but to reſolve to doe more, if you had been, or when you ſhould be able, ſo 'twill not now be for your credit, or the reputation of your bounty, to fall ſhort of that purpoſe.

10. And herein I give my advice, for this is expedient for you † who have begun before, not only to doe, but alſo to [a] be forward a year ago.

† as many of you as formerly began from a year agoe, not onely to doe, but alſo to reſolve, οἵτινες ἐκ πέρυσι οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι.

11. And therefore now you may do well to perfect what ye then began, that as then at a diſtance ye were forward to make the reſolution, ſo you may now perform according to your preſent ability.

11. * Now therefore perform the doing of it, that as there was a † readineſſe to will, ſo there may be a performance alſo out of that which ye have.

* And now conſummate the work, or doing alſo, Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε
† forwardneſſe to reſolve προθυμίαν τοῦ θέλειν

12. For ſuppoſing a man chearfully to do what he is able, that reſolution of his, if it be perform'd, i. e. if he do according to his ability, ſhall be well accepted and rewarded by God, and that which he is not able to doe, ſhall never be expected of him.

12. For if * there be firſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

* the forwardneſſe precede ἡ προθυμία πρόκειται

13, 14. And this collection that I ſpeak of is not ſo deſign'd, that other men ſhould be releaſed of their burthen by having it laid on your ſhoulders, that they ſhould be made up by your liberality, and you diſtreſt by giving them, but that there may be an equality, you relieving them, now in this time of famine in Jury, out of your plenty, and when you want (ſee Mar. 12. 6.) as they now doe, they, when the famine is over, ſhould relieve you again out of their plenty:

13 † For I mean not that other men be eaſed, and you burdened.
14. But by an equality, * that now at this time your abundance may be a ſupply for their want, that their abundance alſo may be a ſupply for your want, that there may be equality:

† Not that other men might have releaſe, but you preſſure, Οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλῖψις
* at this ſeaſon your abundance to their want, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα

15. That as it was in the gathering of Manna, no man had the more or the leſſe for gathering more or leſſe, ſo it might be among fellow Chriſtians, they that had for the preſent leſſe poſſeſſions ſhould yet by ſupply from others have ſufficient, and they that had greater poſſeſſions, by relieving others, have no more left to them, then they had need of.

15. As it is written, † He that had gathered much, had nothing over, and he that had gathered little, had no lack.

† he that had much ὁ τὸ πολύ

16. And what I write to you for your advantage by way of care of (and adviſe to) you, it ſeems Titus hath had in his minde already, out of the ſame care of you, God be thanked who put it into his heart.

16. But thankes be to God, which put the ſame earneſt care into the heart of Titus for you.

17. For he was very willing at the firſt word, nay, prevented my exhortation, and before he was ſpoken to, of his own free choice he went to you about it.

17. For indeed he accepted the exhortation, * but being more forward of his own accord he went unto you.

* nay being more diligent he went out to you of his own accord, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς

18. And with him we ſent † Luke (ſee note on Rom. 16. 6.) whoſe diligence in preaching the Goſpell thorough all Churches is ſo much commended,

18. And we have ſent with him the brother, † whoſe praiſe is in the Goſpell throughout all the Churches.

† who is praiſed for the Goſpell, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ

19. And whom the Biſhops in Synod ordain'd to goe along with me this journey, and was not by my ſelf choſen to it, (ſee 1 Cor. 16. 3.) to carry this collection (wherein I had done nothing, but as a ſervant and Officer made uſe of by the Macedonians) to the honour of God (whoſe ſervants they were that were thus reliev'd, and whoſe grace it was, that the Macedonians were ſo liberall) and to the ſtirring up your alacrity and forwardneſſe by their example.

19. And not that only, but who was alſo * choſen of the Churches to travell with us, with this † grace, which is adminiſtred by us to the glory of the * ſame Lord, and declaration of your ready minde,

* ordained by the Churches our fellow-traveller χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν
† charity diſpenſed χάριτι διακονουμένη
* the Lord himſelf, and your forwardneſſe of, αὐτῷ τῷ

20. This I then did, and of this I now give this ſo particular account, as being very carefull, that I might not be under ſuſpicion, or cenſure, in managing, or diſpoſing that great ſum of money collected, or received by me.

20. † Avoiding this, that no man ſhould blame us in this abundance * which is adminiſtred by us,

* which Κυρίου, καὶ προθυμίαν ὑμῶν
† Taking care of this, Στελλόμενοι τοῦτο
* diſpenſed τῇ διακονουμένῃ

21. Providing for a good reputation before men, as well as for a good conſcience before God.

21. †. Providing for honeſt things, not onely in the ſight of the Lord, but in the ſight of men.

† Forecaſting προνοούμενοι καλὰ

22. And with Titus and Luke, I have by conſent of the Churches v. 19. ſent a third, of whoſe induſtry and diligence we have often had experience, but in this buſineſſe found him much more willing to be induſtrious, upon the ſpeciall confidence he hath of your goodneſſe, and expected liberality.

22. And we have ſent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence * which I have in you.

* he hath toward you τὴν εἰς ὑμᾶς
† for Titus ὑπὲρ Τίτου
† labourer συνεργὸς
† whether our breſineſſe

23. In brief the perſons that are intruſted in this buſineſſe

23. Whether † any do enquire of Titus, he is my partner and fellow * helper concerning you: † or our brethren be enquired of, they are the * Meſſengers of the Churches, and the glory of Chriſt.

† whether εἴτε
brethren ἀδελφοὶ ἡμῶν,
* Apoſtles ἀπόστολοι

ſineſſe are ſuch as may be truſted, Titus that accompanied me, and helpt convert you, The other brethren, Luke &c. men of eminence and rule in the Churches of Chriſt (ſee note on Rom. 16. 6.) and ſuch as have been uſed as inſtruments to advance the Goſpel.

24. Wherefore ſhew ye to them, and before the Churches, the proof of your love, and of our boaſting on your behalf.]

24. And therefore it will concern you by your behaviour in this matter to demonſtrate your own Chriſtian charity, and to let them ſee, that what I have boaſted of you, hath not been without reaſon.

Notes on Chap. VIII.

a. Θέλειν

What θέλειν *to will*] ſignifies in this place will appear, by the ποιῆσαι *to doe*] precedent, For when [*to will*] goes before *doing*, as *Phil.* 2. 13. it doth, then it muſt be conceived to denote the *reſolving* of that which is after *done*, but when it is *ſubſequent* to *doing*, as here, then it cannot belong to *that*, but to ſome *farther action* ſtill future, either of the ſame kind with that formerly done, or of any other, which is ſpecified; That here it referres to ſome farther degree of *liberality* to be ſuperadded to what they had *already done*, appears by the enſuing exhortation to conſummate the work, v. 11. and by the mention of the προθυμία τῷ θέλειν, the *forwardneſſe to will*, i.e. to *reſolve* to doe more, as *they ſhould be able*, In which reſpect it is, that c. 9. 2. *Paul* ſaith he hath *boaſted* of them, that they had (ἀπὸ πέρυσι, as here, *from a year agoe*) *made a preparation* for this new ſupply, for ſo [παρεσκεύασται hath been *prepared*] ſignifies, as *paſſives* are oft uſed for *reciprocalls*. As for the τοῦτο ὑμῖν συμφέρει *this is profitable for you*] in the former part of this *verſe*, though it may fitly be applied to ſeverall waies of *profit*, that their *liberality* would probably bring in unto them, yet it ſeems by what follows ch. 9. 3, 4. to referre peculiarly to the *reputation* of their *liberality*, that *Paul* had ſo proclaimed, which would render it a *reproachfull* thing to them, if they ſhould not make it good, according to their *purpoſe* and his *boaſting* of them.

ἀπὸ Περυσι

Παρεσκευασται

Συμφέρει

CHAP. IX. *Paraphraſe.*

* Now concerning the contribution περὶ μὲν γὰρ τῆς διακονίας

1.* FOR as touching the miniſtery to the ſaints, it is ſuperfluous for me to write to you.]

1. Now concerning this contribution to the poor Chriſtians of Judæa, I ſuppoſe it utterly ſuperfluous for me to uſe any arguments to exhort you to it.

† hath been prepared from a year agoe. παρεσκεύασται ἀπὸ πέρυσι

* the emulation which came from you ὁ ἐξ ὑμῶν ζῆλος

† But, or Now, δὲ

2. For I know the forwardneſſe of your mind, for which I boaſt of you to them of Macedonia, that Achaia † was ready a year agoe: and * your zeale hath provoked very many.]

2. For of your forwardneſſe therein I am ſo farre from doubting, that I have made boaſt of it to others, that the Chriſtians of all Achaia (of which Corinth was the chief city) have for a twelve month made a preparation to ſend a new ſupply, beyond that which they then did (ſee ch. 8. 10. and note a.) and the emulation to your example, or the opinion of your forwardneſſe hath ſtirred up, hath wrought much in Macedonia, made them very liberall.

3. † Yet I have ſent the brethren, leſt our boaſting of you ſhould be in vain in this behalf, that as I ſaid, ye may be ready,]

3. And that what I have thus boaſted of your preparation, may be found true, and that you may be indeed prepared before hand, and not ſurprized at my coming, I have ſent theſe bearers to you to give you warning,

* put to ſhame in this confidence of boaſting, καταισχυνθῶμεν- ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως

† before declared προεπηγγελμένην

4. Leſt happily if they of Macedonia come with me, and find you unprepared, we (that we ſay not, you) ſhould be * aſhamed in this ſame confident boaſting.]

4. Leſt if the Macedonians to whom I have boaſted of your forwardneſſe v. 2. come along with me to you, and find that you have not your ſupplies ready, it be matter of great ſhame to me, as it muſt be alſo to you (ſee c. 8. 10. note a.) that I have had the confidence (ſee note on Heb. 11. a.) and vanity to boaſt thus of you without cauſe.

5. Therefore I thought it neceſſary to exhort the brethren, that they would goe before unto you, and make up before hand your bounty, † whereof ye had notice before, that the ſame might be ready, as a matter of bounty, not of covetouſneſſe.]

5. This is the reaſon for which theſe come now to you by my direction, that they may prepare and get together, and ſo complete and perfect that collection of yours which I have talkt of, that it may be ready as an act of beneficence, and liberality in you, before I come, and not as a collection gratingly extorted from you at my coming.

6. But this I ſay, He which ſoweth ſparingly, ſhall reap ſparingly; and he which ſoweth bountifully, ſhall reap bountifully.]

6. And for your encouragement, this ye muſt know, that the more liberality ye ſhew herein, the greater the advantages will be to you from God, that rewardeth ſuch charities, and that in proportion to the ſeverall degrees of it.

7. Every man according as he purpoſeth in his heart, ſo let him give, not grudgingly, or of neceſſity; for God loveth a chearfull giver.]

7. Whatſoever then ye have determined to give, let it be given chearfully, not with any trouble to part with it, not as if it were extorted from you, for if it be not done chearfully, 'twill never be accepted, much leſſe rewarded by God.

* charity χάριν

† have plenty for περισσεύῃς εἰς

8. And God is able to [a] make all * grace abound towards you, that ye alwaies having all ſufficiency in all things, may † abound to every good work:]

8. And to this end I ſhall adde one argument more, which will ſatisfie your only fear (that ſuch liberality may bring your ſelves to ſtraits, or want) by telling you that God is the fountain of all plenty, and only diſpenſer of it, and is therefore able (and having oft promiſed it, is ſure to make it good) to make you the richer, not the poorer by your liberality, to make every almes you give, like the oyle in the cruiſe, to multiply (ſee v. 10.) as you poure it out, and ſo to give you continually a ſufficient portion of wealth, that you ſtill be able out of your abundance to ſupply others, and have enough for every object of charity that can be offered to you.

a.

9. (According to that which the Pſalmiſt ſaith Pſal. 112. where there are ſignall promiſes of wealth and riches in the houſe of a good man or righteous (i. e. of the liberall almeſ-giver) v.3, & 9. and of bleſſing or abundance to his poſterity, v.2. and of exaltation and honour unto him, v.9. ſo that all wicked and covetous men ſhall look on him with envy and gnaſhing of teeth v. 10. (which Pſalme being made up not only of affirmations what God is able to doe, but of promiſes what he will certainly perform, and being here by the Apoſtle applied to this matter of encouraging men to liberal almeſ-giving, is in effect the aſſuring of the truth of that Old Teſtament-promiſe [of plenty to the Almeſ-giver] to belong alſo unto, and ſtand firm under the New Teſtament, and ſo conſequently, that all manner of temporal felicities are the portion of this righteous man, now ſtill under the Goſpel, which conſequently is the ſumme of the Apoſtles prayer ver. 10.)

9. (As it is written, He hath diſperſed abroad, he hath given to the poor, his righteouſneſſe remaineth forever.]

10. Now he that miniſtreth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſſe)]

10. Now that God that furniſheth the liberal man (which giveth away that which he hath) with ſo much more, provide all neceſſaries for you, and make you the richer for your liberality, and encreaſe unto you thoſe fruits which are naturally the iſſue of liberality, a greater plenty for the future: (ſee note a.)

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

11. Having enough to be very liberal at all times, which is a moſt deſirable condition, and that which brings in thankſgiving and glory to God.

12. For the * adminiſtration of this ſervice not only ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings unto God,]

12. This charitable and ſerviceable miniſtring to, and ſupplying of other mens wants, being not only a means to relieve thoſe Chriſtians that are in neceſſity (ſee note on Mar. 12. b.) and ſo a charity to our brethren, but alſo an invitation, and obligation of many mens gratitude unto God, and ſo an occaſion, if not a ſpeciall act, of piety alſo,

* diſtribution of this oblation, (ſee note on Lu. 1. h.)

13. While by the experiment of this miniſtration, they glorifie God for † your profeſſed ſubjection unto the Goſpel of Chriſt, and for your * liberall diſtribution unto them, and unto all men,]

13. Whilſt men that ſee and obſerve this charity, and diſtribution of yours to the diſtreſſed Chriſtians in Judæa, bleſſe and magnifie the name of God firſt, that ye are ſo ready to beleive and obey the Goſpel of Chriſt, to confeſſe Chriſt by doing what he commands, and ſecondly that by your liberality theſe poor ſaints, and all others in their ſympathy with them, doe receive ſo much benefit from you.

† the ſubjection of your confeſſion ὑποταγὴν τῆς ὁμολογίας
* liberality of communicating (ſee note on Act. 2. d.)

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

14. And laſtly they are hereby raiſed up to pray for you, out of that paſſionate love and affection toward you, which the ſight of the abundant virtues, and graces of God in you doe work in them.

† toward, in

15. Thanks be unto God for his unſpeakable gift.]

15. For all this goodneſſe of God to you, and by you to others, his name be ever praiſed.

Notes on Chap. IX.

a. περισσεῦσαι χάριν.

There is no way of rendring Θεὸς δυνατὸς πᾶσαν περισσεῦσαι χάριν] but by putting περισσεῦσαι in an *active* ſenſe *to make abound*, and that hath been formerly noted to be *ordinary* in the *New Teſtament*, (ſee note on *Mar.* 14. f.) The *Greek* wanting the *Hebrew* conjugation *Hiphil*, which denotes *making* to doe a thing, and having no way to ſupply it, but by uſing the *active* voice in that ſenſe, ſo as περισσεύειν ſhall not only ſignifie *neutrally* to *abound*, but alſo to make any man or thing to *abound*, Of which kind there be innumerable examples. And ſo the making their *charity to abound toward them*] here, i. e. *Gods bleſſing their liberality*, ſo that it ſhall *enrich*, in ſtead of *impoveriſhing* them, will be all one, with the *encreaſing the fruits of their righteouſneſſe* v.10. their *righteouſneſſe* there ſignifying their *charity*, (as hath been oft ſhewn) and the *plenty* conſequent to their *exerciſes* of that *virtue*, being proportionable to the *fruit* that comes by *ſowing* (the *hundredfold* encreaſe which *Chriſt* promiſes even *in this life* to thoſe that *forſake*, or part with any thing *for his ſake*) and accordingly 'tis there joyn'd with *multiplying their ſeed*, where their acts of *charity* are figuratively call'd their *ſeed*, and the *bleſſings* conſequent thereto, the *fruits* of it.

Paraphraſe.

CHAP. X.

1. Now I * Paul my ſelf † beſeech you by the meekneſſe and a gentleneſſe of Chriſt, who * in preſence am baſe among you, but being abſent, † am bold toward you:]

1. Now that Paul, that am ſo calumniated by ſome among you, and ſaid by way of reproach to be mild and contemptible, when I am perſonally preſent with you, but, when I am abſent, ſevere and confident toward you, I exhort you by the meekneſſe and gentleneſſe of Chriſt, which was ſo remarkable in him, and which I ſhall not be aſhamed to imitate, be I never ſo vilified for it, And as I exhort you, ſo

* the ſame Paul αὐτὸς Παῦλος
† exhort παρακαλῶ
* when I am in perſon among you, am lowly κατὰ πρόσωπον ταπεινὸς ἐν ὑμῖν
† am confident θαρρῶ

2. But I beſeech you that I may not be bold when I am preſent, with that confidence wherewith I think to be bold againſt ſome, which think of us, as if we walked according to the fleſh.]

2. I beſeech God (or you) that at my coming, I may not have occaſion to exerciſe that ſeverity, which I think my ſelf obliged to exerciſe againſt ſome who accuſe me for a weak behaviour in my Apoſtleſhip, as either fearing or flattering of men, too mild, on one of thoſe grounds.

3. For though we walk in the fleſh, we doe not warre after the fleſh,]

3. For though I am an infirm perſon, obnoxious my ſelf to many afflictions and diſtreſſes, for which you are apt to deſpiſe me, yet doe I not exerciſe my Apoſtleſhip in a weak manner, or by weak weapons.

4. (For

4. (For the [b] weapons of our warfare are not carnall, but mighty * through God, to the pulling down of ſtrong holds)

* to God τῷ Θεῷ

4. (For the inſtruments of our Apoſtleſhip, the cenſures of the Church, are not weak, or contemptible, but ſuch as have a divine force upon the conſcience, for the beating down all the fortifications which are raiſed in us, againſt the power of the Goſpel, or ſubduing the moſt refractary offenders) b.

5. Caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt,]

5. But I uſe the cenſures of the Church to bring down all the diſputings and reaſonings of mens underſtandings againſt the Chriſtian doctrine, all notions and conceits of vain hereticall men to the acknowledgment and practiſe of the truth.

6. And having in a readineſſe to revenge all diſobedience, when your obedience † is fulfilled.]

† ſhall have been fulfilled πληρωθῇ

6. And truly thus I am reſolved, when you have made good your obedience, reduced your ſelves to good order, and demonſtrated that, to puniſh thoſe that remain refractary with ſeverity enough. For when the whole Church lies in diſobedience, thoſe acts of ſeverity are not ſo fit to be uſed, but when the reformation of the greater part is ſo conſpicuous, that it may be prudent to proceed againſt the refractary, then I ſhall not fail in my duty, but inflict theſe cenſures as ſhall be fit.

7. Doe ye look on things after the outward appearance? if any man truſt to himſelf that he is Chriſts, let him of himſelf * think this again, that as he is Chriſts, even ſo are we Chriſts.]

* conclude λογιζέσθω

7. Doe you judge ſo ſleightly, and, as the weakeſt and moſt paſſionate men are wont, only according to outward appearances? If any man out of confidence that he is a ſpeciall favourite of Chriſts, think fit to deſpiſe me, let him conſider, and by all thoſe arguments, by which he will be able to conclude that he is the Diſciple, or Apoſtle of Chriſt, he will be able to conclude it of me alſo.

8. For though I ſhould boaſt ſomewhat more of our authority (which the Lord hath given us for edification, and not for your deſtruction) I ſhould not be aſhamed:]

8. Nay if I ſhould pretend to ſome more authority frō Chriſt, then hath been given to others (all for the advantage, not the hurt or deſtruction of any) I ſhould be able to make it good.

9. That I may not ſeem † to terrifie you by letters.]

† as it were to ὡς ἂν

9. But that my Epiſtles may not be taken for ſuch bug-bears, as ſome affirm them to be.

10. For his letters (ſay they) are * weighty and powerfull, but his bodily preſence is weak, and his ſpeech contemptible.]

* heavy βαρεῖαι

10. Saying, that his letters are ſevere and authoritative, but his perſonal preſence weak, and his ſpeech contemptible, (this verſe is to be read as in a parentheſis.)

11. Let ſuch an one † think this, that ſuch as we are in word by letters when we are abſent, ſuch will we be alſo in deed when we are preſent.]

† conclude, ſee v. 7.

11. Let him that thus calumniates me, beleive aſſuredly that as my abſent words are, ſo ſhall my preſent performances be, when I come among you.

12. For we dare not * make our ſelves of the number, or compare our ſelves with ſome that commend themſelves, for they meaſuring themſelves by themſelves, and comparing themſelves among themſelves, are not wiſe:

* diſtinguiſh our ſelves, or compare with any of thoſe that- ἐγκρῖναι ἢ συγκρῖναι ἑαυτοὺς τισὶ τῶν-

12. For I ſhall not think fit to ſeek praiſe by making compariſons with thoſe that take ſo much upon them, ver. 7. but only I think fit to mind them that they by judging of their gifts and virtues by their own fancies, and ſo flattering themſelves, fall into great and pityfull folly by that means.

13. † But we will not boaſt of things without our [c] meaſure, but according to the meaſure of the * rule † which God hath diſtributed unto us, a meaſure to reach even unto you.]

† Nay neither will we Ἡμεῖς δὲ οὐχὶ
* line κανόνος
† by which God hath divided ἐμέρισεν ὁ Θεὸς

13. Neither will we take upon us to have authority over thoſe who are not within our province, but only goe as farre, as God hath given us commiſſion to goe, as farre as God hath determined our province, which is certainly as farre as to you. c.

14. * For we ſtretch not our ſelves beyond our meaſure, as though we reached not unto you, for we † are [d] come as farre as to you alſo, in preaching the Goſpel of Chriſt.]

* For we do not over-extend our ſelves, as they which come not to you, Οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς
† came foremoſt as farre as you in the Goſpel of Chriſt

14. For by extending my ſelf to you, I doe not over extend, have in my travels been among you, I have advanced as farre as to you in the preaching of the Goſpel; and that before any other was with you, I planted the faith among you. d.

15. Not boaſting of things without our meaſure, that is of other mens labours, but having hope, when your faith is increaſed, that we ſhall be inlarged by you, * according to our rule abundantly,]

* in reſpect of our line κατὰ τὸν κανόνα ἡμῶν
† over thoſe regions that are ready εἰς περισσεία

15. I doe not pretend any title to thoſe whom others have brought up in the Goſpel, but yet entertain my ſelf with an hope, that as your Church encreaſeth in the faith, ſo my province will become the larger in length or extent, I ſhall have more proſelytes to Chriſt by your merchandizing and traffick with other countreys,

16. To preach the Goſpel in the regions beyond you, and not to boaſt in [e] another mans line † of things made ready to our hand.]

16. And ſo preach the Goſpel farre beyond Achaia, without invading any other mans poſſeſſion or province, without entring upon thoſe parts, where the Goſpel had been formerly preacht by others. e.

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

17. For it is a moſt ridiculous thing for any man to rejoice or glory in any thing but in having done that which is acceptable to God, in diſcharge of his duty.

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

18. For 'tis not our own good opinion of our ſelves, which qualifies us for reward, or acceptation, but the ſincerity of our actions before God, which may render us acceptable in his ſight.

a. Ἐπιείκεια] Ἐπιείκεια is the ordinary word of the *philoſopher*, taken from him by the *Lawyers* to ſignifie *mitigation* of exact or ſtrict *juſtice*, when that is not ſo agreeable to rules of *charity*, and ſo it notes in generall the *fit*, proper temper, which is to be obſerved in all things; Ἐπιεικὲς, ſaith *Heſychius*, καθῆκον, πρέπον, πρόσηκον, ἱκανὸν, that which is *fit*, *decent*, *due*, &c. And according to the diverſity of matter about which it is converſant, ſo it hath ſeverall notions in the *New Teſtament*. In this place being ſpoken of *Chriſt*, and joyn'd with that *meekneſſe*, which was ſo imitable in him, *Mat.* 11. 29. it ſignifies *gentleneſſe*, or *clemency*, as that is oppoſed to ſeverity in puniſhing, which is here expreſt by θαῤῥῆσαι, and τολμῆσαι, and πεποίθησις, *daring*, *boldneſſe*, and *confidence*. But *Phil.* 4. 5. τὸ ἐπιεικὲς ſeems to belong to another ſort of *gentleneſſe*, that of the *lambe*, which before or under the *ſhearer* is *dumb*, *and opens not the mouth*, viz: a chearfull *endurance* of all the *perſecutions* that were upon the *Chriſtians* at that time; To this the context there inclines, which uſhered it in, with a repeated exhortation *to rejoice in the Lord alwaies*, in *adverſity*, as well as *proſperity* (and ſo 1 *Theſſ.* 5. 16.) which being contrary to the joy of the *world*, moſt fitly denotes that χαρὰ καὶ ἀγαλλίασις *Mat.* 5. 12. (*rejoicing and being exceeding glad, rejoicing and leaping for joy, and thinking it all joy, Jam.* 1. 2.) which is upon their being *perſecuted* for *Chriſt*, and ſo likewiſe enforced with a reaſon agreeable to this matter, for *the Lord is at hand, the time of your redemption* from your preſſures *drawes neer*, *Heb.* 10. 37. And accordingly 'tis attended, (as *Chriſts* inſtructions to the *Apoſtles* are in this caſe, *Mat.* 10. 19.) with μηδὲν μεριμνᾶτε, a *prohibition of all ſollicitous thoughts*, referring the whole matter *to prayer, and ſupplication to God*, ver. 6. This word is again uſed *Jam.* 3. 17. *the wiſdome from above* is ἐπιεικὴς *gentle*, which following *peaceable*, and being attended with other words of that nature, muſt be rendred in order to that, ſo as to ſignifie a *receding from his own ſtrict right*, in order to *peace*, as εὐπειθὴς that follows immediately, notes an *eaſineſſe to be perſwaded* of that which belongs to the *excuſe* of another, or mitigating of his fault, as 'tis ſaid of *charity*, that it *beleives all things*, 1 *Cor.* 13. 7. and accordingly theſe qualities of the *wiſdome from above* are ſhut up ver. 18. under the title of *peace to them that love or make peace*, So 1 *Tim.* 3. 3. and *Tit.* 3. 2. ἐπιεικεῖς are joyn'd with ἄμαχοι in both places, and ſo note the contrary to μάχαι, all kind of *contentions*, and are attended in the latter place with *ſhewing all meekneſſe* to all men.

Ἐπιείκεια

Εὐπειθὴς

b. Ὅπλα τῆς στρατείας] That the ὅπλα τῆ στρατείας ἡμῶν, *weapons of our warfare*] which are here ſaid *not to be weake, but mighty to God*, ſignifie the *cenſures* of the *Church*, may thus appear probable, 1. by the *context*, where the *Apoſtle* ſpeaks of proceeding againſt *offenders*, which he calls θαῤῥεῖν εἰς ὑμᾶς, *being bold toward them*, v. 1. 2. and ἐκδικεῖν πᾶσαν ὑπακοὴν *to avenge diſobedience*, v. 6. and this according to the ἐξουσία or *authority*, which the *Lord had given for edification* (*building them up farther in the faith and all Chriſtian virtue*) *and not for deſtruction*, and then he adds a *caution* to remove a *calumny* or *prejudice*, that ſome had againſt him, that *his Letters were ſevere*, and ſo he, when abſent, but farre from all *ſeverity*, when he *came* among them, καὶ πρόσωπον ταπεινὸς ἐν ὑμῖν, *vile*, or *tame*, or unconſiderable, *when he was among them*, i. e. that in his abſence he threatned *cenſures*, but when he came, would not *inflict them*, which he calls ἐκφοβεῖν δι' ἐπιστολῶν, *terrifying by Letters*, ver. 9. and ἐπιστολαὶ βαρεῖαι and ἰσχυραὶ, *weighty and powerfull letters*, ver. 10. i. e. *ſevere*, and *terrifying*, which yet he threatens ſhall be equall'd by his actions, when he comes among them ver. 11. And ſo all along, the buſineſſe is of the *cenſures* of the *Church*, and ſo in all reaſon in this verſe alſo; Secondly, this will appear by the words themſelves, for as στρατεία ἡμῶν] signifies confeſſedly the *Apoſtles miniſtery* (ſee note on 1 *Tim.* 1. e.) according to the importance of the *Hebrew* צבא, which is ſometimes rendred στρατεία *warfare*, ſometimes λειτουργία *miniſtery*, So ὅπλα τῆ στρατείας, *weapons of warfare*] are the means to diſcharge their duty in the *miniſtry*, Of which nature, though there be more, *Prayer*, *Preaching*, *Catechizing*, *adminiſtration of Sacraments*, *Confirmation*, &c. yet the *antecedents* and *conſequents* here, belonging to the buſineſſe of *cenſures*, muſt needs incline it to that notion peculiarly. Then that theſe are not (σαρκικὰ *carnall*,) ſignifies that they are not *weake*, for ſo σὰρξ *fleſh* frequently ſignifies, as here v. 3. *though we walk in the fleſh*, i. e. are weak, as *men*, and have no *power* over you, yet as *Officers of Chriſt* we are not, our *miniſtrey* is *with power*, and therefore follows ἀλλὰ δυνατὰ τῷ Θεῷ, but *mighty*, or *powerfull through*, or *to God*, or perhaps exceeding *powerfull*, and that εἰς καθαίρεσιν τῶν ὀχυρωμάτων *to the pulling down of ſtrong holds*, i. e. either the *pulling down* all *fortreſſes*, that maintain or ſecure a man in *ſin*, or more *critically*, as καθαίρεσις ſignifies *excommunication* it ſelf, v. 8. and c. 13. 10. and generally in the *Canons of the Councels*; and then ὀχυρώματα *ſtrong holds* will ſignifie all impenitent, *obdurate*, impregnable *ſinners* called v. 15. *every high thing that exalts it ſelf againſt the knowledge of God*, i. e. againſt *piety* and *Chriſtianity*. And ſo the plain meaning of the verſe will be, that the *Apoſtles cenſures* were *exceeding powerfull*, and that *power* exerciſed in *excommunicating*, and *delivering up to Satan*, ἵνα παιδευθῶσι, *that they may be diſciplin'd*, 1 *Tim.* 1. 20. and thereby ſubduing *contumacious* offenders. According to that of the *writer* of the *Anſwers ad Orthodoxos*, "Οτε διὰ τὴν μακροθυμίαν τῶν ὑβριζομένων ἐγίνετο διόρθωσις, τότε ἡ ἀποτομία τῆ μακροθυμίας τοῖς ἀδιορθώτοις ἦσαι χρησιμωτέρα, *when by clemency offenders are not reformed, then exciſion to the incorrigible is more uſefull then clemency.* Agreeable to which is that of *Pletho* in his *ſcholia* on *Zoroaſter*, Αἱ ποιναὶ ἤτοι αἱ κολαστικαὶ δαίμονες, ἀγυμνάστους τῶν ἀνθρώπων εἶσι, ἤτοι ζυνεκτικαὶ τῶ ἀπάγειν τῆς κακίας αὐτοὺς, τῆ ἀρετῆ ἐγκαταδέσαι, *The revengefull furies, or devils, or puniſhments doe gripe men to bring them off from ſin, and ſet them on virtue.*

Καλὰ πρόσωπον ταπεινὸς

Ἐκφοβεῖν δι' ἐπιστολῶν

Ἐπιστολαὶ βαρεῖαι

Στρατεία

Σαρκικὰ

Δυνατὰ τῷ Θεῷ

Καθαίρεσις ὀχυρωμάτων

Ὅπλα τῆς στρατείας

Θαῤῥεῖν

c. Of the *agones* among the *Grecians*, particularly among the *Corinthians*, and of δρόμος *racing*, one of them we have formerly ſpoken (*notes* on 1 *Cor.* 9. c. d. e.) and ſo again diſtinctly of κανὼν (*note* f.) the *white line*, which *bounded* or markt out the *path*, or *race*; To this the *Apoſtle* here referres, making his *Apoſtleſhip* or *preaching* of the *Goſpel*,

to

to be his ſpirituall *exerciſe*, or running as it were in a *race*, his ἐν σταδίῳ δρόμῳ, and then the *province* or *dioceſe*, to which he is by God deſign'd, and *ſent* to preach, is his μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς, the *compaſſe*, or *ſtage* of ground, which by that *white line* in the *race*, as 'twere, *God* hath markt out to him, to *run* in, and contend, and obtain his *prize*. *Beyond* or *out of which line* he that *runs*, or pretends to have to doe, he doth καυχήσεται εἰς τὰ ἄμετρα, *boaſt without his meaſure*, and ὑπερτείνεται *overextend himſelf*, v. 14.

μέτρον κανόνος

Καυχήσεται εἰς τὰ ἄμετρα

d. That the word φθάνειν] is *agoniſticall* alſo, ſee *note* on *Rom.* 9. k. and ſo conſtantly it ſignifies *coming foremoſt* to the *goale*, or being foremoſt in the *running* toward it, and ſo it ſignifies here, *preaching the Goſpel* among the *Corinthians*, *before* any body elſe had been there, for as it is ſaid, 1 *Cor.* 3. 6. *Paul planted*, i.e. firſt brought the *Goſpel* among them.

φθάνειν

The ἀλλότριον κανὼν] is that *province* which *ſome body elſe* hath undertaken; The κανὼν] as before, denoting the *line*, by which his *race* was terminated, and the ἀλλότριον] referring to the cuſtome in the *ſtadia* forementioned, that each of the *racers* had his *path*, where he was to *run*, chalkt out to him, and if one did ſtep over into the others *path*, he did ὑπερτείνεσθαι, *extend himſelf* (or *run*) *over his line*. In reference to this the *Apoſtle* here ſaith, that he had ſome hope that he might μεγαλυνεσθῆναι εἰς περισσείαν, *enlarge his courſe in length*, as it were, by running farther then the *goale*, that was *firſt* ſet him, i.e. goe farther in *preaching* the *Goſpel*, and yet not goe *over his line*, i. e. not run over into the other mans *path*, or *race*, but ἐπὶ κανόνα ἡμῶν, *keep within his own white or line*, which divided his *province* from other mens on the other ſide of him.

e. Μέτρον κανόνα

Ὑπερτείνεσθαι

Μεγαλυνεσθῆναι εἰς περισσείαν

κατὰ Κανόνα ἡμῶν

CHAP. XI.

Paraphraſe.

* I would you would pardon me a little piece of folly, Ὀφελον ἀνείχεσθέ μου μικρόν τι τῆς ἀφροσύνης

† prepared you to preſent a pure virgine to one man, to Chriſt

1.* WOuld to God you could bear with me a little in my folly, and indeed bear with me:] 1. The fear that I have that you ſhould be ſeduced, tempts me to doe that, which you will be apt to count boaſting, and think me to be a fool for doing ſo, viz: to praiſe my ſelf, and magnifie the pains that I have taken among you, This piece of folly you may doe well to pardon in me:

2. For I am jealous over you with godly jealouſie; for I have †[a] eſpouſed you to one husband, that I may preſent you as a chaſt virgin to Chriſt.] 2. For 'tis cauſed by nothing but my kindneſſe to you, my zeal to your good, and jealouſie that other men may get away your love, and eſteem from me; which is a jealouſie not ſo much for my ſelf, as for God, that he ſhould loſe a Church beloved by him. For I have been to you as that officer among the Grecians was to their virgins, I have taken upon me the educating and forming of you, the cultivating and fitting of you, the taking care and watching over you, that ſo I might preſent you a fit and a pure ſpouſe to Chriſt.

* toward *his*

3. But I fear leſt by any means, as the ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is * in Chriſt.] 3. But there being ſuch deceivers entred into the Church, Simon Magus and his followers, uſing ſorcery to beguile, and infuſe his falſities, I have reaſon to fear that you may be corrupted from that purity and integrity which ought to be in Chriſtians.

† doe well to pardon me, καλῶς ἀνείχεσθε

4. For if he that cometh preacheth another Jeſus, whom we have not preached, or if ye receive another ſpirit, which ye have not received, or another Goſpel which ye have not accepted, ye might † well bear with him.] 4. For if ſome other teachers that are come among you, preach another Chriſt, ſhake the whole foundation of your religion, promiſe you more extraordinary miraculous, ſpirituall gifts, then thoſe which from us you have received, and in ſumme preach another Goſpel to you, then you may give me leave (it being more then time) to magnifie my ſelf, and expoſtulate with you, whether they come to you, (or any one of them) with ſuch authority, as I come, or whether there be any appearance or ſhew of reaſon why you ſhould preferre them before me.

* that I have no way come ſhort of thoſe which are the moſt eminent Apoſtles, οὐδὲν ὑστέρηκα τῶν ὑπερ λίαν Ἀποστόλων

5. For I ſuppoſe, * I was not a whit behind the very chiefeſt Apoſtles.] 5. For not to compare my ſelf with the deceivers, I may juſtly compare with the moſt eminent of the true Apoſtles.

† but in every thing we are made manifeſt among all men toward you. ἐν παντὶ φανερωθέντες εἰς ὑμᾶς ἐν πᾶσιν

6. But though I be rude in ſpeech, yet not in knowledge; † but we have been throughly made manifeſt among you in all things.] 6. And if it be objected to me, and perhaps truly, that my language hath nothing extraordinary in it, yet ſure nothing can be objected againſt my skill, my explaining the myſteries of the Goſpel (ſee note on 1 Cor. 1. c.) but in our preaching and behaviour toward you, we are acknowledged by all men not to come ſhort of any other Apoſtle, in any piece of knowledge or revelation uſefull for you.

7. Have I committed an offence in abaſing my ſelf that you might be exalted, becauſe I have preached to you the Goſpel of God freely?] 7. Sure it ought not to be eſteemed a fault in me (and yet I have been guilty of no other that might make me vile in your eyes) that I have ſo much tendred your advantages, and ſo little mine own, that all my preaching among you hath put you to no kind of charge.

8. I robbed other Churches, taking wages of them to doe you ſervice:
9. And when I was preſent with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia ſupplied: and in all things I have kept my ſelf from being burdenſome to you, and ſo will keep my ſelf.] 8, 9. Nay I have been beholden to other Churches, receiving proviſion from them, that I might preach freely to you,

And when I fell ſhort at my being with you, and had not wherewithall to ſupply my wants, yet I troubled none of you to make it up, but as ſometimes I laboured with my hands, and earned my living, 1 Cor. 4. 12. & 9. 6. ſo at other times I received ſupply from the Philippians, Phil 4. 15, 16. as they came from Macedonia, and ſo have neither yet put you to any charge, nor mean I ever to doe ſo.

10. As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the regions of Achaia.] 10. As I am an Apoſtle of Chriſt, and as there is any ſincerity in me, I will not be deprived of this matter of boaſting through all Achaia, I will receive nothing for my pains or relief in all thoſe regions.

11. And doe not think 'tis any want of love, that I make this reſolution, God knows that is not the reaſon.

11. Wherefore? becauſe I love you not? God knoweth.]

12. But the only cauſe of my reſolution, which I will keep ſtedfaſtly, is this, that they that would fain find ſome fault with me, and magnifie themſelves before me, may not find any ground of doing ſo, but rather find me before them, and have ſomewhat to imitate in me, in that very particular, wherein they think they exceed me.

12. But what I doe, that I will doe, that I may cut off * occaſion from them which deſire occaſion, that wherein they glory, they may be found even as we.] * advantage ἀφορμὰς.

13. For the truth is, theſe men that come to infuſe falſe doctrines into you, behave themſelves as cunningly, as they can, and doe labour to imitate, and ſeem to doe thoſe very things, that we true Apoſtles doe.

13. † For ſuch are falſe Apoſtles, deceitfull workers, transforming themſelves into the Apoſtles of Chriſt.] † For ſuch falſe Apoſtles are deceitfull workmen, Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι ἐργάται δόλιοι

14. And 'tis no unuſuall matter for deceivers and ſeducers to doe ſo, for Satan himſelf pretends to doe thoſe things that the good Angels doe, makes as if he meant you all kindneſſe, when he comes to deſtroy you.

14. And no marvell, for Satan himſelf is transformed into an Angel of light.]

15. And therefore 'tis not any thing ſtrange, if ſeducing hereticks imployed by him, doe imitate the actions of the Apoſtles of Chriſt; but according to the hypocriſie of their actions ſo ſhall their ends be.

15. Therefore it is no great thing, if his miniſters alſo be transformed as the miniſters of righteouſneſſe, whoſe end ſhall be according to their works.]

16. There will be no great reaſon that this my glorying ſhould make you count me imprudent, or if it doe, 'tis no great matter, I will venture that rather then ſuffer ſycophants to ſeduce and corrupt you.

16. I ſay again, let no man think me a fool, * if otherwiſe, yet as a fool receive me, that I may boaſt my ſelf a little.] * or if ὡς ἄφρονα

17. Yet what I ſay in this matter, I deliver not as a piece of Goſpel, but as an external incidental diſcourſe in this matter, of which the falſe Apoſtles boaſt, and I have much more reaſon then they, (ſee note on Heb. 11. a.)

17. That which I ſpeak, I ſpeak it not after the Lord, but as it were fooliſhly, in this confidence of boaſting.]

18. And ſeeing others think fit to glory, or boaſt of ſuch extrinſick things, as theſe, I may have leave to doe the like.

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

19. For wiſe men are not wont to be angry, but are many times pleaſed, to ſee others play the fools, and ſo doe you in many other things.

19. For ye † ſuffer fools gladly, ſeeing ye your ſelves are wiſe.] † doe with pleaſure bear with fools ἡδέως ἀνέχεσθε τῶν ἀφρόνων

20. I am ſure you can bear with greater matters, you can give men leave to take you captive to their doctrines, how falſe ſoever, to deprive you of all you have, to inſult over you, to uſe you as contumeliouſly as is poſſible.

20. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man * exalt himſelf, if a man ſmite you on the face.] * inſult ἐπαίρεται

21. Which I tell you, to put you in mind, how reproachfully you have been uſed by them. As indeed I have alſo been ſet at nought, and vilified by them. For which there hath been little reaſon. For whatſoever reaſon any of them hath to think well of himſelf, I have ſure as much cauſe as he (though to ſay ſo, may goe for folly in me, as being a kind of boaſting.)

21. I ſpeak as concerning reproach, † as though we had been weak: howbeit, whereinſoever any is bold, I ſpeak fooliſhly, I am bold alſo.] † as we alſo have ὡς ὅτι

22, 23. Theſe ſeducers boaſt they are Hebrews, and Iſraelites, and of Abrahams ſtock, and then that they are Apoſtles of Chriſt. And ſure I am every one of theſe, and for the laſt, I cannot but ſay it, though it will be deemed boaſting and folly in me, that I am more then an ordinary Apoſtle, one that have taken more pains, ſuffered more of ſcourgings and impriſonments, and dangers of imminent death, then any of the very twelve Apoſtles.

22. Are they Hebrewes? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I:]

23. Are they miniſters of Chriſt? I ſpeak as a fool, I am more: in * labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft:] * toyles κόποις

b. 24. Five times was I ſcourged of the Jewes without any mitigation, with the greateſt ſeverity that the law would permit.

24. Of the Jewes five times received I [b] forty ſtripes ſave one:]

25, 26, 27. Thrice was I beaten with wands, probably by the Roman officers, (ſee note b.) once by a tumult of a ſeditious multitude of Zealots, I was without any judiciall proceſſe ſtoned, and left for dead, Act. 14. 19. and ſtill from time to time I have been exerciſed in all kinds and degrees of diſtreſſes:

25. Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwrack, a night and a day I have been in the deep.

26. In journeying often, in perils of waters, in perils of robbers, in perils by my own countrey-men, in perils by the heathen, in perils in the city, in perils in the wilderneſſe, in perils in the ſea, in perils among falſe brethren:

27. In wearineſſe and painfulneſſe, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſſe.]

28. And, not to name all, the many daily emergent imployments, that lie upon me, in reſpect of the ſollicitude I have for all things that concern any Church, eſpecially of my plantation, are a ſufficient evidence of what I ſhould ſay, if I did think fit to boaſt.

28. Beſides † thoſe things that are without, * that which cometh upon me daily, the care of all the Churches] † other things that I omit τῶν παρεκτὸς * the concurrence of buſineſſe that comes daily upon me, the ſollicitude for all- ἡ ὅσης-

29. If any man be ſick or ill-affected in ſpirit, I am in ſympathy with him, in care how to relieve, and get him up again, If any be fallen into ſin, or fallen back from Diſcipleſhip, I am conſtantly inflamed with a holy zeal, to get him out of it.

29. Who is weak, and I am not weak? who is † offended, and I * burn not?] † ſcandalized σκανδαλίζεται * am not on fire οὐ πυροῦμαι

στασίς μου ἡ καθ' ἡμέραν ἡ μέριμνα πασῶν

30. If

30. If I muſt needs glory, I will glory of the things, which concern mine infirmities.] 30. And theſe my ſufferings, are th only things which I ſhall think fit to boaſt of, now I am by my calumniators conſtrained to doe ſo.

31. The God and father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

*Governour of the nation ἐθνάρχης 32. In Damaſcus the * governour under [d] Aretas the king kept the city with a garriſon, deſirous to apprehend me: Acts 9. 24. d.

33. And through a window in a basket was I let down by the wall, and eſcaped his hands.

Notes on Chap. XI.

a. Ἡρμοσάμην γὰρ ἑνὶ ἀνδρὶ

The vulgar ſeems to have read theſe words ἡρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ, with a *comma* after them, and accordingly render them *deſpondi vos uni viro, I have eſpouſed you to one husband*, according to that of * *Julius Pollux*, ὁ δὲ πένθερος ἐγγυᾷ, ἁρμόζῃ, ὅθεν τινὲς τὴν πολλῶν ἁρμοσιὼ τὴν μνηστῆρα ἐκάλεσε, making ἐγγυᾶν *eſpouſe* all one with ἁρμόζειν. But the more probable punctation is by reading it without any *comma*, till after φθάσῃσαι, and then the notion of the word ἁρμόζειν muſt be taken from that uſe of the word which is agreeable to the office of the ἁρμοσταὶ, or ἁρμόσυνοι, among the *Lacedæmonians*. Among the *magiſtrates* of that *city* thoſe were two prime names, and between them ſome ſleight difference. The ἁρμοσταὶ were a kind of *provincial Rulers* (placed by * *Nic: Cragius* among the μέγισται ἀρχαὶ, the *prime magiſtrates* of that *city*) ſent to govern the *provinces*, or *confederate cities*, and preſerve them in their *fidelity*, and were ſaith † *Vlpian* ſo called διὰ τὸ ἁρμόζειν τὰ ἤθη τῶν πολιτῶν τοῖς τῶν Λακεδαιμονίων, *becauſe they conformed the manners of the citizens to thoſe of the Lacedæmonians*, for ſo ἁρμόζειν ſignifies to *adapt* or *conform*. So ſaith *Phavorinus* out of *Eratoſthenes*, ἁρμοσταὶ οἱ ὑπὸ Λακεδαιμονίων εἰς τὰς ὑποτελεῖς πόλεις ἀρχοντες ἀποπεμπόμενοι, *the governours that are ſent by the Lacedæmonians to the cities under them*. Theſe are by *Heſychius* call'd ἁρμοστῆρες, by * *Plutarch* σωφρονισταὶ, in the ſame ſenſe that the *Athenians* Ἐπίσκοποι and Φύλακες, *Overſeers* and *Guardians*. From whence it is that † *Theophraſtus* obſerves that the *Lacedæmonians* ſending *magiſtrates* to the *provinces*, ſtyle them much more commodiouſly ἁρμοστὰς, then the *Athenians* doe ἐπισκόπους & φύλακας. From whence alſo it is that in the *Chriſtian Church* the antient author that goes under the name of *Dionyſius Areopagita*, calls *biſhops* ἁρμοστάς. But then the Ἁρμόσυνοι (which ſeem more peculiarly to belong to the uſe of the word in this place) were a peculiar ſort of *governours*, which had to doe with the education of *women*, eſpecially for the forming of their *lives* and *manners*, and breeding of them, (as among the *Athenians* γυναικόκοσμοι,) from the *verb* ἁρμόζειν, becauſe they were ſet over them to fit and order their manners, and make them regular and *harmonicall*, a kind of *Cenſors* of *manners* among them. So ſaith *Heſychius* and *Phavorinus* in the ſame words, Ἁρμόσυνον ἀρχή τις ἐν Λακεδαίμονι ὅπου τῆς εὐκοσμίας τῶν γυναικῶν, 'twas *an office in Lacedæmon to bring up and breed women*, And this is the notion of ἡρμοσάμην] here, I am your ἁρμόσυνον (ſee *Tit.2.* a.) ſet over your *congregation*, as he over a ſingle *virgin* to *breed* and *fit* you, that I may preſent you to *Chriſt*, a *pure virgin*, &c.

* de rep: Lac: l. 2.

† Schol: in Dem: or: cont. Leptinen:

* in vit. Lycurgi ἁρμοστὴν καὶ σωφρονιστὴν

† Imo πολιτικωτέρας ἕδρας

b. Ἰσονομέσθαι

Of this puniſhment of S. *Pauls* theſe four things are to be obſerved, 1. that S. *Paul*, as a *Roman*, was not to be *whipt*, *Ex Lege Portiâ*, and therefore *Act.22.24.* when the *Tribune* had commanded him to be *beaten* thus, underſtanding he was a *Roman*, he diſmiſt him, and was afraid, ſaith S. *Luke*, becauſe he had *bound* him; 2dly, that he was yet ſubject, as a *Jew*, to the *lawes* of the *Jewes*, which were yet in force, and ſo was ſubjected to this *Jewiſh* puniſhment, as a *Jew*; 3dly, that he was dealt with as a *robuſtious* offender, in ſuffering ſo oft the utmoſt *extremity* of the *Jewiſh law*, when they that were *weake*, or which upon any other ſcore, had any *mitigation*, were not uſed ſo *ſeverely*; according to that of *Maimonides Hil: Sanhedrim c. 17. They inflict*, ſaith he, *no more then forty ſtripes, though he be as ſtrong as Samſon, but if he be weak they abate of that number*; 4thly, that that ſumme of *thirty nine* was the ſolemne *proportion* in the *Jewiſh* puniſhments, when they were moſt *ſeverely* inflicted. So in *Joſephus*, of one that had accuſed his wife falſly of the loſſe of her *virginity* before *marriage*, ἐκπνέυτω πληγὰς τεσσαρακοντα μιᾶς λιπούσης λαμβάνων, *let him extend himſelf and receive 39 ſtripes*. For when the number, which might not be exceeded, was by the *law* defined to be *forty*, *Deut.25.3.* and when the cuſtome was taken up of executing this puniſhment with a *rod* of three *branches*, and ſo of giving three *ſtrokes* at one blow (or, as it is in *Maccoth* c.3. §.12. with one *twiſted cord*, unto which two more were faſtened) every *ſtroke* conſequently going for *three*, (as *Maimonides* affirms in *Sanhedr:* c. 17. §. 2.) It was conſequently impoſſible to inflict more *ſtripes*, then *thirty nine*, unleſſe they exceeded to *two and forty*, and ſo that of *thirty nine* was the laſt among thoſe that were *lawfull*, See *Talmud Babyl:* in *Maccoth*, c. 3. As for the beating *with rods* which follows, ver. 25. that differs from this of the *ſcourging*, the ῥάβδοι *rods* being *wands* or *cudgels*, a bundle of which was carried before the *Roman Conſul*, and he that carried them call'd ῥαβδοῦχος, which makes it probable, that this was a *Roman* ſort of *puniſhment*, and ſo here differenced from the *ſcourging* with twiſted *cords*, which was ὑπὸ Ἰουδαίων inflicted by the *Jewes* (ſee note on *Lu.23.b.*) howſoever ſo much *diſtinguiſht* from the other, as *rods* and *ſcourges* differ. ῥαβδίζεσθαι

c. Βυθῷ

To what paſſage of S. *Paul's* ſtory this of his being a day and a night ἐν τῷ βυθῷ *in the deep*] doth belong, cannot be ſhewed out of *ſcripture*. Tis not altogether improbable what *Beda l. quæſt: qu:3. tit.* 8. ſaith out of *Theodorus Tarſenſis*, that in *Cyzicum* (which is in the *Propontis*, a famous *city*) there is a *priſon*, which for the *depth* of it under *ground* is called βυθὸς, or the *bottome of the ſea*, a moſt *noyſome* filthy *priſon*, as in *Athens* there was one called βάραθρον *hell*, at *Syracuſe* Λατομία the *minerall*, and many the like in other places.

places, see *Suidas* in the word Βάραθρον. In this as a most *infamous prison* S. *Paul* might well be cast, passing from *Troas* to that *city*, though S. *Luke*, who reports not things particularly, save when he himself was present, make no mention of it. And indeed whatsoever else may be meant by the word βυθὸς, S. *Luke* seems not to have made mention of this passage, there being no reason to apply that of *Act.* 27. to it, the *Epistle* being written before that time, in the compasse of the *Macedonian progresse*, *Act.* 20. 1. and if it might be conceived to be written *after* it, that would more reasonably be defined to be one of his *three shipwracks* foregoing here.

The *Gassanii* reigned in *Syria* some say 400, others 600 years, many of them were called *Harethi*, or *Aretæ*, which is the name of the *King* here. See Mr *Pocockes* notes on *Gregorius Abul Faraiius* his *story* of the *Arabians* p. 77, 78. d. Ἀρέτας

Paraphrase.

CHAP. XII.

1. But I shall give over these things, for if I should goe on in it, I should then come to mention the visions and revelations, which I have had from God.

1.* IT is not expedient for me doubtlesse, to glory, † I will come to visions and revelations of the Lord.]

* But it δὴ † for I shall come συμφέρει γὰρ

2. I know one that was transported in a vision by the Spirit of Christ, i. e. I my self about fourteen years past was in an extasie, Act. 22. 18. such an one that I am not able to say whether I were bodily removed, and carried to the third heaven, the place of Gods glorious residence, or whether only in a vision such representations were made to me remaining upon the earth.

2. 2. * I knew [a] a man in Christ above fourteen years agoe, whether in the body I cannot tell, or whether out of the body, I cannot tell; God knoweth: such a one † caught up to the third heaven.]

* I know οἶδα

† snatcht as farre as ἁρπαγέντα ἕως

3. I say I know not which of these it was, God only knows.

3. And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth)]

4. But whether bodily or in vision, me thought I was in the highest heaven ver. 2. here called paradise in respect of the joyes that dwell there, and had such revelations made to me by an Angel from God, as were wonderfull to consider, but which I was forbidden to declare to others.

4. How that he was caught up into paradise, and heard unspeakable words, which is not lawfull for a man to utter.]

5. And though I have this abundant matter of glorying, yet shall I not make use of it, any farther, or more plainly, but boast only of my sufferings for Christ.

5. Of such a one will I glory, yet of my self I will not glory, but in mine infirmities.]

6. For if I would speak of this, I justly might, for it is most certainly true, but I will say no more of this subject, for I desire not to put men into any other opinion of me, then what they have from those more visible evidences, my ordinary constant actions, or words.

6. For though I would desire to glory, I shall not be a fool; for I will say the truth. But now I forbear, lest any man should think of me above * that which he seeth me to be, or that he heareth of me.]

* what he sees me, or hears any thing from me, ὃ βλέπει με ἢ ἀκούει τι ἐξ ἐμοῦ

7. And indeed after I had these high transcendent revelations, that I might not be elevated with them, a sharp affliction was sent me in mercy by God, but inflicted on me by Satan, and some instruments of his, who dealt very roughly with me, and this was by God designed to keep me humble.

7. And lest I should be exalted above measure through the † abundance of revelations, there was given to me a thorn * in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.]

† height ὑπερβολῇ

* to- σαρκὶ

8. And I earnestly prayed to God to be delivered from it.

8. For this thing I besought the Lord thrice, that it might depart from me.]

9. And the onely answer I received was this, It is enough for thee that what I doe is for thy good; afflictions are the means to doe the Christian most good, the greater the pressures are, the more visible is the perfection of the divine assistance, nay afflictions therefore are the things I rejoice in (see Heb. 3. a.) more then any thing, even then revelations themselves, as the means by which the power of Christ, and his presence may appear more visibly upon me, (see note on Rom. 9. b.) then by any other means it could, even in as glorious a manner, as that wherein God exhibited himself in the Ark.

9. And he said unto me, My † grace is sufficient for thee; for my strength is made perfect in weaknesse. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may * rest upon me.]

† favour χάρις

* inhabit ἐπισκηνώσῃ

10. This therefore of diseases, and afflictions, & reproaches, and perscutions for Christ, is a thing, with which I am perfectly pleased, I have nothing of exception against them, for in time of afflictions, the strength of Christ is more eminently visible in me, the heavier the pressures are, the greater supports I have from him.

10. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake: for when I am weak, then am I strong.]

11. You see how vain I am in boasting, yet your calumnies have made it necessary for me to doe so, For sure I have done, and suffered as much as any the most valued Apostle, though indeed I have no reason to have any opinion of my self for all this.

11. I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest Apostles, though I be nothing.]

12. If patience of whatsoever sufferings for the Gospels sake, if working of miracles of all kinds be able to testifie a man to be sent and authorized by Christ, (as beyond all other things that is most proper to doe it) then sure doth it appear that I am an Apostle, in despite of my calumniators.

12. Truly the signes of an Apostle were wrought among you in all patience, in signes, and wonders, and mighty deeds.]

13. For

* wherein you have received diminution more then the reſt of the Churches ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς

13. For what is it * wherein ye were inferior to other Churches, except it be that I my ſelf was not burdenſome to you? forgive me this wrong.]

13. For there is no Church that hath had more pains taken among them, more gifts beſtowed for the building them up, more of any thing that is needfull, then ye have had from me, the onely thing wherein ye differ from others is, that all hath been done without any charge of yours, and if this be a wrong, you will eaſily, I ſuppoſe, forgive it me.

14. Behold the third time I am ready to come to you, and I will not be burdenſome to you, for I ſeek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children.]

14. I have now made a third reſolution (ſee c 1. 16.) to come ſhortly among you, and I will doe it without putting you to any charge, for I covet not your poſſeſſions but your ſalvation, and as a parent I deſire to doe all manner of good to you, and to receive none from you.

15. And I will very gladly ſpend and be ſpent for you, though the more abundantly I love you, the leſſe I be loved.]

15. And I will offer up my ſelf moſt cheerfully for the good of your ſoules, exhauſt all the ſmall goods I have, and venture even my life for you, and never be diſcouraged, though as my love and the effects thereof encreaſe toward you, ſo yours leſſen toward me.

16. But be it ſo, I did not burden you: nevertheleſſe being crafty, I caught you with guile.]

16. But it is by ſome among you ſuggeſted againſt me; that although I never received any pay from you for the preaching the Goſpell, yet I have cunningly and under hand gotten a great deal from you.

17. Did I make a gain of you by any of them whom I ſent unto you?]

17. If this have any truth in it, let it appear, have I done this by any of thoſe whom I have ſent to you?

† I perſwaded or beſought Παρεκάλεσα * the brother τὸν ἀδελφὸν † any τι * Doe you again think Πάλιν δοκεῖτε † make apologies ἀπολογούμεθα

18. † I deſired Titus, and with him I ſent * a brother: did Titus make † a gain of you? walked we not in the ſame ſpirit? walked we not in the ſame ſteps.]

18. I perſwaded Titus to come to you (ſee c. 9. 5.) and ſent Luke along with him, did Titus or the other make any kinde of gain of you? did he defraud you of ought? did not he behave himſelf juſt after the ſame manner, as I had done before?

19 * Again, think you that we † excuſe our ſelves unto you? we ſpeak before God in Chriſt: but we doe all things, dearly beloved, for your ediſying.]

19. Do not think as formerly ye have done, that what I thus ſay is ſpoken largely, as to take off the objections, which you have againſt me, by ſome fair ſpecious colours and excuſes? No, in the ſight of God I ſpeak the very perfect truth, and would not ſay it for my own ſake, were it not in probability, to tend to your good, to take you off (by my giving this account of my ſelf) from the factious courſes, which through admiration of others mens perſons, ye are engaged in.

* emulations ζῆλοι

20. For I fear, leſt when I come, I ſhall not finde you ſuch as I would, and that I ſhall be found unto you ſuch as ye would not, leſt there be debates, * envyings, wraths, ſtrifes, back-bitings, whiſperings, ſwellings, tumults;]

20. For I would fain prevent what I ſee too probable, that when I come to you, we ſhall neither of us be much pleaſed at the meeting, nor I with you, ſeeing you ſeduced and corrupted, nor you with me, when I ſhall be forced to inflict cenſures upon you, I mean, leſt theſe ſparks of faction and diviſion that are among you, break out into flames.

21. And leſt when I come again, my God will humble me among you, and that I ſhall bewaile many that have ſinned already, and have not repented of the uncleanneſſe, and fornication, and laſciviouſneſſe, which they have committed.]

21. And I be forced to exerciſe ſeverity among you, to inflict cenſures on many of thoſe who had formerly offended, and been warn'd, (if not puniſht) by my former Epiſtle, and have not yet reformed and forſaken thoſe baſe unnaturall ſins to which the heathen idol feaſts had betray'd them. See note on 1 Cor. 5. c. and 2 Cor. 2. a. and c. 13. 2.

Annotations on Chap. XII.

a. Ἄνθρωπος ἐν Χριστῷ. ἐν ἑαυτῷ ἐν Πνεύματι

What ἄνθρωπος ἐν Χριστῷ, *a man in Chriſt*] here ſignifies, may poſſibly be gueſt, by other phraſes of the ſame making, ſuch is that of Saint *Luke*, *Act.* 12. 11. where 'tis ſaid of *Peter*, γενόμενος ἐν ἑαυτῷ, *being in himſelf*, i. e. having been formerly in a *trance*, and now *return'd* out of it; and that is call'd [*being in himſelf.*] Such that *Revel.* 1. 10. ἐγενόμην ἐν πνεύματι, *I was in the ſpirit*, i. e. I was in a *trance* or *eccſtaſie*, and there received a *viſion*, or *revelation* from God, ſuch *Mar.* 1. 23. ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, and the ſame again c. 5. 2. *A man in an unclean ſpirit*, i. e. one agitated with *a diabolicall ſpirit*, rapt and carried to doe things, which of himſelf he would never doe. And accordingly here *a man in Chriſt*, may be one that by the *ſpirit* of *Chriſt* was thus *tranſported*, received *Revelations* from *Chriſt*, and therefore v. 1. there is mention of *viſions* and *revelations*, of which this is here an inſtance, and ſo v. 7. And all the circumſtances of the *context* incline to this interpretation. And this is the importance of the ἔκστασις *eccſtaſie* (ſee note on *Mark.* 3. c.) being *out of himſelf*, *tranſported* either by a *good*, or *evill ſpirit*, when by a *good*, it ſignifies a *prophetick viſion*, when by a *bad*, a kinde of *madneſſe*, as in the *Damoniacks*, (though the word is no where in the *New Teſtament* uſed of them) and both contrary to the being ἐν ἑαυτῷ, in *himſelf*, mov'd onely by that human *principle* of *reaſon*, &c. which he hath within him, neither θεοφορούμενος, nor δαιμονιοφορούμενος, *carried by God*, nor the *divell*.

What this σκόλοψ τῇ σαρκὶ *thorn to the fleſh*] here ſignifies will be beſt gueſt from *Ezech.* 28. 24. where the *pricking bryer, and grieving thorn*] is ſet to ſignifie a ſore affliction, to *wound* and *torment*, from the *deſpicers*, as it there follows, or *perſecuters* of *Iſrael*. And ſo it will here ſignifie no more but a *ſad*, and ſharp *affliction*, inflicted on Saint *Paul* (ſaith *Irenaus* l. 4. the *laſt ch:* and *Theodoret*, and *Theophylact* on the *Place*) by ſome followers of *Simon Magus*, i. e. the *Gnoſticks*. b. Σκόλοψ τῇ σαρκὶ.

CHAP. XIII.

Paraphraſe.

1. I am now this third time about to come among you, (ſee c. 12. 14.) and this is my ſolemn ſecond admonition by Epiſtle, which if it be not obeyed, will certainly bring cenſures upon you at my coming.

1. THis is the third time I am coming to you, in the mouth of two or three witneſſes ſhall every word be eſtabliſhed.]

2. I gave you a ſolemn warning in my former Epiſtle, which was of the ſame force, as if I had been perſonally with you, and behold now I doe ſo again, and though I am ſtill abſent, yet this Epiſtle is to ſupply the place of my perſonall preſence, and therefore I doe now ſolemnly write, and denounce, both to thoſe that had then ſinn'd, and have not wrought any full reformation, and to all others, that have ſince been drawn into ſuch irregular courſes, that with all ſuch I will proceed ſeverely at my coming among you.

2. I told you before, and * foretell you as if I were preſent the ſecond time, and being abſent now I write to them which heretofore have ſinned, and to all other, that if I come again, I will not ſpare:]

* foretell you the ſecond time, as if I were preſent, προλέγω ὡς παρὼν τὸ δεύτερον

3. And this I ſhall doe, the rather, becauſe you are ſo high, as to call my commiſſion for Apoſtleſhip into queſtion, and to require me to prove that what I ſpeak or doe, is from Chriſt; when by that which hath been done already, by miracles and other evidences, it is moſt manifeſt, that Chriſt hath expreſt himſelf to ſpeak to you by me, and ſo to own the doctrine I teach, and the authority I pretend to among you.

3. Since ye ſeek a proof of Chriſt, ſpeaking in me, which to you-ward is not weak, but is mighty † in you.]

† among ἐν

4. For as Chriſt appeared to be a weak and frail man in being crucified, but was evidenced to be omnipotent God by his reſurrection, So I alſo may appear weak and a meer ordinary man, fit to be deſpiſed and contemned by you, (as you look upon me in my ſelf, and in reſpect of the afflictions which have been, and are upon me) but yet I ſhall ſhew that I am an Apoſtle of Chriſt, armed with commiſſion and power from God, which I have already both by preaching and miracles, and ſhall farther by cenſures upon the contumacious, evidence unto and among you.

4. For though he was crucified through weakneſſe, yet he liveth by the power of God: for we alſo are weak * in him, but we ſhall live with him by the power of God toward you.]

* or with him, for the Kings MS. reads σὺν

5. Make triall by what you pleaſe, whether I am not an Apoſtle of Chriſt, and have planted Chriſt among you, taught you the true faith, Have there not been ſuch evidences of my Apoſtleſhip c. 12. 12. ſuch aſſurances of Chriſts giving me authority of his preſence among you in my miniſtery, that you your ſelves cannot chooſe but acknowledge it? yes certainly there are, if you are not the moſt ſenſleſſe wretchleſſe perſons in the world, the moſt unfit for God to approve, or wink at.

b.

5. Examine your ſelves, whether ye be in the faith, prove your own ſelves: † know ye not your own ſelves, how that [b] Jeſus Chriſt is * in you, † except ye be reprobates?]

†Doe ye not diſcern your ſelves Ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς * among ἐν † truly if in ſome meaſure ye doe not, ye are reprobates, εἰ μή τι ἄρα ἀδόκιμοί ἐστε

6. But whatever you are your ſelves, or whatever ye think of me, you ſhall find I doubt not, that I am not diſapproved by Chriſt, but abundantly owned by him.

6. But I truſt that ye ſhall know that we are not reprobates.]

7. Now I pray God to preſerve you from every evil way, from all corruption, or ſeduction, not that I may be valued or eſteemed by you, (I doe not ſo much conſider that) but that you may live like Chriſtians, whatſoever opinion you have of me.

7. Now I pray to God, that ye doe no evil, not that we ſhould appear approved, but that ye ſhould doe that which is honeſt, though we be as reprobates.]

8. For though we have no ability to doe any thing, in caſe we ſhould ſet our ſelves againſt Chriſt and his Goſpel, yet in defence of it we are able to doe ſomewhat by his aſſiſtance and bleſſing.

8. For we can doe nothing againſt the truth, but for the truth.]

9. And be we never ſo weak, whether afflicted by others, or by you vilified, and thought meanly of, yet if you be ſtrong and able, it is matter of joy to us, and there is nothing that we more deſire, then that you be made up into ſuch a form or frame, which ſhall be acceptable in Gods ſight, or that ye live together in communion unbroken off, undivided, ſee note c.

9. For we are glad when we are weak, and ye are ſtrong: and this alſo we wiſh, your perfection.]

10. And that is the reaſon of my giving you theſe wholſome warnings, before I come, that when I come I may not proceed to exciſion (according to the authority given me by Chriſt) but deal with you according to that milder way of inſtruction, not of excommunication, which is to take place among contumacious offenders, ſuch as I deſire not to find you at my coming.

10. Therefore I write theſe things being abſent, leſt being preſent I ſhould uſe ſharpneſſe, according to the power which the Lord hath given me to edification, and not to deſtruction.]

c.

11. And now I take my leave of you, beſeeching Gods bleſſing upon you, and I pray, be ye carefull to keep together in the united profeſſion, of the ſame faith, and if there fall out any thing croſſe among you, ſupport it cheerfully, be all mutually kind and peaceable without any diviſions, or ſchiſmes among you, And that is the way to have that God, which ſo much values, and ſo ſtrictly commands love, and peace among all, to be forever among you by his grace.

11. Finally, brethren, farewell: * [c] be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you.]

* be knit together

12. Greet one another from me with all kindneſſe, ſee Rom. 16. c.

12. Greet one another with an holy kiſſe.]

13. All the Chriſtians here ſend you greeting.

13. All the ſaints ſalute you.]

d.

14. bounty or liberal effuſion of the graces of Gods ſanctifying Spirit.

14. The grace of the Lord Jeſus Chriſt, and the love of God, and the [d] [* communion of the holy Ghoſt,] be with you all. Amen.

† communication

The ſecond to the Corinthians was written from Philippi a city of Macedonia, by Titus and Luke.

2. In the method prescribed by *Christ* to prepare for the *censures* of the *Church*, *Mat.*18. 15. there is a *threefold admonition*, the *first* by *one* man *alone*, the injured person (if it be a matter of that nature) *going* and *reproving him*, And if that doe not succeed, then take with thee (ἔτι *farther* or over and above) *one or two*, *that in the mouth of one or two witnesses every word may be established*, i. e. that the thing which thou layest to his charge, be so *confirmed* (according to that of *Joh.* 8. 17. *The testimony of two men is true*, i. e. [אמת, ἀληθὴς, *true*] in the sense of πιστὸς) *fit to be credited*, of sufficient *authority* in law to be heeded, and proceeded upon) that by the testimony of these, as of *witnesses*, he may be convinced, and no longer able to deny the fact, as *Heb.* 6. 16. *an oath* is said to be εἰς βεβαίωσιν, *for establishing* or *confirmation*, as being ἀντιλογίας πέρας, *an end of contradicting*, i. e. of *affirming* and *denying*; The thing so *established* (βεβαιωθὲν or σταθὲν) by *oath*, cannot longer be *denied*, or the parties *deniall* will not stand him in any stead; Or *secondly*, that the *offendor* may by *authority* of these be induced (as the *judge* is on the accused person, *Deut.*19.15. *Heb.*10.28.) to give *sentence* on himself, and so think fit to reform what he is admonisht of. Now that this place distinctly referres to this part of *discipline*, this *second admonition*, appears most probable by his reciting of the very words in the *institution*, *In the mouth of two or three witnesses every word shall be established*, and proportionable to that, προείρηκα καὶ προλέγω, *I foretold and foretell*, which notes the *first* and *second admonition*. And though there præcede a τρίτον ἔρχομαι, *I come to you this third time*, yet that referres evidently to this his *third* resolution *personally* to appear among them, c.12. v.14. having resolved it *twice* already, and before that time comes, this *second Epistle* is to supply the place of a *second admonition*, as his *first* had been a *first*. And so the words will be rendred thus, Προείρηκα καὶ προλέγω δεύτερον, *I have foretold* or *admonished* you *once* in my *first Epistle*, and doe now so again the *second time*, and both those ὡς παρὼν, *as present*, These *Epistolarie* warnings being to have the same force with them, as if he were present among them: and if this method answerable to the *first* and *second admonition* instituted by *Christ*, doe not prevail with you, then that which remains is, that he proceed to *censures*, and that he is resolved to doe, ἐ φείσομαι, *I will not spare*; Where the *Apostolical* power which he had over them, maketh it improper for him to proceed to any *third admonition*, that of *telling it to the Church*, in S. *Matthew*; So *Bishop Titus* is appointed to deal with an *hæretick*, *After the first and second admonition reject him*, *Tit.* 3. 10. without any *third* degree intervening, immediately to proceed to *censures*.

b. That, *Christ*'s being *among* them, signifies the *presence* and *power* of the *Gospel* among the *Corinthians*, or in their *Church* through S. *Pauls Apostleship*, may appear, not only by the *context*, which wholly looks that way, but by that place *Exod.* 17.7. to which these words seem to referre; Where the *tempting* contumacious *Israelites*, after all the *signes* and *miracles* shewed among them, doe still remain *infidel*, and ask in these very words, εἰ Θεὸς ἐν ἡμῖν; *is the Lord among us?* or no? So that the meaning of the *Apostles question* here is, Many *miracles* of *Christ* and his *Spirit* have been wrought among you by me, so that if you doe not yet *beleive* that I am an *Apostle* of *Christ*, and so that *Christ* is *among you*, you are sure of the number of those *Israelites*, who after so many *miracles*, still required *more signes*, or of the *Pharisees*, who did the same, *Mar.* 8. 11. which being put in form of a *question*, *Discern you not that Christ Jesus is among you?*] the *answer* is in the next words, εἰ μή τι ἄρα ἀδόκιμοί ἐστε, which cannot be more *distinctly* and *literally* rendred, then thus, Εἰ μή τι (referring to the ἐπιγινώσκετε precedent) *if ye doe not*, i. e. if ye *doe not discern* it, in some degree, ἄρα ἀδόκιμοί ἐστε, *doubtlesse ye are reprobates*, *senslesse*, *obdurate* persons, most *impious*, and uncapable of *faith*, or any thing that is good. What the notion of ἀδόκιμοι] is, hath been formerly mentioned, see *note* on *Rom.*1. g.

c. The proper original notion of the word καταρτίζειν is to *compact* or *knit together*, either *members* in a *body*, or *parts* in a *building*, Thus it is applied to a *building*, *Exod.* 15. 17. καταοικητήριον ὃ κατηρτίσω *the place which thou hast made* for thee to *dwell* in, and to *walls*, *Ezra* 4. 13, 16. to a *body* *Psal.* 39.9. σῶμα κατηρτίσω μοι *a body thou hast framed* or *compacted for me*. From hence it doth more largely signifie to *prepare*, or *make ready*, in the same kind as *builders* doe fit one part to another, and make it ready for use; And so again to *corroborate* and *strengthen*, as that which is well *compacted* and *knit together* is made *strong* by that means; And lastly, to *perfect*, as the *building* of an *house* is the *perfecting* of it, especially in the *passive* voice, because that which is *compacted* and *built* is *perfected*, and *completed* by that *means*. Answerable to these severall notions is the *Glossarie* of *Hesychius*, Καταρτίσαι (not, as it is corruptly read, καταρτύσαι) κατασκευάσαι, τελειῶσαι, στερεῶσαι, the word signifies to *prepare*, to *perfect*, to *strengthen* or *corroborate*. In the *New Testament* the word is variously used, but so, as will by the circumstances of the *context* be appliable to one or more of these three notions, *Mat.*4.21. & *Mar.*1.19. it is applied to the *mending* of the *fishers nets*, *knitting* them together, and so either *strengthning*, or preparing them for use; *Mat.* 21. 16. κατηρτισω αἶνον (in reference to the childrens *Hosannahs* or *testimonies* of *Christ*) *Thou hast out of their mouths compacted* or *made up*, or *made ready a song of praise*, or *confession*, or *testimony*, *Lu.*6 40. Every *servant* shall be κατηρτισμένος *made up*, *perfected*, *fitted* for his *crown*, after the same manner as his *master Christ* is, So 1 *Thess.* 3. 10. καταρτίσαι ὑστερήματα, to *make up*, or *perfect*, or *repair defects*, and *Heb.* 13. 21. καταρτίσαι ὑμᾶς, *perfect you*, *build* you up, and so perhaps v. 9. of this chap: τὴν ὑμῶν κατάρτισιν, *I pray for your being perfect in all goodnesse*, as v. 7. *I beseech God that you doe no evil*, So *Rom.* 9. 22. *vessels of wrath* κατηρτισμένα εἰς ἀπώλειαν; It signifies *formed*, or *framed*, or *made fit*, So *Heb.* 10.5. out of the *Septuagint* of the *Psalme*, σῶμα κατηρτίσω μοι, *a body thou hast framed me*, and *Heb.*11.3. *by faith we conceive* καταρτίζεσθαι τοὺς αἰῶνας, *that the ages of the world were framed*, i. e. the *world created*. But besides all these places, one sort more there

there is, wherein, by reaſon of the affinity between the *Church* of *Chriſt*, and a *building*, or *body*, the word hath a peculiar ſignification to *compact Chriſtian* people (the *ſtones* in the *building*, or the *members* in the *body* of the *Church*) together into a *ſociety*, where they may live and *publickly* ſerve *God* together, and that either 1. by firſt *forming* thoſe *ſocieties*, *uniting* men in the profeſſion of the ſame truths, and performance of the ſame ſervices; or 2^dly, by *reſtoring* any that hath been broken off from the *Church*, and caſt out by *cenſures* for any fault, or 3^dly, by reducing him that hath voluntarily broken himſelf off by *ſchiſme* &c. or 4^thly, by *God*'s reſtoring *peace* and tranquillity to the *Church*, that they may thus freely meet together. In the *firſt* ſenſe we have it *Epheſ.* 4. 12. where he ſpeaks of the ſeverall *offices* ordained in the *Church*, and the firſt end which he aſſignes of ſo doing, is, πρὸς τὸν καταρτισμὸν τῶν ἁγίων, *for the compacting of the ſaints*, i. e. for the holding the *body* of the *Church* together to *frequent publick aſſemblies*, &c. In the *ſecond* ſenſe 'tis clearly uſed *Gal.* 6. 1. where the *ſpiritual*, or *Governours* of the *Church* are adviſed to *indulgence* and tenderneſſe, not too much *ſharpneſſe*, or ſeverity toward *offenders*, or *lapſt* perſons, and accordingly are appointed καταρτίζειν, *to reſtore ſuch an one in the ſpirit of meekneſſe*, i. e. to take off the *cenſures* of the *Church* from him, Which there appears not only by the evidence of the words themſelves, but by the ſubſequent precept of *bearing one anothers burthens*, ver. 2. as that may be explained by a parallel place in *Ignatius*'s *Epiſtle* to *Polycarpus*, where he bids him as a *biſhop*, τὴν ἕνωσιν φροντίζειν, καὶ πάντας βαστάζειν καὶ πάντων ἀνέχεσθαι ἐν ἀγάπῃ, *take care of the unity* (i. e. the καταρτισμὸς here, the keeping *whole Chriſt's body* the *Church*) *bear all, and ſuffer* or *bear with all in love*. And ſo perhaps in this chapter κατάρτισις ver. 9. may be the reſtoring of the *lapſt* offenders, upon their ſincerity of *reformation*, or the continuing in the *communion* of the *Church*, without need of having the *cenſures* inflicted upon them; for ſo it there followes, as the conſequent of his praying for their κατάρτισις] *for which cauſe I write theſe things being abſent, that being preſent I may not* ἀποτόμως χρῆσθαι, *deal ſharply*, or *uſe exciſion*, where κατάρτισις, *making up, reſtoring*, or *keeping whole*, may very fitly be rendred, as oppoſite to ἀποτομία, *exciſion*, the word ſet to denote the *cenſures*. In the *third* ſenſe 'tis uſed 1 *Cor.* 1. 10. where ἦτε κατηρτισμένοι, their being *knit*, or *compacted together*, in the *ſame mind*, or *opinion*, is ſet oppoſite to having *ſchiſmes* among them, and *contentions*, v. 11. and ſo here καταρτίζεσθε, *be ye knit together*,] is *preparative* to their being of the *ſame mind*, and having *peace among them*. In the *fourth*, or laſt ſenſe it ſeems to be taken 1 *Pet.* 5. 10. where he prayes to *God* for the *diſperſed Jew-Chriſtians*, that after that ſhort time of ſufferings, *God* will αὐτὸς καταρτίσαι ὑμᾶς, *himſelf*, by his ſpecial providence, take care for them, and *reſtore* them *halcyonian* daies of *peace*, to ſerve him in the *publick aſſemblies*, Thus S. *Ignatius* (in his *Epiſtle* to the *Smyrnæans*, making a motion to them to ſend a *congratulation* into *Syria*, διὰ τὴν καλὴν Θεὸν αὐτοῖς γινομένην εὐδίαν *that they had a fair ſunſhine in reſpect of the ſervice of God*) doth thus expreſſe it, ὅτι εἰρηνεύουσι καὶ ἀπέλαβον τὸ ἴδιον μέγεθος, καὶ ἀποκατεστάθη αὐτοῖς τὸ ἴδιον σωμάτιον, or σωμάτειον, *becauſe they have peace, and have received their own magnitude, and their own body is reſtored to them*, where the ἴδιον μέγεθος, and the σωμάτιον, are the *body* of the *Church* meeting together in *aſſemblies*, which is there ſaid ἀποκαθίσασθαι to be *reſtored*, as here καταρτίζεσθε to be *repaired* or *made up*, i. e. *reſtored* to them. See *Jude note* c.

Καταρτισμὸς ἁγίων

Κατάρτισις

Ἀποτόμως χρῆσθαι

What is the notion of κοινωνία] for *charity*, or *liberality*, hath been formerly obſerved, *note* on *Act.* 2. d. & 2 *Cor.* 8. 4. And agreeably, though in a *ſpiritual* ſenſe, is κοινωνία πνεύματος, the *communication of the Spirit* here, the *liberality* of the *holy Ghoſt* in the plentifull *effuſion* of his *gifts*, ſo as it will be all one with δωρεὰ τοῦ ἁγίου πνεύματος, the *gift of the holy Spirit*, *Act.* 2. 38. and ſo as will be moſt fit to joyn with χάρις Ἰησοῦ Χριστοῦ, *the grace*, or *charity*, or *liberality* of *Chriſt*, and the *love* of *God* (as in *Cicero de Nat: Deor:* l. 3. *Dei gratia & charitas*, *God's grace* or *favour*, and *charity* or *love*, are put together) For thus is χάρις Χριστοῦ, *the grace of Chriſt* uſed 2 *Cor.* 8. 9. and thus κοινωνία πνεύματος, *the communication of the Spirit*, *Phil.* 2. 1. being joyned with σπλαγχνὰ, and οἰκτιρμοὶ, *bowels*, and *mercies*, i. e. the evidences of the higheſt *liberality*. d. Κοινωνία

THE EPISTLE OF PAUL THE APOSTLE TO THE [a]GALATIANS.

THE *time* of the *Apoſtles writing* this *Epiſtle* to the *Galatians* is generally conceived to be neer the time of that to the *Romans An.Chr.* 55. above 20 *years* after his *converſion*; *Chryſoſtome* and *Theophylact* ſet it before that. And then there can be no poſſibility of *beleiving* the *ſubſcription* of the *Epiſtle*, which affirms it to be written from *Rome*, where we know the *Apoſtle* had not been, when he wrote his *Epiſtle* to the *Romans*. But although of the *time* of writing this *Epiſtle* we have no ſure evidence, yet *two* things we diſcern of it, 1. That the chief *deſigne* of it was to *vindicate* the *liberty* of the *Goſpel* from the *Judaical yoke*, which by being by them impoſed upon all *Gentiles*, which ſhould receive the *faith*, was likely to prove a great *hindrance* to the *progreſſe* of the *Goſpel* among the *heathens*, or *uncircumciſion*, of whom S. *Paul* profeſt to be the *Apoſtle*. 2dly, That they which in this *Church* preſt this *yoke* moſt eagerly, were thoſe which did not themſelves *obſerve* it, *hæretical Chriſtians*, the *Gnoſticks*, which were not themſelves *circumciſed*, as being many of them, neither *native Jewes*, nor *Proſelytes* of their *Covenant*, yet, to avoid *perſecution* from the *Jewes*, did thus farre *comply* with them, in *preſſing circumciſion* upon the *converted Gentiles*; To which end they vehemently oppoſed S. *Pauls doctrine*, and *practiſe*, affirming that what he had, he had *received* from the other *Apoſtles*, and conſequently was to be rectified by them, S. *Peter* &c. and indeed that he varied from *himſelf*, From which *calumnies* he ſeverally vindicates himſelf in this *Epiſtle*, ſhewing that he *received* his *doctrine* from none but *Chriſt* himſelf, that thoſe other *Apoſtles profeſt* the ſame *doctrine* that he did, and that though he himſelf uſed a greater *liberty* at ſome times then at other, in reſpect of the *advantages* of the *Church*, yet his *doctrine* was alwaies the *ſame*, the truth of which he therefore *confirms* by many *arguments*. That theſe *hæreticks* were, ſoon after the *planting* the *Faith* here, crept in among them, appears by his words c.1.6. he *marvels*, they *were ſo ſoon removed* &c. The *Goſpel* having, ſome *three years* before, been there if not planted, yet confirmed by his *preaching*, *Act.* 18.23. about the time of *Apollos* being at *Corinth* (i.e. about *An.Chr.*51,or 52.) as it is affirmed *Act.*19.1. *Galatia*, and *Phrygia* being in the number of thoſe *upper coaſts* (of *Aſia*, or *Natolia*) which there he is ſaid to have *paſt through*. By which it appears how *cloſe* at the *heels* of the *Apoſtles*, that *ſowed* the good *corn*, the *Gnoſticks*, the officers of the *envious man*, follow'd, to ſow their *darnel*, as in *Samaria* firſt, ſo in the other *cities* and *regions*, where the *Faith* was *planted* by the *Apoſtles*, and oppoſed by the *Jewes*, and *perſecuted*.

a. Γαλάται

CHAP. I.

Paraphraſe.

1. PAUL an Apoſtle not * of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead,] 1. Paul an Apoſtle, (that had not my commiſſion from any meer man (as ſome others, the ſecundary Apoſtles, had) but from God in heaven, and was not called by any other Apoſtle of Chriſt, or aſſiſted by any, but firſt called to the faith by the immediate voice of Jeſus Chriſt, ſpeaking to me out of heaven, then by revelation from him Act.9.15. authorized to preach among the Gentiles, and after, Act.13.2. by ſpecial direction of the holy Ghoſt ſeparated to the Apoſtleſhip, who alſo received all my inſtructions from him by viſion to Ananias, and ſo in effect from God the Father, which by his power raiſed him from the dead, and gave all power unto him,)

* from ἀπό

2. And all the [a] brethren which are with me, unto the Churches of Galatia,] 2. And all thoſe that are conſtantly with me (ſee Phil.4.22.) my fellow-labourers in the Goſpel, ſend greeting to all the ſeveral Churches in the cities, and regions of Galatia. a.

3. Grace be to you, and peace from God the Father, and from our Lord Jeſus Chriſt. 3. See Rom. 1.7.

4. Who gave himſelf for our ſins, that he might deliver us from this † preſent evil world, according to the will of * God, and our Father.] 4. Whoſe dying for us was purpoſely deſigned to work a reformation, and mortification of ſin in us, and to take us off from the corrupt practiſes of the men of this age both idolatrous Gentiles, and corrupt hypocritical Jewes, which, with a zeal to circumciſion, and the like Moſaical rites, live in all the impurity and impiety in the world; And wherein Chriſt hath done nothing, but what is exactly according to the will and appointment of the eternal God, and father of us all, the God of Iſrael, whom the Jewes acknowledge, and profeſſe to worſhip.

† approaching, or, inſtant wicked age, ενεστῶτος αἰῶνος πονηροῦ

* our God & father, τῷ θεῷ καὶ πατρὶ ἡμῶν

5. To whom be glory for ever and ever. Amen.

6. I marvel that you are ſo ſoon removed from him that called you * into the grace of Chriſt, unto another Goſpel.]

* through ἐν

6. Having ſo lately preached the Goſpel of Chriſt among you, Act. 18.23. and thereby either confirmed, or firſt converted you to the faith, I wonder you ſhould ſo ſuddenly forſake thoſe infuſions you received from me, and remove quite from the truth of the Goſpel to a new ſtrange doctrine.

7. Which is not another, but there be ſome that trouble you, and would pervert the Goſpel of Chriſt.]

7. Which indeed is farre from being another Goſpel, or doctrine of Chriſt, fit to come in competition with what I preached to you, farre from being taught, as is pretended, by other Apoſtles; Onely there are ſome Gentiles that had lived in Judæa, of the ſect of the Gnoſticks, ſuch as were at Philippi ch.3.3. teaching the Gentile converts, that they muſt be circumciſed, not out of any principle of piety, or true zeal to the Moſaical law, but that they might curry favour with the Jewes, and avoid the preſſures that lay upon the Chriſtians, whoſe perſecutions were generally cauſed by them, and theſe doe quite pervert and change that doctrine that I delivered you from Chriſt.

8. But † though we, or an Angel from heaven, * preach any other Goſpel unto you, then that which we have preached unto you, let him be † accurſed.]

† if even ἐὰν
* ſhall preach, for the King's MS. reads εὐαγγελίσηται

8. And if any attempt to doe that, though it were I my ſelf, or even an Angel from heaven, I proclaim unto you mine opinion, and Apoſtolical ſentence, that you are to diſclaim and renounce all communion with him, to look on him as on an excommunicated perſon, under the ſecond degree of excommunication, that none is to have any commerce with in ſacred matters.

9. As we ſaid before, ſo ſay I now again, If any man preach any other Goſpel unto you, than that ye have received, let him be * accurſed.]

† anathema ἀνάθεμα, ſee Rom. 9.3.
* anathema v. 8.

9. And that ye may take more heed to what I ſay, I repeat it again, Whoſoever teaches you any new doctine contrary to what I at firſt preacht to you, let him be caſt out of the Church by you.

b. 10. For doe I [b] now perſwade men, or God? or doe I ſeek to pleaſe men? for if I yet pleaſed men, I † ſhould not be the ſervant of Chriſt.]

† would not have been, οὐκ ἂν ἤμην

10. By this you may gueſſe whoſe doctrine is moſt to be heeded; theirs ſure that deſire not to get the favour of men, to avert the diſpleaſure of men, but to ſecure the favour of God, to approve themſelves to him; and, I hope 'tis clear, that is my onely deſigne, and not theirs, who labour to propitiate the perſecuting Jewes, as by their new infuſions 'tis manifeſt your Gnoſtick teachers doe; This if I did, I muſt profeſſe, I ſhould not faithfully diſcharge the truſt repoſed in me by Chriſt, or, If I had had a mind to this, I had never turned Chriſtian, loſing thereby all my intereſts among the Jewes.

11. But I certifie you, brethren, that the Goſpel which was preached of me, is not * after man.]

* according to κατὰ

11. And whereas it is objected to me, that being none of Chriſts immediate retinue, I have received the Goſpel from men, and not from Chriſt, and therefore may be thought to have made ſome change in it, I now declare to you, that the Goſpel preacht unto you by me, hath a more then humane authority, and ſo is not to receive prejudice by the lateneſſe of my vocation.

12. For I neither received it of men, neither was I taught it, but by the revelation of Jeſus Chriſt.]

12. For as it is not pretended to be any tradition of the Jewes, nor taught me by my inſtructers in the Jewiſh religion v. 13. (which if it were, there were reaſon that now their verdict ſhould be taken in it) ſo it is evident, that I had it not from thoſe that were Chriſtians, and Apoſtles before me, but by call from heaven, and by immediate revelation from Chriſt, in oppoſition to that way that had been taught me among the Jewes.

13. For ye have heard of my converſation in time paſs'd in the Jewes religion, how that beyond meaſure I perſecuted the Church of God, and waſted it.
14. And profited in the Jewes religion above † many my equals in mine own nation, being more exceedingly zealous of the tradition of my fathers.]

† many of my kindred which were of the ſame age with me πολλοὺς συνηλικιώτας μου ἐν τῷ γένει μου

13,14. For ye cannot but have been told what I did, how I employed my ſelf when I was a Jew, that I was the moſt zealous perſecutor of Chriſtianity, and maintainer of the Jewiſh cuſtomes (and traditions, ſuperadded to the law) of any man.

c. 15. But when it pleaſed God, who [c] ſeparated me from my mothers womb, and called me by his grace,
16. To reveale his Son * in me, that I might preach him among the heathen, immediately I † conferred not with fleſh and blood,]

* by ἐν
† applied not my ſelf οὐ προσανεθέμην

15, 16. But when God, who had from an infant determined to make uſe of me, and to ſet me apart for his ſervice, had in his good time, Act. 9. actually called me, and that when I deſerved no ſuch dignity or favour from him, (nay when I was bloodily ſet on perſecuting Chriſtianity) and ſoon after that expreſſed his pleaſure by Ananias that I ſhould preach the Goſpel to the Gentiles, and gave me authority to doe ſo, Act.9.15. Immediately I ſet about my work, not thinking it needfull for me, who had it from heaven, to receive my miſſion from any mortall man (ſee note on Mat. 16. e.)

17. Neither went I up to Jeruſalem, to them which were Apoſtles before me, but I * went into Arabia, and returned again to Damaſcus.]

* departed ἀπῆλθον

17. Or to goe up to Jeruſalem to Peter, James &c. as to thoſe that were inſtated to that office before me, and conſequently might inſtruct me in the Chriſtian doctrine, but without applying my ſelf to any, after my miſſion from Chriſt, I went preſently from Damaſcus into Arabia, and after, returned again to Damaſcus, Act.9.19. and there preacht Chriſt in their ſynagogues, v.20.

18. Then after three years I went up to Jeruſalem to ſee Peter, and abode with him fifteen daies.]

18. Then being in danger of treachery from the Jewes, I eſcaped their hands, Act.9.25. and I came to Jeruſalem v.26. and was by Barnabas brought to Peter v.27. and ſtaid with him, and in Jeruſalem fifteen daies v. 28. and this ſome three years after my converſion.

19. But other of the Apoſtles ſaw I none, ſave James the Lord's brother.]

19. But beſide him I ſaw not any Apoſtle of the firſt rank, i.e. of the twelve, no nor any of the other rank, ſave onely James the kinſman of Chriſt, who was Biſhop of Jeruſalem at that time, and ſo an Apoſtle of a ſecond rank (ſee note on Rom.16, b.) though not one of the twelve, ſee note on ch.2.a.

20. Now the things which I write unto you, behold, before God I lie not.]

20. Of the truth of all this that I ſay, I call God to witneſſe, (as in a matter of greateſt weight, on the beleif of which the profitable diſcharge of my office, and reception of my labours very much dependeth)

21. Afterwards

21. Afterwards I came into the regions of Syria and Cilicia.] 21. After this I went: (by admonition from God, Act. 22. 17, 18.) to Cæſarea which is in Syria; (ſee note on Mat. 16. c.) and thence to Tarſus (my native city in Cilicia Act. 22.3.) Act. 9. 30.

22. And was unknown by face unto the Churches of Judæa which were in Chriſt.] 22. And all this while I was not ſo much as known to the Churches of Judæa, that had received the faith, i. e. to thoſe other, beſide that of Jeruſalem mentioned v.18. (All which I have ſaid to ſhew (what was undertaken v.11.) how farre I was from receiving inſtructions from any other, but Chriſt himſelf, v. 16.)

23. But they had heard onely, that he which perſecuted us in times paſt, now preacheth the faith, which once he deſtroyed.] 23. All that they knew of me was, that they had heard of my preaching the Chriſtian doctrine, which I had perſecuted.

24. And they glorified God in me.] 24. And they magnified the name of God for this mercy of his wrought in my converſion.

Notes on Chap. I.

a. Ἀδελφοὶ σὺν ἐμοὶ

The word ἀδελφοὶ] *brethren*, doth oft ſignifie no more then *beleivers, Chriſtians*, but here being joyned *with Paul* in the writing of the *Epiſtle* [οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, *all the brethren with me*] it ſeems to denote thoſe that accompanied S. *Paul* in his travails, and aſſiſted him in the *preaching* of the *Goſpel*, ſuch as *Timothy* and *Clemens Phil.*4.3. *and the reſt*, who are there called *his fellow-labourers*. Thus *Phil.* 4. 21. *The brethren that are with me*] ſeem to ſignifie, being diſtinguiſht from πάντες ἅγιοι *all the Saints*, v. 22. And thus in the *Epiſtles* to the *Philippians* and *Coloſſians*, *Timothy* is joyned with him in the *inſcription*, and *Silvanus* and *Timotheus*, both in the *Epiſtles* to the *Theſſalonians* (and ſo the ſame probably here, or the like, though they be not named) And ſo ὁ ἀδελφὸς *the brother* 2 *Cor.*8.18. & c.12.18. is thought to be either *Silvanus*, or S. *Luke*, the conſtant *companion* of S. *Paul* for ſome time, And ſo [*our brethren*] 2 *Cor.* 8. 23.

b. Πεῖθειν

What πείθειν ἀνθρώπους, and Θεὸν, *to perſwade men*, and *God*] ſignifies, muſt be taken from the like phraſe in the *Old Teſtament*, 1 *Sam.* 24. 7. where the *Greek* hath theſe words, Ἔπεισε Δαβὶδ τοὺς ἄνδρας αὐτοῦ ἐν λόγοις, *David perſwaded his men with words*, where we read, *David ſtaid his ſervants with theſe words*. The *men* that were with *David* were very eager to have him take the advantage againſt *Saul*, and *kill* him, v.4. and were ready *to riſe* up *againſt* him to *kill him*, v. 7. and *David's* ſpeech to them, took them off from this *bloody* purpoſe, and that is expreſt by [ἔπεισε *perſwading them*] *appeaſing, pacifying* them. Thus is it the office of a *Rhetor*, or *advocate* πείθειν to *perſwade*, i. e. to *appeaſe* the *judge* to the *client*, whoſe cauſe is pleaded, to *propitiate* him. So *Mat.*28. 14. *If the Governour hear of it*, i. e. of the *ſouldiers* being ſo negligent, as to let *Chriſt* be ſtolne out of the *grave* which they were ſet to *watch*, πείσομεν αὐτὸν, *we will perſwade him*, i. e. *appeaſe him*, obtain his *pardon* for you, and, as it followes, ὑμᾶς ἀμερίμνους ποιήσομεν, *we will free you from all ſollicitude* of *ſecuring* your ſelves from that heavy *puniſhment*, that by the *Roman Lawes Martiall* was due to the *watch-man* that fell *aſleep*. By which it is clear, that πείθειν is *to propitiate*, or *gain* ones *favour*, to *appeaſe wrath*, or *puniſhment*, to avert *diſpleaſure*, and ſo it is here, To *perſwade men*] i. e. to *ſay*, or teach thoſe *doctrines*, which will *avert* the *diſpleaſure* of the *perſecuting Jewes*, which the *Gnoſtick* teachers did, and to *perſwade God*] is to endevour to ſay and *preach* that, which may *avert Gods wrath*, be acceptable to him, *obtain*, and ſecure his *favour*. And this is in the next words explained by ἀρέσκειν, *to pleaſe men*, as that is contrary to, and unreconcileable with the *ſervice*, or approving himſelf to *God*.

Φαρμαχὸν ἀνδρῶν

c. Ἀφορίζειν

Ἀφορίζειν *to ſeparate*] in this place ſignifies, in the ſame manner, as *Act.* 13. 2. (ſpoken of this *Apoſtle*) a *conſecration* to the *Apoſtolical office*, onely with this difference, that there it is ſpoken of it as *inſtantly* to be performed by the *miniſtry* of men, here onely in the *deſignation*, or decree of *God*, which is therefore ſaid to be ἐκ κοιλίας *from the womb*, to denote the nō *contribution* made by him toward this *decree* of giving him a *commiſſion* to be an *Apoſtle*, or the *no merit* conſider'd in him *by God*, when he deſigned him to this *office*; This farther includes a purpoſe of Gods to call him from *heaven*, in the midſt of his *madneſſe* againſt *Chriſtians*, (which *mercy* of *Gods* to him was *founded* in his doing it *ignorantly*, 1 *Tim.* 1. 13.) and his foreſight that he would immediately *convert* upon that *call*; which two being firſt ſuppoſed (in *Gods* eternal *purpoſe*, and preſcience) it muſt needs follow to be an act of his *unmerited free choice* from all *eternity* that *God* purpoſed to make uſe of him for the *converting* of others, who had himſelf been wonderfully changed from ſo profeſt an *enmity* to the *faith*, to ſo *perfect* an *obedience* to it. But this being a *deſignation* onely to the *dignity* of the *Apoſtolical* office, (as *Jeremy* c.1.4. and *John Baptiſt*, and others appear to have been deſignd to the *prophetick*) can with no reaſon be ſo applied as to inferre any *irreſpective* decree or *deſtination* of his *perſon* to *heaven*, and *bliſſe*; that being laid up for him, as a *crown of righteouſneſſe*, a reward of the *finiſhing* his *courſe* and *perſeverance*, 2 *Tim.* 4. 8.

CHAP. II.

Paraphraſe.

* Afterward † about fourteen years

1. *Then † fourteen years after I went up again to Jeruſalem with Barnabas, and took Titus with me alſo.] 1. After this, ſome fourteen years after my converſion, (mentioned ch. 1. 16.) I went a ſecond time to Jeruſalem, Barnabas and I together, and Titus alſo attended me. 2.

2. And by God's appointment, either first signified, or after confirmed to me by vision

2. And I went up by revelation, and communicated to them that Gospel, which I preach among the Gentiles, but * privately to † them which were of reputation, lest by any means I should run, or had run in vain.]

(such as Paul often had about several matters) I went up to Jerusalem, and gave the Church there an account of my preaching (and the successe of that) among the Gentiles; This I thought fit to doe, and yet first to doe it to those that were the principal men among them, James the Bishop of Jerusalem, and Peter, and John, v. 9. who were all Apostles of the circumcision, or Jewish converts, and my reason of doing so, was, lest I should miscarry on one side, or other, lose either my present, or my past labour, my present among the Jewes, my past among the Gentiles, i. e. lest by the Jewes I should be thought to preach a different doctrine from those who had been called before me, or by the Gentiles, (if I should to their prejudice comply with the Jewes) I should be thought inconstant, and be deemed not to count it lawfull to converse with them, which would utterly obstruct their way to receiving the faith, and shut it up from them.

* severally κατ' ἰδίαν
† the chief men τοῖς δο-κοῦσι

b. 3. And by what I then did, they did all

3. But * neither Titus, who was with me, being a Greek, was [b] compelled to be circumcised.]

so fully consent to my doctrine (that Gentile Christians were not bound to the Jewish observances) that, as I would not yeild, so they did not force Titus to be circumcised, though he were known to be a Greek, and familiarly conversed with me, and was employed by me.

* not so much as οὐδ'

4. This I thus did, because of the slie Jewes, that, making as

4. † And that because of false brethren * unawares brought in, who came in privily to spie out our liberty, which we have in Christ Jesus, that they might bring us into bondage.]

if they were Christians, came to observe what liberty I took in omitting the observances of the law, that by some means or other they might accuse me, and either by the verdict of the Councell of Jerusalem, or by some other means (by bringing persecution &c. upon me) inforce me to the observation of the Jewish ceremonies.

† But this by reason of, Διὰ δὲ
*insinuating themselves παρεισάκτους

5. To these men (though at other times

5. To whom we gave † place by subjection no not for an houre, that the truth of the Gospel might continue * in you.]

I was content to comply with the weak) I could not think fit to doe it, never so little while, though but for that space of my staying at Jerusalem, or to yeild by any kind of acknowledgment or condescension, that the Gentiles should be obnoxious to that yoke, and this, that we might not betray the Gospel of Christ, but preserve it entire to you.

† not place so much as for an hour by submission, οὐδὲ πρὸς ὥραν τῇ ὑποταγῇ
* toward πρὸς

6. As for those prime men, intimated ver. 2. and named ver. 9.

6. But [c] of these, who seemed to be somewhat, (whatsoever they were, it maketh no matter to me, God accepteth no mans person) for † they who seemed to be somewhat, * in conference added nothing to me.]

(James and Peter and John, I need not give any other character of them, God is not moved in this matter with the personal excellencies of any, but can make use of any the meanest, as well as most excellent instruments) for these, I say, though they were persons of great knowledge, and dignity, and authority, and that most justly, yet they added to me neither knowledge, nor authority.] when they understood what he [illegible], they added me no advice to alter any thing, nor said any more to me than what I knew before. Review p. 181.

† the chief men
* added nothing οὐδὲν προσανέθεντο

d. 7. But on the other side these three discerning

7. But contrariwise, when they [d] saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter,]

(by the account I gave them of my successes) that I had received from Christ the commission of preaching to the Gentiles, and so an equality of office Apostolical to Peter, whose commission was to preach to the Jewes especially,

8. (For the same God that had enabled Peter, and given him gifts and miraculous powers to discharge that office of an Apostle to the Jewes, gave me also the like commission, and abilities to be an Apostle to the Gentiles.)

8. (For he that † wrought effectually in Peter * to the Apostleship of the circumcision, † the same was mighty in me toward the Gentiles)]

† wrought in Peter, ἐνεργήσας Πέτρῳ
* toward εἰς
† wrought also in me ἐνήργησε κἀμοί

9. These three, I say, James the Bishop of Jerusalem, and Peter, and John the son of Zebedee, two prime Apostles, who were looked on as the pillars of the Church,

9. And when James, Cephas, and John, who * seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of † fellowship, that we should goe unto the heathen, and they unto the circumcision.] [approved and commended all that we did, or had done. Rev. p. 181.]

* are reputed οἱ δοκοῦντες
† communication κοινωνίας

and acknowledged us as their companions, joyned with us, and did by consent make an agreement, that they and we should betake our selves severally (into what city soever either of us entred) we to the Gentiles, and they to the Jewes of the city, and so constitute severall congregations in each city, of Jewes and Gentiles, (see note on Rev. 11. b.)

10. And all that they insisted on to us, was, that we should take into our care the wants of the poor Christians in Judæa, and get collections for them among the Gentiles, which I was as forward to doe, as they to have me.

10. Onely they would that we should remember the poor, the same which I also was forward to doe.] [who were sadly spoiled & wasted by their unbelieving countrymen 1 Thes. 2. 14. Heb. 10. 34. See Chrysost. Rev. p. 182.]

e. 11. But when, after this, Peter came and preacht to the Jewes at Antioch, I, who was there also at the same time preaching to the Gentiles of that city, resisted him, because they that had taken notice of his former actions, and the change that was observable in him, did look upon him, as a dissembler, and laid that to his charge, not knowing the true ground of what he did.

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

* face to face, because he had been blamed, κατὰ πρόσωπον,

12. For before the time that some believing Jewes of Jerusalem, (James's sea)

12. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.]

who were generally zealous for the Mosaical performances Act. 21. 20. came from thence to Antioch (in like manner as those Act. 15. 1.) he freely conversed with the Gentile Christians, and eat with them; but while they were present, out of fear of displeasing and scandalizing those Jewish Christians, and occasioning their falling off, or forsaking the faith (see Theophylact) he abstained from using that liberty, and did not use any conversation with them for a time. See Review p. 182

13. And the whole number of the Jewish converts of Antiochia followed his example, and abstained from conversing freely with the Gentiles, making as if they were such zealots of the Mosaical law, as that they would not use this illegall liberty; and this was so universally done

13. And the other Jewes dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation.]

done by all, that Barnabas, that came with me, began to be wrought on by it, and to make ſcruple to converſe familiarly with the Gentiles, as if it were not lawfull to doe ſo.

*the ſtraight path to the truth, ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν

14. But when I ſaw that they walked not * uprightly according to the truth of the Goſpel, I ſaid unto Peter before them all, If thou, being a Jew, liveſt after the manner of the Gentiles, and not as doe the Jewes, why compelleſt thou the Gentiles to live as doe the Jewes?]

14. Wherupon conſidering the inconvenience that would come on this, and that it would be a way to ſhut out all the Gentiles from the faith, if by Peter's fear of ſcandalizing the Jewes, men were brought to beleive that the Gentiles might not freely be accompanied with (and conſequently could not be preached to by us) and ſo that this was not the way which was moſt conducible to the propagating of Chriſtian religion, which was like to conſiſt more of Gentiles then of Jewes, I thus ſpake publickly to Peter, Thou haſt hitherto liveu like, (and converſed with) the Gentile Chriſtians, and not obſerved the Jewiſh rules, why doſt thou now by thy practiſe bring the Gentiles to think it neceſſary for them to obſerve the Jewiſh law?

† birth φύσει

15. We who are Jewes by † nature, and not ſinners of the Gentiles,]

15. Certainly that which theſe men learn and think to be implied by this practiſe of thine, is farre from being true doctrine, For we that indeed were, before our Chriſtianity, Jewes born, and ſo farre more obliged in any reaſon to obſerve the Moſaical law, then the idolatrous ignorant heathens, whom the Jewes themſelves never thought obliged to the Moſaical performances, and therefore looked upon them with ſuch contempt, as impure, and not fit to be converſed with,

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

16. We, I ſay, being taught by Chriſtianity, that by the obſervation of the law (ſee note on Mat. 5. g.) by performance of the Moſaical rites, juſtification is not to be expected, but onely by the faith of Jeſus Chriſt, without that, we, I ſay, doe thus our ſelves receive the Chriſtian religion, and ought in any reaſon to teach it others, ſo as not to depend on the Moſaical performances for juſtification, but on the faith of Chriſt, without them, and that upon this grand principle, that neither Jew nor Gentile can be juſtified by legal obedience, and therefore muſt ſeek to Chriſt for it, who not now requiring of us theſe outward rites, but the inward purity ſignified by them, is conſequently to be obeyed in what he requires, and the liberty, that he alſo gives, to be vindicated by us againſt all contrary pretenders, who indeed will be farre from changing their minds by our yeilding to, or complying with them.

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

17 But then it is objected by thoſe that ſtand ſo for the Jewiſh law, that if, ſeeking to be juſtified by faith in Chriſt, we neglect the Moſaical law, and live like Gentiles, we make by this means, or ſuppoſe Chriſt to be an enemy to the law, and a favourer of Gentiliſme, (one that aſſiſts that againſt Judaiſme, makes proviſion for it,) To which we anſwer, that whatſoever be ſaid of his favouring thoſe that doe not bind themſelves to the Judaical law, he is yet ſure no favourer of Gentiliſme or heathen life. f.

18. For if I build again the things which I deſtroyed, I make my ſelf a tranſgreſſour.]

18. But on the other ſide rather, when a man hath renounced juſtification by the Moſaical law, and depended onely on Chriſt for it, if he ſhall again return to that which he hath renounced, and aſſert juſtification by that law, affirm that the obſervance of Moſaical rites is neceſſary to juſtification, what doth he then but apoſtatize in ſome meaſure, depart from his former profeſſion in returning to Judaiſme again.

*by the law did die διὰ νόμου ἀπέθανον

19. For I * through the law am dead to the law, that I might live unto God.]

19. We are all taught by the very old Teſtament, the Law and Prophets, that we muſt ſeek farther then the law, viz. to Chriſt, and ſo I have done, and learned by the law it ſelf not to value it too much, but to give over hope of juſtification or life by thoſe legal performances, that ſo I may find it in God, through Chriſt, in the New Covenant.

† I have been crucified Συνεσταύρωμαι *but, or, and I live, not any longer I, ζῶ δὲ οὐκέτι ἐγὼ † what I now live ὃ νῦν ζῶ

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

20. Chriſt by his death hath aboliſhed the Moſaical law, Epheſ. 2. 14. i.e. hath taken away the diſcrimination betwixt Jew and Gentile, brought juſtification into the world for thoſe that obſerve not the Moſaical law, and I by being a Chriſtian, have been made partaker of this fruit of Chriſts death, and ſo am alſo dead to the law, v. 9. and Rom. 7. 4. and now I am no longer the man I was, i.e. a Jew, but a Chriſtian, and am now bound to no other obſervations, but thoſe which Chriſt requireth of me, to whom I am obliged by all the bands of love and duty, having given his own life for me to free me from the Moſaical law, among other things.

21. I doe not fruſtrate the grace of God, for if righteouſneſſe come by the law, then Chriſt is dead in vain.] δωρεὰν. S. Amama Antibarb. bib. l. 3. p. 315.

21. This freedome therefore I make uſe of, and doe not depend on the law for juſtification, nor think the Moſaical obſervances ſtill neceſſary, for that were to evacuate the Goſpel of Chriſt (ſee note on Heb. 13. c.) for if ſtill the Moſaical performances are neceſſary and ſufficient to our juſtification, then Chriſt needed not to have died, it would be matter of no advantage to us, that he thus came into the world, and laid down his life for us.

Notes on Chap. II.

a. διὰ δεκατεσσάρων ἐτῶν

What διὰ δεκατεσσάρων ἐτῶν] here ſignifies, is by *learned* men made a matter of ſome *queſtion*. The time to wch S. *Paul* refers, muſt be that of his going (with *Barnabas* here mentioned) from *Antioch* to *Jeruſalem*, on the *queſtion* here diſcourſed of, about the *neceſſity* of the *Gentile christians* being *circumciſed*, that ſo firſt it may connect with the ſpaces mention'd c. 1. 18, 21. (ſo as the word πάλιν *again* ſeems to import) to denote the *next* time of his *going* to *Jeruſalem* after that mentioned v. 18. and 2dly, ſo as to denote a time wherein *Peter* may be ſuppoſed ſtill to *reſide* at *Jeruſalem*, and wherein *Titus* may be ſuppoſed to be with S. *Paul* as a *neophytus*, and a *companion*, (and ſo in danger of being preſſed to be *circumciſed*) not yet employ'd, or ſent out by him on any *ſervice* in the *Churches*. Now this is thought ſo unlikely to be *fourteen years* after the ſpace laſt mention'd c. 1. 21. (his going to *Syria* and *Cilicia* *Act.* 9. 30.) that it hath been thought probable, that (as in *numeral let-*

ters it oft happens) *fourteen* ſhould be here ſet in ſtead of *four*; For which *emendation* ſeeing there appears not any ground in the *Antient Manuſcripts*, it will ſurely be more reaſonable to obſerve, 1. that διὰ doth not diſtinctly ſignifie [*after*] (as μετὰ c.1. 18. had done) but *by*, or *about*, i.e. *neer* that ſpace, though not preciſely *fourteen years*. 2^dly, that the Ἔπειτα *Afterward*, or *then*] referres not to that which was mention'd *immediately* before, his *paſſing through Syria and Cilicia*, ſo as to affirm this to have been *fourteen years after that*, No, nor to the former *Epocha*'s, either his *going up to Jeruſalem*, v.18. or *departing into Arabia*, v.17. but to that *great Epocha*, ſo conſiderable to him, the *time* of his *converſion*, which immediately ſucceeding the *death* of S. *Steven* may reaſonably be placed (in the *firſt year* after *Chriſt*'s *aſſumption*,) *An.Ch.*34. From whence to the time of that *Councel*, which is ordinarily placed *An. Ch.* 47. it was about *thirteen*, or *fourteen years*; And then there will be no more *need* of an *emendation*, then there is *authority* for the *imagining* any.

Διὰ

b ἀλλ' Ἠναγκάσθη

What ἀλλ' ἠναγκάσθη *was not conſtrained*,] ſignifies here, is a matter of ſome *difficulty*, which being explained will make the next *verſe* perſpicuous, which otherwiſe ſeems not *intelligible*, That ſome *pretended Chriſtians* looked very *jealouſly* on S. *Paul*, as one averſe from the *Moſaical law*, is ſufficiently known, Theſe, when *Paul* came to *Jeruſalem*, laid it to his charge that he *preached* to the *Gentiles* that were not *circumciſed*, converſed freely with them, and *Titus* (being a *Gracian*, and at that time with him) they ſpecified to be one of them, And him they would have *conſtrained* to be *circumciſed*, But, ſaith S. *Paul*, ἀλλ' ἠναγκάσθη, though he were ſuch as was pretended, and though this were thus preſſed by them, and though I was by this means likely to *aliene* the *Jewes* minds from the *Goſpel*, as it was *preacht* by me, (this being an act of *confeſſion* that I was guilty of what was laid to my charge) and ſo matter of ſome *ſcandal* to the *Jewes* of *Jeruſalem*, yet I that was willing to yeild at ſome times (to avoid the *ſcandal* of the *Jewes*) to perform ſome *ceremonies* of the *law*, *Act.* 21.26. and ſo *circumciſed Timothy*, was reſolved not to doe it now, becauſe, if I did, it muſt appear that thoſe *falſe brethren*, pretended *Chriſtians*, had overcome me at *Jeruſalem*, and that the *Church* there judged on their ſide againſt me, and ſo that *Titus* had been by order of the *Church* or *Councel* of *Jeruſalem*, *forced* to be *circumciſed*, Which thing muſt needs have been matter of ſo much greater *ſcandal* and diſcouragement to the *Gentiles*, in *alienating* their minds from the *Chriſtian* faith, and that *ſcandal* have been more conſiderable to the hindrance of the progreſſe of the *Goſpel*, which was to be hoped for more plentifully among the *Gentiles*, then the *Jewes*, that I was very reſolute, and took ſpecial care that *Titus* ſhould not be *circumciſed*. And this v.3. διὰ τοὺς παρεισάκτους ψευδαδέλφους, becauſe of the *falſe brethren*, that came in to *watch* what I would doe, and to carry it againſt me in the *Councel* at *Jeruſalem*, which is expreſſed by καταδουλώσουσιν *bringing under*] in the end of the verſe; By theſe *Paul* reſolved he would not be *worſted*, and therefore though at other times he was content to *comply* πρὸς ὥραν for ſome *ſhort time*, yet now he would not doe ſo, that *the truth of the Goſpel might abide toward you*, i.e. that the *Galatians*, i.e. *Gentile Chriſtians* might not be *ſcandalized* at this compliance, which is before meant by μή πως εἰς κένον ἔδραμον v 2. *leſt I ſhould have run in vain*, i.e. leſt I ſhould *diſcourage* and loſe the *Gentiles*, which I had brought to the *faith*, as on the other ſide he went and gave an *account* at *Jeruſalem* to the δοκοῦντες *eminent* perſons there, of his *preaching* the *Goſpel* to the *uncircumciſed Gentiles*, and the reaſons of it, μή πως εἰς κένον τρέχω, leſt he ſhould now *ſcandalize* the *Jewes*, that were *Chriſtians*, and *aliene* them (at *Jeruſalem*, and elſewhere) from *hearkning* to him.

εἰς Κένον ἔδραμον

δοκοῦντες

What hath often been obſerved of the *uſage* of *Greek* words, in theſe *ſacred* writers, otherwiſe then in the *propriety* of the *Greek* language belongs to them, muſt alſo from *words* be extended to *ſyntaxis*, which is oft ſuch, as the *rules* of *Grammar*, and uſe of *authors* doth not admit of. And this for the moſt part falls out by the interpoſing of ſome *parentheſis* of greater, or leſſer length, and then proſecuting what was begun before it, in another form of *conſtruction*, then that in which it had been begun. Some *examples* of this in an inferior degree are obſervable *Col.*1.10. where after περιπατῆσαι ὑμᾶς, ſome words interpoſing, the *conſtruction* is altered, and goes on with [καρποφοροῦντες καὶ αὐξανόμενοι——] and c.3.16. where after ὁ λόγος ἐνοικείτω ἐν ὑμῖν—— *Let the word of God inhabit in you*, the *conſtruction* is ſoon alter'd, into διδάσκοντες καὶ νουθετοῦντες ἑαυτούς—— So *Epheſ.* 3.17. where after κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν] followes v.18. ἐρριζωμένοι, καὶ τεθεμελιωμένοι, and ſo chap.4.1. where after παρακαλῶ οὖν ὑμᾶς—— ἀξίως περιπατῆσαι &c. (after a few words) followes [ἀνεχόμενοι, and ἀσπάζονται] which doth not *regularly* cohere with it. But this is more eminently obſervable in the beginning of the *ſecond*, and *third Chapters* of that *Epiſtle*, In the ſecond, after Ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ,] there follows a long *parentheſis* to ver.4. by which means the *verb*, that ſhould govern ὑμᾶς, is omitted, And the period again begun, with Ὁ δὲ Θεὸς—— ἠγάπησεν ἡμᾶς, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ, which [συνεζωοποίησε *hath quickned together with Chriſt*] was ſure the *verb* omitted in the firſt verſe. So c.3.1. after [Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος,—— *For this cauſe I Paul a priſoner of Chriſt Jeſus for you Gentiles*,] comes in a long *parentheſis*, εἴγε ἠκούσατε &c. and another involved in that v.3. καθὼς προέγραψα &c. to the end of the *fourth* verſe, and then the former *parentheſis* reſumed again either unto the end of ver.7. and then the form of the *conſtruction* is changed from ἐγὼ] to ἐμοὶ] or perhaps to the end of v. 12th, or poſſibly the 13th, and then the period begins anew, Διὸ αἰτοῦμαι, i.e. *For which cauſe I* (that *Paul*, *the priſoner of Jeſus Chriſt*, v.1.) *beſeech you that ye be not diſcouraged at my tribulations*) or *for this cauſe I bow my knees* &c. or yet more probably, it concludes not till the end of that *chapter*, the fourth *chapter* beginning, *I therefore the priſoner in the Lord beſeech you*—— And by this means the [ἐγὼ Παῦλος] hath no *verb* following it, whereſoever the *parentheſis* be concluded. Tis true indeed ſome have endevoured to

c. Συντάξις συλλογίζεσθαι

See Rem. p. 178.

avoid

avoid this by acknowledging an *ellipsis* in that first verse, and supplying it thus, *For this cause I Paul* am *the prisoner* —— But there be many *inconveniences* consequent to that rendring. And the many other *examples* of the like, shew that there is no reason to flie to that *refuge*. And to omit other *instances*, thus it is twice in this place, *First* v.4. where having begun the period with [Διὰ δὲ τοὺς παρεισάκτους —— some words intervening by way of *parenthesis* to the end of the verse, the sense begun is not finisht, but in stead of it, οἷς οὐδὲ πρὸς ὥραν εἴξαμεν ver. 5. And then in like manner here v.6. the period being begun [Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, *but from these prime men, or that appeared to be somewhat,*] (by which it appears that οὐδὲν ἔλαβον *I received nothing*, or somewhat like was designed to be joyned to it) after the interposing of a *parenthesis*, ὁποῖοί ποτε ἦσαν &c. *Whatsoever they were it maketh no matter to me*, &c. the sense is begun again in another form, Ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο, *For these prime men added nothing to mee.* Sic Rivius. p.181. & 299.

d. The three names that lie in the *Greek* v.9. will in the construction be best placed here v.7. as the *nominative* case to which [ἰδόντες, *seeing*] agrees. Now who these three were, that are here called *pillars*, and who are by S. *Paul* found at *Jerusalem*, may appear by what hath been said (*note* on 1 *Cor.*15.a.) out of *ancient* writers, of *James* the *brother* of the *Lord*, Him, saith *Clemens* Ἰάκωβ: l.5. *Peter*, *James*, and *John* chose *Bishop* of *Jerusalem* (ἐπίσκοπον Ἱεροσολύμων, not *Apostolorum*, *bishop of the Apostles*, as *Ruffinus* misreads, or misrenders it) and though they were the *three by Christ preferred, and more honoured then all the rest of the twelve, yet did they not contend one with another for this dignity, but after our Saviours resurrection* (the *next* year, saith *Eusebius* in *Chronico*, or the 19. of *Tiberius*) *unanimously conferred it on James the Just*. So before *Clemens*, *Hegesippus*; *James*, saith he, *the brother of the Lord, called by all James the Just, received*, or *undertook the Church of Jerusalem with*, not, as S. *Hierome* reads, *post*, *after* (as if it were μετὰ Ἀποστόλους, not Ἀποστόλων) *the Apostles*. So saith *Athanasius* in Σωσ: *Epiphan: Hær:78. Greg: Nyss: de Resurrect: Or:2. Hierome* in *Catal:* and in *Gal:* 1. Now 'tis clear that at this time, of which S. *Paul* speaks one of these three *Apostles* who made him *Bishop*, *James* the *son* of *Zebedee* (one of the προηλπιμένοι *preferred before* the other *Apostles*) was dead, and so onely *Peter* and *John* left, who therefore are the latter two here named, and *James* the *Just* set foremost before either of them, as being now *Bishop* of *Jerusalem*; A *dignity*, saith *Clemens*, even in respect of the *Apostles* themselves. In respect of which *dignity* placed on him, it is also that he is called an *Apostle* c.1.19. and *Act.*15.6. and 22. and by S. *Hierome*, *Apostolus decimus tertius*, *the thirteenth Apostle*.

e. The *Hebrew* חקר which signifies to *find out*, to *detect*, and is sometimes rendred ἰχνεύειν, ἐξιχνιάζειν, δοκιμάζειν, ἐλέγχειν, is also rendred καταγνώσκειν *to condemn*, so *Prov.* 28. 11. σοφὸς παρ' ἑαυτῷ ἀνὴρ πλούσιος, ὃς δὲ νοήμων πένης καταγνώσεται αὐτόν, *The rich man is wise in his own conceit, but the poor man that hath understanding shall detect him*, So *Eccles.* 5.17. κατάγνωσις πονηρὰ ὅτι διαλάλησε, *Detection is very grievous or troublesome to a man that is double-tongued.* Accordingly the word properly belongs to that *charge* or *blame* that falls on an *hypocrite*, when his *dissimulation* seems to be *detected*, and that this is the meaning of καταγνωσμένος here, appears by that which follows, v.13. συνυπεκρίθησαν &c. *the rest of the Jewes dissembled with him.* As for the *præter tense*, wherein here 'tis set, that ordinarily signifies in the sense of the *præteritum plusquam perfectum*, and so *Theophylact* here interprets it, *he had been found fault with*, or *charged* of *hypocrisie* (viz: that specified v.12.) not by *Paul*, but ὑπὸ ἄλλων, *by others* that saw the fact, but knew not why he did it, and so thought it *hypocrisie* in him to *eat* with the *Gentiles*, when they of *Jerusalem* were absent, and to withdraw from the *Gentiles*, when they of *Jerusalem* were present. Καταγνωσμένος

f. What ἁμαρτωλοὶ signifies in this place, will best be resolved by the *context*, which enforceth the sense (which I have given it) of *Gentiles*, in opposition to the *Jewes*, so v. 15. Ἐξ ἐθνῶν ἁμαρτωλοὶ *sinners of the Gentiles*] opposite to φύσει Ἰουδαῖοι *Jewes by birth*, (see *note* on *Lu.*7. b.) It is known that the *Jewes* lookt on all *Gentiles* with an *odium*, as on those, which were of a *contrary religion* to them, and so they did consequently on all those that *converst* with them, and it was that, (and not so much their other *sins*) that made the *Publicans* so *odious* to them in *Christs* time, And as *Christs eating* with such, and not *observing*, (as they thought) the *Judaical law*, made them look upon him as an ἁμαρτωλὸς, a *sinner*, *Joh.* 9. 24. so S. *Paul's* teaching *liberty* to lay aside the *Mosaical performances*, is here lookt on by them as *Gentilisme*, and so is objected to him in this phrase, that he being a *Jew born* is found ἁμαρτωλὸς *a sinner*, i. e. guilty of *Gentilisme* under the name of ἁμαρτία *sinne*, and that by teaching this to be the *Doctrine* of *Christ*, he makes *Christ* διάκονον ἁμαρτίας, one that came to *assist* and *contribute* to the setting up of *Gentilisme* against *Judaisme*. This S. *Paul*, that knew what *Judaisme* truly signified, (the *doctrine* of *good life* in the *old Testament*, which was by *God* thought fit to be fenced in by those *ceremonies*, not placing *Religion* in the *bare observance* of the *Ceremonies*, without heeding the *substance* of them) doth with *detestation* deny, μὴ γένοιτο *God forbid*,] taking the words of the *objection*, as by them that made it, they were meant, that he taught *Christ* to be a *favourer* of *Idolaters*, and the *worship* of the *heathen false-Gods*, in opposition to the way of *worshipping* the *true God* by himself prescribed to *Moses*. This *Paul* denies, knowing that those *Mosaical ceremonies* were not the thing, wherein (abstracted from the *inward purity*, signified, and desired by *God* to be secured by them) the *worship* of the *true God* consisted, as on the other side he neither favoured any part of *heathen worship*, or *wicked* life, nor by any thing he preacht, taught *Christ* to be a *favourer* of it, but directly the *contrary*. All this being thus implied in this form of *aversation*, and *disclaiming*, and detesting the calumny, in the objection, he proceeds v.18. to a further answer, by retorting the *objection*, on such as did, as S. *Peter* had done, (whose action set down v. 11, 12. occasion'd this *discourse*, which brought in this *objection*) first conversing with the

Ἁμαρτωλοὶ

Διάκονον ἁμαρτίας

Gentiles,

Gentiles, and then *teaching* by his *example* v. 12. that they were not ſo freely to be *converſed* with; which he juſtly cals the *building again what he had deſtroyed*, teaching the *unlawfulneſſe* of a *Jewes* converſing with *Gentiles*, which from a divine *viſion Act.* 10. he had both by his *doctrine* and *practiſe* formerly aſſered. And this, ſaith Saint *Paul*, παραβάτης is the making himſelf a *tranſgreſſor*, παραβάτην, the word that is elſewhere uſed for an *Apoſtate*, one that *forſakes*, and *diſclaimes* that true *doctrine*, which he had formerly taught, and is by way of eminence ſince applyed to *Julian* ὁ παραβάτης *the Apoſtate*, that forſook the *Chriſtian faith* which he had once *embraced*, And it can be no more ſtrange that this ſhould be applyed to this *action* of Saint *Peters*, then that [ὑπέστελλεν ἑαυτὸν, *he withdrew himſelf*] ſhould be uſed of him, ver. 12. when *Heb.* 10. 38. the ſame word ὑποστέλλεσθαι] is evidently uſed of the *Gnoſticks falling* off for fear of *perſecution*, which is c. 3. 12. ἀποστῆναι *departing* or *apoſtatizing* from the *living God*.

παραβάτης

ὑποστολὴν

CHAP. III.

Paraphraſe.

1. What heretick with his ſorceries hath brought you off from Chriſtianity to Judaiſme again (ſee c. 4. 10.) you, I ſay, to whom Chriſt crucified hath been formerly as convincingly declared, by our preaching, as if he had been ſet before your eyes, nailed to the croſſe among you.

1. O Fooliſh Galatians, [who hath * bewitched you, that you ſhould not obey the truth * before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, [b] crucified among you?]

b.

2. I pray let me diſpute it a while with you, and demand this one thing which may reaſonably ſet an end to the whole controverſie; The gifts of the Spirit that are in your Church, were they there till the Goſpell was preacht to you? (1 Cor. 12. 28.) was the Moſaicall law able to give you any ſuch privileges, to work ſuch miracles among you? undoubtedly it was not.

2. This onely would I learn of you, received ye the ſpirit by the works of the law, or by the hearing of faith?]

3. And then is there any reaſon, that having by the Goſpell receiv'd the gifts of the Spirit, and ſo begun to be a Chriſtian Church, thriven and proſpered well in that plain way, you ſhould now think it neceſſary to take in the law as a ſuppletory, to make your ſelves up with the externall, Moiſaicall, carnall rites, and ceremonies?

3. Are ye ſo fooliſh? having begun in the ſpirit † are ye now made perfect by the fleſh?]

4. You have ſuffered many perſecutions and hardſhips for Chriſtianity, which, if you would have Judaized, you might have avoided (your perſecutions generally proceeding from that fountain) and if this doctrine be true, then what are yee the better for all theſe ſufferings? Nay, twere well if this were all, that you ſhould onely loſe the benefits of your ſufferings, 'tis to be feared this change will bring worſe effects on you, the loſſe of that Evangelical ſpirit, if you mend not.

4. Have ye ſuffered ſo many things in vain? * if it be yet in vain.]

5. God therefore that hath furniſh'd your Church with ſo many extraordinary gifts of the Spirit, and wrought ſo many miracles among you, did he any ſuch thing under the Moſaicall Law? is there any thing in that fit to draw you back to it again from the profeſſion of the Goſpell? v. 2. Is not faith it, that all the great privileges and advantages have ſtill belonged to?

5. He therefore that miniſtreth to you the ſpirit, and worketh miracles among you, doth he it by the workes of the law, or by the hearing of faith?]

6. As 'twas beleiving, upon which Abraham was juſtified.

6. Even as Abraham beleived God, and it was accounted to him for righteouſneſſe.]

7. From whence it follows, that thoſe which are juſtified as Abraham was, are not the Moſaicall obſervers, but beleivers onely, thoſe that receive and obey that doctrine which is taught and required by Chriſt, the Gentiles as well as Jewes.

7. Know ye therefore, that they which are of faith, the ſame are the chidren of Abraham.]

8. And the words of the promiſe made to Abraham which was an Evangelicall not legall promiſe, did in effect contain this in them, that all nations of the world, and not onely the Jewes ſhould be juſtified by faith, and ſo the Gentiles now, and that without legall Moſaicall performances, for thus the words of the promiſe ran, In thee ſhall all the nations of the earth be bleſſed, [All the nations] and ſo the heathens, and not onely the Jewes, who lived according to the Law, [ſhall be bleſſed in thee] i.e. the form of benediction uſed among the Gentiles, and not onely the Jewes, ſhall be with mention of Abraham's name, viz: that God will bleſſe them as he bleſſed Abraham, juſtifie them, as he did him, make the whole Gentile world partakers of that promiſe made perſonally to Abraham, on condition they beleive and obey as he did, All looking on Abrahams obedience and juſtification, as the example of all Chriſtians, that all that beleive and obey, as he did, ſhall be bleſt as he was.

8. And the Scripture foreſeeing that God would juſtifie the heathen through faith preached before the Goſpell unto Abraham, ſaying, [c] In thee ſhall all nations be bleſſed.]

c.

9. From all which 'tis clear that beleivers or Chriſtian livers without Moſaicall performances, have their part of that bleſſing that was promiſed to Abraham; and thoſe that ſprang from him (from his faith, as well as from his loynes) are bleſt on the ſame terms as he was.

9. So then they which be of faith, are bleſſed with faithfull Abraham.]

10. For all that expect to be juſtified by the law without the faith of Chriſt, (which if it be acknowledg'd, takes away the wall of partition betwixt Jew and Gentile, and conſequently the law, which in the externall part of it eſtabliſh'd that partition, and non-communion between them) or without accepting thoſe reformations, and changes of ſhadow for ſubſtance, brought in by Chriſt, doe ſet up Moſes, not onely abſolutely but comparatively, and excluſively to Chriſt, and they that do thus, are ſtill involved under the curſe for every ſin they are ever guilty of, and conſequently being guilty of ſome breach or other, can never have any thing but curſe by this means, and ſo are farre from being juſtified.

10. For as many as are of the workes of the law are under the curſe, for it is written, Curſed is every one that continueth not in all things which are written in the book of the law to doe them.]

11. But

* to whom before your eyes Jeſus Chriſt hath been ſet forth among you, having been crucified, or, (leaving out, among you, for the Kings MS. omits ἐν ὑμῖν) to whom Jeſus Chriſt, that was crucified, hath been ſet forth before your eyes.

† doe you now end in the fleſh? νῦν σαρκὶ ἐπιτελεῖσθε;

* and I would it were even in vaine, εἰ γε καὶ εἰκῇ

11. But that no man is juſtified by the law in the ſight of God, it is evident; for, * the juſt ſhall live by faith.]

* the juſt by faith ſhall live δίκαιος ἐκ πίστεως ζήσεται

11. And the ſame is proved by that known teſtimony Hab. 2. 4. (ſee Rom. 1. 17. Heb. 10. 38.) They to whom life is promiſed are the beleivers, or they that are juſtified after the Evangelical manner.

12. And the law is not of faith; but the man that doth † them, ſhall live in them.]

† theſe things ἐν αὐτοῖς

12. Whereas the law makes no account of faith, allows no juſtification, but on condition of legal obedience, performance of all that requires.

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

13. In which caſe, there being no means in the law to juſtifie any, but rather to bring curſes on all, becauſe all have ſinned v. 10. Chriſt hath been ſeaſonably pleaſed to interpoſe, to make ſatisfaction for ſin, to bear that curſe which belonged to us (and that he did by being crucified, which being a Roman puniſhment was yet neer kin to that of hanging on a tree, i. e. a gibbet of wood, Deut. 19. 23. which is ſaid there to be an accurſed death.)

14. That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt: that we might receive the promiſe of the Spirit through faith.]

14. That the favour beſtowed on Abraham, of being juſtified by faith, and not by ceremonial obſervances, may be communicated to the Gentiles who beleive in God as Abraham, and all thoſe pretious conſequents thereof, the gifts of the Spirit uſefull to the building up of a Church, v. 25. as well as that ſingle promiſe of juſtification.

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

15. Brethren, 'tis ordinarily acknowledged among men, that a covenant, though it be but of a man, being once firmly made, cannot be voided.

16. Now to Abraham and his ſeed were the promiſes made, he ſaith not, And to ſeeds, as of many, but as of one, And to thy ſeed, which is [d] Chriſt.

16. And much leſſe can the promiſes of God miſcarry, which were made to Abraham and to his ſeed, Not to ſeeds in the plural, which might make a difference betwixt Jewes and Gentiles, but in the ſingular, To thy ſeed, viz: as to Iſaac (who was therein a type of Chriſt) ſo diſtinctly to Chriſt, as he is the head of a family, a ſpiritual father of children, all beleivers coming from him as a ſpiritual progeny, and conſequently to all Chriſtians without diſcrimination, Jews or Gentiles, circumciſed or uncircumciſed.

d.

17. And this I ſay, that the covenant that was confirmed before of God * in Chriſt, the law, which was four hundred and thirty years after, cannot diſannull, that it ſhould make the promiſe of none effect.]

* to Chriſt, εἰς Χριστόν; but the King's MS. omits thoſe words.

17. To the ſame purpoſe again it is obſervable, that the law that was delivered by Moſes, above four hundred and thirty years, after the time that that promiſe was made to Abraham, Gen. 12. 3. cannot in any reaſon be thought to diſannull or fruſtrate, or invalidate the covenant made by God to Abraham, and in him to all beleivers or Chriſtians, his ſpiritual, as well as carnal progeny, ſo as to leave beleivers now under obligation to obſerve the Moſaical law, or to propoſe juſtification to them upon no other terms but thoſe; when in the promiſe to Abraham, ſo long before, it was made over to them upon theſe other cheaper, and better terms of fidelity, and ſincerity, and purity of the heart.

18. For if the inheritance be of the law, it is no more of promiſe, but God gave it to Abraham by promiſe.]

18. For if the bleſſing that is promiſed to Abrahams ſeed, whether carnal or ſpiritual, i. e. to beleiving Gentiles, as well as circumciſed Jewes, came by the performance of the Moſaical law, then comes it not by the promiſe made to Abraham, which is directly contrary to the Scripture, which affirms it to come, as to Abraham, ſo to all others by promiſe only.

19. † Wherefore then ſerveth the law? it was added becauſe of tranſgreſſion, till the ſeed ſhould come, to whom the promiſe was made: and it was * ordained by Angels in the hand of a mediator.]

† What then is Τίοὖν * delivered διαταγεὶς

19. You will ask then if the promiſe made to Abraham be the only thing by which now and ever ſince juſtification hath been to be had, to what purpoſe the law was given? I anſwer, It was given to reſtrain men from ſin, and to ſhew them their gilt, and to make them ſeek out for a remedy, which is to be found only in the doctrine of the Goſpel, and in this reſpect it was uſefull for the while, till Chriſt and his members, diſciples and beleivers ſhould come, and that the law might be the more effectual to that end to reſtrain us from ſin, it was given in a glorious formidable manner, by Angels delivering the ten Cõmandements in thunder, ſo terribly, that the people durſt not approach the mountain, and therefore was Moſes called up to be a Mediatour, ſtanding betwixt God and the people to ſhew them the word of the Lord, Deut. 5. 5. and by his hand it was delivered to them.

20. Now a mediatour is not a mediatour of one, but God is one.]

20. Here again it may be objected, that if in the delivery of the law Moſes were a mediatour, he muſt then needs be ſo between God and the Iſraelites, and then it muſt be ſuppoſed that as in a covenant, ſo in that giving of the law there muſt be a contract between God and the people, and then the ſubject matter of this contract will in all probability be juſtification upon performance of legal obedience, and then God will by pact be obliged to obſerve this truth ſtill, and juſtifie ſuch, and none elſe.

21. Is the law then againſt the promiſes of God: God forbid: for if there had been a law given, which could have given life, verily righteouſneſſe ſhould have been by the law.]

21. To this I anſwer, that if this were concluſive, it would then make void thoſe promiſes made to Abraham, which muſt be as carefully preſerved, as the objecter ſeems carefull to make good God's pact by the law. And indeed the true way of ſtating the difficulty muſt be, by preſerving both, as farre as the matter will bear; But there is one thing ſuppoſed in this objection which is utterly falſe, and the cauſe of all the miſtake, viz: that 'tis poſſible to perform the law (for that muſt be preſuppoſed before we can talk of juſtification by that contract betwixt God and man) or that the law furniſhes with ſtrength ſufficient to doe it, If that indeed were true, there would be no reaſon to expect the performance of the promiſes made to Abraham, and conſequently of juſtification but only by the law; but when the law doth no ſuch matter, 'tis clear that that cannot be a valid contract, but void aſſoon as made, and ſo that it ſuperſedes not that other of promiſe to Abraham, or that which is now by me inſiſted on in Chriſt, which is purpoſely to ſupply the defects and defailances of the law.

22. But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that beleive.]

22. But 'tis clear by ſcripture, that all men of all nations, Jewes and others are guilty of ſin Rom 3. 19. and ſo uncapable of juſtification by the law, which requires perfect obedience, or elſe cannot juſtifie, and ſo ſtill there is no juſtification to be had upon other terms but thoſe of grace and promiſe, upon Condition of performing ſincere Evangelical faithfull obedience.

23. But

28. All that can be ſaid of the law, is, that before Chriſt and the Goſpell came we were by God put under that æconomy, kept under and diſciplin'd by it, as in a ſtate of candidates or expectants, untill the time ſhould come for the revelation of the Goſpell.

23. But before faith came we were kept under the law, ſhut up unto the faith, which ſhould afterward be revealed.]

24. And ſo the law was onely a guardian or inſtituror of us, in time of minority, as it were, an imperfect rule proportion'd to an imperfect ſtate, not to juſtifie, but onely to keep us in order, and to leave and deliver us up to the Goſpell onely for juſtification.

24. Wherefore the law was our ſchoole-maſter to bring us unto Chriſt, that we might be juſtified by faith.]

25. Now therefore the Goſpell being come, the ſchoole-maſter, or guardian in minority, is quite out dated.

25. But after that faith is come, we are no longer under a ſchoole-maſter,]

26. For all that are true beleivers are adopted by God, and conſequently juſtified without legall obſervances onely by faith.

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

27. According to that known rule, that, All of what ſort ſoever that have received the faith, and are accordingly baptized into it, are made members of Chriſt.

27. For as many of you as have been baptized into Chriſt have put on Chriſt.

21. And there is no diſcrimination from any outward accidents of countrey, relation, ſex, but circumciſed, or uncircumciſed ye are all equally accepted in Chriſt, if ſincere believers, or being members of Chriſt v. 27. ye are all accepted by God.

28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are * all one in Chriſt Jeſus.]

29. And if received and accepted by God, as members of Chriſt, then are you that ſpirituall ſeed of Abraham, to whom the promiſes of juſtification made by him doe belong by way of inheritance, without any neceſſity of legall performances, or any other ſuppletory claime or tenure.

29. And if ye be Chriſts, then are ye Abrahams ſeed, and heires according to the promiſe.]

* or, all Jeſus Chriſt's for the Kings MS. reads ἅπαντες γὰρ ὑμεῖς ἐστε Χριστῷ Ἰησοῦ

Notes on Chap. III.

a. Ἀνόητοι Γαλάται

These two words ἀνόητοι, and ἐβάσκανε, *fooliſh* and *bewitch't* being applyed by the *Apoſtle* to theſe *Galatians* ſeeme to referre to the prevailing of the *Gnoſticks infuſions* upon them, the ſorceries uſed by the *Leaders* of that *ſect*, and the *follies* of thoſe that were *ſeduced* by them, or elſe 'tis not impoſſible that the former of theſe [ἀνόητοι] ſhould refer to ſome beginnings of the *hæreſie* of the *Ebionites*, the ſpreading of which not long after this, (in *Trajans* time) is ſet down by *Euſebius* at large, l. 3. c. κζ. but ſo as it is uncertain, whether the *originall* of it were not more *antient* as early as might be taken notice of by this *Apoſtle*. Of them it is *Euſebius*'s obſervation that their name was given them from the *Hebrew* אֶבְיוֹן *poor*, διὰ τὸν πτωχείαν διανοίας αὐτῶν, *becauſe of the poverty of their underſtandings*, the men being very *ſilly* men, and their *hereſie* accordingly a *ſenſeleſſe* one, They did πτωχῶς καὶ ταπεινῶς περὶ Χριστοῦ δοξάζειν, ſaith he, *entertain very mean, and poor thoughts, and opinions of Chriſt*, and that he was λιτὸς καὶ κοινὸς ἄνθρ, *a meer and common man*, κατὰ προκοπὴν ἤθους δεδικαιωμένος, *by proficiency in virtue juſtified*, but yet no more then a *man*; In reference to which their *doctrine*, (and perhaps, by this time, known title,) it is not ſtrange that when the *Apoſtle* looks upon any ſeeds of this hereſy among the *Galatians*, he ſhould, to *awake* and *reproach* them out of it, in an unaccuſtomed ſtyle of ſome *contumely*, call them ἀνόητοι Γάλαται *fooliſh Galatians*.] It being ſuch a ſcandalous piece of *folly* in them to leave the *Apoſtles*, to follow ſuch *ſilly* teachers as theſe: And becauſe *Simon Magus*, and after him *Menander* had uſed *Magick* and *ſorcery*, done ſome feigned *miracles* to gain them followers, and diſciples (as appears by *Euſebius* l. 3. c. κε. and therefore among the *ſinnes* of the *fleſh*, which the *Gnoſticks* a great ſpawn of them had brought into the *Church*, he puts Φαρμακείαι in the ſecond place, ſee *note* on c. 5. 20.) but theſe *poor fooles* did not pretend to any ſuch, as *Euſebius* there ſaith, therefore it may well be, (if the times will permit, that he here addes τίς ἐβάσκανε; *who hath bewitcht you not to obey the truth?* intimating that they have not had any ſuch excuſe for their being *ſeduced*, the *fathers* of this *hæreſie*, which now he is about to ſpeak of, being no ſuch *witches*, having not ſo much *ſubtlety*, or *cunning*, and conſequently not able to *ſeduce* any, but meer *ſots* and *fooles*. Now among the *doctrines* of theſe *Ebionites* we find in *Euſebius* in the places forecited (beſide that ſo much to the diminution of *Chriſt*) that they taught the obſervation of the *Jewiſh law*, δεῖν πάντως αὐτοὺς τῆς νομικῆς θρησκείας, ὡς μὴ διὰ μόνης τῆς εἰς τὸν Χριστὸν πίστεως, καὶ τοῦ καθ' αὐτὸν βίου σωθησομένους, *that they were altogether bound to retain the legal ſervice or Judaical religion*, and *that the faith in Chriſt, and living according to it would not prove ſufficient to ſave them*. And ſpeaking of a *ſecond* brood of them, differing from the firſt in the point of the *conception* of *Chriſt*, yet, ſaith he, *they agree'd with them in this*, ὁμοίως ἐκείνοις τῷ σωματικῷ περὶ τὸν νόμον λατρείαν διέπειν, that they were obliged to *obſerve the bodily legal religion, as the former did*, and thereupon, ſaith he, they rejected the *Epiſtles* of Saint *Paul*, ἀποστάτην αὐτὸν καλοῦντες τοῦ νόμου, *calling him an apoſtate from the law*, and uſing the *Goſpell*, which is called the *Goſpell* according to the *Hebrewes*, and no other, obſerving the *Sabbath*, καὶ τὰ Ἰουδαϊκὰ ἄλλα ἀγωγὰ, *and all their other obſervances*, and on the *Lord's dayes* joyning with the *Chriſtians* in *commemorating* the *reſurrection* of *Chriſt*, and doing παραπλήσια ἡμῖν, *like to us Chriſtians*. Agreeably to this we here find theſe ſo many things which poſſibly referre to them or ſome *ſeeds* of them. Firſt, the vindicating of the doctrine of *Chriſt crucified*, v. 1. (which in other places containes the whole ground of our *Chriſtian profeſſion* and particularly that of the *abolition* of the *Moſaicall* rites, ſee c. 2. 20. and *Eph.* 2. 14.) by the clear undeniable evidences of it ſet forth, and teſtified among them, before theſe *ſilly teachers* came among them, ſo that 'tis a *prodigie* to ſee them *ſeduced* by ſuch men, againſt ſuch *conviction*, and *evidence* to the contrary. Secondly, the phraſe [ἐν σαρκὶ *in the fleſh*] v. 3. to denote their σωματικὴ λατρεία *bodily religion*, *ei circumciſion*

circumciſion &c. aſſerted by them. Thirdly, the whole diſcourſe following, concerning the *neceſſity* of the *Moſaical law*, and the ἄτως ἀνόητοι; *are ye ſo fooliſh?* (again v. 3.) to introduce it. Mean while it muſt be remembred that at that time, the *hereſie* of the *Gnoſticks* being the great *peſt* of the *Church*, into which all other leſſer *ſects* like *diſeaſes*, were converted, the *common ſewer* or *ſink*, into which they were *powred*, this of the *Ebionites* if it were now ſprung, was in conjunction with that of the *Gnoſticks* alſo, and not ſeparated from it.

b. ὃ ὑμῖν ἐσταυρωμένος

That it ſhould be here ſaid to the *Galatians*, that *Chriſt Jeſus* was ἐν ὑμῖν ἐσταυρωμένος *crucified among them*, is not well to be imagined, neither is there any reaſon to underſtand the words ſo, which are otherwiſe interpretable, either by removing the *comma* after προεγράφη, or by ſetting it after ὑμῖν, thus, *To whom Jeſus Chriſt having been crucified, hath been ſet forth among you, before your eyes*, i.e. with *evidence* and *conviction*. Another way of conſtruction might alſo be pitch'd on, by joyning οἷς and ἐν ὑμῖν (as 1 *Pet.* 2. 24. ᾧ τῷ μώλωπι ὠτῆ *by whoſe ſtripes of him*, i.e. *by whoſe ſtripes of him*, i.e. *by whoſe ſtripes*) *among whom*, i.e. *you*; But that which removes all difficulty is, that the *King's MS.* leaves out ἐν ὑμῖν *among you*, and then the ſenſe will be obvious, and the conſtruction clear, οἷς κατ' ὀφθαλμὺς Ἰησοῦς Χριστὸς προεγράφη *to whom before your eyes* (i.e. *evidently*) *Chriſt Jeſus hath been ſet forth, or expoſed to publick view*, (ſo προγράφεσθαι ſignifies, ſee note on *Jude* a.) ἐσταυρωμένος *having been crucified*, i.e. made *known* and *evidenced* in his *ſufferings*, whereby he took away the *partition* betwixt *Jew* & *Gentile*, aboliſhed the *ceremonies* of the *Moſaical law*, and ſo alſo in the *power* of his *reſurrection*, the conſequent of theſe *ſufferings* of his.

c. ἐν σοὶ εὐλογηθήσονται

The likelieſt way of interpreting this phraſe [ἐν σοὶ εὐλογηθήσονται] will be by obſerving *firſt*, what is meant by [εὐλογεῖσθαι] and then by [ἐν σοὶ] For the firſt, it referres clearly to the form of *benedictions* among the *Jewes*, *Lev.* 9. 23. uſed ſolemnly by the *prieſts*, who did *bleſſe* the *people* in *ſet forms*, *Num.* 6. 24. (as well as *bleſſe God* for them, as *Gen.* 14. 19. *Melchiſedek bleſſed Abraham, and ſaid, Bleſſed be Abraham of the moſt high God*, as well as, *Bleſſed be the moſt high God*, v. 20.) Thus alſo did *parents bleſſe* their *children*, *Iſaac*, *Jacob*, *Gen.* 28. 3. and *Jacob* his *ſons*, *Gen.* 49. Then for the ἐν σοὶ, that will be interpreted by the uſe of the phraſe, *Gen.* 48. 20. where *Jacob* ſpeaking to, and *bleſſing Ephraim* and *Manaſſeh*, ſaith, *In thee ſhall Iſrael bleſſe*, (the very ſame phraſe as here) *ſaying, God make thee as Ephraim and as Manaſſeh.* By which it may be reaſonable to conclude, that to *bleſſe* others in this form, *God make you as Ephraim* &c. to make uſe of his enſample in *bleſſing* any, is to *bleſſe* them ἐν Ἐφραὶμ *in Ephraim.* And ſo proportionably this will be the meaning here of Ἐν σοὶ, *In thee ſhall all the nations of the earth be bleſſed*] They among all the *nations* or *Gentiles*, and not only the *Jewes*, that *bleſſe* themſelves or others, ſhall uſe this proverbial form of *benedictions*, by mentioning the *bleſſings*, that *God* beſtowed upon *Abraham*, *God make thee as Abraham*, &c. or as the form is ſet down, *Gen.* 28. 4. *God gave to thee the bleſſing of Abraham.* Thus *Rabbi Slomon* interprets it on *Gen.* 12. 3. that men ſhall ſay to their children, *Be thou as Abraham*, adding that the phraſe is uſed in *Scripture* alwaies in this ſenſe. And ſo ſure it hath been uſed according to that prediction; Ever ſince, this form hath been retained among the *Gentile* part of the world, *The God of Abraham* &c. *bleſſe thee.* And the full importance of that *bleſſing* is, that *God's mercy* to *Abraham*, his *bleſſing* him and his *ſeed* in this world with thoſe *bleſſings* of *proſperity*, but eſpecially his looking upon him as on a *friend*, (upon his *faith* in *God's promiſes*, and *obedience* to his *commands*) his *juſtifying him by faith without the deeds of the law*, is and ſhall be recited as an example of *God's* dealing not onely with the reſt of the *Jewes*, but alſo with the *Gentile* world, and the form of the *Gentiles bleſſing* or *praying* for themſelves, or of the *prieſts* for them, ſhall be this, that *God* will deal with them, as he did with *Abraham*, which is here uſed by the *Apoſtle* as a proof that the *Gentiles* are now to be *juſtified* by *faith*, without the *Moſaical* performances, which was the thing to be proved, v. 7. Thus was the phraſe uſed in the places of *Geneſis*, to which this here referres, *Gen.* 12. 3. where v. 2. theſe other phraſes are uſed to the ſame purpoſe, *I will make thy name great*, or *illuſtrious, and thou ſhalt be a bleſſing*, i.e. thy *name* ſhall be proverbially uſed in *benedictions.* So c. 18. 18. ſo c. 22. 18. the form is a little changed, *In thy ſeed ſhall all the nations of the earth be bleſſed*, i.e. I will give thee ſo numerous, and potent, and victorious a progeny, and make good the promiſes, made to thee, ſo viſibly to them alſo, to *Iſaac* and *Jacob* &c. *Eccluſ.* 44. 22. *juſtifie* them as I have *juſtified* thee (and that the progeny of *Eſau*, as well as *Jacob*, thoſe that ſhall obey me of the *Gentiles*, as well as *Jewes*) by *faith* without *Judaical* obſervances, that all the *Gentiles* ſhall take notice of them, and when they would bleſſe themſelves or others, or pray for *God's* acceptation or *juſtification*, they ſhall uſe the mention of thy *progeny*, or *poſterity*, that *God* would deal with them whom they *bleſſe*, as he dealt with *Abraham's ſeed*, exceedingly proſper them, and multiply them, *bleſs*, and accept, and *juſtifie* them. So *Act.* 3. 25. where theſe words are cited again of *God's* telling *Abraham* [τῷ σπέρματί σου εὐλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς, *in thy ſeed ſhall all the families of the earth be bleſſed*,] the meaning is clearly this, that *God* hath ſo *bleſſed Abraham's ſeed*, the *Iewes*, in giving *Chriſt* to them, and to them *firſt* or *primarily* v. 26. that all the *families* or *nations* of the *earth*, when they ſhall *bleſſe themſelves* (as the *Greek paſsive* is oft in the ſenſe of the *Hebrew Hithpael*) or when they ſhall *be bleſſed* by their *parents*, or *prieſts*, or *friends*, this ſhall be the form, *God bleſſe thee, as he did the Iewes*, or *Abraham's ſeed.* To this matter it may perhaps be farther obſervable, that the phraſe [*It was counted unto him for righteouſneſs*] ſo often applied to *Abraham Rom.* 4. may ſeem to ſignifie in this ſame ſenſe alſo, that his *faith*, and *ready obedience* in *going out of his countrey*, &c. were by *God* looked on, as ſuch *heroick acts*, in one brought up among examples of *idolatry* and *villany*, that it took off that *entaile* of *curſe*, that lay upon that *nation*, and *family*, and *entailed* a ſignal *bleſſing* on *him* and his *ſeed*, viz: upon that part of it that imitated him, *Iſaac* and *Jacob*, and the *obedient Iewes* (though

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the

the *rebellious* were cut off in the *wilderneſs*, and after by *captivities*, and at laſt the *crucifiers* of *Chriſt* by the *Roman Eagles*) accordingly as it is ſaid of *Phinees* upon that *heroical fact* of his [*It was counted to him for righteouſneſs among all poſterities for ever more,*] i.e. that *act* of his *zeal* to *God* brought a *bleſsing* not onely upon his *perſon*, but upon his *poſterity*, as it is ſaid, *Num.* 25. 12. *Behold I give unto him my covenant of peace, and he ſhall have it, and his ſeed after him*, the *covenant* of an *everlaſting prieſthood*. And why may not (in *analogie* to this uſe of the phraſe in the *Pſalmiſt*) that of *imputing Abraham's faith* to him for *righteouſneſs*, be this *bleſsing his ſeed*, thoſe of his *ſtock*, and all others that imitated his *obedience*, for his *ſake*, or in the like manner, as *God* had *bleſſed* him.

d. Χριστὸς The word Χριστὸς ſometimes ſignifies *Chriſt*, conſidered as *head* of the *Church*, together with the *body* annext to it, i.e. *Chriſt*, and all *beleivers*, or *Chriſtians*. So 1 *Cor.* 12. 12. *As the body is one, and hath many members and all the members of that one body, being many, are one body, ſo alſo is Chriſt.* Where anſwerable to *the body* with *many members*] in the *firſt* part, is [ὁ Χριστὸς *Chriſt*] in the *ſecond*, which muſt therefore ſignifie the whole *ſociety* of *Chriſtians*. So 1 *Pet.* 1. 11. when he ſpeaks of the *Spirit* of *Chriſt*, i.e. of *prophecie*, foretelling the *ſufferings* which ſhould befall *Chriſt*, and the *glories* after them, it ſignifies not *perſonally* to *Chriſt*, but in this greater *latitude*, the *crucifixion* of *Chriſt*, and the *perſecuting* of *Chriſtians*, and proportionably the *reſurrection* of *Chriſt*, and the *deliverance* of the *perſecuted Chriſtians*, by the deſtruction of their enemies. And ſo here the *context* makes it clear, that by *Chriſt* all *Chriſtians* are to be underſtood, *circumciſed* or not, *Iewes* or *Gentiles*, ſo if ver. 17. the words [εἰς Χριστὸν] be to be retained, it muſt be underſtood of the whole *body* joyned with the *head*, the *Chriſtians* or all *faithfull* people, with *Abraham* the father of all ſuch, for to them was that *covenant* eſtabliſhed, and thoſe *promiſes* made. But thoſe words are left out in the *King's MS.* and ſo it ſeems moſt probable they ſhould be, and then the ſenſe will be clear, that the *covenant* was *eſtabliſhed* by *God* to *Abraham*.

Paraphraſe.

CHAP. IV.

The heir, which although father is dead, is yet a minor. Rho. p. 182

1, 2. Now as it is of heirs to eſtates among men, when they are in their minority, they are governed by guardians, and their eſtates ordered for receits and expences, by ſtewards, till the time come, after which either their father in his will, or elſe the lawes of the land put them in their own power, and free them from guardians, though all this while they are owners of their whole eſtates.

1. NOW I ſay, that the heir, as long as he is a child, differeth nothing from a ſervant, though he be Lord of all:

2. But is under * tutors and governours, untill the time appointed by the father.]

* guardians & ſtewards ἐπιτρόπους καὶ οἰκονόμους

3. So was it with us children of Abraham and of God, we were obliged to obſerve thoſe firſt rudiments of the worſhip of God in the Jewes religion, (ſee note on Col. 2. b.) with which God would have men brought up, and exerciſed to the more ſublime pure way of ſerving him:

3. Even ſo we, when we were children, were in bondage under the elements of the world:]

4, 5. But when that time was come, v. 2. wherein God ſaw it fit to remove the guardian of the heir, i.e. to lay the Moſaical law aſide, then God ſent his own ſon in humane fleſh, who ſubmitted to, and performed the whole law, to redeem us out of that ſlavery of Moſaical performances, and to receive us into participation of the promiſes made to Abraham, i.e. to juſtification, without thoſe legal obſervances, and he at his parting from the world finally removed all thoſe obligations from the Chriſtians ſhoulders, nailed thoſe ordinances to his croſſe, aboliſhed them by his death, Epheſ. 2. 14. &c.

4. But when the fulneſſe of the time was come, God ſent forth his ſon made of a woman, made under the law,

5. To redeem them that were under the law, that we might receive the adoption of ſons.]

6. And that you are ſons appears by this, that God hath ſent his Spirit into your hearts, giving you power and authority to call upon God, and make your addreſſes to him, not onely as your God, but your father, the Goſpel aſſuring you that ye are no longer in that ſervile condition, bound to legal obediences, but that God will deal with you according to the promiſes made to Abraham and his ſeed, juſtifie you upon the Goſpel-terms of faith, without the deeds of the law.

6. And † becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, father.] † that is

7. So that you are no longer enſlaved to thoſe Moſaical performances, but are put into the ſtate of ſons, and conſeqnently through faith in Chriſt you are ſure of juſtification, according to the promiſes made to Abraham.

7. Wherefore thou art no more a ſervant, but a ſon, and if a ſon, then an heir of God through Chriſt.]

8. In time of your heatheniſme, before your converſion to Chriſtianity, ye ſerved idols, and were farre from thinking your ſelves obliged to the Moſaical law, knowing and conſequently heeding nothing of it:

8. Howbeit, then when ye knew not God, ye did ſervice unto them which by nature are no Gods:]

9. But now that you have converted to Chriſt, or rather are prevented by God, and called to this ſonſhip, when you were not a looking after it, but lay immerſed in idolatry, what reaſon is there, or how comes it to paſſe, that now being Chriſtians and ſo obliged to no part of the Jewiſh law, whoſe proſelytes ye are not, ye ſhould make another change ſo extremely to the worſe for your ſelves, in falling to the Moſaical performances, from which Chriſtian religion hath freed thoſe, which were before obliged to them,

9. But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggerly elements, whereunto ye deſire again to be in bondage?]

i.e. the

i.e. the Jewes themſelves, (and which, now Chriſt is come, the ſubſtance of thoſe ſhadows, have nothing in them for which they ſhould be valued) and reſolving to be ſervants ſtill, in deſpight of that liberty of ſons, that Chriſt hath given you.

10. Ye obſerve daies, and months, and times, and years.] 10. Ye obſerve the Moſaical ceremonies, (ſee note on ch.3. a.) ſabbaths, and new moons, and ſolemn feaſts, and anniverſary feaſts, or thoſe that return every ſeventh, and every fiftieth year, ſabbaticall years, or Jubilees, after the ſame manner that the Jewes before Chriſt thought themſelves obliged to obſerve them.

11. I am afraid of you, leſt I have beſtowed upon you labour in vain.] 11. Theſe practiſes of yours make me fear, that the Goſpel by me preached, will ſoon be loſt among you.

* I was alſo as ye, κἀγὼ ὡς ὑμεῖς

12. Brethren, I beſeech you, be as I am, for * am as ye are, ye have not injured me at all.] 12. I pray follow my example, for I did once place my truſt in the law for juſtification, And I beſeech you doe not think that 'tis out of any ill affection that I write this, I have not been at all provoked by you, nor conſequently is it imaginable that I ſhould mean you malice, or deſire to bring on you perſecutions to no purpoſe, (the avoiding of which is the only bait which the Gnoſticks make uſe of to ſeduce you.)

13. Ye know how through [a] infirmity of the fleſh, I preached the Goſpel unto you † at the firſt.] 13. Nay why ſhould this fear ſo trouble you now, more then formerly it did? You know, and cannot but remember, that when I formerly preached unto you, I was perſecuted for my doctrine. a.

† formerly τὸ πρότερον

14. And my temptation which was in my fleſh ye deſpiſed not, nor rejected, but received me as an Angel of God, even as Chriſt Jeſus.] 14. And you then were not at all moved by that diſcouragement to deſpiſe me or my preaching, but received me with all the reſpect, and beleif, and cheerfulneſſe imaginable.

* What therefore was your happineſſe? Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν;

15. * Where is then the bleſſedneſſe that you ſpake of, for I bear you record, that if it had been poſſible you would have plucked out your own eyes, and have given them to me.] 15. And then how happy did you think your ſelves, that you had ſuch an Apoſtle? What would you not have parted with for our ſakes, were it never ſo dear to you? though now you are ſo ſhie and afraid of a little perſecution. Or, What is now become of — Sir Roger. p. 183

16. Am I therefore become your enemy, becauſe I tell you the truth?] 16. Am I then, who was at firſt ſo pretious to you, now taken for an enemy of yours, for one that means you miſchief, and am likely to bring perſecution and preſſures among you, (of which your now teachers, the Gnoſtick complyers, undertake to rid you) for no other crime, but only telling you my conſcience, and revealing the truth of the Goſpel unto you? This is a little unhappy.

† Wooe you very earneſtly ζηλοῦσιν ὑμᾶς * the King's MS. reads ἡμᾶς you, but other copies have ἡμᾶς us †wooe them ζηλῶτε αὐτούς

17. They † zealouſly affect you, but not well: yea, they would exclude * you, that you might † affect them.] 17. Their great zeal toward you is out of no ſincere affection, or deſire of your good, but that they may ſupplant me, and get all your affection to themſelves, or that they may ſhut you out of the fold of Chriſt, that ye may follow them as your new paſtors.

18. But it is good to be zealouſly affected alwaies in a good thing, and not only when I am preſent with you.] 18. But in a good cauſe ye ought to be conſtant, and therefore ſo you ought in your affections to me, and to the doctrine then preached to you, and that now when I am abſent, and not only when I am preſent among you: Such a feeble decaying affection as that, is good for nothing.

19. My little children, of whom I travail in birth again, untill Chriſt be formed in you.] 19. My babes, which coſt me the ſame pain now, that you would, if I were now to convert you anew, till I can hear that the doctrine and practiſe of the Goſpel be purely, and perfectly received among you. (Thus great is my kindneſſe to you.)

* reſolved to come to you ere now, ἤθελον παρεῖναι πρὸς ὑμᾶς ἄρτι † I am poz'd concerning you, ἀποροῦμαι ἐν ὑμῖν

20. I * deſire to be preſent with you now, and to change my voice, for † I ſtand in doubt of you.] 20. It was no want of care or kindneſſe in me, that I was not with you before this. Many reſolutions I have had to come to you, and to ſpeak with (in ſtead of writing to) you, and ſo to apply theſe remedies ſharper or milder, as ſhould appear moſt convenient, being uncertain at this diſtance which is the beſt way of dealing with you.

21. Tell me, ye that deſire to be under the law, doe ye not hear the law?] 21. Certainly ye that ſtand for the neceſſity of legal performances to juſtification, may in the very law it ſelf ſee your ſelves confuted.

22. For it is written that Abraham had two ſons, the one by a bond-maid, the other by a free-woman.] 22. For of the two children that Abraham had, the one of Hagar, which denotes the Law; the other of Sarah, which denotes the Goſpel, without legal performances;

23. But he who was of the bond-woman, was born after the fleſh: but he of the free-woman was by promiſe.] 23. 'Tis apparent that one, viz: Hagar's child, was born after an ordinary manner; but Sarah's child was not by the ordinary courſe of nature, but above it, by the power of God, and by virtue of the promiſe made to Abraham.

* are allegoriſal, or, doe expreſſe one thing by another † the word or name Hagar Τὸ γὰρ Ἁγὰρ * but is anſwerable συστοιχεῖ δὲ † ſhe is in bondage, or ſerves, δουλεύει

24. Which things * are an [b] allegory; for theſe are the two Covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar.] 24. And theſe two mothers are figurative expreſſions, and allegorically denote the firſt and ſecond Covenant (ſee note on the Title of theſe books) the Law and the Goſpel, Hagar denotes the Law given from Sinai, and that brings nothing with it but ſervitude, and ſtrict obſervances, and yet thereby helps no man to the condition of ſons, to juſtification. b.

25. For † this Hagar, is mount Sinai in Arabia, * and anſwereth to Jeruſalem which now is, and † is in bondage with her children.] 25. For the name of Hagar ſignifies the mount where the Law was given, and this is anſwerable to the preſent ſtate of the Jews, theſe Hagarens and all that ſpring from Iſmael being by their own lawes bound to be circumciſed, and obſerve the Moſaical law, like the Jewes, and ſo they, like Hagar their mother, are in a ſervile condition ſtill. c.

26. But * Jeruſalem which is above, is free, which is the mother of us all.] * the ſupernal Ieruſalem ἡ ἄνω Ἱερουσαλὴμ

26. But Sarah, which denotes the ſtate of the Goſpel, that new city, which Chriſt hath brought from heaven with him, (ſee Rev. 21. b.) of which all we Chriſtians are free-men or citizens, ſhe is a free-woman, and ſignifies that we Chriſtians, Gentiles as well as Jewes, are free from the Moſaical rites &c. and that we may be juſtified without them.

27. For it is written, Rejoice thou barren, that beareſt not, break forth, and cry thou that travaileſt not, for the deſolate hath many more children, than ſhe which hath an husband.]

27. According to that prophecie, Iſa. 54. 1. Rejoice &c. the meaning of which is, that the Goſpel-covenant, which, when Chriſt was here on earth, had few children, few that were brought forth by it, After his death, upon the preaching of the Goſpel by the Apoſtles to the Gentiles, had many more, then among the Jewes in his life time.

28. Now we, brethren, as Iſaac was, are the children of promiſe.]

28. But, my brethren, as Iſaac was born only by ſtrength of God's promiſe, not by any ordinary means, Abraham and Sarah being beyond age, ſo are the children of God received to be ſuch, and juſtified only by the promiſe of God (i. e. through the ſtrength of that promiſe to Abraham, and covenant in Chriſt, that all faithfull, obedient, perſevering beleivers ſhould be juſtified) without any Moſaical performances.

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

29. But as Iſmael then, who was born by the ſtrength of nature, perſecuted him that was born by the ſtrength of God's promiſe only, viz: Iſaac, ſo now it comes to paſſe; they that depend on the law for juſtification, perſecute them that depend onely on God's promiſe, that are perſwaded that through faith, without legal performances, they ſhall be juſtified.

30. Nevertheleſſe, what ſaith the ſcripture? Caſt out the bondwoman and her ſon; for the ſon of the bond-woman ſhall not [d] be heire with the ſon of the free-woman.]

d.

30. To theſe therefore is applyable that which follows in the ſtory, that Iſmael is to be caſt out, and none but Iſaac to inherit, they that depend on the law for juſtification never attain to it, but they that depend on the ſole promiſe of God, and accordingly expect to be juſtified upon performance of ſincere Evangelical obedience, without neceſſity of legal performances, they only ſhall be heires of this mercy.

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

31. And ſo all this belongs to us, who are Chriſtians, and conſequently are not obliged to the Moſaical performances, but juſtified by the Goſpel-way without them.

Notes on Chap. IV.

a. Ἀσθένεια

What ἀσθένεια σαρκὸς *infirmity of the fleſh* here ſignifies, will appear by the ordinary uſe of ἀσθένεια for *afflictions*, So 2 *Cor.* 12. 10. εὐδοκῶ ἐν ἀσθενείαις *I take pleaſure in infirmities*, i. e. *afflictions*, of which the ſeveral ſorts follow, *contumelies, neceſſities, perſecutions, diſtreſſes for Chriſt*. The ſame as before v. 6. *I will not rejoice, but in mine infirmities*, i. e. *afflictions* (as elſwhere he reſolves not to *rejoice but in the croſſe of Chriſt*) and ſo v. 9. when he praies for *deliverance* from the *thorn* in the *fleſh*, i. e. *afflictions* (ſee *note* on that place) he ſaith *Gods anſwer* was, *My ſtrength is perfected* ἐν ἀσθενείᾳ *in weakneſs*, i. e. in the *afflictions*, that befall my ſervants, the giving them *ſtrength* to bear thoſe, is an act of the *greateſt power*, and *mercy*. So 1 *Cor.* 11. 30. πολλοὶ ἀσθενεῖς *many weak*,] may ſignifie *afflicted*, as that notes *preſſures* on their *eſtates*, becauſe for *diſeaſes* on the *body*, they follow in the ἀῤῥώστοι *ſick*, though elſwhere 'tis manifeſt that ἀσθένεια is uſed particularly for *diſeaſe*, as *Iam.* 6. 14, & 15. (ſee note on *Rom.* 8. m.) So 1 *Cor.* 2. 3. *I was among you* ἐν ἀσθενείᾳ *in weakneſs*, i. e. *perſecution*, as it follows, and *in fear and much trembling*. So 2 *Cor.* 11. 29. Τίς ἀσθενεῖ καὶ οὐκ ἀσθενῶ, *who is weak and I am not weak*, i. e. *afflicted*, for it followes v. 30. *If I muſt glory, I will glory of my* ἀσθενείας *weakneſſes*, the *afflictions* that I ſuffer for *Chriſt*, as he inſtances thereupon c. 9. And ſo here, as appears by v. 14. where it is expreſt by another phraſe of the ſame importance in the *ſcripture-dialect*, ὁ πειρασμὸς ἐν τῇ σαρκὶ, *temptation in the fleſh*, i. e. *affliction*, as when 'tis ſaid that *God will not ſuffer us to be tempted above what we are able, but will with the temptation give us* ἔκβασιν, *a paſſage out, and ſo* πειρασμὸς ἀνθρώπινος *temptation*, or *affliction*, that ordinarily this *humane ſtate* is ſubject to, 1 *Cor.* 10. 12, 13.

πολλοὶ Ἀσθενεῖς

ἐν Ἀσθενείᾳ

τὶς Ἀσθενεῖ

ὁ Πειρασμὸς ἐν τῇ σαρκὶ

Πειρασμὸς ἀνθρώπινος

b. Ἀλληγορούμενα

The word ἀλληγορεῖα] ſignifies a *figure*, expreſſing one thing by another, from ἄλλος and ἀγορέω *enuntio*, and here the *verb medium* muſt be in the *active* ſenſe, ſo ἅτινά ἐστιν ἀλληγορούμενα will be beſt rendred [*which things doe expreſs, enuntiate, one thing* δι' ἄλλου *by another*] for, as it followes, *theſe are two Covenants*, i. e. *ſignifie two Covenants*.

Συστοιχεῖ ſignifies originally to *walk along with*, and being *metaphorically* uſed of things *compared* one to another, it ſignifies to be *parallel*, *anſwerable*, or *proportionable* to another, and accordingly here in the *compariſon* begun v. 22. *Hagar* is made *parallel* to *Ieruſalem*, the then preſent ſtate of the *Iewes*; and the *parallel* conſiſted in two things, 1. that as the people of the *Hagarens* bound themſelves to *circumciſion*, and the obſervation of the *Moſaical law* in many particulars, ſo the preſent *Iudaizers* did; And 2^dly, that as in this reſpect, theſe *Hagarens* were juſt as their *mother* had been, in a *ſervile* eſtate, ſo theſe *Iudaizers* kept themſelves and all their *diſciples* in a meer *ſervile* condition, oppoſite to the *liberty* of the *Goſpel*. Of the *Hagarens*, or *Iſmaelites* being *circumciſed*, *Ioſephus* gives clear teſtimony, l. 1. c. 12. Ἀραβες δὲ τετάρτῳ μὲν ἔτει τρισκαιδεκάτῳ. Ἰσμαὴλος δὲ ὁ κλεινὸς ἀπ' αὐτῶν τῷ ἔθνει, Ἀβράμου γνώμῃ καὶ τῇ παλλακῆς, ἐν τούτῳ περιτέμνεται τῷ χρόνῳ, *The Arabians are circumciſed at thirteen years old, For Iſmael the founder of that nation, being the ſon of Abraham by the handmaid, was circumciſed at that time.* So *Origen* in φιλοκαλία, ſhewing the ridiculouſneſs of them that aſcribe all to the χημαλισμὸς ὅτε ἡ γένεσις, the *poſition* of the *ſtarres* at their *birth*, profeſſes not to imagine how they can aſſigne the *circumciſion* of all the *Iewes* (and ſo the *wounding*, and *want* of a *Phyſitians* help) on the *eighth* day (conſtantly) after they are born, to any ſuch poſition, τῷ δὲ ἐν Ἰσμαηλίταις τοῖς ἀπ' Ἀραβίαν τοιοῦσι, ὡς πάντας περιτέμνεσθαι τρισκαιδεκαετεῖς, τοῦτο δὲ ἰσχύειν

ἰσορῃ) τοῦ δυτῶν, *and on the otherside that the position of the ſtarres at the nativity of all the Iſmaelites in Arabia ſhall be ſuch, as ſhall cauſe them to be circumciſed when they are thirteen years old, for ſo,* ſaith he, *'tis ſtoried of them.*

d. Κληρονομεῖν μετὰ τῶν ἐλευθέρων

The explication of this depends on the *Jewiſh matrimonial* lawes, or the nature of *concubinate*, viz: when a *ſervant*, or a *Gentile* woman was taken in by a *Jew* to be (his *wife* ſhe was not to be by *law*, but) his *concubine*, upon agreement firſt made concerning her *dowry*; For ſuch a perſon as this is among them improperly called a *wife*, though farre from any ill character of a *whore*, or any *unlawfull* copulation, any farther then will be affirmed of *Polygamie*, which yet we know was allowed among the *Jewes*, and practiſed by the *Patriarchs*. Now the *ſons* of theſe *concubines* were excluded from *ſucceſsion* to the *inheritance*, and, in ſtead thereof, the *father* gave them *gifts* or *portions* (and that was agreed upon by *pact* with the *wife* at firſt) *Gen.*25.6. Thus was *Jephte* ejected from the *inheritance* by his *brethren*, becauſe his *mother* was a *ſtrange woman*, *Iud.* 11. 2. Agreeable to this is that cuſtome of *matrimonium morgengabicum* in ſome countries, as *Danemarke* &c. at this day, where the *ſecond wife*, and *her children* that ſhall come from her, are not taken in to a right to the *husbands* eſtate, ſhe to have any part of it for her *joynture*, or they for their *inheritance*, but only ſome *gifts* or *portions* aſſigned them by *compact*, which are called **morgengab**, or *marriage-gift*, with which they are to content themſelves without any part of the inheritance.

CHAP. V.

Paraphraſe.

1. STand faſt therefore in the liberty * wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage.] 1. From all this the concluſion is of exhortation to you and all Chriſtians, that ye retain the freedome from being obliged to the Moſaical law, which Chriſt hath beſtowed on all, and not return to your former yoak, or weight of obſervances again, which are a ſervility perfectly unprofitable, and nothing elſe.

2. Behold I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.] 2. I your known Apoſtle, that have been, and taught the faith among you, pronounce to you poſitively, that if you depend on circumciſion and legal obſervances for juſtification, Chriſt will ſtand you in no ſtead.

3. For I teſtifie again to every man that is circumciſed, that he is a debtor to doe the whole law.] 3. For by laying upon himſelf a neceſſity of circumciſion, and expecting juſtification by that, he abſolutely obliges himſelf to perfect obedience, without which the law cannot juſtifie any, ch. 3. 10.

†ye are diſcharged from Chriſt

4. † [a] Chriſt is become of no effect unto you, whoſoever of you are juſtified by the law, ye are fallen from grace.] 4. All that run this way of the Judaizers, muſt know that Chriſt is become uneffectual to them; If you expect to be juſtified by legal performances, ye have diſclaimed all title to the Goſpel, ſee Heb. 13. a. a.

* by the Spirit through faith πνεύματι πίστεως

5. For we * through the Spirit wait for the hope of righteouſneſſe by faith.] 5. For we according to the Goſpel, and the promiſe made to Abraham, expect to be juſtified without legal performances, only by faith or Evangelical obedience.

†is conſummate by charity

6. For in Jeſus Chriſt neither circumciſion availeth any thing, nor uncircumciſion, but faith which † [b] worketh by love.] 6. For now under the Goſpel 'tis not material whether a man be circumciſed or no, all that is required to our juſtification is faith, not all that is called by that name, but ſuch as is made perfect by addition of thoſe duties, which we owe to God and our brethren. b.

7. Ye did run well, who did hinder you, that ye ſhould not obey the truth?] 7. Ye began well in receiving the Goſpel, as I preacht it to you, who hath cauſed you not to continue in that courſe?

* called you καλέσαντος

8. This perſwaſion cometh not of him that * calleth you.] 8. This new doctrine of the neceſſity of Judaical obſervances is not taught you by God, or by him (whether my ſelf, or any others) who bought you to the faith.

9. A little leaven leaveneth the whole lump.] 9. It comes from a few falſe teachers among you, that have infected you with this ſowre falſe doctrine of Judaizing, which will ſpoil all your Chriſtianity, v. 2, 4.

† toward you * will not mind any other thing, ἄλλο φρονήσετε † the condemnation τὸ κρῖμα

10. I have confidence † in you through the Lord, that you * will be none otherwiſe minded: but he that troubleth you ſhall bear † his judgment, whoſoever he be.] 10. And I hope it will not extend farre, for I am confident of you in reſpect of the faith planted among you, that you will not be carried away with theſe errors; but the teachers of this doctrine, whoſoever they are, or of what quality ſoever, ſhall ſuffer, and be cenſured for it.

*But I ἐγὼ δὲ † Is the offence of the croſſe (the King's MS. adds τοῦ Χριστοῦ) of Chriſt- ἄρα

11. * And I, brethren, if I yet preach circumciſion, why doe I yet ſuffer perſecution? † then is the offence of the croſſe ceaſed.] 11. Some of your teachers, it ſeems, have told you, that I am for the urging of circumciſion upon Chriſtians, and that I have done ſo in ſome places; But I pray doe you gueſſe of the truth of this ſuggeſtion, by the perſecutions which I ſuffer, which generally fall upon me among the Jewes, for my affirming the Moſaical law to be aboliſhed, and would not fall upon me, if I preſſed the obſervation of the Moſaical law in this particular of ſo great importance: The great exception that the Jewes have againſt my preaching, and others beleiving me, is the abolition of the Moſaical law, and the removing of that one exception would be the appeaſing of the wrath of the Jewes, who probably would oppoſe it no longer; But this, you ſee, is not done, for the Jewes are ſtill as great oppoſers of Chriſtianity (where it is preached by me) and of me for preaching it, and of others that ſo receive it from me, as ever they were.

* unſettle you ἀνασκευάζοντες

12. I would they were even [c] cut off which * trouble you.] 12. Thus unreaſonable are their pretenſions that would ſeduce you from your conſtancy, and are content to ſay any thing, though c. never

never ſo falſe, and improbable to that purpoſe, All that I have to ſay of them is, I wiſh they were excommunicated, turned out from among you, that thus endevour to pervert you.

13. For, brethren, ye have been called unto liberty; only uſe not liberty for an occaſion to the fleſh, but by love ſerve one another.]

13. Chriſt hath freed you beleivers from the rigour of the law, i.e. both from the neceſſity of Moſaical obſervances, and of perfect exact obedience, under the penalty of the curſe: onely doe not you make an uncharitable or a carnal uſe of this liberty, either to contemn and ſcandalize thoſe that dare not uſe this liberty, Rom. 14. 1. or to fall into acts of ſin, and to think your Chriſtian liberty will excuſe you, but by charity behave your ſelves toward all your brethren in this matter of legal ceremonies, as may be moſt for their advantages.

14. For all the law is fulfilled in one word, even in this, Thou ſhalt love thy neighbour as thy ſelf.]

14. For this is indeed the ſumme of that law, which ye pretend ſo much to vindicate, indevouring the good of all others as much as ye can, or as you would your own, and not permitting your zeal to ſet you on deſignes of malice, and defaming of others.

15. But if ye bite and devour one another, take heed that ye be not conſumed one of another.]

15. But if you be ſo uncharitable as to calumniate and defame one another, this will break out in a while, as in other places it doth already, to open feuds, perſecuting and miſchieving your fellow-Chriſtians.

16. This I ſay, Walk in the Spirit, and * ye ſhall not fulfill the luſts of the fleſh.]

* fulfill not μὴ τελέσητε

16. My adviſe therefore is, that you order your actions according to the Goſpel rule, and doe not thoſe things which are moſt acceptable to the ſenſes, moſt agreeable to your carnal or worldly ends.

17. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh, and theſe are contrary one to the other: ſo that ye † cannot doe the things ye would.]

† doe not μὴ ποιῆτε

17. For this is certain, that he that will ſerve God muſt doe many things contrary to his ſenſual or ſecular ends, For there being two deſires in you, the one proceeding from the carnal, the other from the rational ſpiritual faculty or reaſon inſtructed by the Goſpel, and theſe being ſo oppoſite one to the other, that whatſoever one liketh, the other diſliketh, it follows that whatſoever you doe in compliance with the one, you doe in oppoſition to the other, and ſo that you doe not will or chooſe with both wills rational and ſenſual, whatſoever you will or chooſe, but one of theſe ſtill reſiſteth the other.

18. But if ye be led by the Spirit, ye are not under the law.]

18. That then which is your duty, is, to follow the duct of the Spirit, and if ſo, if you follow the Goſpel rule in deſpight of all the temptations of the fleſh, whether luſts of the fleſh, or fear of perſecution for the Goſpel, to the contrary, then you are neither obliged to the Moſaical performances, nor to the perfect exact obedience, without which the law allowes no juſtification.

19. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſſe, laſciviouſneſſe,]

19. Whereas on the other ſide, the actions that the fleſh is moſt apt to betray one to, and which you have moſt need to be admoniſhed of, are ſuch as every man knows to be ſuch, and which yet your preſent falſe-teachers doe induſtriouſly infuſe into you, ſuch are breaking the bands of wedlock, nay making marriage abſolutely a work of the devil, that that perſwaſion may bring after it all manner of unlawfull luſts, (ſee note on 1 Cor. 5. a.) which marriage might prevent,

d. 20. Idolatry, [d] witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies,

20. The ſenſual villanies committed in the idol-worſhips (ſee note on 1 Cor. 5. i.) to which the Gnoſticks would bring you back, and ſo likewiſe ſorceries, and then all the ſorts of uncharitableneſſe, hating or maligning of others &c.

21. Envyings, murthers, drunkenneſſe, revellings, and ſuch like; of the which I tell you before, as I have alſo told you in time paſt, that they which doe ſuch things, ſhall not inherit the kingdome of God.]

21. And at length envying either the quiet, or the innocence of all that will not doe as they doe, and ſo falling into all acts of riotous and bloody malice, againſt them, together with drunkenneſſe and luxury, &c. all which are of a moſt dangerous and deſperate nature, and will certainly deprive, and exclude all that are guilty of them from the kingdome of God.

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

* kindneſſe χρηστότης

22. On the contrary, the duties that the Goſpel requires of us, are 1. love to our brethren; 2. joy in doing them any good, (ſee note on Rom. 14. c.) 3. ſtudy to preſerve peace among all men (ſee note on Phil. 4. b.) 4. a patient bearing with the provocations and injuries of other men, 5. a kindneſſe in diſpoſition and actions, actual performance of all kindneſſe to others, and 6. fidelity, in oppoſition to betraying others, or inconſtancy to our courſe,

23. Meekneſſe, † temperance; * againſt ſuch there is no law.]

† continence, ἐγκράτεια, * the law is not againſt ſuch, κατὰ τῶν τοιούτων οὐκ ἔστι νόμος

23. Meekneſſe and quietneſſe of ſpirit in oppoſition to unquietneſſe and ſedition, and laſtly perfect chaſtity either in the ſingle or conjugal ſtate; and be you never ſo ſtrict and zealous obſervers of the law, that can never engage any of you to neglect theſe Chriſtian virtues (as many of you, that pretend to be all for the law, that maintain the neceſſity of the Moſaical performances, are yet found to doe, behaving your ſelves ſo carnally in your religion, and oppoſing all other Chriſtians ſo bitterly, v. 19, 20, 21. as if you thought that the law did as much countenance your filthineſſe, and your perſecuting others, as it doth countenance or oblige, in your opinion, to thoſe ceremonies.)

24. And they that are Chriſts have crucified the fleſh, with the affections and luſts.]

24. And however ye may be deceived in thus judging of the law, yet 'tis certain that Chriſtianity is directly contrary to all this, the true beleivers, or Chriſtians, have in their baptiſmes renounced all the deſires of the fleſh, and accordingly muſt perform.

25. If we live † in the Spirit, let us alſo walk * in the Spirit.]

† by the Spirit πνεύματι * by

25. And they that are ſpiritual, as the Gnoſticks pretend to be, let them behave themſelves in all their actions Chriſtianly and ſpiritually, in oppoſition to all theſe carnal ſins, or elſe know that they have no right to that title.)

26. Let us not be deſirous of vain-glory, provoking one another, envying one another.]

26. And not be puffed up with an opinion of themſelves, and the vanity of appearing to the Jewes to be great zealots, and thereupon inciting the Jewes to the perſecuting of the orthodox, and vehemently maligning of them.

Καλαρεῖ?

a. Καταργῆται, ἀποπαύεται] ſaith *Phavorinus*, the word ſignifies according to the notion of ἀργὸς, whence 'tis compounded, *fruſtration, annullation, evacuation, abolition*, and ſo 'tis applied to the *law*, νόμ@ καταργῆται, *the law is annulled*. In a ſenſe not farre from thence 'tis uſed *Rom.*7.2. when 'tis ſaid, that the *husband* being *dead*, the *wife* καταργεῖ ἀπὸ νόμυ τῦ ἀνδρὸς, *is diſcharged from the law of the husband*, i. e. receives no *benefit* from, nor owes any *obedience* or *obſervance* to the *matrimonial contract*. So here κατηργήθητε ἀπὸ τῦ Χριςῦ, *ye are diſcharged from Chriſt*, as when a *ſervant* is from the *maſter*, or as the *wife* from the *husband*, diſcharged from the *advantages*, as well as *burthens*, *ye receive no benefit*, or *virtue from Chriſt*, or the *ſecond Covenant* (all one with *Chriſt*) *ſhall profit you nothing*, ver. 2. and ἐξεπέσατε, in the end of this verſe, *ye have fallen from*, diſclaimed all right or title to the *Goſpel*, or *ſecond Covenant*, that of *Grace*.

Καταργῆται

Ἐξεπέσατε

b. 'Tis not amiſſe in this place to ſet down the particular notion of ἐνεργὴς in the *New Teſtament*. And to that purpoſe the firſt thing to be obſerved, will be, that there is no kind of *neceſſity* or *reaſon* to render it in an *active* ſenſe, but rather in a *paſsive*, throughout theſe *books*. So *Rom.*7.5. *the motions of ſin* ἐνηργεῖτο ἐν μέλεσιν, *were wrought*, or *conſummate*, or *perfected in our members*, i. e. the *motions* and *inclinations* were brought to *act* and *habite*. So 2 *Cor.* 1.6. σωτηρίας τ ἐνεργυμένης ἐν ὑπομονῇ *ſalvation which is perfected*, or *conſummate by patient enduring*. So 2 *Cor.*4.12. θάνατ@ ἐν ἡμῖν ἐνεργεῖται &c. *death is wrought in you*, as it appears by the *context*, εἰς θάνατον παραδιδόμθα, *we are delivered to death* v. 11. So *Epheſ.* 3 20. κατὰ τ δύναμιν ἐνεργυμένυ ἐν ὑμῖν, *according to the power which is wrought in*, or, *among you*, parallel to *Col.*1.29. κατὰ τ ἐνέργειαν αὐτῦ ἐνεργυμένυ ἐν ἐμοὶ, *according to the force*, or *act*, or *virtue*, *which is wrought in me*. So 1 *Theſſ.* 2. 13. of the *word* of *God*, ὃς κ ἐνεργεῖται ἐν ὑμῖν *which is wrought in you*, *preached* unto you, and obtained its *end* (or *perfection*) to which it was deſigned, *among you beleivers*, So 2 *Theſſ.*2.7. the *myſterie of iniquity* ἤδη ἐνεργεῖται *is made* or *wrought*, or (as in the *preſent tenſe*) is *in fieri, agitur*, ſaith *Caſtellio*, agreeably to that of *Heſychius* ἐνεργεῖται, καλασκευάζεται, is *prepared* to enter to *diſcloſe* it ſelf to the world. And ſo here πίςις δι' ἀγάπης ἐνεργυμένη, *faith perfected by charity*, ſo the *Syriack* reads it, and ſo *Tertullian*, *Perficitur per charitatem fides, contra Marcion*: l.5. directly parallel to that of S. *James* ch.2.22. ἐξ ἔργων πίςις ἐτελειώθη *faith is made perfect by works*, as an *habite* by the *effects* or *fruits*. To which purpoſe it is obſervable that in *Clemens Alexandrinus Stromat*: l. 4. ἀγάπη τελειῦται, and δι' ἀγάπην τελειωθὲν and ἐνεργύμενον] are put as phraſes of the ſame importance. There is one only place behind, where this word is uſed, that of *Iam.* 5.16. of the *righteous mans prayer*, δέησις δικαίυ ἐνεργυμένη, Of which what is the direct importance will not perhaps be eaſily reſolved, but yet there is little reaſon to doubt but that it is in the *paſsive* ſignification alſo. To which purpoſe it will be obſervable, that one other notion of the word there is, which is ordinary among *Eccleſiaſtical writers* for one that hath received *afflation* from ſom *Spirit*, 'evil or *good*. Thus (among many other examples,) in the Author of the *Eccleſiaſtical Hierarchie*, when there are repelled from the *ſacrament* καὶ ηχέμενοι, ἐνεργύμενοι &c. There ſaith *Maximus* the *ſcholiaſt*, ἐνεργύμενοι] τελέσιν ὑπὸ πνευμάτων ἀκαθάρτων, *they that are acted by unclean ſpirits*. Why it ſhould not be taken alſo in a *good* ſenſe, for thoſe that are *acted* by *good ſpirits* or the *ſpirit* of *God*, there is no reaſon imaginable from the nature of the word, only 'tis true the moſt frequent uſe is of thoſe that are *poſſeſſed* by the *devil* (οἱ ἐνεργύμενοι, ἁπλονότι δαιμονιῶντες, ſaith *Pachymerius* the *Paraphraſt* of that Author of the *Eccleſiaſtick Hierarchie* p. 136.) but yet in the *Apoſtle* 1 *Cor.* 12. 6, 10. ἐνεργήματα is uſed of the *chariſmata* or extraordinary *gifts* of the *Spirit* of *God* (and ſo ſaith *Phavorinus*, ἐνεργημάτων ἀντὶ τῦ χαρισμάτων] of which the *gift* of *healing*, (and doing that onely by *praying* and *anointing*,) being one, in thoſe times, 'tis poſſible enough that δέησις ἐνεργυμένη may be that *prayer* of him that hath that *gift* of *healing*, and conſequently that which is thus formed by *afflation* of the *Spirit* (for that the word belongs not onely to *perſons* ſo *acted* by any *ſpirit*, but to *actions* that are ſo produced, appears by the uſe of the word in *Juſtine Martyr*, in *Dial: cum Tryph:* p. 87. where ſpeaking of *Magicians*, he ſaith, they were πρὸς πάσας κακὰς πράξεις τὰς ἐνεργυμένας ὑπὸ τῦ δαιμονίυ ἐσυλλυμένοι, *carried captive by the devil to all wicked diabolical actions*) which is here accordingly joyned with the *gift* of *healing*, and therefore called εὐχὴ πίςεως v. 15. the *prayer of faith*, viz: of that *faith* which is mentioned 1 *Cor.* 12. 9. which enabled them to *work cures*, σώζειν κάμνοντα *to recover the ſick*, as there it follows, or which πολὺ ἰσχύει here, *availeth much*, i. e. *miraculouſly*, or as *much* as *Elias's prayer* for *rain*, or *fair weather* did, in the next words. To that which hath been thus looſly ſaid of this word, may be added by way of *appendage*, the words of *Heſychius* in his *gloſſary*, ἡ ἐνεργυμένη, αἱ μὴ ἀρταὶ, εἰσακουμένη τελυμένη. In which 'tis clear, as in the greateſt part of that *book*, that there is ſome *corruption* in the *copie*, I ſuppoſe from ſome decaies in the *MS.* from whence 'twas printed. 'Tis poſſible there might be ſome *Lacuna* in the *parchment*, which might take away part of the words in the midſt of this, which he that printed it, was fain to repair by *conjecture*, and therein might miſtake, And then this other form of words I ſhall onely propoſe (inſtead of that which we now read in the printed book) Ἡ ἐνεργυμένη δαιμονῶσα καλεχομένη τελυμένη, or τελειυμένη, ſuppoſing that the word δαιμονῶσα and καλεχομένη were ſo either blotted or eaten out, that there remained nothing of them but thus much --αιμ------ομένη. If this conjecture be not too wide, then this *gloſſary* will clearly afford the ſeveral notions of this word [ἐνεργυμένη] in the latitude, *viz:* that it ſignifie two things among *ſacred authors*, firſt δαιμονῶσα as *Pachymerius* rendred it. (and καλεχομένη, which is all one) a perſon *poſſeſſed* with the *devil*, or that had ſome *afflation*, and 2^dly, τελυμένη, or τελειυμένη, *wrought*, or *conſummate*. One thing onely more will be obſervable in this verſe here to the *Galatians*, that by comparing it with other *parallel* places ch.6.15. 1 *Cor.*7.19. it appears, that πίςις ἐνεργυμένη

c. 3. p. 133.

Ἐνεργήματα

Ἐνεργεῖδς

Ἐυχὴ πίςεως

πολὺ ἰσχύει

Edit. Sylburg. p. 222.

Δέησις ἐνεργυμένη

ἐνεργουμένη δι' ἀγάπης *faith conſummate by charity*, is all one with καινὴ κτίσις, *the new creature*, in one place, and τήρησις ἐντολῶν *the keeping of the commandments* of *God*, in the other, as indeed *charity* is the *fulfilling the whole law*, of all the *moral law*, together with the ſuperſtructions of *Chriſt*. Agreeable to which is that of *Marcus Eremita* p. 28. περὶ νόμ. νόμ. Πᾶσα χάρις δίδοται ἐν βαπτίσματι, πληροφορεῖται δὲ λοιπὸν κατὰ τὴν ἐργασίαν τῶν ἐντολῶν, *Every grace is given in baptiſme, but 'tis perfected* (as πληροφορεῖσθαι and πληροῦσθαι is all one) *by performing of the commandements.*

c. Ἀποκόπτεσθαι here, and in the *Canons* of the ancient *Councels* ἀκκόπτεσθαι, καθαιρεῖσθαι, ἀφορίζεσθαι, are all expreſſions of *excommunication* of the higheſt degree, anſwerable to the *ſhamatha* among the *Jewes* (ſee *note* on 1 *Cor.* 16. d.) and conſequently here the [ὄφελον καὶ ἀποκόφονται, *I would they were cut off*] is an expreſſion of a *menace* or *threatning* of *excommunication*, an *Apoſtolical denunciation*, that they that doe not mend this ſeditious, *ſchiſmatical* humour, ſhall be *cut off*, or if the ὄφελον be but a *wiſh*, it is then, becauſe he *diſcerned* ſo much of the *obſtinacy* of the *evil humour*, that he thought this would not be *likely* to *cure*, but *exaſperate* it, or becauſe he ſaw his *authority* contemn'd among them. As for that other notion of ἀποκόπτεσθαι] which S. *Hierome* ſeems to referre to, in relation to the *matter* of theſe mens diſturbance, *viz.* that about *circumciſion*, which they would impoſe upon all *Chriſtians*, *Si putant ſibi hoc prodeſſe, non ſolum circumcidantur, ſed etiam abſcindantur*,] 'tis ſomewhat too light to be affixed to the words of the *Apoſtle*.

Among the practiſes of the *Gnoſticks* φαρμακείαι *ſorceries* are here juſtly reckoned (ſee note on c. 3. c. and *Rev.* 9. 21. and c. 21. 8. and 22. 15.) And the grounds of that are clear, not only by the *founder* of them *Simon*, who was a *Magician*, but alſo by *Menander* his *ſucceſſor*, who was ſuch alſo; ſee *Euſeb.* l. 3. c. 26. Εἰς ἄκρον δ' ἀγοητείας ἦκε μαθητὴς τοῦ διδασκάλου προελθὼν, μείζοσιν ὑπερηφανεύεται περιλογίαις, *He was not inferiour to his maſter in magick, but more vainly profuſe in his portentous undertakings*, and aſſuming to himſelf to be ſent for the *ſaving* or *delivering* of men from the *inviſible* δυνάμεις or *angels*, ἄγγελοι κοσμοποιοὶ, as he calls them, taught that no man could eſcape out of their power, but he that was brought up in the μαγικὴ ἐμπειρία *magical skill*, and by the *baptiſme* by him delivered to them, of which they that were vouchſafed to partake, he promiſed them *eternal life* here in this *world*, without any danger of *death* or *old age*. Of this *Irenæus* hath ſpoken at large, and *Juſtine Martyr* hath given this account of it. See 2 *Tim.* 3. 7, 8.

d. Φαρμακείαι

Paraphraſe.

CHAP. VI.

2. 1. When any Chriſtian falls into a fault, you that are the governours in the Churches ſhall doe well not to exerciſe too great ſeverity on him, but upon ſight of his repentance reſtore him to the peace of the Church again (ſee note on 2 Cor. 13. b.) conſidering how poſſible it is, but thou alſo thy ſelf mayſt fall into the like ſin in time of temptation. See Jam. 1. 13.

1. BRethren, * if a man be † overtaken in a fault, ye which are ‡ ſpiritual, reſtore ſuch an one in the ſpirit of meekneſſe; conſidering thy ſelf, leſt thou alſo be tempted.]

* though ἐὰν καὶ
† ſurprized προληφθῇ

2. Eaſe one another as much as ye can, and lay not weight on one another by cenſuring and aggravating of other men's crimes, for ſo charity requires, which is the ſumme of the law, ch. 5. v. 14.

2. Bear ye one anothers burthens, and ſo fulfill the law of Chriſt.]

3. And, because of the aſſuming, haughty Gnoſticks among you, I ſhall adde, that if any man think highly of himſelf above other men, that man 1. is nothing, his opiniating is an argument of it; and beſides 2dly, he brings danger upon his own ſoul by this errour, falls into cenſuring and contemning of others, and into many dangerous ſins by that means.

3. For if a man think himſelf to be ſomething, * when he is nothing, he deceiveth himſelf.]

* being nothing μηδὲν ὤν

4. But let every man ſo prove, and examine his own actions, as to approve them to his own conſcience, and to God (ſee Rom. 2. note f.) and then he ſhall take comfort in looking on himſelf abſolutely, and not only in compariſon with others, whom he judgeth to be inferiour to him.

4. But let every man prove his own work, and then ſhall he have rejoicing † in himſelf alone, and not in another.]

† toward himſelf only and not toward another, εἰς ἑαυτὸν μόνον, καὶ οὐκ εἰς τὸ ἕτερον

5. For you ſhall anſwer for no man's ſins but your own, and therefore need not buſie your ſelves about other mens actions, but onely your own.

5. For every man ſhall bear his own burthen.]

6. He that receiveth the benefit of ſpiritual inſtruction from another, ought to be very liberal and communicative of all that he hath to that perſons wants.

6. Let him that is taught in the word communicate unto him that teacheth * in all good thing.]

* of all his goods ἐν πάσιν ἀγαθοῖς

7. And in this, as in all other acts of charity, eſpecially of piety toward thoſe that are employed by God, let a man reſolve, that as he deals with God, ſo ſhall God deal with him, as a man's courſe of life is, ſo ſhall he ſpeed at God's tribunal.

7. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap.]

8. For as he that makes proviſion, and layes out all his care and wealth for the feeding his own carnal deſires, ſhall thereby bring loſſe and ruine to himſelf; ſo he that liveth according to the Goſpel rule, of liberality and charity to others, ver. 6. and laies himſelf out in works of piety &c. ſhall thereby inherit eternal life.

8. For he that ſoweth to the fleſh, ſhall of the fleſh alſo reap corruption: but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting.]

9. And in duties of charity &c. which have promiſes annexed to them, let us not be diſcouraged, though we meet not preſently with our reward; For as if we fall off, we ſhall loſe all our reward, even for that which we have hitherto laboured, ſo if we hold out conſtantly, we ſhall be ſure to have our reward in that ſeaſon which God ſees fitteſt for us, whether in this life or another.

9. And let us not † be weary in well doing, for in due ſeaſon we ſhall reap, if we faint not.]

† grow ſlothfull ἐκκακῶμεν

* ability, ſee note on Phil. 4. d. † the domeſticks of the faith, τοὺς οἰκείους τῆς πίστεως

10. As we have therefore * opportunity, let us doe good unto all men, eſpecially unto them, who are * of the houſhold of faith.]

13. This is ſufficient matter of encouragement to us, to make uſe of thoſe abilities that God hath or ſhall give us, and accordingly to expreſſe our liberality, and beneficence to all men, but eſpecially to thoſe that are of the family of the Goſpel, and take pains continually in the work of the Lord, (in Apoſtleſhip &c.) and whoſe lot is the Lord, who preaching the Goſpel are to live by it in all reaſon, ſee v. 6.

11. You ſee how large a letter I have written unto you with mine own hand.

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

12. They that deſire to appear Jewes, and comply with them, and not to be perſecuted by them (for the Jewes out of zeal to their law did then perſecute the Chriſtians) will needs have you circumciſed, that by that means they ſeeming earneſt for Judaiſme (not Chriſtianiſme) may eſcape perſecution from the Jewes, ſee note on Rev. 2. b.

* doe they themſelves being circumciſed keep the law, οὐ τηροῦσιν ἀλλὰ νόμον φυλάσσουσιν

13. For neither * they themſelves who are circumciſed keep the law, but deſire to have you circumciſed that they may glory in your fleſh.]

13. This, 'tis clear, is the ground of their practiſe, and not any conſcientious perſwaſion of the obligingneſſe of the law, for they doe not themſelves obſerve the law in other things, perhaps not in that of circumciſion (ſee note on Rev. 2. e.) but that they may make a fair ſhew that way, by being able to ſay that they have made you obſerve the Judaical law, they force you to be circumciſed &c.

14. But God forbid that I ſhould glory, ſave in the croſſe of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.]

14. Such complyances and ſuch boaſtings as theſe God forbid that I ſhould ever make uſe of, or of any other, but only that one matter of true boaſting and rejoicing in my ſufferings for Chriſt, in my conſtancy to the Chriſtian religion and diſcipleſhip, by which the pleaſures, and honour, and riches of the world are become liveleſſe, and untempting to me, and I in like manner liveleſſe, mortified to the world, and therefore as I profeſſe not to be wrought on by thoſe motives, with which your Judaizing falſe-teachers are moved, ſo I would not have you cheated by them.

15. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but [a new creature.]

15. the renewed regenerate heart, c. 5. b.

16. And as many as walk according to this rule, peace be on them, and mercy, and upon [the Iſrael of God.]

16. all renewed regenerate perſons, which, whether circumciſed or no, are equally the people of God, and acceptable in his ſight.

17. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jeſus.]

17. For the time to come I ſhould be glad, if they that are Chriſtians, or would be eſteemed ſo, would not cauſe trouble or vexation to me, for I am now otherwiſe employed, then to need that trouble, and have greater evidence of my being a ſervant of Chriſt, then to doubt of the ſincerity of the diſcharge of my office, and my acceptance with him, howſoever I am looked on by you, for I have on me thoſe afflictions, wich are marks and notes of a ſervant of Chriſt, and which teſtifie me to belong to him, and that 'tis not long, before he will ſeiſe me as his own peculiar.

18. Brethren, [the grace] of our Lord Jeſus Chriſt be with your ſpirit. Amen,

18. The favour and loving kindneſſe

Unto the Galatians, written from [Rome.]

See note on the Title to the Epiſtle.

Notes on Chap. VI.

a, οἱ Πνευματικοὶ

What is meant by οἱ Πνευματικοὶ *the Spiritual*] here, may appear by what hath been ſaid of the word Πνεῦμα *Spirit Lu.* 9. d. which ſignifies not onely the *Spirit of God*, whereby men are *reformed*, and the deeds of the *fleſh* (in the precedent *chapter*) *mortified*, but alſo the χαρίσματα, *the powers* and *gifts*, which were beſtowed on men in the *Church* in order to *Miniſterial functions*, or *offices* there, And that Πνευματικοὶ *Spiritual*] are here thus to be underſtood in proportion to, and by *analogie* with theſe, may be gueſt by the ſeverals which here follow, 1. the Πνεῦμα πραότητος, *Spirit of meekneſſe*, which theſe *Spiritual* men are to uſe. This clearly belongs to the power of the *keyes*, veſted in the *Governours* of the *Church*, and is therefore ſet oppoſite to ῥάβδος *the rod* 1 *Cor.* 4. 21. where as *coming with the rod*, evidently ſignifies proceeding to *diſcipline*, to *Cenſures* of *excommunication*, ſo *coming in the Spirit of meekneſſe*, (and ἐν πραότητι παιδεύων, *diſciplining in meekneſs*,] 2 *Tim.* 2. 24.) is *admoniſhing* thoſe meekly, that have offended, (and to whom that method of *fraternal reprehenſion* is firſt neceſſary) and admitting to *repentance* and *abſolution* thoſe that have *reformed* upon the infliction of the *Cenſures*. And accordingly here this *Spirit of meekneſſe* is this *milder* part of the *Apoſtolical* office, which is to precede the more *ſevere*, 1. *Admonitions*, and *Reprehenſion*, which if they prevail, there is no need of proceeding any farther, and 2. *Admiſsion* to *penitence*, (in caſe the *Cenſures* have paſt upon him) without proceeding to any *higher* degree of *Cenſures*, as in caſe of *obſtinacy* might be ſeaſonable, And to this 2dly the word καταρτίζειν inclines, which we render *Reſtore*, but ſignifies properly to *put in joynt* any member of a *body* which is *diſlocated*, and ſo fitly belongs to the *reſtoring* an *excommunicate* perſon to the *ſociety*, and *peace* of the *Church*, ſee note on 2 *Cor.* 13. c. And the doing of this being proper to the *Governours* of the *Church*, it follows, that theſe be here meant by the *Spiritual*.

Πνεῦμα πραότητος

ῥάβδος

Καταρτίζειν

THE EPISTLE OF PAUL THE APOSTLE TO THE a EPHESIANS.

a. Εφέσιοι

THat *Epheſus* was the *prime Metropolis* of the *Lydian* or *Proconſular Aſia*, hath been elſwhere ſhew'd, (ſee note on *Col.*4.a.) And therefore this *Epiſtle* inſcrib'd to the *Epheſians*, muſt not yet be ſo confined to them, but that it belong alſo to the other *cities* of this *Province*, even to all *Aſia*. Here S. *Paul* was, *and diſputed with the Jewes*, *Act.*18.19. (which ſeems to be about *An: Ch:* 51.) at which time he ſtayed not ſo *long* among them, as to convert many, but left *Aquila* and *Priſcilla* there v. 19. And to them *Apollos* came, v. 24. And by theſe the *Chriſtian faith* ſeems to be *planted* there *Act.*18. 25, 26. And accordingly at *Pauls* return thither *Act.* 19. it is ſaid that he *found diſciples* there, v.2. but thoſe only *baptized with the baptiſme of John*, which ſeems to conclude them to be of *Apollos* converting, who when he firſt preached, *knew only the baptiſme of John* c. 18.25. Soon after *Paul* returned thither again, according to his promiſe, *Act.* 19. 1. There he is oppoſed by the *Jewes*, and, by their *inſtigation*, by the *Gentiles* alſo, yet continues *preaching* the *Goſpel* among them neer *three years*, *Act.* 20. 31. ſo that *all Aſia*, *both Jewes and Gentiles*, had it *preacht* to them, and that with a *mighty* ſucceſſe, c. 19. v. 20. & 26. At his *departure* from thence, going to *Macedonia Act.*20.1. he gave *Timothy commiſsion* to be *Biſhop* there, 1 *Tim.*1.3. there being already ſome *hereticks*, ἑτεροδιδασκαλοῦντες *teaching other*, i. e. *falſe doctrines*, infuſing the *leaven* of the *Gnoſticks* among them, againſt whoſe poyſon *Timothy* was to *watch*, and ſo alſo the *Elders*, or *Biſhops* of the other *cities* in *Aſia*, ordained by the *Apoſtle* at his *planting* the *Goſpel* there, and all together, at a meeting at *Miletus*, are ſolemnly warned to *watch over their flocks*, and defend them againſt the *grievous wolves*, and *Gnoſtick hereticks*, which he foreſaw would ſpeedily break in among them. And accordingly here in this *Epiſtle* (as afterwards in *Chriſts Epiſtle* to them *Rev.*2.) the *doctrines*, but eſpecially the *practiſes* of theſe men are inveighed againſt, which if permitted would ſoon bring them all back to *heatheniſm* again, In wch reſpect it is, that he labours ſo *magnificently* to ſet out the *mercies* of *God* in receiving the *Gentiles* to the *faith*, and their huge *advantages* thereby, wch therefore they are not to *betray*, or *loſe* for all the *flattering* ſhewes of either the *Jewiſh ceremonies*, or the *Gentile philoſophy*, of which two the *Gnoſticks divinity* was compounded, and their *lives* filled with all *villany*. This *Epiſtle* was written, and ſent to them from *Rome*, after his carrying thither, about the year 58. ſome *ſix* years after his *firſt preaching* at *Epheſus*. And it was ſent them by *Tychicus*, to which he ſeems to referre 2 *Tim.* 4. 12. *And Tychicus have I ſent to Epheſus.*

ἑτεροδιδασκαλοῦντες,

Λύκοι βαρεῖς

CHAP. I.

Paraphraſe.

1. to the ſociety of Chriſtians which are under the chief Metropolis of Aſia, Epheſus, and which doe ſtill adhere faithfull and conſtant to Chriſt, in deſpight of all the temptations to the contrary.

1. PAVL an Apoſtle of Jeſus Chriſt by the will of God, [to the ſaints which are at Epheſus, and to the faithfull in Chriſt Jeſus;]

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

3. who hath called us to Chriſtianity, & thereby afforded us, as many as have received the faith, and live in obedience thereto, all things in great abundance, which may tend to our ſpiritual and eternal good:

3. Bleſſed be the God and father of our Lord Jeſus Chriſt, [who hath bleſſed us with all ſpiritual * bleſſings in heavenly places in Chriſt:]

* benediction in the things that belong to heaven through Chriſt, εὐλογίᾳ τῇ ἐπουρανίοις ἐν Χριστῷ

a. 4. Agreeably to what before the creation of the world he had determined in his decree of giving Chriſt, viz: to call men from vicious living to Chriſtianity, and ſanctity, and purity of life, ſuch as he will accept of, coming from the ſincere love of him, and of our brethren.

4. According as he hath a choſen us in him, before the foundation of the world, that we ſhould be holy and without blame before him in love.]

5. Having in his eternall purpoſe of himſelf, according to the good pleaſure of † his will,] mercy appointed his Son to be preacht unto the world, and that as many as received his meſſage, obeyed his commands, ſhould be received by way of adoption into the number of his children, and live lives of obedience, of holineſſe and purity unto him; A mercy attended with very rich advantages, all which have accrued to us, not from any merit or deſert of ours, being ſuppoſed ſinners and enemies unto him, but only from his free goodneſſe toward us, which was pleaſed ſo to determine it.

5. Having predeſtinated us unto the adoption of children by Jeſus Chriſt to

† his own αὐτῷ

6. To

6. To the praiſe of the glory of his grace,* wherein he hath made us accepted in the beloved :]

6. And this tends eminently to the ſetting forth the exceeding luſtre of his mercy towards us, or of the Goſpel, revealed to ſuch unworthy wretches, (ſee note on Heb. 13. c.) whom in Chriſt the ſon of his love, he hath received graciouſly, as many as perform obedience unto him:

* with which he hath favoured us ἐν ᾗ ἐχαρίτωσεν ἡμᾶς, or, which he hath afforded us, for the King's MS. reads ἧς ἐχαρίτωσε

7. In whom we have redemption through his blood, the forgiveneſſe of ſins according to the riches of his † grace,]

7. Having by that pretious ranſome paid for us, the blood of that dear ſon of his, afforded us captives to ſin, a way of freedome, viz: a free pardon for all our paſt ſins, upon our preſent repentance and renovation; a work of the abundant favour and bounty of almighty God,

† or bounty, for the Kgs MS. reads χρηστότητι

8. *Wherein he hath abounded toward us in all wiſdome and prudence,]

8. Wherein alſo his infinitely wiſe diſpoſal hath eminently appeared, in this (of all others) moſt probable and powerfull means of bringing home ſinners to new life and bliſſe.

9. Having made known unto us the myſtery of * his will, according to † his good pleaſure, which he hath purpoſed in himſelf,

* his own αὐτοῦ † his own

10. That in the diſpenſation of the fulneſſe of times, † he might [b] gather together in one all things in Chriſt, both which are in heaven, and which are on earth, * even in him :]

9, 10. Having now by the preaching of the Goſpel to the Gentiles alſo, manifeſted to us that ſecret will of his, of which there can be no cauſe or motive rendred, but his own free mercy, and purpoſed reſolution, which till now hath been kept as a myſtery (no man imagining that God ever intended any ſuch thing,) but which he had long ſince propoſed to himſelf, and referred in his wiſe diſpenſation to be performed ~~and delivered out at this~~ ſeaſon; This, I ſay, which was the juſt time that God had reſolved on for this purpoſe, to gather together his diſperſions, as it were, and to unite all in Chriſt, to bring into the pale of the Church, a whole world of beleivers, the very Gentiles, (ſee note on Col. 1. c.) all diſcrimination being removed by Chriſt through his death and reſurrection:

b.

* For: the diſpenſation οἰκονομίαν: or, Againſt, or, According to, for the King's MS. reads κατὰ πλοῦ † to gather ἀνακεφαλαιώσασθαι

* In the ſame, in whom we alſo, Ἐν ᾧπερ, ἐν ᾧ καὶ - for ſome printed copies have a full point after γῆς, and begin the next verſe with Ἐν αὐτῷ,

11. In whom alſo we † have [c] obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things according to the counſel of his own will,]

11. Through the ſame Chriſt I ſay by whom we Jewes have had the will of God revealed to us, now above all that we ever had before, the Goſpel being firſt preached unto us, Act. 3. 26. and thoſe of us which have beleived, taken poſſeſſion of, as of a patrimony, or portion aſſigned and ſet apart to God, to ſerve him in holineſſe, according to the ſecret counſel of him, who had long ſince decreed and determined this, of his own free mercy to us,

† are become his portion, ἐκληρώθημεν, or, we are called, for the King's MS. reads ἐκλήθημεν

12. That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt :]

12. To this end, that we that were firſt converted to Chriſtianity, might publiſh, and preach, and make known the Goſpel to all others, and ſet it out as illuſtriouſly as might be.

13. In whom * ye alſo truſted, after that ye heard the word of truth, the Goſpel of your ſalvation: in whom alſo after that ye beleived, ye were ſealed with that holy Spirit of promiſe,]

13. By whom alſo it is that ye Gentiles, though after called, yet now alſo having heard and beleived the Goſpel, by which you are eſcaped out of your idolatrous ſinfull courſe, are in like manner ſecured, and marked out by God for good, by receiving that Spirit, which is promiſed to beleivers, and which is the mark of all thoſe whom God receives (ſee note on c. 4. 30. g.)

* you alſo, having heard the word of truth, the Goſpel of your ſalvation; and in whom having beleived ye were ſealed by the, καὶ ὑμεῖς, ἀκούσαντες· ἐν ᾧ καὶ πιστεύσαντες, ἐσφραγίσθητε τῷ

14. Which is the [d] earneſt of our inheritance, † untill the [e] redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.]

14. Which is given by God as a pledge or firſt part of payment of that inheritance, which he hath deſtined to us (grace, pardon, ſalvation, and all, the inheritance that God will inſtate upon his children) and this on purpoſe to purchaſe to himſelf a peculiar people, living gracious and godly lives, which tends ſo much to the illuſtrating of his grace and glory.

d. e.

† for the buying out of the poſſeſſion, εἰς λύτρωσιν τῆς περιποιήσεως

15. Wherefore I alſo,* [f] after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,]

15. Conſidering therefore this mercy of God, as to others, ſo particularly to you, both knowing my ſelf the good ſucceſſe of my preaching the faith among you, and having received advertiſement of your great proficiency in it, ſince the time I was among you, and of that inſeparable effect and branch of it, your great charity to all Chriſtians, that want your aſſiſtance,

f.

* having heard ἀκούσας

16. Ceaſe not to give thanks for you, making mention of you in my prayers,

17. That the God of our Lord Jeſus Chriſt, the father of glory, may give unto you the Spirit of wiſdome and revelation, † in the knowledge of him,]

16, 17. I cannot chooſe but (as I pray for you continually, ſo) give thanks for you to God continually alſo, farther beſeeching the ſame God, who is known now to us by a more glorious title, then that of the God of Abraham, even the God of our Lord Jeſus Chriſt whom he hath own'd on earth, and now raiſed and ſet at his right hand in heaven, and who is the author, as of raiſing Chriſt glorioufly from the dead, ſo of all grace, and bliſſe, and glory to all that are obedient to the faith, that he will beſtow on you all things needfull to a Chriſtian Church, the gift of underſtanding the higheſt natural and ſpiritual truths, the skill of veiling the higheſt conceptions, ſpeaking parables, &c. and of underſtanding, and interpreting prophecies, and diſcerning Chriſt, and his doctrine in them. See note on 1 Cor. 1. c.

† to the acknowledgment of him, ἐν ἐπιγνώσει αὐτοῦ

18. The eyes of your underſtanding being inlightned that ye may know what is the hope of his calling, and * what the riches of the glory of his inheritance in the ſaints :]

18. That by this means of illumination ye may be furniſht to all ſpiritual uſes, diſcerning throughly what is the benefit of his calling us to Chriſtianity, and what the glorious bleſſed condition of thoſe graces of his, which are diſtributed among Chriſtians here (as alſo of thoſe endleſſe joyes, which are now inſtated on all penitent obedient faithfull ſervants of his) as an inheritance to the children, infinitely above that Canaan, that was beſtowed on Abraham's poſterity:

* what the riches] is left out in the Kings MS. τίς ὁ πλοῦτος what

19. And what is the exceeding greatneſſe of his power to us-ward who beleive, according to the working of his mighty power,

20. Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places,]

19, 20. And withall the infiniteneſs of his power that hath been engaged in this work toward us beleivers

vers in ſubduing our enemies, ſin, and death the puniſhment of ſin, and raiſing us ſinners, firſt to a new, and then to an eternal life, which was a work of the ſame omnipotence, with that which he firſt evidenced in that miraculous raiſing of Chriſt from the grave, and exalting him to the higheſt degree of glory, next to himſelf in heaven. (An embleme and eſſay of the methods which he hath now uſed toward us, by the preaching of the Goſpel to raiſe us from the grave of ſin, to a new Chriſtian life, and from thence to a glorious eternity.)

21. Farre, infinitely farre above all thoſe rulers and potentates

21. Farre above all principality, and power, and might, and dominion, and every name that is named, not onely in this world, but alſo in that which is to come:]

(that have but fading power) by whom he was here put to death, yea above the higheſt degree of Angelical powers that inhabit heaven to all eternity:

22. And by ſo doing gave him victory

22. And hath put all things under his feet, and gave him to be head over all things to the Church,]

and ſuperiority over all his enemies, and conſtituted him the Prince of his Church, who ſhould, till the day of doom, have in his hands the ſole diſpoſing of that (every one that is placed in any power therein, moving regularly, and ſubordinately to him.)

23. The Church, I

23. Which is his body, the fulneſſe of him † that filleth all in all.]

ſay, which is the body of Chriſt, and ſo is required to make him perfect in this relative perfection (as the body is required and neceſſary to the perfection of the head) though abſolutely conſidered, he is moſt exactly perfect of himſelf, (ſee note on Rom. 11. d.)

† which is altogether complete, or filled, or perfected in all things, τῦ τὰ πάντα ἐν πᾶσι πληρμένυ

Notes on Chap. I.

a. What is the notion of ἐξελέξαλο *chooſing*] in this, and all other places, will be found ſet down at large, *note* on 1 *Pet.* 2. c. All that muſt here fitly be enquired, is, what is meant by ἐν ἀυτῶ ἐξελέξατο *Gods chooſing in Chriſt.* And that will beſt be diſcerned by comparing it with the *phraſe* [εὐλογήσας ἐν Χεισῶ, *bleſsing us in Chriſt*] ver. 3. For that the *bleſsing*, and the *electing*, belong to the ſame matter, appears by the [καθὼς *according as*] a term of *proportion* or *ſimilitude* in the front of this *verſe*, which makes the connexion betwixt them thus, that *God* hath *bleſſed* us in *Chriſt*, according as he hath *choſen* us in *Chriſt*, i. e. that his *actuall, preſent bleſsing* them, at that point of time, was *correſpondent* to what *God* had *decreed before the foundation of the world.* Now what the *bleſsing* there ſpoken of, is, appears in *general* by the addition of πνευματικῆ, and ἐν τοῖς ἐπυρανίοις, *a ſpiritual bleſsing*, or *bleſsing in things which belong unto heaven*, and again by the *prædeſtination* (in order of *nature* præcedent to it) which is ſpecified to be εἰς ὑοθεσίαν *to adoption*; and laſtly, by what is here added, ἵνα ἡμᾶς ἁγίυς καὶ ἀμώμυς *for us to be*, or that *we ſhould be holy and unblemiſht before him in love*, All which ſpecifie the matter of the *election* here ſpoken of, to be the ſame, as of his *bleſsing* of us, viz: our *holy, blameleſs* converſation, ſuch as becomes *ſons* of *God*, a *ſpiritual, Chriſtian obedience* in all manner of *piety* and *charity*, ſuch as *Chriſt* came to plant in the *world*, and in which reſpect he is ſaid to *bleſs us in turning every one from his iniquities*, *Act.* 3. 26. and ſo 'tis here diſtinctly added c. 2. 10. that *good works* are the things to which *God hath before prepared* (i.e. *elected*) *us, that we ſhould walk in them.*) This then being the *general* matter of the *election* here ſpoken of, (not *ſalvation*, or *bliſs* in another world, but) *holineſs*, or *piety* here, is yet farther determined, or limited by the ἐν ᾧ, or ἐν Χεισῶ *in him*, or *in Chriſt*, ſpecifying *Chriſt* to be the *means* of bringing all, particularly the *Gentiles*, to this *holy life*, from all *eternity prædetermined* by *God* to doe ſo; as in that place of the *Acts God ſent him* thus *to bleſs us*; And this *Chriſt* hath done by *revealing Gods* will both in the *precepts*, which contain this *holy*, and *blameleſs life* in them, and by his *promiſes*, which ſo ſtrongly, and powerfully *invite*, and *oblige*, and by his *terrors*, or *threats*, which *engage* us to the performance of his *precepts*, and ſo again by the *miracles* &c. which ſignifie him to be ſent by *God*, but eſpecially by his *death*, and *reſurrection*, the *firſt* to *teſtifie* the truth of what he preacht, and withall to *expiate* for our ſins, and *ſtrike*, and *ſeal* in his *blood* a *covenant* of *mercy* with all, *Gentiles*, as well as *Jewes*, of *pardon* of *foregoing ſins* upon condition of *reformation*, and amendment, and of giving *ſtrength* and *grace* to perform what *God* now under this *Covenant* requires of us (without which as we ſhould have had no *encouragement* to amend, ſo we had been utterly *unable* to have performed that work of *reformation*) and the *ſecond* to confirm from *heaven* that he dyed, an *innocent* perſon, in the *teſtimony* of that *truth*, thus owned by his *father*, and, by enſtating him in that *power* and dominion at *Gods right hand*, to enſtate on him alſo the *power* of *actual giving* that *grace* to *Gentiles* as well as *Jewes*, which by his *death* he purchaſed for all; This then is the plain meaning of *Gods electing* in *Chriſt*, &c. *Gods free, undeſerved, mercy* in *decreeing* to beſtow *Chriſt* upon all, as the means (of all other moſt *effectual*) to *engage*, and bring men to *holineſs*, and *purity* of life, i. e. by what *Chriſt* hath *done* and *ſuffered* for *Gentiles* as well as *Jewes*, to *call*, and bring home *ſinners* of all ſorts to *repentance*; And this farther appears v. 9, 10. where the *myſtery of his will according to his own good pleaſure* (which is all one with his *election* here) is ſpecified to be the ἀνακεφαλαιώσασθ the *gathering all things*, i. e. *Jewes* and *Gentiles, together in Chriſt*, i. e. making *Chriſt* the *means* of *calling*, and bringing in the moſt *Idolatrous Gentiles*, as well as the *Jewes*, to receive the *faith*, and *obey* the *commands* of *God* in *Chriſt*. And this is the *ſubject* of a great part (ſee *ch.* 2.) of this enſuing *Epiſtle*. All which as it makes the *vocation* of the *Gentiles*, as well as *Jewes* to be the *matter*, wherein *Gods election* here is *terminated*, (and is very farre from denoting any *irreſpective decree*, of beſtowing *eternal ſalvation* on ſome *few*, which includes the *abſolute rejection*, or *dereliction* of all others) ſo it no way inferres their *faith* or *repentance* to be *irreſiſtibly* wrought in them by this *decree* of *election*, or by the *means* determined therein, but only that *God* hath *in Chriſt* pitcht on moſt *wiſe*, moſt *powerfull*, moſt *efficacious means* of *calling*, and melting even the *Gentiles*, the *worſt* of men, which he likewiſe foreſaw would be *effectual* on many, by the power of his *grace*, though

ἐν ἀυτῶ Ἐξελέξαλο

Καθὼς

Μυςήριον τῦ θελήματος

τὰ πάντα

ἐν Χῖςῶ

many

many others, through their own *obſtinacy* would *contemn*, and not make uſe of it.

b. Ἀνακεφαλαιώσασθαι. Κεφάλαιον in *Arithmetick* ſignifies a *ſumme*, Συναρίθμησις the *putting* many *numbers* together into one; hence ἀνακεφαλαιῶν to *put* many *ſeverals together*, and when 'tis uſed of *ſpeech*, then 'tis to ſpeak *briefly*, and *ſummarily*, *Eccleſ.* 32.8. and ſo ſaith *Chryſoſtome*, ἐν τύπῳ τὰ ὅτι μακρὸν λεγόμενα &c. *to contract a long diſcourſe into few words*. It is uſed in *military* affairs for the *contracting*, or putting together *ſcattered ſouldiers* into one *troop*. In *Rhetorick* it is the *repeating* and gathering the *heads* of the former *diſcourſe* or *oration*. In all, it is the bringing into *one* thoſe that were *ſeveral*, and ſo it is here the *uniting* and *joyning* together of thoſe that were *diſparate* and *ſevered* before; the ſame that in the parallel place *Col.* 1.20. is ἀποκαταλλάξαι and εἰρηνοποιῆσαι *bringing* all to an *agreement* or *pacification*.

c. Κληρωθέντες (if ἐκληρώθημεν be the right reading) ſignifies, [to be taken as a κλῆρος, *lot*, or *patrimony*] in the *paſſive* voice, and ſenſe, Now the κλῆροι among the *Hebrews* were thoſe *portions* of *land*, that fell by *lot* to any in the *diviſion* of a *land*, or *eſtate*, as in the firſt *diviſion* of *Canaan*, *Judah* had his *lot*, or *portion*, or *diviſion*, *Reuben* his, and *God* was *Levi*'s *lot*, or *inheritance*, or *poſſeſſion*, as we call it: So in like manner, when in the *diviſion* of the *world* into *Jewes* and *Gentiles*, *God* choſe the *Jewes*, they were ſaid to be his κλῆρος or *portion*, *Deut.* 4 20. and ſo *beleivers* or *Chriſtians* are now ſtyled 1 *Pet.* 5.3. and in a more peculiar manner they that preached the *Goſpel*, the *Apoſtles*, who ſeem to be here noted by the ἡμεῖς (raiſing it ſomewhat higher then thoſe that had the *knowledge* of his *will* v.9.) and ſurely are the ἡμεῖς *we* v.12. and προηλπικότες *the firſt that hoped* or *beleived in Chriſt*, and who, as ſuch, were before others preferred to that dignity. And ſo accordingly have all that have *ſerved God* in the *miniſtery* been called *God*'s κλῆρος or *clergie*, by whom therefore they are here ſaid κληρωθῆναι, to become *God*'s *peculiar poſſeſſion*, or *portion*. But the *King*'s *MS.* hath not this word, but onely ἐκλήθημεν, *we were called*.

Προηλπικότες

d. Ἀρραβών. The *Greek* ἀρραβὼν is a *Syriack* word ערבון from ערב *contraxit*, *mercatus eſt*, *fidejuſſit*, to make any *bargain*, as it ſignifies *Gen.* 38.17. a *pledge* or *firſt* part of a *payment*, which is an *aſſurance*, or *ſecurity* that the *reſt* of the *whole* price ſhall not fail to follow. This is it which in *Engliſh* is peculiarly called the *Earneſt*, that which *confirms* and *aſſures* the *bargain*. And ſo the *Spirit* and *gifts* thereof, after the *Aſcenſion* of *Chriſt* poured out not onely upon *Jewes* but *Gentiles*, is the *pledge* or *earneſt* paid by *God*, the *firſt* part of the price, which he hath agreed to give for the *bringing* in and *redeeming* the *Gentiles* out of the hands of *Satan* and *ſin*, to be the *ſervants* of the *living God*: Thoſe many other *graces* and *rich treaſures* conſequent to that *gift*, *pardon* of *ſin*, *increaſe* of *grace*, and at laſt *ſalvation* it ſelf, being the *reſidue* of the *price*, and here called κληρονομία ἡμῶν, our *portion*, or that which we receive in the *bargain*, in this great *purchaſe* of *God*'s, his work of *redeeming* of *ſouls*.

Κληρονομία ἡμῶν

What περιποίησις] ſignifies, will be ſeen *note* on *Heb.* 10.d. & on 1 *Pet.* 2.e. Here it muſt be taken not for the *action* of *acquiring* or *poſſeſſing*, but the *perſons* that are ſo *acquired*, all one with [λαὸς εἰς περιποίησιν, *a people for a poſſeſſion*] or, which is all one, λαὸς περιούσιος, *a peculiar people*, *Tit.* 2.14. i.e. a *Church* of pure *Chriſtian* livers, which are here ſaid to be *to the praiſe of his glory*, as in the place of S. *Peter*, *That they may ſhew forth the power* or *virtues of him that hath called them out of darkneſſe into his marvellous light*. As for ἀπολύτρωσις *ranſoming* or *redeeming*, that is uſed ſometimes for *temporal deliverance*, ἀπολύτρωσις σώματος *redeeming*, or *reſcuing* the *body* out of *perſecutions*, and *calamities*, (ſee *Rom.* 8. *note* l.) but here for *ſpiritual deliverance* from the *power* of *reigning ſin*, as *Tit.* 2.14. λυτρώσηται ἀπὸ πάσης ἀνομίας, *redeeming from all iniquity*, *reſcuing* from all *wicked life*: And ſo ἀπολύτρωσις περιποιήσεως] is no more then that which is mentioned of *Chriſt*, *Lu.* 1. *delivering* men from their *ſpiritual enemies*, *ranſoming* them from thoſe *ſervile* habits of *ſinne*, wherein they lived, *that they may ſerve him in holineſſe* &c. Hereby may alſo appear what is meant by the ἡμέρα ἀπολυτρώσεως *day of redemption* c.4.30. that *redemption* which had here been mentioned, the *redeeming* them out of their courſe of *ſin* to the *ſervice* of *God* (every one that is *redeemed* being his *goods*, *poſſeſſion*, *ſervant*, that *bought* him) and ſo the *ſealing* them by the *Spirit* to the *day* of *redemption* there, is perfectly agreeable to the *ſealing* them here, by the ſame *Spirit* ver.13. to this *redemption* of *God*'s *peculiar people*, *God*'s ſending his *Spirit* and the *gifts* thereof among the *Gentiles* (which was done at the firſt *preaching* the *Goſpel* to them) being the *marking* them out as *God*'s *purchaſe*, ſuch as are to be *ſervants* of his, and being ſo, ſhall be *accompliſh't* and *crown'd* by him.

e. Περιποίησις. Ἀπολύτρωσις.

The word ἀκήκοα *to hear*] is anſwerable to the *Hebrew* שמע, and that ſignifies to *know*, as well as to *hear*, and is ſometimes rendred εἰδέναι and γινώσκειν *to know*, And ſo it ſeems to be uſed in this *Epiſtle*, ch. 3.2. εἴγε ἠκούσατε, *If indeed ye have known*, not *heard*, for his *Apoſtolick Commiſſion* to the *Gentiles*, which is the thing there ſpoken of, was that which they, to whom he had *preacht*, muſt needs *know* immediately, and not by *hear-ſay* onely. And ſo here their *faith* was a thing *known* by him alſo, and not onely *heard*, though it is alſo true, that their *growth* in the *faith*, ſince he was there, and the evidences of their *charity* might be brought to him by the *advertiſement* of others. Thus ch. 4. 21. *If ye have heard him*, is, if ye have *known*.

f. Ἀκούσας. Εἴγε ἠκούσατε.

CHAP. II.

Paraphraſe.

1. AND you hath he quickened, who were dead in treſpaſſes and ſins,] 1. And you heathens lying like ſo many carcaſſes, deſperately gone in all kind of ſins (ſee note on Lu.15.b.) hath God quickned and raiſed to new life, v.5. (all between being to be read as in a parenthеſis)

2. Wherein

2. Wherein in time paſt ye walked according to the courſe of this world, according to the Prince of the power of the aire, the ſpirit that now worketh in the children of diſobedience,]

2. You, I ſay, that for ſo many years together lived formerly, and ſecurely went on in the Epidemical ſins of the nations, the cuſtomes of the Gentile world, following the direction of your Idol falſe Gods, (who preſcribed all villany in their worſhips) i.e. of Satan, that hath ſuch power here below, and doth ſtill exerciſe his power among all that have not received the Goſpel of Chriſt,

3. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of * the mind, and were by † nature the children of wrath, even as others.]

3. Among whom we of the Gentile Church of Rome, from whence I write, formerly lived, and yeilded our ſelves to thoſe ſenſual ſins and idol-worſhips, which our luſts and our phanſies were pleaſed with, and ſo went on in thoſe heathen cuſtomes, which did univerſally overſpread them, and were born, and lived, and continued in a damning condition (ſee note on 1 Cor. 11. f.) as all other heathens did.

* imaginations, διανοιῶν

† birth φύσει

4. But God who is rich in mercy, for his great love wherewith he loved us,]

4. But God, who is infinitely mercifull, beyond what we can ask or think, without any thing in us to invite him to it, meerly out of that kindneſſe of his which he bare to us, as we were in that ſad deſolate condition of ſin and miſery,

5. Even when we were dead in ſins hath quickned us together with Chriſt, (by grace ye are * ſaved.)]

5. Hath by that power, by which he raiſed Chriſt from the grave, raiſed us out of this heathen ſtate of all kind of impieties, a ſtate ſo farre from meriting any ſuch dealing, that it deſerved nothing but utter deſertion (and therefore 'tis as wonderfull an act of goodneſſe, and mercy in God, that we are thus reſcued, and eſcaped out of that condition by the preaching of the Goſpel to us (ſee Heb. 13. c.) as it was for Lot, when he was by the Angel led out of Sodome, and commanded to eſcape for his life &c.)

* delivered, σεσωσμένοι

6. And hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus,]

6. And as he hath quickened us out of this ſpiritual death, ſo in Chriſt our head he hath alſo in aſſured hope raiſed us up from the dead, and ſet us with him in heaven, For he ſitting there, which is our head, we are at preſent not unfitly ſaid to ſit there alſo, and ſhall infallibly come thither in due time,

7. That † in the ages to come he might ſhew the exceeding riches of his grace, in his kindneſſe toward us, through Chriſt Jeſus.]

7. By which means he hath given an eminent teſtimony, how exceedingly gracious he is to thoſe that live under Chriſtianity (which is called, The age to come, ſee Mat. 11. note a.) by thoſe undeſerved mercies ſhewn unto us, by giving us Chriſt and his Goſpel to be revealed to us.

† on the enſuing ages ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις

8. For by grace are ye * ſaved through faith, and † that not of your ſelves; it is the gift of God:]

8. For you are delivered out of that heathen ſtate by the meer undeſerved mercy of God, who might juſtly have left you in it without ever calling you (who had ſo ſinned againſt nature) out of it; and the preaching of the Goſpel, which hath been the means of reſcuing you thus, is a meer free, undeſerved gift of God, the matter of the Goſpel being no way to be known, but by divine revelation, and God having ſent Chriſt, and Chriſt his Apoſtles, to make that known unto you, without which you had never heard, as without hearing you could never have beleived ſuch ſupernatural truths, (ſee Rom. 10.17. & note on Heb. 13. c.) and all this an act of Gods free will and mercifull pleaſure,

* delivered σεσωσμένοι

† this is not from you, τοῦτο οὐκ ἐξ ὑμῶν

9. Not of works, leſt any man ſhould boaſt.]

9. Not from any merits of yours to move God to it, that ſo all may be imputed to him, nothing at all unto your ſelves.

10. For we are his workmanſhip, created in Chriſt Jeſus unto good works, * which God hath before ordained that we ſhould walk in them.]

10. For we are formed anew by God, and as it were out of a ſtate of nothing (the heathen idolatry, in which we were) raiſed by the preaching of the Goſpel to a being, and a life, and ſo are as ſo many new creatures of his creating, on purpoſe that we ſhould bring forth fruit, live Chriſtianly, and that we might doe ſo, he hath accommodated us with all things which may be any way uſefull to that end.

* to which God hath before prepared us, εἰς προητοίμασεν

11. Wherefore remember that ye being in time paſſed Gentiles in the fleſh, who are called uncircumciſion by that which is called the circumciſion in the fleſh made by hands,]

11. And this conſideration & remembrance may be uſefull to you, viz: that by birth or natural generation ye were originally Gentiles, called the uncircumciſed by the Jewes, who had that circumciſion in their fleſh wrought by the hands of men,

12. That at that time ye were without Chriſt, † being aliens from the common-wealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and * without God in the world.]

12. That being then without Chriſt, ye lived in a very diſtant manner from the Iſraelites, both in reſpect of cuſtomes and laws, but eſpecially of the worſhip of God, were juſtly deteſted and not permitted to live among them; and for the promiſes made to Abraham ye were utterly ſtrangers from them, and ſo in the firſt reſpect you had no God, nothing but Idols to worſhip, and in the latter, no kind of hope of good to entertain your ſelves with.

† farre removed from the citizenſhip of Iſrael, ἀπηλλοτριωμένοι τῆ πολιτείᾳ

* Atheiſts ἄθεοι

13. But now in Chriſt Jeſus ye who ſometime were afarre off, are made nigh by the blood of Chriſt.]

13. But now, in ſtead of that great diſtance formerly kept, an affinity and league hath been made between you (ſee Act. 20.39.) Gentiles and Jewes, and Chriſt's blood hath been the ſolemn rite, by which that league (after the manner of the Eaſtern nations, which uſe that ceremony of blood in making leagues) hath been ſtruck.

14. For he is our peace, who hath made both one, and hath broken down the [a] middle wall of partition between us:]

14. For he is our peace-maker, and hath joyned thoſe two diſtant people into one, having, as it were, broke down or removed that little ſept or wall in the Temple, that ſeparated the court of the Jewes from that of the Gentiles, and ſo hath laid all common, brought them both into his Church to live without any diſcrimination of ceremonies &c.

a.

15. Having

* the enmity by his own fleſh, the law of commandments by doctrines, τὸν ἐχθρὸν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι

15. Having aboliſhed * in his fleſh the enmity, even the law of commandments, contained in ordinances, † for to make in himſelf, of twain, one new man, ſo making peace,]

15. Having by his ſufferings brought the Gentiles to that condition, that the people of God ought not to look upon them as enemies, and by the doctrine of the Goſpel taken away the obligingneſſe of the Moſaical precepts, which made the converſing with the Gentiles, eating their meats &c. unlawfull alſo, that ſo he might form them both together into one new man, making an agreement or peace between them,

† that he might form the two by himſelf (or, together; for the King's MS. reads ἐν αὐτῷ not ἑαυτῷ) into one new man, ἵνα τοὺς δύο κτίσῃ εἰς ἕνα καινὸν

16. And that he might reconcile both unto God in one body by the croſſe, having ſlain the enmity † thereby.]

* upon it, ἐν αὐτῷ

16. And having united them one to another, might alſo reconcile them to God, having by his ſufferings taken away all quarrel or falling out, whether betwixt God and them, or (eſpecially here) betwixt Jew and Gentile, having died for both indifferently, and thereby ſealed his covenant of mercies to both.

† he hath come and ἐλθὼν εὐηγ-

17. And † came and preached peace to you which were afarre off, and to them that were nigh.]

17. And accordingly it is that he hath by his Apoſtles (ſee note on 1 Pet. 3. e.) preached the Goſpel, and in it all kind of good newes to you Gentiles, as well as to the Jewes.

18. For through him we both have an acceſſe by one Spirit unto the Father.]

18. For by the covenant made in him, we have both admiſſion afforded us, and confidence to approach to God as to our father, having the Spirit of Chriſt to intercede for us, both Jewes and Gentiles.

*domeſticks of God, οἰκεῖοι

19. Now therefore ye are no more ſtrangers and foreiners, but fellow-citizens with the [b] ſaints, and * of the houſhold of God:]

20. And are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt † himſelf being the chief corner-ſtone.]

19,20. And ſo now ye are no longer foreiners, as the Gentiles were wont to be called by the Jewes, but taken to be fellow-citizens with the Jewes, and members of Gods family, i.e. received into the Church, into the number of beleivers, added to that building, of which Chriſt was the corner-ſtone, and the Apoſtles and Prophets joyned to him, as the foundation built thereon. b.

† being the corner-ſtone of it ὄντος ἀκρογωνιαίου αὐτοῦ

* being compacted together, will encreaſe συναρμολογούμενον αὐξει † for ἐν * By, or Through, Ἐν

21. In whom all the building * fitly framed together, groweth unto an holy temple † in the Lord.]

21. On whom all Chriſtians being built, and Jewes and Gentiles, how diſtant ſoever formerly, united now, and knit together, are thereby enabled to continue in that unity, and make up one Chriſtian Church to adore and worſhip God together.

22.* In whom you alſo are builded together for an habitation of God through the Spirit.]

22. Being alſo by Chriſt thus united, that he may come and reſide among you, by communication of all thoſe benigne influences, which flow down to your Church from the Spirit of Chriſt.

Notes on Chap. 11:

a. Μεσότοιχον τοῦ φραγμοῦ

We have oft ſpoken of the *Gentile proſelytes*, the *ſecond* ſort of which, thoſe of the *gates*, which were not *circumciſed*, were by the *Jewes* ſo farre accounted *unclean* according to the *law*, that they were not permitted to come into that *court* of the *Temple*, called *holy*, where the *Jewes* were. So it is charged upon them as a fault, *Ezek.* 44. 7. that they had *brought into God's ſanctuary ſtrangers*, &c. and *Act.* 21. 28. on *Paul*, that he *brought Greeks into the Temple*. The *proſelytes* of *righteouſneſs* indeed, thoſe that had undertaken the *whole law*, which were *circumciſed* &c. they were admitted with the *Jewes* into the *inner court*: But theſe other onely into the *outer court*, called the *court* of the *Gentiles*, and the *unclean*, in which reſpect it is, that the *Temple* is called the *houſe of prayer to* (or *for*) *all nations*, *Mar.* 11. 17. becauſe in that *court* the *Gentiles* were admitted to *pray*. In the *ſecond Temple* theſe *courts* were *divided* one from the other by a little *ſept* of *ſtone*, *three cubits high*, called, ſaith *Joſephus*, by the *Hebrews* גֵּזֶר, and by the *Greeks* δρύφακτος, by the *author* of the book of *Maccabees* (1 *Mac.* 9. 54.) τὸ τεῖχος τῆς αὐλῆς τῆς ἁγίων ἐσωτέρας, *the wall of the inner court of the ſanctuary*, which *Alcimus* there commanded to be taken down. On this wall was written in many places μὴ δεῖν ἀλλόφυλον ἐντὸς ἰέναι, *that no alien might go within*. The firſt mention of this *law* in *Joſephus* is *Ant.* l. 12. c. 3. where he ſets it down as a ſanction of *Antiochus*, Μηδενὶ ἔξον ἦ ἀλλοφύλῳ εἰς τὸ περίβολον εἰσιέναι τὸ ἱερόν, *that no alien might enter into that court of the ſanctuary, which was incloſed with the ſept*, (ſo περίβολος ſignifies a *court incloſed*) So again l. 15. c. *ult.* in the deſcription of the *Temple* built by *Herod*, there is mention of ἕρκιον a *ſept*, which incompaſſed the περίβολος or *court*, whereon there was a *prohibition* εἰσιέναι ἀλλοεθνῆ, *that any of another nation ſhould enter*. This is called by him δρύφακτος λίθινος, and ἕρκιον λιθίνης δρυφάκτου, *a partition of ſtone*, or *a ſept of a ſtone-partition*, the word δρύφακτος from δρῦς (an *oake* primarily, then any kind of *tree*) being ὃ ἐκ δρυῶν φραγμὸς *a partition* (the word that is here uſed) made *of timber*, and vulgarly uſed for any kind of *partition*, though here of *ſtone* (as a *leaden ink-horn*, or a *ſilver box* among us) This doth *Gorionides* affirm to have been a *ſilver wall*, betwixt the *ſanctuary* and the *porch*, with a *golden dore* in it, (but this I ſuppoſe not that the *maſſe* of the *wall* was *ſilver*, or of the *dore*, *gold*, but that they were *ſilver'd*, and *gilt* over) on the upper poſt of which, ſaith he, there was a *golden ſword* of *twelve pounds* of *gold*, on which were written theſe words, הגר הקרב יומת, *A ſtranger that comes neer ſhall die*. That this is it which is here called moſt expreſly τὸ μεσότοιχον τὸ φραγμὸν, *the middle-wall of partition*, there is no queſtion, and this *Chriſt* is ſaid to *take down*, by making the *Jewes* and *Gentiles* for the future without any diſcrimination, *one ſheepfold* under *one Chriſt*. To this *ſept* and *prohibition* of *entring*, as it ſtood among the *Jewes*, that of *Eccleſiaſticus* 19. 29. ſeemeth

Οἶκος προσευχῆς πᾶσι τοῖς ἔθνεσι

to referre, where the *man* of the *houſe* is ſaid to turn the *ſtranger* out of *dores*, as out of the *ſanctuary* or *inner court*, ἔξελθε, πάροικε, ἀπὸ προσώπου τῆς δόξης, *Goe out, ſtranger, from the preſence of glory*, i. e. as *ſtrangers* were commanded to go out of the *Temple*, where was the *ſchechina* or *appearing of God*, which is ordinarily called δόξη *glory*.

That ἅγιοι *ſaints*] here ſignifie the *Jewes*, will appear by the oppoſition to ξένοι *ſtrangers* before, for in reſpect of the *Jewes* it was that they were called *ſtrangers*, they being the *only people* of God before, and now the *Gentiles* that were but זרי *ſtrangers* (vulgarly known by that name) being received in to be συμπολῖται *fellow-citizens*, with whom? why with the ſame, to whom they were *ſtrangers*, i.e. the *Jewes*. Thus doth *Procopius* interpret it in *Iſa:* p. 683. who accordingly calls the *Jewes* τὸ ἐκ παλαιῶν ἁγίων ἔθνος *the nation* made up *of the holy fathers*, which ſaying of his gives the reaſon of this phraſe, why the *Jewes* are called ἅγιοι *holy*, viz: in reſpect to the *Patriarchs*, *Abrabraham* &c. who were truly ἅγιοι *ſaints*, to whom the *promiſes* were made, to the participation of which the *Gentiles* are now called.

δόξη • b. ἅγιοι ξένοι

CHAP. III.

Paraphraſe.

1. Hereupon I Paul, as an Apoſtle, ſo at this time a priſoner alſo of Jeſus Chriſt, who am perſecuted for this one thing, becauſe I preach to the Gentiles, and according to the doctrine of Chriſt vindicate the liberty of the Gentile converts, and the noneceſſity of circumciſion to them (ſee note on Gal. 2. c.)

1. FOR this cauſe I Paul, the priſoner of Jeſus Chriſt for you Gentiles,]

2. Which you cannot chooſe but know, if you underſtand (ſee note on c. 1. f.) any thing of my Apoſtleſhip, my commiſſion to preach and conſtitute Churches among you Gentiles:

2. If ye have heard of the diſpenſation of the grace of God, which is given me to you-ward:]

3, 4. To wit, that Chriſt ſhewed to me by revelation, or viſion, that great ſecret of ſending the Goſpel to the Gentiles (of which I have ſaid a little already in this Epiſtle c. 1. 9. &c. by which you may diſcern (if you read and conſider) ſomewhat of that ſecret or myſtery, which I ſpeak of)

3. How that by revelation he made known unto me the myſtery (as I * wrote afore in few words,

4. Whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt)

* have afore written προέγραψα

5. Which myſtery in the former ages was ſo farre from being revealed to men, that it was generally thought unlawfull to converſe or have any thing to doe with the Gentiles, till now the contrary hath been revealed (as to Peter, Act. 10. ſo) particularly to me v. 3. and generally to the Apoſtles and others (that received viſions to that purpoſe, and extraordinary gifts for the benefit and uſe of the Church, the gift of tongues &c. on purpoſe that they might preach to all nations,)

5. Which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit,]

6. viz: That the Gentiles were to be taken in with the Jews into the ſame inheritance, and have part in all the pardon, and grace, acceptation, and reward, which is now made over to beleivers in Chriſt, that they were to be members of Chriſt, and ſo receive influences from the head, (as well as the Jewes) that they were to partake of all the promiſes made in Chriſt, and that the preaching of the Goſpel to them was to be a means of all this.

6. That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpel:]

7. In which work I have been made uſe of as an inſtrument, God out of his free grace to me, that was a perſecutor, being thus pleaſed to employ me, and by the gift of tongues and miracles &c. fitting me for the diſcharge of it.

7. Whereof I was made a miniſter, according to the gift of the grace of God, given unto me, by the effectual working of his power.]

8. I, I ſay, who am the unworthieſt perſon, and moſt unfit for ſuch an office, have yet had this dignity, this favour, this commiſſion vouchſafed to me, to make known to the Gentiles this bounty of Chriſt's toward them, in receiving them freely into covenant, without thoſe impoſitions of circumciſion &c. which were required of the Jewes, A thing which could not by any clue or ſearch have been found in the Jewiſh law, if Chriſt had not commanded, and I, and other Apoſtles received revelation to doe it.

2.

8. Unto me, who am leſſe then the leaſt of all ſaints, is this [a] grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt,]

9. And to make all men ſee what is the † fellowſhip of the myſtery, which * from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt:]

9. And to let all men ſee what this myſtery is, which hath ſo long lain hid in God (who as he created all things at firſt by Chriſt Jeſus, ſo hath now wrought this great work of new creation, of regenerating the Gentiles, calling them out of their heathen idolatries by Chriſt alſo) but is now communicated to the world; (ſee note on Act. 2. d.)

† communication κοινωνία

* hath been hid from the ages, ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων

10. That by what is now done in the Church, the very Angels may now come to know, that which before they knew not, the great variety of God's wiſe diſpenſing of things, as in his dealing formerly with the Jewes, ſo now in calling the Gentiles to the light of the truth, and knowledge, and practiſe of all Chriſtian virtue,

10. To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wiſdome of God,]

† That now ἵνα νῦν

11. According to that which he had before hand decreed in Chriſt, of the ſeveral ages of the world, to diſpoſe things after that manner, that in the laſt age theſe worſt of men, the heathen idolaters ſhould have Chriſt revealed to them.

11. According to the * eternal purpoſe, which he purpoſed in Chriſt Jeſus our Lord.]

† fore-diſpoſing of the ages, προθεσιν τῶν αἰώνων

12. Through whoſe mediation the Gentiles, all that beleive, have now boldneſſe given them and liberty to approach (ſee note on Joh. 7. a.) and addreſſe themſelves to God, with confidence of reception and acceptation.

12. In whom we have boldneſſe, and acceſſe with confidence by the faith of him.]

13. Wherefore

* intreat you not to be diſheartned αἰτοῦμαι μὴ ἐκκακεῖν

13. Wherefore I * deſire that you faint not at my tribulations for you, which is your glory.]

13. And therefore • I that am perſecuted for this reaſon peculiarly, becauſe I preach to the Gentiles (which the Jewes think to be unlawfull) doe beſeech you not to be diſcouraged, or ſtopt, or amated (ſee note on Lu. 18. a.) in your courſe, upon conſideration of the ſufferings that have fallen on me for your ſakes, (i. e. becauſe I converſe with and preach to you, or aſſert this dealing of God toward the Gentiles) which ſhould be rather matter of glorying or rejoicing to you.

14. For this cauſe I bow my knees unto the father of our Lord Jeſus Chriſt,]

14. For this cauſe I humbly beſeech God daily for the ſake of his dear ſon Chriſt Jeſus our Lord,

15. Of whom the whole family in heaven and earth is named.]

15. (Through who it is that the whole world of men, Gentiles as well as Jews (ſee note on Col. 1. c.) are now acknowledged and owned by God as children, called after his name, Chriſtians, received into his family upon their receiving of the faith)

† his own αὐτοῦ * in power by his own Spirit, δυνάμει διὰ τοῦ πνεύματος αὐτοῦ

16. That he would grant you according to the riches of † his glory, to be ſtrengthned * with might by his Spirit in the inner man,]

16. That according to the abundance of that power by which he hath called you to the faith, and wrought in you obedience to it, he will alſo by his Spirit give you to grow in all inward ſtrength, and abilities of the ſoul, to perform all holy duties,

† being rooted & founded in love, that ye may be able, ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε

17. That Chriſt may dwell in your hearts by faith, * that ye being rooted and grounded in love,]

17. That ye may continue conſtant in the faith of Chriſt, and by your zeal and ſincerity of love toward him be ſo faſtned to him (as a tree that hath taken deep root, or as a building firmly founded) that no temptation, or perſecution be able to ſhake you, v. 13.

* or, the ſuperlative love of the knowledge of Chriſt; for the Kgs MS. reads, ὑπερβάλλουσῃ ἀγάπῃ τῆς γνώσεως † to εἰς * ſuperabundantly ὑπὲρ ἐκ περισσοῦ † which is wrought among us ἐνεργουμένῳ ἐν ἡμῖν, or, among you, for the Kgs MS. reads ὑμῖν * or, and, or even by Chriſt, for the King's MS. reads ἐν Χριστῷ

18. May be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height,

19. And to [b] know * the love of Chriſt, which paſſeth knowledge, that ye might be [c] filled † with all the fulneſſe of God.]

18, 19. That ye may be perfectly skilled, (as all holy men ſhould be) in the knowledge of the immenſe wiſdome, and other attributes of God (Job. 11. 8, 9.) or (as the antients are willing to underſtand theſe dimenſions) underſtand and ſearch into the immenſity of Chriſt's love to us, beſt expreſſed by the ſeveral dimenſions of the croſſe, to which he was faſtned, being extended upward, and downward, and on both ſides, I mean, that unſpeakable, and unfathomable love of Chriſt, the knowledge of which is a ſcience of great concernment unto us, farre beyond all that myſterious knowledge that the Gnoſticks boaſt of, or to conſider the infinite mercy of God in revealing Chriſt unto us, that this may inflame your hearts with the love of God, who thus loved us, and ſo fill you with that virtue, which is moſt divine, 1 Joh. 4. 16. and which will fortifie you againſt all the perſecutions which are now apt to diſcourage you, v. 13.

b. c.

20. Now to him that is able to doe * exceeding abundantly, above all that we ask or think, according to the power † that worketh in us,]

20. Now to that all wiſe and all mercifull God, that can doe moſt abundantly above what we can imagine, and will doe liberally above what we can pray for to him, an evidence of which we have in that mighty work which is now wrought among you, in the preaching of the Goſpel, and affording ſuch miracles to be done among the Gentiles,

21. Vnto him be glory [d] in the Church * by Chriſt Jeſus, throughout all ages, world without end. Amen.]

21. To him be all honour aſcribed through Jeſus Chriſt, by what is now done in the Church, even by the means of the faith and doctrine of Chriſt, which is now preached to the Gentile world; And may this forever tend to the glory of God, and not only at this preſent time, but among all poſterities, through all parts of the world. Amen.

d.

* or, and, or even by Chriſt, for the King's MS. reads καὶ ἐν

Notes on Chap. III.

a. Χάρις

The word χάεις here, and χάεισμα in other places 1 *Tim.* 4. 14. ſignifies ſome *ſpecial favour* of *God's* in order to ſome *charge* or *office*, that eſpecially of the *miniſtery*. So when *Levi* is called *God's holy one*, *Deut.* 33. 8. the word there uſed in the *Hebrew* is חסידך, not *thy* [ἅγιοι] ſo properly, (that would be קדוש) as *thy* [κεχαειτωμένοι] חסדך ſignifying χάεις *favour* here, and ſo the perſon to whom the חסדך belongs, is he that is *favoured* by *God* in a ſpecial manner; *preferred* to ſuch a *dignity*, (an *office*) before others, without conſideration of any *dignity* in the perſon, onely upon the *free mercy*, and *good pleaſure* of *God*.

b. Γνῶσις

The meaning of this *verſe* will not eaſily be pitch'd on, becauſe it is not certain whether the reading be, [ὑπερβάλλουσῃ τὴν γνώσεως ἀγάπην τοῦ Χριστοῦ] or, as the *King's MS.* reads, [ὑπερβάλλουσῃ ἀγάπῃ τῆς γνώσεως τοῦ Χριστοῦ] If the firſt be the right reading, it muſt then be rendred [*the love of Chriſt which exceedeth knowledge*] where the *compariſon* being laid betwixt the *love of Chriſt*, and *knowledge*, and the *love of Chriſt* being by ver. 18. determined to ſignifie *Chriſt's love* of *us*, the *knowledge* muſt probably ſignifie thoſe things, which the *Gnoſticks* pretend to *know*, and boaſt ſo much in that *knowledge*, and ſo to *know the love of Chriſt*, *which paſſeth knowledge*, is to *ſtudy*, and contemplate that one ſubject, *Chriſt's* infinite *love* to us, which is infinitely more worth our *ſtudying*, then what they *boaſt* of, and ſo this is no improbable ſenſe of the place, that the *Apoſtle* having prayed, that they may *comprehend the immenſe love of Chriſt toward them*, v. 18. ſhould adde alſo, that they may *know that love of Chriſts*, *which excelleth knowledge*, i.e. (as the *Gnoſticks* are very proud of their *deep* and *ſecret knowledge*, and place great *perfection* therein, ſo they on the other ſide ſhould) look upon the huge *love* of *Chriſt* toward them, ſuch as being conſidered, will by way of gratitude, incline them to *ſuffer* any thing for *his ſake*, in oppoſition to being *diſcouraged* at *tribulations*, v. 13. and to poſſeſſe their hearts of that, as that which is farre more worth their thinking of, and ſtudying, then the *higheſt knowledge* or *skill* of *myſtical* interpretations, which the *Gnoſticks* ſo pretended to. As for the notion of γνώσεως for *knowledge* ſimply taken, ſo as [to *exceed knowledge*] ſhould ſignifie *unſearchable*, *unintelligible*, that cannot probably be the meaning of it, when at the ſame time he *prayes* they may *know* it, and beſides the *genitive caſe* γνώσεως] being the note of *compariſon*, ſeems rather to referre to the former notion to *compare* [*love*] and [*knowledge*] together, and preferre the former. But if the other be the right reading, then

Ἀγάπην Χριστοῦ ὑπερβάλλουσαν γνώσεως

Ἀγάπη γνώσεως Χριστοῦ

the rendring will be plain [*the exceeding love of the knowledge of Christ*] and though that be capable of severall *interpretations*, whether 1. the *love* of *God* in *revealing*, and of *Christ* in vouchsafing to be *known* to us, or 2dly, *our love* of *Christian knowledge*, yet the *former* will be more commodious, because more agreeable to v.18. where it is *Gods love* toward us, that they are to *comprehend*, and this is one speciall branch of that, his *revealing* his *Son* unto us; to which also it is consequent, that we should (which is the point in hand v.13.) adhere *constantly* to him, endure *persecutions*, and not suffer our *love* to be *cooled* by them, And to this *interpretation* the words which follow, will well connect, ἵνα πληρωθῆτε &c. *that ye may be filled to all the fulness of God*, (see *note* c.) as an *effect*, in us, of this knowledge, or consideration of *Gods* infinite *love* toward us.

c. Πληρόω

Πληρόω *to fulfill*] signifies to *fill up* vacuities, to *perfect*, to *complete*, see *note* on *Mat.*5. h. so here having recommended to them the ὑπερβάλλουσαν ἀγάπην *exceeding love* or *charity* of *God* toward them, viz: *rich love*, and *promises* of *God* in *Christ*, he adds, that they may be *fulfilled*, i.e. (as an effect of their consideration of *God's love* toward them) *filled up*, and *perfected* to the *highest pitch*, that *God* now in *Christ* requires of us, and that is properly called πᾶν πλήρωμα Θεοῦ, *all the fulness of God*, i. e. all that *perfection* of *charity*, to which *God* in *Christ* hath designed to elevate the *Christian*, and wherein, in a manner, all *Christianity* doth consist, and to which wee are *engaged* by his *love* to us.

Πλήρωμα Θεοῦ

d. The variety of reading, either with, or without [καὶ *and*] makes it doubtfull how this verse should be rendred. If it be without [καὶ *and*] then it must first be observed, that the *preposition* ἐν, signifying sometimes *in*, as *in* a *place* (and so it may possibly be here, *in the assembly of Christians forever*) signifies also *through* and *by*, and so it may most probably signifie here, and be all one with διὰ τῆς ἐκκλησίας *by the Church* v. 10. that as there the *various wisdome* of *God* was demonstrated *by the Church*, i.e. by *God's* dealing in it, so here that *various wisdome* and *mercy* of his should be acknowledged with *thanksgiving*. And then, though 'tis possible ἐν Χριστῷ] may adhere to ἐκκλησίᾳ, and so be rendred, *the Church in Christ Jesus*, i. e. *the Christian Church*, yet because probably, if that were it, it would be expressed by repeating the article [τῇ] after ἐκκλησίᾳ, as it is 1 *Cor.* 1.2. therefore it will be more reasonable to render ἐν Χριστῷ *through Christ*, as the *mediator*, *through* whom, as we *pray Rom.*1.8. so we *give thanks*, and *praise* to *God* also. And so the meaning will be, *All honour and glory be unto God through Jesus Christ* (by whom these mercies are conveighed to us) *for*, or, *by*, or, *through the Church*, i. e. through those gracious and wise disposals of his, that are now wrought by receiving the *Gentiles* into the *Church*, a thing which is likely to have main influence upon all posterities of the world *forever*. But if the καὶ be taken in, (as in that *antient MS.* it is) then as that must necessarily connect ἐκκλησίᾳ and Χριστῷ, *Church* and *Christ*, whether it be rendred [*and*] or [*even*] so the ἐν cannot signifie *in*, as *in* a *place*, because that cannot be applied to ἐν Χριστῷ *in Christ*, but must necessarily be rendred *by*, or *through*, and the *Church* and *Christ* must be the *two* means (though perhaps those *two* knit into one, by rendring καὶ *even*) whereby this *glory* is to come in to *God*, and so is ascribed to him, thus, *All glory be to God* the *Father*, the *wise* disposer of all, *through* that which is now done in the *Church*, *and*, or *even through* what hath been done *by Christ*, in reconciling the *Gentiles*, and bringing them into the same *fold* with the *Jewes*, making up one *Church* of both.

ἐν Χριστῷ

Καὶ

Ἐν

Paraphrase.

CHAP. IV.

1. I therefore the Apostle, that am at this time a prisoner for the cause of Christ, ch.3.1. (from whence to this place seems to be one long parenthesis, see note on Gal.2.c.) doe exhort you to behave your selves like persons that have been vouchsafed by God that great mercy of revealing Christ to you in your Gentile state.

1. I Therefore the prisoner * of the Lord, † beseech you that you walk worthy of the vocation, wherewith ye are called,]

* in ἐν
† exhort παρακαλῶ

2. And that must be by the exercise of that Christian charity, and those many effects of it, (1 Cor. 13. 4, 5.) a lowly opinion of your selves, a mild behaviour toward others, a patient bearing (opposed to revenging) of injuries, much more of weaknesses and ignorances,

2. With all lowlinesse, and meekenesse, with long suffering, forbearing one another in love,]

3. Labouring your utmost to preserve that unity in the Church, which is kept in the body, by being animated by the same Spirit, and by being joyned one member friendly and peaceably to another, by sinews &c. i. e. unity of charity, as the Spirit, and of outward communion, as the sinews to knit you all together into a peaceable Church, loving, and living peaceably one with another.

3. Endevouring to keep the unity of the Spirit in the bond of peace.]

4. That as ye are one society, one body of Christians, so ye may have one soul, as it were, one Spirit of love to animate that body, according to that one aime (in which you all conspire, and to the obtaining of which Christianity gives you all the same pretension and hope) viz: eternal life.

4. * There is one body and one spirit, even as ye are called in one hope of your calling;]

* One body Ἓν σῶμα

5. And according as ye have but one master, whose commands ye are bound to obey, one body of Creed to be beleived by all, and the same form of initiation, the same vow of Baptisme appointed to be administred to all.

5. One Lord, one faith, one baptisme,]

6. And as having all of you the same God which created, and now owneth you for his children, who overseeth all actions, pierceth through all secrets, and powerfully worketh in you by his gifts and graces.

6. One God and father of all, who is above all, and through all, and † in you all.]

† or, in all, the King's MS. leave out ἐν πᾶσιν

7. But these gifts, and capacities, and

7. But unto every one of us is given grace, according to the measure of the gift of Christ.]

qualification

qualifications for the ſerving of Chriſt in the Church, are not in the ſame manner, and meaſure given to all, but ſeverally, and in diverſe degrees, ſuch as Chriſt in his ſeveral diſtribution of gifts is pleaſed to diſpenſe.

8. Wherefore he ſaith, * When he aſcended up on high, he led captivity captive, and [a] gave gifts for men.] 8. According to that of the Pſalmiſt a.
Pſal. 68. 18. that at his aſcenſion he carried Satan, ſin, and death captive, and ſcattered many ſeveral gifts and extraordinary graces by ſending the holy Ghoſt upon his Diſciples, as Elias did upon Eliſhah at his aſcent.

9. (Now that he aſcended, what is it but that he alſo deſcended firſt † into the lower parts of the earth?] 9. (And what doth this his aſcent to heaven ſignifie, but that he firſt deſcended from heaven to theſe lower parts of the world, called the earth, or to the Virgins womb, to be conceived there in humane fleſh, which is by the Pſalmiſt alſo ſtyled [being faſhioned beneath in the earth] Pſal. 139. 15. (ſee Paulus Fagius on Targum Gen. 37. 36.) or elſe to the grave, called, The lower parts of the earth, Pſal. 63. 9.

10. He that deſcended is the ſame alſo that aſcended up farre above all heavens, that he might * fill all things.)] 10. And as his deſcent was on purpoſe to doe us good, to beſtow and ſcatter his graces among us, ſo his aſcending again, though it were for a time the leaving of us, yet it was deſigned to the ſending down the holy Ghoſt upon the Apoſtles, by that means to ſupply all our wants, to doe what was neceſſary to be done to the planting and governing of his Church.)

11. And he gave ſome Apoſtles, and ſome Prophets, and ſome [b] Evangeliſts, and ſome Paſtors and Teachers,] 11. And to that end he hath conſtituted b.
ſome to be founders and governours of all Churches, (ſee note on Joh. 20. 21. & on 1 Cor. 12. a.) others to teach and confirm them when they are founded (ſee note on Act. 1. 15. e. & 1 Cor. 12. b.) others, followers of the Apoſtles, ſent to preach the Goſpel, where the Apoſtles could not go, (ſee note on Joh. 20. 21.) others to reſide as Biſhops, and govern particular Churches, and inſtruct them alſo,

12. For the † perfecting of the ſaints, for the work * of the miniſtery, for the edifying of the body of Chriſt:] 12. For the holding together the body of
the Church, to frequent publick aſſemblies (ſee note on 2 Cor. 13. c.) and either for the maintaining the poor by the contribution of the rich (ſee note on Lu. 8. a.) or for the ſupplying all the ſpiritual wants of the Church, and for the building of the Church, and farther inſtructing thoſe that are in it, and bringing others into it:

13. Till we all come in the unity of the faith, and of the † knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſſe of Chriſt:] 13. Till Jewes and Gentiles all coming to the Church, and
joyning in the ſame faith and profeſſion of Chriſt, attain to full age, as it were, and ſtature, ſuch as uſes to have full knowledge belonging to it, viz: the perfect knowledge of Chriſt's will revealed to them:

14. That we henceforth be no more children, toſſed to and fro, and carried about with every wind of doctrine, by the [c] * ſleight of men, and cunning craftineſſe, whereby they lie in wait to deceive:] 14. Which may ſecure us from that which we now ſee is c. See Rivet p. 188.
the fate of many, viz: to be (as children are wont) carried from one doctrine to another (as a wave of the ſea is carried about with every wind that comes, ſometimes this, ſometimes another way) through the cheats, and ſorceries uſed by the Gnoſticks, and the cunning and induſtry of ſuch falſe teachers, who are moſt dextrous in contriving of deceits, (ſee note on Jude b.) and laying them ſo, that they may get moſt proſelytes to them:

15. But † ſpeaking the truth in love, may * grow up into him in all things, which is the head, even Chriſt:] 15. But that preſerving unity of faith
and charity, we may improve (as members in unity with the head) and grow in all Chriſtian knowledge whatſoever.

16. [d] From whom the whole body † fitly joyned together and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.] 16. Chriſt being that head from whoſe influence, (as from the influence of the principal member, the d.
the body of any living creature is ordinarily compacted, and by the ſupplies that the veines and arteries binding faſt the joints, afford to every part, proportionably to the power, or efficacy of the one, and the wants of the other, doth daily increaſe and grow, till it come to perfect maturity, and all this through the mutual amity that is preſerved in the body, ſo) the whole body of the Church being held together in frequent aſſemblies v. 12. by every man's doing his beſt in the capacity he is in, towards the ſervice of the Church, (or by means of the rich men's contributing to the maintenance of the poor, accordingly as one wants, and the other is able to ſupply) grows into a complete ſpiritual body fit for the ſervice of Chriſt, and all this by the means of mutual love and charity.

17. This I ſay therefore, and teſtifie in the Lord, that ye henceforth walk not as * other Gentiles walk in the vanity of † their mind,] 17. This command therefore I give you
with all earneſtneſſe in the name of Chriſt, whoſe Apoſtle I am, that being converted from heatheniſme to Chriſtianity, ye doe not any longer live after the manner of the heathens, in the vileneſſe of thoſe practiſes uſed in their idol worſhips (ſee note on Rom. 8. d.)

18. Having the underſtanding darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the † blindneſſe of their heart:] 18. That long courſe of ſin having blinded their underſtandings,
ſo that they ſee not that which by the light of nature they are enabled to ſee, and by that groſſe ignorance and obduration of heart run into all impiety, are farre removed from that life which God and nature requires of them.

19. Who being * [e] paſt feeling have given themſelves over unto laſciviouſneſs, to work all [f] uncleanneſſe † with greedineſſe.] 19. And in a kind of ſenſleſneſſe and benummedneſſe yeild themſelves up to all ſoftneſſe and impurity, to the committing of all inordinate unnatural ſins of the fleſh. e. f.

20. But ye have not ſo learned Chriſt.] 20. The contrary to
all which ye have been taught by the Chriſtian religion, and therefore ought not to permit your ſelves to be ſeduced by falſe teachers, the Gnoſticks, under pretenſe of Chriſtian liberty to ſuch unchriſtian licentiouſneſſe.

* or, Having aſcended to the height, and led captivity captive, he gave. for the King's MS. reads, αἰχμαλωτεύσας ἐδωκεν † unto εἰς

* fulfill πληρόσῃ

† compacting, or knitting together, καταρτισμον * of miniſtration διακονίας † acknowledgment ἐπιγνώσεως

* ſubtilty of men, through their craftineſſe for the contriving of deceit, τῇ κυβεία τῶν ἀνθρώπων, ἐν πανουργία πρὸς τὴν μεθοδείαν τῆς πλάνης † keeping the truth ἀληθεύοντες * increaſe in him αὐξήσωμεν εἰς αὐτὸν † compacted and cemented together by every joint of ſupply, according to its power in proportion of every part, works

* the reſt of the Gentiles, τὰ λοιπὰ ἔθνη † their own αὐτῶν

* becauſe of the ignorance διὰ τὴν ἄγνοιαν † hardneſſe πώρωσιν

* benumm'd † inordinate deſire, ſee note on Rom. 1. h.

21. This certainly is your duty, and ſo you will beleive, if you have known (ſee note on ch. 1. f.) and been throughly inſtructed in the truth of Chriſtian doctrine.

21. If ſo be that ye have heard him, and have been taught * by him, as the truth is in Jeſus,] * in or

22. To wit, that you ſhould change your former courſe of life, and put off all your idolatrous uncleanneſſes, that before you lived in, defiled and corrupted by unnatural luſts, (ſee 2 Pet. 1. a.) which now your falſe teachers the Gnoſticks deſire to bring in again.)

22. That ye put off concerning the former converſation, the old man, which is corrupt according to the † deceitfull luſts:] † luſts of deceit, ἐπιθυμίας τῆς ἀπάτης

23. And be renewed in the ſpirit of your mind.

23,24. And being inwardly and cordially changed to new deſires and purſuits, conform all your actions alſo to this new rule of Chriſtian purity, and ſincere unfeigned holineſſe.

24. And that you put on that new man, which after God is created in righteouſneſſe and * true holineſſe.] * holineſſe of the truth, ὁσιότητι τῆς ἀληθείας

25. To this purpoſe theſe ſo many ſinnes will be fit to be avoided at this time, Firſt that of lying, which is a ſin deſtructive to ſociety, and for the reſtraining of this, ye muſt conſider, that not only all Chriſtians, but all men are members of the ſame body, viz: of mankind, and ſure one member never ſpeaks falſe, or deceives another member, nor conſequently muſt we lie to any man in the world, though he be not a Chriſtian, much leſſe when it is to the injuring of your fellow-Chriſtians.

25. Wherefore putting away lying, ſpeak every man truth with his neighbour; for we are members one of another.]

h. 26. Another ſin to be guarded by you is wrath; and, if you be ſurprized ſuddainly with any commotion of mind for any thing done injuriouſly to you or others, yet let it not break out into bitter, or contumelious behaviour, or if it doe, make all haſt to ſubdue that rage, and to reconcile thy ſelf to him that hath been thus injured by thee.

26. Be angry and ſin not, let not the g ſun go down upon your wrath.]

27. And to this end take care that you give not ear to calumniators, Or doe not ſuffer the devil to gain in upon you, and bring you to thoſe black deteſtable ſinnes of malice, miſchievous machinations &c. by your continuing indulgently in this ſinne of wrath, v.26. †calumniator, ſee note on Mat.4.a.

27. Neither give place to the † devil.]

28. A 3d ſinne is ſtealing, and deſpoiling of others, which ſome under pretence of Chriſtianity and their right to the creature, have freely ventured upon: They that have been thus guilty, let them reform, and reſolve that by their own labour and earnings they ought to get that which may ſuffice for their own neceſſities, and enable them to ſupply the wants of others.

28. Let him that ſtole, ſteal no more; but rather let him labour, h working with his hands the thing that is good, that he may have to give to him that needeth.]

29. A 4th ſinne is that of filthineſs, from which ye ought to be ſo farre removed, that not ſo much as your tongue ſhould admit any impure word, and therefore be ſure that no unclean diſcourſe (ſo farre from uſefull, that 'tis poyſonous and infectious, as putrid, rotten meats) be indulged to among you, but in ſtead of it, that which is wholſome, profitable, inſtructive, in thoſe things that are neceſſary for a Chriſtian to know, that it may bring advantage to them that hear you, and increaſe of piety, ſee note on chap. 5. c.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the * uſe of edifying, that it may miniſter grace unto the hearers.] * inſtruction of uſe οἰκοδομὴ τῆς χρείας

i. 30. And repell not by your noiſome converſation, the holy Spirit of God, by which you are marked, and ſealed, and ſet by, as wares that are by Chriſt purchaſed, to be uſed in his ſervice, a Church of pure Chriſtians, (ſee note on ch. 1. c.)

30. And grieve not the holy Spirit of God, whereby ye are i ſealed unto the day of redemption.]

31. Let all bitterneſſe, and wrath, and anger, and clamour, and evil ſpeaking, be put away from you, with all malice.

32. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you. χαριζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν χριστῷ ἐχαρίσατο

Notes on Chap. IV.

a. Δέμας ἔδωκε

It hath been the manner of many *nations*, in their *triumphs* after *victories*, to go up to the *city* in *pomp* and *ſplendor*, to bring in *captives bound*, all *people* coming forth to the *ſpectacle*, and the [illegible] to give ſolemn *gifts* or *largeſſes* to their *friends* and countrey-men, or kindred, as part of the ſolemnity; And this is here accommodated to *Chriſt* in his *victory* and *triumph* over *hell*, accompliſhed by his *death* and *reſurrection*; For to increaſe the ſolemnity of that, he *went up* to the heavenly *Jeruſalem*, his *own city*, from which he *came* forth, carried the *Devil*, and *ſin*, and *death captives*, *ſhew'd them openly*, ſhackled, and unarmed, the *Devil* gagg'd and ſilenc'd in his *oracles*, *death's ſting* pull'd out, and *ſin* left unable to hurt any that had truly *repented* of it; and, for a complement of all, he ſent his *largeſſes* to his *Diſciples* and *clients*, the *gifts* of the *Holy Ghoſt*.

b. The reſt of theſe *offices* of the *Church* have been explained, in the *notes* on 1 *Cor.*12. a.b.c. And this of *Evangeliſt*, by the way, *note* on *Mat.*9. l. and *Joh.*20. a. To which ſomewhat may here be added, for the giving the full notion of it. As firſt that the word εὐαγγέλιον, *good newes*, or *meſſage* being common to that which is *written*, and which is delivered by *word* of mouth, two notions there are of *Evangeliſt*, one for the *writer*, another for the *preacher* of the *Goſpel*; In the firſt notion we have the *four Evangeliſts*, of which two were *Apoſtles* of the *twelve*, *Matthew* and *John*, and yet thoſe as ordinarily called *Evangeliſts*, as the other two; But this is not the notion, which belongs to this place (where *Evangeliſt* is a diſtinct *office* from *Apoſtle*) but the *ſecond*, which denotes an *office* then known in the *Church*, when any, that was taken notice of for ſome eminent degree of *proficiency* in the *Goſpel*, and ſpecial abilities of *utterance* and *diligence* &c. was upon recommendation of the Εὐαγγελιστὴς

Church

Church (as it is said of *Timotheus*, *Act.* 16. 2.) chosen by any of the *Apostles* to *assist* them in their *work*, and sent out with power of *preaching* the *Gospel* (and of doing *miracles*, and with *gifts* of *healing*, to that purpose) and of *baptizing* those that should receive the *Gospel*, and with other powers also of *ordaining Bishops*, when the *Apostle* thought fit to allow it him. For as the office of *Evangelist*, being to *preach* to *unbeleivers*, requires not the *donation* of all the *Episcopal power*, viz: of *ruling*, nor the power of *ordination* necessarily, because when the *Evangelist* hath *planted* the *faith*, the *Apostle* himself may come and *confirm*, and *ordain Bishops*, as we see in *Samaria*, *Act.* 8. 17. (and therefore the *Author* of the *Commentaries* on the *Epistles*, under S. *Ambrose's* name, saith on this place, *Quamvis non sint sacerdotes, Evangelizare tamen possunt sine cathedrâ, quemadmodum Stephanus & Philippus*, *Though they be not Priests*, (i.e. *Bishops*) *yet they may Evangelize without a chair*) so the donation of that *superior* power doth not yet make them cease to be *Evangelists*, And accordingly as *Philip*, which was but a *Deacon* (and therefore only *preached* and *baptized* the *Samaritanes*, *Act.* 8. 12. *Peter* and *John* the *Apostles* being sent to *lay hands on them* v. 17.) was yet an *Evangelist*, and is so styled *Act.* 21. 8. so others that were *Evangelists* had also power given them by the *Apostles* that sent them out, to *constitute Churches*, and so to *ordain rulers* over them, as of *Mark* it is said that being sent into *Ægypt* by S. *Peter*, he constituted *Anianus Bishop* of *Alexandria*, and so when *Timothy* was constituted *Bishop* of *Ephesus*, 1 *Tim.* 1. 3. he is yet commanded by S. *Paul* to doe the *work* of an *Evangelist*, 2 *Tim.* 4. 5. i.e. as he was *Bishop* of those that *beleived* under that *Metropolis*, and of those also that should come in to the faith in all *Asia*, so he had also *authority* to make known the *Gospel* to them that *knew* it not, to call them to the *faith*, which is the peculiar notion of εὐαγγελίζεσθαι and κηρύσσειν, to *Evangelize*, and to *preach*, and μαθητεύειν, *Matth.* 28. 29. to *gather disciples*, as those words are opposed to *teaching*, *Act.* 15. 35. and c. 5. 44. and as ὁ λόγος *the word* differs from *doctrine*, 1 *Tim.* 5. 17. Now as he that from a *Deacon* is made a *Bishop*, hath all the *powers* that belonged to a *Deacon* still continued to him, and the addition of so much more, so he that is an *Evangelist*, if he be farther invested with *power* of *ordination*, may still remain an *Evangelist*, the *power* of *constituting Bishops* over them that *beleive* and are *baptized*, being reconcileable with the *power* of *preaching* to them that *beleived* not. Only the word *Evangelist* denoting no more then that of being *sent* by an *Apostle* to *preach*, is indifferently used, whether he have the *power* of *Deacon* onely, as *Philip*, or more, as of *Timothy*, and *Mark* hath been affirmed, and so is here set after the *Apostles* and *Prophets*, and distinguish'd from *Pastors* and *Doctors*, that come after, by which the *ruling Elder*, or *Bishop* is understood.

c. Κυβεία The word κυβεία from κύβος a *dye*, might possibly signifie *inconstancy* and *mutability*, because nothing is more *variable* then that, And so in *Antoninus* l. 1. ἀναμφιβόλως ἀκύβδηλος] is set to signifie the *firmest constancy* of *mind*. In this sense it might well enough agree with the περιφερόμενοι] here, *being carried about with the wind* &c. and so *Xylander* upon that place hath taken confidence to interpret it, that S. *Paul* advises us to avoid κυβείας ἀνθρώπων, i.e. saith he, *ne omni vento doctrinæ circumagi nos, & in errores abripi patiamur, that we doe not permit our selves to be driven about, and snatcht into errors by every wind of doctrine.* But the *Glosse* of *Phavorinus* is more to be heeded, who renders it πανουργία, *craft, subtilty, dexterity* to *deceive*, and agreeably the very word πανουργία is here set with it; in the sense, wherein we *proverbially* say of a *cunning cheat*, that he *sets the dice* upon us. And so *Eusebius* out of *Irenæus* speaking of *Marcus*, saith he was μαγικῆς κυβείας ἐμπειρότατος, by κυβεία signifying *deceitfull artifice*, such as *conjurers* use, *Eccles. Hist.* l. 4. c. 11.

This verse hath much of difficulty in it, and the first part of that is, whether, *Christ* being called in the former verse the *head of the Church*, the *influences* that here are said to come from him, and are set down by *analogie* with the *natural body*, are those that come from the *head*, and not rather from the *heart*. To this the *solution* may be easie, 1. that it is very *probable*, that in a mans *body* the *growth* is from the *head*, For the *animal* spirits are by the *nerves* conveyed to the *nourishing*, and *encreasing* the several *parts*, through the whole *body*, And those *nerves descend* from the *brain* by the *spina dorsi*, and are from the *vertebræ* there, brancht out over the *whole body*, from whence it comes to passe in *crooked* persons, where the *vertebræ* are displaced, that the *growth* is thereby hindered, And then the *analogie* will hold exactly to the *Church*, the *body* of *Christ*, that it receives its *supply* for *encrease*, or *growth*, from *Christ* the *head*: 2^dly, that if this be not so, but that the *heart* should be found to be the *fountain* both of *life* and *growth*, yet the *analogie* here will still hold, it being reasonable to affirm, that *Christ* supplies the place of both these parts in the *Church*, is the *head* to *rule* and *direct*, and the *heart* also to *supply* it with all it wants, with *graces* for the *beginning* and *increase* of life. In the next place therefore, it is not easie to give an account of that phrase [συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας] Συμβιβάζειν is sufficiently expounded by *Hesychius*, εἰς φιλίαν ἄγειν, to *bring to friendship*, and so συμβιβαζόμενον] applied to the *body*, signifies a *close conjunction*, somewhat above that *agreement* of *parts*, or *fitting* together, noted by ζωαρμολογούμενον precedent, that signifying the *fitting* one part to another by *jointing* or *putting* together, but the latter, the *fastning* them, when they are so *jointed*, either as by *cementing*, or by *pinning*, or by clapping *plates* of *iron* upon them, which will keep them from *falling* (or *being pluckt*) asunder, and this is done διὰ τῆς ἁφῆς τῶν συνδέσμων *Col.* 2. 19. *first*, δι' ἁφῶν, literally by *touches*, or *contiguous*, but not *continuous* parts, i.e. by *joints*, so called from ἅπτω *tango*, because though the *joints*, like several pieces of timber, fitted together, doe *touch* one another, yet there is not that *continuity*, as in each part is discernible, and *secondly* διὰ ζωνδέσμων, *by ligatures*, and *bands*, and here διὰ πάσης ἁφῆς *by every touch*, i.e. *every joint*, without mention of the *bands*. Where there being no matter of doubt but that the ζύνδεσμοι *bands* denote the *veines* and *arteries*, those *ligaments* of the *body*, by which the *blood* and *spirits* are *conveyed*

d. Κεφ. λδ'

Σωαρμολογούμενον

Ἁφαὶ

Σύνδεσμος

veyed to every part, it muſt follow, that the ἁφαὶ joyned with it, muſt ſignifie the *joints* that are ſo *cemented*, and kept together with theſe *bands*, and ſo by both of them there, and by one here, (comprehending alſo the other under it) the *body* is ἐπιχορηγούμενον ἐπιχορηγούμενον and συμβιβαζόμενον, *ſupplied* by the one, and *knit together* by the other. And then it being evident that this place and that are parallel, it will follow 1. that πᾶσα ἁφὴ here, *every touch* or *contiguity*, or *joynt* will be all one with ἁφαὶ καὶ Συνδεσμοι *touches* and *ligaments* in the *plural* there; and 2^dly, that the *genitive* τῆς ἐπιχορηγίας, that follows here, muſt be the *latter* of *two ſubſtantives*, and denote the *office* or uſe of the ἁφαὶ, the *joints*, and *veins*, and *arteries*, viz: ἐπιχορηγεῖν, to *ſupply* or *contribute* to every part that which it wants, as, in the place to the *Coloſſ:* the *body* is ſaid ἐπιχορηγεῖσθαι in the *paſſive*, to be thus *ſupplied* and *provided* for by them. The 3^d difficulty is, what is κατ' Ἐνέργειαν the importance of κατ' ἐνέργειαν, and that will now be more eaſily ſalved; For the *ſupply* being made by the *veines* and *arteries* (that *knit* the *joints*) to all the *parts* of the *body*, thoſe *parts* that receive the *ſupply* being after mentioned, and ἐν μέτρῳ] noting their *proportion* of *want*, the *degree* or *meaſure* of their *capacity* of *receiving* it, ἐνέργεια muſt needs belong to the *agent* in this *ſupply*, the *joints*, and *veins*, & *arteries*, that thus contribute to the *wants* of each *part*, and ſo κατ' ἐνέργειαν] will ſignifie, *by*, or *according to* their *operation*, or *operative virtue*, or *efficiency* or *power* ἐν μέτρῳ ἑνὸς ἑκάστου μέρους *in the proportion of every member*, i. e. in *proportion* to what *every member wants*, not only for its preſent *ſubſiſtence*, to *repair* what is daily loſt, but for *growth* alſo, till it attain to the full *dimenſions* that belong to it. The laſt difficulty is, why when τὸ σῶμα *the body* is the *ſubject* of the *propoſition*, and conſequently [ποιεῖται αὔξησιν *cauſes increaſe*] is the *predicate*; that connects with it, here is yet added τοῦ σώματος *of the body*, thus, *the body cauſeth encreaſe of the body*. But that is anſwered alſo by the uſe of the word גשם in *Hebrew*, to which τὸ σῶμα *body* in *Greek* is anſwerable, which ſignifies Σῶμα not onely *body*, but *being*, *eſſence*, and being joyned with any thing elſe, ſignifies that to which it is joyned, עצמן *his body*, i. e. *himſelf*, and ſo here 'tis taken, and ſo ſignifies no more, but that the *body* by thoſe means ſpecified *cauſeth increaſe of it ſelf*, i. e. is daily *nouriſhed* and *increaſed*, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ, *to the building up*, or improving *it ſelf in love*, which is, as it were, the reciting of the whole verſe, and applying of it to the buſineſſe in hand, the *Church* as it is the *body* of *Chriſt*; that as *union* and *kindneſſe*, and the *ſupply*, that is made by one part of the the *body* to the other, is that, that *ſuſtains* and gives *growth* to the *body*, ſo is *amity* and *joyning* together in common *aſſemblies*, and the *rich mens* and the *maturer* and *ſtronger Chriſtians* contributing their *ſupplies* to the *temporal*, but eſpecially to the *ſpiritual wants* of the *poorer* and *weaker*, a means of *increaſing* and *building up* the *Church* of *Chriſt*, whereſoever it hath been planted. By what hath been here ſaid thus largely, that other *parallel* place *Col.* 2.19. is ſufficiently explained alſo.

e. Ἀπαλγεῖν] is, ſaith *Pauſanias*, παύσασθαι ἀλγεῖν, *to ceaſe to feel cold*, as ἀλγεῖν is not πονεῖν, but πάσχειν, not *actively* to *labour*, but *paſſively* to *ſuffer pain*, Ἀπολγεῖν So ἀπαλγοῦντες ἀπὸ τοῦ πολλοῦ ῥίγους, *they that through extreme cold are numm'd*, and can neither *feel*, nor *doe* any thing.

f. Ἀνωδαρσία, τὸ ἀῤῥήτων, καὶ δηλέων ἀῤῥησιοποιία, ſaith S. *Baſil ad Diodorum*, the word is uſed for thoſe Ἀκαθαρσία *abominable ſins not to be named*, whether of *men*, or *women*.

g. What is here adviſed by the *Apoſtle*, is *parallel* to the directions of the *antient Philoſophers*, known by the *Epheſians*, to whom he wrote. *Ariſtotle* diſtinguiſheth in this matter, *Eth:* l.7.c.6. between ἀκρόχολοι, thoſe that are *highly enraged*, and πικροὶ *bitter*, or *contumelious* in their *anger*, and χαλεποὶ *hard to be reconciled*, whom elſwhere he calls δυσδιάλυτοι thoſe that *hardly* are *diſſolved*, hardly put off their *diſpleaſure*, *Eth:* 4.5. Theſe three ſorts are here referred to by the *Apoſtle*, the firſt (ἀκρόχολοι) is intimated in the [ὀργίζεσθε *be angry*] Ὀργίζεσθε whether by that be meant *ſuddain anger*, and *haſtineſſe*, or whether *diſtemper*, and *rage*, conceived upon any the *greateſt provocation*, This firſt degree is here ſuppoſed, and the *exhortation* founded in the *preſence* of it, which yet concludeth not this whether *ſuddenneſſe* of *paſſion*, or *inordinacy* of *rage* to be no *ſin*, for certainly the *contrary* to the *ſlowneſs to anger*] is elſwhere commanded βραδὺς εἰς ὀργὴν, *Jam.* 1.19. and ſo of the *charitable* man it is ſaid 1 *Cor.* 13.4. μακροθυμεῖ, *he is ſlow to anger*. The *ſecond* ſort [πικροὶ] is forbidden in the μὴ ἁμαρτάνετε, *ſin not*, this being the firſt aggra- μὴ Ἁμαρτάνετε vation of the fault of *anger* indulged to, that it becomes *bitter*, which is expreſt by παροξύνεσθαι 1 *Cor.* Παροξύνεσθαι 13.5. an *exaſperation*, or *paroxyſm* of this *evil* humour, And the *third* [χαλεποὶ or δυσδιάλυτοι] is here expreſt by the very ſame colour, that the *antient philoſophers*, the *Pythagoreans* had thought fit to expreſſe it by. For of them, ſaith *Plutarch*, *de Frat: am:* that when they fell into any λοιδορίαι ὑπ' ὀργῆς *contumely through anger*, πρὶν ἢ τὸν ἥλιον δῦναι--διελύοντο, *before the ſun went down*, *the ſhook hands*, and *were diſſolved* (directly contrary to the δυσδιάλυτοι) or *made friends* again, and ſo here ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, Ὁ Ἥλιος μὴ ἐπιδυέτω *Let not the ſun go down upon your wrath*, where παροργισμὸς being that παροξυσμὸς *exaſperation* of Παροργισμὸς *anger*, which breaks out into *bitter words*, and ſo all one directly with the λοιδορία ὑπ' ὀργῆς, *the contumelious behaviour produced by anger*, the *Apoſtles* command is, that he that hath been guilty of it, muſt come to *temper*, and ſue for *reconciliation*, (as the ſame *Pythagoreans* did, τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις, καὶ ἀσπασάμενοι, *ſhaking hands and embracing one another*) *before the ſun go down*, i. e. either *ſpeedily* (as *Chriſt* adviſes, *agree with thy adverſary quickly*) or elſe before the time of ſolemn *praying* to *God*, which was conſtantly at *evening*, and ſo the exhortation here will bear proportion with that *Mat.* 5.23, 24. *If thou bringeſt thy gift unto the altar, and there remembreſt that thy brother hath ought againſt thee* (as he that hath been *reproached* by thee in thy *wrath* hath,) *leave there thy gift, and firſt be reconciled to thy brother* (i. e. obtain his *reconciliation* to thee) and *then*, and not till then, thou mayſt *offer thy gift*.

h. The reaſon of the conjoyning of the prohibition of *ſtealth*, and the precept of *labour*, will be diſ- μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω cerned by remembring the old verſe in *Phocylides*,

Πᾶς χὴ ἀεργὸς ἀνὴρ ζωὴ κλοπιμὴ ἀπὸ χειρῶν,

There

There is no way for a ſluggard to live, but by ſtealing, and acts of that kind, And ſo ſaith S. *Chryſoſtome*, Τὸ γὰρ κλέπτειν ἀργίας ἔστιν, *ſtealing is an effect of idleneſſe.*

i. ἐσφραγίσθη The ſpecial uſe of a *Seal*, and that which in this and other places of the *Scripture* is moſt commonly referr'd to, is that of a *mark* or *Character* ſet upon *wares*, or *commodities*, that are brought by any, and becauſe *men* were as ordinarily *bought*, as any other *commodity*, nothing was more ordinary then to ſet a *ſeal* or *mark* upon them, either in their *forehead* or ſome other part, to *diſtinguiſh* them from all others. Thus *Rev.* 7. 3. the *ſealing* is there accommodated to the *ſervants* of *God*, who are there ſuppoſed to be *bought*, and are now farther to be reſcued out of the *temporall* enſuing *danger*, and, as a token of that, *ſealed* in the *forehead*; as *ſervi*, *ſervants*, in reſpect of the *originall* of the word, *à ſervando*, is all on with σωζόμενοι, who being ſpiritually *reſcued* and *ſaved* already from the *pollutions* of the *world*, are now to be *delivered* from the *approaching deſtruction*, when, without that *mark* of diſcrimination, the *good* and *ill*, might all be *involved* in the ſame *calamity*: See *note* on *Rev.* 7. c. Thus when *Joh.* 6. 27. 'tis ſaid that *God the father hath ſealed Chriſt*, the meaning is clear, that by the *miracles* which he did, and eſpecially by the *Holy Ghoſt's deſcending* upon him, with [οὗτός ἐστι, *this is he*] he had owned him his *ſervant*, *Iſa.* 42. 1. (ſee *note* on *Mat.* 3. 1.) and *demonſtrated* it as punctually, as if he had *mark'd* him in the *forehead*, that this was his *anointed* ſpecial *ſervant*, ſent by *commiſſion* from him, diſcriminated from all others, and that, whatſoever he ſaid, was the *will* and *pleaſure* of *God*. In reference to what was there ſaid of *God's ſealing Chriſt*, is that, which is here ſaid, to be underſtood alſo. For there the *ſpirit's coming* down upon *Chriſt* was the *ſealing* of him, the ſignifying that he was *God's ſervant ſent* on his *meſſage* to the *world*, and here in like manner the *Epheſians* are ſaid to be *ſealed* by the *Spirit*, *to the day of redemption*, i. e. by the *preaching* of the *Goſpell*, and ſettling of a *Church* among them, which is an effect directly of the *Holy Ghoſt's deſcending* on the *Apoſtles* (as before upon *Chriſt*) and an act of the *office* of the *Holy Ghoſt*, by which the *Epheſians* that were *believers*, were demonſtratively pointed out to be by *God* deſigned to his *ſervice*, to a gracious *Chriſtian* life, and nothing ſo contrary, *ſo grievous* to this *Holy Spirit*, as their neglecting and contradicting theſe deſignes of *God*, living *unchriſtianly*, v. 29. By this 'twill be eaſie to underſtand the like *phraſe* 2 *Cor.* 1. 22. where alſo, as here, to *God's ſealing* us is ſtraight added his *giving* his *ſpirit* as a *pledge*, &c. So *Eph.* 1. 13. ye were *ſealed* by the *holy Spirit* of *promiſe*, i. e. by that *holy Spirit promiſed* by *Chriſt*, and in the *Goſpell* called, *the promiſe of the father*, *Lu.* 24. 49. which whereſoever it is *given* (i. e. where a *Church* is ſettled and *eſtabliſhed*) is ἀρραβὼν κληρονομίας, *a pledge* or *firſt* part of that *inheritance* or *portion*, which ſhall hereafter be beſtowed on thoſe, which by this appear to be received, and acknowledged, as *ſervants*, and *ſonnes* of *God*.

CHAP. V.

Paraphraſe.

* imitators, μιμηταὶ

1. BE ye therefore * followers of God as dear children;]

1. Be ye therefore as diligent to render your ſelves the pictures or reſemblances of God, which hath thus vouchſafed to be your Father, as any children are by nature in the lineaments of the face, or by inſtitution in the qualities of the minde, like to their naturall parents;

2. And walk in love, as Chriſt alſo hath loved us, and given himſelf for us, an [a] offering and ſacrifice to God for a ſweet ſmelling ſavour.]

2. And continue conſtant to death in a. the profeſſion of the Chriſtian faith, (ſee note on Rev. 2. b.) thereby imitating the love of Chriſt to us, who, that he might confirm and ſeal the truth of his preaching for which he was ſent by God, offered up his own life, was willingly content to dye; which death of his, as it was for our ſakes, ſo was it moſt acceptable to God, and ſo cannot be better compared, then to a meat offering or drink offering, which being offered for our ſins unto God (and of the former a part burn'd upon the altar, and the reſt for the uſe of the Prieſt. Lev. 2. 3. but the latter wholly conſumed on the altar,) is ſaid to be of a ſweet ſavour unto the Lord. Lev. 2. 3. and Gen. 8. 20. to ſatisfie for us, and work our peace.

† inordinate deſire, ſee note on Rom. 1. h.

3. But fornication, and all uncleanneſſe, or † covetouſneſſe, let it not be once named amongſt you, as becometh Saints:]

3. And for the Gnoſtick noyſome b. foule practiſes, unlawfull, unnaturall riotous luſts let them never get the leaſt admiſſion among you, but be utterly deteſted by you, according to that obligation that lies on you as Chriſtians, in oppoſition to the heathens:

* And filthyneſſe, and fooliſh ſpeaking, or jeſting, which are things unſeemly, but rather graciouſneſſe.

4. * Neither filthineſſe, nor [b] fooliſh talking, nor jeſting, which are not convenient: but rather giving of [c] thankes.]

4. And ſo all unclean geſtures, and b. obſcene talking, or unſavoury jeſts to cauſe laughter, which are all unbeſeeming a Chriſtian; but purity, chaſtneſſe, c. graciouſneſſe of language, oppoſite to the filthineſſe before; or elſe bleſſing and praiſing of God, a farre fitter ſubject for our rejoycing.

5. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God.]

5. For by the Chriſtian doctrine ye are aſſured, that he that is guilty of any unlawfull, eſpecially, unnaturall, inordinate luſt (ſee Ro. 1. note h.) thoſe ſins which were uſed in the myſteries of the heathens, is an abſolute Gentile perſon, hath no portion in the Church of God under Chriſt, nor inheritance in heaven. See note on 1 Cor. 5. 1.

6. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience.]

6. Let no man flatter you, that theſe are tolerable for a Chriſtian, for they are the very ſins, for which God hath ſo plagued the heathens, as he did Sodome, &c.

7. Be not ye therefore partakers with them.]

7. Dae not ye then joyn in their ſins, that ye may not in their puniſhments.

8. For

8. For though yee were formerly heathens, yet now ye are become Chriſtians, and that layes an obligation on you, and all ſuch as you, to live like Chriſtians,

8. For yee were ſometimes darkneſſe, but now are ye light in the Lord: walk as children of light,]

9. (For that Spirit that God hath ſent among us in the preaching of the Goſpell, being the Spirit of God, muſt bring forth all kindneſſe, juſtice, fidelity, and ſuch like, (Ga 5. 22,)

9. (For the fruit of *the Spirit is in all goodneſſe, and righteouſneſſe, and truth.)]

* or light: for the King's MS. reads φωτος ſee v. 8. and 11.

10. Searching and approving, and accordingly practiſing whatſoever you ſhall find acceptable to God, ſee note on Rom. 2. f.

10. † Proving what is acceptable unto the Lord.]

† Examining δοκιμαζοντες

11. And goe not ye to their heathen myſteries, comply not with their cloſe dark abominable practiſes, but oppoſe and help to bring them to light, that they may leave them, (the ſecrecy being the onely thing that ſecures and continues them in them.)

11. And have no fellowſhip with the unfruitfull workes of darkneſſe, but rather * reprove them.]

*diſcover them ελεγχετε

12. For thoſe ſecret practiſes are ſuch that they dare not appear in the light, and therefore are by the devill, who preſcribes them as parts of his worſhip, appointed to be uſed in cloſe receſſes, which are called their myſteries, as the higheſt, but indeed the vileſt part of their religion, (ſee note on Rev. 14. a.)

12. For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.]

13. [illegible]ſtianity is a me[illegible]iſcover and diſp[illegible]eſe abominable cheats and villanies, as light is the direct means to diſcover what darkneſſe hath hid, and to make them renounce and forſake it, when they ſee it is ſeen and abhorred by men.

13. But all things † that are approved are made manifeſt by the light; for whatſoever doth make manifeſt, is light.]

† being diſcovered by the light are made manifeſt, ελεγχόμενα ὑπὸ τὸ φωτὸς φανερὸῦται * ſhine upon thee ἐπιφαυσει σοι

14. According to that ſaying of Iſaiah, c. 60. 1. Ariſe, be enlightned, for thy light is come, and the glory of the Lord is riſen upon thee, i. e. this Chriſtian eſtate is a lightſome condition, and engages every man that expects to have his part in it, to get out of all theſe horrible dark ſecrecies, which are put to ſhame and diſcomfited by the light.

14. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall * give thee light.]

d. 15. See therefore and conſider how yee may walk moſt exactly and inoffenſively, to which end ye will need great circumſpection, as being placed in the midſt of ſuch temptations and dangers, by one or other ready to be inſnared on every ſide; If your circumſpection be not intenſe enough, ye will be inſnared as fooles in their luſts, and complyances, which bring ſuch carnal temptations along with them, and if ye be over earneſt in admoniſhing them, and vehement unſeaſonably, ye will exaſperate and incurre the danger Mat. 7. 6. of being rent by the ſwine.

15. See then [d] † that ye walk circumſpectly, not as fooles, but as wiſe,]

† how ye walk exactly, ὰς ἀκριβῶς περιπατειτε

e. 16. And therefore as you muſt be ſure to preſerve the innocence of the dove, ſo ye have need of prudence and waryneſſe, and wiſedome of behaviour, becauſe the world is at this time full of corruption, and of contumacy, and perſecuting of all good and orthodox Chriſtians.

16. [e] Redeeming the time, becauſe the dayes are evill.]

17. And therefore ſee that ye be not corrupted by their inſinuations, but let the knowledge of your Chriſtian duty ſo fortifie you, that ye be not befoold or inſnared by them.

17. Wherefore be ye not unwiſe, but underſtand what the will of the Lord is.]

f. 18. And do not ye, like thoſe heathens in their Bucchanals, inflame your ſelves with wine, to which all manner of inordinate luſt is conſequent, (and then think ye are inſpired, and able to prophecy by that means) but let your hearts be filled with zeal and devotion (ſee note on Lu. 9. d.)

18. And be not drunk with wine wherein is [f] * exceſſe; but be filled with the Spirit:]

* diſſolutenеſſe

g. 19. And let all your mirth and jollity be expreſs'd in the ſeverall kindes of hymnes, &c. that are uſed among Chriſtians, after a pious manner, ſinging, and inwardly in your hearts rendring praiſes to God, and not finding out ſuch groſſe carnall wayes of expreſſing your joyes, as the heathens uſe;

19. Speaking to your ſelves in [g] Pſalms, and Hymnes, and ſpirituall ſongs, † ſinging and making melody in your hearts to the Lord,]

† chanting (or with thanksgiving chanting, for the King's MS. reads ἐν χάριτι ἀδοντες as Col. 3. 16.) and ſinging, καὶ ψάλλοντες

20. Upon all occaſions acknowledging the great and fatherly mercies of God to you, through our Lord Jeſus Chriſt;

20. Giving thanks alwayes for all things unto God * and the father, in the name of our Lord Jeſus Chriſt;]

* even καὶ

21. Yeilding obedience to thoſe, to whom tis due, in ſubordination to God, obeying their lawfull commands upon God's command to honour them, but yet not doing any thing in obedience to them, which is forbidden by that ſuperior law of God.

21. Submitting your ſelves one to another in the fear of † God.]

† or, Chriſt, for the King's MS. reads Χριστῶ

22. All wives muſt be ſubject to their husbands by virtue of the Chriſtian law, which in this and other things doth no way diſannull, but rather confirm God's firſt inſtitution.

22. Wives ſubmit your ſelves unto your own husbands, as unto the Lord.]

23. And the ſame obligation that lies on the Church to obey Chriſt, viz. becauſe he is the head of it, lyes on the wife to obey the husband, who is the head of the wife, 1 Cor. 11. 13. by the law of creation, which is in force among all nations, and as Chriſt did for his Church, ſo it is the office of the husband, as of the head, to take care for, and ſecure, and defend the body which belongs to it, i. e. to doe all that hee can for the good of the wife.

23. For the husband is the head of the wife, even as Chriſt is of the Church, and he is the Saviour of the body.]

24. There-

24. Therefore as the Church is ſubject unto Chriſt, ſo let the wives be to their own husbands in every thing.] 24. And this ſubjection of the wife to the husband is not reſtrained to ſome ſorts of things, but extended unlimitedly to all, where there is not a prohibition of ſome ſuperiour law (ſee v. 21.) as the Church is to be regulated by Chriſt, and thoſe whom he hath placed over it, in all things.

25. Husbands love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it,] 25. And, by the ſame rule of analogie with Chriſt, the husbands are obliged to expreſſe that care of their wives, that love to their good, as Chriſt had to the good of his Church, which is his wife (for whom he laid down his life)

* it, having cleanſed it ἁγίσῃ, καθαρίσας 26. That he might ſanctifie * and cleanſe it with the waſhing of water, by the word,] 26. That he might purifie it from all ſin, and to that end appointed baptiſme, therein obliging us to forſake the devil &c. and covenanting to give us grace to doe ſo, and to that adding his word, the whole doctrine, commands, promiſes of the Goſpel, as a powerfull means to oblige, and enable us to doe ſo.

27. That he might preſent it to himſelf a glorious Church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh.] 27. And all this, that as a wife he may ſet it out in beauty and comelineſſe, as a garment come new out of the fuller's hand, purged from ſpots, ſtretched from wrinkles, and ſo not having any of the baſe pollutions before mentioned v. 5. but that it may be perfectly clean without ever a blemiſh in it.)

† husbands ἄνδρες 28. So ought † men to love their wives, as their own bodies: he that loveth his wife loveth himſelf.] 28. And this love of the husband to the wife, muſt be as to a part of himſelf (for ſo Eve was taken out of Adam.)

29. For no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the Church.] 29. And not to love a man's ſelf, and every part of that is unnatural, and therefore every ſenſible man will love his wife as part of himſelf, and endevour her good, as Chriſt doth the Churches, with all the zeal imaginable.

30. For we are [h] members of his body, of his fleſh, and of his bones.] 30. (For he is the head of the Church, and we are members of him.) h.

* cleave προσκολληθήσεται 31. For this cauſe ſhall a man leave his father and mother, and ſhall * be joyned unto his wife, and they two ſhall be one fleſh.] 31. And this is the reaſon of that precept in the firſt creation, that a man ſhall at marriage put off all other neereſt relations, ſo farre as to preferre this newly contracted relation before them all, of two to make up one common perſon, Gen. 2. 24.

32. This is a great myſterie; but I ſpeak concerning Chriſt and the Church:] 32. This place of Geneſis is ſpoken literally of marriage, but it hath alſo a divine, ſecret, myſtical ſenſe in it, to denote the conjunction or marriage between Chriſt and his Church, who are literally one fleſh, by Chriſt's aſſuming our nature upon him, and myſtically one body, by the ſtrict union which he hath made, both by infuſing his graces, as the head to the members, and obliging us to continue in him, as members in union with, and ſubjection to the head. And ſo the Jewes themſelves ſay of the taking Eve out of Adam's ſide, that it was to ſignifie the marriage of the moſt higheſt, God bleſſed forever.

† fear φοβῆται 33. Nevertheleſſe let every one of you in particular ſo love his wife even as himſelf, and the wife ſee that ſhe † reverence her husband.] 33. The ſhort is, that by the law of our creation confirm'd, and not diſannulled by Chriſt, and exemplified to us in his dealings with his ſpouſe the Church, every Chriſtian husband is bound to account of his wife, as of a great part of himſelf, and accordingly to love and care for her, and ſhe back again, as to the head, behave her ſelf reverently toward the husband.

Notes on Chap. V.

a. Προσφορὰ Θυσία

The difference of προσφορὰ *offering*, and θυσία *ſacrifice*, is ordinarily obſervable, ſee *Heb.* 10. where in ſtead of θυσία and προσφορὰ, *ſacrifice* and *offering* v. 5. is ὁλοκαύτωμα, καὶ περὶ ἁμαρτίας, *Burnt offering and ſacrifice for ſinne*, v. 6. where, as θυσία *ſacrifice* is certainly expreſſed by ὁλοκαύτωμα, the *bodies* of *beaſts wholly burnt* upon the *altar* (of which therefore no part came to the *Prieſt*, *Heb.* 13. 11.) ſo the προσφορὰ *oblation* is the מנחה, or *meat-offering*, the *flour* and *oyle Lev.* 2. 2. of which *part was burnt with fire*, and *the remnant was Aaron's and his ſons*, v. 3. and as of the former of theſe, when it was *offered* by *Noah*, *Gen.* 8. 20. it is ſaid that *the Lord ſmelled a ſweet ſavour*, v. 21. and that as a token that his *wrath* was *pacified*, as it follows, *the Lord ſaid in his heart, I will not again curſe the ground any more*, &c. ſo *Lev.* 2. 2. the other is ſaid to be *an offering made by fire, a ſweet ſavour unto the Lord.* And accordingly here to the mention of *offering* and *ſacrifice*, *meat-offering*, and *burnt-offering*, is added, εἰς ὀσμὴν εὐωδίας, for *a ſmell of ſweet ſavour*, which notes this *death* of *Chriſt*, which is expreſſed by it, to be a means appointed by *God*, for the *averting* his *wrath* from us, for the *appeaſing* and *reconciling* him to us, as thoſe *ſacrifices* were wont to doe, and an engagement to us to live ſuch *lives* as may be *acceptable* to *God*, contrary to the *noyſome* luſts, ver. 3.

b. Μωρολογία Εὐτραπελία

That μωρολογία ſignifies *fooliſh ſpeaking*, and that εὐτραπελία ſignifies the ſame, onely with this addition of deſigning it as *jeſt*, to move *laughter* (and therefore εὐτράπελος is ordinarily interpreted γελοιώδης, and γελωλοποιὸς, a *ridiculous* perſon, or one that *cauſeth laughter*) there is no queſtion. But that the text may here reaſonably be thought to confine them both to *obſcene* and *filthy* diſcourſe, may alſo appear, not onely by the company that they are ſet with, *fornication*, *uncleanneſſe*, *inordinate luſt*, *filthineſſe*, but eſpecially by the reaſon that is rendred for the abandoning of all theſe, v 5. *For this you know, that every fornicator, or unclean perſon, or inordinate luſter, which is an idolater, hath no inheritance in the kingdome of Chriſt or of God.* Where if theſe two be not of the ſame ſort with the former, belonging all to *uncleanneſs*, that enumeration in the *reaſon*, would not comprehend the ſeverals in the *exhortation*, which

c. Ὀσμὴν εὐωδίας

which it muſt be ſuppoſed to doe, To this purpoſe therefore it is 1. obſervable of the word μωρολογία *fooliſh-ſpeaking*, that it is the *ſcripture elegance* to expreſſe *uncleanneſſe* by *folly*, ſo *folly in Iſrael* is *adultery*; and ſo in *Eurypides* Αφροδίσια, matters of *venery*, are called μωρὰ *fooliſh*, and in *Ariſtophanes* ἀνόητα, which is the ſame, and ſo μωρολογία *ſpeaking folly* may be *ſpeaking obſcenely*: 2^dly, that εὐτραπελία, (which is joyned with it by [ἢ *or*] and ſo is but an explication of it) as it is by *Heſychius* rendred κυφότης *levity*, and μωρολογία *fooliſh-ſpeaking*, ſo it is alſo αἰσχρολογία *filthy, unclean ſpeaking*: 3^dly, that after all theſe here is added [τὰ ἐκ ἀνήκοντα] which being in the *plural*, belongs equally to all the foregoing words, and that ſignifying not barely that *which is not convenient*, but *indecent, foul, unbecoming*, doth by a kind of *propriety* belong to that of *immodeſt, unclean* behaviour: 4^thly, by this way of rendring theſe words all manner of *uncleanneſſe* will be comprehended in this prohibition; that in the *members*, acted through all the ſorts, will be comprehended in the *three* words, ver. 3. that of *unſeemly* behaviour, *geſtures* &c. under the word αἰσχρότης *filthineſſe* v.4. and that of the *tongue* in the other two words of *fooliſh ſpeaking*, or *jeſting*. 5^thly, It is ordinarily known how much of the *wit* and *jeſting* of wicked profane perſons, conſiſts in this one ſubject of *obſcene* and *ſcurrilous* diſcourſe, and ſo how reaſonable it was, in the prohibiting all *uncleanneſſe*, to name that of *obſcene jeſting*, which, I ſuppoſe, was meant by the σαπρὸς λόγος *putrid, rotten communication*, c. 4. 29.

Σαπρὸς λόγος

c. Εὐχαριστία

What εὐχαριστία here ſignifies, may be matter of ſome queſtion; It ſignifies ordinarily *thanksgiving*; and that belonging eſpecially to *God* (from whom all *mercies* are received, and to whom all *thanks* are due) may be meant here by the word, though no mention of *God* be added to it, and ſo the context may well bear, *Let there be no unclean ſcurrilous jeſts* uſed among you, *but rather giving of thanks*, i.e. Let the *Chriſtian*'s way of *mirth* be farre from that of *obſcene* wit; the recounting the *mercies* of *God* in *Chriſt*, *calling you from darkneſſe to his marvailous light*, will farre better become a *Chriſtian*, and to this purpoſe ſee ver. 20. But yet it may be obſerved what notion there is of χάρις (of which this word is compounded) ſeveral times in the *Epiſtles*, for *piety, Chriſtian virtue* in general, Thus c. 4. v. 29. where the *corrupt communication* is forbidden, and, in ſtead of it, the *good* commanded, for *profitable inſtruction*, or *edification*, this is deſigned ἵνα δῷ χάριν τοῖς ἀκούσι, *that it may give grace*, i.e. afford *ſpiritual* advantage, *in increaſe* of *piety in the hearers*. So *Col.* 4. 6. *Let your ſpeech be alwaies* ἐν χάριτι, *with grace*, i.e. *gracious, pious, ſeaſoned* with *ſalt*, contrary to the *putrid, corrupt*, mentioned to the *Epheſians*. So *Col.* 3. 16. ἐν χάριτι ᾄδοντες, *with grace ſinging*, i.e. after the manner of *pious, gracious* perſons, in a *Chriſtian* manner, and ſo 'tis alſo *Eph.* 5. 19. in the reading of the *King's MS.* And agreeably to this notion of χάρις, we have γυνὴ εὐχάριτος, a *gracious pious woman*, *Prov.* 11. 16. And ſo perhaps εὐχαριστία may ſignifie in this place, *gracious, pious, religious* diſcourſe in general, being ſet oppoſite to the *filthy obſcene* diſcourſe preceding, and not to be reſtrained to one *ſpecies* of it, recounting the *mercies* of *God*,

Χάρις

ἵνα δῷ χάριν

ἐν χάριτι

The word πῶς] generally in the *New Teſtament* is not to be rendred [*that*] but [*how*] eſpecially when it follows βλέπετε, ſo *Lu.* 8. 18. βλέπετε πῶς ἀκούετε, *take heed how you hear*, and 1 *Cor.* 3. 10. βλεπέτω πῶς ἐποικοδομεῖ, *Let him take heed how he ſuperſtruct*. And ſo 'tis here to modify the accurate walking, and accordingly 'tis anſwered with ὡς *as*] that they behave themſelves warily between the two dangers of being *corrupted* on one ſide, and *devoured* on the other, in the firſt not ὡς ἄσοφοι *as eaſie, ſeducible* people, in the ſecond ὡς σοφοὶ *as wiſe, prudent* men, that can manage their affairs to the beſt advantage, and not run *hazards* to no advantage.

d. Πῶς

ὡς Ἄσοφοι

Ἐξαγοραζόμενος τὸν καιρόν, though it have a ſenſe very unlike the *Engliſh* words [*redeeming the time*] yet cannot well be literally rendred otherwiſe, then either ſo, or *buying out* or *gaining the time*. *Theodotion* uſeth it in the *active*, ἐξαγοράζοντες καιρόν, *Dan.* 2. 8. by that, rendring the *Chaldee* עִדָּנָא אַנְתּוּן זָבְנִין, and there the *vulgar* have, *redimitis tempus*, and we, *gaining* or *buying the ſeaſon*, referring particularly to the *delaies* that they ſought to make, thereby to ſave themſelves from danger, The full meaning of the phraſe in that place is, to uſe *caution*, and *cunning*, and *dexterity*, whether by *delaies*, or any other means, for the *ſaving* of themſelves from that danger, that was threatned them, v.5. And it ſeems to be a *proverbial* ſpeech, which the uſe had made to ſignifie more, then the very *literal* of the words imported; and you may find it uſed in *authors* in the ſame, or like words, One for all, in *Nazianzen's* στηλιτευτικὸς α'. p. 14. of *Julian*, ὁ μὲν ἐξωνέμενος τὸν καιρὸν, καὶ κρύπτων ἐν ὑπουργίας πλάσματι τὸ κακοήθες, where *buying out* of *time*, is a *proverbial* expreſſion for carrying himſelf *cunningly, dextrouſly concealing* (what he had not a mind to *diſcover*) his ill *diſpoſition* under a diſguiſe of *gentleneſſe*. And proportionably 'tis ſo here, to uſe all *prudent, artificial* deviſes to *preſerve* them from the *evil times* then preſent, times of high *corruption*, and ſo of *danger* to their *ſouls*, wherein the *carnal* heathen *ſenſualities* (to which they had ſuch temptation, and which were uſed in their *myſteries* and *devotions*) were very frequent among them, and againſt which the warning is very particular in the former part of the *chapter*, v.6,7. &c. and to which he returns again, as farre as concerns *drunkenneſſe* (the expreſſion of the *heathens devotion* in ſome of their *worſhips*, the *Bacchanalia*) ver. 8. And that 'tis this *wiſdome* and *dexterity* which is here primarily meant, in reſpect of thoſe *ſpiritual* dangers, the *ſnares* that were neer their *ſouls*, may be conjectured by the verſe immediately following, where διὰ τοῦτο *for this* cauſe, for this *evilneſſe* of the *daies*, they are adviſed not to be ἄφρονες *fools* (as v. 16. μὴ ὡς ἄσοφοι, *not as fools*, and μηκέτι νήπιοι, *no longer children* or *fools*, c. 4. 14.) but *underſtanding* (Συνιέντες, noting that *prudence*, Σύνεσις, that we ſpeak of) *what the will of the Lord is*, i. e. how contrary *Chriſtianity* is to thoſe *heathen* courſes, which now by the *cheats* of the *Gnoſticks* are put off, and commended to them, v. 6. as things that are abſolutely *indifferent*. Beſides this it may be applied alſo to that other *prudence* for avoiding of *perſecutions*, as thoſe are expreſſed by *evil daies*, *Gen* 47. 9. & *Pſal.* 49. 5. not to throw our ſelves upon *dangers* unſeaſonably,

e. Ἐξαγοραζόμενος τὸν καιρόν.

Ἄφρονες

Συνιέντες

unſeaſonably, where there is no probable advantage in our *proſpect*, but to *ſpeak* and *exhort* when 'tis likely to *proſper*, and at other times to refrain; and this may properly be ſtyled *gaining the time, watching opportunities*, and when interpoſing would prove gainleſſe, then to hold the peace, and expect ſome fitter *ſeaſon*, ſee *Rom.* 12.11.

f. Ἀσωτία The word ἀσωτία ſignifies generally being *given up* to all *wickedneſſe*, particularly *luxury*, meaning by that not onely *exceſſe* of *drinking*, or *eating*, or *waſting* an *eſtate*, but eſpecially giving himſelf up to *riotous* enormous *luſts*; thus *Heſychius* renders ἀσώτως by ἀκρατῶς, ἀπλήστως, *filthineſſe, inſatiableneſſe*, and ſo when of the *prodigal Lu.* 15. it is ſaid that the means of *ſpending* his *patrimony*, was his *living* ἀσώτως ver. 13. that is interpreted v. 30. by καταφαγὼν τὸν βίον μετὰ πορνῶν *devouring his livelihood with harlots*. And then we may diſcern the meaning of this phraſe [ἐν ᾧ ἐστὶν ἀσωτία] ſpeaking of *drunkenneſs* and *filling* themſelves with *wine, in which*, ſaith he, *there is* (not *exceſſe*, as that ſignifies *immoderate drinking*, for that was contained before in *drunkenneſs*, or *being filled* with *wine*, and to ſay that in *drunkenneſs* or in *wine* were *immoderate drinking*, would not be ſo commodious, but) *unclean inordinate* behaviour, all kind of *venery* and *enormous luſts*, and ſo it is true not onely in common obſervation that *inflaming* themſelves with *wine* betraies men to all *uncleanneſs*, but particularly in the *heathen Bacchanals* (to which he ſeems to referre, by oppoſing to them the being *filled* with the *Spirit*, and expreſſing that in *Pſalms* &c. the *Chriſtian* way of *rejoicing*, contrary to their *prophecying Wiſd.* 14.28. or their *mad howlings* in their *Orgia*) where after their *drinking*, *uncleanneſs* was wont to ſucceed, as in the *Iſraelites Idol-feaſts*, after their *ſitting down to eat and drink*, 'tis added, *they roſe up* παίζειν, *to ſport*, or *mock*, which that it belongs to this of *uncleanneſs*, ſee *note* on 1 *Cor.* 10.c. And ſo this is a ſeaſonable exhortation to the *Chriſtians* at *Epheſus*, living among the *heathens*, and in danger to be ſeduced by the *Gnoſticks* to the *Idol-feaſts*, that in ſtead of the *Bacchanals*, and *unclean* conſequents of them, which were their way of *worſhip* to their *idols*, or *devils*, they ſhould entertain themſelves after the *Chriſtian* manner of *ſinging Pſalms, bleſſing* and *praiſing* of *God*, which is the *Chriſtian* jollity, to be preferred before thoſe heathen *beſtial* practiſes. παίζειν

The difference of theſe three [ψαλμοὶ, ὕμνοι, ᾠδαὶ, *Pſalmes, hymnes, ſongs*,] muſt be fetch'd from the *Jewes*, who have three ſorts of *Canticles*, 1. מִזְמוֹר from זמר *amputavit*, a *conciſe verſe*, which is here called ψαλμὸς a *Pſalm*; 2dly, תְּהִלָּה *Praiſe*, celebration, depredicating of any thing, which is here ὕμνος *hymne*; 3dly, שִׁיר *Canticum* or *cantio*, whence is שִׁיר הַשִּׁירִים *Canticum canticorum, the ſong of ſongs*, and to this anſwers here the ᾠδαὶ, and the word πνευματικαὶ added to it, *ſpiritual* or *Chriſtian*, is both in oppoſition to the ἐν Βάκχῃ, and the like *drunken*, ſenſual *ſongs*, and *ovations*, in their *Bacchanalia*, and perhaps in reſpect of the χάρισμα then among them, as of *praying*, ſo of *ſinging* alſo, by that extraordinary *gift* of the *Spirit*, 1 *Cor.* 14.26. ſee *note* on *Jude* f. g. Ψαλμὸς ὕμνος ᾠδή Πνευματικαὶ ᾠδαὶ

It is the manner of the *ſacred writers* to expreſſe a *complexe* body, by the enumeration of the ſeveral *parts* of it, as the *heaven* and the *earth* for the *world*, *evening* and *morning*, for the *natural day*, and many the like, ſee *note* on *Col.* 1.c. & 2 *Pet.* 3.b. and ſo here *his fleſh*, and *his bones*, ſignifies no more then *he*, and ſo the whole importance of the verſe is, that we are *members* of *Chriſt*, and nothing elſe. (ſee *note* on *Joh.* 6. d.) h. Σὰρξ καὶ ὀστᾶ

CHAP. VI.

Paraphraſe.

* juſt δίκαιον 1. Children obey your parents in the Lord: for this is * right.] 1. And ſo likewiſe all children and ſubjects muſt be obedient to their parents and Princes, now under the Goſpel: for this is commanded by the law in the Old Teſtament, which Chriſt came not to evacuate, but to confirm.

2. Honour thy father and mother (which is the firſt commandement with promiſe,)] 2. For ſo are the words of the fift Commandement of the Decalogue, Honour thy father and mother, not onely thy natural, but civil Parents, and all other placed over thee by God, or the lawes under which God hath placed thee. And this is the firſt commandement of the ſecond table, and that with a promiſe annex't to it,

† thou ſhalt have a long time on the land, ἵνα μακροχρόνιος ᾖς ἐπὶ τῆς γῆς 3. That it may be well with thee, and † thou mayſt live long on the earth.] 3. viz. of proſperity and long life in the land of Canaan, as it concern'd the Jewes, and to all others of proſperous peaceable living upon earth, (toward which obedience to ſuperiors is ordinarily an eminent means of ſecurity, ſee Mat. 5, 5.) and of eternall bliſſe in heaven by the promiſe of Chriſt.

* diſcipline and nurture, παιδείᾳ καὶ νουθεσίᾳ 4. And ye fathers provoke not your children to wrath: but bring them up in the * nurture and admonition of the Lord.] 4. And parents likewiſe are to behave themſelves lovingly and gently toward their children, and not to tempt them, by tyrannical uſage of their power, to diſobedience, but uſe all care to bring them up in the knowledge of their duty to Chriſt.

5. Servants, be obedient to them that are your maſters according to the fleſh, with fear and trembling, in ſingleneſſe of your heart, as unto Chriſt:] 5. And doe not think that Chriſtianity hath ſet all ſervants at liberty, or given them any privilege of diſobeying thoſe, whoſe ſervants they are according to the courſe of this world, be they heathens &c. But let all ſuch know themſelves to be obliged to perform obedience unto their maſters, with all diligence and ſincerity (ſee note on Phil. 2. c.) as unto Chriſt, who ſees their hearts, and laies this command on them.

‡ or, from the ſoule with good will doing them ſervice, for the King's MS. ſomes it thus, ὡς δοῦλοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ Θεοῦ, ἐκ ψυχῆς μετ' εὐνοίας δουλεύοντες. 6. Not with eye-ſervice as men-pleaſers, but as the ſervants of Chriſt, doing the will of God † from the heart;] 6. And this not onely to avoid the diſpleaſures of their maſters, (which will extend no farther then to thoſe things which they can ſee whether they be done, or omitted, and conſequently puniſh in them) but upon ſenſe of obligation to the law of Chriſt, who can ſee the ſecrets of the hearts, and ſo muſt be ſerved accordingly;

viz: with uprightneſſe and cheerfulneſſe, 7. With good will doing ſervice, as to the Lord, and not to men :] a voluntary obedience, which may approve it ſelf to Chriſt, and not a forced one, which ariſes from fear of man, and ſo extends no farther then the maſter can ſee and puniſh :

8. Knowing that as all other performances of duty, ſo his faithfull ſervice to his maſter ſhall be rewarded in him by God. 8. Knowing that whatſoever good thing any man doth, the ſame ſhall be received of the Lord, whether he be bond or free.]

9. And the maſters muſt uſe their ſervants, as fathers were appointed to uſe their children v. 4. not wrathfully and imperiouſly, but calmly and gently, either as knowing that they themſelves have a maſter to obey, who commands them to doe thus, or knowing that you and they are but fellow-ſervants in reſpect of Chriſt, and indeed that if maſters doe not their duty, they ſhall be as puniſhable before God, as any others of the moſt inferiour degree, God favouring or ſparing none upon ſo ſlight conſiderations as theſe, of their being greater men in this world then others. 9. And ye maſters doe the ſame things to them, forbearing threatning: knowing that * your maſter alſo is in heaven, neither is there reſpect of perſons with him.] * or, the Lord both of them and you, for the King's MS. reads ὅτι ὁ κὺ αὐτῶν κὴ ὑμῶν

10. Finally, brethren, conſider the all-ſufficience and omnipotence of his might, who is able to ſuſtain you againſt all oppoſition of men or devils, and confirm your ſelves in the faith, and chear up your ſelves with that conſideration. 10. Finally, my brethren, be ſtrong in the Lord, and in the power of his might.]

11. And make uſe of all the defenſatives and weapons that Chriſt hath afforded you, to the repelling of all the temptations and ſtratagems of the devil, that ye may be able to hold out againſt all his aſſaults, both of force and cunning. 11. Put on the † whole armour of God, that ye may be able to ſtand againſt the * wiles of the devil :] † complete armour, παναπλίαν * contrivances, μεθοδείας

12. For the combat for which we are to be fortified, is not againſt any ordinary humane enemies, but againſt the ſeveral ranks of devils, the chieftains and gods of this preſent idolatrous heathen world, and againſt thoſe evil ſpirits that are in the aire, all groſſer carnal, and all more ſpiritual dangerous ſins, of pride, hereſie, and malice &c. 12. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt † the rulers of the darkneſſe of this world, againſt * ſpiritual wickedneſſe † in high places.] † the worldly rulers of this age, κοσμοκράτορας τῦ αἰῶνος τῦτε * ſpiritual parts, or ſpirits, for the Syriack appears to have read πνεύματα † in heavenly places

a.

13. The variety and greatneſſe of the danger being thus conſidered, makes it reaſonable for you to arm your ſelves in every part, with all that the Chriſtian faith hath provided you with, that in time of temptation ye may be able to hold out againſt the contrary allurements of thoſe hereticks, and in concluſion to be ſo farre victorious, as not to have been enſnared on any ſide. 13. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all to ſtand.]

14, 15. Let your military preparations againſt theſe aſſaults be theſe, 1. Truth, the doctrine of the Goſpel in oppoſition to heathen errors, and heretical inſinuations, and let that be your military girdle (ſee note on Lu. 12. b.) that keeps on all the other armour, and fits you to make uſe of it, and withall will reſtrain you from all libertiniſme and licentiouſneſs, as a girdle reſtrains and keeps in the body. 2dly, Righteouſneſſe, ſincere faithfull obedidience to Chriſt, to guard the whole man from aſſaults of ſin, as the breaſtplate guards him, Iſa. 59. 17. 3dly, The practiſe of Chriſtian charity and peaceableneſſe, to ſupply the place of ſhooes, that ye may goe on expeditely in the Chriſtian courſe, and not fall or miſcarry by the way, through the traps that hereticks and ſchiſmaticks lay to wound, and gall you, and hinder your progreſſe. 14. Stand therefore, having your loynes girt with truth, and having on the breſt-plate of righteouſneſſe,

b. 15. And your feet [b] ſhod * with the preparation of the Goſpel of peace;] * in the readineſſe

16. 4thly, Faith, or the beleiving both the promiſes of Chriſt to all reformed penitents, and of the threats to all impenitent ſenſual perſons, which will keep temptations from entring, and be able to allay the pleaſures of thoſe ſenſual baits propoſed to you, either by Satan or any other tempter, which, like poyſoned darts (which are wont to inflame the parts that are wounded with them, and therefore are called fiery darts, as the ſerpents with poyſonous ſtings, are called fiery ſerpents) will wound you to death, if the conſideration of your duty, the promiſes and terrors of Chriſt, received by your faith, doe not help to quench them: 16. † Above all taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of * the wicked.] † Unto all Ἐπὶ πᾶσιν * the wicked one, τὸ πονηρῦ.

17. 5thly, The hope of ſalvation, which may ſerve as an helmet, Iſa. 59. 17. to bear off any blow (at leaſt ſecure you from the hurt of it) that can light upon you. And 6thly, The Spirit, i. e. the word of God, which may ſerve as a ſword to aſſault the aſſailants, and deſtroy them, to ſlay all that is temptation in them, by propoſing to the Chriſtian much ſtronger motives to obedience, then the world can afford to the contrary. 17. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God :]

18. Praying heartily and fervently (ſee note on Lu. 9. d.) upon every opportunity and time of need, for God's aſſiſtance to enable you to perſevere, and for the removal or averting of temptations; and then adding vigilancy to prayer, and ſo continuing and perſevering in a conſtant performance of that office of prayer, for all virtues and graces that are needfull for you, and all means that may tend to the ſecuring or increaſing holineſſe in you. 18. Praying † alwaies with all prayer, and ſupplication in the Spirit, and * watching thereunto with all perſeverance, and ſupplication for † all ſaints,] † at every ſeaſon, ἐν παντὶ καιρῷ * to this very purpoſe watching, εἰς αὐτὸ τῦτο ἀγρυπνῦντες: † for, concerning all holy things, περὶ πάντων ἁγίων

19. And let not theſe your prayers be wholly confined to your ſelves, but let me have my part in them, that I may be enlarged from my preſent reſtraint, and ſo have liberty to propagate the faith of Chriſt (ſee note on 1 Cor. 1. b.) and publickly, or freely, or with authority (ſee note on Joh. 7. a.) to preach to the Gentiles, and in ſtead of the heathen myſteries, wherein all their impieties are acted, to reveal to them the nature of the Goſpel, to which they are initiated, the purity and holineſſe, which are there required : 19. And for me that utterance may be given unto me, that I may open my mouth * boldly, to make known the myſterie of the Goſpel,] * with authority, ſee note on Joh. 7. a.

20. (For the maintaining of which I am perſecuted, and being impriſoned, doe ſtill continue to preach it) that I may by it be emboldned to ſpeak as I ought. 20. For which I am an Embaſſadour in † bonds: that therein I may ſpeak boldly, as I ought to ſpeak.] † a chain ἁλύσει

21. But

21. But that ye alſo may know my affairs, * and how I doe, Tychicus a be-
* what I doe τὰ κατ' ἐμὲ πράσσω
loved brother, and faithfull miniſter in the Lord, ſhall make known to you all things:

22. Whom I have ſent unto you for the ſame purpoſe, [that ye may know our affairs, and that he might comfort your hearts.] 22. to give you ſuch an account of my afflictions and impriſonment, as may not afflict, but give you matter of rejoicing.

† or, compaſſion, for the King's MS. reads ἀγάπη 23. Peace be to the brethren, and † love, with faith from God the father, and the Lord Jeſus Chriſt.] 23. I beſeech God the father, and our Lord Jeſus Chriſt to beſtow upon your whole Church the grace of peaceableneſſe, and charity, and true faith.

* incorruption ἀφθαρσία 24. Grace be with all them that love our Lord Jeſus Chriſt in * ſincerity. Amen.] 24. The bleſſing of God be on all thoſe that continue conſtant in their love to Chriſt, and are not corrupted out of it by any of the baits, or ſeductions of theſe times. See note on Rev. 2. b.

Written from Rome unto the Epheſians by Tychicus.

Notes on Chap. VI.

1. Ἐπουράνια

What ἐπουράνια] ſignifies here, will be ſoon diſcerned, 1. by remembring that the ſeveral *regions* of the *aire*, and all above the *globe* of the *earth*, is in the *Hebrew* ſtyled שמים, and in the *Greek* of theſe books, οὐρανοὶ *heavens*, and ſo ἐπουράνια will ſignifie thoſe places, the ſeveral *regions* of the *aire*; 2dly, that the *Syriack* reading for [πνευματικὰ *ſpiritual parts*] πνεύματα *ſpirits*, and the phraſe, *ſpirits of wickedneſſe*, readily ſignifying *wicked ſpirits*, and thoſe oft uſed to denote *devils*, the [*ſpirits of wickedneſſe in heavenly places*] will be no more then the *powers* of the *air* under their ἄρχων or *prince*, c. 2. 2. i.e. *devils* under *Beelzebub* the *prince* of the *devils*. Theſe are here diſtinguiſht from the κοσμοκράτορες τοῦ σκότους τοῦ αἰῶνος τούτου, *the worldly rulers of the darkneſs of this age*, Noting ſeveral ſorts of *devils*, either in reſpect of their manſions, ἀέρειον καὶ ἔμπυρον πνεύματον, ſaith *Ignatius ad Epheſ:* *aërial* or *earthy ſpirits*; or elſe of the *inclinations* which they ſuggeſt. The *earthy devils* ſuggeſting *groſſer carnal* appetites, *filthineſſe* of the *fleſh* &c. the *aërial*, *pride*, *vain-glory*, *malice*, &c. the *filthineſſe* of the *ſpirit*: And the *Gnoſtick hereticks* by power of *ſorcery* ſeducing men to both ſorts of theſe *filthineſſes*, all *fleſhy* abominable *luſts*, and all *malice* and *rancour* againſt the *orthodox Chriſtians*, It is here truly ſaid, that they were to *contend* with both ſorts of *evil ſpirits*, *terreſtrial* and *aërial*, the *terreſtrial* that *ruled* among the *heathen dark* parts of the *age*, and the *aërial wicked ſpirits*.

Κοσμοκράτορες

b. Ὑποδησάμενοι

The uſe of *ſhooes* in the celebration of the *Paſſe-over* hath been formerly obſerved; For ſo the *Iſraelites* were commanded at their eating of it, that they might be *ready* for their *journey*, to have each of them their *ſhooes on their feet*, ſo when the *Apoſtles*, *Mar.* 6. 8. were commanded to be *ſhod with ſandals*, the meaning is, that they ſhould be *ready* to take their *journey*. So in * *Plautus*, *calceati dentes*, *ſhod teeth*, i.e. *ready* to *devour* the *feaſt*. So the *Ægyptian virgins*, were not permitted to wear *ſhooes*, i. e. to be *ready* to goe *abroad*. All this belongs to the explication of this phraſe, as it is joyned with ἐν ἑτοιμασίᾳ *in readineſſe*, denoting the *preparation* or *readineſs* for the *journey*, the whole *Chriſtian courſe*, for which the doctrine of *peace* and *charity* doth *provide* and *furniſh* them. But then this is not all, for the *ſhooes* are here mention'd among the *armour*, and ſo they clearly were, and were ordinarily made of *braſs*. A mention we have of them in the ſtory of *Goliah*, *his greaves of braſs*, and ſo among the *Grecians* they were ſo ordinary, that they are known in *Homer* by that title of χαλκοκνήμιδες Ἀχαιοὶ, *the brazen-ſhooed Grecians*, οἷς σιδηρεᾶ ἦεν ἢ χάλκειαι κνῆμαι ſaith *Phavorinus*, *who had greaves of braſs or iron*. The uſe of theſe was to defend their *feet* againſt the *gall-traps* which were wont to be thrown in the fields, or waies, to ſtop their marches, ſharp *ſtakes* ſticking up to *wound*, or *gall* their *feet*, and make them that had fallen upon them, unable to goe afterward. This uſe then of the *ſhooes* for marching is here referr'd to, and the *Goſpel* of *peace*, the obligation to *peace* and *charity*, (that lies upon *Chriſtians* by the *Goſpel*, and which is here ſet before *faith*, and *hope* of *ſalvation*) is the *furniture* or *preparation* for the *feet*, ſupplies the place of thoſe *greaves*, fits us for our *Chriſtian courſe*, which, beyond all things, conſiſts in *preſerving* of *peace with all*, and eſpecially now in oppoſition to thoſe *hereticks*, that broke the *unity* of the *Church*, and breath'd out nothing but *malice* and *perſecution* againſt all the *orthodox Chriſtians*, and laboured all they could to draw others to partake with them.

* in Captiv. Ἑτοιμασίᾳ

THE EPISTLE OF *PAVL THE APOSTLE* [a]TO THE PHILIPPIANS.

a. Ἐπιστολὴ πρὸς Φιλιππ.

THE *conversion* of the *Macedonians*, and among them, first of the *Philippians*, to the *faith* by the *labours* of *Paul* and *Timothy* is set down *Act.*16.12. & *Act.*20.3. where having had very good *success* among them, and after his departure having received many *testimonies* of their *kindness*, and *constancy*, and now being prisoner at *Rome*, *Epaphroditus* their *Bishop* being sent from them to him with a supply of *mony*, about the *year* of *Christ* 59. he returns them this *Epistle* by *Epaphroditus*, full of kind *acknowledgments*, and *chearfulness*, and *Timothy* who had been with S. *Paul* at *Philippi*, being now at this time at *Rome* with him, he is joyned with *Paul* in the *front* of the *Epistle*. One thing is farther observable in this *Epistle*, that upon the newes of S. *Paul's* imprisonment at *Rome*, (certainly his *first imprisonment* there, see c.1.25,26. & c.2.23,24. and not that immediatly præceding his *martyrdome*) the *Gnosticks*, the known *enemies of the cross of Christ*, c.3.18. (which are not for *confessing* a *crucified Saviour*, or a *persecuted faith*) were very ready to infuse their *discouragements*, perswading to *Judaize*, ~~though they were not Jews themselves~~ c.3.2. as among the *Galatians* they had done. And by way of necessary *antidote*, against these *seducers* he opposeth the *benefit*, which *Christianity* had received by his *sufferings*, c.1.12. and the no *losse*, but *advantage* which should come to him by it, v.19. and then *conjures* them to *unity* and *perseverance* c.2. warns them against the *Gnosticks* c.3. and again *encourages* them to *constancy*, c.4.

Paraphrase.

CHAP. I.

1. PAVL and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus which are at [a] Philippi, with the [b] Bishops and [c] Deacons,]

2. Grace be unto you and peace from God our father, and from the Lord Jesus Christ.]

2. b. c. 1. I Paul the Apostle that preached the Gospel to the several cities of Macedonia, but first to Philippi, Act. 16. 12. and Timothy that accompanied me in that work, Act. 16. 1. to all the Christians that are in Macedonia, of which Philippi is a Metropolis, and therein especially to the several Bishops of the several cities, and the Deacons that attend upon and assist them,

2. Send greeting in the Lord.

3. I thank my God upon every remembrance of you,]

3. I cannot but render thanks to God (the author of all the good which is wrought in any) as often as I think of you,

4. Alwaies in every prayer of mine for you all making request with joy,]

4. And accordingly whensoever I pray for you, I cannot doe it without rejoicing.

5. For your * fellowship in the Gospel from the first day untill now:]

* communication toward κοινωνίαν

5. To consider your great liberality toward the propagating the Gospel (see note on Act. 2. d.) which hath been observable in you since your first receiving the faith untill this present time.

6. Being confident of this very thing, that he which hath begun a good work † in you, will * perform it untill the day of Jesus Christ,]

† among you ἐν ὑμῖν * perfect ἐπιτελέσει

6. And I make no doubt but that God, who hath wrought this, and all other Christian graces in you thus farre, will proceed to consummate it, (upon your persevering to make use of his grace) and to reward it at the great day of doom.

d. 7. Even as it is meet for me to † think this of you all, becaus I have you in my heart, * in as much as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my [d] grace.]

† to have this care for φρονεῖν ὑπὲρ * as those that — are all my copartners of grace, συγκοινωνοὺς μου τῆς χάριτος ὑμᾶς ὄντας

7. This affection to you it is but justice for me to have, as considering that you both in sufferings, and in the defence (see v. 7.) and maintenance of the Gospel have joyned and participated with me, done and suffered the same things that I have done.

8. For God is my record how greatly I long after you all, in the bowels of Jesus Christ:]

8. And before God I solemnly protest to have it in the highest and most passionate degree of Christian love imaginable:

9. And this I pray, that your love may abound yet more and more in † knowledge, and in all judgment:]

† acknowledgment & all sense, ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει

9. And I daily pray that your Christian charity

charity (which already expreſſes it ſelf in liberality toward the Goſpel, and ſuffering for it, v. 5, 7.) may yet farther increaſe more and more, ſo that ye may acknowledge and diſcern whatever ye ought to doe, have a quick ſenſe of your duty in every particular:

* pure εἰλικρινεῖς

10. That ye may approve things that are excellent, that ye may be * ſincere and without offence till the day of Chriſt,] 10. That ye may continue conſtant unto the truth, examine firſt, and then approve, and like, and practiſe all Chriſtian virtues in the higheſt degrees (ſee note on Rom. 2. f.) and not be led into evil under the ſhew of good, but remain unblemiſhed and ſpotleſſe unto the day of judgment, and ſo bring Chriſtianity into a reputation among men,

11. Being filled with the fruits of righteouſneſſe, which are by Jeſus Chriſt unto the glory and praiſe of God.] 11. Bringing forth all manner of Chriſtian fruits, thoſe works of piety and charity, which are commanded by Chriſt above what was by the law of nature or Moſes, required, which may tend to the honour and praiſe of God.

† that concerned me τὰ κατ' ἐμὲ

12. But I would ye ſhould underſtand, brethren, that the things † which happened unto me, have fallen out rather unto the furtherance of the Goſpel:] 12. As for my ſelf, and the things that concern me, my ſufferings and impriſonment at Rome, you may pleaſe to take notice, that they have tended to the advancement rather then hindrance of the Goſpel.

* hall, or place of judicature † to all others, τοῖς λοιποῖς πᾶσι

13. So that my bonds in Chriſt are manifeſt in all the * * palace, and † in all other places.] 13. For by my ſufferings it is that the Goſpel hath come to be taken notice of, and ſo to be propagated both to all the officers of the Emperour in the Courts, (the Romans that act under him) and alſo to all others.

14. And many of the brethren in the Lord waxing confident by my bonds, are much more bold to ſpeak the word without fear.] 14. And withall many that have received Chriſtianity, through the confidence and courage that the example of my ſufferings and patience hath infuſed into them, have with much more zeal and conſtancy then formerly, made confeſſion of the faith.

15. Some indeed preach Chriſt even of envy and ſtrife, and ſome alſo of good will.] 15. Some indeed publiſh and make known the Chriſtian doctrine out of a malitious intent, either to defame it, and me by that means, or elſe to bring perſecutions on me v. 16. who am known to be the Preacher of it, and ſome doe it out of good liking of what I have done in preaching it.

* or, ſtirre up, for the King's MS. reads ἐγείροντι

16. The one preach Chriſt of contention, not ſincerely, ſuppoſing to * adde affliction to my bonds:] 16. The former ſort of theſe doe it by way of oppoſition, not that they would have any man beleive that Goſpel of Chriſt, which they thus publiſh, but that they may bring farther ſufferings on me, who being known to be the ſource of that doctrine, all ſpreading of it will be thought to derive from me, and conſequently encreaſe ſeverity towards me:

17. But the other of love, knowing that I am ſet for the defence of the Goſpel.] 17. But others out of a ſincere beleif of the doctrine, and kindneſſe toward me, as knowing that what is befall'n me, is in defence of the Goſpel, or for my defending it, and conſequently but duty in me who have not intruded my ſelf, but am by Chriſt from heaven call'd and ſent with commiſſion for diſcharge of this office.

† by occaſion, or by

18. What then? notwithſtanding every way, whether † in [f] pretenſe, or in truth, Chriſt is preached, and I therein doe rejoice, yea and will rejoice.] 18. And ſo by one means or other, ſome to vex me, others out of reſpect to the words preached by me, doe farther propagate it, and though this is by the former ſort done maliciouſly, and the good that comes from it be only accidental, not intended, but only occaſioned by them, yet 'tis matter of rejoicing to me that the Goſpel of Chriſt is preached, and publiſhed by this means. f.

* to ſalvation εἰς σωτηρίαν

19. For I know that this ſhall turn * to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt,] 19. For I am confident by the help of your prayers, and by the aſſiſtance of the Spirit of Chriſt, attainable thereby, that what hath thus befallen me, ſhall be a means of advancing the ſalvation of many,

20. According to my earneſt expectation and my hope, that in nothing I ſhall be aſhamed, but that with all boldneſſe, as alwaies, ſo now alſo, Chriſt ſhall be magnified in my body, whether it be by life or by death.] 20. As I verily perſwade my ſelf, and hope that God will ſo aſſiſt me, that I ſhall expreſſe no puſillanimity in any thing, but continue as conſtant as ever, and as bold (Joh. 7. a.) to confeſſe Chriſt and preach the Goſpel, and ſo, whether by life or death, advance the kingdome of Chriſt, by preaching it, if I live, by ſigning the truth with my blood, if I die.

† living is Chriſt, and dying gain, τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος

21. For to me † to live is Chriſt, and to die is gain.] 21. For as for my ſelf, thus it ſtands with me, if I live, my life ſhall be ſpent in Chriſt's ſervice; and if I die, my death tends to mine own unſpeakable advantage and joy, and to the ſervice of Chriſt alſo, whoſe glory may be advanced by my dying his martyr (ſee ver. 20.).

* But if I be living in the fleſh, τὸ δὲ ζῆν ἐν σαρκὶ † to mee worth my labour, and * for this is much rather to be preferred, or better. πολλῷ γὰρ μᾶλλον κρεῖσσον. † But, δὲ

22. * But if I live in the fleſh, this is [g] † the fruit of my labour; yet what I ſhall chooſe, I wot not.] 22. On the other ſide my living in the fleſh is matter of ſome advantage alſo, life is in it ſelf, and for the advantages of ſerving God, and encreaſing our crown, a deſireable thing, and ſo the ſcales being in a manner even, I know not what to chooſe. g.

23. For I am in a ſtrait betwixt two, having a deſire to [h] depart, and to be with Chriſt, * which is farre better.] 23. But I am in a great difficulty, equally inclined on both ſides, on one ſide having before me the benefit of death † which is the viſion and ſociety of Chriſt, and that very much more deſirable both in reſpect of the glory that will redound to Chriſt by my martyrdome, and of the benefit, that will redound to me; h. † a reſt a returne to celeſtiall countries

24. † Nevertheleſſe to abide in the fleſh is more needfull for you.] 24. And on the other ſide conſidering the advantage, which may accrue to you, which is farre greater by my life, and that which you can very ill ſpare.

i.

25. And on this latter conſideration of the want you have of me, and the benefit ye may reap from my life, I am ſure that this is the thing I deſire and hope, that I ſhall be ſome time permitted to live as a means of growth and proficiency to you, and of giving you comfort in your Chriſtianity,

25. And i * having this confidence, I know that I ſhall abide and continue with you all, for your furtherance and joy of faith,] * this, I know, I hope, that

26. That you may rejoice the more through the goodneſſe of Chriſt, by reaſon of me, i.e. of my coming yet again to be preſent among you.

26. That your rejoicing may be more abundant in Jeſus Chriſt † for me, by my coming to you again.] † through me ἐν ἐμοὶ

27. Onely let your courſe of life be ſuch as becomes the citizens of this divine city, the members of the Church of Chriſt, whoſe faith ye have received, that whether preſent or abſent, I may hear ſuch things of you, that I may take comfort in, viz: that you have the ſame affections and common deſignes, all joyntly contending, the beſt you can, to propagate the faith of Chriſt, to gain men to embrace the Goſpel.

27. Onely * let your converſation be as it becometh the Goſpel of Chriſt: that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the Goſpel:] * behave your ſelves worthy of ἀξίως πολιτεύεσθε

28. And whatſoever oppoſition ye meet with, let it not diſcourage or affright you, but look on it only as a ſigne or teſtimony that they are wretched obdurate people, but that you are the true penitent beleivers, reſcued out of the ſnares of ſin, and that this teſtimony is given by God himſelf of you,

28. And in nothing terrified by your adverſaries, which is to them an evident token of perdition, but to you of ſalvation, and that of God.] ἔνδειξις

29. Who hath vouchſafed you this favour, to ſuffer for, as well as to beleive in Chriſt, which is a proof of your ſincerity and conſtancy, and an inſtance of God's goodneſſe and favour to you:

29. For unto you it is given in the behalf of Chriſt, not onely to beleive on him, but alſo to ſuffer for his ſake:]

30. Suffering in the ſame manner as ye ſee, and hear of me that I ſuffer.

30. Having the ſame conflict, which ye ſaw in me, and now hear to be in me.]

Notes on Chap. I.

a. Φιλιππήσιοι

The *Philippians* here named muſt (by *analogie* with the *Corinthians*, and the reſt to whom the other *Epiſtles* are addreſt) be interpreted to be of a larger extent, then the inhabitants of that *one city*, and either to contain all the *Chriſtians* throughout *all Macedonia*, or at leaſt all that were under that *Metropolis*. For that *Philippi* was ſuch, is the diſtinct affirmation of S. *Luke*, *Act.* 16. 12. ἐκεῖθεν εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος Μακεδονίας πόλις, *Philippi is the prime*, or *firſt city of the Province of Macedonia*, i. e. either of all *Macedonia*, as one wider *Province*, or at leaſt of *one Province* of it. And it is there added that it was then a *colony*, i. e. inhabited by *Romans* (from whence it is that v. 21. they ſpeak of themſelves as *Romans*) and ſuch *colony-cities* that were ſo inhabited by *Romans*, were generally (though not onely they) pitched on by the *Roman Prætors* or *Præſidents* to be the *cities*, whither the neighbouring *regions* ſhould come for *juſtice*, the places of *aſſiſes*, &c. and ſo became the *chief cities*. And therefore when *Philippi* is by the *Geographers* (and out of them by the *author* of the *argument* of this *Epiſtle*) affirmed to be μικρὰ πόλις ὑπὸ Μητροπόλεως Θεσσαλονίκης τελοῦσα, *a little city under the Metropolis Theſſalonica*, it muſt be remembred that that definition belongs to ſome other time, probably long before that of S. *Paul's writing* here, or, in the *Acts*, his *preaching* to them. For ſo 'tis certain that this *city* built, and thus named by *Philip*, *King* of *Macedon*, had formerly been called Κρηνῖδες, and then Δάτος (whence was the proverb, Δάτος ἀμείνων, becauſe of a *golden mine*, which *Appian* ſaith was near it) and was then a ſmall city, which hinders not but that now under the *Roman Empire* it might be improved and advanced, eſpecially being now a *Colony* of *Romans*. For that many *cities* became *Metropoles*, which formerly were not, there is no doubt, and is affirmed in the 12. *Can:* of the *Councel* of *Chalcedon*, πόλεις διὰ γραμμάτων βασιλικῶν τῇ τῆς μητροπόλεως ὀνόματι τιμηθεῖσαι, *Cities are honoured with the names of Metropoles by the Emperors letters.* So alſo *Strabo*, *Geog:* l. 17. p. 840. Αἱ ἐπαρχίαι μὲν διηρῆσθαι ἄλλοτε μὲν ἄλλως, *Provinces have been at ſeveral times variouſly divided*, which concludes the *Metropoles* to be changed alſo, and l. 13. p. 629. giving an account of the *confuſion* of *Provinces* by him obſerved, he ſaith it was cauſed διὰ τὸ τοὺς Ῥωμαίους μὴ κατὰ φύλα διαλεῖν αὐτὰς, ἀλλ' ἕτερον τρόπον διατάξαι διοικήσεις, ἐν αἷς τὰς ἀγορείους ποιοῦσι καὶ τὰς δικαιοδοσίας, *becauſe the Romans diſtributed them not according to the diviſions of tribes, but another way according to the keeping of courts and aſſiſes.* And thus doth * *Pliny* ſet down for *Metropoles* of *Aſia*, *Laodicea*, *Sardis*, *Smyrna* and *Epheſus*, upon this onely account, that the *courts* were kept there, to which other *cities* reſorted. And as in *civil*, ſo in *Eccleſiaſtical diviſions* ſuch varietie is obſervable, Thoſe *cities* were *chief* and *Metropoles*, where the *Goſpel* was *firſt* planted, and thence *communicated* to the neighbouring regions. And ſuch was *Philippi*, as 'tis clear by the ſtory of S. *Paul's preaching* the *Goſpel* in *Macedonia*, *Act.* 16. 9, 10, &c. and 1 *Theſſ.* 2. 2. firſt at *Philippi*, then after at *Theſſalonica*. In which reſpect, though *Theſſalonica* were a *Metropolis* alſo, yet *Philippi* was not onely a *Metropolis* too, but the *prime* or *chief Metropolis* of *Macedonia*, as *Epheſus* of the *Proconſular Aſia*.† Hence it is that the *liberality* of the brethren of *Macedonia* (in common) 2 *Cor.* 11. 9. is imputed to the *Philippians* peculiarly, *Phil.* 4. 16. by which it appears that all the *Chriſtians* of that *region* are contained under that title. And ſo though there be but one *Epiſtle* written by S. *Paul* to theſe *Philippians*, yet S. *Polycarpe* mentions *Paul's Epiſtles* (in the *plural*) to them, by which *learned* men underſtand thoſe other inſcribed to the *Theſſalonians*, that other *city* of *Macedonia*, which might

* Nat. Hiſt. l. V. c. 29.

might therefore belong to *Philippi* alſo, And to that the ſevere *adjuration* of the *Apoſtle*, 1 *Theſſ.* 5.27. ſeems to belong, where he *adjures* them *by the living God*, that *that Epiſtle* be read πᾶσι τοῖς *to all the holy brethren* indefinitely, i. e. I conceive, to all the *Chriſtians* in each *Church* of *Macedonia*. And ſo it is evident that the *Epiſtle* inſcribed to the *Corinthians* belonged to all the *Churches* of *Achaia*, 2 *Cor.* 1. 1. and ſo that inſcribed to the *Coloſſians* was alſo to be read *Col.* 4. 6. by the *Church* of *Laodicea*, the chief *Metropolis* of *Phrygia*, to which *Coloſſe* is adjoyn'd as a ſecundary, *Col.* 2.2. By all this appears how in *Philippi* there may be more *Biſhops* then *one*, indeed as many as were in all *Macedonia*, at leaſt as in the *cities* under that *Metropolis*.

b Ἐπίσκοπος What the word ἐπίσκοποι and ἐπίσκοπος notes in the *Old* and *New Teſtament*, hath been ſaid already, *note* on *Act.* 1. h. viz: *præfecture* or *ruling power* in the *Church*. But whether this belonged to *ſingular* perſons, *one* in each *city* and *region* adjoyning, or to a number of ſuch, ruling together as *collegues*, hath been of late controverted by ſome, and this place, which mentions, in *Philippi*, *Biſhops* in the *plural*, hath been a principal *teſtimony* to conclude that in *one Church* there were *many Biſhops*. This, if it were granted, and conſequently, that *Biſhops* here denote no other then thoſe whom we now call *Presbyters*, would be of no force to inferre this concluſion, that *Churches* in the *Apoſtles* times were ruled not by *ſingle Biſhops*, but *many Presbyters*, becauſe 1. it were poſſible that the *Apoſtle* himſelf might at this time retain that *ſupreme Epiſcopal* power in his own hands, and though *abſent in body*, yet by *letters* (being *preſent in ſpirit*) exerciſe that power over them; Or 2^dly, if the *Apoſtle* had conſtituted a *Biſhop* over them, yet 'tis poſſible that at the writing this *Epiſtle*, the *Chair* might be vacant, or that the *Biſhop* might be *abſent*. And indeed *Epaphroditus*, who is by *Theodoret* and others affirmed to be *Biſhop* of *Philippi*, appears c. 4. 18. to have been with *Paul* at this time, when he wrote the *Epiſtle*, and to have carried the *Epiſtle* to them, which one thing might make it inconvenient to inſcribe the *Epiſtle* to him. And yet in the body of the *Epiſtle* c. 4. 3. there is an *Apoſtrophe* which in all probability belongs to *him*, under the name of *his yoke-fellow*, that is to *look* to the *relief* of the *widows*, ſuppoſing him preſent at the *opening* of the *letter*. But there is no need of ſuch anſwers as theſe to avoid the force of this argument; That which hath been ſaid *note* a. will give a clear account of it, that *Philippi* being a *Metropolis*, under which were many other *Churches*, which had each of them a *Biſhop*, All thoſe *Biſhops* are here meant by ἐπίσκοποι in the *plural*, as this *Epiſtle* was written to all thoſe *cities* or *Churches*, and not only to that of *Philippi*. Of this it is clear in *Eccleſiaſtical writings*, that there was a *Biſhop* conſtituted by the *Apoſtles*, For ſo * *Tertullian* diſtinctly mentions it for one of thoſe *Churches*, which derived the pedegree of *Biſhops* from the *Apoſtles* as *founders*: And *Ignatius*, S. *Paul*'s *ſucceſſor* at *Antioch*, in his *Epiſtle* to them, names *Vitalis* as their *Biſhop*, and the *Latine* old copie of *Polycarpe*'s *Epiſtle* to them mentions *Vitus*, which is ſurely the ſame. And though that *Epiſtle* mentions πρεσβυτέροις καὶ διακόνοις *Elders and Deacons* onely, yet conſidering the notion of πρεσβύτεροι, ſet down, *note* on *Act.* 11. b. there will be little doubt but that *Elders* there and *Biſhops* here are all one, viz: all the *Biſhops* of the *cities* under that *Metropolis*, which may well be contained under the title there prefixed to it, Ἐκκλησίᾳ τοῦ Θεοῦ παροικούσῃ Φιλίππους, *to the Church of God adjoyning* or *belonging to Philippi*. And indeed as the word Πρεσβύτεροι *Elders* is a note of *præfecture*, and ſo may fitly belong to the *Biſhop* in each *city* (ſee *note* on *Act.* 11.b.) in all places of the *New Teſtament*, ſo there is little reaſon to doubt of the word Ἐπίσκοποι *Biſhops*; The firſt mention of it is *Act.* 20. 28. where thoſe that had been called *Elders* of the *Church*, v.17. are ἐπίσκοποι τῦ ποιμνίε, *Biſhops of the flock*, ſet over it by the *Holy Ghoſt*, where, if the *flock* were the *Chriſtians* of *any* one city, there might be ſome pretenſe that the *Elders* or *Biſhops* in the *plural*, might be thoſe, which are now called *Presbyters*, But it is apparent, that the *flock* is the *Chriſtians* of all *Aſia*, of which it is ſaid c.19.10. that *all that dwelt in Aſia heard the word of the Lord*, and *almoſt all Aſia* were *converted*, ſaith *Demetrius* v.26. which *Paul* calls the *opening* of a *great dore* to him in thoſe parts, 1 *Cor.*16.9. And conſequently the *Elders* or *Biſhops* there, are the *Biſhops* of all *Aſia*, at leaſt thoſe that belonged to *Epheſus* as their * *Metropolis*. To which purpoſe is that of S. *Irenæus* l.3. c.14. *In Mileto convocatis Epiſcopis & Presbyteris ab Epheſo & proximis civitatibus*, *the Biſhops and Elders being aſſembled at Miletus, from Epheſus & the next of the cities*. And therefore S. *Paul* in his oration to them tells them, they had *known how he had been with them all the time from the firſt day that he came into Aſia*, c. 20.18. noting thoſe, to whom his ſpeech was addreſt, to be the *Biſhops* of *Aſia*, and not of that *city* only. The next mention of *Biſhops* (beſide that in this place) is that 1 *Tim.* 3. 2. *He that deſires the office of a Biſhop* &c. *A Biſhop therefore muſt be blameleſſe*, &c. and in the ſame words *Tit.*1.7. In both which places, as it is agreeable to the affirmations of the *Antients* (ſee *note* on *Act.*11. b.) that there ſhould be conſtituted *Biſhops* only and *Deacons* in the ſeverall *Churches*, (there being no *middle* order yet in uſe) ſo that Ἐπίσκοποι diſtinctly notes thoſe *Biſhops*, and not thoſe whom we now call *Presbyters*, is the joynt affirmation of *Chryſoſtome*, and *Theophylact*, and *OEcumenius*. † Ἐπισκόπων ἔδει πολλῶν, καὶ καθ' ἑκάστην πόλιν πεποιημένων, *there was need of more Biſhops, and of thoſe which præſide in every city*. And again, * Κατὰ πόλιν πρεσβυτέρους] Ἐπισκόπους ἔστως ἐνταῦθά φησι, ὡς καὶ ἐν τῇ πρὸς Τιμόθεον, καὶ πόλεις δέ φησιν, ἃ γὰρ ἐβέλετο πᾶσαν ἐπιτρέψαι ἑνὶ, ἀλλ' ἑκάστην πόλιν ἴδιον ἔχειν ποιμένα, *Elders in every city*] *he there means Biſhops, as alſo in the Epiſtle to Timothy, And when he ſaith in every city, it is becauſe he would not have the whole Iſland intruſted to one, but that every city ſhould have their own Paſtor.* And ſo ſaith † *Euſebius* of *Titus*, that there being an *hundred cities* in *Crete*, *converted* to the faith by S. *Paul*, *Titus had the biſhoprick of them all*, i.e. the *Metropolitical* power, that he might ordain *Biſhops* under him, ſaith * *Theodoret*, that he might exerciſe

* Ἔφεσός ἐστι τῆς Ἀσίας Μητρόπολις, *Chryſ.* in *Arg:* Epiſt: ad *Epheſ:* Τῷ Ἐφεσίων μητροπόλει τῆς Ἀσίας. *Theod:* Ep: ad *Dioſcor:* Ἐν Ἐφέσῳ, ἐν πρώτῃ Καινῇ τῆς Ἀσίας. *Euſeb:* l.4. c.κγ'. Ὁ Ἐφέσου ἐπίσκοπος, καὶ ἔξαρχος πάσης Ἀσίας. *Ord: thron: Metrop.* ad *Calcem Codini*

† *Chryſ:* in 1 *Tim: Hom:* 10.

* *Theoph:* in *Tit:* 1. 5.

† l. 3. c. 5.

* *Arg:* Ep: ad *Tit:*

Sir R. view p. 195

c

* *Præſcript:* c.36.

exerciſe *judicature* and *ordination*, ſaith *Chryſoſtome* and *Theophylact*. There are no more mentions of this word Ἐπίσκοπος in the *New Teſtament*, and in all theſe it is fairly appliable to the *Biſhops* or *ſingle Præfects* or *Governours* of *Churches*; And ſo though it be generally reſolved that the word *Biſhop* and *Elder* are equivalent, in the *Scripture*, yet is not this to be underſtood ſo, that either, and both of them ſignifies indifferently thoſe whom we now call *Presbyters*, but that they both ſignifie the *Biſhops*, *one* ſetled in *each Church* by the *Apoſtles*, there being no uſe of that *ſecond order* in the *Church*, till the number of *beleivers* increaſed.

c. Διάκονον Of the word διακονεῖν] we have ſpoken at large, *note* on *Lu.* 8. a. both as that ſignifies indefinitely to *ſerve*, and as to *wait* at the *table*, and give every man his *dimenſum* from the ἀρχιδίκλινον, and from thence to *diſtribute* to the poor, to all that *want*; And thus the *ſeven Deacons inſtitution Act. 6.* may be thought to confine their name and *office* in the *Church* of *Chriſt* to that (eſpecially and principally) of διακονεῖν τραπέζαις *ſerving tables*, *diſtributing* to the *poor*, v. 2. called the καθημερινὴ διακονία, *daily miniſtration* v. 1. But, (beſide that thoſe *ſeven* were not wholly imployed in thoſe *inferiour* imployments, but *Stephen* and *Philip* made uſe of for the *preaching* of the *Goſpel*, c. 7. 8. and *Samaria converted* and *baptized* by the latter of them, and he therefore called *Philip* the *Evangeliſt*, *Act.* 21. 8.) It is every where clear, that the word διάκονος is not to be reſtrained to that notion, but taken in a more general, for any *officer* or *ſervant*, or *miniſter*, without particular notation of the kind, wherein the *ſervice* or *miniſterie* conſiſts, and being taken in an *Eccleſiaſtical* notion, ſhall ſignifie any inferiour *Church-officer*, however imployed by the *Biſhop* or *Apoſtle* to whom he belongeth. The *original* of this *word* and *office* is to be taken from the *Jewes*, among whom the *miniſters* and *officers* that attended the *Judges* in every *city*, *Deut.* 16. 18. are in the *Scriptures* called שטרים, by the *Rabbines* חזנים *miniſters*, and, with the addition of הכנסות, *miniſters of the ſynagogue*, or *Conſiſtory*, and *juniores*, the *younger*, ſaith *Maimonides*, ſuch as had not attained to the *age* of *Doctor*, and theſe ſure are the νεώτεροι, that *buried Ananias*, *Act.* 5. 6. † *Hær. Ebion.* Theſe † *Epiphanius* calls ἀζανίται (a word lightly varied from the *Hebrew* חזנים) and ſaith the *Deacons* in the *Chriſtian Church* are directly parallel to them, For as they were the ταζοφύλακες, *keepers of the treaſure*, ſo did they alſo διακονικὰς χρείας ἐπιτελεῖν, *perform* all *miniſterial offices* indifferently. And of them the *Jewes* have a ſaying, that *About the time of the deſtruction of Jeruſalem the learning of the wiſe men*, i. e. *Doctors*, *was degenerated into that of the Azanitæ*, *and the learning of the Azanitæ into that which was competible to the Notaries*, noting the *ſubordination* of the *Azanitæ* to the *Doctors*, and of the *Notaries* to the *Azanitæ*. From hence appears the *notion* and *office* of theſe *Deacons* in the *Chriſtian Church*, thoſe that attended and waited on the *Biſhop*, and did whatſoever he appointed them, *preach*, *baptize*, &c. *read* the *Goſpel*, *attend* the *Biſhop* in *miniſtring* the *Sacrament* of the *Lords ſupper*, receive the *oblations* from the *ſub-deacon*, and *bring* them to the *Biſhop*, mind the *people* in performing the ſeveral *parts* of the *divine office*, call on them to *pray*, to *ſing*, to *hear*, to *kneel* &c. And as theſe were firſt trained up for theſe *miniſteries* in the *family* of the *Biſhop*, ſo were they after, in *religious houſes*, and *colleges*, or *monaſteries*, (which appear by the *antients* to have been *ſeminaries* of the *Church*, and not inſtituted onely for *prayer*, and *devotion*) and ſuch, when they have uſed the *office* of a *Deacon* well, καλῶς διακονήσαντες, 1 *Tim.* 3. 13. *purchaſe to themſelves a good degree*, i. e. ταχέως ἐπὶ τὰ ἀνωτέρω ἐλαύνουσι, ſay the *ſcholiaſts*, *ſhall ſoon aſcend higher*, as *Clemens* being *Peter's Deacon* at *Rome*, ſucceeded him in the *Epiſcopal chair*. Proportionable to which it was, that afterwards the *Biſhops* were *choſen* out of *monaſteries*, *Gregory Nazianzen*, *Baſil*, *Chryſoſtome*, &c. Thus is the word *Deacons* to be underſtood in this place, being joyned to *Biſhops*, as thoſe that *attend* on them in every *Church*, and were then next to them, there being not then (as farre as appears) any *middle* ſort of *Church-officers* inſtituted betwixt the *Biſhops*, and them. And the ſame is certainly the notion of it in that other place, 1 *Tim.* 3. 8, 12. where the rules are given for the *qualifying* them that are *ordained* to that *office* (as before had been given for the *Biſhops*) in ſtead of which are the πρεσβύται *antient men*, *Tit.* 2. 2. all one with διάκονοι *Deacons*, in this more comprehenſive notion, as it contains the διαιρέσεις διακονιῶν *diverſities of miniſtrations*, 1 *Cor.* 12. 5. And theſe are elſewhere called διάκονοι Θεοῦ *miniſters of God*, 1 *Theſſ.* 3. 2. the title that was then beſtowed on *Timothy*, as the *fellow-labourer* of *Paul* in the *Goſpel*, and ἐν Χριστῷ, *in Chriſt*, as of *Epaphras* 'tis ſaid, *Col.* 1. 7. *our fellow-ſervant* (all one with his *fellow-labourer* before) *who is for you a faithfull miniſter in Chriſt*, and ἐν Κυρίῳ, *in the Lord*, as of *Tychicus*, *Epheſ.* 6. 21. *our beloved brother and* πιστὸς διάκονον *faithfull miniſter in the Lord*. In all which places διάκονον with thoſe adjuncts is applied to thoſe *aſſiſtants*, and *attendants* on the *Apoſtles*, that were, as they pleaſed, employed by them in the *Goſpel*. Beſides theſe, other places there are, wherein 'tis applied to the *Apoſtles* themſelves, διάκονοι *deacons* or *miniſters*, ſimply, 1 *Cor.* 3. 5. Θεοῦ *of God*, 2 *Cor.* 6. 4. *of Chriſt*, 2 *Cor.* 11. 23. *Epheſ.* 3. 7. 1 *Tim.* 4. 6. *of the Church*, *Col.* 1. 25. *of the Goſpel* v. 23. of the *New Teſtament*, 2 *Cor.* 3. 6. And this ſtill in a more general notion, as it denotes *ſervants*, *officers*, of what kind ſoever.

That the word χάρις which ſignifies any *favour*, or *mercy* of *God*, ſhould here peculiarly be uſed for the *ſufferings*, which had befaln S. *Paul* in the diſcharge of his *office*, will not appeare ſtrange, if 1. it be conſidered, how often this ſtate of *ſuffering* is mention'd by *Chriſt*, and by S. *Paul*, S. *Peter*, and S. *James*, as an eminent mercy of *God's* to them, who are thus *honoured* by him, and accordingly that it is to be lookt on, as matter of *all joy* (in their account) whenſoever it befalls any, 2dly, if it be compared with ver. 29. where the *Philippians ſuffering* for *Chriſt*, as eminently as their *beleiving* in him, is mention'd as that which ἐχαρίσθη ὑμῖν *was granted them*, by way of χάρις *grace*, or *mercy*, or *ſpecial favour* of *God*. As for that which is affirmed in both theſe verſes, that this *Church* of *Philippi* was thus *perſecuted* for *Chriſtianity*, d. χάρις με

ſtianity, and ſo *participated* with him in his *bands*, or *ſufferings*, though it be not mention'd in the *ſtory* of the *Acts*, yet it is in it ſelf eaſie to be beleived, (and by theſe *teſtimonies* put beyond all queſtion) the *Jewiſh unbeleivers* every where ſtirring up the *Roman magiſtrates* to perſecute the *beleivers* in their *Provinces*.

c. Πραιτώριον ſignifies in the *Latine* (and ſo in *Greek* the ſame) the *common hall*, or *court*, where *judgment* uſed to be had, the *Prætor* being a *Roman officer* in their *judicatures*, τόπος ἔνθα ξυνάγῃ ὁ λαὸς, *the place where the people meet*, ſaith *Phavorinus*, and ſo ſure it ſignifies here, and S. *Paul's* being *impriſoned*, and brought before the *judges* might be a means to make *Chriſtianity* known to the *bench* and the whole *court*; Thus one of his *Judges* had told him that he had *perſwaded* him ἐν ὀλίγῳ *a little way* to be a *Chriſtian*, which is the thing that here ſeems to be related to, or ſome other of the ſame nature.

f. Πρόφασις The word πρόφασις ſignifies not only a *pretext* or *pretenſe* (and ſo is oppoſed to ἀιτία a *true cauſe*) but alſo an *occaſion*, as πρόφασεις ζητεῖ, *he ſeeks occaſions*, *Prov.* 18. 1. and ſo it ſeems to be taken here, (and ſo more fitly to connect with παντὶ τρόπῳ, *by all means*, then it could doe, if it were rendred *in pretenſe*,) thus, *by all means*, εἴτε προφάσει, *whether by occaſion onely*, i.e. *accidentally*, and not by a deſigned *cauſality*, εἴτε ἀληθείᾳ, *or whether by truth*, i. e. *by a direct real way* of *efficiency*.

g. Καρπὸς ἔργου] ſeems to be a *Latiniſme*, *operæ pretium*, and ſo to ſignifie accordingly, *worth my labour*, *worth doing*, as we ſay, a *deſirable* thing.

h. Ἀναλύειν Of the many acceptions of the word ἀναλύειν, none ſeems more proper to this place, then that which is in its ſelf moſt *ſimple* and *plain*, that it ſignifie to *depart* this *world*, or *remove* out of this *life*, *migrare*, *abire*, *diſcedere*, every of which is uſually taken for an expreſſion of death, and are anſwerable to the *Hebrew* פטר, which the *Syriack* here makes uſe of, the ſame which is by the *Chaldee* uſed of *Moſes* on *Cant:* c. 1. when *Moſes's* time came למפטר מן עלמא *to depart*, or, *that he ſhould depart out of the world*, and ſo 2 *Tim.* 4. 6. ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως, is ordinarily rendred, *the time*, or *ſeaſon of my departure*, or *deceaſe*. And ſo ordinarily in *Chriſtian Authors* ἀναλύειν, and ἀνάλυσις πρὸς Χριστὸν, and the like. And for the *original* of this uſe and acception of the word, nothing can be more probable, then that it is a phraſe of the *mariners*, who are ſaid to *looſe* from the *haven*, when they *depart* from the *ſhoar*, *oram ſolvere*, and abſolutely *ſolvere*, *to looſe*, ~~which is all one with this ἀναλύειν~~ and when they depart. Quære written Homewards this in his Review p. 197.

i. Πεποιθὼς ἰδὰ Τοῦτο πεποιθὼς οἶδα] is ſomewhat an *obſcure* phraſe, and may beſt be explicated by two *conſiderations*, 1. That πεποιθὼς ſignifies *hoping* with ſome *confidence*, anſwerable to the *Hebrew* בטח which is ordinarily rendred ἐλπὶς *hope*, but 2 *Kin.* 18. 20. πεποίθησις *perſwaſion*, *confidence*, So v. 6. πεποιθὼς αὐτὸ τοῦτο, *hoping confidently this very thing*, So 2 *Cor.* 1. that which is expreſt by ἐλπίζω *I hope*] v. 13. is ταύτῃ τῇ πεποιθήσει *in this perſwaſion* v. 15. Then for the phraſe πεποιθὼς οἶδα, that is in ordinary conſtruction all one with οἶδά με πεποιθέναι, *I know that I hope*, or, *am perſwaded*,] or, *of this I am ſure*, (ſo οἶδα τοῦτο is ordinarily uſed) *that I hope*, or *am perſwaded*, And this is very agreeable to the matter in hand, where to *comfort* them in their *ſadneſſe* for his *afflictions*, he minds them, that, in order to their *good*, he foreſees it very *probable* that he may be permitted to *live*, and though he *knows* not by any certain *revelation*, whether he ſhall, or no, yet this he *knows* that he *hopes*, and conſidering *Gods* diſpenſations of *providence*, is verily perſwaded (which alſo includes his *deſire*) of it.

CHAP. II.

Paraphraſe.

1. IF there be therefore any conſolation in Chriſt, if any comfort of love, if any * fellowſhip of the Spirit, if any bowels and mercies;

1, 2. I therefore conjure you by all thoſe benefits which are afforded us in Chriſt, by the great joy and pleaſure there is in loving one another, by that liberal effuſion of graces from the Spirit of God (ſee note on Act. 2. d.) and by your affection and compaſſion toward men in calamity, and particularly toward me, at this time a priſoner for Chriſt, that to all the other matter of rejoicing that I have concerning you, you will adde this alſo, (and ſo make my joy complete) that you live in unity, loving one another mutually, having as it were the ſame ſoul, and ſo affections and deſignes, All ſtudying and taking care for this ſame thing.

* communication of ſpirit κοινωνία πνεύματος

2. Fulfill ye my joy, that ye † be like minded, having the ſame love, being of one accord, of one mind.]

† mind the ſame thing αὐτὸ φρονῆτε

3. Let nothing be done through ſtrife or vain glory, but in lowlineſſe of mind let each eſteem other better then themſelves.]

3. That ye doe nothing out of oppoſition and contention one againſt another, nothing ambitiouſly or oſtentatiouſly, but on the contrary doe all things with that quietneſſe and humbleneſſe, as if ye had every one a better opinion of the others wiſdome and piety, than his own.

4. Look not every man on his own things, but every man alſo on the things of others.]

4. And to this end let not men look ſo intently on thoſe gifts and abilities which they diſcern in themſelves, but let them withall, and much rather conſider the gifts and abilities of other men more eminent then they, And this will be an expedient toward the performing of that which is required, v. 3.

*For let this Τοῦτο γὰρ

5. * Let this mind be in you, which was alſo in Chriſt Jeſus,]

5. According to the example of Chriſt,

6. Who being in the [a] form of God, thought it no robbery to be equal with God:]

6. Who being truly God, thought it no incroachment to be in equality with his father. a.

† emptied himſelf

7. But [b] † made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſſe of men,]

7. And yet being thus, (the eternal word of God) he ſet himſelf at nought, leſſened and humbled himſelf from the condition of being Lord of all, to that of a ſubject, and ordinary man, b.

8. And

8. And being by his incarnation thus low, in the nature, and all the outward deportment and guiſe of a man, he yet humbled himſelf lower, to death, even the vileſt and moſt cruel death, that in uſe among the Romans for their ſlaves, crucifixion.

8. And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſſe.]

9. And for this great act of humility God hath advanced his humane nature to the higheſt degree of glory, and made this God-man, the ſupreme prince of his Church, given him all power in heaven and earth,

9. Wherefore God alſo hath highly exalted him, and given him a name which is above every name;]

10. That to him (ſee Act. 1. d.) ſhould be paid all ſubjection, and acknowledgment of ſubjection from all rational creatures, Angels, men, and devils, Lu. 4. 36.

10. That at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth,]

11. And his doctrine and faith and ſoveraignty be received and embraced by all nations of the world, to the honour of God the father, who hath thus ſent him, and thus ordered his humility and exaltation.

11. And that every tongue ſhould confeſſe that Jeſus Chriſt is Lord, to the glory of God the father.]

12. And therefore, my dear brethren, as ye have hitherto done all that I have commanded you, ſo I ſtill beſeech you, that now in time of my abſence, ye will be much more diligent, then, when I was preſent with you, ye were, to perfect the good work which ye have begun, viz: a pious Chriſtian courſe, (ſee note on Rom. 10. a.) making your performances agreeable to your reſolutions, and never giving over till ye are landed ſafe at eternal bliſſe, and to that end uſing all poſſible diligence, and ſollicitude, and care, that ye be not wanting to your ſelves.

c.

12. Wherefore, my beloved, as ye have alwaies obeyed, not as in my preſence only, but now much more in my abſence; work out your own ſalvation [c] with fear and trembling.]

13. Upon this very conſideration, on which ſome are ſecure and negligent, becauſe both to that good reſolution, and to every good performance, you are enabled by God, who doth what he doth, of his free undeſerved mercy to you, by his preventing and aſſiſting grace, without any merit of yours to deſerve it from him, and conſequently may juſtly be expected to withdraw all from them that walk negligently before him.

d

13. For it is God which [d] worketh * in you both to will and to † doe of his good pleaſure.]

14. And let your obedience be cheerfull, without any querulouſneſſe or reluctances, without queſtioning or diſputing of commands.

14. Doe all things without murmurings and diſputings.]

15. That ye may be unreprovable before men and God,

15. That ye may be blameleſſe and * harmleſſe,] the ſons of God, † without rebuke in the midſt of a crooked and perverſe * nation, among whom ye ſhine as lights in the world:

16. Perſevering in the acknowledgment and practiſe of the Chriſtian doctrine, which will be matter of great comfort to me, and rejoicing in the great day of retributions, that my Apoſtleſhip hath been ſo ſucceſsfull among you.

16. † Holding forth the word of life, * that I may rejoice in the day of Chriſt, that I have not run in vain, neither laboured in vain.]

17. And if, as in the law the wine was poured out on the ſacrifice, ſo it fall out, that my blood, like wine, be poured out for the offering you up a ſacrifice to God, i.e. in bringing you in to the faith, this will be matter of infinite joy unto me.

e.

17. Yea, and if I be [e] † offered upon the ſacrifice and ſervice of your faith, I joy, and rejoice with you all.]

18. * For the ſame cauſe alſo doe ye joy and rejoice with me.

19. But † I truſt in the Lord Jeſus, to ſend Timotheus ſhortly unto you, that I alſo may be of good comfort, when I know your ſtate.

20. For I have no man that I can fully truſt to tend your buſineſſe intirely, unleſſe it be Timothy.

20. For I have no man * like minded, who will † naturally care for your ſtate.]

21. For divers of thoſe which were aſſiſtant to me in preaching the Goſpel, have left me, and betaken themſelves to their ſeveral affairs, ſee note on 1 Tim. 3. a.

21. For all ſeek their * own, not the things which are Jeſus Chriſts.]

22. But for Timothy you know what experience I have had of him, how in the preaching the Goſpel he aſſiſted me, taking all the pains of a ſervant, and paying me all the obedience and willingneſſe and love of a ſon to a father.

22. But ye know the proof of him, that as a ſon with the father, he hath ſerved me in the Goſpel.]

23. Him therefore I mean to diſpatch to you, as ſoon as I diſcern what is now likely to befall me, how I ſhall preſently be diſpoſed of here.

23. Him therefore I hope to ſend † preſently, ſo ſoon as I ſhall ſee how it will go with me.]

24. And through God's mercy I verily hope and perſwade my ſelf, that I ſhall ſoon be ſet at liberty, and ſo come to you perſonally within a while.

24. But I * truſt in the Lord, that I alſo my ſelf ſhall come ſhortly.]

25. In the mean time I thought it neceſſary to return to you Epaphroditus, one that hath been my partner of labor and danger alſo, and is your Biſhop, ſet over your Church (ſee note on Rom. 16. b.) and he which by you hath been enabled to relieve me in my neceſſities.

25. Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother and companion in labour, and fellow ſouldier, but your † meſſenger, and he that miniſtred to my wants.]

26. For he had an earneſt deſire to return to you, and was exceedingly diſquieted to think what ſorrow the report of his ſickneſſe brought to you.

26. For he longed * after you all, and was full of heavineſſe, becauſe that ye had heard that he had been ſick.]

27. For

27. For indeed he was ſick nigh unto death, but God had mercy on him: and not on him onely, but on me alſo, [leſt I ſhould have ſorrow upon ſorrow] 27. not permitting me to be overburthened with the addition of one grief unto another, his death to my impriſonm ent.

28. I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoice, and that I may be the leſſe ſorrowfull.] 28. In which reſpect I was the more carefull to ſend him, that ye may ſee, how well he is recovered, and be cheared up concerning him, and that the knowledge of that may remove a ſorrow from me, who have had an acceſſion to my ſorrow from his danger, by thinking what ſadneſſe the newes of it would coſt you.

† account ſuch men pretious τὸν τοιούτους ἐντίμους ἔχειν

29. Receive him therefore in the Lord with all gladneſſe, and † hold ſuch in reputation:

30. Becauſe for the work of Chriſt he was nigh unto death, f* not regarding his life, to ſupply your lack of ſervice toward me.] 30. For it was in the cauſe of Chriſt, in the preaching of the Goſpel, that he was in danger of death, ſetting no value on his life, that he might bring me relief, and ſo doe that which you, by reaſon of your abſence and farre diſtance, were not able to doe, See note on Mar. 12. b. f.

* venturing his life that he might ſupply your defect of miniſtring to me. παρὰ: - ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς μὲ λειτουργίας.

Notes on Chap. II.

3. Μορφὴ] ſignifies not onely an *external* and *accidental form*, as *Mar.* 16. 12. nor at all an *image* or *picture* (as μόρφωσις ſeems to doe, *Rom.* 2. 20. 2 *Tim.* 3. 5. and is rendred by *Heſychius* σχηματισμὸς, εἰκὼν, a *perſonation* or *image*) but it is taken alſo in good *authors*, for an *internal eſſential form*, or *beeing*. Thus in *Æſchylus*, ſpeaking of Ἶρις καὶ γαῖα, they are, ſaith he, πολλῶν ὀνομάτων μορφὴ μία, *one form*, i.e. *thing*, *under divers names*. The words of *Phavorinus* are moſt obſervable for the explication of this place, Μορφὴ τὸ καθ' ἑαυτὸ ὄν, καὶ κοινωνίας ἑτέρου εἰς τὸ εἶναι ἐνδεόμενον, the word ſignifies that *which hath a beeing of it ſelf, and needs not the aſſiſtance of another to its beeing*; and again, Μορφὴ κυρίως ἡ οὐσία, it *properly* ſignifies *eſſence*, and then cites theſe very words ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, which is, ſaith he, ἐν οὐσίᾳ Θεοῦ γινωσκόμενος, *known in the Eſſence of God, beeing God*, and by the *raies*, and beams of his *divinity*, (ſhining even in his firſt *conception* and *birth*) *diſcerned*, and *known* to be ſo. This here appears to be the notion of the word, by μορφὴν δούλου, the *form of a ſervant*, that follows ver. 7. for that was not onely an *external*, but alſo a *real form*, he was *really* a *ſervant* of *God's*, in his *humane* nature, undertaking an *office* deſign'd him by *God*, and moſt ſtrictly *obeying* him in all things, and ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους *Heb.* 2. 7. *he was a little lower*, or for a *little while* (the *time* that he ſpent here on *earth*) *lower than the Angels*, who we know are the *ſervants of God*; and ſo the words ὁμοίωμα, and σχῆμα ver. 8. (which frequently ſignifie *likeneſs*, and *external* habit, and *forms*) doe here ſignifie that *outward appearance*, which doth not *exclude* but *include* the *inward beeing*, and *reality*, for it is certain, and by all acknowledged, that he was *really* a man, and not onely in *likeneſs*, and *appearance* ſo. This being thus evident of this *firſt* phraſe [ἐν μορφῇ Θεοῦ ὑπάρχων,] where *Chriſt's divinity* is aſſerted, and that *præcedaneous* to his *humiliation*, and as the *terminus à quo*, the *term* of *elevation*, *from which* his *exinanition*, and *humiliation* takes the *riſe*, and is much *encreaſed* thereby, there would now be little gained to the cauſe of the *Photinians*, or *Arrians*, in caſe the phraſe that follows [οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα τῷ Θεῷ, which we render, *thought it no robbery to be equal with God*] ſhould appear to be miſtaken. For when it is once acknowledged, that *Chriſt* was *God* before his *aſſumption* of our *humane nature*, and that being *really God*, or ὑπάρχων *ſubſiſting* in the *real form of God*, he *took* our *humanity* upon him, it is by neceſſary conſequence concluded, that he was *equal* with *God*, which is all that is pretended by any from this *ſecond phraſe*. For as to them that affirm *Chriſt* a *Deus factus*, a *God* that had a *beginning* of beeing ſo, and from thence deny his *equality* with the *Father*, it is evident that they date his *divinity* from his *reſurrection*, and *exaltation*, (which is manifeſtly confuted by his *being God* before his *humiliation*) and they that affirm him ὁμοιούσιον, *of like*, (but not ὁμοούσιον, *of the ſame*) *beeing* with the *Father*, are ſufficiently confuted by the *notion* of μορφὴ here ſet down, as it ſignifies the *real being of God*, wherein he was ὑπάρχων *ſubſiſting*, for that includes *equality*, and not *likeneſs* onely. Now for the phraſe οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα τῷ Θεῷ, that it ſhould ſignifie *Chriſt's not aſſuming to appear like God*, or *ſpectari tanquam Deum, to be look't on as God*, and ſo belong to his forbidding many times to have his *power*, and *divine greatneſs* proclaimed, there is but one *argument* which to me makes it any thing probable, (and that not taken notice of by them that defend that ſenſe) and that taken from the ἀλλὰ *but*] which follows v. 7. For in this notion of the phraſe it would moſt commodiouſly agree with *that*, [he would not *aſſume*, or own ſo much greatneſſe, *but* humbled or *emptied himſelf*, &c.] where that *aſſuming*, and that *humbling* are directly *oppoſite*, and ſo moſt agreeable to the *importance* of ἀλλὰ *but*, a note of *oppoſition*. And indeed this notion of the phraſe would very well connect it to the *antecedents*, thus, [*he being in form* &c. i. e. *really and eternally God*, when he came down on *earth*, *would not thus aſſume*, and magnifie this *power*] but ἐκένωσε, *diminiſht*, or *leſſend* and *humbled himſelf*, *asked* at one time, *Why calleſt thou me good? none is good ſave God*, and at another, commanded that his *miracles*, which demonſtrated him to be *God*, ſhould not be *divulged*. And this notion conſiſts very well with the *context*, and the aſſertion of *Chriſt's divinity*, for *being God* he might yet chooſe to *conceal* his being ſo; But yet after all this, there is no reaſon to adhere to this interpretation, For 1. ἁρπαγμὸν ἡγεῖσθαι] doth no where appear to ſignifie *jactare*, or *oſtentare* or *venditare*, to *aſſume*, or *take upon* one, And though ἁρπαγμὸς may ſignifie *prey*, or *prize* in *warre*, yet ἡγεῖσθαι *to eſteem* or *account*] being joyned with it,

no

no way inclines it to this notion, but to that which the ordinary *interpretation* affixes to it, that he *counted it no prey, prize, acquisition*, or (which is all one) *robbery to be equal with God*. And whereas it is pretended that it is a *Syriack phraſe*, and that proved by a paſſage in the *Syriack Liturgie*, where upon *Chriſt*'s asking *baptiſme* of *John*, *John* anſwers, לא אלבוך גולתא *I will not aſſume rapine*, that is no proof of this *notion*, For 1. that which *John* thus expreſſed, was, that he *would not doe ſo injurious a thing* as to *pretend* to have greater *authority* then *Chriſt*, and conſequently to admit him to his *baptiſme*, and ſo, it ſeems, *to aſſume rapine*, in *Syriack*, is to doe an *injurious* thing; And 2dly, there is ſome difference between *aſſuming*, and *thinking*, and conſequently ἡγεῖσθαι *to think*, being joyn'd with ἁρπαγμὸν *rapine*, muſt ſignifie to *think*, or *count* it a *rapine*, or an *injury*, (which is very diſtant from *boaſting* of it as a *prize, triumphing*, or *aſſuming*) and that is the notion that the ordinary interpretation gives of it.

Ἴσα Θεῷ As for the phraſe [εἶναι ἴσα Θεῷ] there is as little reaſon to render that, *ſpectari tanquam Deum*, to be *lookt* on as *God*, for neither is εἶναι *to be lookt on*, but *to be*, nor ἴσα, *tanquam as*] but *equal*, or as *great* as another. It is true in the verſe cited out of *Homer*, Τὸν νῦν ἴσα Θεῷ Ἰθακήσιοι εἰσορόωσι that εἰσορᾶν ἴσα Θεῷ is to *look on* him as *equal to God*, and that proves that ἴσα Θεῷ ſignifies either *a God*, or one *equal to God*, but then εἶναι and εἰσορᾶσθαι *to be*, and to *be lookt on*, are not the ſame, and ſo εἶναι ἴσα is to *be equal*, and not onely to *be lookt on as* ſuch. The true notion of ἴσα may be diſcerned by *Lu.* 6. 34. where they that *lend* to the *rich*, are ſaid to

τὰ Ἴσα doe it, ἵνα ἀπολάβωσι τὰ ἴσα, *that they may receive from them loanes* or *benefits* of as great a *value*, where τὰ ἴσα in the *plural*, (juſt as here) ſignifies that which is *equally valuable*, and as there ἀπολαβεῖν τὰ ἴσα] is *to receive* that which is *equal*, or *equivalent*, ſo εἶναι ἴσα *is to be equal*, and ἴσα Θεῷ *equal to God*, of the ſame *value*, and *real power* and *divinity* with *God* the *Father*. And then fol-

ἀλλὰ lows ἀλλὰ ἐκένωσε, either in the notion of ἀλλὰ for *yet*, [though he were thus *great*, *yet* he *vilified*, *ſubmitted* himſelf, or as ἀλλὰ ſignifies *but*, He was *God*, and without any injury, *equal* to his *father*, *but* for *all this*, or *notwithſtanding* this, he *vilified* himſelf &c. And this is the clear rendring of this whole place.

b. Κενόω ſignifies to *leſſen*, *diminiſh*, ſo *Phavorinus* Κενόω κενωθῇ ἐλάττωσιν ὑπομείνῃ, to *ſuffer* or *undergo diminution*, ſo the *Hebrew* אזל, which *Jer.* 14. 4. & 15. 9. is rendred κενόω to *empty*, is *Joel* 1. 10, 12. *Nehem.* 1. 4. ὀλιγόω *to diminiſh*, and *Hoſ.* 4. 3. σμικρύνω, *to make little*.

c. That the phraſe μετὰ φόβου καὶ τρόμου, *with fear and trembling*] ſignifies μετὰ ταπεινοφροσύνης *with humility*, is ordinarily ſaid from the *Antients*, and may here have a very commodious ſenſe, ſo as to be anſwerable to thoſe words in the ſecond part of this ſpeech v. 13. *for God worketh in you to will and to doe, of his good pleaſure*, which is a foundation of all *humility*. But the notion of the phraſe in other places of theſe books, ſeems to imply ſomething more, not onely *lowlineſs* of *mind*, but *diligence*, and *caution*, and *ſollicitude*, and *fear* of *diſpleaſing*, as a qualification of *obedience*, (and ſo *fearing the Lord with all the heart and ſoul, Deut.* 10. 12. conſiſts in *keeping* his *commandments* &c.) ſuch as will be required to render it *acceptable* to *God*. Thus *Epheſ.* 6. 5. *Servants obey your maſters with fear and trembling*, i. e. a very great *fear* of *offending*, *terror*, or *trembling*, leſt they ſhould doe any thing *amiſs*. So 2 *Cor.* 7. 15. upon S. *Paul*'s *orders* of ſeverity, v. 9. either delivered by *Titus*, or made known to him by S. *Paul* v. 14. (and ſo he an *officer* of S. *Paul*'s, ſent to ſee how they behaved themſelves under it) *Titus* tells him of the *Corinthians* obedience (ὑπακοὴν again) ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτὸν, *how with fear and trembling ye received him*, i. e. entertained him, and his meſſage from *Paul* with all *readineſs* of *obedience*, all *diligence*, and *fear*, and *zeal* v. 11. to approve your ſelves unto him. Thus ἐν φόβῳ *in fear* ſignifies, 1 *Pet.* 1. 17. with all *diligence* and *care* to approve themſelves to *God*, and ſo 2 *Cor.* 7. 1. *in the fear of God*] is the qualification of their *cleanſing from all filthineſs, and perfecting holineſs*, and *Heb.* 12. 28. as the qualification of *ſerving God acceptably*, is added μετὰ αἰδοῦς καὶ εὐλαβείας *with reverence and fear*; and that back'd with the conſideration of [*Our God is a conſuming fire.*] And accordingly the *worſhippers* of *God*, the *pious* among the *Gentiles*, are called εὐλαβεῖς & φοβούμενοι *men of reverence, and fear*, their *fear* ſignifying their *ſollicitude* and *diligence* to pleaſe *God*, wherein their *piety* conſiſted. And ſo 1 *Pet.* 3. 15. ἕτοιμοι *ready* (as *ſervants* are to be at every call) to *give anſwer to every one that asks you an account of the hope in you*, (i. e. to *confeſs Chriſt* even in *perſecutions* and *dangers*) with *meekneſs* and *fear*, as with all *meekneſs* to men, ſo with all *care* to approve your ſelves to *God*. And thus it is here ſet as the qualification of *godly obedience*, *As*, ſaith he, *you have alwaies obeyed-- ſo* &c. *work out-- with fear and trembling*, χωρὶς γογγυσμῶν καὶ διαλογισμῶν v. 14. *without murmurings and diſputings*, which are the worſt evidences of an *untoward obedience*, and ſo moſt contrary to the *ſincere diligence* and *zeale* to *God*'s *ſervice*, meant by the *fear and trembling*.

The word ὁ ἐνεργῶν *that worketh*] being joyned with [ἐν ὑμῖν *in you*] on one ſide, and with [ὑπὲρ τῆς εὐδοκίας *of his good pleaſure*] on the other ſide, muſt in reaſon ſo be interpreted, as ſhall be moſt directly anſwerable to the *exhortation* given to them, v. 12. of *working out their own ſalvation with fear and trembling*, To wch it will be conſequent, that as this, which is done by *God*, is done of his own *free mercy*, without any *merit* of *ours*, which may claim it from him, and therefore requires not only our *humility*, but our *diligence*, and *caution*, and *ſolicitude*, and *fear* of *diſpleaſing* ſo gracious a *father*, who may, if he be provoked by our *unworthineſs*, *withdraw* it from us, ſo it is not to be conceived to be wrought by *God* in ſuch an *irreſiſtible* manner, as that it ſhall be impoſſible for thoſe, in whom *God* thus *works*, to *contradict*, or *reſiſt* his *working*. For if it were ſo, there could be no place for the *exhortation* to doe that, which could not be otherwiſe, *to work out their own ſalvation* &c. *To work* then in us the τὸ θέλειν καὶ τὸ ἐνεργεῖν *the willing, and the acting*, or *operating*, is the *giving* us that *ſtrength*, *working* in us thoſe *abilities*, which are required to our *willing*, or *working*, as neceſſary to *prepare* and *aſſiſt* us to doe either, So

d. ὑπὲρ τῆς Εὐδοκίας τὸ Θέλειν

Gods

(*Gods* χαρίσματα & ἐνεργήματα, *gifts*, and *operations* being all one) δοῦναι λατρεύειν, *to give to serve him Lu.* 1. 74. signifies his affording that *grace*, which *enables* us to *serve* him, not which *forceth*, or *neceſſitateth* us to doe ſo. The *King's MS.* here adds the word δυνάμει *by his power*] which as it agrees well with this ſenſe, ſo hath it a farther *energie* in it, to *encourage* our *diligence*, which is wont to be *diſheartned* by the *difficulty*, and *impoſſibility* of the task; Be we never ſo *weak*, and *inſufficient* of our ſelves, *God* hath *all-ſufficient ſtrength*, and by that *ſtrength* of his, he *worketh in us the willing and the doing*, and ſo if we be not *wanting* to our ſelves, but *work*, and *work out our own ſalvation with all diligence*, we ſhall have no reaſon to *complain* of want of *ſtrength*, *we are able to doe* what he requires of us, διὰ τοῦ ἐνδυναμοῦντος, *through him that ſtrengthneth us.*

c. σπένδομαι

The word σπένδομαι denotes the *pouring* out of *wine* upon the *ſacrifice*, ἡ τῶν οἴνων ἔκχυσις εἰς τὰ ἱερουργήματα, *the effuſion of wine on the ſacrifices*, ſaith *Ammonius* of σπονδή, and ὁ ἐπιχεόμενος τῇ θυσίᾳ οἶνος, ſaith *Heſychius*, *wine poured out on the ſacrifice*. This *wine* being thus offered up to *God* is ſaid to *chear* the *heart* of *God*, *Jud.* 9. 13. And to this S. *Paul* here compares the *effuſion* of his own *blood*, which is moſt fitly reſembled by *wine*. And the words that follow, make the *reſemblance* complete, For the *bringing in* of men to the *faith* of *Chriſt*, to the embracing and receiving the *Goſpel*, is elſwhere compared to a *ſacrifice*, *Rom.* 12. 1. *your bodies a living ſacrifice*, and 15. 16. *an offering of the Gentiles acceptable*, &c. And a *ſacrifice* being firſt *kill'd*, then *dreſs'd* and *prepared* by the *Prieſts* and *Levites*, the former of theſe is called θυσία, the latter λειτουργία, and both are made uſe of here, the *ſacrifice*, and the *ſervice* of their *faith*, where their *faith* ſignifying their *receiving* of the *Goſpel*, the *converting* them, is this θυσία τῆς πίστεως, *ſacrifice of their faith*, and the farther *labour* beſtowed upon them (in the *confirming* and fitting them for this honourable employment of being *offered* up to *God* a *living ſacrifice*,) is the λειτουργία *the ſervice*, and *Paul's ſpending* his *life*, *ſhedding* his *blood* in the employment, is the *pouring* out the *wine* on the *ſacrifice*. Thus 2 *Tim.* 4. 6. ſpeaking of his *ſufferings*, and *danger*, under *Nero*, ἤδη σπένδομαι, ſaith he, *I am already poured out.*

f. Παραβολευσάμενος

The word παραβολεύσαμαι is not ordinarily to be met with, unleſſe in *Heſychius* and *Phavorinus* and other *gloſſaries*, which ſeem, not only to have taken it from hence, but alſo to have read the word παραβολευσάμενος (though the impreſſions have it otherwiſe) for they place it betwixt παραβολή and παράβολον which would not be done according to the order of the *letters*, if it had been παράβλ: It is therefore very probable that the reading here ſhould be [παραβολευσάμενος τῇ ψυχῇ] ſo παράβολος in *Ariſtophanes* is ῥιψοκίνδυνος, *he that caſts himſelf into danger* (In which ſenſe we have παραβεβλημένος, 2 *Mac.* 14. 38.) which is the very notion of this word in *Heſychius*, εἰς θάνατον ἑαυτὸν ἐκδιδούς, *one that gives himſelf up to death*, for ſo ſaith *Phavorinus*, the phraſes are uſual, παράβάλλομαι τῇ ἐμαυτοῦ κεφαλῇ, *I venture*, or, *gage my head*, παραβάλλομαι ἀργυρίῳ, *I lay any money*. Thus in * *Plutarch*, παραβολότερον ἀγωνίζεσθαι, to be *more venturous in fighting* than ordinary, and in *Pliny's Epiſtles*, *parabola*, i. e. *periculoſa*. So doth *Chryſoſtome* expound this place, ἐξέδωκεν ἑαυτὸν, ὡς κἂν ὁπωσοῦν δέῃ παθεῖν, *he gave himſelf up to ſuffer whatſoever ſhould be neceſſary*, and again καταλολυμῆς θανάτου, *contemning death*. So *Theophylact*, παντὸς κινδύνου καταφρονῆσαι, *deſpiſing all danger*, and ἐπέρριψεν ἑαυτὸν τῷ θανάτῳ, *he threw himſelf upon death*, and at length ῥιψοκίνδυνος, the very expreſſions that are ſet by the *Gloſſaries* to explain παράβολος. For the explaining of this *the learned Iſaac Caſaubon* in *Epiſt.* 438 ſaith that he found in *Putean's* copie this reading, with this interpretation to it, *Parabolanus fuit de animâ ſuâ*, in the ſame manner as in *Juſtinian's Code* they that goe to them that are *ſick* of the *plague* are called *parabolani* and *paraborarii*. ~~As for the word [τῇ ψυχῇ] that follows, I conceive, that ſignifies not *life*, (for that was ſufficiently contained in the word παραβολευσάμενος) but rather belongs to the *purpoſe* and *reſolution* of *mind*, that though he did not actually *caſt himſelf* upon *death*, yet in *preparation* of *mind* he did.~~ To which purpoſe is that of S. *Chryſoſtome*, Τί γὰρ εἰ μὴ ἀπέθανε, θεοῦ οἰκονομήσαντος, ἀλλ' ἀνὴρ ἦν ἕτοιμος πρὸς &c. *What if he died not, God ordaining it ſo, yet* &c. And *Theophylact*, ἀλλ' ἀνὴρ γενναῖος ἐδείκνυτο, *but he ſhewed his reſolution* (προαιρέσεως being ſet to ſignifie ψυχῆς) *and came to Paul*, ὅτε ἐπικίνδυνον ἦν τινα προσελθεῖν αὐτῷ, ὡς τοῦ βασιλέως ἀπειλῶς πρὸς ἀνδρα ἔχοντος, *When 'twas dangerous for any to come to him, the Emperour being angry with him.*

* *in Galba*

Sr. Rivet p. 199.

CHAP. III.

Paraphraſe.

* theſe very things τὰ αὐτὰ † is not cowardly in me

1. FInally, my brethren, rejoice in the Lord. To write* the ſame things to you, † to me is not [a] grievous, but for you it is ſafe.] 1. To conclude, my brethren, I ſalute you in the Lord, ſomewhat I have to write to you, which flows not from any cowardiſe in me, though I have taſted of the ſharpneſſe of it, but from my great care to preſerve you from the great dangers, into which I have fallen my ſelf. 2.

2. Beware of dogs, beware of evil workers, beware of the [b] conciſion.] 2. There are a ſort of men I would have you take eſpecial heed of, very malicious perſons, that bark at, and bite every orthodox profeſſor, and that live themſelves in all villany, that take upon them to be the circumciſion, but are only the conciſion, thoſe that teare the Church in pieces, the heretical Gnoſticks. Sr. Rivet. p. 199. b. + I mean the Gnoſticks. v. 18.

3. For we are the circumciſion, which worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in the fleſh:] 3. For ſure we are the true children of Abraham, and the circumciſion indeed, who live piouſly, and confeſſe Chriſt crucified, and depend upon God's mercy only through that promiſe ſealed to us in Chriſt's blood, and ſo place no confidence in circumciſion, nor any ſuch outward performance.

4. Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more:] 4. Though, if you ſpeak of confidence upon privileges and advantages of a Jew, no man hath more reaſon for it, more right unto it, than I.

5. ~~Thoſe greateſt pretenders have nothing of the Jew in them, neither birth nor circumciſion, nor obſervation of the law, but I was circumciſed at eight daies old, as the law preſcribes~~, my parents and anteceſſors Iſraelites, of an eminent tribe, the tribe of Benjamin, ſo dearly beloved by Jacob, both my parents of Abraham's, not of a proſelyte's race, and, in reſpect of my zeal to the Moſaical law, of the ſtricteſt ſect among the Jewes.

5. Circumciſed the eighth day, of the ſtock of Iſrael, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Phariſee;]

6. And ſo zealous for the law that I perſecuted the Chriſtians with great rage and fury as thinking them enemies to the law; and for all legal obſervances, I never neglected any, as long as I lived in that courſe.

6. Concerning zeal, perſecuting the Church, touching righteouſneſs which is * in the law, blameleſs.] * by or

7. But whatever advantages I enjoyed as a Jew, I may part with well for Chriſt, and if they would keep me in the leaſt manner from embracing the Chriſtian doctrine, they would be very farre from being advantages to me, but loſſes rather.

7. But what things were gain to me, thoſe I accounted loſſe for Chriſt.]

8. Yea, and whatſoever I ſhould place any confidence in, I ſhould be a great loſer by it, in compariſon to the huge advantages of being a Chriſtian, for which I am content to be ſtript of all, and count them nothing worth, deſpiſe them all, that I may have the favour of Chriſt, the higheſt of all privileges,

8. Yea doubtleſſe, and I count all things but loſſe, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſſe of all things, and doe count them but dung, that I may win Chriſt,]

9. And be ingraffed into him, become a member of the Chriſtian Church, not pretending to juſtification by any performance of mine own, by the way of the law, but by that other Evangelical courſe, that is ſet down in the Goſpel, that from God's pardoning of ſins to all penitent beleivers.

9. And be found in him not having mine own righteouſneſs, which is † of the law, but that which is of the faith of Chriſt, the righteouſneſs which is of God by faith:] † εκ * through, or by ‡ εκ

10. The condition of which, or termes whereon we are juſtified, are theſe, to acknowledge Chriſt, and the virtue which his reſurrection hath toward the raiſing me out of ſin, and the participation of his ſufferings (ſee note on Act. 2. d.) in my conforming my ſelf to his death, dying to ſin, as he died to the world:

10. That I may know him, and the power of his reſurrection, and the † fellowſhip of his ſufferings, being made conformable unto his death:] * communication κοινωνιαν

11. That ſo dying with him, or after his example, I may conſequently obtain to riſe with him to everlaſting life.

11. If by any means I might attain unto the reſurrection of the dead.]

c. d. e. f. 12. Not as if I had already gotten my crown or reward, but I am, as the racer, in my purſuit, on the way, running as hard as I can, in ſome hope that I may at length poſſibly catch or receive that prize, to which very end it is that Chriſt himſelf hath contended for me as for a prize of his, ſuffered infinite agonies on the croſſe, that he may purchaſe unto himſelf a peculiar pious people, make me and others ſuch, who were farre from being ſo.

12. Not as though I had already † [c] attained, either were already [d] * perfect, but I [e] † follow after, if * that I may apprehend that for which alſo I [f] am apprehended of Chriſt Jeſus.] † received, * conſummate, † purſue * ſo be I may lay hold, for which I have alſo been laid hold on

g. 13. Beloved Chriſtians, I do not think that I have my crown, or am ſo ſure of it that I cannot miſſe it, but this one thing I doe, without marking or conſidering how much of my race I have overcome and got through, I ſtretch as hard as I can to get to the end of that, which is ſtill behind unfiniſhed, and ſo

13. Brethren, I count not my ſelf to have † apprehended; but this one thing I doe [g] * forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before,] † laid hold on, obtained * not looking after the things behind, and ſtretching my ſelf out to

h. 14. Having in my eye the goale, and the way marked out for me to run to it, I make as much ſpeed as I can poſſibly, that ſo I may get the crown, which is by God in heaven propoſed to me in Chriſt Jeſus.

14. † I preſſe toward the [h] mark for the prize of the * high calling of God in Chriſt Jeſus.] † By the goale I haſten to the prize * ſupernal

15. As many therefore of us as are ſincere in our Chriſtian courſe, the orthodox, faithfull, pure Chriſtians, let us take care of this; And if any body differs in underſtanding any particular thing, there is no reaſon that ſuch a difference ſhould breed any diviſion among you, diſturb or break the peace, which is moſt pretious to be preſerved, for though at preſent ye are not, yet hereafter ye may, no doubt, be inſtructed in all that is neceſſary to you.

14. Let us therefore, as many as be perfect; † be thus minded, and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.] τουτο φρονωμεν † mind this

i. k. 16. But, or, In the mean time, though we are advanced, ſome before others, yet let not that hinder our unity or peace, Let us obſerve our way, that we run not over the lines, and to that end, that we run not one one way, another another, but that all tāke the ſame courſe chalk'd out before us, ſee note on c.4. b.

16. * Nevertheleſſe, whereto we have already [i] attained, let us walk by the ſame [k] rule, let us mind the ſame thing.] * In the mean while, as farre as we have gotten the ſtart

17. All of you together follow my ſteps, and conſider and emulate thoſe that doe ſo, that follow our pattern, our example, that ye may doe likewiſe.

17. Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an enſample.]

18. For many there are now adaies abroad in the Church, of a moſt unhappy, unchriſtian temper, that will not ſuffer any thing for Chriſt, or venture that, that may bring any affliction or ſuffering upon them (ſee note on Apoc. 2. b.) and therefore comply with the Jewes to avoid perſecutions from them,

18. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſſe of Chriſt:]

19. But ſhall in fine gain little by it, but be deſtroyed with the Jewes in their approaching ruine, 2 Pet. 2. 1. The Gnoſticks I mean, who mind nothing but their ſenſual appetites, boaſt of all thoſe things which they ought to be aſhamed of, their baſe luſts, &c. and ſo can never look up toward heaven.

19. Whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things.)]

20. For

* we are citizens of heaven, or, heaven is the city of which we are free

20 For * our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus,] 20. To which yet all Chriſtians belong, 1.

and have the right of citizens, though they dwell on this earth, as in a province out of the city, and as thoſe provinces are ruled and defended by ſome governour ſent them out of the city, ſo doe we expect Chriſt from thence as our prince and Saviour (who by his care will in the mean time defend us from all enemies.)

† transform, μεταχηματίσει * virtue, or energie of his being able τῶ ἐνεργεῖν τὸ δύνασθαι

21. Who ſhall † change our vile body, that it may be faſhioned like unto his glorious body, according to the * working, whereby he is able even to ſubdue all things unto himſelf.] 21. Who ſhall change this our vilified, perſecuted, calamitous

ſtate, incident to this our mortal life, and make it conformable to his preſent glorious ſtate; a work indeed of his omnipotency, of his having all power given unto him in heaven and earth.

Notes on Chap. III.

a. Ὀκνηρὸν

What ὀκνηρὸς] here ſignifies will be cleare enough out of *Phavorinus*, Ὀκνῶν, ſaith he, is uſed by *Homer* for ὀκνηρῶς ἔχειν, and is τὸ ἐ κονεῖν, or ἐνεργεῖν, *not to work*, or *doe* any thing, thence ὄκνος, ſaith he, ῥᾳθυμία, *cowardiſe* or *idleneſſe*, and φυγὴ πόνων, *avoiding of labours* and φόβ& μελλήσεως ἐνεργείας, *fear of approaching action*, and again of ὀκνεῖν, 'τις ἀλόγῳ κ) ἀναιλίῳ ῥᾳθυμίᾳ καὶ ἔχεδζ, ὅθεν κ) ὀκνηρὸς, *to be held* or *poſſeſs'd with an irrational and cauſleſs ſluggiſhneſs, and from thence the word* ὀκνηρὸς comes, which here we ſpeak of. So then it ſignifies *avoiding of danger*, or *labour*, *fear of action, when tis near*, an unreaſonable and cauſleſs *cowardiſe*, and from thence it comes in *Homer*, ſaith he, generally or for the moſt part (ἢ πλείων χρῆσις) to ſignifie φόβ& *fear*, *cowardiſe*, and ſo 'tis often uſed in *Sophocles*, πολλὴ ἡ χρῆσις τῶν& Σοφοκλεῖ, ſaith he, in this ſenſe. And therefore this will be a proper rendring of it, ὀκνηρὸν *cowardly*, and ſo the *context* beſt bears alſo; That to *write* what he is about to *write* next, viz: thoſe *cautions* againſt the *dogs*, the *evil workers*, the *conciſion* (βλέπετε, *take heed of them*, thrice in a verſe) οὐκ ὀκνηρὸν ἐμοὶ *is not cowardiſe in* the *Apoſtle* (that is the notion of ῥᾳθυμία) but yet *ſafe* for them, viz: to be ſo *warned*, and *admoniſhed* by him.

b. Κατατομὴ

That κατατέμνειν ſignifies *to cut* or *rend aſunder*, there is no queſtion, but the reaſon why the word κατατομὴ, *conciſion* or *cutting aſunder*, is here uſed for a *ſort* of men called before, *dogs*, and *evil workers*, is the onely thing to be conſidered; That the Περιτομὴ *Jewes* are called περιτομὴ, the *circumciſion*, meaning by it thoſe that are *circumciſed*, is clear from many places, *Gal.* 2. 8, 9. Now the *Gnoſticks* which were not all of them *Jewes*, nor themſelves *circumciſed*, did yet comply with, and take upon them to be very *zealous Jewes*, and would *conſtrain* all others to be *circumciſed*, *Gal.* 6. 12. Hence it is that *Rev.* 2. 9. they are expreſſed by λέγοντες ἑαυτοὺς Ἰουδαίους εἶν), κ) ὐκ εἰσὶν, *they that ſay they are Jewes, but are not*, ſee *note* on *Rev.* 2. *e.* And hereupon, becauſe theſe *Judaizers* that pretend ſuch *zeal* to the *law*, and particularly for *circumciſion*, doe neither perform any part of the *law* (but are *evil workers* here, *the ſynagogue of Satan*, *Rev.* 2. 9.) nor are *circumciſed* themſelves (οὐδὲ περιτεμνόμενοι, *Gal.* 6. 13.) and all that they doe, is, as *dogs*, to *tear* and *rend* all they come near, and *cut aſunder* the *unity* of the *Church*, (which comes no nearer true *Judaiſme*, than *dogs* and *ſchiſmaticks* doe to *circumciſion*) therefore by an *elegance*, and *ſarcaſme*, the *Apoſtle* calls them κατατομὴ *conciſion*, or *cutting aſunder*, they that, in ſtead of *circumciſing* themſelves, *cut aſunder* the *Church* of *Chriſt*. In oppoſition to whom followes, ἡμεῖς γ& ἐσμεν ἡ περιτομὴ, *for we are the circumciſion*, we, that are the true, *orthodox beleivers* are the *true circumciſion*, the *true children* of *Abraham*, that actually perform that, to which *circumciſion* was deſigned to engage his poſterity, and they that pretend thus to be *Jewes* and *Chriſtians*, but are not, are κατατομὴ, more truly than περιτομὴ, the *conciſion*, than the *circumciſion*. And ſo ſaith Theophyl. τὴν ἀκαθαρσίαν ἐκ τῆς ψυχῆς περικόπτουσι τὴν ἀφανῶν τῆς

What λαμβάνειν] ſignifies among the *agoniſtical writers*, hath been formerly noted, the *receiving* the *reward*, that is due to the *conquerour*, ſee *note* on *Rom.* 9. d. and 1 *Cor.* 9. e. and accordingly it is uſed of him that hath finiſhed his *race* and *courſe*, *conquered* and *gained* the *prize*, although he have not yet *received* it, and ſo 'tis here taken οὐκ ὅτι ἤδη ἔλαβον, *not that I* have *finiſhed* my *courſe*, or that my *crown* is ſo *immutably* and *irreverſibly* yet aſſigned me (for that he was not yet in *heaven*, he needed not have ſaid, 'twas ſufficiently known to all) as that I ſhould ſpeak *confidently* of it; That which is fitter for me to entertain my ſelf with, is, to uſe all *diligence*, that I *miſcarry* not. Λαμβάνειν

d. Τελείωμαι

The word τελειόωμαι is an *agoniſtical* word, and ſignifies likewiſe the being *crowned*, or *receiving* the *reward*. So in *Gregory Nyſſen*, ſpeaking of the *Martyrs*, the phraſe uſed is τελειώσεις ἀθλήτε (in the ſame ſenſe that we had καταξίωσις 2 *Cor.* 13. 10.) agreeable to the uſe of [τέλεια νικητήρια, *perfect prizes*] in the *agones*. For of their *prizes* there were ſome more *valuable* than others, the meaner, ſuch as the *tripodes* and *ſhields* and *cups* but the more eſteemed, the *crowns*, which had nothing of *mean profit* in them, but only the *glory* and *renown* of the *victory*, the *crowns* being made but of *leaves* only, as hath been formerly ſaid. Now the more *illuſtrious* were called τελεια νικητήρια the *perfect rewards* or *prizes*, and to this, ſaith *Peter Faber*, referres that of S. *James* c. 1. 17. where πᾶσα δόσις ἀγαθὴ is *every good donative*, parallel to thoſe δόσεις ἀγα of the *meaner firſt* kind of *rewards*, and πᾶν δώρημα τέλειον, this more *illuſtrious* of a *crown*. And proportionably to this, τελειῶδζ will be to *receive* this *crown*. So *Heb.* 11. 40. ſpeaking of the *ſaints* of the *old Teſtament*, which, ſaith he, were *afflicted* in this *life*, and *received* not *perſonally* the completion of the *promiſes*, that were made unto them, but *received* them by *faith* then, and we their poſterity now *really*; And that he there calls τελειωθῆναι, *to be perfected*, all one with κομίζεδζ τ ἐπαγγελίαν, *receiving the promiſe*, ver. 39. for which *OEcumenius* puts, στεφανωθῆναι, κ) πέρας ἀγαθῶν ἀπολαβεῖν, *to be crowned, and receive the perfection of good things*. So *Heb.* 2. 10. *God* was pleaſed τελειῶσαι τὸν ἀρχηγὸν σωτηρίας *to crown*, or *conſummate the captain of our ſalvation* (that hath *reſcued* us out of the *ſins* and *hazards* of this *life*) διὰ παθημάτων, *by ſufferings*. So *Heb.* 12. 23. Δαρήμα τέλειον

Δίκαιοι τέλ. λαμβάνοι — *Δίκαιοι τελειωμένοι, the juſt that have received their reward.* Thus the *Hebrew* word עֵקֶב ſignifies both τέλος *an end*, and βραβεῖον *a reward*, in the former ſenſe 'tis *Pſal.*119.33. *I will keep it* עֵקֶב (underſtanding לְ) *in finem*, where the *Chaldee paraphraſt* reads עַד גְּמִירָה *even to the conſummation*, and v.112. עַד סוֹפָהּ *even to the end.* In the ſecond ſenſe it is *Pſal.*19.11. *in the keeping of them there is* עֵקֶב *reward*, the *Greek* reads ἀνταπόδοσις, *retribution.* This is almoſt † on Job 23. † S. *Chryſoſtome*'s note, παρ' Ἑβραίοις γὰρ τὸ τέλος, καὶ ἡ νίκη διὰ μιᾶς σημαίνεται λέξεως, *end* and *victory are by the Hebrews expreſs'd by the ſame word*, and thence it is, ſaith he, that in ſome *Pſalms* in τέλος ſtead of εἰς τέλος *in finem*, the inſcription is νικοποιῷ *to him that overcomes.* Thus *Rom.* 6.21. τέλος is put for *reward*, the ſame with ὀψώνια v.23. and ſo 1 *Pet.* 1.9. τέλος πίστεως, *the reward of our faith*, and *Heb.*6. 8. τέλος εἰς καῦσιν, *reward to be burnt.* Of another notion of this word ſee *Heb.*5.c.

e. διώκειν — Διώκων is the word that expreſſes the *contention* ἐν δρόμῳ *in the race*, and it ſignifies to *endevour* to *get before* thoſe that are before us, to *labour* and *ſtretch*, ἵνα καταλάβῃ *that he may get* the *prize* by being *foremoſt.*

f. Καταλήψομαι — The word καταλήψομαι] here is ſtill in the *agoniſtical* ſenſe, and being now applied to *Chriſt*, it ſignifies moſt elegantly, that *Chriſt* doth, as in a *race*, *contend* and *ſtrive*, and that for no other *reward* that he hath in his eye, but only the *faithful diſciple*, whom when he *converts* and brings to *repentance*, he conceives himſelf to have *attained* his *reward* or *crown*, and ſo we are, as it were, the *crown*, that is *caught* and *wore* by him, as *Epheſ.* Κληρωθῆμεν — 1.11. we are ſaid κληρωθῆναι, i. e. to be the κλῆρος or *portion*, which he hath for his *patrimony*, as it were, or as he is ſaid to *purchaſe* λαὸν *a people*, *Tit.* 2.14. and as the *Church*, 1 *Pet.* 2.9. is ſaid to be λαὸς εἰς περιποίησιν *a people purchaſed* or *acquired* by him, *Act.*20.23.

g. Ἐπιλανθανόμενος τοῖς ὀπίσω — This phraſe of ἐπιλανθανόμενος τοῖς ὀπίσω *not looking at that which is behind* or *paſt*] referres likewiſe to the *cuſtome* of the *racer*, who doth not uſe to *ſtand ſtill*, and *look behind* him, to ſee either how much of his *journey* he is *paſt*, or how farre the *reſt* are *behind* him (for this is the *ſluggards* trick) but ſets bodily to his buſineſs, to *overtake* and *outrun* all that are *before*, and to get through the remainder of his *race*, and that is ἐπεκτείνεσθαι τοῖς ἔμπροσθεν, *to ſtretch himſelf as vigorouſly* as he can (for ſo ſaith *Heſychius* ἐπέκτασις ἡ ὅλη πολὺ πάσης) to get to the *goale firſt.* This hath *Horace* expreſſed diſtinctly in his deſcription of a *racer* in a *chariot*, *Serm:* l.1. *Satyr:*1.

Ut cum carceribus miſſos rapit ungula currus,
Inſtat equis auriga ſuos vincentibus, illum
Præteritum temnens, extremos inter euntem.

The ruler of the chariot preſſeth to overtake thoſe horſes that are before his, but contemns and never looks after him that is behind, and outrun by him.

h. κατὰ σκοπὸν εἰς βραβεῖον — That σκοπὸς ſignifies the *goale*, hath been ſaid already, *note* on 1 *Cor.* 9.f. and that βραβεῖον is the *prize*, or *crown*, which either *hung* over the *goale*, or was given the *conqueronr* by the *judges*, and ſo the meaning of κατὰ σκοπὸν εἰς βραβεῖον] is, that the *racer* takes the *goale* in the *way* to the *crown*, firſt *conquers*, and then is *rewarded*, the *goal* being the *concluſion* of the *race*, but the *way* to the *crown.*

i. Φθάνω — That φθάνω] is an *agoniſtical* word, and ſignifies to be *foremoſt* in the *race*, ſee *note* on *Rom.*9.d. & 2 *Cor.*10.b. and ſo εἰς ὃ ἐφθάσαμεν will ſignifie, *In as much as we are gotten before* other men in the *race*, have attained ſome *degree* of *ſpiritual proficiency.*

k. Κανὼν — What κανὼν in the *ſtadia* ſignifies, ſee *note* on 1 *Cor.*9.f. & 2 *Cor.*10.a. viz: the *white line* that *marked* out the *path* wherein they wer e to *run*, and ſo τῷ αὐτῷ στοιχεῖν κανόνι] here is, *to goe* or *run by the ſame line*, in that *path*, never *ſtepping* over, or out of it, leſt they loſe all. And thus are they moſt concerned to doe, that are before other men, and if they have but this one *care*, are not likely to *miſcarry* by any thing elſe. That which is moſt *contradictory* to this in our *Chriſtian race*, is, *dividing* into *factions* and *ſides*, *Peace*, *unity*, and *charity* being the *white*, within which they are commanded to *walk*, and therefore it follows that they ſhould τὸ αὐτὸ φρονεῖν *mind the ſame thing*, live in *unity* and *amity*, *run* all the *ſame way* to the *ſame end*, and be συμψυχοι v.17. all *fellow-followers* of the *Apoſtle.*

l. Πολίτευμα — Πολίτευμα] from πολῖται *citizens*, is literally *citizenſhip*, and denotes a *municipium*, which is the *ſtate* and condition of thoſe, who dwelling out of the *city*, have yet the *jus civitatis Romanæ*, the *privileges of the city of Rome* belonging to them. Thus ſaith *Cicero de Legib:* l.2. *Omnibus municipibus duas eſſe patrias, unam naturæ, alteram juris, Catonis exemplo, qui Tuſculi natus in populi Romani ſocietatem ſuſceptus eſt, All ſuch have two countreys, one of nature, the other of law, after Cato's example, who being born at Tuſculum, was received into the ſociety of the people of Rome.* And *Tacitus*, *ibi municipes fiunt, ubi in civitatem recepti*, But this ſo, that theſe ſhall differ from thoſe that had their *habitation* in the *city*, who alone might be *choſen* to *offices* in it. Thus is πολιτεία Πολίτευμα *Act.* 22.28. the *privilege* of being a *free-man* of *Rome*, belonging to one that lived in *Judæa*, and that *bought* by the χιλιάρχος there, but by *birth* belonging to S. *Paul.* And thus is the *Chriſtian* here on *earth*, συμπολίτης τῶν ἁγίων, *Epheſ.* 2.19. *a fellow-citizen of the ſaints*, not ξένος or πάροικος, Συμπολίτης τῶν ἁγίων *a ſtranger* or *ſojourner*, but a *free-man* or *municeps* of *heaven*, though while he *dwells* here, he be in an *inferiour* condition to them who have *domicilium in urbe*, the *ſaints* that are in *heaven*, who alone are capable of *reigning* with *God.* See *Act.* 22.d.

Paraphraſe.

CHAP. IV.

1. Wherefore my beloved brethren, ſo

1. THerefore, my brethren, dearly beloved, and longed for, my joy and crown, ſo ſtand faſt in the Lord, my dearly beloved.]

paſſionately affected by me, whoſe good is matter of all joy and felicity to me, according to theſe former directions of peace, chap.3.15. continue ſtedfaſt in the faith, I beſeech you.

2. I be-

* Syntyches Συντύχῃ

2. I beſeech Evodias, and beſeech * Syntyche, that they be of the ſame mind in the Lord.]

2. And particularly I beſeech Evodias and Syntyches to preſerve peace, and not to be contentious and unquiet.

† or, Yea I beſeech, for the King's MS. reads Ναὶ

3. † And I intreat thee alſo, true yoke-fellow, help thoſe women which * laboured with me in the Goſpel, with Clement alſo, and with other my fellow-labourers, whoſe names are [a] in the book of life.]

3. Yea I earneſtly beſeech thee, Epaphroditus, Biſhop of Philippi, (bearer of this Epiſtle) and ſo my fellow-labourer in the Goſpel, which haſt ſhewed thy ſelf to be ſincerely what thou oughteſt to be, take care of and relieve thoſe women, which for their zeal in the Goſpel have ſuffered perſecutions (ſee note on 1 Theſ. 2. b.) with me, or in the ſame manner as I have done, and ſo likewiſe Clemens and all that have undertaken the ſame task with me in preaching the Goſpel to the Gentiles, thoſe pious good men, faithfull ſervants of Chriſt. a.

* combated, or contended συνήθλησαν

4. Rejoice in the Lord alway, and again I ſay rejoice.]

4. Whatever afflictions befall you in your ſervice of Chriſt, they are matter of continuall rejoicing to you, and not any way of grief.

† gentleneſs τὸ ἐπιεικὲς

5. Let your † moderation be known unto all men: The Lord is at hand.]

5. And therefore let your patient enduring of them (ſee note on 2 Cor. 13. d.) be diſcernible to all; and to this you may receive encouragement, by conſidering that ye are not likely to expect long; The famous coming of Chriſt in judgment viſibly to puniſh his crucifiers, and to ſhorten the power of the perſecutors, and reſcuing all faithfull patient ſufferers out of their hands all the world over, in Greece, as well as Judæa, is now neer approaching, ſee Heb. 10. 37.

6. Be carefull for nothing, but in every thing by prayer and ſupplication with thankſgiving let your requeſts be made known unto God.]

6. And for this your reſcue, it will not at all be uſefull, that ye be ſollicitous, or anxious how to deliver your ſelves, doe but recommend your eſtate to God in prayer ardently and importunately, rendring him your acknowledgments for all the mercies received from him, (even for your preſent afflictions, with Job, ſee v. 4.) and that is all that belongs to you.

* thoughts νοήματα

7. And the [b] peace of God, which paſſeth all underſtanding, ſhall keep your hearts and * minds through Chriſt Jeſus.]

7. And this Chriſtian unity & peaceable mindedneſs bequeathed to all by Chriſt (and ſo recommended to you c. 3. 1. &c. and c. 3. 15. &c. and here v. 3.) which is to be preferred before all deep (eſpecially pretended) knowledge, ſhall be an excellent armature to keep you from all heretical practiſes and doctrines. b.

† venerable, σεμνὰ

8. Finally, brethren, whatſoever things are true, whatſoever things are † honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; If there be any virtue, if there be any praiſe, think on theſe things.]

8. And to conclude, I conjure you, as you have any care of what is virtuous or commendable, that ye ſo farre remember and conſider what I have now ſaid to you, that ye adhere to the truth of doctrine, and in your practiſe doe nothing but what is agreeable to gravity and ſobriety, to exact juſtice, and purity or chaſtity, and farther ſuperadde that care of abounding in all Chriſtian virtue, that whatſoever is moſt deſirable and amiable in the eyes of men, whatſoever moſt venerably thought and ſpoken of, that ye will propoſe to your ſelves, as the pitch to be aſpired unto by you.

9. Thoſe things which ye have both learned and received, and heard and ſeen in me, doe: and the God of peace ſhall be with you.]

9. What both by my doctrine and practiſe hath been inſtilled into you, ſee ye be carefull to perform; meaning by my doctrine, 1. what I taught in the firſt preaching the Goſpel to you, 2. what I have farther revealed in the confirming you, and 3. what in familiar diſcourſes I have let fall to you. And if thus ye doe, that God which is ſuch a lover of peace and amity, will abide with you and direct and proſper you in all things.

* you have reviv'd your care of me, or made your care of me to flouriſh again, † wanted ability.

10. But I rejoyced in the Lord greatly that now at the laſt * your care of me hath [c] flouriſhed again, wherein ye were alſo carefull, but ye † lacked [d] opportunity.]

10. It was matter of great Chriſtian joy to me, and thankſgiving to God, that now after ſome decay ye have revived your liberality toward me, wherein I ſuppoſe formerly ye failed not, but only wanted ability of ſhewing it. c. d.

11. Not that I ſpeak in reſpect of want: for I have learned in what ſtate ſoever I am, therewith to be content.]

11. Which I ſay, not in reſpect of any eminent want that I was in, at the coming of Epaphroditus (ſee note on Mar. 12. b.) for Chriſtianity hath taught me (and I thank God I am able to doe it) to be very well ſatisfied with my condition, whatever it is.

* at all time ἐν παντὶ † or, initiated μεμύημαι

12. I know both how to be abaſed, and I know how to abound, * every where, and in all things I am † inſtructed both to be full, and to be hungry, both to abound, and to ſuffer need.]

12. Nay I can contentedly bear a yet lower condition then that which hitherto I have been in; And yet the abundance which now I have by your liberality, I can make uſe of to the glory of God, It is a ſpecial part of that learning with which Chriſtianity hath imbued me, to be unconcerned in theſe outward things of plenty and want, and that too, whatſoever the circumſtances are, at what time ſoever, and in what ſort of adverſity ſoever I am exerciſed.

13. I can doe all things through Chriſt which ſtrengtheneth me.]

13. 'Tis the great mercy of Chriſt which hath thus enabled me, but thanks be to him, I am able to doe all this (ſee 1 Cor. 13. note i.) without much difficulty.

14. Notwithſtanding ye have well done that ye did communicate with my affliction.]

14. Yet doth not this at all leſſen your kindneſſe or charity in ſending me that ſupply by Epaphroditus, when I was in ſome ſtraights.

communicated in reſpect. ἐκοινώνησεν εἰς λόγον

15. Now ye Philippians know alſo that in the beginning of the Goſpel, when I departed from Macedonia, no Church * communicated with me, as concerning giving and receiving, but ye only.]

15. And indeed this was no new thing in you, for at my firſt preaching the Goſpel among you, when, after I had made an end, I was departing out of your region, you continued ſo mindfull of me, as to ſend me contributions, which no other Church but you had then done, having received of my ſpirituall things communicated their carnall things. R.V. p. 200.

16. For firſt while I was at Theſſalonica, another eminent Chriſtian city of Macedonia, and ſince I came thence, more than once, you made a collection and ſent it to me.

16. For * even in Theſſalonica ye ſent once and again to my neceſſity.] * both at Theſſalonica, and once ἢ ἐν Θεσσαλονίκῃ, ἢ ἅπαξ

17. Not † becauſe I * deſire a gift: but I deſire fruit that may abound to your account.] † that ὅτι * require ζητῶ

17. And that I thus commend you, v. 14. it is not by that means to draw any more from you, that I may have the more, but to give you occaſion of exerciſing your liberality, the more acts of which there are, the richer ſhall your reward be, which it will bring you in from God.

18. But I have all, and abound, I am full, having received of Epaphroditus the things which were ſent from you, e an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God.]

18. What you ſent by Epaphroditus I received, and here ſigne my acquittance for it (ſee note on Mar. 14. d.) and thereby I have all abundance and plenty, having received your almes and charity, which under the Goſpel is the prime kind of offering, which God accepts and receives, a which ſupplies the place both of incenſe and of ſacrifice.

19. But my God ſhall ſupply all your need according to his riches in glory, by Chriſt Jeſus.]

19. And you will have no reaſon to repent of your liberality, for God, that looks on it, as given to him, is both able, and willing to ſupply this, and all other your wants (through Chriſt Jeſus, by whom he diſpenſes all his gifts to you) to make you the richer by having been ſo charitable, and to pour out all his other graces on you.

20. † Now unto God and our father be glory for ever and ever. Amen.] † Now to our God & father τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν

20. Now to him, who, as he is our God, ſo is he our father alſo, be all glory aſcribed for ever and ever. Amen.

21. Salute every ſaint in Chriſt Jeſus; the brethren which are with me greet you.]

21. My love I preſent to every Chriſtian among you, All the beleivers that are conſtantly with me, Titus, Linus, Clemens &c. ſalute you.

22. All the ſaints ſalute you, chiefly they that are of Cæſar's houſhold.]

22. Nay all the Chriſtians in Rome, but eſpecially they that belong to the Emperor's family, the ſervants of his court, ſalute you.

23. The grace of our Lord Jeſus Chriſt be with you all. Amen.

It was written to the Philippians from Rome by Epaphroditus.

Notes on Chap. IV.

a. Βίβλος ζωῆς

The *Book of life* referres to the *cuſtome* of well-ordered *cities*, which kept *regiſters* containing all the *names* of the *citizens*, out of which as *Apoſtates* and *fugitives* and *infamous* perſons were *raſed* (and agreeably there is mention of *blotting out* of *names* out of *God's book*, *Rev.* 3. 5.) ſo they that did continue obedient, orderly *citizens*, their *names* were ſtill continued in. Accordingly *life* ſignifying *ſpiritual life* here, (the ſtate of *grace* and *favour* of *God*, the *inchoation* of that future *eternal life*) the *Book* of this *life* is the *regiſter* of all ſincere *Chriſtians*, (as the *book* of the *living* in the *Pſalmiſt* is the number of men that *live* in this *world*) from which they are *expunged*, that ceaſe to continue ſuch. (This is expreſſed in another like phraſe *Rev.* 3. 12. *I will write on him the name of the city of my God, and new Jeruſalem.*) And as this was ordinary in *cities*, ſo was it every where in *armies*, into which whoſoever entred, he had his *name* taken, and put into the *muſter-rolle*; And thus the *life* of every *Chriſtian*, but eſpecially of thoſe that *labour* in the *word* and *doctrine*, being a *warfare*, the phraſe is ordinarily uſed, in all *authors*, of all *Chriſtians*. Thus in *Cyril's* Ἀντιλήψ: p. 1. ſpeaking to thoſe that were *baptized*, ὀνομάλογεαφία τέως ὑμῖν γέγονε, ἢ ςρατείας κλῆσις, ἢ νυμφαγωγίας λαμπάδες, ἢ ἐπουρανίου πολιτείας ὁπόθυμία, ἢ προθέσεως ἀγαθῆ, ἢ ἔλπις ἐπακολουθῆσαι, Where the *writing* of their *names*, and, which is all one, the *calling* to the *militia*, are uſed to ſet down the ſtate of a *Chriſtian*, as alſo thoſe other expreſſions of the *lamps*, for fetching of the *bridegroom*, and *deſire* of the *heavenly citizenſhip*, the *good purpoſe*, and the *conſequent hope*. And as of all *Chriſtians*, ſo in a more eminent manner of the *Apoſtles*, and their *fellow-labourers* here 'tis affirmed, that their *names* were *written in the book of life*, either as *actual ſouldiers* in the *Chriſtian camp* or *Church* (as the *Apoſtles* called themſelves) or as thoſe that had right to that *ſuperior heavenly citizenſhip*, to which all *labourers* had title; and conſequently all theſe Συνεργοὶ or *fellow-labourers* of S. *Paul*. Which at that preſent was perfectly true of them, though afterward *Demas* ~~one of them, *apoſtatized*, *Philem.* 24.~~ And as of *cities* and *armies*, ſo in *families* the phraſe and cuſtome is uſed, to which that of *Ulyſſes* in *Homer* referres,

Τέτυμα ἐν Διὸς αὐλῇ —— *His name was in Jupiter's court*, i. e. he was born of a *Goddeſſe*, ſee *note* on *Rev.* 3. b.

(not that he A[illegible] ſtrived for him- a. out) Living on him, Col. 4. 14 Phil. v. 24. ſome the imployed 2 Tim. 4. 10.

b. Εἰρήνη Θεοῦ

That by *peace* is meant, the *ſtudy* of *preſerving peace*, among *men*, appears *Gal.* 5. 22. where εἰρήνη *peace* is ſet among the *fruits* of the *Spirit*, where conſequently it muſt not be that *good* of *peace*, which is a *felicity* but no *virtue*, (no *effect* or *fruit* of *God's ſanctifying Spirit*) but the *peaceableminded neſs*, *deſire* and *purſuit* of *peace*, called in other places διώκειν εἰρήνην, *purſuing peace*, and εἰρηνεύειν διὰ κυρίου Διώκειν εἰρήνην Rom. 14. 19 *having peace*, *Rom.* 12. 18. Accordingly the *peace of God*, *Col.* 3. 15. is (not *God's peace* or *reconciliation* toward us, but) that *peaceableneſſe* which *God* hath commanded and *bequeathed* to us. And accordingly there it follows, εἰς ἣν ἐκλήθητε, *to which ye are called*, which determins it to be a *duty* of ours. And then 'tis not improbable, but this may be the notion of εἰρήνη τοῦ Θεοῦ, *the peace of God*, or, as the *King's MS.* reads, Χριστοῦ *of Chriſt*, in this place alſo. That the *Apoſtle* is exhorting them to *peace* and *unity*, is apparent ch. 3. where the *dogs* that *rend*, the *evil workers* that *defile*, the *conciſion*, that (under pretenſe of kindneſſe to the *Moſaical*

Mosaical law) *cut* and *tear* all to pieces, and are to be look'd to, and *avoided* in that *Church*, are certainly the *Gnostick hereticks* v. 2. Against these he sets himself in the remainder of that *chapter*, and concludes v. 15. *As many therefore as are perfect,* Ἑτέρως φρονῶμεν *let us be of this mind*, and εἴ τι ἑτέρως φρονεῖτε, *if in any thing ye be otherwise minded*, i.e. if in any particular there be any *difference* of opinion in any among you, *God shall reveale even this unto you*, i. e. there is no reason that such a *difference* should breed any *division*, destroy that *unity* and *peace*, which is to be preserved among you; for, though at present ye doe not, yet upon your *prayers* to *God*, and applying your selves to use of this means, no doubt ye shall receive instructions from him by the *Apostles* &c. in all that is necessary for you: πλὴν εἰς ὃ ἐφθάσαμεν &c. v. 16. *But*, or, *In the mean, as farre as we are advanced*, some *before* other, let not that *hinder* our *unity* and *peace*, *let us* (all, both those that are *foremost*, and that are not so forward) *walk by the same rule, and mind the same thing*, All for *peace* and *unity* still, and so on to the end, in advise to adhere to those that continue in the *doctrine* he had taught them, and avoid all *hereticks*. And then begins this *chapter*, *Wherefore, my brethren*, &c. *so stand in the Lord*, i. e. according to these former directions, *stand*, in opposition to *apostatizing*, or falling off, and *so stand*, preserve this *peace*, all this while *exhorted* to, and v. 2. *I beseech*, or *exhort Evodias and Syntyches* τὸ αὐτὸ φρονεῖν ἐν κυρίῳ, *to mind the same thing in the Lord*, i. e. to *preserve* this *peace* of *God*, to live in the *unity* of the *Gospel*, And then the exhortation, v. 4, 5, 6. belonging to that great *Christian duty* of *constancy*, and *rejoicing* in *prayer to God*, in stead of *sollicitude* (here, as *Mat.* 10.19. seasonably forbidden) in respect of the present *pressures*, (and all this inforced with the mention of the *near approach* of *Christ's coming* to destroy the *persecuters*, and *rescue* the *faithfull*) is directly designed to fortifie them against the *Gnostick* compliances, and so is not aliene from this matter. After all which follows this of ἡ εἰρήνη τοῦ Θεοῦ, that if they take this course prescribed, this *peace of God* by *Christ* commanded, (and to which the *Apostle* had all this while so *sollicitously* exhorted them) would *guard* and fortifie their *hearts* (the principles of *action* and *practise*) and (νοήματα) *their understandings*, which were the parts subject to *errors*, *in Christ Jesus*, preserve them in the right way against all the *errors*, and temptations of those times. The onely remaining difficulty is, what is meant by this *Epithet*, added to the *peace of God*, ὑπερέχουσα πάντα νοῦν, that *surpasseth all understanding*,] Which will also be intelligible by what hath been præmised. For as they that did τὸ ἑτέρως φρονεῖν, c. 2. 15. i.e. *differed somewhat in opinion* from others, were obliged v. 16. not to *disturb* the *peace* of the *Church* for that, but to expect, till *God* should farther *reveal*, or *instruct* them, (which concludes, that *Peace* was more *excellent* and valuable then that *exact knowledge*, or understanding of all things, which might be *revealed*, and much more than the *pretended knowledge* and *understanding* of the *Gnosticks*) so it is most fitly here said, that this *love* and *care* of *preserving* that *peace*, prescribed by *God* and *Christ*, is to be preferred before any *understanding*, that either some were thought to *want*, or others to *abound* in. As for the ordinary notion, which is had of this phrase, for *quiet* and *serenity* of *mind*, as a special *mercy* of *God*, though that may be thought agreeable enough to the *not caring* &c. v. 6. yet 1. it will be hard to find any place, where that is the notion of the *peace of God* (though of *peace* and *rest* it is,) As for that of *my peace* *Joh.* 14. 27. see that place; And then 2^dly^, though the *no-sollicitude* doe here come as an attendant on the precedent *rejoicing* in *afflictions* (and that a seasonable means to keep from breaking the *unity* of the *Church*, and joyning with the *heretical Gnosticks*) yet 'tis not necessary, that this concluding form [*The peace of God* &c.] should be restrained to this last particular of *no-sollicitude*, which came in but incidentally, but may rather be applied to the grand matter of the *Epistle*, that of *preserving* of *peace* in the *Church*.

That ἀναθάλλειν which signifies to *reflourish*, or *revive*, may be here used *actively* to *make revive*, or *flourish again*, may appear first by *analogie* with other words of the same nature, so θριαμβεύειν *to triumph*, is used in the sense of the *conjugation Hiphil* to *make triumph*, 2 *Cor.* 2. 14. So ἀνατέλλειν *to arise*, is *Mat.* 5. 45. *to make arise*, see more, *note* on *Mar.* 14. f. And thus is this word clearly used *Ezech.* 17. 24. ἀναθάλλω ξύλον ξηρὸν *I make the drie tree to flourish*, And so S. *Chrysostome* seems to understand, and use the word in this place, ὃ γὰρ ὄντι μικρὸν τὸ μαρανθέντα ἀναθῆλαι, *For it is no small thing to make things that are withered grow green, and flourish againe.*

That ἠκμαζεῖσθε here signifies, as we have rendred it, not *wanted opportunity*, but *ability*, is the expresse affirmation of S. *Chrysostome*, οὐκ εἴχετε, saith he, ἐν χερσὶν, οὐδὲ ἐν ἀφθονίᾳ ἦτε. Τοῦτο γάρ ὅτιν ἠκμαζεῖσθε ὑμῖν, *Ye had not in your hands, or power, neither were you in plenty. For that is the meaning of this word.* So *Gal.* 6. 10. ὡς καιρὸν ἔχομεν, not *as we have opportunity*, but *as we have ability*, (all one with τὰ ἐνόντα δότε ἐλεημοσύνην *Lu.* 11. 41.) For indeed that is an *opportunity*, when the *wants* of others, and our *plenty* meet together; Of this use of these words we have frequent *example* among Authors. So for the simple [καιρὸς] *Nazianzen* περὶ φιλοπτωχείας, Τί γὰρ μὴ βοηθοῦμεν τῇ φύσει καιρὸν ἔχοντες; *Why doe we not help our common nature*, i. e. other men, *having ability?* (for if we have not *ability*, the *opportunity* of anothers want layes no obligation upon us.) And accordingly it follows there, μὴ μοι γένοιτο πλουτεῖν τῶν ἀπορουμένων, *God forbid I should have wealth and they want*, where πλουτεῖν *to have wealth*] is all one with καιρὸν ἔχειν precedent. So *Plutarch* in the *Apophthegmes* of *Kings*, mentions it as a speech of *Philip*, (on occasion of being told that he could not encamp in such a place, where he desired, because there was no *food* for the *cattel*) οἵου ἡμῖν ὁ βίος, εἰ ποιεῖς τὸν τῶν ὄνων καιρὸν ὀφείλομεν ζῆν; *What a life is ours, if we must live according to the provision of the asses? ad id quod commodum est asinis*, saith *Is. Casaubon*. So in *Xenophon*,

Xenophon, ὑπὲρ ἢ χρείαν πίμπλαῦς *to be fill'd above plenty*, So thoſe that are well provided for, he calls ἐπιχρείους, So in *Polybius* l. 10. ſpeaking of the *King of Perſia* his *court* at *Ecbatana*, it *demonſtrates*, ſaith he, *by the coſtlineſſe of it*, τῷ μεγάλῳ τῶν ἐξ ἀρχῆς καταβαλομένων ἐυχρείαν, *the great plenty of them that firſt built it*, and li. 1. κατὰ τὰς τῶν βίων ἐυχρείας, *according to their ſubſtance*, or *abilities*. And then if ἐυχρεία ſignifie *ability*, or *ſufficience*, ἀχρεία muſt needs be *want of ability*, And ſo the *Syriack* renders here, *you were not ſufficient*. See *Andr: Downes* on Saint *Chryſoſtome* on *Gal.* 6. p. 760. and on this place, where he confirms this notion of the word by authorities.

There were two *altars* in the *Temple* of the *Jewes*, θυμιατήριον the *altar* of *incenſe*, *within* the *Temple*, and θυσιαστήριον, the *altar* of *ſacrifice*, *without* in the *court*. On theſe two were *offered* all things that were *offered* to *God*; and, under theſe two *heads*, of *incenſe* and *burnt-offering*, are *almes-deeds*, or *works* of *charity* here ſet down, as being the prime things now under the *Goſpel*, to obtain *God*'s favour and *acceptation*. c. Ὁσμὴ ἐυωδίας θυσία δεκτὴ

THE EPISTLE OF PAUL THE APOSTLE TO THE [a]COLOSSIANS.

a.

COloſſæ was a *city* in *Phrygia*, not farre from *Laodicea* and *Hierapolis*, in the *Lybian* or *Proconſular Aſia*. To theſe S. *Paul* had not *perſonally* preached the *Goſpel*, nor ſo much as been among them c. 2. 1. but had ſent *Epaphras* his *diſciple* to them, and he had converted them to the *Faith*, c. 1. 7. This *Epaphras* was at the writing of this *Epiſtle* (from *Rome*, about the *year* of *Chriſt* 59.) a *fellow-priſoner* of S. *Paul* there, *Philem*: 23. And by him (as an *eye-witneſſe* and principal *actor* in it) S. *Paul* being advertiſed of the reception of *Chriſtianity* among them, and the agreeableneſſe of their *actions* to their *faith*, ſends them this *Epiſtle* of *conſolation*, to *ſtrengthen* and *confirm* them, and the tenure and *ſubject* (and oft-times the *expreſſions*) of it, is muchwhat the ſame, as that to the *Epheſians* had been, and we may thence conclude it to have been written neer upon the ſame time with that. a. Κολοσσαῖς

CHAP. I.

Paraphraſe.

1. PAVL an Apoſtle of Jeſus Chriſt, by the will of God, and Timotheus our brother,

2. To the ſaints and faithfull brethren in Chriſt, which are at Coloſſe, grace be unto you, and peace from God our father, and from the Lord Jeſus Chriſt.

*to the God and father τῷ Θεῷ καὶ πατρὶ

3. We give thanks * to God and the father of the Lord Jeſus Chriſt, praying alwaies for you,]

3. We conſtantly render God thanks for you, that by his grace ye have embraced the Goſpel of his ſon Jeſus Chriſt, and in all our offices of devotion we remember you in our prayers.

†Hearing, or, Having heard Ἀκούσαντες

4. † Since we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints;]

4. To which we are the more incited by hearing the news as of your faith, ſo of your charity alſo, and liberality extended to the Chriſtians every where;

*of the Goſpel of truth, τῆς ἀληθείας τοῦ εὐαγγελίου

5. For the hope which is laid up for you in heaven, whereof ye heard before in the word * of the truth of the Goſpel:]

5. That being an effect of your Chriſtian hope, which being faſtned on a rich treaſure in heaven, the reward of all your good works, makes you very liberal of your earthy treaſure, and that is fully agreeable to the doctrine of the Goſpel of Chriſt, Mat. 6. 20.

† alſo through all the world, or, through all the world it bears fruit, and increaſes, even- *acknowledged

6. Which is come unto you, as † it is in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and * knew the grace of God in truth.]

6. Which Goſpel as it hath been preached, and brings forth this fruit among you, and hath done ſo from the time of the firſt preaching of it, (ſee note on Heb. 13. a.) ſo all the world over, where it is preached and received into honeſt hearts, it brings forth the ſame fruit, and by doing ſo attracts multitudes to the profeſſion.

for the King's MS. reads ὡς παντὶ τῷ κόσμῳ ὄντι καρποφορούμενον καὶ αὐξανόμενον, καθὼς· καὶ ἐν ὑμῖν ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὸν χάριν τοῦ Θεοῦ ἐν τῇ ἀληθείᾳ.

7. As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithfull miniſter of Chriſt;]

7. This indeed was according to that doctrine preached to you by Epaphras, whom we ſent to publiſh the Goſpel unto you, and he hath faithfully diſcharged his duty toward you;

8. Who alſo declared unto us your love in the ſpirit.]

8. And hath given me an account of your ready receiving the faith, and the effect of that, your Chriſtian charity.

†acknowledgment ἐπίγνωσιν *prudence σοφίᾳ

9. For this cauſe we alſo, ſince the day we heard it, doe not ceaſe to pray for you, and to deſire that ye might [be filled with the † knowledge of his will, in all wiſdome and ſpiritual * underſtanding:]

9. abound to all perfection of divine knowledge both in underſtanding the myſteries of Chriſtianity, and in ordering and regulating your lives according to the rules thereof.

†to the acknowledgment of God, εἰς ἐπίγνωσιν

10. That ye might walk worthy of the Lord unto all pleaſing, being fruitfull in every good work, and increaſing † in the knowledge of God;]

10. That your behaviour may be ſuch as is agreeable to the divine promiſes and precepts of the Goſpel, perfectly ſuch as God will accept of, upon all occaſions bringing forth the fruit of Chriſtian living, and by that means daily increaſing in divine knowledge, which as it is it ſelf the practiſe of all virtue, ſo doth it by daily action grow into a habit, every day more perfect and complete.

11. Strengthened

11. To which it is conſequent, that through the grace and

11. Strengthened with all might according to his glorious power, unto all patience, and long-ſufferance with joyfulneſs ;]

divine power of God ye ſhall be enabled to continue to the end, and bear whatever afflictions and perſecutions ye meet with in your Chriſtian courſe, not onely patiently, but cheerfully.

12. And even acknowledging it with thankſgiving as a ſpecial mercy and favour of Gods, that hath enabled us to bear perſecutions and afflictions, and ſo to have our part in that inheritance, which is allowed Chriſtians under the Goſpel, i. e. to be perſecuted here, and rewarded eternally.

12. Giving thanks unto the father, which hath * made us meet to be partakers of the inheritance of the ſaints in light :]

* fitted us for the portion ἱκανώσαντι ἡμᾶς εἰς τὸν μερίδα

13. That God, I ſay, who hath reſcued you from a ſtate of ignorance and heatheniſme, and made you heires of everlaſting glory, to which he will bring you in the ſame method and manner, as he hath brought his own deareſt ſon (who was firſt crucified, then glorified.)

13. Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdome of † his dear ſon :]

† the ſon of his own love τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ

14. Through whom we have pardon of ſin, purchaſed by his death, and ſo are redeemed out of the power of Satan, and made capable of a reſurrection unto life.

14. In whom we have redemption through his blood, even the forgiveneſs of ſinnes.]

a. 15. In whom God, who is inviſible, is to be ſeen, and his will clearly declared by the Goſpel (ſo that he that ſeeth him, ſeeth the father, Joh. 14. 9.) and who being firſt raiſed out of the grave, and aſſumed to heaven, as the firſt begotten from the dead, v. 18. hath all power given unto him by right of inheritance, as dominion is the birthright of the firſt-born.

15. Who is the image of the inviſible God, the [a] firſt-born of * every creature.]

* the whole creation πάσης κτίσεως

b. 16. And this very agreeably, He being that eternal Word, by whom, ſaith the Pſalmiſt, were the heavens made, and all the creatures in the world, both thoſe which are to be ſeen, being corporeal, and thoſe which, being ſpiritual, as Angels, ſouls of men, cannot be ſeen, all theſe, I ſay, what degree ſoever they are of, they were all by him created, and therefore are in reaſon to ſerve him, as the Lord of all.

16. For by him were all things created that are in heaven, and that are in earth, viſible, and inviſible, whether they be [b] thrones, or dominions, or principalities, or powers, all things were created by him, and for him :]

17. And he hath an eternal being, before any thing, which now is created, was, and as all was created by him, v. 16. ſo doe all owe their continuance and preſervation to him.

17. And he is before all things, and by him all things conſiſt.]

18. And another title he hath to us, beſide that of Creator, as he hath redeemed us, and purchaſed us to be a congregation called by his name, a Church of Chriſtians, and as by riſing from the dead he hath conquered death, and given us victory over it, that we may after him riſe alſo, and ſo by all titles he hath right of dominion over all.

18. And he is the head of the body, the Church : who is the beginning, the firſt-born from the dead, that in all things he might have the præeminence.]

19. For in the man Chriſt Jeſus it was thought fit that the whole divine nature ſhould reſide, and inhabit, ch. 2. 9.

19. For † it pleaſed the father, that in him ſhould all fulneſs dwell ;]

† it ſeemed good that in him ἐν αὐτῷ εὐδόκησεν

c. 20. And that having, by his ſufferings and ſatisfaction for our ſins, made peace between God, and the world, he ſhould reconcile all mankind unto God, not onely the Jewes, among whom he was born, and who had formerly been his people, and had the promiſes of Chriſt made to them, but the very Gentiles alſo.

20. And (having made peace through the blood of his croſſe) by him to reconcile all things unto * himſelf, by him, I ſay, [c] whether they be things in earth, or things in heaven.]

* him αὐτὸν

21. And you that were ſtrangers from the worſhip of the true God, and had engaged your ſelves in idolatry, and all the wicked practiſes that attend that, he hath now brought back to his ſervice, uſed means by preaching of the Goſpel to reform you, to make you lay down your hoſtilities againſt God, the wickedneſſes of your lives ;

21. And you that were ſometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled,]

d. 22. And to that end laid down his very life for you, by that means to preſent you to his father, as thoſe, which, though ſinners, are yet reconciled unto him, and are now acceptable in his ſight, free from all charge of ſin from the accuſer of the brethren.

22. In the [d] body of his fleſh, through death, to preſent you holy and unblameable, and unreprovable in his ſight :]

23. Upon this condition onely that having given up your names to him (received the faith) ye continue firm, and conſtant to the end, and whatever perſecutions aſſault you, hold out by virtue of that hope, which the Goſpel hath furniſhed you with, that Goſpel, I mean, which is now made known and preached to all the heathen world, (ſee note on Rom. 8. d.) and of which I am by Chriſt conſtituted an Apoſtle, and publiſher of it.

23. If ye continue in the faith grounded and ſetled, and be not moved away from the hope of the Goſpel, which ye have heard, and which was preached to every creature under heaven, whereof I Paul am made † a miniſter.

† or a preacher and Apoſtle and miniſter, for the King's MS. reads κήρυξ καὶ Ἀποστολος καὶ διάκονος

24. And though it coſt me dear, bring many perſecutions upon me, yet is not this matter of any thing but joy unto me, as knowing that what I ſuffer is but ſome ſmall proportion, and remnant of thoſe ſufferings which Chriſt began on the croſſe for the Church his body, and doth now again, though he be in heaven, indure in the perſecuting of me an Apoſtle of his

24. Who now rejoice in my ſufferings for you, and * fill up that which is behind of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church,]

* by way of correſpondence fill up the remainders ἀνταναπληρῶ τὰ ὑστερήματα

25. And a miniſter of his Church appointed immediately by God, to bear his word, to preach the Goſpel to the Gentiles, and particularly to you (to whom by Epaphras I have done ſo, ver. 7.) and to leave no place, (whither I can come by my ſelf or others,) without preaching the Goſpel to them.

c. 25. Whereof I am made a miniſter according to the diſpenſation of God, which is given to me † for you, to * [e] fulfill the word of God ;]

† toward you εἰς ὑμᾶς

* to perform

26. Even

26. Even the myſterie which hath been hid from ages, and from generations, but now is made manifeſt to his ſaints:] 26. That Goſpel, I mean, or revelation of the will of God, which was not revealed ſo clearly in former ages, but kept under ſhadows and dark prefigurations, but now is freely preached to all that receive the faith of Chriſt:

27. To whom God would make known what is the riches of the glory of this myſterie among the Gentiles, which is Chriſt * in you, the hope of glory.] 27. God being willing to exhibit to ſuch, (and no longer to keep cloſe) this illuſtrious mercy of his to the Gentiles, ſo long concealed, viz: Chriſt preached, the Goſpel revealed to theſe, and in it hope of pardon, and of bliſſe afforded them, upon reformation of their former lives, and receiving and practiſing the commands of Chriſt.

*among you ἐν ὑμῖν

28. Whom we preach, warning every man, and teaching every man in all wiſdome, that we may preſent every man perfect in Chriſt Jeſus:] 28. Whoſe doctrine we now publiſh to the world, his precepts of divine purity, and his glorious promiſes, firſt preaching the fundamental heads of the truth of Chriſt, and then ſuperſtructing all farther knowledge of Chriſtian duties, and this to Gentiles as well as Jewes, that by this means we may bring in ſervants to God, as many as poſſibly we can, to ſerve him in all that holineſſe of life, that Chriſt Jeſus himſelf exemplified, and preſcribed.

†is wrought in me in power, ἐνεργεμένην ἐν δυνάμει

29. Whereunto I alſo labour, ſtriving according to his working, which † worketh in me mightily. 29. Of which number I am one, who endure ſome travail and toil, and withall ſome perſecutions and afflictions (ſee 1 Theſſ. 2. note b.) according to the meaſure of that grace, which he hath effectually beſtowed upon me to that end.

Notes on Chap. I.

a. Πρωτότοκος The word πρωτότοκος, beſide the ordinary notion of *firſt-born* (which cannot ſo well here referre to *Chriſt's eternal generation*, becauſe of that which is added to it, *the firſt-born of every creature*, which only gives him a *precedence*, before all other *creatures*, and doth not attribute *eternity* to him) is uſed ſometimes for a *Lord*, or perſon in *power*, who hath the *privilege* of the *firſt-born*, *dominion* over all his *brethren*, and according to this notion 'tis uſed κοινῶς in *ſcripture*, for a *Prince*, or *principal* perſon. So *Pſ.* 89. 27. *David* is called the *firſt-born of the Kings of the earth*, i.e. the *moſt glorious* among them, and *Job* 18. 13. we have the *firſt-born of death*. And ſo among the *Civilians*, *Hæres*, *heir*, ſignifies *dominus*, *Lord*, *Juſtinian: Inſtit:* l. 2. *tit.* 19. *de hæred: qualit: & diffe:* §. *ult:* And thus may it fitly be a title of *Chriſt incarnate*, in reſpect of his *power* over his *Church*, the *key* of the *houſe* of *David* laid upon him. But it is poſſible it may peculiarly referre to his *reſurrection*, in which he was *the firſt-born from the dead*, v. 18. the *firſt* which from the *grave* was *raiſed* and *exalted* to *heaven*, and being ſo *riſen*, *all power* was given unto him in *heaven* and in *earth*.

b. Θρόνοι Κυριότητες Ἀρχαὶ Ἐξουσίαι These ſeverall *titles* here rehearſed may poſſibly be no more, but the expreſſions of ſeverall degrees of *dignity* among men; So θρόνοι, *thrones* may denote *Kings*, or *Monarchs*, and *Princes*; Κυριότητες, *dominions* (or *Lordſhips*) may be the *Reguli*, the *honours* (whether of *Dukes* or *Earls*) next under *Princes*; Ἀρχαὶ, the *Præfects* of *Provinces* and *cities*; and Ἐξουσίαι *inferior magiſtrates*, and if ſo, then may they be here ſet down to denote all ſorts, and conditions of men in the *Gentile* world, by the chief *dignities* among them here on earth. But becauſe they may alſo ſignifie the *ſeveral degrees* of *Angels*, and becauſe, there follows mention of Ὁρατὰ καὶ ἀόρατα, *viſible*, *and inviſible*, and the *Angels* may moſt probably be contained by the *latter* of them, as this *lower* world of men by the *former*, and becauſe it is the *creation* that is here referred to, and the *creating* of the *Angels*, as well as *men* &c. belongs truly to *Chriſt*, as *God*, therefore it will be moſt reaſonable in this place to interpret it in the greater extent to comprehend *Angels*, and *men* too, the *higheſt*, and moſt *eminent* of *both* ſorts, thereby to ſet out the *eternal divinity* and *power* of *Chriſt*, who is *creatour* of Ὁρατὰ καὶ ἀόρατα all, and conſequently before the moſt *principal Angels*, which were *created* before *men*, ſee v. 17. Of the great *blaſphemies* of the *Gnoſticks*, and their followers the *Valentinians* in this matter, of *Angels* creating the *world* &c. ſee *Irenæus*, and note on 1 *Tim.* 1. d. And to that *Theologie* of theirs the *Apoſtle* may here referre.

c. Τὰ ἐπὶ γῆς, τὰ ἐν τοῖς οὐρανοῖς What is here meant by [εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς, *whether the things on earth, or the things in the heavens*] will, I conceive, be beſt diſcerned, *Firſt* by comparing this place of the *reconciliation* wrought by *Chriſt*, with the *parallel*, *Epheſ.* 2. 14 16. where it clearly ſignifies the compacting the *Jewes*, and *Gentiles* into *one Church*, and ſo again *Epheſ.* 1. 10. the *gathering in one all things*, *both which are in heaven*, *and on earth*] doth ſignifie all *men* of *all* ſorts. *Secondly*, by remembring two obſervations, frequent in this *Book*, 1. that it is the manner of the *Hebrew* writers to expreſſe this *inferiour world* (for want of *one word* to ſignifie it) by theſe *two*, the *heavens* and the *earth*, and indeed any *aggregate body* or *totum*, by mentioning, and enumerating its *parts*, as the *natural day*, by the *evening* and the *morning*, and ſo to ſet down ſo many *daies*, and ſo many *nights*, where the truth of the *ſtory* will not allow us to interpret it literally of ſo many *nights* diſtinctly, but of ſo many νυχθήμερα, or *natural daies*, of which any the leaſt part is computed for one. See *note* on *Mat.* 12. h. & on *Epheſ.* 5. h. And not to multiply examples, but to confine the diſcourſe to this particular, Thus very frequently the *heavens* and the *earth*] are ſet to ſignifie the *whole lower world*, made up of the *firmament* or the *aire*, that *expanſum*, which is called *heaven* (as when we read, *the fowls of the heaven*) and of the *terreſtrial globe* of *earth* and *water* (ſee *note* on 2 *Pet.* 3. b.) and then (conſequently to this) τὰ πάντα *all things* here, explained and interpreted by, [εἴτε τὰ ἐπὶ γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς, *whether the things on earth, or the things in heaven,*] and in the like phraſe v. 16. τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς *all things that are in the heavens and on the earth*, ſhall ſignifie no more then what is in other places expreſſed by ὁ κόσμος, *the world*, (as 2 *Cor.* 5. 19. in the very ſame matter that here is ſpoken of, *God in Chriſt reconciling the world to himſelf*) ἡ κτίσις *the creation*, πᾶσα κτίσις, *the whole creation*, or

all

all creatures, the whole world of creation, or *the whole world* without reſtriction. Now what is meant by the *whole world* or the *whole creation,* will appear by another 2d obſervation, which is taken notice of, and enlarged on, *note* on *Rom.*8.d. that κτίσις *creation,* and κόσμ& *world* ſimply, and πᾶσα κτίσις *the whole creation Rom.* 8. 22. and here v.23. ſignifies *all* the *Gentile world,* in oppoſition to the *Jewiſh enclоſure*; Not *all* the *creatures* abſolutely, but *all men* of *all nations,* particularly the *Gentile Idolaters* mentioned here in the next verſe, ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους, *you that were formerly alienated* &c. And then the meaning of the place will be clearly this, that it pleaſed *God* by *Chriſt* to *reconcile to himſelf* (or as it is poſſible, εἰς αὐτὸν, *to him,* may be read εἰς αὐτὸ, *into one,* or *the ſame,* and ſo be more perfectly *parallel* to ἀμφοτέρους ἐν ἑνὶ σώματι, *both in,* or *into one body, Eph.* 2.16.) *all the men of the world,* the *Gentiles* and the *Jewes* both; the ſame thing which was meant by καταλλαγὴ κόσμου, *Rom.*11.15. *the reconciling of the world* (i. e. the *Gentiles* in oppoſition to the *Jewes,* that there in the words immediately præcedent are ſaid to be *caſt off*) and 2 *Cor.* 5.19. by [*God was in Chriſt reconciling the world to himſelf,*] And though the word πάντα *all things*] be here in the *neuter,* yet will that be no *objection* againſt this, it being ordinary for the *neuter* to be taken for the *maſculine,* as when *Chriſt* is ſaid to have come σῶσαι τὸ ἀπολωλὸς, *to ſave that which was loſt,* i.e. all the *men* that were *loſt,* and ſo *Gal.* 3. 22. that *God hath ſhut up together* πάντα ὑπὸ ἁμαρτίαν, *all things,* i. e. *all men, under ſin,* and innumerable the like; and therefore that which v.20. is πάντα *all*] in the *neuter,* is ὑμᾶς *you men, you Gentiles* v.21. and that joyned with the ἀποκατήλλαξεν, *he hath reconciled*] there, as πάντα *all*] with the ἀποκαταλλάξαι *reconciling*] here. That I doe not conceive the τὰ ἐν οὐρανοῖς *things in heaven* to ſignifie *Angels,* the reaſon is clear, becauſe *Chriſt* οὐκ ἐπιλάβεται ἀγγέλων, *Heb.*2.16. came not to *take hold* of, or *reduce,* or *relieve,* or conſequently to *reconcile* the *Angels,* but onely *mankind*; and indeed the *Angels* that are ἐν οὐρανοῖς *in the heavens,* never *fell,* and ſo needed no *reconciling.* And though τὰ ἐν οὐρανοῖς *the things in heaven*] may poſſibly ſignifie the *ſaints departed,* which are now in *heaven,* in reſpect of their *ſouls,* contrary to the *Pſychopannychiſts,* and were ſo at the *Apoſtle's* writing this, and even at the time of *Chriſt's* death, yet the *context* ſeems not to have any particular aſpect on that matter, but onely to look upon *Chriſt,* and to ſet him up as the one *univerſal redeemer* and *reconciler* of *all mankind,* of the *Gentiles,* as well as of the *Jewes,* and to ſhew what intereſt the *Gentile world* hath in his *death* and *reſurrection,* and therefore I preferre the *interpretation* firſt given, as being directly pertinent to this purpoſe, and agreeable to the conſequents, And that will more appear, if you look on the place forementioned, and parallel to this, *Epheſ.* 1. 10. where this *reconciling of all things in heaven and on earth,* expreſſed there by ἀνακεφαλαιῶσαι *gathering into one,* is called v.9. μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ, *the myſterie of his will according to his good pleaſure,* noting it to be ſome act of *free* undeſerved mercy, imputable to nothing but *God's* meer *grace* (and ſuch moſt notoriouſly was the calling of the *Gentile Idolaters*) and that a *myſterie,* ſuch as no man ever dream'd of, or hoped for before; and what that *myſterie* was, is in the remainder of that *Epiſtle* largely ſhewn, eſpecially c.2. 14,16,17. and under the name of the *myſterie,* c. 3. 3, 5. viz: the bringing in the *Gentiles* into the *Church,* preaching ἐν τοῖς ἔθνεσιν *among the Gentiles,* (c. 3. 8.) *the unſearchable riches of Chriſt.* And thus, I conceive, the phraſe is to be underſtood, *Epheſ.*3.15. where of *Chriſt* 'tis ſaid, that, ἐξ αὐτοῦ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, *the whole family in heaven and on earth is named by,* or, *from him,* i.e. ſurely, *all the world, Gentiles* as well as *Jewes,* are now vouchſafed by him to be *called* by his *name,* i.e. to be *Chriſtians,* called and received into his *family.*

The body of his fleſh ſignifies [no more than *his fleſh,* according to the *Hebrew* notion of בָּשָׂר, which, as it ſignifies *body,* ſo it is oft applied to things which have no *body,* and ſignifies *eſſence* or *beeing.*

Πληρῶσαι τὸν λόγον, *to fulfill his word,* is a phraſe which we meet with, 1 *Mac.* 2. 55. ſpoken of *Joſuah,* that *for fulfilling the word he was made a Judge in Iſrael,* where, as the *word* ſignifies the *will* and *pleaſure* of *God* revealed to him, ſo πληρῶσαι *to fulfill* it] is to *perform* it in a very *eminent* manner. But in this place ὁ λόγος being by the *context* confined to another notion, the *preaching* or *publiſhing* the *Goſpel* of *Chriſt* peculiarly, πληρῶν τὸν λόγον θεοῦ, *to fulfill the word of God,* will be, to *fulfill* that *preaching,* i. e. to *proceed* as farre in the *preaching* of it, as by all his *diligence* and care, by *himſelf* and *others,* he could doe, and ſo belongs to the *preaching* it to theſe *Coloſſians,* to whom, being out of his way, he yet had ſent *Epaphras* v.7. Thus we have a like phraſe *Rom.*15.19. πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ, *to fill up the preaching,* or *Goſpel of Chriſt,* i. e. *to preach* it from city to city, from *Jeruſalem* as farre as to *Illyricum.*

CHAP. II.

Paraphraſe.

1. For I am willing ye ſhould be adverti-

1. FOR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not ſeen my face in the fleſh,]

ſed how earneſtly I contend for you in deſire to come to viſit you, and in prayer and zeal and ſollicitude for you, and for thoſe of Laodicea, whoſe converſion wrought by Epaphras, who was ſent by me, I look upon with much comfort, though I never ſaw any of them (as not being able to go to either of thoſe cities either in my firſt or ſecond paſſage through Phrygia (of which Laodicea is the Metropolis, and Coloſſæ another city) Act. 16.6. & 18. 23.)

2. That they may receive the joy and true comfort, which

2. That their hearts might be comforted, being knit together in love, * and unto all riches of the † full aſſurance of underſtanding, to the acknowledgment of the myſterie of God, * and of the father, and of Chriſt.]

the doctrine of Chriſt truly taught and practiſed will yeild every one, that being firſt united together in the Chriſtian charity, they may be filled with all graces in all abundance, and come to know the bottome of this great ſecret or myſterie of God, viz: of the Goſpel, or Chriſtianity, i.e. of the courſe which hath more obſcurely been taken by God

* even καὶ † fulneſs πληροφορίας, ſee Lu. 1. note a.

* both the father and Chriſt καὶ πατρὸς

God the father under the Old Teſtament, and more clearly now by God in Chriſt under the New, to bring ſinners to ſalvation;

* In which — 3. * In whom are hid all the treaſures of wiſdome and knowledge.] 3. In which courſe is wrapt up all the depth of divine wiſdome imaginable.

† probabilities πιθανολογία — 4. And this I ſay, leſt any man ſhould beguile you with † enticing words.] 4. And this care of mine and ſollicitude for you, I mention, that it may make you cautious, that no cunning impoſtor ſeduce you, by ſaying things that look like truth, but are not.

5. For though I be abſent in fleſh, yet I am with you in the ſpirit, joying and beholding your order, and the ſtedfaſtneſſe of your faith in Chriſt.] 5. For though I am not perſonally preſent among you, yet by the advertiſements I received from Epaphras I underſtand how all things goe with you, and ſo am in heart, or ſpirit preſent with you, (as when Eliſha's heart is ſaid to have gone with his ſervant, when he knew what he did, 2 Kin. 5. 26.) and rejoice much to ſee the regularity of Eccleſiaſtical affairs among you, and your conſtancy in the truth, in deſpight of all that have tried to lead you out of the way.

6. As ye have therefore received Chriſt Jeſus the Lord, ſo walk in him;] 6. And therefore all that I have to adde is onely this, that as you have received commands from Chriſt for the regulating of your lives, ſo ye be carefull to doe accordingly;

7. Rooted and built up in him, and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.] 7. As having not only received the faith at firſt, but having been farther inſtructed and improved in it, as when walls are ſuperſtructed on a foundation, yea and confirmed in it, and therefore goe on according to theſe beginnings, and abound in all Chriſtian practiſes, and let that be your way of returning thanks to God for his great mercies of revealing the Goſpel to you;

* deſpoil or carry you captive † Elements — 8. Beware leſt any man *[a] ſpoil you through Philoſophy and vain deceit, after the tradition of men, after the [b] † rudiments of the world, and not after Chriſt.] 8. And take care that no body plunder you, rob you, cheat you of all that you have, your principles of Chriſtian knowledge, by that vain, empty, frothy, pretended knowledge and wiſdome which the Gnoſticks talk of, 1 Tim. 1. 4. & 6. 20. taken out of the heatheniſh Pythagorean Philoſophy, together with the obſervances of the Moſaical law, and very diſtant, and contrary to Chriſtian divinity. a. b.

9. For in him dwelleth all the fulneſſe of the Godhead [c] bodily.] 9. For the whole will of God is by Chriſt really made known to us, as his divinity really dwels in him, and therefore there is little need of the additions of the Gnoſticks, which they borrow out of the heathen and Jewiſh theologie, to ſupply the defects of the Evangelical doctrine. c.

† filled πεπληρωμένοι — 10. And ye are † compleat in him, which is the head of all principality and power.] 10. And by him you have knowledge ſufficient to ſatisfie and complete you, without ſuch ſupplies as theſe from the doctrines and divinity of the Gnoſticks, about their æones, (ſee 1 Tim. 1. note d.) look'd on by them as divine immortal powers, of which, whatſoever they are (if they be not idol-nothings) be they Angels of a ſuperiour, or ſecond degree, Chriſt is the head, and they which have Chriſt need not trouble themſelves with theſe acceſſions.

11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt,] 11. And as you need not take in theſe fragments of heathen theologie into the Chriſtian, ſo is there as little need of the Judaical obſervations, circumciſion &c. which are urged by the Gnoſticks alſo, Chriſt having in his Goſpel helped you to the true gainfull circumciſion, not that outward, the cutting off the fore-skin with a knife, but the inward, ſpiritual, the putting off, throwing away all thoſe carnal ſins, which the Gnoſticks again doe ſo abound in, and this is the true Chriſtian circumciſion.

12. Buried with him in baptiſme, wherein alſo ye are riſen with him through the faith of the operation of God, who hath raiſed him from the dead.] 12. And to all this you are engaged (and have undertaken it) in your baptiſme, whereof one part, referring to the burial of Chriſt, denotes not only your dying to your ſins, forſaking the impurities of your heathen lives, but alſo the abrogation of, and liberty from the Moſaical performances, Epheſ. 2. 15. and your laying all down in the grave, to be buried with Chriſt, never to live or have power in, or over you again; and another part (that of coming out of the water) referring to the reſurrection of Chriſt, denotes your vow and engagement to riſe to all Evangelical performances, and to all purity of life, by the virtue of your faith in that God, whoſe power and ſufficience to make good all his promiſes to you, is demonſtrated, by his raiſing up Jeſus from the dead.

13. And you being dead in your ſins, and the uncircumciſion of the fleſh, hath he quickened together with him, having forgiven you all treſpaſſes.] 13. And you being heathens and uncircumciſed (and ſo without requiring thoſe legal performances of you) hath he received into covenant, taken you out of your heathen, dark, dead condition, and having pardoned you all your paſt idolatries and provocations, he hath called you into the free eſtate of the Goſpel, requiring none of thoſe legal yokes of you, which the Judaizing Gnoſticks lay upon you,

*Having by his doctrines blotted out the hand-writing againſt us — 14. * Blotting out the [d] handwriting of ordinances, that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſſe:] 4. Having by that proclamation of pardon to all penitent beleivers, Gentiles as well as Jewes, (which is a doctrine of Chriſt's now peculiarly revealed in the Goſpel) blotted out that bill which the Jewes were bound by, having as it were ſigned it with our own hands againſt our ſelves (by profeſſing to expect juſtification by the law) a bill indeed contrary to our peace, deſtructive to us, and having taken it away, cancelled it, and that (as bonds are wont to be cancelled) by ſtriking a nail through it, viz: nailing it to his croſſe, i.e. cancelling it by his death, undergoing a vile death for us, and obtaining pardon of ſins for us by that means.

† deſpoiled or diveſted ἀπεκδυσάμενος * with authority ἐν παῤῥησίᾳ † by it ἐν αὐτῷ — 15. And having † ſpoiled principalities and powers, he made a ſhew of them * openly, triumphing over them † in it.] 15. By which means alſo of his death he hath deveſted the evil ſpirits of their power, thrown them out of their temples, ſilenced their oracles, &c. and hath made it publickly diſcernible to all men, carried them as it were in triumph, as thoſe that he had taken captive victoriouſly, (ſee Joh 7. a.) brought them from their idolatrous practiſes, to the true Chriſtian religion.

e. 16. Let no man therefore judge you in meat or in drink, or *[e] in reſpect of an holy day, or of the new moon, or of the ſabbath daies,

16,17. Let no man therefore impoſe on you, their doctrines of Moſaical abſtinencies

17. Which are a ſhadow of things to come, but the body is of Chriſt.]

&c. and condemn, or ſentence Chriſtians (ſee note i.) for eating or drinking things prohibited by the Jewiſh law, not obſerving thoſe things, which are ſet down in their ſection of feaſts, or new moons, or ſabbaths, which were all but types of Chriſtianity, and therefore now in the preſence of Chriſtianity it ſelf, are not obligatory.

* by the particular of feaſt, or new moon, or ſabbaths,

f. g. h. 18. Let no man pleaſe himſelf, and condemn you in point of worſhipping Angels, as mediators to God, as if there were ſome ſpecial humility in ſo doing, undertaking to ſearch into thoſe things which he knows nothing of, having no other ground for his doctrine but his own carnal phantaſie,

18. Let no man † [f] beguile you of your reward, in a [g] voluntary humility, and worſhipping of Angels, [h] * intruding into thoſe things which he hath not ſeen, † vainly puft up by his fleſhly mind ;]

† condemn you pleaſing himſelf in humility, * ſearching † without cauſe puffed up by the imagination of his own fleſh, εἰκῇ φυσιόμενον ὑπὸ τῆς νοὸς τῆς σαρκὸς αὐτῆς * being ſupplied ὑπηχορηγούμενον

19. Which they that are guilty of, doe diſclaim Chriſt, who is indeed the head of his Church, the only interceſſor to the Father, from whoſe influences (as in the natural body, the animal ſpirits are from the head conveyed to all the body by the nerves, and thereby all the joynts cemented together, for the ſupplying all the wants of every part, ſo) the Church by the unity maintained, and continued with Chriſt the head, and by amity, liberality, and charity of one towards another, ſhall thrive and proſper and increaſe to that proportion which God requires ; (ſee note on Epheſ. 4. d.)

19. And not holding the head, from which all the body by joints and bands * having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God.]

20. If therefore ye have received the Chriſtian faith, and as ye ought to doe, made that uſe of the death of Chriſt, as to have forſaken all other doctrines, and practiſes, to receive his, and ſo to look upon the rites of the Jewes, and the philoſophy of the Gentiles as aboliſhed and outdated, why doe you now ſubject your ſelves to ſuch abſtinencies, as either out of the heathen, or Jewiſh practiſes are brought in among you ?

20. Wherefore if ye be dead with Chriſt, from the † rudiments of the world ; why, as though living in the world, are ye ſubject to ordinances ,]

† elements, ſee note b.

21,22. (Such are thoſe of abſtaining from marriages, and ſome ſorts of meats, as utterly unlawfull, which though they might lawfully be abſtained from, as indifferent things, yet when they are taught and beleived to be deteſtable things, and utterly unlawfull, by that abuſe they tend to the bringing of all unnaturall and horrible villanies among you) as precepts and doctrines of men, contrary to that liberty which Chriſt hath purchaſed for us, and thoſe doctrines of inward purity which he hath taught us.

21. (Touch not, taſt not, * handle not :

22. Which are all † to periſh with the uſing) after the commandements and doctrines of men ?]

* come not neer (ſee note i.) † to corruption by the abuſe of them, εἰς φθορὰν τῇ ἀποχρήσει

i. 23. Which obſervances are indeed (as it was before intimated v.4. and 8.) ſet off by ſome ſpecious fair ſhews, as that they are voluntary ſervices, or freewill-offerings to God, that there is great humility in them (as in that of worſhipping Angels v. 18.) that they are a great auſterity, and puniſhing of the body, that they are quite contrary to the placing any honour in the ſatisfying the deſires of the fleſh though it be by conjugal enjoyments (but for all this, are but ſpecious, and not real ſervices, have nothing of true worſhip in them.)

23. Which things have indeed a ſhew of wiſdome in [i] will-worſhip and humility, and * neglecting of the body, not in any honour to the ſatisfying of the fleſh.]

* auſterity to ἀφειδίᾳ

Notes on Chap. 11:

a. Συλᾶν

Συλᾶν is to *ſtrip* or *rob*, as the *pillagers* in *warre* are wont to doe, ἐκδύειν ὅπλων ἢ κείμενον, *to ſtrip one, as he lies, of his armour*, ſaith *Phavorinus*, and agreeably to this ἀφαιρεῖν, ἁιχμαλωτίζειν, *to carry away captive*. Hence συλαγωγεῖν is both ἀπογυμνᾶν to *deveſt*, to *ſtrip*, and being here applied to the *Gnoſticks*, it belongs to their *divinity*, which mixes all the *heathen gods* (under the title of αἰῶνες, a word corrupted from the *Hebrew* חיות *living creatures*, which is ſet to ſignifie *Angels*, *Ezr.* 1. 5. ſee *note* on 1 *Tim.* 1. d.) with *Chriſt*, and makes uſe of all the *Theologie* of *Orpheus* and *Heſiod*, and *Pythagoras*, which is called ἀπέραντοι γενεαλογίαι *endleſſe genealogies*, 1 *Tim.* 1. 4. ματαιολογία *idle ſpeaking*, ver. 6. and here *Philoſophy* and *vain deceit*, and ſo by bringing others to them, συλαγωγεῖ, either *carries* them *captive* to their own *heatheniſh* errors, or elſe *robs* them, *deſpoils* them of all their *Chriſtian ornaments* and *weapons*, leaving them *naked*, as it were, of all that rich proviſion, which *Chriſt* had laid in for them, *depriving* them of all the advantages of the *Goſpel* ; But that of *carrying captive* ſeems rather to be the notion of it.

Damascen on S. Aug. Hæreſ. c. 7. fol. 26. 5, C.

b. Στοιχεῖα

Στοιχεῖα] ſignifies *elements*, *rudiments*, *firſt principles*, the *letters* of the *Alphabet*, among *Grammarians*, the *firſt principles*, or *elements* of which the *body* is compounded, among the *Naturaliſts*. And ſo they may fitly ſignifie, all imperfect lower ſorts of doctrines or precepts, in oppoſition to that which is more perfect ; Thus when *Heb.* 5. 12. the higher *Chriſtian knowledge* is expreſt by στερεὰ τροφὴ *ſolid food*, and all the inferior ordinary doctrines thereof, but as *milk* for *Children*, or *babes* to feed on, thoſe *lower doctrines* there (ſet down c. 6. 1. of *Repentance*, and *Faith*, &c.) are call'd στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, *the Elements of the beginning of the Oracles of God* ; Now as *Chriſtian religion* is the true *manly knowledge* and *wiſdome*, ſo are there *two* ſorts of *Elements*, *imperfect childiſh beginnings* of *knowledge*, the one among the *Jewes*, the other among the *Gentiles*, Among the *Jewes*, the *rites* and *ceremonies* preſcribed them, are fitly call'd *Elements*, or *beginnings*, being a παιδαγωγία τοῦ νόμου, a *pædagogie of the law*, a way to bring up, and diſcipline *children*, by thoſe *groſſer* means, as they were able to bear it, to *initiate* them to ſome kind of *piety* and *virtue*, And to them that have received the *faith*, the *Apoſtle* calls them ἀσθενῆ καὶ πτωχὰ στοιχεῖα, *weak and beggerly elements Gal.* 4. 9. and ſuch as were fit only for νήπιοι *babes* to be *ſubjected* [illegible]. Among the *Gentiles*, the *Philoſophers* and [illegible] had ſome waies of *wiſdome* and of *Religion* [illegible] exercised their *ſcholes*, many *abſtinencies* [illegible] of *purgations*, *ſacrifices*, and *ceremonies* [illegible]-*ſhip* to their *Dæmons*, eſpecially the *Pythagoreans*, who

who *abstained* from *wine*, and *flesh*, and *venery*, &c. So saith *Porphyry* in his *book* περὶ ἀποχῆς, and so *Clemens Alex: Strom:* 3. Διὰ φεγγίδος ὅτι τοῖς Μάγοις οἶνος ὁμοῦ καὶ ἐμψύχων καὶ Ἀφροδισίων ἀπέχεσθαι, *Their Magi teach them to abstain from wine, and things that have life in them, and the use of venery*, and he adds, Καταδύσιν Ἀγγέλοις καὶ δαίμοσιν, *they worship Angels and Damons*; Now which of these are here referred to, is the only *question*. And that may best be resolved by considering the addition of [τοῦ κόσμου *of the world*] which is joyned to it. That word doth once signifie the *service* of the *Jewish Temple Eccles.* 50. 21. *The people besought the most high God* ἕως τελεσθῇ κόσμῳ Κυρίου, καὶ τὴν λειτουργίαν αὐτοῦ ἐτελείωσε, *till the worship of the Lord were finished and they had perform'd their office*: where κόσμῳ and λειτουργία are used in the same sense, for the *worship* or *service* of the *Temple*. And if this were the notion of τοῦ κόσμου, it would confine it to the *Jewish ceremonies*, but the ordinary notion of κόσμῳ for the *world*, is that which is generally used in the *New Testament*, and so must denote the *men* of the *world*, all sorts both of *Jewes* and *Gentiles*, as they are opposed to *Christ*, and so *the Elements of the world* will be those *imperfect* waies of *piety* and *virtue*, which either the *Jewes* or *Gentiles* adhered to before *Christ*, or before receiving the *faith of Christ*. And so it must signifie here, the *Gentile doctrines* especially, noted by *Philosophy* at the beginning of the verse, and the *worshipping of Angels* ver. 18. but withall the *Jewish abstinencies*, and *observations*, ver. 14, & 16. For it is certain that the *Gnosticks divinity*, which, through this whole chapter, is peculiarly noted, was a composition of *Judaisme* & *heathenism* both, and those doctrines of theirs, which they laboured to *impose* on *Christians*, are here expresst by the *elements of the world*, and so v. 20. (see note i.) though *Gal.* 4. 3, & 9. where the matter confines it to the *Mosaical law*, it fitly belongs to *that only*.

τοῦ κόσμου

c. Σωματικῶς may denote, not *corporeity*, but *essence*, according to the notion of עצם, often mentioned (see c. 1. *note* d.) for *essence*, as well as *body*, so v. 11. σῶμα ἁμαρτιῶν τῆς σαρκὸς, *the body of the sins of the flesh*, i. e. *the sins of the flesh*. Or else it may be taken in opposition to *shadows* or *dark resemblances*, *God's will* being in *Christ* (not in *shadows*, as among the *Jewes*, but) *plainly* and *substantially* revealed, for the *practise* of *inward purity*, and not for the observation of those *shadows* thereof which had been among the *Jewes*. And thus the 17th verse seems to interpret it, the *sabbaths* &c. though they were, as *commemorations* instituted for the *Jewes*, by strength of that *institution*, to be observed by *them*, yet had they also a *farther aspect*, to somewhat under the *New Testament*, and as such, are said to be *a shadow of things to come*, *the body* or *reality* whereof *is of Christ*; Where the *Christian doctrine* is affirmed to be that *substantial divinity*, of which that which was under the *law*, was a *shadow*. But this cannot well be otherwise applied to the *fulness* of the *Godhead dwelling in Christ* (which is the primary sense, in which that other is contained, of the *manifestation* of *divine knowledge* in the *Gospel*) but as the word *shadow* is a generall word to signifie any *image*, especially a *dark* or *imperfect* one: Thus every *body* naturally casts its *shadow*, which as it is the *dark image* of the *body*, viz: of some *lineaments* of it, so is it farre from the *substance* of it. Thus the *Ghosts*, i. e. the *species* or images of men, but not their *real bodies*, are call'd their *umbræ*, *shadows*; And according to this notion of the word *Shadow*, I suppose the word *Bodily* may here be interpreted in opposition to it, that as on the *earth* here below, the *sun* casts its *beams*, and so *dwells* here, in, or by its *beams*, or *irradiations*, but the *body* of the *sun* is in *heaven*, and so, though here be some *light* below, yet there only the *fulness* of *light* is, so here *God* was in *Moses* and the *prophets* (and in other *wise*, *holy* men, to whom he revealed his *will*) in some *degree*, in some *raies*, *beams*, *images* of his *perfections*, and more then so, *God* is said to *dwell* in his *saints* (which differs from *being* in them, only by *permanence* or *continuance*) but still he *is* or *dwels* in them, onely in those *images* of him, *shadows*, or *raies*, not as the *sun* doth in the *heaven*, where the *body* of it is, in a *fulness*, so as he cannot be more in any other; But in *Christ* he *dwels* in *fulness*, so as nothing could be added to it, and so in him *bodily*, i. e. as the *sun* dwels in the *firmament*, where the *body* of it is, The whole *divine nature* is not onely in part, but *fully*, without absence of any part of it, in *Christ*, and that not by a *species*, or *shadow*, or *image* onely, but *really* and *substantially*, and so *consequently* (which is the thing which is here designed to be proved by it) the *will* of *God* must be supposed to be so *revealed* in *Christ* or by *Christ*, that there can be no need of addition from the *heathen philosphy*, or from the *Jewish law*, which the *Gnosticks* would needs have added to it. And that is the full sense of these words.

Σωματικῶς

Χειρόγραφον is a *bill* or *writing* under a mans *hand*, whereby he *binds* himself to some *payment* of *money* or *duty*, a *band* or *obligation*, and which stands in force against him, to bring any *forfeiture*, or *penalty* upon him, upon non-performance of the *condition*, to which he is *bound*. Thus is the *law* of *Moses*, as it requires *abstinence* from *meats*, *observation* of *daies*, &c. v. 16. and so laies *obligation* on a *Jew*, that others are not *bound* to, and *binds* him to *forfeiture* of all his *hopes*, and also to *punishment*, if he doe not perform them. In which case this *band*, or *bill* is here supposed to be brought against him, *signed* by himself, and stands in force against him. Now two waies there are to *cancell* any *writing*, the one by *blotting*, or *crossing* it with a *pen*, the other by *striking* a *nail* through it. The first is done by *Christ's doctrines*, (requiring now the *inward purity*, in stead of those *external observances*) and that is the meaning of Δόγματα *doctrines* here (as *Ephes.* 2. 15. (a place parallel to this,) it will more appear, by looking on the place) and the second is done by *Christ's death*, expressed in that to the *Ephesians* by [ἐν Σαρκὶ] but here by προσηλώσας τῷ σταυρῷ, *nailing it to his crosse*.

d. Χειρόγραφον

See Rivius p. 2.

See Rivius p. 2.

Δόγματα

ἐν Σαρκὶ

Προσηλώσας

The meaning of μέρος here, which *Jos: Scaliger*, and *Is: Casaubon Ep:* 24. have pitched on, is, that by it is noted חלק, פרק a *chapter*, or *tract* of the *Talmudists* upon that subject; For the lesser parts of the *Talmud* are called פרקים *divisions* or *parts*; Among their *writings* there is now one called מסכת יום טוב *the tract of a good day*, i. e. *a*

e. Μέρος

feast, and in it many *chapters* or פרקים, μέρη or *sections*, From thence is the mention of Ἀρχιφερεῖται in *Justinian: Novel: de Heb:* 146. By which it appears that among the *Expositors* of the *law* there were some called φερεκί, as it were μεεισαὶ, that expounded their *heads* of *doctrine severally*, and the chief of them Ἀρχιφερεῖται. And so the meaning of the place will be, *Let no man passe sentence on you* by what you doe *in eating or drinking*, by that *section* of the *Rabbines* about *Feasts*, *New moons*, *Sabbaths*, i. e. by your observing or not observing of those things; which were required indeed by the *Jewes*, but meerly as *shadows*, and *types* of that ὁλόκληρον καὶ ἀδιάλειπτον ἑορτὴν, *entire and continual feast*, that a *Christians* life ought to be, now under the *New Testament*, see *Origen: Cont: Cels:* l.8.404. That μέρει should be mistaken for ἡμέρᾳ *a day*, is a conjecture of some, which it is sufficient to have named, having no authority of any *MS.* to countenance it.

f. Καταβεβρабεύετω, κατακρινέτω, saith *Phavorinus*, Καβαβραβεύειν the word signifies *to condemn*, βραβευτὴς and κριτὴς being all one (onely the former peculiar to the ἀγῶνες or *Grecian games*, the other common to all *judicatures*) and proportionably the notion of the χρ in *composition* being the same too: and so the word will have the same significancy here, that κρινέτω v.16. of *judging* or *condemning*. Κρίνειν

g. The notion of the word θέλω in the *Greek* translation of the *Old Testament*, for *taking delight* in any thing, hath been mentioned in *note* on *Mat.* 22. g. and may be judged of by these examples not recited there, *Psal.*1. 2. ἐν τῷ νόμῳ κυρίου θέλημα αὐτοῦ, *his delight is in the law of the Lord*, τεθέληκάς με, *Psal.*41.12. *thou favourest*, or *lovest*, or *delightest in me*, And so being here joyned with ἐν ταπεινοφροσύνῃ *in humility*, it is most reasonably to be taken and rendred, *delighting in humility*, or, as S. *Hierome* explains it, *superbus fictâ humilitate*, *proud of a feigned humility*; but yet so, that ἐν ταπεινοφροσύνῃ *in humility* may be joyned with μηδεὶς καταβεβρабέτω, *let no man condemn* you, ver. 16. so that the construction and full sense will run thus, *Let no man please himself, and condemn* or *judge you, in point of humility and worship of Angels.* Θέλω

h. The word ἐμβατεύσαι is explained by ἐπιβλῶσαι, τὰ ἔνδον ἐξερευνῆσαι ἢ σκοπῆσαι, *to enter into, to search, and spie what is within*, and again ἐξετάζειν *to enquire*, in *Phavorinus*; by ζητῆσαι *to seek and goe as farre as one can*, ἐπιβαθμῶσαι in *Hesychius*, It signifies to *seek*, or *search*, or *prie* into that which is *secret*, and *hardly* to be *discovered*, and so belonging here to the *doctrine* concerning *Angels*, it is fitly applied, because no man hath ever *seen* them, nor can speak upon knowledge concerning those points, when *Angels* are *present*, what they *can* doe, what they *have* done, what *use* hath been continually made of them by *God*, what hath been wrought by their *ministery*, &c. Now of the *Gnosticks* it is known how great a part of their *Theologie* was made up of conceipts concerning the *Angels*, of which as they had much from the *Theologi Poetæ*, the *fictions* of the *heathens*, so had they therein gratified the *Judaizers* also, who affirming, that *the Law was given by Angels*, were very favourable to the *worship* of them, (see *note* on 1 *Tim.* 1.d.) This sort of men are said to have Ἐμβατεύσαι

continued long in *Pisidia* and *Phrygia*, and therefore to have been forbidden by *Canon* in the *Councel* of *Laodicea*, the chief *city* of *Phrygia*; Among them there still are *oratories* remaining, wherein they were wont to *pray* to *Angels*, And the *heresie* of these *Angelitæ* or *Angelici*, was, under a shew of *humility*, that *God* was to be looked on with *reverence*, as *invisible* and *inaccessible*, and to be sued to by the *intercession* and *mediation* of *Angels*, first the *lower*, then the *higher*, till at last the request was presented unto *God* himself. *See Rivius pag. 201*

The word ἐθελοθρησκεία, *voluntary worship*, is not elsewhere used in the *New Testament*, and being not at all to be found among the *Greek* translators, or *Apocryphal* writers of the *Old*, and by other later Writers taken particularly from this one place, it will be worthy our inquiry, how 'tis used here, whether in an *ill*, or a *good* sense, and that will be done best, by a full view of the whole place. The occasion of the *Apostles* discourse here, is, the *dogmatizing* of some, v. 20. i. e. *teaching* some things to be forbidden by *God*, which were not now *forbidden* by him (nor by any under *God*, which had *authority* to *command*) and so by their ἐντάλματα, *commands*, or *precepts*, *teaching for doctrines the commandements of men*, (their own *hæretical phansies*) *Mat.*15.9. The matter of these *dogmata* is here set down, Μὴ ἅψῃ, μὴ γεύσῃ, μὴ θίγῃς, *touch not, taste not, come not neer*. The word ἅπτεσθαι to *touch*, as it is here distinguish'd from γεύεσθαι to *taste*, seems to referre to the use of *women*, so as we have μὴ ἅπτεσθαι γυναικὸς *not to touch a woman* 1 *Cor.*7.1. contrary to which is the ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, *Let every man have his own wife*, ver.2. For this we know, that the *Gnosticks*, here opposed by S. *Paul* (as there also among the *Corinthians*) did *forbid marriage*, as a detestable, *abominable* thing, διαβάλλοντες γάμου, τεκνογονίαν, *calumniating or accusing marriage*, *getting of children*, &c. saith the *author* of the *Constitutions* l.6.16. See *note* on 1 *Tim.*4.b. And this they seem to have had from the *Pythagoreans*, and the *Magi*, (who taught their disciples ἀπέχεσθαι ἀφροδισίων to *abstain from venery*, saith *Clemens*, *Strom:* l.3.) but made a worse use of it, then they appear to have done. In the next place, the μὴ γεύσῃ *taste not*,] belongs to *abstinencies* from *meats*, of which some there were among the *Pythagoreans*, ἀπ' ἐμψύχων, *from all living creatures*, (see *Porphyry* περὶ ἀποχῆς) and some among the *Jewes*, from *unclean*, forbidden meats. And accordingly this is another of the *Gnosticks* doctrines (annext to the former of *forbidding marriage*) 1 *Tim.* 4.3. ἀπέχεσθαι βρωμάτων, *to abstain from meats*, according to that of the *Author* of the *Constitutions*, lib.6.8. πυνθάνονται τῶν βρωμάτων βδελύσσονται, *they abominate some sorts of meats*, and φαυλίζουσι *they speak evil of them*, c.26. As for the μὴ θίγῃς, which is ordinarily rendred [*handle not*] and may so be applied to some *Jewish rites* of not *touching* any thing that was *legally unclean*, I suppose, it may better be rendred [*come not near*] Thus the word is used *Exod.* 19. 12. of the *mount*, which they were not to *goe up to*, *or touch*, i. e. *approach near* it, and so it is used in the same matter, *Heb.*12. 20. κἂν θίγῃ τὸ ὄρος *if it approach the mountain it shall be stoned*, And in this notion, I conceive it belongs to both the former *interdicts*, which are backt with this, as with an *anathema*, Ἐθελοθρησκεία i. Ἀπέχεσθαι βρωμάτων Μὴ ἅψῃ Μὴ γεύσῃ Μὴ θίγῃς

anathema, or deep *cenſure*, making it an *abominable* thing, to *marry*, or *eat* thoſe *meats*, For therein did their *dogmatizing* conſiſt, in making *marriage*, and *meats*, ἀπόβλητα *deteſtable* things, bitterly *judging* all that *approacht* them, and ſo by the *Canons* of the *Apoſtles*, it appears the *hæreticks* of the *firſt* times did. making *marriage* the *work of the Devil*, and the *eating forbidden meats*, a βδέλυγμα, an *abomination*. And ſo here v. 17. *Let no man judge you in meat*, &c. i.e. *condemn* your *liberty*, as an *abominable*, *damning* thing, placing all *religion* in ſuch *obſervances*. Of theſe *abſtinencies* thus impoſed on *Chriſtians* by theſe *dogmatizing Gnoſticks*, the *Apoſtle* v. 22. makes his obſervation, Ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, *Which are all* &c. Theſe words I conceive are ordinarily miſunderſtood, For 1. ἀποχρησις ſignifies not *uſe* ſimply but *abuſe*, then φθορὰ is ſet in the *Epiſtles* to denote *abominable*, *unnatural uncleanneſs* (ſee *Rom.* 8. *note* i. and 2 *Pet.* 1. a. & 2. a.) and ſo the ſenſe will be, that theſe *doctrines* of theirs, borrowed from others, *Pythagoreans*, and *Jewes*, are *abuſed*, and made *worſe* by them, even to the bringing in all *unnatural villany*, ſet down *Rom.* 1. whilſt they *deteſt*, and *abominate marriage*. As for that which follows [κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων, *according to the commandments, and doctrines of men*] that is ſurely to be connected with δογματίζεσθε ver. 20. thus, *why doe ye ſubject your ſelves to thoſe ordinances of abſtinencies*, which are farre from being impoſed by *God*, fetcht out of the *Philoſophy* of the *heathen*, and *rites* of the *Jewes*, aboliſhed by *Chriſt*, and yet moſt ſeverely *impoſed* on you by theſe *hæreticks*; Having ſet down theſe *abſtinencies*, thus *impoſed*, and *abuſed* by *hæreticks*, he then concludes with a brief *character* of the *abſtinencies* themſelves, as they were by them *pretended* to be, in their *plea* for them. Ἅπινα (or, in two words, Ἅ πινα) ἐστι μὲν λόγον ἔχοντα σοφίας ἐν ἐθελοθρησκείᾳ, &c. *Which things have in them ſome notion, or appearance of wiſdome*, i. e. of extraordinary *perfection* (from whence they call'd themſelves *Gnoſticks*) or *piety* (which in the *Scripture*-ſtyle is called *wiſdome*) viz: in *will-worſhip*, *and humility*, *and ſeverity toward the body*, i. e. *firſt* in performing ſome *acts of voluntary*, uncommanded *perfection*; *Secondly* in ſhewing a *greater humility*, than others pretend to, in that of *worſhipping* of *Angels*, v. 18. (ſee note g.) and *thirdly* in *auſterities*, and *ſeverities* toward the *body*, abſtaining from *ſatisfactions*, which others uſe, (ſo ἀφειδία ſignifies) ἐν μὴ ἐν τιμῇ τινι πρὸς πλησμονὴν σαρκὸς, *and not in any honour to the ſatisfying of the fleſh.*] Theſe words have ſome *difficulty* in them, (but ſuch, as hath no influence on the enquiry in hand concerning the notion of *Will-worſhip*) That which others have ſaid from S. *Jerome* may well be admitted, that the *honour* here is the *ſupplying of wants*, as *Mat.* 15. 5. & 1 *Tim.* 5. 17. the word is uſed, and then (as an explication of the *auſterity* præcedent) οὐκ ἐν τιμῇ] will be [*not in the adminiſtring of fewel*, or *ſupply*, *ad ſaturitatẽ carnis explendã*, *to the filling the ſaturity of the fleſh*;] But 'tis poſſible, τιμὴ] may here be taken in a *peculiar* ſenſe, ſo as *marriage* is ſaid to be τίμιος *honourable in all men* *Heb.* 13. 4. in oppoſition there to theſe *Gnoſticks* practiſes, πορνεία *fornication*, as it contains all *unlawfull*, *unnatural luſts*, which are accordingly called πάθη ἀτιμίας *Rom.* 1. 26. *affections of diſhonour*, and ἀτιμάζεσθαι τὰ σώματα αὐτῶν *diſhonouring their bodies*, ver. 24. In this ſenſe I ſuppoſe it evidently to be taken 1 *Theſſ.* 4. 4. that every *one know to poſſeſſe his veſſel*, i. e. his *body*, ἐν ἁγιασμῷ καὶ τιμῇ, *in purification and honour*, i. e. in a *virginal*, or *conjugal purity*, μὴ ἐν πάθει ἀτιμίας, *not in paſſion of diſhonour*, or *diſhonourable paſſion*, ſo as the *Gentiles which know not God*, v. 5. Where I ſuppoſe *conjugal chaſtity*, under the name of τιμὴ *honour*, to be propoſed by the *Apoſtle* in *oppoſition* to all the *Gnoſtick practiſes*, which there follow, whereas *marriage* was *deteſted* and *accuſed* by theſe, as a *work of the Devil*; And then in that notion τιμὴ may poſſibly be taken here, for the *lawfull*, *honorable* uſe of *marriage*, πρὸς πλησμονὴν σαρκὸς, *for the ſatisfying the deſires of the fleſh*, i.e. for the *avoiding of fornication*, or καῦσις *uſtion*, and all *villany*, in which caſe the *Apoſtle* preſcribes *marriage*, 1 *Cor.* 7. 2, & 9. And ſo this *laſt* part of the *character* of theſe *abſtinencies*, will alſo be here fitly added, to ſhew the *wickedneſs* of theſe *fair pretences* of theſe *Gnoſticks*, in that they brought them to all *diſhonourable luſts*, by *forbidding them* the uſe of *lawful marriage*, and allowing no *honourable* means of *ſatisfying* thoſe *deſires*, which are implanted by *nature* in them. The verſe being thus rendred, it is already viſible that there is no *ill*, but a *good character* ſet on ἐθελοθρησκεία, *will-worſhip*, For 1. it is here joyned with two things which are confeſſedly *good*, 1. *humility*, 2. *ſeverity* and *auſterity* to, or *mortifying* of the *body*, the firſt a known *moral* and *Chriſtian virtue*, the ſecond an act of *ſelf-denyal*, which, as ſuch, cannot be unacceptable to *Chriſt*, and as a *ſpecies* of *revenge* 2 *Cor.* 7. 11. will be numbred among the *effects* of *ſorrow according to God*. 2dly, Theſe doctrines are ſaid, in reſpect of *will-worſhip* diſcernible in them, to have λόγον σοφίας, *rationem ſapientiæ*, ſomewhat of *piety* in them, which *ſomewhat*, if it be *real*, then will it be the ſame that is 1 *Tim.* 4. 8. ſaid of *bodily exerciſe*, *abſtinence*, *continence* &c. that it is εἰς ὀλίγον ὠφέλιμος, *a little profitable*, or *profitable for a little*; But if λόγος ſignifie *ſpecies*, onely a *ſhew* of *wiſdome*, or *piety*, yet ſtill the argument will be of force, For can any thing be ſaid to have ſo much as a *ſhew* of *piety* in *will-worſhip*, if *will-worſhip*, which is thus pretended, paſſe confeſſedly for *fooliſh*, or *impious*? And accordingly the *Greek Fathers* that interpret λόγον for a *ſhew* onely, render *will-worſhip* by *piety*, onely they adde, that this *dogmatizer* is not *truly* ſo, but *pretends* to be ſo. Δοκεῖ εὐλαβὴς τις εἶναι καὶ μέτριος, καὶ τοῦ σώματος καταφρονεῖν, οὐκ ἔστι δὲ, *He appears pious and moderate, and to deſpiſe the body*, and then all the *fault* is that he is not *truly* what he *appears*, and *OEcumenius*, ὑποκρινόμενος εὐλάβειαν ἐν τῇ θρησκείᾳ, *he pretends piety and devotion in worſhip*, where it appears what they meant by ἐθελοθρησκεία viz: εὐλάβεια *piety* (the thing ſo commended in *Simeon*, *Lu.* 2. 25. and preſcribed, *Heb.* 12. 28.) and *religion* or *worſhip*, which cauſed the *interpreter* of *Clemens Alexandrinus* to render ἐν ἐθελοθρησκείᾳ *in religione*, *in religion*. And accordingly *Heſychius* expounds it by ἐθελοσέβεια *voluntary worſhip*, or *piety voluntarily* performed, the very notion of the נדבה the

free-will-offerings among the *Jewes*, rendred by the *Septuagint* ἑκούσια *voluntary oblations*, which were so farre from being *ill* because *not commanded*, that they were farre the more *acceptable* for being *free*. Ἃ γὰρ ὑπὲρ τὴν ἐντολὴν γίνεται πολὺν ἔχει τὸν μισθὸν μέχρι τοῦτο, ἃ δὲ ἐν ἐντολῆς τάξει ἐστὶ τοῦτον, *for those that are done above the command, have a plentifull reward, in this very respect, but those that are according to command, not so great.* And so saith *Socrates* of *Ecclesiastical* rites, ἐπειδὴ ἀδεῖς ἐστὶ τοῦτο ἔγγραφον ἔχει παράγγελμα, δῆλον ὡς κατὰ τοῦτο τῇ ἐκάστου γνώμῃ καὶ προαιρέσει ἐπέτρεψαν οἱ Ἀπόστολοι, ἵνα ἔκαστος μὴ φόβῳ, μηδὲ ἐξ ἀνάγκης τὸ ἀγαθὸν κατεργάζοιτο, *seeing there is of this no written command, 'tis manifest that the Apostles left this to mens choice, that every one might doe good, not of fear, or necessity.* 'Tis true indeed, where the *matter* of the *worship* is *unlawfull*, there the *will-worship* must needs be so, and therefore here ver. 18. when he speaks of *worshipping of Angels*, there the ὁ θέλων *he that takes pleasure* in this sort of *humility* and *worship*, is under an *ill character*, which notwithstanding, the *voluntary worship*, where the *matter* is *perfectly lawfull*, not *forbidden*, nay *approved* by a *general* (though not *commanded* by a *particular*) *precept*, is farre from having any tincture of *ill* in it: And therefore when the word ἐθελοθρησκεία, *voluntary abundant worship*, is by *Epiphanius* used of the *Pharisees*, it is not by him taken in any *ill* sense, but onely that it was the denotation of their *name*, which, though they might out of some *vanity* assume it to themselves, yet had no *ill* in it, but was rather a *title* of honour, ἀφωρισμένοι τῷ Θεῷ, *separate to God*, and their *sect* by S. *Paul* styled ἀκριβεστάτη αἵρεσις τῆς θρησκείας, *the strictest sect of religion*: For so indeed it appears that the *original* of these *Pharisees* was the חסידים *Asidæi*, so call'd for their *excesse* of *piety* & *charity*, their *voluntary* performances, above what the *law* required, ἐκουσιαζόμενοι τῷ νόμῳ, *volunteers to the law*, that to the *precepts* of the *law* superadded some *uncommanded* acts of *piety*, 1 *Mac.* 2. 42. and so differed from the *Karæi*, who did only that, which was *prescribed* by the *law*. And consequently though the *Pharisees pride* and *boasting* be censured by *Christ*, and though their *forming* these *voluntary* acts of *devotion* into *precepts*, and entring them into *books*, and *separating* themselves from all that did not perform their *severe* prescriptions, rendred them *Pharisees*, *divided* even from the *Hasidæi* themselves, and then this became a *fault*, and so is looked upon in them, Yet the *voluntarinesse*, and *uncommandedness* of their *picty* was not amisse, and being the same in the *Asidæi* and in them, (and in the former of these, being *separated* from *dogmatizing* and *censoriousness* &c.) it is alwaies looked on as *commendable*, and the more *abundant*, still the more *rewardable*. Of this sort, as the *free-will-offerings* among the *Jewes* are a known example (of which it is clear 1. that they were a *part* of the *worship* and *service* of *God*, when they were performed, 2^dly, that they were not under any *particular command* of *God's* in the *law*, but were left to every man's *liberty*, and so were *spontaneous*, not *necessary*, and 3^dly, that there is a *law*, *Lev.* 22. whereby he that *offers* them is forbid to *offer* them *maimed* or *blemisht* ver. 20. by which it appears that they were *voluntary*, and yet *allowed* by *God*, and *accepted*) so many other there were in the *Old Testament*; *Abel's oblation*, which was not by *precept* from *God*, say the *fathers* generally, And even of *sacrifices* in general, 'tis observable what the *antient Author* of the *Constitutions* affirms, l. 6. c. 18. that before the *golden calf*, and their other *idolatries*, *sacrifices* were not *commanded*, or *imposed* on the *Jewes*, but onely left to their own choise, ἐὰν ποιῆς, *if they would doe* them, they should be *accepted*, &c. and upon those *provocations* of theirs, *imposed*, ὅπως πεζόμυοι, καὶ μὴ κολλῶσι ἀγχόμυοι τὸ πολυθέες πλάνης ἐκεῖσε, ~~*that these weights might trash, and keep them from idolatry*~~. Such again was the *celebration* of *Purim*, the *feasts* of the *fourth*, and *fift*, and *seventh*, and *tenth month*, the *feast* of the *dedication* of the *Altar*, instituted by the *Maccabees*, and yet observed by *Christ* himself; So *David's desigue* of *building* the *Temple*, which though not *commanded* by *God*, yet the *Prophet Nathan* affirms of it, *Thou didst well that it was in thine heart*, 1 *Kin.* 8. 18. So likewise the *abstinences* and *austerities* of the *Rechabites*, in *Jeremy's* time, which are so *commended* by *God*, and yet were ὑπὲρ τὸν νόμον *over and above* the *proportion*, that was *required* in the *law*. And so in the *New*, *Paul's* refusing to receive *hire* from the *Corinthians* for all his *labour* among them, which matter is set down at large by him, 1 *Cor.* 9. The *preaching* of the *Gospel* was *committed to him* as a *trust*, and was *under precept*, and therefore that was no *free-will-offering* of his, That is his meaning when he saith, εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω, εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι, *If I doe this as a volunteer*, i. e. * *If I did preach the Gospel without any command (and so necessity) to doe so, if I did it of my self freely, this would be rewardable in me*, i. e. the very *preaching* would, without any other more *honourable* circumstance to enhaunse it, be matter of *greater reward* to me, then it can, now 'tis *commanded*, but if *involuntary*, i. e. † *if my preaching be an act of obedience to a plain command, and so necessary*, v. 16. (and *woe to me if I doe it not*) *and not voluntary in me, then all that can be said of me is, that being trusted with a stewardship, I doe discharge it*; and so * *there is nothing of excellence* in this, nothing of *contention* toward that which is *heroical* or *high*. Upon which it follows, Τί οὖν ἐμοί ἐστιν ὁ μισθός; *What reward then shall be to me?* i. e. what in this whole matter shall bring in any *extrardinary reward* to me? To which he answers, ἵνα εὐαγγελιζόμυος ἀδάπανον θήσω τὸ εὐαγγέλιον, *that preaching the Gospel, I doe it freely, without making it chargeable to the auditors*, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου, *so that I make not use of my power* or *liberty which I have in the Gospel*, i. e. of the *power* of *receiving maintenance* from others (such as *Phœbe* and the like, referred to, v. 5.) *without putting my self to bodily labour*, v. 6. or by any other such means, perfectly justifiable for me to use, v. 7. 12. The doing of this *thus*, was that which would *yeild* him the *extraordinary reward*. And although this was not observed by *Cephas* and other *Apostles* ver. 5. yet sure *Cephas* is not conceived to have sinned thereby, but 'tis positively

* Εἰ μὲν ἑκὼν εὐηγγελιζόμην τὸ κήρυγμα, εἶχον ἂν ἐμαυτῷ τοῦτο ἐποίουν, Theophylact: in 1 Cor. 9. 17.

† Εἰ δὲ ἀνεχωρίασεν, φεύδηλον ὅτι οὐκ ἂν ἐμαυτῷ τοῦτο ποιῶ, ἀλλὰ διεσπουδακὼς ἐπόλλω πληρῶ, τοῦτο γὰρ ὅτι τὸ ἄκων. Ibid.

* διὰ τοῦτο ἡ φιλοτιμία τὸ προσῆκον,

said

ſaid that 'tis *lawfull* for all v.7,11,14. for *Paul* as for *Cephas* and others, though only *Paul* would *not* uſe it, v. 12. and accordingly both there, v.15. and after, 2 *Cor.* 11. 8, 9, 10. he diſtinctly counts, and calls it *matter* of *boaſting*, and *freewill-offering* of his, and ſo 'twas eſteemed by S. *Chryſoſtome*, τὸ μὲν ὄϛιν ἐπίταγμα, τὸ δὲ ἐκ τῆς προαιρέσεως χαρίσμα, *one was a precept, the other a virtuous action of his choice*, ἃ δὲ μὴ ἐπιτάττεται τῷ ἐντολῷ γίνεται, πολὺν ἔχει καὶ μισθὸν ἐπὶ τούτοις, *for what is done above the command, hath proportionably a plentifull reward.* And again of the word *neceſſity*, that it referres to a *command*, πρὸς ἀντιδιαστολὴν τῆς ἐλευθερίας τῆς ἐν τῷ λαμβάνειν, *in oppoſition to the freedome in receiving* (i.e. the *power* to *receive* v. 12.) forementioned. So again *Theophylact*, τὸ εὐαγγελίζεσθαι ἐπίταγμά ὄϛι, καὶ χρέος, καὶ ἐὰν πληρῶ τοῦτο, οὐδέν μοι κατόρθωμα, &c. *Preaching the Goſpel is a command to me, and ſo a debt, and if I doe it, there is no great matter of virtue in it*, Τὸ δὲ ἀδιαπόνως κηρύσσειν, προαιρέσεως φιλοτιμία, καὶ διὰ τοῦτο καύχημά ὄϛι, *But to preach without charging them is the honour of my will, and in that reſpect there is* place of *rejoicing*, or, I may *glory* or *rejoice* in it. So again he might have abſtained from going up to *Jeruſalem*, *Act.* 21. a *Prophet* told him that *bands expected* him there v. 11. in which caſe to *flie* was juſtifiable by *Chriſt*'s ſaying, *Mat.* 10. 23. yet *Paul* would needs go up, v.13. Of ſuch ſort of performances as theſe is that of S. *Hierome ad Demetriad: Vende omnia, & da pauperibus; non cogo, non impero, ſed propono palmam, præmia oſtendo, Sell all, and give to the poor; I conſtrain not, I command not, but I propoſe a crown, I ſhew thee a reward. Tuum eſt eligere, ſi volueris in agone coronari, It belongs to thee to chooſe, if thou meaneſt to be crowned.* And in *Epiſt: ad Pammach: Non tibi imponitur neceſſitas, ut voluntas præmium conſequatur, There is no neceſſity impoſed on thee, that the will may obtain reward.* And *adverſ: Jovinian: Ideo plus amat virgines Chriſtus, quia ſponte tribuunt, quod ſibi non fuerat imperatum, Chriſt therefore doth more value virgins, becauſe they give that freely, which was not commanded them.* And *adverſ: Helvid: Virgo majoris eſt meriti dum id contemnit, quod ſi fecerit, non delinquit, The Virgin is more rewardable, becauſe ſhe contemns that, which if ſhe indulged her ſelf ſhe offends not.* And ſo S. *Chryſoſtome* on *Rom.* 8. Οἱ πνευματικοὶ πάντα πράττουσι ἐπιθυμίᾳ καὶ πόθῳ, καὶ τοῦτο δηλοῦσι τῷ καὶ ὑπερβαίνειν τὰ ἐπιτάγματα, *The ſpiritual doe all with appetite and delight, and demonſtrate it in exceeding*, or *going farther than is commanded.* And *Gregory* the *Great*, on *Job*, l. 26. c. 34. *Quidam præcepta legis perfectione virtutum tranſcendunt, Some men doe tranſcend precepts, (particular* precepts) *of the law by perfection of virtues.* And ſo *Maimonides* the ſober *Jewiſh Doctor*, *Ei datur præmium, qui quid injuſſus facit, More Nev:* l. 3. c. 17. The reward (meaning the *reward* above the *promiſed wages*) *is given to him who doth any thing when he is not commanded to doe it.* And *Greg: Nazianzen* hath an expreſſe ſaying to this purpoſe, σπλήδλ: α'. *In our law*, ſaith he, *ſome things are commanded, and lay a neceſſity upon us, and the not obſerving them brings danger, Others have no neceſſity, but choice, which bring honour and rewards to thoſe that doe them, but no danger to them who obſerve them not.* And ſo 'tis apparent by S. *Paul*, not only in the matter of *cœlibacy*, 1 *Cor.* 7. 15. but alſo in his exhortation to the *Corinthians*, that they would *equal the Macedonians* in their *liberality* to the *poor Jewes*, where he profeſſes not to give them *precept*, v. 8. but γνώμην, his *adviſe* or *opinion* only. In this matter there is an obſervable miſtake, which the Reader is lyable to in our *Anglicane Councels*, p.449. *Canonibus ſub Eadgaro, Can:* 60. where, among other particulars, we find theſe words þe læna̋ &c. *We teach that all Prieſts ſhall blot out all ſuperſtitions of the Gentiles, and we forbid* pilpeorþunga, which word, from the ſound of it (*wilweorthunga*) is there tranſlated in *Latine* into *fictas ad libitum adorationes*, and in the *margine* a reference is made to ἐθελοθρησκεία *will-worſhip*, *Col.* 2. But there is a miſtake in that *tranſlation*, which will be evident to any, by putting theſe two things together, 1. by comparing with this place an ancient *Saxon penitential*, which repeats thoſe very *Canons*, where an *ancient* hand hath expounded thoſe words, by *fontis veneratio*, the *worſhip of wells*, or *well-worſhip*, (the probability of which interpretation will be the greater, not only by obſerving that the *Saxon* word pil ſignifies a *well* or *fountain*, as frequently as it doth *voluntatem*, *will*, but alſo becauſe in this preſent *Canon* he ſpeaks of *heathen worſhips* of *ſtones* and *trees*, to which the rendring this of *wells* or *fountains* will be moſt agreeable) 2^dly, by adding to this another *Canon* in that *Penitential*, l. 7. c. 22. where there is a prohibition againſt *vowing or bringing almes or offerings to any well, or ſtone, or tree, or to any other creature, but only, in God's name, to God's Church*, and when we conſider how ordinary it was in former times to *worſhip* and bring *offerings* to *wells*, and *fountains*, the reaſonableneſs of ſuch prohibitions will be acknowledged. Of which kind are divers injunctions to be ſeen, particularly in the office of *Lincolne*, of *Oliver Sutton*, againſt the *worſhipping* of S. *Edward*'s *well* without S. *Clements*, at *Oxford*, and S. *Laurence*'s *well* at *Petroburgh*. So in a *Saxon Homily* of *Biſhop Lupus*, ſpeaking of *vicious* men, by the aſſault of *tribulations*, brought to ſome ſenſe of their eſtate, he ſaith that they ſuddainly, by the ſeduction of the *devil*, *vow* their *almes* oðponto pylla, oðponto ſtane &c. *fol. 6. either to well, or ſtone.* And in another *De Baptiſmo*, *fol.* 20. he warns them againſt *luxury*, *adultery*, *witchcraft*, &c. and then addes nepeorðian ze pillar &c. *and worſhip not wells nor trees* &c. for all theſe are idle phantaſmes of the *Devil*. But this by the way to prevent miſtakings.

CHAP.

CHAP. III.

Paraphraſe.

1. If therefore ye beleive the reſurrection of Chriſt and the advantages which come to you by it (among which is that Chriſtian liberty from thoſe abolished Judaical obſervations, c.2.21.) and if ye be, after the example of Chriſt, truly riſen alſo, become Chriſtians indeed, there are then other cares much more material for you to be concerned in, the ſtudy and practiſe of a divine celeſtial life, ſuch (for kind, though not degree) as Chriſt now lives, being by his reſurrection placed next in glory to his father in heaven.

1. IF yee then be riſen with Chriſt, ſeek thoſe things which are abov, where Chriſt ſitteth on the right hand of God.]

2. Let this celeſtial purity be the copie for you to tranſcribe, and not theſe terreſtrial groſſer obſervances.

2. Set your affection on things above, not on things on the earth.

3. For ye by your baptiſme have vowed to put off your former life, and the life which now remains for you to live, is that which Chriſt lives in heaven; a life of purity here, and of glory hereafter.

3. For ye are dead, and your life is hid with Chriſt in God.

4. And if you live that firſt pure Chriſtian life after your divine pattern, then this ye may be ſure of, that when Chriſt comes to judge the world, all that ſhall be found ſo like unto him, ſhall by him be received into the glory which he himſelf enjoyes.

4. When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory.]

5. This may therefore engage you to ſubdue, and bring down all thoſe vitious affections that are in your members, and that ſavour, and deſire nothing but earthly things, I mean adultery, fornication, and all ſorts of unnatural filthineſs, ſuch as is ſo ordinary among idol-worſhippers, the fouleſt parts of it admitted into their religions, See note on Rom. 1. h. and on 1 Cor. 5. i.

5. Mortifie therefore your members which are upon the earth, fornication, uncleanneſs, * inordinate affection, evil concupiſcence, and † covetouſneſs, which is idolatry:]

* paſſion πάθος
† inordinate luſting πλεονεξίαν

6. Thoſe ſins which have alwaies brought God's judgments down upon the heathens.

6. For which things ſake the wrath of God cometh on the children of diſobedience.]

7. Of which ſins ye formerly were guilty, when ye converſed among the heathens, and followed their idol-worſhips.

7. In the which ye alſo walked ſome time, when ye lived * in them.]

* among ſt

8. But now that you are Chriſtians, ye are obliged to put off all, not only theſe forenamed, but of the other ſort of affections, all ſuddain inflammation of anger, all riſing of it to any height, all continuance of it upon you, till it be improved into malice, and for the tongue, let not that be guilty of any unſavoury, unclean, or reproachfull diſcourſe.

now do ye alſo put off

8. But now you alſo put off all theſe, anger, wrath, malice, † blaſphemy, filthy communication out of your mouth.]

† evil ſpeaking βλασφημίαν

9. Never ſuggeſt or ſay any falſe thing to the injury of another (ſee note on Act. 5. b.) for this is a principal part of that heathen courſe, which ye have renounced;

9. Lie not * one to another, ſeeing that ye have put off the old man with his deeds;]

* againſt one

10. Quite contrary to that ſtate of renovation which ye have undertaken, and which conſiſts in the practiſe of all Chriſtian virtues, after the image of God, who is all truth.

a.

10. And have put on the new man, which is renewed † in [a] knowledge, after the image of him, that created him.]

† unto knowledge

11. With whom as there is no partiality or difference put between men, but all of all ſorts, even the worſt ſorts, are accepted by Chriſt, ſo ought it be with us, toward all men, of what quality ſoever, we muſt ſhew all manner of fidelity, without any falſneſs, or injuſtice (ver. 9.) toward them.

11. Where there is neither Greek nor Jew, circumciſion, nor uncircumciſion, Barbarian, Scythian, bond nor free: but Chriſt is all, and in all.]

12. See therefore that ye practiſe (as becomes thoſe who are prized and valued by God, that have the gifts of his Spirit poured out, for the converting and ſanctifying of you, and thereby are obliged to all that is moſt excellent) the higheſt degrees of Chriſtian kindneſs and liberality, that ye think very meanly of your ſelves, be very mild, hard to be provoked with injuries, never thinking of revenge,

12. Put on therefore (as the elect of God, holy and beloved) bowels of * mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering,]

* compaſſions, bounty, οἰκτιρμοὺς, χρηστότητα,

13. Shewing that readineſſe to be reconciled to them that have wronged you, that ye have found, and which it extremely concerns you to find in Chriſt toward you.

13. Forbearing one another, and forgiving one another, if any man have a quarrel againſt any: even as Chriſt forgave you, ſo alſo doe ye.]

b.

14. And over all put on that excellent Chriſtian grace of charity, that love of others, founded in Chriſt's love to you, and to all others, even his enemies, which will keep you united one to another in an indiſſoluble bond, much more perfectly than any other obligation can doe, or, which is the obligation to all mercifulneſs, whether in giving, or forgiving.

14. And above all theſe things put on charity, which is the bond of [b] perfectneſs.]

c.

15. And let Chriſtian peace and union (ſee Phil. 4. note b.) be the moderator and guide in all your actions, and doe all that may tend to that end, it being the prime thing to which your Chriſtianity obliges you, and your being fellow-members of Chriſt with all others, To which ye may alſo take in that obligation of gratitude to God, who hath been thus mercifull to you, and ſolemnly expects this return from you, to be to others, as he hath been to you.

15. And let the [c] peace of God † rule in your hearts, to the which alſo ye are called in one body, and be ye thankfull.]

† be umpire

16 Let the doctrine of the Goſpel continue and abide in you, and bring forth abundant fruit, in all actions of ſpiritual wiſdome, i. e. piety, Of this ſort is the adviſing and admoniſhing

16. Let the word of God dwell in you richly in all wiſdome, teaching and admoniſhing one another in pſalms and hymns and ſpiritual ſongs, ſinging with grace in your hearts to the Lord.]

moniſhing of others, in all things wherein ye can be helpfull to them, and ſuch is ſinging in a pious Chriſtian manner, (ſee Epheſ. 5. c.) i.e. bleſſing and praiſing God (ſee Mat. 14. c.) heartily and affectionately, in all the ſeverall waies uſual to that purpoſe (ſee Epheſ. 5. 19.)

17. And whatſoever ye doe in word or deed, doe all in the name of the Lord Jeſus, giving thanks to God and the father by him.] 17. And whatſoever ye doe or ſpeak, let it be with acknowledgment of the great mercies of Chriſt to you, that hath enabled you to doe, whatever it is, and for this mercy reached out in him, let God the father have the honour and thanks.

18. Wives, ſubmit your ſelves unto your own husbands, as it is fit in the Lord.] 18. Let the wives pay fitting ſubjection to their husbands, and count it their Chriſtian duty to doe ſo.

19. Husbands, love your wives, and be not bitter againſt them. 19. And upon the ſame account let the husbands be kind to their wives, and not provoke them by unkind behaviour.

20. Children, obey your parents in all things, for this is well pleaſing unto the Lord.] 20. So again children are by their Chriſtianity ſo farre from being ſet free from their obedience to their parents in any matter, that they are by that very relation obliged to it.

* give not ill words to your children

21. Fathers, * provoke not your children to anger, leſt they be diſcouraged.] 21. The parents on the other ſide are taught their duty toward their children, not to rate or brawle with them, nor to reprove them cauſleſly, leſt that be a diſcouragement to them. d.

22. Servants, obey in all things your maſters according to the fleſh: not with eye-ſervice, as men-pleaſers, but in ſingleneſs of heart, fearing God.] 22. Servants, of what ſort ſoever, muſt pay obedience to thoſe, which, according to the lawes of men, have the rule over them, and not pretend any liberty from Chriſt to doe otherwiſe, and their obedience muſt be performed ſincerely for conſcience ſake to God, and not only in thoſe things whereto the maſters eye can reach.

† or, ſerving the Lord & not men.

23. And whatſoever ye doe, doe it heartily, as † to the Lord, and not unto men:] 23. And in all your ſervices doe heartily and willingly what is required of you, without complaining or murmuring, knowing that your obedience to your maſters is a duty to God:

for the Kgs MS. reads τῷ κυρίῳ ἀνθρώποις-

24. Knowing that of the Lord ye ſhall receive the reward of the inheritance, for ye ſerve the Lord Chriſt.] 24. From whom conſequently you ſhall receive your reward, that portion which belongs to you, for Chriſt is a maſter, that will not ſuffer any ſervice performed on his command to be unrewarded.

25. But he that doth wrong, ſhall receive for the wrong that he hath done; and there is no reſpect of perſons.] 25. As on the other ſide, he that doth any thing amiſſe, againſt the law of Chriſt, whether ſervant toward maſter, or maſter toward ſervant, ſhall not eſcape puniſhment by being a Chriſtian, God ſhall deal with him according to the rules of juſtice, whatſoever he is, and neither favour the ſervants pretenſions againſt the maſter, nor the maſters againſt the ſervants.

Notes on Chap. III.

2. εἰς ἐπίγνωσιν

What εἰς ἐπίγνωσιν] ſignifies here is ſomewhat uncertain; If the *prepoſition* εἰς be taken, by an *Hebraiſme*, for ἐν *in* or *by*, then it denotes the *means* of working our *renovation*, the *knowledge* of the *Goſpel*, in which our *pattern* is ſet, according to which we are to form our *lives* for the future, and this is generally expreſſed by ἐπίγνωσις ἀληθείας *the acknowledgment of the truth*, 1 *Tim.* 2. 4. *Tit.* 1. 1. *Heb.* 10. 26. But it is poſſible alſo that εἰς] being taken in the *proper* notion of it, ἐπίγνωσις may be ſet in *oppoſition*, or by way of *ſuperaddition* to γνῶσις *knowledge*, which the *Gnoſticks boaſted* of, and from whence they had their *name*, and with it joyned all vitious corrupt *practiſes*; whereupon he requires his *Coloſſians* to forſake thoſe ſins, and to be *renewed* to that which the *Gnoſticks* have not attained to, εἰς ἐπίγνωσιν *to acknowledgment*, or *diſcerning*, i. e. the *experimental*, *practical knowledge* of *God's* goodneſſe to us in *regenerating* (which is more then the *firſt creating*) *us after his own image*, to live according to the divine pattern, which he hath ſet us.

b. Σύνδεσμος τελειότητος

Σύνδεσμος τελειότητος, *bond of perfectneſs*, may be by an *hypallage*, the *moſt perfect bond*; But it may be alſo *bond of perfectneſs* in that notion that *perfect Mat.* 5. 48. is all one with *merciful*, *Lu.* 6. 36. for ſo the *Chriſtian charity*, that is a *tranſcript* of *Chriſt's love* to us, is a *conſpiration* or *meeting together* (ſo σύνδεσμος may ſignifie, ſee *note* on *Act.* 8. c.) of all *mercifulneſs*, or elſe an *obligation* to it.

c. Βραβεῖον

Βραβεῖον, as it is an *agoniſtical* word for the ἐπινίκιος ἀμοιβή the *reward* of the *Conqueror*, hath been already ſpoken of, Hence the βραβευταὶ are the διοικηταὶ ἀγώνος, *they that adjudge and give this reward to thoſe to whom it belongs*, the *rulers* or *adminiſtrators* of the *combat*, and they that decide all *controverſies* about it, Hence is the word uſed for διαλλακτὴς, ſaith *Phavorinus*, an *umpire* or *daies-man*, that reconciles *doubts* or *differences* between any, and accordingly βραβεύετω, ſaith he, (referring, as I conceive, to this place) μεσιτεύετω, μεσιτευέτω, διωτάσθω, and ſo here, *let the peace of God*, that *peaceable mindedneſs* that *Chriſt* commandeth you, *Mat.* 5. be the *umpire* to compoſe all *differences* between you and other men.

d. Ἐρεθίζειν

Ἐρεθισμὰ is ὕβρεις, *contumely*, ſaith *Phavorinus*, and ἐρεθίζειν, κακολογίαν ὅηλοῖ παρ' Ὁμήρῳ *it ſignifies evil ſpeaking in Homer*, and πᾶς ἐρεθισμὸς ἐν χαλεποῖς μύθοις γίνεσθαι δοκεῖ, *it conſiſts in hard* or *bitter words*. The word ſignifies *contumelious*, *harſh language*, and that is moſt likely to be the meaning here, becauſe of the mention of the ἀθυμῶσιν, that is here added, ſuch words in *parents* being apt to *diſcourage children*.

CHAP. IV.

Paraphraſe.

1. You that are maſters deal juſtly and indifferently with your ſervants, require no more than they be able to perform, give them what is fit for them, reward the more diligent with more kindneſs, and the ſame dealing that you deſire to receive from God, doe you ſhew to them.

1. MAſters, * give unto your ſervants, that which is juſt and equal, knowing that ye alſo have a maſter in heaven.]

* afford right and equality τὸ δίκαιον καὶ τὴν ἰσότητα παρέχεσθε

2. Have your daily, conſtant, frequent houres of prayer, and uſe all diligence to have your hearts intent upon that performance, and with petitions for ſupply of your wants, joyn your thankfull acknowledgments for what ye have received.

2. Continue in prayer, and watch † in the ſame with thankſgiving :]

† on it ἐν αὐτῇ

3. And let this be one conſtant requeſt in your prayers, that God will give me plentifull opportunities, and liberty publickly to preach the Goſpel, which, contrary to the expectation of the world, is now ſent to the Gentiles (for the preaching to whom I am in bonds at this time,)

3. Withall praying alſo for us, that God would open unto us a dore of utterance, to * ſpeak the myſtery of Chriſt, for which I am alſo in bonds,

* or, ſpeak with boldneſſe, for the King's *MS.* reads ἐν παῤῥησίᾳ

4. And that I may doe it in ſuch a manner, as is my duty to doe.

4. That I may make it manifeſt, as I ought to ſpeak.]

5. Behave your ſelves with all Chriſtian circumſpection in reſpect of the heathens among whom ye live, that ye neither be corrupted by their ſenſual baits, nor give them any matter of ſcandal or averſion to the faith, but conſidering the danger of your preſent condition, apply your ſelves to it as circumſpectly, and as prudently as ye can, ſee note on Epheſ. 5. e.

5. Walk in wiſdome toward them that are without, redeeming the time.]

6. Let your diſcourſe be alwaies gracious, pure, and Chriſtian, † (ſee note on Epheſ. 5. c.) ~~and~~ ſavoury ~~on one ſide, ſo alſo~~ diſcreet and ſeaſonable, ſeaſoned with prudence that may make it wholſome to the Hearers, accommodating it dextrouſly, and skilfully to every mans condition and capacity and wants.

6. Let your ſpeech be alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.]

v cheerfull and civil, but then it is ſuch an one as muſt be alſo v. p. 202.

7. All things wherein I am concerned ſhall be declared to you by Tychicus, one that is employed by me, as an aſſiſtant, and intruſted (for his approved fidelity) in preaching the Goſpel to thoſe I cannot come to :

7. † All my ſtate ſhall Tychicus declare unto you, who is a beloved brother, and a faithfull miniſter and fellow-ſervant in the Lord :]

† All that concerns me τὰ κατ' ἐμὲ πάντα

8. Whom I have therefore ſent to you, that he might make you a relation of all that concerns me, and comfort you by doing ſo.

8. Whom I have ſent unto you for the ſame purpoſe, that * he might know your eſtate, and comfort your hearts ;]

* or ye may know the things that belong to us, for the King's *MS.* reads ἵνα γνῶτε τὰ περὶ ἡμῶν and that he may –

9. With Oneſimus, a faithfull and beloved brother, who is † one of you : They ſhall make known unto you all things which are done here.

† of, or from you, ἐξ ὑμῶν

10. Ariſtarchus my fellow-priſoner ſaluteth you, and Marcus, ſiſter's ſon to Barnabas [(touching whom ye received commandements ; if he come unto you, receive him)]

10. (who hath been recommended to you, (probably by letters from Barnabas) to which alſo I deſire to adde mine, and requeſt you to treat him with all reſpect, when he comes unto you)

11. Which Mark, and Jeſus, called by the Romans, Juſtus, are Jewes, and are the onely men that have here of late at Rome aſſiſted me in any work of the Goſpel, and from whom I have received great comfort and advantage.

11. And Jeſus, who is called Juſtus, who are of the circumciſion. Theſe onely are my fellow-workers unto the kingdome of God, which have been a comfort unto me.]

12. Epaphras, that preached the Goſpel among you c. 1. 7. and is now elſwhere performing ſervice to Chriſt, wiſhes you all happineſs, and daily praies earneſtly to Chriſt for you, that ye may continue undefiled from the ſeduction of hereticks, and grow to a full maturity of Chriſtian knowledge and practiſe.

12. Epaphras, who is * one of you, a ſervant of Chriſt, ſaluteth you, alwaies labouring fervently for you in prayers, that ye may ſtand perfect and complete in all the will of God.]

* of, or from you, ὁ ἐξ ὑμῶν

13. And I can teſtifie for him, that he is extremely kind, and induſtrious for your good, and not for yours only, but for thoſe two other cities of Phrygia, in the converting of which he was made uſe of, Laodicea and Hierapolis.

13. For I bear him record that he hath † a great zeal for you, and them that are in Laodicea, and in Hierapolis.]

† or much labour, for the King's *MS.* reads πόνον

14. Luke the beloved phyſitian, and Demas greet you.

15. Salute the brethren which are in Laodicea, and Nymphas, and the Church which [is in his houſe.]

15. meets together in his houſe.

16. When this Epiſtle hath been read in your aſſembly, let a copie of it be ſent to Laodicea, that it may be read there, and in like manner take order that you receive from the Laodiceans, and read that Epiſtle which comes to them.

16. And when this Epiſtle * is read amongſt you, cauſe it to be read alſo in the Church of the Laodiceans, and that ye likewiſe read † the Epiſtle [a] from Laodicea.]

* hath been read ἀναγνωσθῇ

† or, that of Laodicea

b 17. And bid Archippus (who now probably was placed and reſided Biſhop at Coloſſæ) be carefull to diſcharge that truſt duly, which from Chriſt is committed to him.

17. And ſay to [b] Archippus, Take heed to the miniſtery which thou haſt received in the Lord, that thou fulfill it.]

18. This foregoing Epiſtle being written by a Scribe or Amanuenſis, I now conclude it with mine own hand, and thereby ſalute you, and commend my love unto you. And particularly I would have you remember, that I am perſecuted, and now impriſoned for preaching to the Gentiles the Goſpel of Chriſt, and doe ye prepare your ſelves that ye may be armed for the like, and be kind to me, who am ſo kind to you Gentiles, as to ſuffer for you.

18. * The ſalutation by the hand of me Paul. Remember my bonds.] Grace be with you. Amen.

* The ſalutation of Paul by my own hand, ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου

Written from Rome to the Coloſſians by Tychicus and Oneſimus.

If

a. τὴν ἐκ Λαοδικείας

If the right reading in this place be ἡ ἐκ Λαοδικείας, *that from Laodicea*, then the meaning of it may be, *That Epiſtle* which the *Laodiceans* have received, doe you, when you ſend them a *copie* of this, require a *copie* of, and when you have received it, *read* it in your *aſſembly*. But if ἡ Λαοδικείας without ἐκ, be the truer reading, then it muſt be rendred that of *Laodicea*, noting again ſome *Epiſtle* ſent to them, and in their *poſſeſſion*, according to that of the *civil law*, L. *ſi Epiſtolam*. D. *de acquir: Rer: domin: Literæ ejus ſunt cujus tabellario ſunt traditæ, multò magis ubi ſunt redditæ, An Epiſtle is his to whoſe meſſenger 'tis delivered, eſpecially when 'tis received by him.* And ſo which way ſoever it is, it referres to ſome *Epiſtle* ſent to the *Laodiceans*, which *Tertullian* againſt *Marcion* ſeems to affirm of that *Epiſtle*, which is now inſcribed to the *Epheſians*, that a copie of it was written to the *Laodiceans*, which, if it were done by S. *Paul*, is yet very reaſonable to imagine to be ſent from *Epheſus* to them, For *Epheſus* being the *chief Metropolis* of *Aſia*; and *Laodicea* being a *Church* within that circuit, as appears *Rev.* 1. 11. as the *Epiſtle* written to the *Corinthians* belonged *to all the Churches of Achaia* 2 *Cor.* 1. 1. and ſo no doubt was *copied* out, and communicated to them, And as the *letter* from the *Councel* of *Jeruſalem* to the *Church* of *Antioch*, did belong alſo to all *Syria* and *Cilicia*, and was by *Paul* communicated to all the *Churches* thereof, *Act.* 16. 4. And as the *Epiſtles* to the *Theſſalonians* are ſaid to belong alſo to *Philippi*, another *Metropolis* of *Macedonia* (And thereupon *Polycarpe* in his *Epiſtle* to the *Philippians*, mentions ὅπισθεν *Epiſtles* in the *plural*, which *Paul* had ſent to them, whereas there is but one now known to be inſcribed to the *Philippians*) And laſtly as here the *Epiſtle* to the *Coloſſians* is expreſly directed to be communicated to the *Laodiceans*, and this to be ſent from *Laodicea* to *Coloſſæ*, So there is no difficulty to conceive that the *Epiſtle* to the *Epheſians* was by them *communicated* (as by *Paul* meant) to the *Laodiceans* alſo, and ſo may fitly be called ἡ Λαοδικείας, *the Epiſtle of Laodicea*, or which the *Church* of *Laodicea* had received.

It is the opinion of ſome that *Epaphras* was at this time *Biſhop* of *Coloſſe*, but *impriſoned* at *Rome* with *Paul*, and that *Archippus* did now in his *abſence* ſupply his *place*. That *Epaphras* was about this time *priſoner* at *Rome* is concluded probably by *Philem.* 23. where he calls him ζωναιχμάλωτον *his fellow-priſoner*, (for that that *Epiſtle* to *Philemon* and *this* were written from *Rome* about the *ſame* time, will be conjectured by the naming *Timothy* at the *beginning*, and all the ſame perſons, (ſave onely *Juſtus*) as *Epaphras*, *Marcus*, *Ariſtarchus*, *Demas*, *Lucas*, at the *end* of both of them) but that he was then *Biſhop* of *Coloſſe* appeareth not, onely he is here ſaid ver. 12. to be ἐξ ὑμῶν, ὑμῶν δοῦλος Χριστοῦ, *One of them*, or that came *from them*, *a ſervant of Chriſt*, that *heartily prayed* for, and had great *kindneſs* toward them. But all this may well belong to him, as the perſon, who, by *Commiſſion* from *Paul*, had *preached* the *Goſpel* to them, and ſo being their *ſpiritual father* might be allowed to *love* them *paſſionately*, and to be very ſollicitous of their *proſpering*; And then it will be more probable that *Archippus* ſhould be their *Biſhop*, Of whom it is here affirmed, that he *had received* διακονίαν ἐν Κυρίῳ, *a Miniſtry in the Lord*; Where it is certain that the διακονία *miniſtry*] ſignifies an *office* in the *Church*, which he is to take care that he *perform*, And it is no way neceſſary, that it ſhould denote the *inferior office* of *Deacon*, (Or if it did, that would not ſufficiently *qualifie* him to ſupply the *Biſhops*, or *Rulers* place, whoſe *attendant* the *Deacon* was) but in a greater *Latitude* the *Epiſcopal function*, which being an *authority* and *preſidency* over the *flock*, is yet, like that of a *Paſtor*, a *laborious* one, to *attend*, and *wait* on them, as *Chriſt*, who being the *Lord* (Κύριος) of his *diſciples*, was yet as the ὁ διακονῶν *he that miniſtred* unto them, *waſhing their feet* &c. and ſo καλὸν ἔργον, *a good work* 1 *Tim.* 3. 1. i.e. an *office* of *task* and *miniſtry*.

b. Ἐπαφρᾶς Ἀρχίππῳ

Συναιχμαλώτων

Ἐξ ὑμῶν, δοῦλος Χριστοῦ

Διακονία

THE FIRST EPISTLE OF *PAUL THE APOSTLE* [a]TO THE THESSALONIANS.

a. THat the *Epiſtles* to the *Theſſalonians*, though placed *laſt* of all thoſe which were written to *whole Churches*, were firſt in *order* of writing, hath been ſaid *note* b. on the *Inſcription* of the *Epiſtle* to the *Romans*. And the *time*, and *place* of writing this are perhaps diſcoverable, by comparing one paſſage 1*Theſſ*.3.6.with *Act*.18.5. He had ſent *Timothy* from *Athens* to encourage, and confirm them, c.3.1,2. and that with ſome *impatience* to hear of them v.5. [And when *Timothy now came to us from you, and told us the good newes of your faith, and love* v.6. *we were comforted* &c.] Now the *ſtory* of this we have diſtinctly in the *Acts*; *Paul* had preached at *Theſſalonica Act*.17.2. *and ſome of them*, i.e. of the *Jewes* in the *Synagogue* there, v.1. and many others of the *Gentile inhabitants* v.4. (referred to 1 *Theſſ*.1.10) *were perſwaded*, i.e. *received the faith*, v.4. But upon a *perſecution* raiſed by others of the *Jewes*, and their *proſelytes*, he, and *Silas*, (and *Timotheus*, it ſeems v. 14.) were *driven* thence, and came to *Berœa*, and being followed thither by thoſe *perſecuters*, *Paul went to the ſea, and from thence to Athens*, v. 14, 15. and *Silas*, and *Timotheus*, which are ſaid to be *left* at *Berœa*, c. 17.14. are warned to *make all haſte* to him, v.15. And at *Athens Paul* expects them v.16. And though it be not mentioned in the *ſtory*, yet it is to be ſuppoſed, that they came *thither* to him, and from thence were diſpatcht to *Theſſalonica*, *Paul* being content to ſtay at *Athens alone*, out of his earneſt deſire to *confirm* them by this diſpatch, and to *hear* from them, which is the ſumme of ch. 3.1, 2, 3, 4, 5, 6. From *Theſſalonica* they return to him and find him at *Corinth Act*.18.5.(for that is the meaning of ἀπὸ Μακεδονίας there, *from Macedonia*, of which *Theſſalonica* was a *Metropolis*) and after this return of *Timotheus*, it is that S. *Paul writes* this *Epiſtle*, for elſe he could not mention it, as he doth ch. 3.6. And conſequently, the *place*, from whence this, (and ſo alſo the other *Epiſtle*) was written to them, may moſt probably ſeem to be *Corinth*, where he is ſaid to have *ſtayed a year and ſix months Act*.18.11. Or if the *ſubſcription* be *authentick*, which dates it from *Athens*, it muſt be at ſome other time of his being at *Athens*, and not at that, *Act*. 17. (before his coming to *Corinth*) *Paul* being gone from thence before *Timotheus* came to him. And this gives us an evidence by the way that *Silas*, and *Silvanus* are all one, he that under the name of *Silas* is joyned with *Paul*, *Act*. 17.4. and with *Timotheus* v. 15. being under the name of *Silvanus*, joyned with *Paul* and *Timotheus* in the *inſcription* of this *Epiſtle*, *Paul and Silvanus and Timotheus*, &c. ch.1.1. By this alſo the *time* of the *writing* this is concluſible, viz: about his firſt *preaching* at *Corinth*, which is placed by *Chronologers* in the *fiftieth* year of *Chriſt*, at the time of the *expulſion* of the *Jewes* from *Rome* by *Claudius* (*Act*. 18.2.) i. e. in the *ninth* of his *reign*, as *Oroſius* concludes out of *Joſephus*. This being thus farre cleared, we cannot but diſcern the *occaſion* of writing this *Epiſtle*, *viz:* the *perſecutions* of thoſe that received the *faith*, and of *Paul* that *preacht* it among them, which was brought upon them by the *Jewes* (and their *Proſelytes*) that *beleived not*, in *Theſſalonica*, and through all *Macedonia*; He had, it ſeems, at the firſt *preaching* the *Goſpel* unto them, told them what they were to expect, very ſharp *perſecutions* (ch.3.4.) from the *Jewes*, and *Judaizers*, their *Proſelytes*, exaſperated by them, but withall, he had advertiſed them, what fate ſhould ſhortly befall theſe *obdurate Jewes*, and their *adherents*, viz: that *Chriſt* ſhould act revenge upon them (in an *eminent* manner,) *from heaven*, by that *power*, by which he *roſe* from the *dead*, and then *deliver* them from the *oppreſſions* they were under, and all that their *enemies malice*, or their own *fears* could repreſent unto them, c.1.10. & c.2.15,16. & c.5.1. And this was the *occaſion* of all that he after ſaith, 2 *Theſſ*. 2. of the *coming of our Lord Jeſus Chriſt*, and the *day of Chriſt*, v.1,2.&c. 1. of which ſaith he, v.5. *he had told them, when he was with them*, All which was exactly fulfilled in the *perſecutions* brought on the *Chriſtians* by the *Jewes*, and *Gnoſticks*, and the *deſtructions*, that ſoon after attended upon them; And this was by him very fitly inſiſted on about this time, *Simon Magus* having already (ſoon after the *beginning* of *Claudius*'s reign, as *Euſebius* ſets it, l.2. c.12.) ſet himſelf up at *Rome* (and a *ſtatue* erected to him,) as the *Supreme God*, and ſo being already capable of the titles of ἀντικείμενος, and ὑπεραιρόμενος, &c. *he that ſets himſelf up above all that is called God*; But being by the *preaching* of *Peter* (mentioned by * *Euſebius*, † *S*t *Jerome*, and * *Oroſius*) put to *ſhame*, and his *power extinguiſht* there at that time, (ἡ τοῦ Σίμωνος ἀπάτη ὑπὸ Πέτρου χρῆμα καλαλέλυτο δύναμις, ſaith *Euſebius*) it was ſome time, before he *got* up again, and yet longer before theſe *Gnoſticks* his followers found it *ſeaſonable* to break out in profeſt *hoſtility* againſt the *Orthodox Chriſtians*, which is called the *Revealing of this man of ſin*, 2 *Theſſ*.2.3.

* *Eccleſiaſt*: l. 2. c.15. & in *Chron*:
† *deſcript*: *Eccleſ*:
* l.7. c.6.

What

What is ſaid in theſe *Epiſtles*, on this ſubject, was fitly deſigned to confirm the beleivers in *Macedonia*, that the *perſecutions*, which were thus *ſtirred* up among them, and the *baits* of *carnality*, and worldly *advantages* offered them, might not *delude*, or gain in upon them.

CHAP. I.

Paraphraſe.

1. PAVL and Silvanus and Timotheus unto the Church of the Theſſalonians, which is in God the father, and the Lord Jeſus Chriſt: Grace be unto you and peace from God our father, and the Lord Jeſus Chriſt.]

1. Paul the Apoſtle of Jeſus Chriſt, and thoſe two, Silvanus & Timotheus, which came along with me, as companions and partners of my labours in Macedonia, to that Aſſembly of Chriſtians that reſide in, and appertain to Theſſalonica, that Metropolis of Macedonia, which, by the grace of God, and Goſpel of Jeſus Chriſt preached by me, have been called and converted to the faith, we moſt kindly ſalute you, and wiſh all divine mercy and proſperity to you.

2. We give thanks to God alwaies for you all, making mention of you in our prayers,

3. Remembring without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God and our father:]

3. Bleſſing God for that obedience, which your faith, that induſtry, which your love, that indurance and conſtancy, which your hope in Chriſt hath wrought in you, ſuch as is required of you, and will be acceptable in the ſight of God:

4. Knowing, brethren beloved, your election of God.]

4. Knowing, my beloved brethren, the ſpeciall favour of God in decreeing to beſtow the Goſpel on you, to reveal Chriſt to you, being Gentiles, above that which you had reaſon to expect or hope.

5.* For our Goſpel came not unto you in word onely, but alſo in power and in the Holy Ghoſt, and in much † aſſurance, as ye know what manner of men we were among you for your ſake.]

* That "Ότι
† fulneſs πληροφορίᾳ
ſee Col 2. 2.
* became ἐγενήθημεν

5. In conſequence to which it was that I was appointed by God in a viſion, Act. 16. 9. to come and preach unto you, and accordingly I did, Act. 17. 1. and that with miracles, and extraordinary gifts, (ſee note on 1 Cor. 2. a.) and matter of abundant conviction, as you know how we behaved our ſelves toward you, that we might work, and gain you to Chriſt.

6. And ye became † followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt:]

† or imitators μιμηταὶ

6. And ye very cheerfully and readily received us, being content to ſuffer as the Apoſtles and Chriſt had done before you, embracing the Goſpel, though accompanied with perſecution, with moſt Chriſtian joy.

7. So that ye were enſamples to all that beleive in Macedonia and Achaia.]

7. And this in ſo eminent a manner, that your example had an happy influence, raiſed an emulation in all the Chriſtians of the other cities of Macedonia, and alſo of Greece, as Corinth, and Athens.

8. For from you ſounded out the word of the Lord, not onely in Macedonia and Achaia, but alſo in every place your faith to Godward * is ſpread abroad, ſo that we need not to ſpeak any thing.]

* hath gone forth ἐξελήλυθεν

8. For from the plantation and good ſucceſs of the Goſpel among you, it was, that many others in thoſe places were inclined to receive the faith, and ſo your converſion being ſo eminently taken notice of, I need ſay no more in praiſe or congratulation of it.

9. For they themſelves † ſhew of us, what manner of entring in we had unto you, and how ye turned to God from Idols, to ſerve the living and true God,]

† proclaim ἀπαγγέλλουσιν

9. Every man's mouth being full of it, how readily we were entertained by you, and how really and effectually ye converted from heatheniſme to Chriſtianity,

10. And to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus, which delivered us from the wrath to come.]

10. In full beleif in Chriſt, and aſſurance of hope, that Chriſt, that was by God's infinite power raiſed from the dead, will protect and deliver his faithfull ſervants from that vengeance which will finally and eternally involve all others, An eſſay of which vengeance and deliverance, he will ere long ſhew on the perſecutors, and the beleivers, which are now perſecuted by them.

CHAP. II.

Paraphraſe.

1. FOR your ſelves, brethren, know our entrance in unto you, that it was not *[a] in vain.]

* vain

1. For ye, brethren, without my affirming it, know ſufficiently that our coming and preaching, was farre from being deceitfull, or to any treacherous aime of advantage or gain upon you. a.

2. But even after that we had ſuffered before, and were ſhamefully intreated, as ye know, at Philippi, we were bold in our God to ſpeak unto you the Goſpel of God with much [b] contention.]

2. But having had diſcouragements ſufficient at Philippi, moſt reproachfully handled there, we yet took courage to proceed (ſee note on Joh. 7. a.) and came to your city, and preached the Goſpel there, though we were very much oppoſed there alſo. b

3. For our † exhortation was not of [c] deceit, nor of uncleanneſs, nor in guile:]

† pleading παράκλησις

3. For my preaching the Goſpel unto you was not to ſeduce any, nor to corrupt any, (as the Gnoſticks doe their converts) nor out of any wily worldly end, or deſigne. c.

4. But as we * were allowed of God to be put in truſt with the Goſpel, even ſo we ſpeak, not as pleaſing men, but God, which trieth our hearts.]

* have been approv'd by God δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ

4. But as God was pleaſed to chooſe me to be an Apoſtle, to think me meet for ſo great a truſt, ſo have I indevoured to approve my ſelf to God in the diſcharge

charge of it, not mentioning thoſe things to you, which you were likely to be moſt pleaſed with (for I knew that the Goſpel, which coſt me ſo many perſecutions, would coſt you ſo too, and that, requiring all purity, it hath nothing in it grateful to fleſh and blood) but thoſe, which are moſt likely to approve us all to God, which approveth nothing but purity and ſincerity.

d. 5. For I beleive no man ever accuſed me of flattering you with pleaſing doctrines (as the Gnoſticks doe) or of indulging to you any kind of inordinate luſt or filthineſs v.3. (ſee note on Rom.1. h.) This you know, and God is witneſs that I was farre from being guilty of.

5. For neither at any time * [d] uſed we flattering words, as ye know, † nor a [e] cloak of covetouſneſs, God is witneſſe.]

* were we ſpoken of for flattering
† nor accuſed of inordinate deſire
* uſed ſeverity

e. 6. Neither did we deſire to appear before you or others as perſons of any great authority, which yet we had, and might have exerciſed, as Apoſtles of Chriſt.

6. Nor of men ſought we glory, neither of you, nor yet of others, when we might have * been [f] burthenſome as the Apoſtles of Chriſt.]

f. 7. But I have ſtill dealt with you in all mildneſs and tenderneſs imaginable, the ſame which is diſcernible in a nurſe to a child, of which, by feeding and making much of him, ſhe becomes extremely fond.

7. But we were gentle among you, even as a nurſe cheriſheth † her children:]

† her own ἑαυτῆς

8. In like manner I confeſſe my ſelf to have an huge tenderneſs and fondneſs of love toward you, ſo that now having done you that greateſt good, preached the Goſpel to you, and nouriſht you up in the faith, I have nothing too dear for you, not my life it ſelf, (which is frequently called the ſoul in theſe books, ſee note on ch. 5.f.) if it may ſtand you in any ſtead.

8. So * being affectionately deſirous of you, we † were willing to have imparted unto you, not the Goſpel of God onely, but alſo our own ſouls, becauſe ye were dear unto us.]

* being in love ἱμείρομενοι ὑμῶν
† are willing εὐδοκοῦμεν

9. An evidence of which I then gave you, and ye cannot but remember it, how that, beſide the ſufferings which I bare (ſee note b.) I alwaies laboured in my trade extremely hard, that ſo I might preach the Goſpel to you, and yet not put you to charges.

9. For ye remember, brethren, our * labour and travell: for labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the Goſpel of God.]

* toil and labour κόπον καὶ μόχθον

10. You, I ſay, know and can witneſs, and I doubt not of God's teſtimony, how I and the reſt of us, Silvanus and Timothy, have behaved our ſelves toward you that have received the faith, in the performance of all duties toward God and man, ſo as we cannot be blamed or charged by any:

10. Ye are witneſſes and God alſo, how holily and juſtly and unblameably we behaved our ſelves among you that beleive:]

11. Dealing with you as a father doth with his own children, every one of you ſingle, as if every one of you were my child, calling upon you to doe your duty, and cheering you up to perſevere againſt all diſcouragements,

11. As you know how we exhorted, and comforted, and charged every one of you (as a father doth his children)]

12. And conjuring you by all the obligations imaginable, that your converſation ſhould be ſome way proportionable to what God hath done for you in calling you to the honour and privilege of being Chriſtians here, and, if you continue conſtant in the faith, glorified ſaints in heaven.

12. That ye would walk worthy of God, who hath called you unto his kingdome and glory.]

13. And herein we have matter of continual joy and thankſgiving to God on your behalf, that when we thus preached the Goſpel to you, ye received it readily, not as any doctrine of ours, but as the Goſpel of Chriſt ſent by God from heaven, and which being thus embraced and beleived by you, hath alſo attained that end, that perfection, that accompliſhment among you, which every where belongs to it, viz: to bring on them that embrace it, the honour of being perſecuted for it, and glorifying God by that means, and withall to give them ſtrength to enable them to bear it Chriſtianly.

g. 13. For this cauſe alſo thank we God without ceaſing, † becauſe when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which * [g] effectually worketh alſo in you that beleive.]

† that ὅτι
* is accompliſhed among you

14. For as it fell out with the Churches of Chriſt in Judæa, all that beleived and held faſt to Chriſt have ſtill been perſecuted by the unbeleiving Jewes, ſo hath it fallen out to you, your own countrey-men the unbeleiving Jewes among you, have in like manner perſecuted you, as the Jewiſh unbeleivers have perſecuted the Chriſtian Jewes.

h. 14. For ye, brethren, became followers of the Churches of God, which in Judæa are in Chriſt Jeſus: for ye alſo have ſuffered like things of your own [h] countreymen, even as they have of the Jewes,]

15. And this which I ſay of the Jewes in Judæa was practiſed by them on Chriſt himſelf, and before him on the prophets ſent unto them, Mat. 23.37. and now is accordingly fallen on us, It being reaſonable that they which have caſt off obedience to God ſhould perſecute all men that come to tell them of their duty.

15. Who both killed the Lord Jeſus and their own prophets, and have perſecuted us; and they pleaſe not God, and are contrary to all men:]

16. And this generally is the ground of their quarrel to us, that, in ſpight of their prohibition, we preach to the Gentiles, uſe means that they might repent of their Idolatries &c. by which, and the former things, the Jewes doe ſo fill up the meaſure of their ſins, that the wrath of God to the utter deſtruction of them, is now come out upon them, already denounced, and within a very little while moſt certain to overtake them.

16. Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins alway: for the wrath † is come upon them to the uttermoſt.]

† hath come haſtily upon them to the end, ἔφθασεν ἐπ' αὐτοὺς εἰς τέλος

17. And being detained from coming to you perſonally, we are nevertheleſſe very kind to you, and heartily deſire and wiſh for an opportunity of viſiting you.

17. But we, brethren, being taken from you for a ſhort time, * in preſence, not in heart, endevoured the more abundantly to ſee your face with great deſire.]

* in perſon προσώπῳ

18. Wherefore

18. Wherefore we would have come unto you, (even I Paul) once and again, but Satan hindred us.] 18. And accordingly I Paul had once or twice a full reſolution to viſit you, but by my impriſonment at Rome, I was kept from coming unto you.

19. For what is our hope, our joy, our i crown of rejoicing? are not even ye in the preſence of our Lord Jeſus Chriſt at his coming?] 19. For what greater matter of hope of a reward from God at the day of doom, and conſequently of preſent rejoicing, can I have? what greater ornament of which I could boaſt, then the good ſucceſſe of the Goſpel which I have preached among you? i.

20. For ye are our glory and joy.] 20. For you are a prime congregation of Chriſtians (as Philippi another, Phil. 4. 1.) wholly converted by me, and obſervable for very great proficiency in the faith, and endurance of perſecutions for it, and therefore I cannot but rejoice, and even boaſt of you.

Notes on Chap. II.

a. Κενὸς The word κενὸς *empty, idle, vain*] is known to be proportionable to the *Hebrew* רִיק, which (in the *third Commandment* and many other places) being rendred *vain*, doth yet ſignifie *falſe*, viz: *empty* or *void* of *truth*. And ſo here being applied to S. *Paul's* εἴσοδος *entrance* unto them, i. e. his *firſt preaching* the *Goſpel* to them, it doth not ſignifie the *uneffectualneſs* of it, or *want* of *ſucceſs* among them, for that he had ſpoken of, c. 1. 9. but, as the *conſequents* here manifeſt, the *fallaciouſneſs* or *treacherouſneſs* of his aime in *coming*, which that it was not *imputable* to him he here proves v. 2. by remembring them of the *entertainment* which he found at *Philippi* very farre from ſuch as would *encourage* a *worldly* deſigner from going any farther, nothing but *perſecution* and *tribulations*.

b. Ἀγὼν The word ἀγὼν *ſtrife* or *contention* may be taken in an *active* or in a *paſſive* ſenſe, i. e. either for *labour*, or *ſufferance*, both in an *high* degree. In the former ſenſe it is, when *Chriſts* commands us ἀγωνίζεσθε, *to ſtrive to enter in at the ſtraight gate*, i. e. to be very *diligent* & *induſtrious*. In the latter it is *Heb.* 12. 1. being joyned with ὑπομονὴ *ſufferance*, and *perſevering*, and *afflictions*, mentioned before c. 11. and after v. 2. &c. ſo *Phil.* 1. 30. & *Col.* 1. 29. where ἀγωνιζόμενος, *ſtriving*, is *bearing*, *ſuffering afflictions*, and ſo more fit to be joyned with κοπῷ *toyling*, or *ſuffering hardſhip* there, for ſo πόνος ſignifies, the *toile* or *pains* in *bearing*, as μόχθος in *doing*, ver. 9. So 1 *Tim.* 4. 10. where we ordinarily read [ὀνειδιζόμεθα *ſuffer reproaches*] the *King's MS.* reads ἀγωνιζόμεθα, *we combat*, i. e. *ſuffer perſecutions*, (which is joyned with κοπιῶμεν alſo) which they that doe, doe it in *hope*, and *truſt* in the *living God*, which can, and will *reward* all their *ſufferings*. And this is agreeable to the nature of the *agones*, *combats*, or *games* among the *Grecians*, whereof the *Poet* ſaith, *Multa tulit fecitque*, It is made up of *doing* and *ſuffering* both. And ſo we have ἄθλησιν παθημάτων, *combat of ſufferings* *Heb.* 10. 32. and of the *women* *Phil.* 4. 3. αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, *which combatted or contended*, i. e. *ſuffered perſecutions together with me in the Goſpel*. And ſo here it is to be taken in this latter ſenſe, though that alſo added to the former, *endurance* and *diligence* both, great *induſtry* and *labour* in *preaching* the *Goſpel* to them, and withall great perſecution for ſo doing. For ſo it is in the *beginning* of the *verſe* προπαθόντες, ὑβρισθέντες *ſufferings and contumelious*, *reproachfull uſage*, ſuch are *ſcourgings* &c. and thus *Phil.* 1. 30. τὸν αὐτὸν ἀγῶνα, *the ſame combat*, is the *enduring perſecution*, expreſſed by συναθλοῦντες τῇ πίστει ver. 27. the word uſed in the *agones*. So 2 *Tim.* 4. 7. the *fight* or *combat* ſeems to referre to that, which he had then *lately* paſt through at *Rome*, before *Nero's tribunal*, v. 16, 17. Ἄθλησις

That πλάνη, which ſignifies *deceit*, *errour*, is uſed not onely *paſſively* for *being deceived* by others, but eſpecially *actively* for *deceiving* and *ſeducing* others, will appear at large, *note* on *Jude* b. And ſo alſo that in the *Epiſtles* it referres eſpecially to theſe *grand ſeducers* that were then a foot, ſo rife in the *Churches*, the *Gnoſticks*, whoſe *hereſie* being accompanied with ſo much *uncleanneſs* and *carnality*, whereſoever the πλάνη or *ſeduction* is joyned with words that expreſſe or intimate that, there is great reaſon thus to interpret it. And accordingly here ἀκαθαρσία *uncleanneſs* (and that word ſignifies all manner of *unnatural luſts*) being ſubjoined to πλάνη *deceit* or *ſeduction*, it muſt be thought to referre to theſe *practiſes* of thoſe *ſeducing hereticks*, to whom S. *Paul* deſireth to oppoſe his *own* dealing among them, at once vindicating his own *ſimplicity* and *uprightneſs*, and accuſing them for the contrary; He came meerly to *convert* them from all the villanies that they, while they were *Idolaters*, had lived in, and doing ſo, ſuffered great hardſhip of *perſecutions*, but they (which took ſure care not to be *perſecuted*) infuſed into them all falſe *heretical doctrines* and *corrupt practiſes*, *uncleanneſs*, and *villany*. They *ſlily ſtole in* ἐν δόλῳ *in cunning*, but he παῤῥησιαζόμενος v. 2. took all *boldneſſe* and *confidence* to *preach publickly* the *Goſpel* unto them. c. Πλάνη Ἀκαθαρσία

Λόγος ſignifies *talk*, *diſcourſe* of *men*, and ſo ἐν λόγῳ ἦτε *to be on the tongues of men*, and ἐν λόγῳ κολακείας γενέσθαι, *to be talked of for flattery*, to be *accuſed* by men for this *fault*. d. Λόγος

Πρόφασις ſignifies not only an *occaſion* and *pretenſe*, but alſo an *accuſation* or *charge* againſt any, So ſaith *Phavorinus*, πρόφασις, αἰτία, ἀφορμὴ, 'tis a *charge*, an *occaſion* againſt any, and again πρόφασις νόμου εὐπροσώπου λόγος ὅτι κατηγορία τινός, *a long ſpecious oration in accuſation of any man*, and therfore the rendring προφασίζω by λοιδορῶ ἐκκόσω, may be a falſe print for ἐγκόσω *accuſo*, for that will beſt agree with προσβάλλομαι, ὑπολογίζομαι, ὑπονοῶ, words that note *accuſing* & *ſuſpecting*, that went before. And ſo again πρόφασις ἢ ἀληθὴς ἢ ψευδὴς αἰτία, it is either a *true* or *falſe accuſation*. So προφάσεις καὶ λόγοι עלילות דברים are *clancular depravings* of men's *reputations*, raiſing *ſuſpicions* of them, ſo *Dan.* 6. 4. ἐζήτουν πρόφασιν εὑρεῖν κατὰ τοῦ Δανιὴλ, *they ſought ſome occaſion*, i. e. *accuſation againſt Daniel*. As for the πλεονεξία that is joyned with it, that ſignifies ſometimes *unnatural luſts* and *filthineſs*, as hath been formerly ſhewed, *note* on *Rom.* 1. h. and ſo it ſeems to ſignifie here, and to anſwer ἀκαθαρσία *uncleanneſs* v. 3. ſo notorious among the *Gnoſticks*, which were the peſt of *Chriſtianity* at that time. e. Πρόφασις Πλεονεξία

f. Βάρος *weight* is here taken for the *cenſures* of the *Church*, the *exerciſe* of that *Apoſtolical authority* and *ſeverity*. So 2 *Cor.* 10. 10. ὅτι αἱ μὲν ἐπιστολαὶ βαρεῖαι *letters*, that had a great deale of *weight*, i. e. *ſeverity*, threatning of *cenſures*, &c. and ſo ἐν βάρει εἶ) *to light heavy upon* them, to uſe *ſeverity* toward them (which ſome deſired to ſeem to doe out of *vanity* and *ambition*) and is here ſet oppoſit to the ἐγενήθημεν ἤπιοι, *we became gentle*, the *tender uſage* of a *nurſe* v. 7. and the *ſpirit* of *meekneſs*, 1 *Cor.* 4. 21.

Βάρει

g. That ἐνεργεῖται is to be rendred in a *paſſive* not *active* ſenſe, and that it ſignifies τελειοῦσθαι to be *perfected*, or *accompliſhed*, hath been largely ſhewn, *note* on *Gal.* 5. b. But to what the *accompliſhment* of the *word*, or *Goſpell* here referres particularly, muſt be concluded from v. 14. There the *proof* is ſet down of that which is here affirmed, and that with the particle *For*, ὑμεῖς γὰρ *For you*, &c. and therefore in all reaſon *that* muſt interpret this, Now that which is there mention'd, is the *Theſſalonians* ſuffering *perſecution*, after the manner, that other *Chriſtians* had done before them, which as it is an evidence of their conſtancy in the *Faith*, ſo is that of their *proficiency* to the *higheſt* degree of *perfection*, which this life is capable of, And beſides it being foretold by *Chriſt*, that they which will *receive* the *faith*, and live according to his *preſcriptions*, ſhall *ſuffer perſecutions*, their *ſufferings* are a completion of that word of his.

Ἐνεργεῖται

h. Συμφυλέται men of the *ſame tribe*, or *race*, or *countrey*, with the *Theſſalonian Chriſtians*, to whom he writes, may not be reſolved to be the *heathen* inhabitants of that *city* or *countrey*, but the *unconverted Jewes*, which were *diſperſed* there, For at the *Apoſtles* coming to that city, *Act.* 17. the firſt thing we read of there, is a *ſynagogue of the Jewes*, v. 1. thither *Paul went unto them*, i. e. to the *Jewes*, and preacht *Chriſt* unto them, and ſome of them received the *faith*, and of *devout Greekes*, or *Gentile Proſelytes a great multitude*, &c. v. 4. And immediatly the *unbelieving Jews*, making uſe of the *officers* of the *courts* of the city, raiſed a *tumult* againſt them v. 5. and the *Apoſtle* and *Silas* eſcaping, they ſeiſed upon *Jaſon* and other *brethren*, i. e. *Chriſtians*, that had received the *faith*, and *haled* them to the *magiſtrates* of the *city*, & accuſed them for doing contrary to *Cæſars orders*, v. 7. And ſo the *perſecution* thus early begun at *Theſſalonica*, was evidently by the *Jewes*, which received not the *faith*, againſt the *Jewes* and *Proſelytes*, which received it, and theſe *Jewes* of *Theſſalonica* were ſo *zealous* in the matter, that as ſoon as they heard of the receiving the faith at *Beræa*, they went thither, and ſollicited the *multitude* there againſt them v. 13. And ſo there is no queſtion, but the ἴδιοι συμφυλέται their *countrymen*, that are here ſpoken of, are the *Jewiſh inhabitants* of *Macedonia*, and particularly of *Theſſalonica*; and accordingly that they may not thinke it ſtrange, that they ſhould thus be uſed by thoſe of their own *nation*, he gives them the *example* of the *unbelieving Jewes* in *Judæa*, that had *perſecuted* the *Chriſtians* there, as before they had *crucified Chriſt* himſelf &c. v. 15. And their ſpecial quarrell to the *Apoſtles* was, that they preached to the *Gentiles*, v. 16. for which and all other their *obſtinacy* he foretels the *wrath of God* upon them, and their utter deſtruction *approaching*, v. 16. That in this *perſecution* at *Theſſalonica* ſome were *dead*, and others ſo evill handled, that there was need of this *Epiſtle* to *comfort* them for thoſe that were *fallen*, and *confirm* them, by foretelling them the *approach* of *Chriſts coming*, to *relieve* the *conſtant* ſufferers, and to *deſtroy* the *perſecutors*, and thoſe that cowardly fell off to them, will appear, c. 4. 13. and 5. 1. &c.

Συμφυλέται

i. A *crown* was an *attire* or *dreſſing* for the *head*, and ſo is mentioned *Ezech.* 16. 12. together with *jewels on the forehead*, and *ear-rings in the eare*, and and ſo *Ezech.* 23. 42. *bracelets upon their hands*, and *crowns upon their heads*, not that this was an *Enſign* of *Majeſty* peculiar to *Kings*, but the name of an *ornament* worn by others, both *men*, as the *Sabeans*, *Ezech.* 23. 42. and *women*, as in that deſcription of the *Jewiſh nation* by a *woman* c. 16. So the *Miſna* makes mention of *Crowns* that *bridegroomes* and *brides* were wont to *wear*, The *bridegroomes* was of *gold*, or *gilt*, or *painted*, or of *Roſes*, or *Myrtle*, or *Olives*, and ſo the *brides* alſo, *Gemara Hieroſol: ad tit: Sota* c. 9. But theſe interdicted by the *Jewes* about the time of *Veſpaſian*, ſaith the *Miſna*, tit: *Sota*. c. 9. Of theſe there is alſo frequent mention among the *heathens*, στέφος γαμήλιον *a nuptial crown*, in *Bions Epitaph* of *Adonis*, and in *Libanius declam:* 8. ſpeaking of *nuptial rites* ἐκ ἐστεφανώσαμην; *was I not crowned?* But as of all other *ornaments*, ſo of this it muſt be obſerved, that they were either of *every dayes uſe* (unleſſe dayes of *faſting* and *mourning*) or for *extraordinary* or *feſtivall dayes* (In like manner as there was an every dayes *anointing* (unleſſe upon dayes of *humiliation*) *Mat:* 6. and the *oile of gladneſſe* or *feſtival oile*, *Pſal.* 45. 7.) and the latter of theſe is in thoſe places of *Ezechiel* called a *beautiful crown*, and here στέφανος καυχήσεως *a crown of boaſting*, i. e. either of *rejoycing* or *feſtivity*, as *rejoycing* and *boaſting* is all one, (ſuch, we know, was the *nuptiall crown*, *wherewith his mother* is ſaid to have *crowned Solomon in the day of the gladneſſe of* his *heart*, *Cant.* 3. 11.) or of *boaſting*, as that ſounds literally, ſuch as are the ſpeciall kind of *ornament*, wherein one is ſet out moſt *pompouſly* and *magnificiently*, ſo as *vain-glorious* perſons adorn themſelves.

Στέφανος

Paraphraſe.

CHAP. III.

1. And therefore being no longer able to bear the want and deſire of ſeeing or hearing of you, I reſolved to deprive my ſelf of Timothies company, and to ſtay alone at Athens a City in Greece,

1. WHerefore when we could no longer forbear, we thought it good to be left at Athens alone,

2. To ſettle you in the doctrine of the Goſpell, which wee had planted among you,

2. And ſent Timotheus our brother and miniſter of God, and our fellow-labourer in the Goſpell of Chriſt, [to eſtabliſh you, and to comfort you concerning your faith;] and to comfort you againſt all the tribulations which were befallen you for the profeſſion of the faith of Chriſt;

3. That

3. That no man ſhould be moved by theſe afflictions : for your ſelves know that we are appointed thereunto.]

3. To keep you from being diſcouraged or falling off by reaſon of theſe afflictions, by putting you in mind, of what I am ſure you know already, that this is to be look'd for by all true believers, the Goſpell being the covenant of the Croſſe, and ſo nothing in it ſtrange, that God ſhould determine to permit, and not to reſtrain the malice of wicked men, but leave Chriſtians to be exerciſed by them.

4. For verily when we were with you we told you before, that we ſhould ſuffer tribulation, even as it came to paſſe, and ye know.]

4. For of this at our firſt preaching the Goſpell to you we advertiſed you, that afflictions are the Chriſtians portion, And it hath accordingly come to paſſe, and ſo you have the experimentall knowledge of it.

† not forbearing any longer μηκέτι στέγων

5. For this cauſe † when I could no longer forbear, I ſent to know your faith, leſt by ſome means the tempter have [a] tempted you, and our labour be in vain.]

5. And therefore the occaſion of our late ſending of Timothy was to ſee whether you continued conſtant, or whether the devill and the world bringing perſecutions upon you for the faith, had wrought upon you by thoſe temptations, and ſo all our labour in planting the faith were caſt away and loſt upon you. a.

6. But now when Timothy came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembranee of us alwayes, deſiring greatly to ſee us, as we alſo to ſee you:]

6. And now he at his return telling us that joyfull newes of your conſtancy in the faith, and of your love to God caſting out all fear of perſecution, and that your kindneſſe to me continues, and that you are as deſirous to ſee me, as I to viſit you :

* or, your, for the King's MS. reads ὑμῶν

7. Therefore brethren we were comforted over you in all * our affliction and diſtreſſe by your faith.]

7. This was matter of extreme joy to us in the midſt of our afflictions, or in the midſt of yours, that though the Goſpell had brought perſecution and diſtreſſe upon you, yet you continue faithfull and conſtant in deſpight of all.

8. For now we [b] live, if ye ſtand faſt in the Lord.]

8. For whatſoever befall us, we have matter of exceeding joy, Joh. 14. 19. ſuch as if a man ſhould return to life again, ſee Pſal. 22. v. 26. b.

9. For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before God,

10. Night and day praying exceedingly, that we might [ſee your face, and might perfect that which is lacking in your faith ?]

10. once more be able to viſit you, and complete, or fill up thoſe things which are neceſſary to your faith (ſee Mar: 12. 6.) and perſeverance in it.

† make ſtraight κατευθύναι

11. Now God himſelf and our father, and our Lord Jeſus Chriſt [† direct our way unto you.

11. give us a ſpeedy journey

12. And the Lord make you to increaſe and abound in love one towards another, and towards all men, even as we doe towards you:

13. To the end he may eſtabliſh your hearts unblameable in holineſſe before God even our Father, at the coming of our Lord Jeſus Chriſt with all his * Saints.

13. Which is the ſure means of obtaining that grace from both our God and our

* holy ones ἁγίων

God, which may preſerve you pure and holy, ſo as may be acceptable before him, who is father, at that great day now approaching to the deſtruction of the obdurate unbelievers, and reſcue of the faithfull, which is one coming of Chriſt with his Angels (ſee Jud: 4.) and ſo in like manner at the dreadfull day of doome.

Notes on Chap. III.

a. Πειράζειν

It is ordinary in the *ſcripture-dialect* for *verbs* to ſignifie, beſide the *action*, or *paſſion*, noted by them, the *effect*, which is conſequent thereto. Of *paſſives* it hath been noted at large, *note* on *Mat.* 11. b. And of *actives* there want not *examples*, eſpecially in this one word πειράζειν which now we ſpeak of. For *to tempt* doth ordinarily ſignifie no more then to *offer temptations*, to *propoſe*, or *ſuggeſt* thoſe *objects*, which if the man *reſiſt*, and *reject*, are matter of *virtue* in him, but [*having tempted*] here, ſignifies evidently, having *brought* them unto *ſinne*, i. e. *wrought* upon them, *corrupted* them by *temptations*, for otherwiſe his *labour* in preaching the *Goſpel* to them, would not *become vain* by that means. So when *God* is ſaid to *give* men to *Chriſt*, *Joh.* 6. 37. the meaning is, that by *Gods preventing* and *preparing* grace, they do *effectually* come to *Chriſt*, *receive*, and *embrace* the *Goſpell*.

Διδόναι

To live, beſide the *literal* notation of it, ſignifies alſo *to be cheerfull* or *merry*, *to rejoyce*. So *Pſal.* 22. 26. *your heart ſhal live forever*, which is a conſequent of *eating* and being *ſatisfied*, & *praiſing God*, So *Joh.* 14. 19. *Becauſe I live ye ſhall live* alſo, In the firſt place it is literally taken for *Chriſt's reſurrection*, but in the ſecond for their *rejoycing*, ſuch as was cauſed by the *recovery* of a friend from *death* to *life*, (and theſe joyned by the *figure* ἀνταναπλάσεις obſerved on *Mat.* 8. *note* h.) And this is ordinary in all languages, *Hebrew*, *Greek* and *Latine*. And ſo here it is evidently uſed, *we live*, *if* &c. i. e. it is matter of *infinite joy* to us, and accordingly it followes as an expreſſion of *exultancy*, *For what thanksgiving can we return for all the joy*, &c.

b. ζῶν

Βίος ἐστὶν, ἂν τῷ βίῳ χαίρῃ Vita eſt, ſi quis vitâ gaudeat.

CHAP. IV.

Paraphraſe.

† here the Kings MS. adds καθὼς καὶ περιπατεῖτε even as ye alſo walk

1. FUrthermore then we beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how ye ought to walke, and to pleaſe God, † ſo ye would abound more and more.]

1. Now my brethren, by all the kindneſſe which you bear

to us, we intreat you, and by all the obligations that the Chriſtian faith layes upon you, and the care of your own eternal welfare, we adviſe you, in the preſence of God, that ye walk exactly by the rule that is ſet you, and daily improve and grow in that piety which is already in you,

2. According to the ſtrict commands to this purpoſe, which we gave you in our firſt preaching to you.

2. For ye know what commandments we gave you, by the Lord Jeſus.]

3. For this is punctually required of you by Chriſt under the Goſpell, that ye ſhould preſerve your ſelves in chaſtity or perfect purity from the ſinnes of the fleſh, of what kinde ſoever:

3. For this is the will of God, even your * ſanctification, that ye ſhould abſtain from fornication:]

* purification ἁγιασμὸς

a. 4. Every one moſt ſtrictly to preſerve himſelf in perfect chaſtity, in a married or ſingle life;

4. That every one of you ſhould know how to poſſeſſe his [a] veſſell in ſanctification and honour;]

5. Not in any vile unnaturall practiſes, as, for want of knowledge of the true God, the Gentiles doe.

5. Not in the † luſt of concupiſcence, even as the Gentiles which know not God:]

† paſſion of luſt πάθει ἐπιθυμίας

b. 6. Not to yeild to irregular inordinate luſt, to commit filthyneſſe with his fellow Chriſtian, in thoſe things that are not to be mentioned plainly, for as theſe are the ſins that on Sodome, on the nations, and in all times on thoſe Gentiles God hath puniſhed ſeverely with utter exciſion, ſo is the like ſtill to be expected on all that are guilty of ſuch villanies, as I have formerly aſſured and warned you.

6. * That no man [b] goe beyond and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you and teſtified.]

*Not to exceed or be inordinate in a matter with his brother

7. And accordingly you muſt reſolve that Chriſtianity is far from giving liberty for unnatural uncleanneſſe, it is on the contrary an obligation to all the purity imaginable.

7. For God hath not called us unto uncleanneſſe, but unto holineſſe.]

8. And he that deſpiſeth theſe commands of ours in this matter, given by me from Chriſt v. 2. as ſpeciall parts of the Chriſtian faith, and indulgeth to thoſe contrary ſins, he deſpiſeth the commands, and provoketh the diſpleaſure, and wrath of God, and ſinneth againſt that ſanctifying Spirit, which God giveth to believers.

8. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.]

9. And as to that of purity from all the impure infuſions of the Gnoſtick heretick, ſo for charity and peaceableneſſe (out of which they are as likely to ſeduce you, and infuſe malice and bitterneſſe againſt all orthodox Chriſtians) this I need not inlarge on by Epiſtle, there being nothing to which the Chriſtian faith more engages you, then this, and your having received the faith makes it ſuperfluous for me to exhort you to it, this is an inſeparable effect of that, and that which hath been actually impreſſed on you.

c. 9. But as touching brotherly love, ye need not that I write unto you: for yee your ſelves [c] are † taught of God to love one another.]

† the taught of God, to the loving of one another.

10. And accordingly your practiſe hath been toward all your fellow Chriſtians in Macedonia, there hath been unity and peace in all thoſe Churches, Onely I exhort you to increaſe every day more and more in this grace,

10. And indeed ye doe it towards all the brethren, which are in all Macedonia, but we beſeech you brethren, that ye increaſe more and more;]

11. And to be as earneſt to exceed all others in quietneſſe and peaceableneſſe, as the moſt ambitious are to get the greateſt honours, or the moſt factious to contend and make debate, and not to meddle with other mens matters, but every man to follow diligently the buſineſſe of his calling, as when I was with you, I commanded you,

11. And that ye * ſtudy to be quiet, and to doe your own buſineſſe, and to work with your own hands (as we commanded you,)]

* contend φιλοτιμεῖσθαι

12. That by ſpending your time in honeſt labour, you may both preſerve your reputation entire among the Gentiles, (who will have an ill opinion of Chriſtianity, if it make men idle) and that you may earn ſo much by your labour, as may ſupply all your wants and neceſſities.

12. That ye may walk honeſtly toward them that are without, and that ye may have lack of nothing.]

d. 13. As for the ſtate of the dead (thoſe eſpecially that have fallen under the perſecutions brought upon you by the unbelieving Jewes (ſee note on c. 2. h.) for your receiving, and maintaining the Faith) wherein by your exceſſe of ſorrow it ſeemes you want adviſe, I muſt exhort you to moderate that paſſion, and not to behave your ſelves as they that beleive not any reſurrection or reward for their ſufferings in an other life.

13. But I would not have you to be ignorant, brethren, concerning them that are aſleep, that ye ſorrow not even as † others which have no hope.]

† the reſt οἱ λοιποὶ

14, 15. For upon our belief of Chriſt's death and reſurrection, depends alſo the raiſing of their bodies that dye for the teſtimony, or by occaſion of the faith of Chriſt, and that ſo certainly and ſpeedily, that they that doe not dye at all ſhall at the day of judgement have no advantage of them, whoſe bodies have lain in the graves ſo many years, the riſing of the one being in the ſame twinkling of an eye, 1 Cor. 15. 52. with the change of the other who are found alive.

14. For if we believe that Jeſus dyed and roſe again, even ſo them alſo which ſleep * in Jeſus will God bring with him,

15. For this we ſay unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, ſhall not prevent them which are aſleep.]

* through διὰ

16. For this ſhall be the method of it, Chriſt ſhall come from heaven, and call all the world to appear before him, aſſembling them as with a ſhout, or a voice, or a trumpet, every of them uſed to call aſſemblies together, and to ſummon them to appear before tribunals (ſee Pſal. 47. 5. 8. Jer. 4. 5. and 6. 1.) And then firſt all the bodies of all pious men that ever were in the world ſhall riſe out of their graves;

16. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the Archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt;]

17. Then

17. Then we which are alive, and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the aire, and ſo ſhall we ever be with the Lord.] 17. And, in the very moment that that is done, all that are alive on earth, as we now are, ſhall be carried by the Angels into the clouds, there to meet Chriſt, and appear before him, and being adjudged by him to eternall bliſſe, ſhall never part from Chriſt again, but enjoy his preſence forever.

18. Wherefore, comfort one another with theſe words.] 18. This conſideration is certainly ſufficient to yeild you matter of comfort and ſupport in the death of any that is neareſt to you, and to aſſure you, that Chriſt's promiſe of delivering the perſecuted, is no whit leſſe performed to them, that die under the perſecutions, then to them that live to ſee their perſecutors deſtroyed, which ſhall now ere long come to paſſe. See ch. 2. 16.

Notes on Chap. IV.

a. Σκεῦος ἑαυτοῦ, *his own veſſel*, here ſignifies his *lawful* or *proper wife*: But there is no *example* nor *analogie* for this interpretation, unleſſe that the *wife* is elſwhere called the *weaker veſſel*, 1 *Pet.* 3. 7. But that ſuppoſes the *man* to be a *veſſel* too, and concludes no peculiarity of that title to the *woman*, but onely that ſhe is the *weaker*. The *wives* are indeed by ſome call'd ἄρουραι ὑμῶν *your fields* in *Demetrius Cydonius*, by others ναὸς ὑμῶν *your dwelling*, in *Euthymius Zygabenus*, but no where σκεῦος *veſſel*. And indeed the *context* doth otherwiſe incline it to denote the *man's own body*. For that which is oppoſed v. 5. to this *poſſeſſing his own veſſel with chaſtity and honour*, is πάθος ἐπιθυμίας, *the paſſion of luſt*, i.e. *inordinate luſt, as the Gentiles* &c. Now thoſe *Gentile* impious *unnatural practiſes* were not peculiarly oppoſed to *conjugal chaſtity*, but ſimply to *chaſtity* or *purity*, whether in *marriage* or out of *marriage*. And to that beſt agrees the notion of his *own veſſel*, as it ſignifies, his *own fleſh*, his *owne body*. Now the word σκεῦος ſignifying ſimply an *utenſil* or *inſtrument* of uſe, (ſee *Mat.* 21. *note* b.) the *body* being the great *utenſil* or *inſtrument* of the *mind*, is fitly ſo called: Thus *Barnabas* in his *Epiſtle* calls the *body* of *Chriſt* σκεῦος τοῦ πνεύματος, *the veſſel*, or *utenſil of the Spirit*, and ſo the *Jewes* call the *body* כְּלִים an *inſtrument*, and the *Greek* σκεῦος is very near that, onely the firſt σ. abundant. This *poſſeſſing*, or (as κτᾶσθαι ſignifies ſometimes in the *idiome* of theſe *Writers*) *preſerving* or *keeping* (*Lu.* 21. 19.) *the body in purity and honour*, is the *perfect chaſtity* either in *cœlibacy* or the *conjugal* ſtate, in oppoſition to all thoſe *unnatural luſts* which are called πάθη ἀτιμίας, *Rom.* 1. 26. *diſhonourable affections*, the *baſeſt*, *vileſt* ſubmiſſions imaginable, and the ſame is here called πάθος ἐπιθυμίας, which makes it not improbable, that that ſhould be read ἀτιμίας alſo, but however it ſignifies the ſame thing, *inordinate deſires* or *luſts*. And to this alſo agrees that which follows v. 6. ſee *note* b.

Πάθος

b. Ὑπερβαίνειν is a general word to ſignifie *tranſgreſſing* of the *due limits* in any thing, ὑπερβαίνειν ὅρους, *to goe beyond the bounds*, παραβάσεις ὅρκων, *tranſgreſſing of oaths* and *obligations*, ſaith *Heſychius*, and when the cloſe of *Heſiod*'s ἔργα καὶ ἡμ: is, ὑπερβασίας ἀλεείνων, that is, ſaith *Proclus*, ἐκκλίνειν τὰς παραβάσεις τοῦ ὀρθοῦ καὶ καλοῦ σκοποῦ, *to avoid all deviations from the right and good mark*, and ſo in *Phocylides*, μὴ δὲ ὑπερβαίνε, and ὑπερβασίηνδ' ἀλεγεινὴν, *miſchievous tranſgreſſing*. This being applied to matters of *uncleanneſs* (as appears v. 7. and by the *modeſt*, *civil*, expreſſion of ἐν τῷ πρέγματι, *in a matter*, and by the addition of πλεονεκτεῖν, which hath formerly been explained to belong to *inordinacy*, or *unnatural luſts*) will beconcluded moſt probably to ſignifie thoſe *filthineſſes*, which *exceed* the *bounds* and *law* of *nature*. Hence perhaps it is that *Heſychius* hath rendred ὑπερβάσεις, ὕβεις, *contumely*, in that notion of the word wherein *Clemens* in his *Pædagogus* l. 2. cites it, ἐδ' ἐπ' ἀῤῥενος ὕβειν &c. that *diſhonourable*, *villanous practiſe* here mentioned v. 5. And thus we find ἀνδροβασίαι uſed by *Epiphanius* of the *Gnoſticks*, τῶν εἰδοῦς ἀνδροβασιῶν, καὶ λαγνεστέρων ὁμιλιῶν πρὸς γυναῖκας, &c. And to this purpoſe it may perhaps be farther obſervable that the *Hebrew* בּוֹא or בּא from whence is the *Greek* βῶ or βάω (the old word, from whence the reſt of the *tenſes* of βαίνω come) doth in the *Old Teſtament* ſignifie the *husbands companying* with the *wife*, and is rendred *going in* unto her, and accordingly βαίνειν and ἐπιβαίνειν are by *humane* Authors uſed in that ſenſe, applied to other *creatures*, *Ariſtot: Hiſt: Animal:* l. 5. c. 14. ſpeaking of an *Elephant*, Βαίνει πένθε ἐτῶν ἢ ἓξ ὧν, and ——ζωάνυτ' ἐπιβήτορε κάπρῳ in *Homer*, *Odyſſ:* Ψ'. and ἀναβαίνουσιν ἐπὶ τὰς μηλέας οἱ ἵπποι, *Ariſt: Hiſtor: Animal:* l. 6. c. 12. And to the ſame ſenſe βαλλίζειν, and in *Cicero* the *Latine batuere*. Another ordinary notion there is, wherein theſe two words ὑπερβαίνειν and πλεονεκτεῖν, which are here uſed together, doe agree, viz: to denote *ſuperiority*, or being in a *more eminent degree*, So ſaith *Chryſoſtome* of the *Biſhops ſuperiority* above *Presbyters* in the point of *ordination*, Τῇ χειροτονίᾳ μόνῃ ὑπερεβήκασι, καὶ τούτῳ μόνον δοκοῦσι πλεονεκτεῖν, *In this they exceed*, or *have more power*. But this notion being by the *context* rendred unappliable to this place, will onely ſignifie, that theſe two words being of the ſame importance in other things, may probably be ſo in this matter alſo, wherein πλεονεξία is ſo viſibly uſed in theſe *ſacred writings* for *unnatural*, *unclean exceſſes*. See *Epheſ.* 5. 5.

Ἐν τῷ πρέγματι, *in a matter*

The word θεοδίδακτος] is all one with διδακτοὶ θεοῦ *the taught of God*] *Joh.* 6. 45. of which ſee there *note* d. Yet ſome difference there is, There Θεὸς is peculiarly *God the father*, as appears v. 37, 39, 44, 65. and ſo *the taught of God*, are the *followers*, *diſciples* of him, who as being firſt ſuch, (having that *honeſt heart*, which hath alwaies been *taught* them by *God*, and by his *preventing grace* wrought in them, and *accepted* by him) doe, when *Chriſt* is revealed to them, conſtantly *receive* and *entertain* him, But here Θεὸς, *God*, ſeems rather to ſignifie *Chriſt*, ſpeaking of that which was not in them, till they were *Chriſtians*, viz: *brotherly love*, at leaſt was *taught* them, and *required* of them moſt eminently by *Chriſtianity*. And therefore the [εἰς τὸ ἀγαπᾶν] *for the loving of one another*, may either be a notation of the *end*, or onely of the *effect*, and it is uncertain which, The word [εἰς] will bear either. If it be the *end*, then the ſenſe is, that to this eſpecially is their *Chriſtianity* de-

c. Θεοδίδακτοι

Διδακτοὶ Θεοῦ

Εἰς

ſigned,

ſigned, that they love one another, and therefore their being *Chriſtians* obliges them ſufficiently to that, and makes his *exhortation* to it *unneceſſary*. If it be the *effect*, then the meaning is, that, by their having been thus *formed* by the *Chriſtian faith*, they doe *already* (ſee ver. 18.) perform this, and therefore need no *exhorting* to it.

d. Κεκοιμημένοι That κοιμᾶδς *to ſleep*] ſignifies to *die*, to *depart* out of this world, (according to the *Scripture*-ſtyle) there is no queſtion. Onely two things are here to be obſerved, 1. that the word which is in the ordinary reading κεκοιμημένων in the *præter* tenſe, *thoſe that have fallen aſleep*, is in the *King*'s *MS.* κοιμωμένων, *they that ſleep*, in the *preſent*, to note ſimply thoſe that *die*, not onely thoſe that are *already* dead, but that *die* daily; remembring withall, that κοιμᾶδς to *ſleep*] is the word, which is proper to expreſſe the *death* of the *righteous*, whoſe *death* is but a *repoſe* of their *bodies* in their *graves*, or *dormitories*, and a *reſt* of their ſouls in *Gods hands*; 2^dly, that the men here peculiarly ſpoken of, are thoſe that *die in* the *cauſe*, or *for* the *faith* of *Chriſt*, That ſure is expreſt by κοιμηθέντας διὰ τοῦ Ἰησοῦ, *thoſe that ſleep through Jeſus*, i. e. by *occaſion* of him, or for *Chriſtianity* ſake, And ſo ſignifies thoſe that have been *perſecuted*, and died either by the hands of the *perſecutors*, or before the time comes of *Chriſt*'s deſtroying the *perſecutors*, and releaſing the *perſecuted* by that means. And the conſidering of this will give us the *occaſion* of this *diſcourſe* and of that concerning the *times* and *ſeaſons* following it ch. 5. 1. That the *Chriſtians* at *Theſſalonica* were ſorely *perſecuted* by the *unbeleiving Jewes*, and haled and *dragg'd* to the *Roman officers*, as diſturbers of the *civil* peace, hath been evidenced, *note* on ch.2.h. Againſt theſe *perſecutions* the *Apoſtle* deſigned to *confirm*, and *comfort* them by this *Epiſtle*; And the direct way of doing it, was to put them in mind of what he had told them, when he was with them, that *Gods judgments* ſhould ſhortly ſeiſe upon the *unbeleiving Jews*, their *perſecutors*, c.2.16. and bring thē relief by that means, Of this he ſpeaks as of a thing *known* to them, ch.5.1. But yet one *objection* there was, either *expreſt* by them, or foreſeen, and here anſwered by him, viz: that this *deliverance* being not yet come, ſome of the *faithfull* either were daily put to *death* by the *Roman officers* upon the *Jewes* inſtigation (for the *accuſations* brought againſt them were *capital Act.*17.6,7.) and ſo were not thus *reſcued*, or elſe did *daily die*, before this promiſed *deliverance* came, And to this the *Apoſtle* gives anſwer here, that they ſhould not be *diſcouraged*, or *grieve* for thoſe which thus *died*, eſpecially in the *cauſe* of *Chriſt*, becauſe their *ſouls* being by *death* brought to their *harbour*, and their *crown* the ſooner, their *bodies* which alone were ſuppoſed to be the *ſufferers*, were no way *loſers* by it, being ſure to be *raiſed* by *Chriſt*; (whoſe *reſurrection* converted his *death* into *advantage* to him) and that ſo ſpeedily, at the *ſound* of the *dooms-day trumpet*, that they which ſhould then be *found alive*, which have never *died*, ſhould have no *advantage* of them, but on the other ſide, they that were *dead* for the *faith* of *Chriſt*, ſhould *firſt* be *raiſed* before they that were *remaining alive*, ſhould be *caught up with Chriſt*. And this was full matter of *comfort* to them, and *anſwer* to the *objection*. After which he fitly reſumes the diſcourſe of the *times*, and *ſeaſons* of the *vengeance* on the *Jewes*, and *deliverance* of the *faithfull* by that means ch.5.1. And ſo this is a perſpicuous account of the coming in of this diſcourſe of the *reſurrection* in this place.

Paraphraſe.

CHAP. V.

a. 1. But concerning that notable time or ſeaſon of Chriſt's coming in judgment on the Jewes and others, to deſtroy the obdurate and reſcue the beleivers, I ſhall not need to ſay much to you;

1. BUT of the [a] times and the ſeaſons, brethren, ye have have no need that I write unto you;]

2. For this hath been oft told you, that, as it is not now farre off, ſo, when it comes, it ſhall come on a ſuddain, Mat. 24. 27, & 42. Lu.17.27. (ſee 2 Pet. 3. 10.) and this not onely in Judæa, but in other places where the obdurate Jewes and Gnoſticks ſhall be (ſee Mat. 24. 28.) and continue to perſecute the Chriſtians.

2. For your ſelves know perfectly, that the day of the Lord ſo cometh as a thief in the night:]

3. For as in the ſtill and quiet part of the night, when men are faſt aſleep, the thief comes v.4. and Joel 2.9. and by the windows enters into, and rifles the houſe; ſo when they are moſt ſecure, perſecuting the Chriſtians in the bittereſt manner, without all fear, then ſhall this ruine come upon them on the ſuddain, as pangs and throws of child-birth doe on a woman (for ſuddainneſs and for ſharpneſs much like them) and there ſhall be no more poſſibility for them to eſcape, then there is for a woman in that condition to eſcape thoſe pains.

3. For when they ſhall ſay, Peace, and ſafety; then ſuddain deſtruction cometh upon them, as travail upon a woman with child, and they ſhall not eſcape.]

4. But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief.]

4. But ye, my brethren, are not ſo ill inſtructed, nor are your actions and lives ſuch, as that this danger ſhould thus ſurprize you unawares.

5. Your profeſſion engages you to ſuch practiſes, wherein if you live conſtant, none of theſe evils can befall you.

5. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkneſſe.]

6. And this is an obligation on you, that ye be not by company, and enticement of others, drawn to any of their evil waies.

6. Therefore let us not ſleep, as doe others, but let us watch and be ſober.]

7. For it is negligence and voluptuouſneſſe that is likely to betray men to this deſtruction that comes as a thief in the night, theſe being thoſe deeds of darkneſs, which are to be thus puniſhed.

7. For they that ſleep, ſleep in the night, and they that be drunken, are drunken in the night.]

8. But

8. But let us, who are of the day, be ſober, putting on the breaſtplate of faith, and love, and for an helmet the hope of ſalvation.] 8. But we Chriſtians, let us keep out of all theſe, and to ſecure us from the temptations that may invite us to them, let our conſtant adherence to Chriſt, and that love of him that caſts out fear of perſecution, ſupply the place of a breaſt-plate to us, and the ſtedfaſt aſſurance and confidence of our preſent reſcue and deliverance (if we adhere to Chriſt) and eſpecially of our eternal reward from Chriſt, let that ſupply the place of an helmet (to ſecure our heads,) to confirm us in the truth againſt all heretical corruptions, that may ſollicite our judgments.

9. For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt,] 9. For of this be ſure that this great judgment which is now a coming, is not deſigned by God againſt the pure conſtant Chriſtians, but upon their enemies and perſecutors, nor for ſuch as we are to be deſtroyed, but to be delivered by that means.

10. Who died for us, that whether we wake, or ſleep, we ſhould [b] live together with him.] 10. For he that died on purpoſe to bring us to good life, to redeem us from all iniquity, will certainly preſerve and ſecure thoſe that are thus redeemed, that live thoſe lives which he requires, and adhere conſtant to his commandements, and therefore for us, without the help of our worldly providences, he will certainly ſecure us, preſerve theſe lives of ours ſo long as he ſees that beſt for us, and that moſt remarkably at this time, in deſtroying the perſecuters, and reſcuing the perſecuted, and in another world preſerving us to eternal life. b.

11. Wherefore comfort your ſelves together, and edifie one another, even as alſo ye doe.] 11. And therefore continue, I pray, to encourage and confirm one another, as already ye doe, in this matter.

12. And we beſeech you, brethren, to know them which labour among you, and [c] are over you in the Lord, and admoniſh you,] 12. One thing it is needfull for me here to interpoſe, that ye pay all due reſpects to the Biſhops of your ſeveral Churches, that belong to this Metropolis, and ſo all others through all Macedonia, and all others that are employed for your ſpiritual good. c.

* more then abundantly ὑπερ ἐκ περισσου

13. And to eſteem them * very highly in love for their works ſake. And be at peace among your ſelves.] 13. And to pay them as great a reſpect as is poſſible, for the pains that they have taken among you; And then to that I muſt adde this exhortation, that one with another ye live in perfect unity and peace.

† the irregular

14. Now we exhort you, brethren, warn † them that are [d] unruly, comfort the feebleminded, ſupport the weak, be patient toward all men.] 14. And for the preſerving your Churches from the inrodes of ſchiſmaticks and hereticks, the Gnoſticks, of whom you are in greateſt danger, 1. be carefull when you ſee any man forſake his ſtation, grow idle, forſake his work, to proceed with ſuch a man according to Chriſt's rule Mat. 18. 15. and ſo firſt to admoniſh him of his fault, and never leave till ye have reduced him (for this idleneſſe is an ill ſymptome) 2. be as carefull to encourage the fearfull, that may be in danger to be wrought on by the ſharpneſſe of perſecutions, 3. thoſe that are ready to fall, hold up as well as you can, and 4. thoſe that are fallen, deal as gently with them as is poſſible, that ye may reſtore them, Gal. 6. 1. d.

15. See that none render evil for evil unto any man, but ever follow that which is good, both among your ſelves, and to all men.] 15. And be ſure that they that are injured or perſecuted, doe not think of avenging themſelves, Rom. 12. 19. But doe as much good both to your fellow-Chriſtians, and to your enemies, and all without exception, as is poſſible.

16. Rejoice evermore.] 16. Rejoice in time of perſecution, in adverſity as well as proſperity, Phil. 4. 5.

17. Pray without ceaſing.] 17. Not omitting the frequent conſtant times of prayer, as oft as they return, (as continual ſorrow, Rom. 9. 2. is not that which is never diſcontinued in the act, but that which hath conſtant, frequent returns to him, though ſometimes intermitted.)

18. In every thing give thanks, for this is the will of God in Chriſt Jeſus * concerning you.] 18. And in adverſity as well as proſperity continue your acknowledgments of God's goodneſſe to you, Job 1. 21. For this is the condition of the Evangelical covenant, which is the covenant of ſufferings, that we ſhould rejoice in them, Mat. 5. 12. and give God thanks for them, 1 Pet. 3. 15. & 4. 16.

* toward εἰς

19. Quench not the Spirit.] 19. The gifts of tongues, healing, &c. which were given in form of fire, muſt be uſed accordingly, not quenched with neglect, vanity, wicked life, but preſerved by prayer, thankſgiving, and holy life.

20. Deſpiſe not prophecyings.] 20. And for that faculty of interpreting ſcripture, ye ought to ſet a ſpecial value upon it, 1 Cor. 14. 5.

21. Prove all things, Hold faſt that which is good.] 21. Trie all thoſe who pretend to extraordinary gifts, and examine whether they have them or no, by that gift of diſcerning of ſpirits, and make uſe of thoſe who approve themſelves to have what they profeſſe.

† every ſort of evil

22. Abſtain from † all [e] appearance of evil.] 22. There is no ſin ſo ſmall, but ye ought carefully to abſtain from it. e.

* the whole of you, the ſpirit —

23. And the very God of peace ſanctifie you wholly: and I pray God * your whole [f] ſpirit and ſoul and body be preſerved blameleſſe unto the coming of the Lord Jeſus Chriſt.] 23. And that God which is the author of all good things, and particularly of that peaceableneſſe recommended to you v. 13. and appointed to be ſecured by the following means, work all kind of purity in you, that of the fleſh and ſpirit, And I heartily pray that all and every part of you may be kept immaculate, that whenſoever Chriſt comes, either in his ſignal puniſhments here forementioned, or in that judgment after death, ye may be approved and rewarded by him. f.

24. Faithfull is he that calleth you, who alſo will doe it.] 24. And I doubt not but that Chriſt, who hath called you to the knowledge of his truth, afforded you ſuch privileges and advantages, advanced you thus farre, will farther enable you to perſevere ſtedfaſt unto the end.

25. Brethren pray for us.

ſee Rom.16.note c.

26. Greet all the brethren with [an holy kiſſe.]

27. I charge you by the Lord, that this Epiſtle be read unto all the holy brethren.]

27. I require you with all the weight of adjuration, that this Epiſtle be read and divulged to all the Chriſtians of your Church, and ſo likewiſe to all the Churches under the Metropolis of Theſſalonica, and to all the Churches of all Macedonia. See note on Phil. 1. a.

28. The grace of our Lord Jeſus Chriſt be with you. Amen.

* See *note* a. on the Title of the *Epiſtle.*

The firſt Epiſtle unto the Theſſalonians was writen from * Athens.

Notes on Chap. V.

a. Χρόνοι καὶ Καιροὶ

Ἡμέρα Κυρίου

Εἰδότες τὸν καιρὸν

What χρόνοι and καιροὶ, *times and ſeaſons*, here ſignifie, appears ſufficiently by v. 2. where in another phraſe the ſame thing is expreſſed by ἡμέρα Χριστοῦ ἔρχεται, *the day of Chriſt cometh*, which is without queſtion the ſame, which is ſo oft called, *the coming of Chriſt*, for the deſtroying the *enemies* of *Chriſtianity*, (which he ſhould do καιροῖς ἰδίοις *in the proper ſeaſons* 1 *Tim.* 6. 15.) and, *the day approaching*, and *day* in all *languages* ſignifies *judgement* (ſo 1 *Cor.* 3. 13. *the day ſhall declare*, i. e. the *judgment* that ſhall ſit upon them; and ſo *diem dicere*, is to *call* a *man* into any *court* of *judicature*, and a *ayes-man* among us is *a judge*) and ſo the word καιρὸς *ſeaſon* is uſed *Rom.* 13. 11. εἰδότες τὸν καιρὸν, *knowing the ſeaſon*, and that *ſeaſon* expreſſed in the end of the verſe, as here, by ἡμέρα ἤγγικεν the *approaching* of the *day*. So *Matt.* 16. 3. σημεῖα καιρῶν *the ſignes of the times*, were the *ſignes* of that *approaching deſtruction*, and accordingly *Lu.* 12. 56. it is call'd καιρὸς οὗτος this *time*, or *ſeaſon*. And to this matter (plainly ſet down before, c. 2. 16. the full vials of *Gods* wrath, falling on the *perſecuting Jewes*) the reſt of this diſcourſe to v. 12. doth evidently belong, and the *ſuddainneſſe* and *unexpectedneſſe* of it (and the *ſurprize* of all *carnal* men, which joyned with the *perſecutors*, or went on in *unchriſtian* ſinnes) deſcribed, as it is frequently in the *Goſpell*, *Mat.* 24. *Lu.* 19. and in the *Epiſtles*, *Rom.* 13. 2 *Pet.* 3. and elſewhere. And that it cannot belong to the *laſt coming* of *Chriſt* to *judgement*, or *finall doom*, appears both from hence, that that was the ſubject of the *former* diſcourſe, c. 4. 13. &c. and this as a *diſtinct* matter is entred upon, with a Περὶ δὲ &c. *But* concerning the *times* and *ſeaſons*, and ſecondly by the *end*, to which this diſcourſe is here deſigned by the *Apoſtle*, *viz.* to comfort the *Chriſtians* that were under *perſecution*, and give them *patience* and *conſtancy*, for which this was a fit *conſideration*, that this *judgement* of *God* would come *ſuddenly*, and when it was leaſt *expected*, and ſo would *ſurprize* them, if they were not *watchfull*, And this but a *tranſcript* of *Chriſts* words on this matter, *Mar.* 13. 32. (and the very word καιρὸς *ſeaſon*, there made uſe of v. 33.) And more punctually, under the *phraſe* of the *thief* in the *night*, *Mat.* 24. 43. all which belonged peculiarly to *this doom* upon the *Jewes*, and not to the *generall judgment*, which, it is to us certain, that thoſe that *then* lived, were not *concern'd* in, but only in this other. And if it be here queſtioned how this *deſtruction* of the *Jews* ſhould concern the *Chriſtians* in *Macedonia*, and ſo be matter of ſuch particular advertiſement to the *Theſſalonians*, here I anſwer, that the *Jewes* being at this time diſperſt into ſeveral parts, much farther from *Judea* then *Macedonia*, did likewiſe, whereſoever they were, *oppoſe* the *Apoſtles* preaching to the *Gentiles*, and not onely ſo, but *perſecuted* thoſe that received the *faith* with all *bitterneſſe*; and how peculiarly this was obſervable at *Theſſalonica*, ſee *note* on c. 2. h. The *Jewes* were the *fountains* of *perſecutions*, ſaith *Tertullian*, and as they *proſecuted* the *Chriſtians* before the *heathen powers*, ſo all the *falſhearted*, *temporizing*, *carnal Chriſtians*, that were not willing to bear *perſecutions*, *complyed* and joyned with them againſt the *pure* and *Orthodox*, and all that did ſo, being engaged in the ſame *courſe*, were involved alſo in the ſame *deſtruction*, and ſo the *Jewes* and *Gnoſticks*, which at this time were the *cockle* among the *wheat* in every *Chriſtian plantation*, and ſo over-ran all the *Churches* of *Aſia* &c. as appears by the *Apoſtles* (& *Chriſt's Rev.* v. 2. 3.) *Epiſtles* to them, and infeſted this *plantation* in the *Churches* of *Macedonia* alſo (as oft appeared in the *Epiſtle* to the *Philippians*, another *Church* of *Macedonia*) It was moſt fit for the *Apoſtle* to forewarn them of their dangers, which were likely to aſſault their *conſtancy*; and to *fortifie* them againſt *timidity* on one ſide, and the *carnal* baites on the other (as he doth in the former part of this *Epiſtle*,) by this aſſurance that *God's* judgments would ſuddainly ſurprize theſe *enemies* of his, and nothing but *conſtancy* and *purity* be likely to preſerve any from that heavy *deſtruction*.

b. σὺν αὐτῷ ζήσ.

Σώζεσθαι.

To *live together with* [*Chriſt*] though it *comprehend* under it, yet muſt not neceſſarily be *confined* to the *future immortall life*, but may belong *firſt* and *literally* to *preſervation* and *deliverance* here, ſo as σώζεσθαι which is ordinarily rendred, *to be ſaved*, doth (v. 3. 8, 9. and oft elſewhere) denote *deliverance* out of *calamities*, and *deſtructions* here, which is alſo *attended* conſtantly (and, when the *temporal* is not had, *ſupplied*) with *eternal* life. Thus doth the matter here in hand incline to interpret it; being the deſcription of that *coming* of *Chriſt* for the *deſtroying* of the *enemies* of *Chriſtianity*, which is deſigned as a meanes of *preſerving* the *conſtant Chriſtians*, and giving them *quiet halcyonian* dayes after the *ſtormes*, wherein they had been toſſed. And ſo to *live*, is to *live proſperouſly* and *cheerfully* in the profeſſion of *Chriſtianity* here, together with an *aſſurance* of *living* and *reigning* with him *eternally*. And according to this muſt the *phraſe* [*whether we ſleep or wake*] be interpreted, not ſo as *ſleeping* ſignifies *death*, and *waking* being not yet *dead*, but *alive* (though that ſenſe will have truth in it alſo applyable to the notion of *life* for *eternal life*) but as may beſt agree with the *contexture* of this *Chapter*. Here this *calamity* approaching the *Jewes* and *Gnoſticks* is ſaid to *come as a thief in the night*, v. 2. Upon which he tels the *pious Chriſtians* that they are in no danger of receiving *hurt* from this, v. 4. they *are not*

in

in darkneſſe, that this *day* or *judgment* ſhould thus *ſurprize* them, and ſo again v. 5. on which he builds his *exhortation* v. 6. *wherefore let us not ſleep, but watch and be ſober*, in the *figurative* notion of *ſleep* for *ſin*, and *watching* for *carefulneſſe* and *conſtancy*, and v. 7. the ground of that *figurative* notion of *ſleep* is ſet down, becauſe as *ſleep* is a *night-work*, ſo *drunkenneſſe* is a *night work*, and ſo every *ſin*, and therefore that *viſitation* that comes as a *thief* in the *night*, is likely *to ſurprize* them, and none elſe. And on the contrary the *ſober, pure, conſtant Chriſtian*, he is ſure to *eſcape*; which he farther proves v. 9. by *Chriſt's dying* to that end, to bring us to that *purity*, and conſequently being *riſen* again, and coming to doe *vital* acts (ſuch is *executing vengeance* on *enemies*) he will be ſure to *preſerve* thoſe which are thus *qualified*, and that *whether they wake or ſleep*, That cannot now be in that *figurative* ſenſe formerly uſed, for *piety* and *ſin*, for they that *thus ſleep* ſhall not *thus live*, but (as by the *figure* ἀνλανάκλασις, *noted* on *Mat.* 8. k. it is ordinary) in the *vulgar* ordinary ſenſe of *waking* and *ſleeping*, the one noting *ſollicitude*, the other *ſecurity*; and ſo the ſenſe will be moſt *currant*, that *without* their *ſpecial care* and *ſollicitude* (referring all to *God*, and ſo *laying them down to ſleep, and taking their reſt*) they ſhall be *ſecured* by *Chriſt*, and *live*, when others, that were more *ſollicitous* for their *ſafety*, the *Gnoſtickes*, were *deſtroyed* with the *Jewes*.

ἀνακλασις

c. Προϊσάμενοι ὑμῶν, *thoſe that are ſet*, or, *rule over you*, are ſure the *Biſhops* of ſeverall *Churches*, called in the firſt times, Προεζῶτες *Prefects*, and *Preſidents* in the *Latine Church*. As for that *objection* which may ariſe here from the *plural* number, which argues that they were *more* then *one*, the account is to be the ſame, that was given for ἐπίσκοποι *more Biſhops* then *one Phil.* 1. 1. becauſe 1. as *Philippi* was a *Metropolis* of *Macedonia*, and contained *many Churches* and conſequently *Biſhops* under it, ſo was *Theſſalonica* here alſo, and all the *Churches* that were under it were written to alſo in this *Epiſtle* inſcribed to the *Metropolitan Church*. 2dly, It hath been before obſerved (*note* on *Phil.* 1. a.) that *Theſſalonica* and *Philippi* being both *Churches* of *Macedonia*, theſe *Epiſtles* were written to both, and indeed to all the *Chriſtian Churches* of *Macedonia* (as the *Epiſtle* to the *Corinthians* belonged alſo to the *Saints* or *Chriſtians* of all *Achaia*) And there being many *Biſhops* conſtituted in that whole countrey, they are all here contained under theſe phraſes, κοπιῶντες ἐν ὑμῖν, *they that labour among you*] i. e. *labour* in *the word*, and *doctrine*, 1 *Tim.* 5. 17. And προϊσάμενοι, thoſe that are *ſet over you*, and νουθετοῦντες, *they that exhort you*, it being the *Biſhops office* to doe all theſe.

προϊσάμενοι

κοπιῶντες

d. Ἀτάκτους *irregular*] is a *military* word, and ſignifies *diſbanded Souldiers*, that have left their *employment*, or *ſervice* or *obedience* to their *commanders*, and ſo may here be ſet to expreſſe thoſe that live not in *obedience* to the *Apoſtles* rules, or to the commands of their *ſuperiors*, the *Biſhops* in their *Churches*, who are here firſt *admoniſhed*, according to *Chriſts directions*, *Mat.* 18. 15. and ſo again a *ſecond* time, 2 *Theſ.* 3. 12. and if they reform not are then to be *cenſured*, and *excommunicate*, 2 *Theſ.* 3. 6. But the *context* in that place ſeemes to refer to one particular kind of *irregularity* (contrary to the expreſſe orders of the *Apoſtle* there, v. 10.) *viz.* living idlely, giving over the *workes*, and duties of their *callings*, v. 11. which, beſide the *diſobedience* to his *orders*, was literally alſo a *forſaking* their *colours*, *leaving* that *rank* wherein they were placed by *God*, and ſo there v. 7. Ἀτακτεῖν is ſet oppoſite to *labouring*, v. 8.

Ἀτάκτους

e. The word εἶδος] which is ordinarily rendred *appearance*, is known to ſignifie (as the *Latine ſpecies* among authors,) *kind*, or *ſort*. Thus they that interpret it otherwiſe, acknowledge the *Syriack* to render it; And ſo the meaning of the place will be, ἀπὸ παντὸς εἴδους πονηροῦ, *from all ſort*, or *the whole kind of evill*, from all that is *truly* ſo, be it never ſo *ſmall*, according to that of *Ribbi* in *Pirche avoth* c. 2. יְהִי זָהִיר בְּמִצְוָה קַלָּה כְּבַחֲמוּרָה *be as carefull in the keeping a light, as an heavy commandment*. Thus the place ſeemes to be underſtood by Saint *Baſil* who oppoſes πᾶν εἶδος πονηρὸν *every kind of evill to* τὸ δόκιμον, which will, upon *triall*, bear the *touch*, on the beginning of the *Prov.* Δόκιμος βαπεζίτης τὸ μὲν δόκιμον καταδέξεται, ἀπὸ δὲ παντὸς εἴδους πονηροῦ ἀφέξεται, *A good merchant will keep that which is good, unadulterate metall, but will abſtain from all kind of evill* or *adulterate*, not from that which *appears* ill, if it be not, for to what purpoſe then is his *skill* or touchſtone? but from that which is *ill*, what ever it *appear*.

Εἶδος

f. The ὁλόκληρον ὑμῶν, the *all*, or *whole of you*, the *intire* or *complete* man is here divided into *three* parts, *ſpirit*, *ſoul*, and *body*. There ſeemes to be a particular mention of each of theſe in the *creation*, *Gen.* 2. 7. Firſt עָפָר מִן הָאֲדָמָה *the duſt of the earth*, that *viſible* maſſe, the *fleſh*, or *members*, i. e. the *body*; Then 2dly, נֶפֶשׁ חַיָּה *the living ſoul*, the *animal* or *ſenſitive* faculty, common to man with *beaſts*, and other *ſenſitive* creatures, and that is Ψυχὴ, the *ſoul*, which therefore in the *New Teſtament* ordinarily ſignifies the *life*, *Lu.* 12. 20, τὴν Ψυχήν σου ἀπαιτοῦσι, *they require thy ſoul*, i. e. thy *life from thee*. So *Matt.* 10. 39. and 16. 25. 26. and elſewhere. See c. 2. 8. Thirdly, נִשְׁמַת חַיִּים *the breath of life*, the *rational* faculty, capable of *divine illumination*, and ſo called πνεῦμα *the ſpirit*, or that which was at firſt *breathed* into man by *God* and returns *immortal* into his hands again. And ſo this may be the full meaning of the words, *your ſpirit, ſoul and body*, i. e. your *rationall, immortall ſpirit*, your *ſenſitive, mortal ſoul*, and your *body* the place of *reſidence* of both, which *three* make up the *whole man*, the ὁλόκληρον ἡμῶν *the whole of us*. But there is another notion of the word [*ſoul*,] which may poſſibly make a *change* in this matter; For the *Hebrew* נפש *ſoul*, *Gen.* 23. 8. is by the *Chaldee paraphraſe* rendred רצוה *the will*, and ſo it muſt there ſignifie, for there *Abraham communed with them, ſaying, If it be your ſoul* (we render it *mind*) i. e. *your pleaſure, your election*, or *choiſe*, (that is an *act* of the *will*) *that I ſhould bury my dead out of my ſight, hear me* &c. So *Pſ.* 27. 12. the *ſoul of my enemies*, muſt ſignifie the *pleaſure*, and is rightly rendred the *will of my enemies*, ſo as they may deal with me, as they *pleaſe*; and ſo the ſame *phraſe* is again uſed *Pſ.* 41. 2. So *Deut.* 21. 14. *Thou ſhalt let her goe* לְנַפְשָׁהּ *according to her ſoul*, i. e. *her will*, whither ſhe *pleaſe*, or *chooſe* to goe, i. e. *freely*, the *will* being that *free* faculty, which *chooſes* what it *pleaſe*,

Ὁλόκληρον ὑμῶν

Σῶμα

Ψυχὴ

Πνεῦμα

pleaſe, and accordingly the *Septuagint* read there ἐλευθέραν *free, to goe whither ſhe will.* That this is the notion of the Ψυχὴ *ſoul* here, is the opinion of the moſt *antient* writers, *Origen*, and *Irenæus*, as ſhall anon appear; And if it be ſo, then the word σῶμα *body* muſt be taken in a more *comprehenſive* latitude, ſo as to contain the *ſenſes*, and *ſenſitive appetites*, that are ſeated in the *body*, in the notion that the *fleſh* and the *members* are oppoſed to the *ſpirit*, and the *mind Rom.* 7. and *Gal.* 5. And then this will be the *diviſion* of the *man*, the *fleſh*, or *body*, or *ſenſitive*, *carnall appetites* on one ſide, and the *ſpirit*, or *upper ſoul*, the *rational* propoſals on the other ſide, and the *will*, or *choice*, that freely inclines to one or the other of theſe, as it *pleaſeth*. For the firſt of theſe three, the *Fathers* are wont to ſet τὰ πάθη *the paſſions*, ὀπιθυμίαν, *ſenſual deſire*, τὸν δῆμον *the common people* of the *ſoul* in *Maximus Tyrius*, τὸ θῆλυ *the woman part* in *Philo*, τὸν παῖδα τὸν ἐν ἡμῖν, *the child in us*, in *Simplicius* on *Epictet: p.* 70. and again p. 296. περιπέζιον ψυχῆς μέρος, *the lower foot part of the ſoul*, by which the *ſoul communicates* with the *body*, τὰ ἄλογα πάθη, *the unreaſonable affections* generally among the *Stoicks*, and ἀλογία, *unreaſonablenes*, ἵππος, *the horſe*, in *Socrates*, θηρίον, the *beaſt* in *Plotinus*, or ζωωθὲν τὸ σῶμα, *the body enlivened*, θηρία καὶ τετράποδα, *the beaſts, and fourfooted creatures* of the *ſoul*, which ſtill *allure* us to *beſtial* things οὐκ ἀνθρώπε ἢ ἄνθρωπος, *not of man as man* (ſaith *Nemeſius de Nat: Hom*: c. 1.) ἀλλὰ ζῶε μὲν προηγμένως, ἀνθρώπε δὲ ἑπομένως, ἐπειδὰ καὶ ζῶον ὁ ἄνθρωπος, *but of the living creature primarily, and conſequently of the man, in that man is a living creature.* For the *ſpirit* they ſet to ἡγεμονικὸν the *leading* faculty of the *ſoul*, τὸν νῶν, and νοερὸν, the *intellectuall* faculty, ἡνίοχον the *rider* of that *horſe* in *Socrates*, τὸν παιδαγωγὸν ῥυθμίζοντα, καὶ μέρδωντα τὰς ἀλόγες ἐν ἡμῖν ὀρέξεις, καὶ ποιῆς τὸ ὠφελιμὸν ἀποδιδόντα αὐτᾶς, *the pædagogue that modulates the irrational appetite, and ſets it right to that which is profitable*, in *Simplicius*, τὸν ἐν ἡμῖν θεὸν *the God in us*, in *Julian*, κυριώτατον ψυχῆς εἶδος καὶ ὡς ἄρα αὐτὸν δαίμονα ἑκάστῳ δοθέντα, οἰκεῖντα ἐπ' ἄκρῳ τῷ σώματι, ποιῆς δὲ τινὶ ἐν ἀέρι συγγένειαν ἀπὸ γῆς ἡμᾶς ἀιρόντα, *Orat.* 2. *p.* 127. *the chief part of the ſoul, the damon that is given to every one, dwelling in the top of the body, and raiſing us from the earth to our kindred in heaven*, τὸ ἄῤῥεν *the maſculine* part, in *Philo*, τὸν ἄνθρωπον, *the man* in others, the *inward man* in Saint *Paul*, and τὸν νῶν, *the mind*, διάνοιαν, the *underſtanding Mar.* 12. 30. and σύνεσιν in the ſame ſenſe v. 33. Betwixt theſe two then as in the middle of them, is placed ψυχὴ as that ſignifies the *will*, *the elective faculty*, called by the *Ancients* αὐτεξούσιον and αὐθαίρετον, the *will*, or *choice*. This *Philoſophy* concerning the *parts* and *diviſion* of *man* we may ſee in *Irenæus* l. 5. c. 9. together with the notion of [ὁλόκληρον ὑμῶν] for *the whole of you*] which we have given, *Sunt*, ſaith he, *tria, ex quibus perfectus homo conſtat, Carne, animâ, ſpiritu. There are three things of which the entire, perfect man conſiſts, fleſh, ſoul, ſpirit.* And again, *Anima eſt quidem inter hæc duo, aliquando ſubſequens ſpiritum elevatur ab eo, aliquando autem conſentiens carni decidit in terrenas concupiſcentias. The ſoul is betwixt the fleſh and ſpirit, and ſometimes following the ſpirit is elevated by it, ſometimes conſenting to the fleſh falls into earthly concupiſcences.* So *Origen* l. 1. *ſup: Epiſt: ad Rom: Triplex hominis portio, Corpus, ſeu caro, infima noſtri pars, cui per genitalem culpam legem inſcripſit peccati ſerpens ille veterator, quâque ad turpia provocamur, ac victi diabolo nectimur. Spiritus, quo divinæ Naturæ ſimilitudinem exprimimus, in qua conditor optimus de ſuæ mentis archetypo, æternam iſtam honeſti legem inſculpſit digito, hoc eſt, ſpiritu ſuo, hoc deo congluti-namur, unúmque cum Deo reddimur; Porrò tertia, & inter ea media, Anima, quæ velut in factioſâ republicâ non poteſt non alterutri partium accedere, hinc atque hinc ſollicitatur, liberum habet utrò velit inclinare; ſi carnis renuncians ad ſpiritus partes ſeſe induxerit, fiet & ipſa ſpiritalis, ſin ad carnis cupiditates ſemet abjecerit, degenerabit & ipſa in corpus. There are three parts of a man, the body, or fleſh, the loweſt part of a man, on which the Serpent by original ſin inſcribed the law of ſin, and by which we are tempted to filthy things, and as oft as we are overcome by the temptation are joyned faſt to the devill, The ſpirit, by which we expreſſe the likeneſſe of the divine Nature in which God from the pattern of his own mind engraved the eternal law of honeſt, with his own hand, or ſpirit, By this we are joyned faſt to God, and are made one with him. Then the ſoul which is the middle betwixt theſe two, which, as in a factious commonwealth, cannot but joyn with one or other of the former parties, being ſollicited this way and that, and having liberty to which it will joyn, If it renounce the fleſh and joyn with the ſpirit, it will it ſelf become ſpiritual, but if it caſt it ſelf down to the deſires of the fleſh, it will it ſelf degenerate into the body.*

All moſt diſtinctly and largely to the ſame purpoſe, when the *ſoul* or *will* thus *conſents* to the *body* or *fleſh*, then *luſt* is ſaid to *conceive and bring forth ſin*, *Jam.* 1. 15. Thus, the *fleſh* or *lower ſoul* like the *harlot*, *ſollicites* the *will*, the *middle* faculty of the *man*, to *impure*, unlawfull *embraces*, δελεάζει, *invites* and *attracts* it with ſome *pleaſant* baite, then when it hath obtained its *conſent*, by this meanes it *conceives ſin*, which, when by ſome degrees it is grown to *perfection*, proceeds from *conſent* to *act*, from *conception* to *birth*, from *act* to *delight*, from *delight* to *frequent iteration*, thence to *habit*, from *habit* to *obduration*, and at laſt it ſelf is able to *bring forth* again, it *brings forth death*, with which agrees that of the *Poet.* Ἄτης ἄρωρε θάνατον ἀμηχανίζεται, *Æſchyl*: ἐπτ' ἐπὶ Θηβ: *That which is ſin in the field, is death in the harveſt.* And ὕβρις γὰρ ἐξανθῶσ' ἐκάρπωσε στάχυν Ἄτης, ὅθεν παγκλαυσὸν ἐξαμᾶν θέρος, Ib: Πέρσαις, *Luſt bloſſomes and fructifies ſin, from whence comes a lamentable harveſt.* So again when the *Spirit* gets the *conſent* and the *embraces*, the *fruits* of the *ſpirit* follow alſo. To this is referred the *ſpirit's luſting* againſt the *fleſh*, and the *fleſh* againſt the *ſpirit*, and many the like paſſages of the *New Teſtament*, and in *Julian Or:* 4. p. 267, διττὴ μαχομένη φύσις, εἰς ἓν κεκραμένη ψυχῆς καὶ σώματος, τῆς μὲν θείας, τῆς δὲ σκοτεινῆς καὶ ζοφώδους, *the double nature that is at ſtrife, mingled together, viz. ſoul and body, one divine, the other dark and black*, from whence, ſaith he, riſes the μάχη καὶ στάσις *the ſtrife and diſſenſion* in *man*.

Ἐπιθυμία συλλαβοῦσα

Δελεάζω.

THE

THE [a] SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

THis *ſecond Epiſtle* ſeems to have been written not *many months* after the former, about the 51 of *Chriſt*, whilſt the *Apoſtle* yet remained at *Corinth*, or was removed to *Athens* perhaps. For having in the former expreſt his *intentions*, and *deſire* to *viſit* them again in *Macedonia*, 1 *Theſſ.*3. 10,11. it no where appears that he did find an *opportunity* to doe ſo, and then it is not *improbable*, that being by the interveniency of *affairs*, and perhaps of *dangers* hindred from making good his *reſolution*, he ſhould thus haſten to ſend this *Epiſtle* to ſupply that *defect*, to *confirm* their minds, and to correct an *errour*, which he ſaw they were in, concerning that *coming of Chriſt*, (mention'd in the former *Epiſtle* ch.2.16. & 5.3.) for the acting *revenge* upon his *enemies* the *Jewes*, which they either from the words of his *Epiſtle* (ſee ch. 2. 2. note c.) or by ſome other means had perſwaded themſelves, would come more *ſpeedily*, than in truth it was likely to come; The ill conſequence of this *miſtake* the *Apoſtle* foreſaw, viz: that if they *depended* on it as *inſtant*, ὡς ὅτι ἐνέστηκεν, and ſhould find their *hopes* of immediate *deliverance*, which was to attend it, *fruſtrated*, this would be ſure to *ſhake* their *faith*, and their *conſtancy*. And therefore diſcerning their *error*, he thought it neceſſary to *rectifie* it, by mentioning to them ſome things, which were neceſſarily to be *præcedent* to it, and *reminding* them, that this was exactly according to what he had *told* them, when he was *among* them. And this is viſibly the *ſumme* of the *two* firſt *chapters*, the *third* being enlarged occaſionally to ſome other *particulars*.

a. Δευτέρα ἐπιστολὴ Θεσσαλονικέων

CHAP. I.

Paraphraſe.

1. PAVL and Silvanus and Timotheus unto the Church of the Theſſalonians, in God our father, and the Lord Jeſus Chriſt,

ſee 1 Theſſ. 1. 1.

2. Grace be unto you, and peace from God our father, and the Lord Jeſus Chriſt.

3. We are bound to thank God alwaies for you, brethren, as it is meet, * becauſe that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth:]

* that ὅτι

3. We count our ſelves bound to give God eſpecial thanks, for his mercy, and grace afforded you, by the help of which it is that your adherence to the Chriſtian faith grows every day more conſtant, for all your perſecutions, ch.2.14. and ſo alſo your mutual love and charity, unity and amity one toward another, without any breach or ſchiſme among you.

4. So that we our ſelves glory in you in the Churches of God, for your patience and faith in all your perſecutions and tribulations that ye indure.]

4. And accordingly we expreſſe our joy by boaſting of you to other Churches of Chriſtians, that you have with great patience endured ſore perſecutions, and yet continued firm and conſtant in all.

5. Which is a manifeſt token of the righteous judgment of God, that ye may be counted worthy of the [a] kingdome of God, for which ye alſo ſuffer:]

5. Which is a notable means of evidencing the great juſtice of God's providence, and diſpenſations of the things of this world, when all the perſecutions that fall on you, tend but to the trial and approving of your conſtancy and fidelity to Chriſt, and ſo to the making you capable of that glorious deliverance, which Chriſt will ſhortly work for all that adhere to him, when the unfaithfull and cowardly are deſtroyed with the perſecutors. And indeed this is it for which they perſecute you, as they have done us, that we profeſſe to beleive that Chriſt will ſhortly exerciſe this regal power of his for the deſtroying of his enemies, and reſcuing the perſecuted out of their calamities: a.

6. Seeing it is a righteous thing with God to recompenſe tribulation to them that trouble you;]

6. It being moſt juſt with God to puniſh your perſecutors, to deal with them, as they have dealt with you;

7. And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be [b] revealed from heaven with his mighty Angels,]

7. And to give you in proportion to your ſufferings, a participation of eaſe and joy with the Apoſtles of Chriſt, at that glorious coming of his to the puniſhing of his enemies foretold Mat.24. with thoſe notable meſſengers and miniſters and executioners of his power (ſee note on 2 Pet.3.d.) b.

8. In flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt,]

8. In rendring a moſt ſevere vengeance to all the obdurate Jewes, and wicked carnal heretical Gnoſtick Chriſtians,

9. Which ſhall be finally deſtroyed by the judgment of God, at his powerfull appearance in vengeance againſt his crucifiers.

9. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power,]

10. At which time alſo he will ſhew miraculous acts of mercy to all pious faithfull Chriſtians, to deliver them, (and ſo conſequently you, who have received the Goſpel preached by us) in the day of his vengeance on his enemies, ſee note on Heb. 10. a.

10. When he ſhall come to be glorified in his ſaints, and to be admired in all them that beleive, (becauſe our teſtimony among you was beleived) in that day.]

11. To which purpoſe we pray for you continually, that God will by his grace enable you to walk worthy of that high calling or privilege, that of being Chriſtians, owned and vindicated by him, and powerfully accompliſh and complete in you all the good works and fruits of faith and patience, which may render you acceptable in his ſight,

11. Wherefore alſo we pray alwaies for you, that our God would * count you worthy of this calling, and fulfill all the good pleaſure of his goodneſſe, and the work of faith with power,]

* make you worthy ἀξιώσῃ

12. That Chriſt may have the honour of your patience, and you be rewarded for it, according to the great mercy and goodneſſe of God in Chriſt Jeſus.

12. That the name of our Lord Jeſus Chriſt may be glorified † in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.]

† among ἐν

Notes on Chap. I.

a. Βασιλεία Θεοῦ

That *the kingdome of God* ſignifies the *ſtate* of the *Goſpel* or *Chriſtian profeſſion*, appears oft in the *Goſpels*, eſpecially in the *parables* of *Chriſt*; when the *kingdome of God* is likened to a *net*, to a *pearl* &c. and to that the addition of ὑπὲρ ἧς πάσχετε *for which ye ſuffer*, may here ſeem to incline it, But the καταξιωθῆναι that goes before, is not well appliable to that, For that ſignifying to be *vouchſafed* or *thought worthy* to have their *parts* in it, or to have it *beſtowed* upon them, it muſt referre to ſomewhat yet *future*, which through the *mercy* of *God* ſhould be *beſtowed* upon them, and then that whatſoever it is being *hoped* for and *depended* on by them, it may well be ſaid that they *ſuffer for that*, i.e. either for the *profeſſing* that *hope* of theirs, whereby the *malice* of others is *provoked* againſt them, or at leaſt in *hope* or *intuition* of it. Two other notions therefore there are of the *kingdome* of *God*, 1. that of *reigning* with *Chriſt* in *endleſs bliſs* in another world, and 2dly, the *exerciſe* of *Chriſt's regal power*, which was then ſo oft foretold to be *approaching*, in *deſtroying* his *enemies*, and *preſerving* his *faithful ſubjects* according to that double office of a *King*, *Rom.* 13. of *avenging* of *offenders*, and *rewarding* them that *doe good*. Of this ſee *note* on *Mat.* 3. c. And that this is the notion of it in this place appears very *probable* by that which follows, where it is ſaid, that it is *juſt with God to repay tribulation* to their *perſecutors*, and *to the perſecuted* ἄνεσιν *releaſe, refreſhment* from the *perſecutions*, under which they had been: This was it that the *Apoſtles* had *foretold* them in their preachings (ſee *note* a. on the *title* of the *Epiſtle to the Romans*) and the benefits and fruits whereof they had been *promiſed* upon their *perſeverance* in the *faith* through all their *perſecutions*, not excluding their *eternal reward* (but ſuppoſing that for the *future*, and in caſe they did not *outlive* the *preſent diſtreſſes* 1 *Theſ.* 4. 13.) but withall giving them into the *bargain* this aſſurance of an eminent *deliverance* here, *halcyonian* daies of *reſt* to the *Church*, upon the *deſtruction* of their *perſecutors*, according as it fell out in *Veſpaſian's* daies, after the *deſtruction* of the *Jewes*. And this the *Apoſtles* profeſſed to expect, and ſo did the *Orthodox Chriſtians* generally, and as S. *Stephen* was *ſtoned* for that expectation *Act.* 6. 14. ſo were the *Apoſtles* and their *followers perſecuted* alſo, and ſo it was literally ὑπὲρ ἧς πάσχετε, *for this* avowed *expectation* of this *kingdome* thus underſtood, they *ſuffered* perſecution.

Ἄνεσις

b. Ἀποκάλυψις Χριστοῦ

Ἀποκάλυψις Χριστοῦ *the revelation of Chriſt*] as the *coming* of *Chriſt*, is a phraſe of a doubtfull ſignification, ſometimes ſignifying the *coming* to the *final* doom, but ſometimes alſo that *coming* that was deſcribed *Mat.* 24. and was to be within that *generation*. And ſo ſure it ſignifies in ſeveral places of S. *Peter*, 1 *Pet.* 1. 7, 13. and ch. 4. 13. and the σωτηρία ἑτοίμη ἀποκαλυφθῆναι ἐν ἐσχάτῳ καιρῷ, *the deliverance ready to be revealed in the laſt time*, ch. 1. 5. the *deſtruction* of the *Jewes* being the *time* of the *deliverance*, and *eſcaping* to the *Chriſtians*, that were *perſecuted* by them, (ſee *Rom.* 13. 11.) ſo again 1 *Pet.* 5. 1. where S. *Peter* ſaying of himſelf that he was a *witneſs* of the *ſufferings* of *Chriſt*, addeth he was alſo ὁ μέλλουσης ἀποκαλύπτεσθαι δόξης κοινωνὸς, *partaker of the glory that ſhould be revealed*, i. e. *preſent* at the *transfiguration*, where, by *Moſes* and *Elias*, were repreſented and declared the glorious conſequents of his *crucifixion*, i. e. the *deſtruction* of his *crucifiers*, and deliverance of his *faithfull diſciples*, ſee *note* on *Mat.* 17. a. *Lu.* 9. b. & 2 *Pet.* 1. 16. And ſo here it moſt probably ſignifies, where the *vengeance* on the *oppreſſors*, i. e. the *crucifiers* of *Chriſt*, and *perſecutors* of *Chriſtians*, is deſcribed, and an *appendix* of that, *reſt* and *releaſe* to the *oppreſſed*, which is that σωτηρία *deliverance* ſo oft promiſed to them that *perſevere* and *endure* and *outlaſt* thoſe *perſecutions*, and that ἐν ἡμέρᾳ ἐκείνῃ v. 10. *in that day*, which is the notation of that *time* of *vengeance* upon the *Jewes*, ſee *Heb.* 10. a. As for the mentions 1. of the *Angels*, 2dly, of the *flame of fire*, 3dly, of the *everlaſting deſtruction*, which may here ſeem to interpret this *Revelation of Chriſt*, ſo as to ſignifie the *day of the general doom*, It is evident 1. that the *Angels* being *miniſters* of *God* in *executing* his *judgments* on *nations*, this remarkable *vengeance* on the *Jewes*, may well here, and is elſwhere fitly expreſt by his *coming*, or *revealing* himſelf *with*, or *by* his *Angels*, So *Mat.* 16. 27. and elſwhere often. See *note* on *Jude* g. Then 2dly, for the πῦρ φλογὸς, *fire of flame*, or *flaming fire*] that is ordinarily the expreſſion of the *appearance* of *Angels* (he *maketh his miniſters a flaming fire*, ſaith the *Pſalmiſt*) and ſo adds little to the former, And ſecondly *Gods judgments*, if they be *deſtructive*, are ordinarily in *prophetick phraſe* expreſt by *flaming fire*,

μετ' Ἀγγέλων

Πῦρ φλογὸς

ſee

ολεθρὸς Αἰώνιος

Πυρὸς αἰωνίου δίκην

S. Revised pag 301.

see *Mat.* 3. 12. *Thirdly* for the ὄλεθρος αἰώνιος, that signifies an *utter deſtruction*, ~~as of Sodom~~ it is ~~ſaid Jude 7.~~ that it endured ~~πυρὸς αἰωνίου δίκην the vengeance of eternal fire,~~ which in all reaſon belonging to the *fire*, and *brimſtone*, that deſtroyed *Sodom*, muſt ſignifie not ~~the eternal~~ burning of that *fire*, but the *utter* conſumption of the ~~city~~, by that *fire*, or the *fires* never ceaſing to *burn*, till it ~~had utterly~~ *conſumed* the ~~city~~, and ſo when of the *chaffe* it is ſaid, *Mat.* 3. 12. that it *ſhall be burnt with unquenchable fire*, it referres to the cuſtome of *winnowing*, where the *fire*, being ſet to the *chaffe*, and aſſiſted with the *wind*, never goes out, till it have *burnt* up all. Mean while not excluding the *eternal torments* of *hell fire*, which expect all impenitent ſinners, that thus fall, but looking *particularly* on the *viſible deſtruction*, and *vengeance*, which ſeiſeth on whole *nations*, or *multitudes* at once in *this* life. And that this is the meaning of the ὄλεθρος αἰώνιος *everlaſting deſtruction*, here, appears by all that here follows in this *chapter*, the *time* aſſign'd for it, ὅταν ἔλθῃ ἐνδοξασθῆναι &c. *when Chriſt ſhall come* (the ordinary expreſſion of this his *vengeance* on his *crucifiers*) *to be glorified in his ſaints, and to be admired among all beleivers in that day*, which that it belongs to ſomewhat then *approaching*, and wherein thoſe *Theſſalonians* were then concerned (not to the *general* judgment, yet *future*) is evident by his *prayer* for them, that they may have their *part* in that great *favour* of *God*, v. 11. and *that the name of the Lord Jeſus may be glorified* ἐν ὑμῖν *among them*, to whom he writes, καὶ ὑμεῖς ἐν αὐτῷ *and that they may be glorified in*, or *through him*, by this remarkable *deliverance*, which ſhould ſhortly befall them, which were now *perſecuted*.

CHAP. II.

Paraphraſe.

*concerning the † our

1. NOW we beſeech you, brethren, * [a] by the [b] coming of our Lord Jeſus Chriſt, and † by our gathering together unto him,] a. b.

1. But now, Brethren, concerning that famous coming of Chriſt ſo often ſpoken of ch. 1. 5. &c. (and mentioned to you by me 1 Theſſ. 5. 1.) for the deſtroying and cutting off the crucifiers of Chriſt, and perſecutors of Chriſtians (ſee note on Mat. 24. b.) the thing which is juſtly looked on by you as the period of your miſeries and perſecutions, ſo univerſally cauſed by them, and which conſequently will be attended with the plentifull coming in of diſciples to the Chriſtian profeſſion, and with a greater liberty of publick aſſembling for the worſhip of Chriſt, than our perſecutions and diſperſions will now afford us, (ſee note on Rev. 1. d.) concerning this matter, I ſay, I beſeech you,

* from your opinion ἀπὸ τοῦ νοὸς

2. That ye be not ſoon ſhaken * in mind, or be troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt [c] is at hand.]

2. That ye be not removed out of the truth (which ye have already been taught, and beleived from Chriſt, and us) either by the pretended or miſunderſtood revelations, or inſpirations of ſome, or by any thing ſaid to you by me, when I was with you, by word of mouth, or by that which I wrote to you in the former Epiſtle, ch. 5. 2. as if it were our affirmation, that this now were the period of time, wherein the day of the Lord, his coming to judge and deſtroy the Jewes, were inſtantly a coming; I foreſee the danger of this miſtake to you, that if you beleive this, and find your ſelves confuted by the event, it will be matter of great trouble to you, and may poſſibly ſhake your conſtancy, and tempt you to disbeleive our Goſpel, and forſake your profeſſion. c.

† the departure muſt needs come firſt

3. Let no man deceive you by any means; for † that day ſhall not come, except there come a [d] falling away firſt, and that [e] man of ſin be revealed, the ſon of perdition,]

3. And therefore let not this cheat by any artifice be put upon you, being of ſo dangerous importance, if you beleive it to be taught by us; but reſolve on this, that before that come, firſt there muſt be, according to Chriſt's prediction, a great departure, or defection from the faith to the hereſie of the Gnoſticks, (or perhaps this may be the meaning of the departure, That in the order and method of things foretold by Chriſt, one thing muſt ſolemnly precede, the Chriſtians breaking off their compliance with the impenitent Jews, leaving them, as obdurate, and departing avowedly to the Gentiles, Mat. 24. 13.) And 2dly, Simon Magus that wicked Impoſtor, and accurſed perſon owned to ruine, together with his followers the Gnoſticks, ſhall ſhew themſelves in their colours, having for ſome ſpace concealed their malice, d. e.

* worſhip

4. Who oppoſeth and exalteth himſelf above all that is called God, or * that is [f] worſhipped; ſo that he as God [g] ſitteth in the Temple of God, ſhewing himſelf that he is God.]

4. He, I mean, who oppoſes himſelfe againſt Chriſt, ſetting himſelf up (and being acknowledged by the Samaritanes and others) for the chief or firſt God, ſuperior to all other Gods, and accordingly is publickly worſhipt by them, (ſee note on Rev. 14. b.) and aſſumeth to himſelf diſtinctly that he is God. f. g.

5. Remember ye not that when I was yet with you, I told you theſe things?]

5. If you remember, this very thing I foretold you, when I was among you, preaching the Goſpel, and therefore in any reaſon I muſt not now be interpreted to any contrary ſenſe, v. 2.

† that he be revealed, εἰς τὸ ἀποκαλυφθῆναι

* in his own ſeaſon, ἐν τῷ ἑαυτοῦ καιρῷ

6. And now ye know what [h] withholdeth, that † he might be revealed * in his time.]

6. And now you cannot but diſcerne what 'tis, which makes ſome ſtop in this buſineſſe, Their ſeaſon of ſhewing themſelves and making open profeſſion of all hoſtility, and hatred againſt the Orthodox Chriſtians, is not yet come. The peculiar ſeaſon will be, when the Apoſtles have given over preaching to the Jewes, as hopeleſſe and refractary, and ſo goe to the Gentiles, Mat. 24. 13. and conſequently break off that more tender complyance with the Jewes; For as long as that holds, the Jewes will not be ſo ſharp againſt the Chriſtians, and conſequently 'twill not be yet ſo fit a ſeaſon for the Gnoſticks to diſcover their venome againſt them. h.

† is already acted ἤδη ἐνεργεῖται

* only there is that withholdeth as yet, μόνον ὁ κατέχων ἄρτι

7. For the [i] myſterie of iniquity † doth already work, * onely he who now letteth, will let, untill he be taken out of the way:]

7. And therefore though this ſort of men be already formed into a ſect, under their ringleaders Simon, and Carpocrates, &c. yet at this time 'tis carried more cloſely, they are not broken out into ſuch open renouncing of, and oppoſition to Chriſt, and Chriſtians, they have no occaſion as yet to ſide with the Jewes againſt the Chriſtians, nor ſhew of quarrel whereupon to exaſperate the Jewes againſt them, becauſe the Chriſtians walk warily, and doe nothing contrary to the Moſaick law, which is the thing which holds them from breaking out, v. 6. But as ſoon as ever that which withholdeth is removed, i.e. as ſoon as the Apoſtles depart v. 3. go profeſſly to the Gentiles, give over the Jewes, and permit not Chriſtians to Judaize, but call them off from obſerving the law, i.

k. 8. Then immediately ſhall this ſect of Gnoſticks ſhew it ſelf, joyn with, and ſtirre up the Jewes, and bring heavy perſecutions upon the Chriſtians, and (having this opportunity to calumniate them to the Jewes) behave themſelves as their profeſſed oppoſers, And Simon Magus ſhall ſet himſelf forth in the head of them; Whom, as a profeſt enemy of Chriſt, Chriſt ſhall deſtroy by extraordinary means by the preaching and miracles of S. Peter: and for all the Apoſtatizing Gnoſticks that adhered to him, they ſhall be involved in the deſtruction of the unbeleiving Jewes, with whom they have joyned againſt the Chriſtians.

8. And then ſhall * that [k] wicked be revealed, whom the Lord ſhall conſume † with the ſpirit of his mouth, and ſhall deſtroy * with the brightneſſe of his coming,]

* the wicked one
† by the breath of his own mouth τῷ πνεύματι τοῦ στόματος αὐτοῦ
* by the appearing of his own preſence τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ

9. This perſon whom now I ſpeak of, and his followers, are ſuch, as by Magick doe many ſtrange things to deceive men into an admiration of themſelves,

9. Even him whoſe coming is after the working of Satan, with all power and ſignes, and lying wonders,]

10. And by baits of luſt, &c. they work upon the generality of wicked carnal Chriſtians, and this as a puniſhment for their not being brought to ſincere repentance and true faith by the Goſpel, but preferring the ſatisfaction of their own humors, and paſſions, and prejudices, Joh. 8. 45. before the doctrine of Chriſt, when it came with the greateſt conviction, and evidence, and authority among them, Tit. 2. 11.

10. And with all deceivableneſs of unrighteouſneſs, in them that periſh, becauſe they received not the love of the truth, that they might be ſaved.]

11. And this is the cauſe why God ſuffers meer Magicians to deceive them by falſe miracles, and by that means to bring them to beleive all kind of falſneſſe, falſe gods, falſe waies of worſhip, deceitfull, cheating, falſe miracles to get authority to thoſe, and all manner of heathen, licentious, vicious practiſes, the conſequents of thoſe errors, and the moſt contrary to Evangelical truth:

11. And for this cauſe God ſhall ſend them † ſtrong deluſions, that they ſhould beleive a lie:]

† deceitfull working ἐνέργειαν πλάνης

12. That ſo filling up the meaſure of their obdurations, they may fall under condemnation, or be judged and diſcerned to be, what they are, impenitent infidels, and accordingly remarkeably puniſhed.

12. That they all might be * damned, who beleived not the truth, but had pleaſure in unrighteouſneſs.]

* judged κριθῶσι

13. The more of truth there is in all this, the more are we bound to bleſſe and praiſe God for his goodneſſe to you, brethren, that he hath been ſo favourable to you above others, as to appoint the Goſpel to be preached to you, and you to be called to the faith of Chriſt ſo early (ſo theſe being Jewes at Theſſalonica, are ſaid to have beleived before others Epheſ. 1. 12.) and ſo to be taken out of that wicked generation by the preaching of the Goſpel, and that grace which is annext to it, and by your receiving of the truth (by which means you are ſafe both from the Apoſtaſie v. 3. and the deluſions v. 10. and from the deſtruction that ſhall ſhortly come upon the Jewes and Gnoſticks, v. 1, 8, & 12.

13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, † becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and beleif of the truth,]

† that he ἔτι

14. Unto which honour and advantages God hath by our preaching advanced you, that thereby ye might have your parts in all the glorious effects of Chriſt's power in his ſervants, and over his enemies.

14. Whereunto he called you by our Goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.]

15. To conclude therefore, Doe you, brethren, take care to retain conſtantly all the doctrine, which I have, (both at my being with you for the preaching of the Goſpel to you, and ſince in mine Epiſtle) delivered to you, all ſuch, I mean, as I have truly told or written to you, not ſuch as are unduly put upon you under that pretence, v. 2.

15. Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word, or our Epiſtle.]

16. And I beſeech that Lord and Saviour of ours, Jeſus Chriſt himſelf, and God, even our father, which hath loved us, and hath given us everlaſting conſolation and good hope through grace,]

Chriſt, and God the father, who out of his meer love to us hath thus given us his ſon, and through him afforded us matter of endleſſe comfort, even the hope of eternal joyes to reward our temporary ſufferings, and revealed this to us in the preaching of the Goſpel (ſee note on Heb. 13. c.)

16. Now our Lord Jeſus Chriſt himſelf, and God, even our father, which hath loved us, and hath given us everlaſting conſolation and good hope through grace,]

17. That he will now in your tribulations and perſecutions refreſh and cheer you up, and confirm you to perſevere ſtedfaſt and conſtant in the profeſſion of the truth, and in all Chriſtian practiſes.

17. Comfort your hearts, and ſtabliſh you in every good word and work.]

Notes on Chap. II.

a. Ὑπὲρ

The *prepoſition* ὑπὲρ is oft taken in the notion of περὶ *of*, or *about*, or *concerning*, or *for*, as that denotes the *matter* of the inſuing *diſcourſe*, as when we ſay in *Engliſh*, *Now, for ſuch a matter*, or *point*, or *queſtion*, which is the *form* of *entring* upon any diſcourſe. And thus it ſeems to be underſtood here, making the *coming* of *Chriſt* &c. the things which he proceeds to diſcourſe of, which having been touched upon in the former *Epiſtle*, c. 5. 1. (and, it ſeems, that which was ſaid in that *Epiſtle*, miſunderſtood by them, in ſome circumſtances) he proceeds, as in a known matter, to ſpeak of it, and ſo ὑπὲρ] will be beſt rendred, *concerning*.

b. Παρουσία τοῦ Κυρίου &c. *the coming of the Lord*, hath been at large explained, *note* on *Mat.* 24. b. to ſignifie the *coming* of *Chriſt* as a *Judge* to *deſtroy* the *Jewes*, (as *Pſa.* 96. 13. *For he cometh, for he cometh to judge the earth*, and as *Pſal.* 97. 5. *the hils melted like wax at the preſence of the Lord*, the very παρουσία τῦ Κυρίυ here,) and by that meanes to *reſcue* thoſe that were *perſecuted* by them, and this is by Saint *James* c. 5. 7, 8. called by this title, παρουσία τῦ κυρίυ, *the coming of the Lord*, and that then ἐγγίζουσα, *approaching*, and farther expreſſed v. 9. by *the Judge ſtanding before the dores*, and ſo there is little reaſon to doubt but that it ſo ſignifies here; 'Tis true indeed that 1 *Theſ.* 4. 15. παρουσία τῦ Κυρίυ, *the coming of the Lord*] is uſed for the *final* day of *doom*; but the *phraſe* here appears not to refer to that place, for after the deſcription of *that* to the end of that fourth *Chapter* the *Apoſtle* c. 5. begins περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν *but concerning the times* and *ſeaſons*, as of ſomewhat which was then approaching, and preſumed to be ſufficiently

b. Παρουσία τ Κυρίυ

ently *known* among them, and on that subject he
Ἡμέρα Κυρίου. tels them, that they *know that the day of the Lord cometh as a thief in the night*, Now to this *coming of the day of the Lord*, it is, that the *Apostle* here refers, in this *second Epistle* (that which he had said of it in the *first Epistle*, and particularly the ἀιφνίδιος ὄλεθρος *suddain destruction* v. 3. being misinterpreted by some of them, and changed into ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ *the day of Christ is instantly approaching*) as may appear by the end of the *second* verse, where the very *phrase* is used, *the day of the Lord*] which therefore is to be taken for the interpretation of παρουσία Χριστοῦ *the coming of Christ*, v. 1. the one, as well as the other, ordinarily denoting this *judgement* of *Christs* upon the *Jewes*
Ἐπισυναγωγὴ ἐπ' αὐτόν (see *note* on *Ro.* 13. d.) And then the ἐπισυναγωγὴ ἡμῶν ἐπὶ Χριστὸν, our *assembling to him*, must be proportionably explained to signifie that greater *liberty* of the *Christians* to *assemble* to the *service* of *Christ*, the *freedom* of *Ecclesiasticall assemblies*, which was a consequent of that great *judgement* on the *persecutors* in the times of *Vespasian* and *Titus*, see note on *Rev:* 1. b. and c. 5. 10. and c. 7. 15. Thus is the phrase used 2 *Mac:* 2. 7. where *God's gathering his people again together*, an effect of his *receiving* them into *mercy*, is his giving them the *liberty* of the *Temple*, and his *service* there. And so ἐπισυναγωγὴ ἑαυτῶν *the assembling of themselves*, *Heb:* 10. 25. is their *meeting together* in the *publicke service* of *Christ*, And this, as it was an happy consequent of this *deliverance*. so was it to be used as a solemne meanes of expressing their *gratitude* to *Christ*, who had thus delivered them, and so was peculiarly a *gathering together* εἰς αὐτὸν *to him*.

c. Ἐνέστηκεν The word ἐνέστηκεν] here notes the *immediate approach* of this *day*, or the *instant coming* of it. So ἐνεστῶτα, the *things* just *at hand*, *Ro.* 8. 38. and 1 *Cor.* 3. 22. are set opposite to τὰ μέλλοντα, *the things to come*, which were *future*, but after some time, not so *immediately* to *come* to passe. And this being the *direct* and *exact* notion of the word, is a *key* to the whole matter; For that *this day* was ἐγγίζειν *drawing neer*, had been oft affirmed by the *Apostle*, and as *Lactantius* saith (see *note* on *title* of the *Epistle* to the *Rom:* a) commonly foretold by *Peter* and him, in all their preachings, and 1 *Thes.* 5. 1. he had farther given them warning, that it would *come as a thief in the night*, i. e. on a *suddain*, *unobservably*, or *unexpectedly*. This it seems was *mistaken* by them, and the *suddainnesse* and *unobservableness* of it when it should come, interpreted by some to denote the *immediate*, *instant approach* of it, at that time wherein he spake. This error of theirs they founded on *three* things, first, on the *Revelations*, which some had *received* in this matter, and which were understood to this
διὰ Πνεύματος sense; which is the meaning of διὰ πνεύματος *by spirit*, the *spirit* of *prophecy*, either *truly* such, or *pretended* to be such; 2^dly on the *discourses*, and affirmations of Saint *Paul*, when he was among
διὰ Λόγου them, which is the meaning of διὰ λόγου *by the word of mouth*; 3^dly on the words of his *former Epistle*, where he had said c. 5. 2. that it *cometh as a*
δι' Ἐπιστολῆς *thief in the night*, and that *when they said peace and safety*, τότε ἀιφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος, *then a speedy destruction invadeth them*, which last they interpreted, as if he had said, ὅτι ἐνέστηκεν, that
Ἐφίσταται it were now *instant*, or *present* at hand, and so founded their doctrine upon Saint *Paul*, which is the meaning of ὡς δι' ἡμῶν, *as if we* had thus *taught*, either by *word* of *mouth*, or by that *Epistle*, or by both, that this *day* of the *Lord* was now *instantly* a *coming*, where, as the mistake was no more, then by interpreting ἐφίσταται by ἐνέστηκε, the *approach when they said peace*, i. e. when they *least lookt for it*, by the being *now immediatly* at *hand*, so it was an error of *ill* consequence, and directly *contrary* to what the *Apostle* had taught them, *when he was with them*, v. 5. and therefore their *embracing* it
Σαλευθῆναι ἀπὸ τοῦ νοός was justly branded by him with the title of ταχέως σαλευθῆναι being *suddainly shaken from the sense*, or *understanding*, or *notion* of that *coming*, which he had imparted to them. And besides it was a mistake that, he foresaw, would *shrewdly disturb* them, when *looking* for it, according to that *beleif*, they should finde themselves *defeated*, and so be *tempted* to call the *Apostles truth* in question, from whom they took themselves to have it; And as this would be apt to give them doubts of the *truth* of the whole *Gospell*, which they had beleived on the same *authority*, so would the *sharpness* of the *present persecutions* be in danger to *shake* them quite out of their *constancy*, when they found themselves thus deluded in their expectation of relief; and this is the meaning of θροεῖσθε, *being troubled*. And accordingly we finde in Saint *Peter*,
Θροεῖσθαι 2 *Epist:* c. 3. 4. that many thinking *Christ's promise* broken concerning this his *coming*, went over to the *Gnosticks*, joyned with them in *infidelity* and *carnality*, *walking after their own lusts*, *and saying*, *Where is the promise of his coming?*

That ἀποστασία in its natural signification imports d.
Ἀποστασία no more then *abscession* or *departure*, is clear by the *verb* ἀφίστημι, from which it immediatly comes. So *Act.* 15. 38. when 'tis said of *John*, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, sure it signifies no more then that he had *departed from them*, not from the *faith* of *Christ* in our modern notion of *Apostasie*, and in that place the *King's MS.* reads ἀποστήσαντα, which is a *verb* made from ἀποστάτης *Apostate*, and yet there signifies no more, then *leaving* or *forsaking* their *company*, not the *faith* of *Christ* at that time. Thus the word is used distinctly in this
Ἀποστασία ἀπὸ Μωσέως matter of *Moses's law*, *Act.* 21. 21. ἀποστασίαν διδάσκεις ἀπὸ Μωσέως, *thou teacheſt the Jewes in Asia* &c. *to forsake the Mosaical law*. And therefore it is possible that the word ἀποστασία here may signifie either 1. this *departing* of the *Apostles* from the *Jewes*, *leaving* them and *departing* to the *Gentiles*, which was indeed a great *provocation* to the *Jewes* to *persecute* them most bitterly, and so might be made use of by the *Gnosticks* as the *opportunity* most fit to *exasperate* the *Jewes* against them; Or else 2^dly the *departing* of the *beleiving Jewes* from the *Mosaicall observances*, *circumcision* &c. And this also *sharpned* the *persecutors* against them. And so Saint *Luke* uses the word ἀποστὰς, *Act.* 19. 9. of *Paul*, when the *Jewes* were *hardned* and *disobedient*, and *spake evill of that way before the multitude*, ἀποστὰς ἀπ' αὐτῶν, ἀφώρισε τοὺς μαθητὰς, *he departed from them*, *and separated the disciples*, i. e. he (and the *Christian beleivers*) *forsook* and *separated* from them, and *betook himself* to the *Gentiles* of *Asia*, and so at other times he did, *Act.* 13. 46. and finally, *Act.* 28. 28. And to this the *Apostle*
Ἀποστὰς, ἀφώρισε

ſeemes to exhort the *Hebrew believers*, Heb. 13. 13. *Let us therefore come forth to Chriſt without the camp*, make an expreſſe *ſeparation* from the *unbelieving Jewes, bearing Chriſt's reproach*, i. e. although we be *peeſecuted* by them for doing ſo. But beſides theſe, there is the ordinary *vulgar* notion of *Apoſtaſie*, which may very probably be meant here, a notable diſcernible *apoſtatizing* of *Chriſtians* to that abominable *impiety* of the *Gnoſtickes*, of which Saint *Paul* 1 *Tim.* 4. 1. affirmes ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις, *ſome ſhall apoſtatize from the faith, giving ear to deceitfull ſpirits*, and this, ſaith he there, *the ſpirit ſaith expreſſely*, i. e. *Chriſt* hath diſtinctly *foretold*, *Mat.* 24. 10. *And then ſhall many be ſcandalized*, i. e. *fall* off from the *faith*, *and falſe prophets ſhall ariſe and deceive many*, v. 11. and the *love of many ſhall grow cold* v. 12. contrary to the *enduring to the end*. And this there as the *immediate forerunner* of that *great day*, for, as it there followes v. 14. *Then ſhall the end come*. And againſt this the *Apoſtle* warns them to take heed *Heb.* 3. 12. *leſt there be in any of you an evil heart of unbelief in departing from the living God*, and they that did ſo, he ſaith they doe ἀποστέλλεσθαι εἰς ἀπώλειαν *draw back*, or *fall off unto perdition*, *Heb.* 10, 22. And (beſides that by theſe *warnings* and *intimations* (ſee *Heb.* 12. 15.) it appears that many did, according to *Chriſt's prediction*, *fall off*) it is farther moſt certainly known, that *Samaria*, which was the *firſt-fruits*, as it were, unto *Chriſt*, after his *aſcenſion*, and embraced the *faith* univerſally, *Act.* 8. 12. 14. did alſo, by the *ſubtlety* of *Simon Magus* and the *Gnoſticks*, fall off from their *firſt faith* to that abominable *hæreſie*. And ſo this may very fitly be here referred to by the *Apoſtle*, as that which muſt neceſſarily come to paſſe, before the *coming* of this *day*.

ἀποστήσονται τινος

ὑποστέλλεσθε

e. ἄνθρωπος ἁμαρτίας the *man of ſin*, is here the denotation of a *very wicked ſort* of people, and though it be in the *ſingular* number, muſt not yet, in any reaſon, be confined to a *ſingle perſon*, but to ſome one, or more *ringleaders*, and their *followers*, Thus we know χριστὸς *Chriſt*, ſignifies *him*, as he is the *head* of his *Church*, and is ſometimes uſed to ſignifie the whole *ſociety* of *Chriſtians* (ſee *note* on *Gal.* 3. d.) And ſo ἀντίχριστος *Antichriſt*, is ſure no *ſingle* perſon, conſidered alone, but in conjunction with his *followers*, And in this latitude proper names of *perſons* are *prophetically* uſed, to ſignifie *people*, *Jezebel*, for this *hæreſie* of *Gnoſtickes*, the *whole ſet* of them, (ſee note on *Rev.* 2. 11) and many the like. And accordingly here it cannot be ſtrange, that the ἄνθρωπος ἁμαρτίας *the man of ſin*, ſhould ſignifie more then *one* ſingle perſon, *viz.* *Simon* and the *Gnoſtickes*. So likewiſe for all that follow, υἱὸς ἀπωλείας *the ſon of perdition* (one *fit*, and *ſure* to be *deſtroyed*, as בן מות *the ſon of death*, one that ſhall ſurely dye, 2 *Sam.* 12. 5.) ὁ ἀντικείμενος *he that oppoſeth himſelf*, (a *circumlocution* of *Antichriſt*) and ὁ ἄνομος *the wicked one*, v. 8. All which are here ſet to denote that *impious* ſect, under him which is known by the *antients* by the title of πρωτότοκος τοῦ Σατανᾶ, the *firſt born of Satan*, that *accurſed Simon* the *Magician*. That 'twas ſome *Magician*, is clear by what is ſaid of him v. 9. of the *working* of *Satan* evidenced in him, ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρασι ψεύδους &c. v. 10. *in all power, and ſignes, and lying wonders*, (which *one*, beſide many other *circumſtances*, ſufficiently prove, that it was not *Caius*, or any other of the *Roman Emperors*, as ſome have conceived) and that it was particularly *Simon Magus*, appears by *Euſebius* l. 2. c. 12. who at the beginning of *Claudius's* reigne mentions his *coming* to *Rome*, and there deſcribes him διὰ τῶν ἐνεργούντων δαιμόνων τέχνης δυνάμεις μαγικὰς ποιήσαντα, (words directly *parallel* to this *ninth verſe*) doing ſuch *miracles* there by the *help* of the *devils*, that he was taken for a *God*, and accordingly had a *ſtatue* erected betwixt the two *bridges* built on *Tiber*, with this *inſcription*, *Simoni Deo Sancto*, and, ſaith he, almoſt all the *Samaritanes*, and ſome of other *nations* confeſſed him τὸν πρῶτον θεὸν *the firſt* or *principal God*, and accordingly *worſhipped* him θυμιάμασι καὶ θυσίαις καὶ σπονδαῖς, with *all* ſorts of *ſacrifices*, and with him alſo *Helena* (which went about with him, but had before been a *proſtitute ſtrumpet* in *Tyrus*) calling her ἡ ἀπ' αὐτοῦ πρώτη ἔννοιαν, that *firſt cogitation* that proceeded *from him*, a kind of *Pallas* out of *Jupiter's head*. Of him we may read at large in *Irenæus*, and by both ſee how truly not only that title belongs to him (given to him by *Euſebius*) that he was πάσης ἀρχηγὸς καὶ αἱρέσεως *the ring-leader of all the hæreſie* that crept into the *Church*, and ſo of the *Apoſtaſie* here ſpoken of among the *Samaritans*, and of all the doctrines and practiſes of the *Gnoſticks* quickly following in the *Church*, but alſo how perfectly appliable to him is that which is here added, that he *exalted himſelf above all that is called God*, or *worſhip* &c. For before his *baptiſme* it is ſaid of him *Act.* 8. that he was by all the *Samaritans* cried up to be δύναμις θεοῦ μεγάλη (or, as the *MSS.* read ἡ καλουμένη μεγάλη, *the divine power which is called great*, i. e. the *Divine Majeſty* called diverſly by ſeveral *nations*, but by all acknowledged as the *greateſt* and *ſupreme Deity*) and after the feigned reception of the *faith* and *baptiſme*, he did not leſſen, but rather increaſe his *prætenſions*. And accordingly ſaith *Irenæus* l. 1. c. 20. *Simon Magus intendit contendere adverſus Apoſtolos, uti & ipſe glorioſus videretur eſſe, A Claudio Cæſare ſtatuâ honoratus eſſe dicitur propter Magiam. Hic igitur à multis quaſi Deus glorificatus eſt, & docuit ſemetipſum eſſe, qui apud Judæos quaſi filius adparuerit, in Samariâ autem quaſi pater deſcenderit, & in reliquis Gentibus quaſi Spiritus ſanctus adventaverit. Eſſe autem ſe ſublimiſſimam virtutem, hoc eſt, eum qui ſit ſuper omnia pater, & ſuſtinere vocari ſe quodcunque eum vocant homines. Simon Magus ſet himſelf to contend againſt the Apoſtles, that he alſo might appear glorious. He was for his Magick honoured with a ſtatue by Claudius Cæſar. He was glorified by many as a God, and taught that himſelf was he that appeared as the Son among the Jewes, that in Samaria he deſcended as the Father, and in other nations came as the Holy Ghoſt, That he was the moſt ſublime virtue, that is, he which was the father over all, and that he was content to be called by the higheſt titles that any men did call him.* And ſo ſaith *Tertull: de Animâ*; *Simon* (ſpeaking of *Helena* his *prima ennoia* by which he *created* the *Angels*, and *powers which made the world*, and whom he called alſo the *loſt ſheep*, becauſe of her having

ἄνθρωπος ἁμαρτίας

χριστὸς

ἀντίχριστος

Ἰεζαβὴλ

υἱὸς ἀπωλείας.

ἀντικείμενος

ἄνομος

been

been in a *brothel-house*) saith that *ad hanc descendit pater summus, to her descended the supreme father*, (calling *himself* by that title) and having *carried her back* to his *palace*, *exinde ad hominum respexit salutem, from thenceforth had all care to the salvation of men*. Again that *statue* of his was made, saith *Irenæus*, *ad figuram Jovis, after the figure of Jupiter, and Helena's after the figure of Minerva*, and these, saith he, *were worshipped by men*. And at last among the doctrines of his followers, *Saturnilus* and *Menander*, he sets down, *Judæorum Deum unum ex Angelis esse*, c. 22. *that the God of the Jewes was one of the seven Angels that made the world. Ipsum vero Simonem unum Patrem esse qui fecit Angelos, Archangelos, Virtutes, Potestates, But that Simon himself was the onely Father that made the Angels, Archangels, Virtues, and Powers*, So clearly making himself *superior* to the *God* of the *Jewes*, and indeed *creatour* of him. So saith *Justin Martyr Apol:* 2. (see *note* b. on *Jude*.) Now for the ἀποκαλυφθῆ, this mans and these *Gnosticks revealing* themselves, that signifies their putting off that *disguise* of *Christianity* under wch they *veiled* themselves a while, and setting up, he and his followers, professedly against *Christ* and his *Apostles*. For *Simon himself*, that at first he was *baptized* and made a shew of being a *Christian*, hath appeared *Act.* 8. but this without any *sincerity* at that time, any γνησία μετάθεσις, *genuine purpose* of *change*, saith *Cyril* of *Jerusalem*, *Cat:* 1. After this he went on in his way of *deceiving* the people by his *sorceries*, as appears by his desiring to *buy* the *power* of working *miracles* from the *Apostles*, and being denied that, soon after he set up, and *opposed* himself against *Christ*, and accordingly is here called ὁ ἀντικείμενος, *the adversary*, or, *he that opposeth himself*, and by S. *John*, ὁ Ἀντίχριστος *the Antichrist*, which is the same, And about the time of *erecting* the *statue* to him at *Rome*, being by the *preaching* of the *Gospel* driven out of that *city*, it was some *space* of *years*, before he appeared there again, in *contestation* with S. *Peter*, which may passe for his *revealing* of himself, that at the *writing* of this *Epistle* was yet *future*. As for the *Gnosticks*, the *followers* of *him*, and *other* such leaders, thus it was. The *Jewes persecuting* the *Christians*, and those *persecutions* shaking the *faith* of *many*, and the *Gnosticks* keeping themselves safe from those *persecutions*, by *forswearing* of *Christ* in time of danger from the *Jewes* (as they *sacrificed* to *Idols*, to secure them from the *Gentiles*) and having other *carnal* baits, all manner of *filthiness* to invite *carnal*, or *fearful* persons to their party, did soon draw all *Samaria* from *Christ*, and so, wherever *Christianity* was planted in other parts, at *Rome*, in *Asia* &c. corrupted the *beleivers* every where, so that *many were polluted*, or *infected* by their *poyson*, *Heb.* 12. 15. and at length joyned with the *Jews* in the greatest *bitterness* of *persecuting* the *orthodox Christians*, first *secretly*, ὡς κύνες λαθροδήκται *as dogs* that *bite* and *bark* not, saith *Ignatius*, and then they were the *mysterie* here, but at last *openly* and *avowedly*, and that is the meaning of ἡ ἀποκαλυφθῆ] the *revealing this mysterie*; And this *avow'd opposing* and *persecuting* the *Christians*, was to be a *forerunner* of that *day* of the *Lord*, and till that was *come*, the *day* was not yet *instant*, though *neer at hand*.

Σέβασμα in this place being joyned with λεγόμενον θεὸν *called God*, not to *distinguish* it from the *former* but with an [ἢ, *or*] to *explicate* the former, or to *extend* it farther then the former might be thought to *extend*, must signifie not the *worship* it self, but that which is *worshipped*, whatsoever that is; The *nations* and *people* of the *world*, all of them, acknowledged and *worshipped* somewhat, which they called *God*, or *Numen*, but all *false* and *Idol nothings*, save only the *one creatour* of *heaven* and *earth*, yet on these they bestowed those *magnificent* titles of *God*, and *Great power of God*, and other the like, and to comprehend all those titles by which all those *false Gods* were known, this word Σέβασμα, *worship*, or *deity*, or (by repeating the word λεγόμενον) all that is *called worship* or *deity*, is here used. And so the word is used by the *Author* of the *Book* of *Wisdome*, ch. 14. 20. and rightly rendred, *a God*. So *Act.* 17. 23. ἀναθεωρῶν τὰ σεβάσματα ὑμῶν *beholding your worships*, i.e. their δαίμονες, their *idols* and *dæmons*, of which their *city* had and *worshipped* so many. For so v. 16. it is said of him that he did θεωρεῖν, *behold, that their city was* κατείδωλον, *full of Idols* or *false Gods*, and v. 22. that he did θεωρεῖν *behold* again *that they were* δεισιδαιμονέστεροι *worshippers of more Idols* or *Dæmons*, than any other *city*. So in *Photius Ep:* 162. Τὰ τῆς Ἑλληνικῆς θρησκείας Σεβάσματα, Θεὸς &c. Not the *worships*, but the *Gods that are worshipt by the Grecians*; and again ἰδιοῦν ἐδυσφήμησε σέβασμα *he reproached his own God*. And so 'tis truly here said of *Simon Magus*, that he did *set himself up above all* that is any where *worshipped*, *true* or *false God*, making himself the *supreme father* of all, who had *created* the *God* of the *Jewes*, as appeared *note* e.

What καθίσαι εἰς ναὸν θεοῦ ὡς θεὸν *to sit on the Temple of God as God*, signifies, cannot now be difficult after the consideration of the former passages *note* e. and f. For being owned by all *Samaria* as the *supreme God*, and *worshipt*, as was said, θυμάμασι, καὶ θυσίαις, καὶ σπονδαῖς, *by incense and sacrifices* &c. it cannot be doubted but these were performed to him in those *places* which had been set apart to the *worship* of the *true God*, and so that is [*to sit* or *place* himself *in the Temple of God*] ἀποδεικνύειν ἑαυτὸν ὅτι ἐστὶ θεὸς *vaunting* or *declaring himself that he is God*, assuming those *honours* to himself. Thus saith *Justin Martyr*, *Apol:* 2. of some, i. e. of him and *Helena* his *strumpet*, that they did λέγειν ἑαυτοὺς εἶναι θεούς, *affirm themselves to be Gods*. And so *Irenæus*, *Docuit semetipsum* &c. *He taught that he was God*, see *note* e. To this purpose it is that *Justin Martyr* affirms that *Claudius* erected him a *statue* at *Rome* on *Tiber*, betwixt the *two Bridges*, inscribed *Simoni Deo Sancto*, *To Simon the holy God*, Every such *statue* or *image* being according to the *theologie* of the *heathens*, a kind of ναὸς or *temple* or *chappel*, where the *God* to whom the *statue* was consecrated, was said to *dwell*. And although *Petrus Ciaconius in Opusc:* suspects this to be a mistake of *Justin*, because about that place in *Rome An: Dom:* MDLXXIV. a *basis* of a *marble statue* was digg'd up with this inscription *Simoni Sanco Deo Fidio sacrum* &c. yet the authority of *Justin*, writing this so soon after, to the *Emperors* of *Rome*, who could and would have discerned his *falsity*, if it had been such, will be abundantly sufficient to oppose to this *conjecture*

f. Σέβασμα

g. Καθίσαι εἰς τὸν ναὸν Θεοῦ

jecture, especially when *Irenæus* insisting on it soon after him, and *Tertullian* better acquainted with that *city* and story, then to be thus imposed upon, have added their *confirmations* of it, and many writers of the *Church* of *Rome* after them, continued the *tradition* unquestioned, till this *conjecture* set up against it.

h. Κατέχειν

Κατέχειν here signifies to *hinder*, to restrain him that is here spoken of, i. e. the ὁ ἀνθιπεράμβος, the *impious* proud *adversary*, *Simon Magus*, and his *Gnostickes* v. 11. from putting off their *disguise*, and *revealing* themselves in their colours, i. e. *cruell* professed *enemies* to *Christ* and *Christians*, and by the addition hereof [ἐν τῷ ἑαυτῦ καιρῷ *in his own season*] some conjecture may be made what the [τὸ κατέχον *that which hinders*] signifies. Καιρὸς ἑαυτῦ For it being thereby manifest that there was a *season* most *proper* for them thus to *reveal* themselves, the τὸ κατέχον must be the *absence*, or *not approach* of that *season*. Now what the *Gnostickes season* of *shewing* or *revealing* themselves was, appeares by what hath formerly been said, *viz.* the *Christians separating* from the *Jewes*; Till they did this, the *Gnostickes* wanted a *pretence* to *exasperate* the *Jewes*, but then having that *advantage*, they shewed themselves in their *colours*, and so this is their *season* of *revealing* themselves. And the point of *time* when this *season* came, was, when the *Apostles departed* professedly from the *Jewes* (see *Paraphrase* on *Rom.* 7. 1.) and not onely gave over *tempering*, and *complying* with them, but *preaching* to them also, as *contumacious* and *hopeless*, with a *Behold we turn to the Gentiles*] For this made the *Jewes* to become implacable to the *Christians*, to *persecute* them bitterly (see *Eph.* 3. 1. 13.) not onely as *contemners* of *Moses's law*, which interdicted that *free commerce* with the *Gentiles*, but as those that *hated* them, and thought them *unworthy* of the *Gospel* of *Christ*, *Act.* 13. 46. And from thence sprang the *Apostasie* of many *weak Christians* to this party, through this *necessity* of *adhæring* to one side or other, either of *persecuting* with the *Jewes*, or *being persecuted* with the *Christians*, the ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς *Apostle*, *Heb.* 13. 13. calling the *Christians* to come from among them, to *goe out unto Christ without the Campe, bearing his reproach*, i. e. to leave off the *Jewish ceremonies*, which now became *obstructions* and *hindrances* to the *progresse* of the *Christian faith*, and to doe it, though it brought all *persecutions* upon them. And accordingly all were now forced to make their *choice* and *avow* it, and so they did (to avoid the *persecution* from the *Jewes*) many profest themselves *Jewes*, though they were not so by *birth* (nor *circumcised*, many of them, *Gal.* 6. 12, 13.) and, then having *departed* from the *faith*, soon proceeded to the greatest *hatreds of them* which did not, expres'd the fiercest *zeal* against the *Christians* of any, according to *Christ's* saying, that the *Jewish Pharisaical proselytes* became *doubly more the children of the devil, then themselves* (see *note* on *Mat.* 23. d.) This then being the *season* of the *Gnostickes* breaking out against the *Christians*, the *absence* of that *season*, must consequently be the *Apostles* and *Orthodoxe Christians* keeping faire with the *Jewes*, and being not yet *departed* to the *Gentiles*, their observing some *ceremonies* in *complyance* with, and in hope of gaining the *Jewes*. This we know they did for some time, upon a *double* consideration, 1. On *hope* of doing good upon the *Jewes* by that meanes, (so *Paul circumcised Timothy*, *Act.* 16. 3. and so he *purified* himself *Act.* 21. 26.) and 2^dly to avoid the *persecutions* of the *Jewes*, which it seemes Saint *Peter* did, *Gal.* 2. 12. *fearing those of the circumcision*. And as yet the *Apostles*, it seemes, had not given over these *compliances*, when Saint *Paul* wrote this. And this, as long as it *lasted*, kept it from being a *fit season* for the *Gnostickes* to *shew* themselves, and so in all probability is the τὸ κατέχον here, *that which hindred*, and the ὁ κατέχων, ordinarily rendred, *he that hinders* v. 7. (which is in all reason the same, the *gender* making no difference in this matter, and, if it did, yet the ὁ being applyable to the *law*, ὁ νόμος, and not any necessary denotation of a *person*, and withall the *neuter* as fit to interpret the *masculine*, as the *masculine* to interpret the *neuter*) 'Tis true indeed divers of the *Ancients* expecting still some farther *Antichrist* continually, did phansie the *Roman Empire* to be the τὸ κατέχον, or *that that hindered*, But that was caused by looking for that as *future*, which was some time *past*, and now out of their *minds*, and by the *Apostles* not mentioning what it was; which omission of his was occasioned by his having told them of it *formerly*, and supposing that they *knew* it sufficiently (καὶ νῦν οἴδατε, *and now ye know &c.*) so that there was no *no need* of *repeating* it, and it seems they had been, at his being among them, so fully instructed in it, that he tels them 1 *Thes.* 5. 1. that he *need not write* to them of this subject. τὸ Κατέχον

i. Ἀνομία Μυστήριον Ἐνεργεῖται

It must here be explained 1. what ἀνομία *iniquity*, and 2. what μυστήριον *mystery*, and 3. what ἐνεργεῖται *acted*] here signifie. For ἀνομία, that may signifie no more then some *great enormous sin* or *conjuncture* of *sins*; and so will very fitly be applyed to this *sect* of the *Gnostickes*, who were the *vilest* sort of people in the world, in respect of their *abominable lusts*, *perjuries*, joyning with *idols* &c. But the notion which seemes to be most proper to this place, is somewhat superadded to all this, *viz.* their *malicious bitter persecuting* of the *Orthodoxe Christians*. This is the notion of ἀνομία *iniquity*, *Mat.* 24. 12. upon the *increasing* of which *many* should be *offended* v. 10. and their *love* of *Christ*, *zeal* to *Christianity* should *grow cold*. And then 'twill be easie to conjecture what is the *mystery* of *iniquity*, *viz.* this *villany* in both parts of it, the *vile sins* of these men, and their *bitter hatred* to *Christians*, both somewat *disguised*, and kept *secret*, not *profess'd*, and *avowed* (because it was not yet *seasonable*) but yet *acted* under hand more *warily*. And that is the meaning of ἐνεργεῖται *agitur*, for the word is generally used in a *passive* sense, (see *note* on *Gal.* 5. b.) and so signifies this, which is spoken of, to be *already acted*. And so in other the *Epistles* it is affirmed, that there were among them *æmulations*, *contentions*, *strifes*, *seditions*, *confusion*, and *every evill work*, all this together, with the *unclean abominable* sins, ידע *already*, *acted* among them, but as yet more *secretly* and *closely*, onely waiting their *opportunity* to break out, and shew themselves at a time of the best advantage, when that *compliance* of the *Christians* with the *Jewes*, the *observation* of the *Mosaicall rites* (one of which was, that they that were ידע

Jewes

Jewes ſhould not *converſe with thoſe of another nation, Joh.* 4. 9.) ſhould be *laid down, removed* out of the *way*, the *Apoſtles* every where *leaving* the *Jewes*, and *departing* to the *Gentiles*, laying down the uſe of the *Moſaical rites*, and calling their *diſciples* to come out from the *Jewes*, as they doe *Act.* 19. 9. *Heb.* 13. 10, 13. *Gal.* 2. & 3. & 4. and 5.

k. ὁ Ἄνομ@ That ὁ ἄνομ@ *the wicked* here is the ſame with ὁ ἀντικείμεν@ *the oppoſer* v. 4. there is no queſtion; and that this was *Simon* and his *followers* hath been ſhewed (*note* e.) and clearly appears by the *character* v. 9. that his *coming* is κατ' ἐνέργειαν τοῦ Σατανᾶ, *according to the working of Satan in all power and ſignes and lying wonders*, i. e. that they uſed *ſorcery*, and did many *ſtrange* things (ſuch *prodigies* as the *devil* could help him to act) by that means, and, as it follows v. 10. ſucceeded very *proſperouſly* among many *hypocritical, unſincere, carnal Chriſtians*, who were (by their *indulgence* of *luſts*, and *promiſe* of *immunity* from *perſecutions*, and by the *ſtrangeneſs* of their *ſorceries*, *Simon* undertaking to *flie* in the *aire* &c.) *corrupted* and *ſeduced* by them. And this is farther deſcribed in the deſtruction, that, upon this *revelation* of themſelves, ſhould ſoon involve him and his. The relations of which are punctual among the *antients*; Of *Simon* ſaith *Arnobius adv: Gent:* l. 2. *Viderant currum Simonis Magi, & quadrigas igneas Petri ore diſſlatas, & nominato Chriſto evanuiſſe, Viderant pondere præcipitatum ſuo, cruribus jacuiſſe præfractis: poſt deinde perlatum Brundam, cruciatibus, & pudore defeſſum, ex altiſſimi culminis ſe rurſum præcipitaſſe faſtigio. The chariot and fiery horſes of Simon, with which this magician undertook to fly in the aire, were blown away by Peters mouth, and vaniſht at the name of Chriſt, And ſo he fell down, and brake his legs, and after ſome time was brought to Brunda, and through the torments, and the ſhame, became weary of his life, and caſt himſelf headlong from the top of an high place, and ſo periſht.* Many other teſtimonies of this are elſwhere mention'd, (ſee *note* a. on 2 *Tim.* 3.) And for the *Gnoſticks*, his followers, 'tis *Euſebius*'s affirmation of them l. 3. c. κθ'. Λόγε δ' ἆπλοῦν εἰς τὸ παντελὲς ἀπολωλέναι, *In a moment they were utterly deſtroyed*, the αἰφνίδι@ ὄλεθρ@ *ſwift deſtruction*, foretold 1 *Theſſ.* 5. 2. And two means are here mentioned by which this ſhould be done, 1. by the *breath* of *Chriſt*'s *mouth*, 2^dly^, by the *brightneſs* of his *coming*; the former noting the *power* of the *Goſpel* in the *mouth* of the *Apoſtles Peter* and *Paul*, who *contended* with him *perſonally* at *Rome*, and brought *ruine* and *ſhame* upon him: and the 2^d^ noting the *vengeance* that befell the *Jewes* by the *Roman armies*, at which time the *Gnoſticks*, that ſided with them, were *deſtroyed* alſo (ſee *note* on 2 *Pet.* 2. 9. & *Jude* a. & *Rev.* 14. *note* b.) And this ſeems to be ſo called 1 *Tim.* 6. 14. where he is *charged* to continue *conſtant* to *Chriſt*, whatever *combats* he meet with, μέχρι τ ἐπιφανείας, *untill the appearance of our Lord Jeſus Chriſt*, which was ſurely ſomewhat then *approaching*, that was likely to fall out in *Timothy*'s *life time*, and which, as he adds ver. 15. *God*, as the *bleſſed and onely potentate*, expreſſing his *mercy* and *power* together to all that *adhere* unto him, and as *King of Kings*, and *Lord of Lords*, *ſubduing*, and *bringing* down the *ſtouteſt perſecutors*, ſhould *ſhew* forth, καιροῖς ἰδίοις in thoſe *proper ſeaſons*, which he had *appointed* for it.

Πνεῦμα τ στόματ@

Ἐπιφάνεια παρουσίας

μέχρι τ ἐπιφανείας

CHAP. III.

Paraphraſe.

* Furthermore Τὸ λοιπὸν † may run τρέχῃ * among or toward πρὸς

1. * FInally, brethren, pray for us, that the word of the Lord † may have free courſe, and be glorified even as it is * with you;]

1. And as I pray for your comfort and conſtancy, ch. 2. 17. So it becomes you to be conſtant in prayer for me and the reſt of the Apoſtles and miniſters of the Goſpel, that our preaching may be ſucceſsfull and proſperous, meeting with no ſuch obſtacles as may hinder the progreſſe of it, but may be every where received, and obeyed, and honoured by the good lives of the beleivers, as it hath among you;

† abſurd

2. And that we may be delivered from [a] † unreaſonable and wicked men; for all men have not faith.]

2. And that we may be reſcued out of the hands of theſe villanous hereticks the Gnoſticks, that deal in all unnatural impieties, and are ready to oppoſe us, whereſoever we come, and keep many from receiving the faith, and corrupt other hypocritical profeſſors, And ſuch there are in the world, all are not ſincere.

* the evil one πονηροῦ

3. But the Lord is faithfull, who ſhall ſtabliſh you, and keep you from * evil.]

3. But for you I truſt in that God who hath promiſed to ſecure and defend you from being overcome with ſuch temptations of theſe cunning diabolical hereticks.

4. And we have confidence in the Lord touching you, that ye both doe and will doe the things which we command you.]

4. And through the grace of God watching over you, I am confident that ye will ſtill continue to obey our adviſes to you, as hitherto ye have done.

† patience of ὑπομονὴν

5. And the Lord direct your hearts into the love of God, and into the † patient waiting for Chriſt.]

5. To which confidence I ſhall joyn my prayer to that God, that he will direct you ſo to love him, as to endure any perſecutions rather then deny the faith, to confeſſe Chriſt, whatſoever it coſt you.

6. Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother, that walketh diſorderly, and not after the tradition which he received of us.]

6. Now I charge you by virtue of that Apoſtolicall power given me by Chriſt, that if you obſerve any man to caſt off obedience to thoſe rules which we gave at our being with you, i. e. to forſake his work, the buſineſſes of his calling (ſee 1 Theſſ. 5. note d.) then (after a firſt admoniſhing of him 1 Theſſ. 5. 14. and a ſecond here v. 12.) you proceed to the Cenſures of the Church againſt him, by that means to keep others from being corrupted by him, or doing as he doth, ſee v. 14.

7. For your ſelves know how ye ought to follow us; for we behaved not our ſelves diſorderly among you.]

7. For you cannot but remember, how, beſide

beſide my admonitions to this purpoſe, I ſet you, by my own example, a pattern in this, by my not ſpending my time idly among you.

8. Being very carefull to put no man to any charges, nor to eat what we did not pay for, but earning our living by hard labour in our occupations.

8. Neither did we eat any mans bread for nought, but wrought with * labour and travell night and day, that we might not be chargeable to any of you.] * wearineſs and toile κόπῳ καὶ μόχθῳ

9. Not becauſe we might not lawfully receive from you if we would, 1 Cor. 9. 4. but on purpoſe to give you a pattern, that you labour as we have done.

9. Not becauſe we have not power, but to make our ſelves an enſample unto you to follow us.]

b. 10. For when we were among you preaching Chriſt, it was our command to all, what the Jewes have thought fit to require of all men proverbially, that they muſt labour themſelves, and not expect to be maintained by others labours, being idle themſelves.

10. For even when we were with you this we commanded you, b that if any would not work, neither ſhould he eat.]

11. Some ſuch idle perſons, wee heare, there are among you, that are diſobedient to our orders, and give over their work, and ſpend their time impertinently in things that they ſhould not meddle with.

11. For we hear that there are ſome which walk among you diſorderly, working not at all, but † are buſie-bodies.] † buſie themſelves about that which belongs not to them, περιεργαζομένους

12. And to theſe we again give warning now, (as before we did 1 Theſſ. 5. 14.) that they live and labour quietly, and ſo earn their living, (and if upon this ſecond admonition they reform not, let them be cenſured v. 6.)

12. Now them that are ſuch we command and exhort by our Lord Jeſus Chriſt, that with quietneſs they work, and eat thier own bread.]

13. And as for you, brethren, be carefull to doe as much good as you can, and be not idle.

13. But ye, brethren, be not * weary in well-doing.] * ſluggiſh ἐκκακήσητε

14. And as before ver 6. ſo now I ſay again, if upon this ſecond admonition given by this Epiſtle v. 12. any man ſtill continue refractary in this matter, let him be cenſured and branded by you, and dealt with as an excommunicate perſon, that ſo by ſhaming ye may poſſibly reform him. See note on 1 Cor. 5. g.

14. And if any man obey not our word by this Epiſtle, note that man, and have no company with him, that he may be aſhamed.]

15. Yet mean while apply unto him your friendly Chriſtian admonitions, that thoſe, together with that ſhame, may work effectually upon him, which is your duty to endevour on every ſinner, and not to deal with him, as men deal with their enemies, For how ill ſoever he is, you are to doe him all good imaginable, and therefore I preſcribe you that of withdrawing familiar commerce from him, as a method of all others moſt probable to doe him good, and then that may be a ſeaſon of advantage for your exhortations to work upon him.

15. Yet count him not as an enemy, but admoniſh him as a brother.]

16. Now * the Lord of peace himſelf give you peace alwaies, by all means. The Lord be with you all. † the ſame Lord of peace αὐτὸς

17. This concluſion, wherein I ſalute you, I write with mine own hand, and ſo it is my cuſtome to doe in all my Epiſtles.

17. The ſalutation of Paul with mine own hand, which is the token in every Epiſtle; ſo I write.]

18. The grace of our Lord Jeſus Chriſt be with you all. Amen.

The ſecond Epiſtle to the Theſſalonians was written from * Athens.

* See note a. on the Title of the firſt *Epiſtle*.

Notes on Chap. III.

a. Ἄτοποι That ἄτοποι *abſurd men*, with the addition of πονηροὶ *wicked* or *villanous*, ſignifie the *Gnoſticks* here (deſcribed ch. 2.) will appear 1. by a place in *Polycarpus's Epiſtle* to the *Philippians*, p. 18. where citing the place 1 *Cor.* 3. 9. againſt μαλακοὶ and ἀρσενοκοῖται, thoſe that were guilty of *effeminacy* and *unnatural luſts*, he adds, ὅτε οἱ ποιοῦντες τὰ ἄτοπα, *neither they that doe abſurd things*, noting the ἄτοπα to be an expreſſion of thoſe *filthy ſins* againſt *nature*. 2^dly, by the prayer which here follows v. 5. that *God would direct their hearts to the love of God, and patience of Chriſt*, i. e. that *conſtancy* of *love* to *God*, which conſiſts in *confeſſing* him in time of *perſecutions*, the want of which is often noted in the *Gnoſticks*, and thoſe that were *corrupted* by their *infuſions*, ſee *note* on 1 *Joh.* 2. a. And accordingly in that *Epiſtle* of *Polycarpus* p. 20. deſcribing *Simon Magus* the *father* of the *Gnoſticks*, he makes up his *character* of theſe 4. things, 1. *denying Chriſt* to be *come in the fleſh*, 2. *not confeſſing the teſtimony of the croſſe*, 3. *converting the oracles of God to their own luſts*, 4. *denying the reſurrection and judgment to come*. To which he ſets oppoſite the *Chriſtians patient ſuffering* for *Chriſt*, p. 21. and *loving him that died for them*.

b. This was a *proverbial* ſpeech among the *Jewes*, In *Bereſith Rabba* דאי לא לעי לא נגום, and in *Ohel Moed* כל מי שאינו מתעגן אינו אוכל *Whoſoever doth not labour, doth not eat*. Of this ſee (beſide *Druſius dec:* 2. *adag:* 3.) *Buxtorfe, Lex: Talmud:* in the word נגם. Of the like *proverbs* uſed by *Chriſt*, ſee note on *Mat.* 10. h. b. εἴπε τ' Σίλεα Ἐργάζεσθαι μὴ δὲ ἐσθίετε

THE

THE FIRST EPISTLE OF PAVL THE APOSTLE TO [a]TIMOTHY.

THat *Timothy*, firſt *converted* by *Paul* (and therefore here called his *own ſon in the faith*, ver. 1, 2.) and that ſome time before his coming to *Paul* at *Lyſtra*, *Act.* 16. (as appears by the *teſtimonial* which he then had of the *brethren* v. 2.) and then after employed by him for the *planting* of the *Goſpel*, *Act.* 16. 3. &c. was at length placed *Biſhop* of *Epheſus*, the prime *Metropolis* of *Aſia*, appears ſufficiently in the *records* and *writings* of the *antient Church*. So the *anonymous Author* of his *life* in *Photius*, *Num:* 254. Ἀπόστολος Τιμόθεος ὑπὸ τοῦ μεγάλου Παύλου καὶ χειροτονεῖται τῆς Ἐφεσίων μητροπόλεως ἐπίσκοπος, καὶ ἐνθρονίζεται, *The Apoſtle* (ſo were others called, beſide the *primary*) *Timothy is ordained and inſtalled Biſhop of the Metropolis of the Epheſians by S. Paul.* So the *Fathers* of the *Councel* of *Chalcedon Act.* 11. who from *Timothy* to their time reckon 27 *Biſhops* of *Epheſus*; So *Euſebius* l. 3. c. 4. Τιμόθεος ὁ ἐν Ἐφέσῳ παροικίας ἱστορεῖται πρῶτος ὁ ἐπίσκοπος λελαχέναι, *Timothy is ſtoried to have been the firſt Biſhop of the province of Epheſus.* And the ſame might be teſtified by innumerable more. S. *Chryſoſtome* may be taken for all, *Hom:* 15. in 1 *Tim.* 5. 19. Δῆλον ὅτι ἐκκλησίαν λοιπὸν ὡς ἐμπεπιστευμένος ὁ Τιμόθεος, ἢ καὶ ἔθνος ὁλόκληρον τὸ τῆς Ἀσίας, *It is manifeſt that Timothy was intruſted with a Church, or rather with a whole nation, that of Aſia.* Now for the *time* when he was placed in this *Biſhoprick*, as that will be uſefull to direct us when this *Epiſtle* was written, ſo will that it ſelf be concluded from this firſt *Epiſtle*, ch. 1. 3. where S. *Paul's exhorting* him to *abide* at *Epheſus*, that he might *admoniſh ſome not to teach other doctrine* &c. is an intimation of his leaving him *Biſhop reſident* there, and, that, ſaith he, he did Ἐπορευόμενος πορεύεσθαι εἰς Μακεδονίαν, *going*, or when he *went into Macedonia*, i. e. in that part of S. *Paul's travaile* ſet down *Act.* 20. There v. 1. S. *Paul* went out from *Epheſus*, πορεύεσθαι εἰς Μακεδονίαν, *to go into Macedonia*, at which time in all probability, (and by *analogie* with the words 1 *Tim.* 1. 3.) he *left Timothy Biſhop* there: 'Tis true, that when S. *Paul* is in *Macedonia*, *Timothy* is with him there, 2 *Cor.* 1. 1. and after he had *wintred* in *Epirus*, *Tit.* 3. 12. and ſpent *three months* in *Greece*, *Act.* 20. 2, 3. and *returned* back into *Macedonia*, then *Timothy* is with him, *Act.* 20. 4. and goes ſtraight to *Troas* v. 5. All which might well be after the *leaving* him at *Epheſus*, either on occaſion of the buſineſſe of that *Church*, about which he might go to conſult S. *Paul*, being ſo *neer*, or in *obedience* to ſome *ſummons* of S. *Paul* (ſuch as after, we ſee, he had to a longer journey, even to come to *Rome* to him, 2 *Tim.* 4. 9.) After this coming to *Troas*, *Act.* 20. 6. (although I ſuppoſe he was with him among the reſt of the *Biſhops* of *Aſia*, at *Miletus* v. 17. yet) there is no farther mention of *Timothy* in the *book* of the *Acts*. Suppoſing then that this of *Act.* 20. 1. was the point of time to which S. *Paul* referres, when he ſpeaks of his being left to reſide at *Epheſus*, and ſuppoſing again that he could not *write* to him at any part of the time, when he was *with* him, and yet the whole *contexture* of the *Epiſtle* rendring it probable, that it was written (by way of *directions*) *ſoon* after his leaving him there, and that, whilſt it was yet uncertain to S. *Paul*, whether he ſhould come to *Epheſus* again, c. 3. 14, 15. (which alſo may be the reaſon, that there are no *ſalutations* in the *cloſe*, becauſe of his coming newly from thence, and his thoughts to be there again ſpeedily) it will be from theſe *premiſes* reaſonable to *conclude*, that either it was *written* on the way, as he went from *Epheſus* toward *Macedonia Act.* 20. 1. at *Troas* perhaps where he ſtayed a while (ſee note a. on title of 2 *Cor.*) or at his very *firſt coming* to *Macedonia*, or in *Epirus*, or in *Greece*; but the former of them, as neareſt to his coming from *Epheſus*, is the moſt probable; That it was before his coming to *Miletus Act.* 20. 17. may thus appear, 1 *Tim.* 3. 14. he tells *Timothy*, that *he hopes ſhortly to come to him*, (to *Epheſus* that *chief Metropolis of Aſia*) but at his being at *Miletus*, he tells them, that *he knows that they ſhall ſee his face no more*, *Act.* 20. 25, 38. and therefore that his being at *Miletus* muſt needs be after the *writing* this *Epiſtle*, His meeting them at *Miletus*, being to ſupply the place of his *coming* to *Epheſus*, which had formerly been deſigned by him, but now put off, through haſt to get to *Jeruſalem* by *Pentecoſt*, *Act.* 20. 16. As for the *ſubſcription* of the *Epiſtle*, that it was from *Laodicea* in *Phrygia Pacatiana*, 'tis *Cujacius's* obſervation, that that could not be *antient*, there being no *diſtinction* between *Pacatiana* and *Salutaris*, till the time of *Conſtantine*, and it is farther evident by *Col.* 2. 1. that *Paul* had not at the writing of that *Epiſtle* to the *Coloſſians*, been at all at *Laodicea*, and yet that that was long after the *writing* of this *Epiſtle*, that being ſet by *Chronologers An: Chr:* 59. Soon after this, as S. *Paul* tells the *Epheſians* and *Aſiaticks*, *Act.* 20. 29. that *after his departure grievous wolves ſhould enter in among them*, ſo he here ſaith, he left *Timothy* at *Epheſus* to *fortifie* the *Church* againſt them, and

a. ἡ πρὸς Τιμόθεον πρώτη

and who those *wolves* are appears by their *Fables* and *Genealogies* here c. 1. 4. which are the known *character* of the *Gnosticks* then, and the *Valentinians* afterward; And so is the *swerving from charity, good conscience and faith unfeigned* &c. v. 5. 6. Besides this *suppressing* of *hereticks*, another special use there was of *leaving Timothy* at *Ephesus*, that, as *Metropolitan* of *Asia*, he might *ordain Bishops* and *Deacons* in all the other *cities*, where they were wanting, as is said of *Titus* in *Crete*. And accordingly this *Epistle* brings him particular directions to that purpose c. 3. Which is a proof that this *Epistle* was written to him soon after his *fixing* there, to furnish him for the discharge of this *office*. Mean while this is evident, that the *Gnosticks* were now scattered in *Asia*, and so *characters* by him c. 4, and c. 6. and there distinctly specified (more than in any other place of the *New Testament*) under the title of ψευδωνυμου γνωσεως c. 6. 20. *science falsly so named*, i. e. the men that assumed *falsly* to themselves the *name* of *Gnosticks* or *knowing* men. And against some *doctrines* and *practises* of theirs he here arms him.

CHAP. I.

Paraphrase.

1. I Paul that (Act. 13. 7.) was sent out & constituted an Apostle of Jesus Christ, according to the designation of him, who being God incarnate is both our Saviour and Lord to rescue us from the power of sin, and to rule and reign in our hearts, even he on whom all our trust and expectation and hope of good is founded and built;

1. PAUL an Apostle of Jesus Christ * by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope,]

2. Unto Timothy, my own son in the faith; Grace, mercy and peace from God our father, and Jesus Christ our Lord.]

* according to the appointment, κατ' ἐπιταγὴν

2. To my dearly beloved Timothy whom I first converted, and so begat to Christianity, I send my heartiest wish of all good from God our carefull and loving father, and Christ Jesus to whom he hath committed all power in his Church unto the worlds end.

3. This Epistle I now send thee for thy directions, in pursuance of that Commission which I gave thee, when I constituted and appointed thee to reside as Bishop at Ephesus, at the time, when I went thence to go to Macedonia Act. 20. 1. that presiding and governing the Church there, thou mightst suppresse the seeds of the Gnostick heresie sowed there, and keep men within the form of sound doctrine, that which in all Churches was delivered by us,

3. † As I besought thee to * abide still at Ephesus when I † went into Macedonia, that thou mightest charge some that they teach no other doctrine.]

† Even as καθὼς
* continue at παραμεῖναι
† was going, πορευόμενος

a. 4. And warn thy flock not to heed those fabulous pedegrees of the Gods, which, under the name of Æones, the Gnosticks (see note on Col. 2. a.) talk so much of, and so bring in many perplext disputes, rather than instruct men in the way of salvation under the Gospel, or of Christian doctrine in matters belonging to God.

4. Neither give heed to fables and endlesse [a] genealogies, which * minister questions, rather than † edifying which is in faith so doe.]

* yeild παρέχουσι
† the edification of God which is in faith, οἰκοδομίαν θεοῦ τὴν ἐν πίστει, or the dispensation of God, for the King's MS. and an Antient one in Magdalen College Ox: read οἰκονομίαν

5. The substance and perfection, or else the designe and aime of Christian duty being charity, whose genealogie is this, Faith unfeigned begets a good conscience, i. e. abstaining from all sin, that purity of heart, that love of all men:

5. Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned:]

6. Which some aiming not at, have gone out of the way to a divinity made up of empty words, for so was the Gnosticks, see v. 4.

6. From which some having swerved have * turned aside unto vain jangling;]

* been turned aside to vain discourses, ἐξεδεύσθησαν εἰς ματαιολογίαν

7. Joyning Judaisme to Christianity, and undertaking to expound the law, and to find those mysteries in it, which are the foundations of their impure doctrines, but observe no part of the law, nor at all apply it to the ruling of their lives.

7. † Desiring to be teachers of the law, * understanding neither what they say, nor whereof they affirm.]

† who will be doctors of the law, θέλοντες εἶναι νομοδιδάσκαλοι
* not thinking either μηδὲν νοοῦντες

8. Which is consequently a grievous abuse of the law, whose whole goodness consists in this, that a man order his actions so by it, as to abstain from the sins that it forbids, and doe the good, which it requires;

8. But we know that the law is good, if a man use it lawfully;]

9. It being certain that as good men will perform their duty without any law, so the law of Moses, as all other lawes, was given to the sons of those excellent Patriarchs, because it was foreseen they would not alwaies continue so good, and so was on this very designe to keep in order such men as these, to restrain such impure Gnosticks as these from the sins they are guilty of, (and not to stand them in any stead, except they live according to it) Accordingly you know that Moses's law is very severe against the rebellious and contumacious, against blasphemers, and seditious, such as Corah Num. 16. 8. called Sinners there, (and to such are the Gnosticks compared Jude 11.) to the impure, and such as contemn all that is holy, such as Esau, to whom the Gnosticks are compared Heb. 12. 16. against parricides and murtherers,

9. Knowing this, that the law is not made for a righteous man, but for the lawlesse and disobedient, for the ungodly and for sinners, for unholy and prophane, for murtherers of fathers and murtherers of mothers, for manslayers,]

10. Against fornicators, and those of the foulest sort of those, Lev. 18. 22. against those that steal and sell servants, Exod. 21. 16. Deut. 24. 7. against false and perjurious persons, and generally all those sins and sinners that now the Gospel of Christ makes to be such, and these hereticks are noted for,

10. For whoremongers, for them that defile themselves with mankind, for men-stealers, for lyers, for perjured persons, and if there be any other thing which is contrary to † sound doctrine,]

† wholesome ὑγιαινούσῃ

b. 11. According to the Gospel of Christ or of God, when he dwelt among us, appeared here on the earth, for the preaching of which I have been constituted an Apostle.

11. According to * the [b] glorious Gospel of the blessed God, which was committed to my trust.]

* the Gospel of the glory

12. And

†appointing me for θέμενος εἰς

12. And I thank Chriſt Jeſus our Lord who hath enabled me, for that he counted me faithfull, †putting me into the miniſtery,]

12. And I account it a great mercy of Chriſt both that he hath given me abilities, and that he hath vouchſafed to make uſe of me for ſo great a work, thinking me a fit perſon to be ſo intruſted, and ſetting me apart to doe him ſervice in the Church,

* a contumelious perſon, ὑβριστὴν

13. Who was before a blaſphemer and a perſecutor, and * injurious, but I obtained mercy, becauſe I did it ignorantly in unbeleif.]

13. Having been ſo hugely unfit and unworthy of ſuch an honour by my former behaviour whilſt I was a Jew, blaſpheming the name of Chriſt, perſecuting the Chriſtians, and uſing them moſt deſpitefully, Notwithſtanding all which God was mercifull to me, looked on it but as an act of blind zeal in me, and therefore laid it not ſo to my charge as to deliver me up to my ſelf, but recalled me mightily in the midſt of my carreer.

†hath ſuperabounded, ὑπερεπλεόνασεν

14. And the grace of our Lord † was exceeding abundant, with faith, and love which is in Chriſt Jeſus.]

14. Since which time he hath moſt plentifully poured out on me, the gifts of the Holy Ghoſt, and proportionably to them, a lively faith toward Jeſus Chriſt, and an earneſt zeale for his Goſpel, which hath been wrought in me by his grace.

15. This is a faithfull ſaying, and worthy of all [c] acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief.]

15. O 'tis a truth of an huge price, and fit to be the onely tradition or Cabala among us Chriſtians, in ſtead of all the Jewiſh ſecrets and myſteries that are talked of by theſe hereticks, that Chriſt Jeſus came a Saviour into the world on purpoſe to reſcue out of their evil courſes, and to obtain pardon and ſalvation upon their reformation, for the greateſt ſinners in the world, of which number I have reaſon to look on my ſelf as the principal of all others. c.

16. Howbeit for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering for a pattern to them which ſhould hereafter beleive in him to life everlaſting.]

16. But being ſuch God hath dealt moſt mercifully with me, called me from heaven whilſt I was perſecuting him, that I might be a prime object of his patience and longanimity, and in order of time the firſt that was ſo miraculouſly called, that ſo the wickedeſt of the Gentiles may in me have an example of hope of mercy, if they ſhall come in unto Chriſt.

* of ages, or Angels

17. Now unto the King [d] * eternal, immortal, inviſible, the onely wiſe God,] be honour and glory for ever and ever. Amen.

17. Now to the great ruler and wiſe diſpoſer of all ages of the world, Governour, and commander of Angels, the one true God, whoſe attributes are to be incorruptible, inviſible and wiſe beyond all imagination, ſo as none partakes with him; and from whom all the wiſdome of all others doth proceed. d.

18. This charge I commit unto thee, ſon Timothy, according to the [e] pro-

†according to them κατὰ

phecies which went before on thee, that thou † by them mightſt [f] warre a good warfare,]

18. Now to thee, O Timothy, thou who wert firſt converted by me, I give this commiſſion, as a truſt I commit to thee (agreeable to the revelations which were made of thee, that, though young, thou ſhouldſt be ordained a Biſhop in the Church ch.4.14. though we find no mention of this in the Acts, as we doe of Saul and Barnabas, Act. 13. 2.) that according to that appointment of God, thou ſhouldſt carefully diſcharge that Epiſcopal office committed to thee, e. f.

* Having Ἔχων

19. * Holding faith and a good conſcience, which ſome having put away, concerning faith have made ſhipwrack,]

19. Holding faſt & continuing conſtant in the true faith, and diſcharge of a good conſcience, not as ſome which falling into impure lives, have afterwards ~~wholly renounced Chriſtianity~~, ſalln into great ſinners [illegible] Revisw. p. 209.

† be diſciplin'd παιδευθῶσι

20. Of whom is Hymenæus and Alexander, whom I have delivered unto Satan, that they may † learn not to blaſpheme]

20. Such are in thy Church of Epheſus, Hymnæus, 2 Tim.2.17. and Alexander, 2 Tim.4.14. whom by the Cenſures of the Church I delivered into Satans power, to chaſten and afflict them, that they may reform, and recover from that ~~great ſin of renouncing and forſwearing the faith in time of perſecution.~~ [illegible] Revisw.

Notes on Chap. I.

a. Γενεαλογίαι

Moſt of the *divinity* of the *Gnoſticks* (made up out of the *Greek Poets, Antiphanes, Heſiod, Philiſtion* &c.) conſiſted of ζυζυγίαι and γενεαλογίαι, *conjunctions*, and then from them *Genealogies*, how one thing *joyns* with another and *begets* a third (out of *Night* and *Silence* comes forth *Chaos* &c.) and applies all the *theologie* and *genealogies* of the *Gods* in *Orpheus* &c. to the αἰῶνες, as they called the *Angels*, (ſee *note* d.) In reference and *oppoſition* to which it is, that the *Apoſtle* here v.5. ſets down a true *Chriſtian genealogie* of that excellent *grace* of *Charity*, ſo much wanting in thoſe *hereticks*, accordingly as it is produced in a *Chriſtian*, and that, ſaith he, is the ſpecial *genealogie*, with the ſtudy of which we *Chriſtians* (eſpecially they that call themſelves *Gnoſticks*) need to trouble our ſelves. See *Tit.* 3.9.

b. Δόξη

Δόξη here ſeems to referre to the *ſchechina* among the *Jewes*, which we have often ſpoke of, noting the *preſence* or *appearance* of *God*, of *Chriſt* on the earth among us, ſee *note* on *Mat.* 3 k. and 16. n.

c. Ἀποδοχὴ

What is the importance of ἀποδοχὴ here, muſt be learnt from the uſe of קבל among the *Jewes*, eſpecially in the *Chaldee idiome*, where it ſignifies to *receive* any thing for *undoubted*, and with an *honourable* reſpect, the ſame that they expreſſe alſo by שמע *to hear*, i. e. *obey*, and *beleive* with the exhibition of *honour*, ſee *Paulus Fagius* on the *Chaldee Paraphraſe*, *Gen.* 26. 5. Thus when 2 *Kin.* 14. 11. the *Hebrew* reads שמע, and the *Greek* ἤκουσεν *heard*, the *Chaldee Paraphraſe* reads קבל *received*, by which appears, what is the meaning of δέχεσθαι ὡς προφήτην, *to receive a prophet Mat.* 10.41. (which in like manner *Luke* expreſſes by ἀκούειν *to hear*, in oppoſition to ἀθετεῖν *to neglect*, *Lu.* 10.16.) to wit, to *beleive* and *honour* him. So 1 *Cor.* 2. 14. δὲ δέχεται τὰ τοῦ πνεύματος, *receives not the things of the ſpirit*, i. e. neither *beleives* nor *values* them, but, as it followes, they are *fooliſhneſſe* unto him. So *Joh.* 1. 12. λαμβάνειν *to receive* is explain'd by πιστεύειν *to beleive* in the end of the verſe, and ſo παραλαμβάνειν v. 11. where the *Syriack* hath קבל in both places. Hence are the *Cabalæ* of the *Jewes*, their *receivings*, i. e. *traditions* (as *to give Eph.* 4. 8. is all one with *to receive*, *Pſal.* 68. 18. and as in

δέχεσθαι ὡς προφήτην

δέχεται τὰ τοῦ πνεύματος

λαμβάνειν

the *Greek* λῆμμα and δῶρον *receipt* and *gift* are all one) which they eſteem ſo *undoubted* and *honourable*, For as the *office* of the *Doctor* is מסר *to deliver*, ſo of the *diſciple* קבל *to receive*, as in the beginning of *Pirche Aboth Moſes* קבל *received* the *law* from *Mount Sinai* ומסרה and *delivered* it to *Joſhuah*. And as from the former of theſe words is the *Hebrewes* קַבָּלָה *Cabala*, their *doctrine received*, and had in ſo much *reverence*, ſo from the ſecond is their מָסוֹרֶת their *doctrine delivered* by *hand* from their *anteceſſors*, and *without writing tranſmitted* to *poſterity*, the firſt expreſſed in the *New Teſtament* often by ἀποδοχὴ, the ſecond by παράδοσις. So that this is the full ſenſe of this place, If there be any *undoubted dogma*, worthy of *belief*, any true *Cabala*, this certainly is it, that *Chriſt came into the world to ſave ſinners*.

Παράδοσις

d. The αἰωνες here of which *God* is ſaid to be the *King*, may poſſibly ſignifie the ſeverall *ages* of the *world*, and no more, that being the ordinary notaton of αἰὼν *age*. But it is alſo known what notion of αἰῶνες there was among the *heretickes* of thoſe firſt times, ſet down at large by *Ireneus* in his diſcovery of the *Valentinians*, where there is a great deal of *phantaſtical* unintelligible ſtuffe about the *æones*. And therefore conſidering that the *Gnoſtickes hereſie* was now abroad in the *Church* of *Epheſus*, named diſtinctly in the cloſe of this *Epiſtle* c. 6. 20. and referr'd to in a great part of this *Chapter* v. 3. 4. 6. 7. 9. 10. and becauſe the *Valentinians* were but the *progeny* of theſe, ſaith *Irenæus*, and took their *doctrines* from them, and becauſe it hath been already ſhewn (*note* on *Col.* 2. a. and h.) that theſe were the titles of the *Angels*, who were in *Ezechiel* called חיות living *creatures* (and from thence theſe αἰῶνες formed by them) It is therefore not improbable that the *Apoſtle* might referre to this *Theologie* of theirs here, as he had done before v. 4. by their *genealogies*. And then this will be the meaning of the βασιλεὺς τῶν αἰώνων, the *King*, or *Ruler*, or *ſupreme Commander* (as of the whole *world*, ſo particularly) of the *Angels*, his conſtant ſubjects, and ſervants, and executioners of his will, thoſe to which, under the name of αἰῶνες, The *Gnoſticks* attribute ſo much to the ſame purpoſe is added [*the incorruptible, inviſible, onely wiſe God*] (in oppoſition to *Simon Magus* whom they taught to be the *ſupreme God*, being but a *corruptible, viſible man*, that by his *ſorcery* got the reputation of *wiſedom* among them) And the *giving glory* and *praiſe* to him is an *antient* form of *Confeſſion* of *faith*, which was wont to be done by way of *Doxologie*, And ſo is here ſet as a ſhort *Creed*, againſt the *Gnoſtickes*, ſo as the *Doxologie* in that form which is now continued in the *Church*, was framed againſt other *heretickes*.

Ἄιωνες

Βασιλεὺς τῶν αἰώνων

e. That the *Apoſtles* received frequent *revelations*, and never more diſtinctly and frequently, than to this matter of *deſigning Biſhops* and *Governours* of the *Church*, may appear by many places; Thus concerning *Paul* and *Barnabas* the *text* is *diſtinct*, *Act.* 13. 2. *The holy Spirit ſaid, Separate to mee Paul and Barnabas for the work to which I have called them*, and ſo here of *Timothy*, and c. 4. 14. for that by *prophecy* here is meant ſuch *revelation*, may appear by comparing 1 *Cor.* 14. 25. with v. 30. for there what is προφητεύειν *to propheſie* in the former place, (and v. 31.) is ἀποκαλυφθῆναι ἄλλῳ to *receive a revelation* in the latter. To this ſenſe Saint *Chryſoſtome* and *Theophylact* are clear, Τὸ τῆς διδασκαλίας καὶ ἱερωσύνης ἀξίωμα μέγα ὂν, τῆς τοῦ Θεοῦ δεῖται ψήφου, ὥστε τὸν ἄξιον δέξασθαι. διὸ τὸ παλαιὸν ἀπὸ τῆς προφητείας ἐγίνοντο οἱ ἱερεῖς, τυτέστιν ἀπὸ πνεύματος ἁγίου, ὅπου ὁ Τιμόθεος ἠρέθη ὅτι τῶν ἱερωσύνην. *The dignity of being a Doctor and a Prieſt, being a great one, wants God's ſuffrage that a worthy perſon may receive it, thereupon the Prieſts were made antiently by propheſie*, i. e. *by the Holy Ghoſt. Thus Timothy was choſen to the Prieſthood*, i. e. his *Epiſcopacy*; And ſo generally 'tis ſaid of the *Biſhops* of *Aſia*, that the *Holy Ghoſt* had *ſet* them *over the flock*, *Act.* 20. 28. Thus ſaith *Clemens Romanus* of the *Apoſtles*, that at their *firſt* preaching in every *region* and *city*, κατίσανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπους καὶ διακόνους, *They conſtituted their firſt fruits, making trial* and *judgment* of them *by the ſpirit*, *into Biſhops & Deacons* and again, πρόγνωσιν εἰληφότες τελείαν καλέσησαν τοὺς προειρημένους, *having received perfect foreknowledge*, i. e. *revelation* or *prophecy*, *they conſtituted the forementioned Biſhops* and *Deacons*, and not onely ſo for the preſent, but for the next *courſe* or *ſucceſſion*, for ſo ſaith he, μεταξὺ ὀπινομίων δεδώκασιν ὅπως ἐὰν κοιμηθῶσι διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν, *Afterward they gave order that if thoſe whom they had conſtituted, ſhould dye, other men that were approved* (by the *ſpirit* alſo) *ſhould undertake their Miniſtery* or *employment*. So ſaith *Clemens Alexandrinus* of Saint *John*, that in *Aſia* he conſtituted *Biſhops*, ſometimes (ὅλας ἐκκλησίας καθίστων) *made up whole Churches*, ὅπου δὲ κλῆρον ἕνα τινα κληρώσων τῶν ὑπὸ τοῦ πνεύματος σημαινομένων, *ſometimes ordained ſome certain perſons, ſuch as were ſignified to him by the Spirit*. (*See Act.* 8. note e.) That this ſhould thus be done in the *Apoſtles* time, beſides the *will* of *God*, there is this *reaſon* alſo diſcernible, becauſe in the *firſt* preaching of the *Faith* to any *City*, or *Region*, performed by the *Apoſtles* in their *journeyes*, as it was *neceſſary*, that the *Apoſtle* before he went away from them, ſhould leave a *Governour* among them, ſo it was not poſſible in ſo ſhort a *ſtay*, as ordinarily was made after the *converſion* of ſome in a *city*, to diſcern, by any *human* meanes, who of thoſe νεόφυτοι *new converts* would be fit for that imployment, and ſo this rendred it very neceſſary, that the *Apoſtles* either by the *diſcerning ſpirit* which they had *extraordinarily* beſtowed on them, or by particular *Revelation*, ſhould thus make *deſignation* of the *perſons*. But after, when *Churches* were ſetled, and men had continued in the *faith* ſo long, as to give *teſtimony* of their *ſincerity* and *abilities* to qualifie them for that *office*, there was not that need of *Revelation* in this matter, *humane* meanes being in ſome meaſure *ſufficient* to direct in it; And accordingly by the *qualifications*, which Saint *Paul* names to *Timothy* and *Titus* in their *ordaining Biſhops* in every *Church*, it is evident, that they made *Biſhops* upon *obſervation*, and *experience* of mens *behaviour* and *abilities*, and upon the *teſtimonials* of the *brethren*, (and therefore were forbid to make a *novice Biſhop*, i. e. one *lately converted*, 1 *Tim.* 3. 6. becauſe of him they could not have this *experience*, or theſe *teſtimonies*) and were not afforded *divine Revelation* in it, or any thing *proportionable* to that.

Προφητεία

* Euſeb l. 3. c. 23.

What

f. στρατείαν στρατείαν] What is the meaning of the phraſe στρατεύειν στρατείαν here muſt be fetch'd out of *Num.* 4. 3. where the *Levites* are ſaid to goe לִצְבָא *into the army* or *hoſt*, which is rendred by the *Septuagint* λειτουργεῖν *to officiate*, and ſo *Num.* 1. 50. λειτουργήσουσι καὶ παρεμβαλοῦσι, *they ſhall miniſter and encamp*: ſo generally under the *law*, the *miniſtery* of the *prieſts* is compared to a *warfare*, the *Temple* to a *camp*, the *inferior officers* to *watchmen*, and the like, ſo *Exod.* 38. 8. when the *women* brought their *gifts* after *child-birth* to the *tabernacle*, they are expreſſed by הַצֹּבְאוֹת אֲשֶׁר צָבְאוּ *the warriers that warred in the dore of the tabernacle*. And therefore it is that 2 *Sam.* 6. 2. where there is ſpeech of the *bringing back* of the *Arke*, it is called *the Arke of the Lord, whoſe name is the Lord of hoſts, who dwelleth between the Cherubims*, i. e. the *Lord* of the *Arke* or *tabernacle* (the *Temple* being not then *built*) *dwelling* in it, between the *Cherubims*, and that perhaps is the reaſon, why in *Zacharies propheſie*, which concerns the *rebuilding* of the *Temple*, he is ſo oft intitled *the Lord of hoſts*, as the title moſt agreeable to ſtirre them up to that *work*, ſo when *Pſal.* 103. the *Angels* are called *his hoſt*, 'tis becauſe they *miniſter* unto him, and, as it followes, *doe his will*, and ſo the *Sun* and *Moon* are called the *hoſt of God*, as thoſe that *miniſter* unto him. Thus when *Iſa.* 40. 2. it is ſaid, *Their warfare is accompliſhed* (where the *Old Latine* reads corruptly *malitia* for *militia*) it belongs clearly to the *ceſſation* of the *Leviticall Prieſthood*, and ſo *Dan.* 8. 13. *the ſanctuary and the hoſt ſhal be trodden down*, And ſo *Iſa.* 24. 21. *In that day God will viſit the hoſt of the moſt high*, the *temple* in the like manner, Thus in the *New Teſtament* the *weapons* of our *warfare* 2 *Cor.* 10. 4. the *inſtruments* of the *exerciſe* of our *Apoſtleſhip*, the *Cenſures* of the *Church* &c. and 2 *Tim.* 2. 3. καλὸς στρατιώτης, *a good Souldier* of *Chriſt*, i.e. *miniſter*, and v. 4. *I have fought a good fight*, executed the *office* of my *Apoſtleſhip* as I ought to doe. And juſt ſo here, στρατεύειν καλὴν στρατείαν, to *diſcharge* the *office* of *Evangeliſt* firſt, then *Biſhop*, as he ought.

"Οπλα στρατείας ἡμῶν

Καλὸς στρατιώτης

CHAP. II.

Paraphraſe.

a.

1. I Exhort therefore, that firſt of all, [a] ſupplications, prayers, interceſſions, and giving of thanks be made for all men,]

1. In the firſt place therefore I adviſe thee, and all the Biſhops under thy Metropolis, that you have conſtant publick offices of devotion, conſiſting 1. of ſupplications for the averting of all hurtfull things, ſins and dangers; 2. of prayers for the obtaining of all good things which you want; 3. of interceſſions for others; and 4. of thankſgiving for mercies already received; and all theſe not only for your ſelves, but, in a greater diffuſion of your charity, for all mankind,

2. For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſſe and * honeſty.]

* gravity, σεμνότητι

2. For the Emperors & rulers of Provinces under them, to whom we owe all our peaceable living in any place, in the exerciſe of religion and virtuous life, and therefore ought in reaſon to pray and give thanks for them.

3. For this is good and acceptable in the ſight of God our Saviour,]

3. For this God under the Goſpel approves of, and requires at our hands,

† Who wills that all men ſhould eſcape, or be ſaved, Ὃς πάντας ἀνθρώπους θέλει σωθῆναι

4. † Who will have all men to be ſaved, and to come unto the knowledge of the truth.]

4. In proportion to the example which he hath given us in himſelf, who earneſtly deſires the good of all mankind, and uſeth all powerfull means to bring them to reform their former wicked lives, and now to entertain the Goſpel. *Luc.* 13. *b*.

* one alſo Mediator of God and men, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων

† a teſtimony in the proper ſeaſon, μαρτύριον ἰδίοις καιροῖς

5. For there is one God, * and one Mediator between God and men, the man Chriſt Jeſus.]

5. For it is but one God that is Creator of all, (who conſequently deſignes and wills the good of all) and ſo likewiſe but one Mediator and peace-maker between God and man, even he that hath taken our common nature upon him, and in it died for all thoſe whoſe nature he aſſumed, even Jeſus Chriſt;

6. Who gave himſelf a ranſome for all † to be teſtified in due time.]

6. Who died to redeem all men, and reſcue them out of their evil waies, laying down his life, pouring out his blood in our ſtead, and thereby gave alſo a teſtimony of the truth of his doctrine, thus ſealed with his blood, in the time appointed by God, and foretold by the prophets, as the ſeaſon for the working this great work.

for many · Mat 20. 28.

* Or, with which I was intruſted, for the King's MS. reads ὃ ὑπεστεύθην

† or, the Spirit, for the King's MS. reads πνεύματι

7. * Whereunto I am ordained a preacher and an Apoſtle (I ſpeak the truth in Chriſt, and lie not) a teacher of the Gentiles in † faith and verity.]

7. Which doctrine of his hath been intruſted to me to divulge and preach unto all men, Gentiles as well as Jewes (Chriſt knows that I ſpeak the truth, whoſe commiſſion it were very unſafe for me to feigne) that I might be the Apoſtle and Biſhop of the Gentiles, to make known and adminiſter the Goſpel of Chriſt among them faithfully and truly, without concealing or adding any thing.

b.

* pure

† diſputing διαλογισμοῦ

8. I will therefore that men pray every where, lifting up * [b] holy hands, without wrath and † doubting.]

8. Theſe directions then I give to all both men and women, firſt to men, that as the Jewes waſht their hands before they lifted them up at the altar, Ex. 40. 32. Pſal. 26. 6. ſo ſhould all Chriſtians pray, not onely in Jeruſalem, but any where elſe, with innocent hearts, without any anger or malice (ſee note on Mat. 15. e.) quarrels or diſſenſions, preſerving the bond of peace, (the one ſip Zeph. 3. 9.) among all.

* modeſty αἰδοῦς

9. In like manner alſo that women adorn themſelves in modeſt apparel, with * ſhamefaſtneſs and ſobriety; not with broidered haire, or gold, or pearls, or coſtly array.]

9. The ſecond direction I give for women, that they come to the aſſemblies, and pray (in like manner, as was ſaid of the men, v. 8.) and that they doe it in ſuch attire, as is decent, accounting modeſty and ſobriety the greateſt ornament, that they are capable of, and not ſetting themſelves out vainly and with oſtentation, in curious dreſſings of haire, in embroidery, or jewels, or other waies of ſumptuous attire.

10. But in stead of them to adde to modesty and sobriety ver. 9. the richer embroidery and jewels of all good works, charity to others, which becomes Christian professors infinitely better, than those other waies of expense upon fine clothes &c.

10. But (which becometh women professing godlinesse) with good works.]

11. And of the woman I farther command, that she be content to learn, and to exercise obedience, and subjection to those who are placed over her, both in the Church, and at home.

11. Let the woman learn in * silence with all subjection.]

* quietnesse ἡσυχία

12. And that she neither undertake to teach in the Church, nor at home to have any authority over her husband, but to be obedient and meek, and still in both those capacities.

12. But I suffer not a woman to teach, nor to usurp authority over the † man, but to be in * silence.]

† husband ἀνδρὸς
* quietnesse ἡσυχίᾳ

13. According to the type which God gave in this matter in the first creation, forming Adam the man first, then the woman out of him, to denote her subordination to, and dependence on him.

13. For Adam was first formed, then Eve.]

14. And there is little reason that this course, which was then setled, should since be changed, Certainly no reason to be fetched from Adam's sin and fall, for the guilt of that lay especially upon the woman, for before Adam was deceived, (or, Adam being not deceived,) the woman being first cheated her self by the serpent, was the cause and beginning of sin and ruine on all mankind.

14. And Adam was not deceived, but the woman being deceived was in the transgression.]

c. d. 15. But by means of the seed of the woman, the Messias which should be born from her posterity, she had a promise of redemption, and so all others of her sex, upon condition of their perseverance in the faith, and love, and obedience to Christ, and performance of those great Christian duties of chastity, and modest behaviour, which I now require of them.

15. Notwithstanding she shall be [c] saved † in child-bearing, if [d] they continue in faith and charity, and * holiness with sobriety.]

† by διὰ
* purity ἁγιασμοῦ

Notes on Chap. II.

a. Of these *four* sorts of prayer 'tis affirmed by S. *Chrysostome*, that they were in his time all used in the *Church*, ἐν καθημερινῇ λατρείᾳ *in the daily service*, ᾗ τοῦτο, saith he, ἴσασιν οἱ μυσταὶ, πῶς καθ' ἑκάστην ἡμέραν γίνεται καὶ ἐν ἑσπέρᾳ καὶ ἐν ὄρθρῳ, *and this is sufficiently known to all the Priests*, or those that *officiate morning and evening*. And so it appears by the *Liturgies*. The word δεήσεις referring to the *larger* or *lesser Collecta*, that in the *Letany* for *deliverance* from all the *evils* there named, and the other after, in which the phrase Κύριε δεήθημεν *we humbly beseech thee O Father*, is used, which is for the *averting* of *evils*. The 2d to the prayers for *mercy* and other *wants*. The 3d to the ἀιτήσεις, wherein the word ἀιτησώμεθα, *Let us pray for the whole state of Christ's Church, for Kings* &c. is inserted. And the 4th to the solemn *thanksgiving for all men*, and to the *hymnes* sung to the *praise* of *God*. And it may be observed, that the direction here of *praying* for *Kings* &c. is agreeable to that of the *Hebrews*, *R. Chaninah* in *Pirche Aboth* c. 3. §. 2. חוֹר מִתְפַּלֵּל בִּשְׁלוֹמָהּ שֶׁל מַלְכוּת שֶׁאִלְמָלֵא מוֹרְאָהּ אִישׁ אֶת רֵעֵהוּ חַיִּים בָּלָעוּ *Pray for the peace of the kingdome, for unlesse there be fear men will devour one another alive.* And so when *Petronius* came to set up *Caligula's image* in the *Temple*, they that would *die* rather than that should be done, being asked their whether they would *wage warre* with the *Emperour*, answered No, but on the other side *twice a day* they *offered sacrifice* for the *safety* of the *Emperor*, see *Josephus*, and *Jer.* 29. 7. Accordingly was the *Christians practise*, as long as the *Emperors* continued *heathen*, praying in their *Liturgies* ὑπὲρ Βασιλέων *for Kings*. After, when they were *Christian*, δεόμεθα ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων, *We pray thee for our most pious Kings, defenders of God, or of the faith of Christ*, as it is in S. *Chrysostome's Liturgie*, and that ὑπὲρ κράτους, νίκης, διαμονῆς, εἰρήνης, ὑγείας, σωτηρίας αὐτῶν, *for their power, victory, continuance, peace, health, safety*. The very things which they *prayed* for for them, when they were yet *Gentiles*, saith *Tertull:* in *Apoll: Sine monitore precamur pro omnibus imperatoribus, vitam illis prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum. We pray for a long life to our Emperors, a secure empire, a safe house, valiant armies, a faithfull senate, a good people, a quiet world.* This was after done for *Arrian* and *heretical Kings*, as *Constantius*, Παρακαλοῦμεν τὸν θεὸν ὑπὲρ κοινῆς τῆς ἐκκλησιῶν εἰρήνης, ὑπὲρ τῆς τοῦ κόσμου εὐσταθείας, ὑπὲρ βασιλέων, ὑπὲρ στρατιωτῶν, καὶ συμμάχων, saith *Cyril*, *Cat:* 10. *We beseech God for the common peace of the Churches, for the quiet of the world, for our Kings, their souldiers, and auxiliaries.*

Δεήσεις

Προσευχαὶ

Ἐντεύξεις

Εὐχαριστίαι

Ὑπὲρ Βασιλέων

The ceremony of *washing* was among the *Jewes* constantly used before *prayers*, and so among the *Mahometans*. So *Abul Faraii de moribus Arab:* *Fundamenta legis sunt* 1. *Munditiei cura*, 2. *Oratio. The foundations of the law are* 1. *Cleanneſſe*, 2. *Prayer.* Others, as *Al Gazal*, that mention the *fundamenta legis*, leave out *Mundities*, *Cleanness*, and comprehend it in *Oratio*, *Prayer*, according to that saying of *Mahomet* (in *Ebnol Athir*) *Non accipit Deus preces absque mundatione, God receives not prayers without cleansing* or *washing*, and *Orationis clavis est mundities, Cleanneſſe is the key of Prayer*, saith *Al Gazal*, and *Mahumet* again, *Fundata est Religio in munditie, Religion is founded in cleanneſſe.* This significant *rite* the *Apostle* here applies to the thing signified by it, *cleanneſſe* of the *heart* and *actions*, and makes that necessary to the *offering* up any *acceptable* service unto *God*. Of this *Al Gazal* an *Arabick* writer makes three degrees, 1. the *cleansing* the *members* of the *body* from *unlawfull* actions, 2. the *cleansing* of the *heart* from all manners that are worthy of *dispraise*, all *vices* worthy of *hatred*, 3. the *cleansing* of the *secret* (i. e. the *inward*) *affections* of the *heart* from every thing beside *God*, that they may be at full *leisure* to *meditate* of, or *pray* to him. See Mr *Pococke's Notes* on *Abul Faraii* p. 302.

Some difficulty there is what is here meant by σωθήσεται διὰ τεκνογονίας, *she shall be saved by child-bearing*. A *first* notion that may be thought to belong to it, is, that as σώζεσθαι *to be saved*, signifies oft *to escape*, noting some *temporal deliverance*

c. Σωθήσεται διὰ τεκνογονίας

(of

(of which see *note* on *Lu.* 13. b.) so διὰ may note *by*, i.e. *through*, not as a *means* or *condition*, but as the *term*, *out* of, or *through* which the *deliverance* is wrought, as σώζεσθαι δι' ὕδατος being *saved through the water* 1 *Pet.* 3. 10. and διὰ πυρὸς *through the fire* 1 *Cor.* 3.15. is being *delivered out of* the *water* and *fire*; and then the meaning of it will be, that *she* shall *passe*, though with some *difficulty*, *safe through child-bearing*; and this as a *moderation* of that *curse* inflicted upon *womankind* upon *Eve's sin*, that she should *bring forth children in sorrow*, or with *sore travail* at their *birth*. But this doth not seem *probable* to be the meaning of the place, because that which follows, *if they continue in the faith* &c. v.15. is not a *condition* of that *deliverance* from the *peril* of *childbirth*, that being common to *beleivers* and *pagans*, *faithful* and *unfaithful*; And indeed the *curse* being but this, that *in sorrow she should bring forth*, *Gen.* 3. 16. there hath since been no change in that matter, no *promise* upon any *condition*, that that *punishment* should be moderated. A *second* interpretation then there is, by observing the importance of the word τεκνογονεῖν (which is rendred *child-bearing*) c.5.14. where of the *younger widow* 'tis said *let her marry*, and τεκνογονεῖν, where it is thought to signifie, not onely or peculiarly *bringing forth*, but also *breeding* and *bringing up children*. And then that may be conceived the meaning of it here, and so the phrase will be, *she shall be saved* διὰ τεκνογονίας *by bearing*, and *bringing up*, or *breeding* her *children* in the *fear* and *nurture* of the *Lord*, to which the next words are applied also ἐὰν μείνωσιν, *if they*, i. e. *the children*, *abide in the faith* &c. But against this there are two *exceptions* also, 1. that τεκνογονεῖν in that c. 5. doth no way appear to signifie any more than *bringing forth* the *children*, for that other part of *breeding* or *bringing up* may well be contained under *ruling the houshold* (which there follows) of which the *children* are a part, and then there is no *example*, that the word should signifie in that *larger* sense, and consequently no reason that it should be so interpreted here; 2^dly, there is as little reason to apply the following words to the *children*, *if they*, i. e. *if the children shall continue* &c. for beside that there is no other mention of the *children precedent*, save what is in that *compound* word; and again, if τέκνα *children* be understood, then that *plural neuter* must have a *verb singular* to joyn with it, according to *rules* of *Grammar* and *use* of these *Books*, and so it would be μείνῃ not μείνωσιν, besides these, I say, there will be little reason that the *children's continuing in the faith* should be the *condition* of the *salvation* of the *mother*, when she is before presumed to have done her part in the *breeding* of them. The difficulties thus discernible against either of these *interpretations* make it not unreasonable to pitch upon a third interpretation, so as τεκνογονία shall signifie the *womans bearing* of the *promised seed*, which was the means foretold for the *bruising* the *serpents head*, and so for the rescuing the *woman* from that *eternal punishment*, which was justly *deserved* by her *sin*. This is no *new interpretation*, but so *antient* as to be mentioned by *Theophylact*, though not accepted by him, and this perfectly agrees with every *circumstance* in the *context*, For thus it will connect with what went before, *the woman*, i. e. *Eve*, v. 12. *being deceived was in the transgression*, i. e. was *first guilty* of *eating* the *forbidden fruit*, but rescued from the *punishment* by the *promised seed*, i. e. by her *child-bearing*, by the *Messias*, which was to be *born* of a *woman*, and so to *redeem* that *nature* which he *assumed*, but this not *absolutely*, but on *condition* of *faith*, and *charity*, and *holiness*, and *sobriety*, and *continuing* in *all* these, and this advantage belonging not only to the *first woman Eve*, but to all her *posterity*, In respect of whom it is, that the *number* is changed from the *singular* to the *plural*; She, as the *representative* of *all women* had the *promise* made to her, *Gen.*3.15. but the *condition* must be performed by all others, as well as her, or else the benefit will not redound to them. And this is the most literal importance of the διὰ also, being *saved by* this, as by a *means* of *all womens* and *mens redemption*, and *salvation*.

The changing of the *number* here from σωθήσεται *she shall be saved* to ἐὰν μείνωσιν *if they abide*, hath had an account given of it already, *note* c. to which it may farther be added, that this is but agreeable to the former *discourse* v. 9, 11. In v.9. it is in the *plural*, *that the women adorn themselves*, but v. 11. in the *singular*, *Let the woman learn in silence*, and v.12. *But I suffer not a woman* &c. where it is certain that the *women* in one place are all one with the *woman* in the other places, And so it is here also.

διὰ τεκνογονίας scil. τεκνογονίαν. Casaub. in Justin. Jul. Cap. c. 1.

Τεκνογονεῖν

ἐὰν Μείνωσιν

ἐὰν Μείνωσι

CHAP. III.

Paraphrase.

* faithfull πιστὸς

1. THis is a * true saying, If a man desire the office of a Bishop, he desireth a [a] good work.]

1. Now to proceed to other directions necessary for thee, thou art to consider this great and weighty truth, that the Episcopal office, whensoever any man is a candidate or suiter for it, is an honourable (though never so dangerous and burthensome) a function, (see Jam. 3. 1.) and consequently that thou must be very carefull in the choise of the person, whom thou, as Metropolitan of Ephesus, admittest to this dignity. a.

† sober, temperate νηφάλιον

σώφρονα

* comely

2. A Bishop then must be blameless, the [b] husband of one wife, † vigilant, sober, * of [c] good behaviour, given to hospitality, apt to teach;]

2. And therefore these enquiries thou must make of any whom thou meanest to ordain, and receive the testimony of the Church concerning him (see note on Act.6.b.) And therein let these qualifications be observed, 1. that he be a person not scandalous for any sin, since his conversion, 2. that he have not put away his wife (so as is ordinary both among Jewes, and heathens, but forbidden by Christ, except for fornication) and married another, 3. that he be sober and intent to his business, 4. moderate in all his actions, as that is opposed to distemper or giddiness, 5. of a grave composed behaviour, humanity and modesty together, 6. apt to entertain strangers, 7. one that is able and ready to communicate to others the knowledge which himself hath; b. c.

3. 8. A temperate perſon in oppoſition to exceſſive drinking, 9. one that uſes no violence, 10. that uſes no ſordid courſe for gain, 11. of a mild and peaceable diſpoſition, (ſee note on 2 Cor. 10. a.) 12. neither apt to be angry and quarrel, nor 13. inſlaved to the love of wealth;

3. Not given to wine, no ſtriker, not greedy of filthy lucre, but * patient, † not a brawler, not covetous;]

* gentle ἐπιεικῆ
† not quarrelſome ἄμαχον

4. 14. That by ruling his own family well, and keeping his children in obedience to diſcipline, and in all probity of manners, ſhews that he is fit to be a Governour;

4. One that ruleth well his own houſe, having his children in ſubjection, with all gravity;]

5. (For ſure he that cannot rule ſo much a leſſe province, will be unfit to be made a Governour of the Church of God.

5. (For if a man know not how to rule his own houſe, how ſhall he take care of the Church of God?)

d. 6. 15. Not one that is but newly planted or inſtructed in the faith, leſt ſo great a dignity ſo ſuddainly beſtowed on him may tempt him to pride and vanity, and ſo bring the ſame ruine upon him, that fell upon the devil, who was tempted in like manner by that glorious condition wherein he was created, and for his pride was caſt out of heaven into the torments of hell, 2 Pet. 2. 4.

6. Not a [d] novice, leſt being lifted up with pride, he fall into the condemnation of the devil.]

7. To theſe qualifications muſt be farther added, 16. that he be a perſon of a good reputation, under no reproach for his former life among unbeleivers, For if he be, there will be danger that he be contumeliouſly uſed by them, and be tempted to revenge himſelf on them that uſe him ſo, and that will be a ſnare unto him.

7. Moreover he muſt have a good report of them which are without, leſt he fall into reproach and the ſnare of the devil.]

8. And as for the chooſing of the Biſhop all this care muſt be taken, ſo for the Deacons, that muſt every where be conſtituted to attend the Biſhop. they alſo muſt be choſen grave, ſober perſons, not cunning and deceitfull, not given to exceſſe of drinking wine or ſtrong drink, thoſe which uſe not any ſordid courſe for gain,

8. Likewiſe muſt the deacons be grave, not double-tongued, not given to much wine, nor greedy of filthy lucre,]

9. But ſuch as being orthodox in point of faith, live pure and Chriſtian lives, according to the doctrine and directions thereof.

9. Holding the myſterie of the faith in a pure conſcience.]

10. And before any be thus aſſumed into holy Orders, let them be well known, and by teſtimony approved for ſufficiency, piety, and good behaviour, and then being found blameleſſe, perſons of good report among all, let them then be aſſumed into Orders.

10. And let theſe alſo firſt be proved, and then let them uſe the office of a deacon, being found blameleſſe.]

11. So likewiſe the women that have any office in the Church (ſee note on Tit. 2. a.) muſt be of a grave behaviour, not given to ſlander and calumniate, not given to any exceſſe, truſty in all that is committed to them.

11. * Even ſo muſt their wives be grave, not ſlanderers, ſober, faithfull in all things.]

* The women in like manner, γυναῖκας ὡσαύτως

12. And as of the Biſhops, ſo of the Deacons, let them be thoſe that have not put away former wives upon diſlikes, and married others (ſee note b.) but thoſe which either have not married, or lived conſtantly with their firſt wives, and duly brought up their children, and governed their families.

12. Let the deacons be the husbands of one wife, ruling their children and their own houſes well.]

13. For though the office of a Deacon be an inferior degree, yet it is a ſtep to the higher, and they that behave themſelves well in it, are fit to be aſſumed to an higher imployment, that of rulers or Biſhops, that greater dignity in the Church of God, (ſee note on Joh. 7. a.)

13. For they that have uſed the office of a deacon well, purchaſe to themſelves a good degree, and great † boldneſſe in the faith which is in Chriſt Jeſus.]

† authority παῤῥησίαν

14. Theſe brief directions I now give thee, for the neceſſity of thy preſent employment, hoping to come quickly to thee my ſelf, and furniſh thee with all farther inſtructions.

14. Theſe things write I unto thee, hoping to come unto thee ſhortly.]

e. 15. But if it ſhall fall out that I cannot come, that then by theſe thou maiſt for the main be provided and inſtructed how to diſcharge the office committed to thee, being an office of ſtewardſhip or præfecture in Gods family, the Church, not of Idol falſe, but of the one true God, the pillar and baſis which holds up the truth, ſuſtains and keeps it from ſinking.

15. But if I tarry long, that thou maiſt know how thou oughteſt to behave thy ſelf in the [e] houſe of God, which is the Church of the living God, the pillar and ground of the truth.]

16. The truth, I mean, of Gods œconomy at this time, which is moſt precious, and valuable; and tends mightily to the begetting of all piety and vertue in our hearts. And it conſiſts of theſe ſo many degrees, 1. That God himſelf took on him our fleſh, and here on earth viſibly appeared among us, in an humane ſhape, and did thereby make known his will unto us, And that this might be done more convincingly, 2[dly], the Spirit deſcended on him at his baptiſme, and gave teſtimony of him, Mat. 3. 17. and by leading him into the wilderneſſe to be tempted by the devill, convinced him that he was the ſon of God, Mat. 4. and by the power of God upon him he wrought many great, and unheard of miracles, (and ſo his Apoſtles after him) which teſtified the truth of all he ſaid, and 3[dly], in theſe, and in the diſcharge of his deſigned office of revealing Gods will unto men, he was beheld, and confeſt and adored by Angels themſelves, good and bad, 4[thly], he was by his Apoſtles preached, and proclaimed not onely to the Jewes, but Gentiles, 5[thly], he was received, and beleived on by many of all nations through the world, and 6[dly], he was viſibly and with a glorious appearance of Angels taken up into heaven, there to reign forever in the glory of God the father, and to exerciſe power in his Church, and by converting of ſome, and deſtroying of others, to propagate his Goſpell over the world.

16. And * without controverſie great is the myſtery of godlineſſe, God was † manifeſt in the fleſh, juſtified * in the ſpirit, ſeen of Angels, preached † unto the Gentiles, beleived on in the world, received up * into glory.]

* confeſſedly, ὁμολογουμένως
† manifeſted by ἐφανερώθη ἐν
* by ἐν
† among ἐν
* in or with ἐν

a. Καλὸν ἔργον] here signifies *honestum opus*, a *work* of some *virtue* and *excellence* in it self, as being that which is the *consecrating* a mans life, at least the greatest part of it, to the *service* of *God*, to which therefore an *immarcessible crown of glory* is proposed by Saint *Peter* as the *reward*, 1 *Pet.* 5 4. where, as the *great reward in heaven*, *Mat.* 5. is an argument that the *virtue* to which it is assigned is a very *eminent virtue*, very *acceptable* in the sight of *God*, so is this an evidence that the *good work* here, is look'd on as an *eminent* state of *piety*, so far from being *censurable* in him, that *desires* it, as he ought to doe, in order to the *glory* of *God*, or the *love* of our *brethren*, or the just provision for their *spiritual* wants, that it is very *commendable* in him, and the *desire* of it, is an act of *Christian piety* in the more *perfect* degree, as the designing this without putting the *flock* to any *charge*, is yet more *excellent* in Saint *Paul*, 1 *Cor.* 9. 18. And this may be farther evident by the *fault* of those, who forsake this or any other *Ecclesiastical* office, and return to the *world*, *ad seculũ*, again; such was *Demas* who had been a *fellow-labourer* of Saint *Paul's*, *Philem.* 24. *Col.* 4. 14. but after *forsook* him 2 *Tim.* 4. 10. ἀγαπήσας τὸν νῦν αἰῶνα, *having loved this present age* or *world*, not that this *crime* was that *love* of the *world* (which 1 *John* 2 15. is a *crime* in any *Christian*) but that he betook himself to his own *worldly secular* affaires again, forsaking the attendance on the *service* of *God* in his *Church*, as he that *marries* a *wife*, is said to be *sollicitous for the things of this world*, *how he may please his wife*, which *love* of the *world*, though it be not in it selfe a *fault* (for then *marriage* could not be *faultlesse*) yet if it be the taking one off from *Ecclesiastical* employments which hath *devoted* himselfe to them, will be a fault in him; and that was *Demas's crime*, not, as 'tis thought, *forsaking* of *Christianity*. And that was charged on some others, though *Timothy* stuck close to him, *Phil.* 2. 21. *All seek* τὰ ἑαυτῶν &c. betake themselves to the *care* of their own *secular affairs*, not to the *affairs* of *Christ* in attending on the *Gospell*, v. 22. And the *criminousnesse* of this arising from hence, that he forsakes that which is *more excellent* for that which is *lesse* so, though it be not otherwise *unlawfull*, *Ecclesiastical* for *secular* employments, is an evidence that the *Ecclesiastical employment* is καλὸν ἔργον in this notion a *good* i. e. *excellent work*, a *state* (if lived in, as it ought) of some *perfection*.

Ἀγαπήσας τὸν νῦν αἰῶνα.

b. What is the meaning of μιᾶς γυναικὸς ἀνὴρ *the husband of one wife*] both here and v. 12. and *Tit.* 1. 6. and of ἑνὸς ἀνδρὸς γυνὴ *the wife of one husband* c. 5. 9. will not be easily resolved. For if it should be interpreted as an interdict of choosing to the *office* of *Bishop* or *Deacon*, any who had lived in *Polygamie*, i. e. had had *more wives at once*, though that might have some colour of sense in it from the *practise* of the *Jewes*, as far as concerned the *man* (who among them was permitted *Polygamie*) yet this is not appliable to the *widow* or *woman* c. 5. 9. for never among *Jewes* (or even *Turkes*) was it permitted that the *woman* should have *more* then *one husband at once*, and the reason is clear, because the *multitude* of *husbands* did not help forward, but rather hinder *propagation*, for which it was that the *multitude* of *wives* was *permitted*. Onely among the *Barbarians* there is mention of the πολύανδροι a *people* so called, because the *wife* among them had *many husbands*; and among the *Medes* that dwelt in the *Mountaines*, 'tis said that a *woman* was *married* to *five husbands* at once. But there is no probability that this should be referred to, or looked upon in this place. Then for the other interpretation, that here the *digamist*, or he that hath had *two wives successively* one after another, should be made uncapable of *holy orders*, or be under some *reproach* for so doing, and his having *married* but *once* should be as necessary to a *Bishop* or *Deacon*, as *sobriety* &c. this is a little strange, it being ordinary for the *wife* to *dye* soon after *marriage*, and without *children*, and in that case, the *second marriage* tending as much to the ends of *matrimony* (*comfort of life*, *propagation*, *remedy* of *lust*) as the former can be supposed to doe; And besides, this *prohibition* being not to be found in the *lawes* of any *nation*, and being grounded on no other *text* but this (of the meaning of which the *question* now is) wil no farther be concluded hence, then the words of this place doe inforce it. A *third* sense the phrase is capable of, which seems much fitter for the matter in hand, that he be said here to be, or to have been the *husband* of *more wives* then *one* who marryed after divorce, i. e. who having put away his wife on any cause whatsoever, even for that of fornication, which the law of Christ allows, doth marry another. This hee that had done, was by the words of Christ, especially as they are set down *Mar.* 10. 11. *Lu.* 16. 18. and by a speech of Saint *Paul's* 1 *Cor.* 7. 39. under such prejudices, that we cannot wonder that here he is not thought fit to be received into holy orders, and so the woman also. They that marry after divorces, are in the *first Canon* of the *Councel* of *Laodicea* expressed by οἱ ἐλευθέρως καὶ νομίμως συναφθέντες δευτέροις γάμοις, *freely & legally coupled in second mariages*. And the like mention we finde of them *Concil: Neocæsar: can.* 52. where such a δίγαμος is supposed αἰτεῖν μετάνοιαν *to entreat absolution*. And *Concil: Ancyr: can:* 39. Διγάμων ὅρος, *The term of Abstention*, or *separation*, which belongs to the *Digamist*, (in this notion of it) is mention'd as a *known* and vulgar thing, And *Concil:* 1^mi *Nicæni Can:* 8. The *Novatians* error appears to have been, their refusing to *communicate* with these *digamists*, upon their *repentance*, in like manner, as with those that had *fallen* in *time of persecution*, which signifies these two to be lookt on as *crimes* of *high* importance in a *Christian*, for which the *Censures* of the *Church* fell heavy on them, though upon *Repentance* the *Catholickes* admitted them to communion again. And thus also in * *Athenagoras*, we *Christians*, saith he, are commanded either to *remain* every man as we are, ἢ ἐφ' ἑνὶ γάμῳ, *to content our selves with one marriage* (which is no where *commanded* in that other sense of *marrying* after the *death* of the *first*, and therefore must be understood of this other sort, after *divorce*.) For the *second marriages*, saith he, are δευτέρας μοιχεία, a *comely kinde* of *adultery*, *Adultery*, saith he, from *Christ's* words, *for he that puts away his wife, and marries again, committeth adultery* (which proof of his restraines his words to those

* πρεσβ. p. 37. E.

Μιᾶς γυναικὸς ἀνὴρ

those *second marriages*, which are after *divorces*) but that a *well favoured*, *fashionable*, *comely* one, because the *Imperial lawes* say nothing against such *marriages* after *divorces* allowed by them; and again, saith he, *'Tis the law of Christ that no man shall put away her* ἧς ἔπαυσε τις τὴν παρθενίαν *whom he hath defloured*, or made *no virgin*, and *marry* again.† So *Plutarch* in his Ῥωμαϊκ: making mention of a *law* prohibiting to *marry second marriages* on *festival* dayes, saith that it was brought up, because either *widows married*, which might doe well to doe it in *secret*, or those whose *husbands* were *living*, and then they ought to be *ashamed* to think of any other *husband*. So *Valer: Max:* l. 2. c. 1. cals the *experience* of *many marriages*, *legitimæ cujusdam intemperantiæ signum*, a sign of *intemperance*, but such as the *law* of *heathen* men permits. So in * *Ærodius*, among the *Presbyters* that were brought as *witnesses* against *Marcellinus*, one being found to have *married* again after *divorce*, *placuit reprobari*, he was *rejected*, saith he, whence it appears that such *marriages* were not onely allowed by the *Imperial lawes*, but that they were practised also among *Christians*†, which farther appeares by *Marculfus formal:* l. 2. c. 30. *Dum inter illum & illam non charitas secundum Deum, sed discordia regnat, & ad hoc pariter conversare minimè possunt, placuit utriusque voluntate ut se à consortio separare deberent, quod ita & fecerunt. Seeing between him and her Christian charity doth not reign, but discord, and so they cannot converse together, it is agreed by the consent of both parties, that they should separate from one anothers companies, which accordingly they did,* This, it seems, was a *formula* used among *Christians*, as there was another to the same purpose, *Leg: Rom:* c. 19. and *Novell: Institit:* 117. And this being allowed by the *secular Imperial lawes*, and accordingly *practised*, the *Councel* of *Carthage* thought fit to make a *Canon* to *reform* it (*Can: Sec: Zonaram* 116.) and to reduce it to *Christ's* and Saint *Paul's institution*, and therefore appointed that the *Emperor* should be desired to make an *Imperial law* against it. He that would see more to this purpose for the confirming of this *interpretation*, may consult *Zonaras's scholia* on that *Canon*, and *Rodolphus Fornerius Rerum Quotid:* l. 6. c. 23. and *Burchard* l 9. c. 72. and the *Notes* on *Cod: Can: Eccl: Universæ*. And that this custome was also among *women*, who thus *divorced* themselves from their *husbands*, will appear by *Justinian's Novell:* 117. which will therefore be appliable to the prohibition of the *widows* being chosen, which was not ἑνὸς ἀνδρὸς γυνὴ *the wif of one husband* also.

Ἑνὸς ἀνδρὸς γυνὴ

c. Κόσμιος, ἀδιάκλιτος, *well ordered* or *composed*, saith *Phavorinus*, and so c. 2. 9. καταστολὴ κόσμιος, such an *habit* or *attire*, as argues *gravity* of *manners* and *mind*.

Κόσμιος

d. Νεόφυτος signifies not in respect of *age*, for *Timothy* himself was such, but in respect of *receiving* the *faith*, by *analogie* with the use of the word φυτεύω *to plant*, for *to instruct* in *Christianity*, to *teach* the *faith*, as when S. *Paul* saith, that he hath *planted*, and so saith *Theophylact*, 'tis all one with νεοβάπτιστος *newly baptized*, lately *received* into the *Church*.

Νεόφυτος

e. What οἶκος θεοῦ *the house of God* here signifies, is evident by the *context*, The whole discourse here is to give *Timothy* directions for the *choosing*, and *constituting Bishops*, and *Deacons* in his *Province*, i. e. over all *Asia*, of which *Ephesus*, where *Timothy* was placed by S. *Paul*, was the *chief Metropolis*. This then being the *Province*, wherein he was to *ordain*, must needs be the οἶκος θεοῦ *house of God*, wherein he is here directed *how he should behave himself*, being by S. *Paul* set there, as the οἰκονόμος, or *steward* in an *house*, who having, under the *Master*, *chief* power in the *family*, to him it belongs to *entertain*, or remove *servants*, and *officers* out of it. But this not so to restrain the *phrase* to that one *province*, but that both the *universal*, and every other *particular Church* of *Christ* is capable of that *title*, as truly, and *properly*, as that of *Ephesus*, or *Asia* at that time, For indeed the *phrase* is derived from the *Temple*, which as the special *place* of *Gods presentiating* and *exhibiting* himself, is called *Gods house*, where he *dwells*, and *delights*, and *meets* the pious votary, *receives* his addresses, *entertains*, and treats him, as in his *own house*, and *answers* the *petitions*, which he came to *offer* there, and where his *Angels*, which are his *attendants*, and *court*, as it were, are peculiarly *present* 1 *Cor.* 11. 9. As when the *Angels appeared* to *Jacob* at *Luz*, he presently calls it *Beth El*, the *house of God*, saying, *surely God is in this place, this is no other than the house of God* &c. Proportionably to this the *whole family* of *God*, as that comprehends the whole *corporation* or *community* of *all* the *Christians* alive, is fitly styled οἶκος θεοῦ, this *great house of God*, And in like manner, every *lesser society* of *Christians* among whom *God* is pleased to *dwell* also, and rule by his οἰκονόμος, or *steward*, And such is every *Bishop* in every *particular Church*. Of this *house of God*, in this sense, *two titles* are here set down, fitly belonging both to the *whole*, and to *each branch*, but especially verified at that *time*, wherein the words were delivered, that *first age* of the *Apostles preaching*, and *planting* the *faith*. The first title is, ἐκκλησία θεοῦ ζῶντος Ἐκκλησία θεοῦ ζῶντος, *the Church of the living God*, in opposition to the *false*, *dead*, *liveless Gods*, whose *pictures* were adored in their *heathen Temples*, Those were ἐκκλησίαι *places* of *meeting*, and assembling, but only for the *worship* of *Idols*, *empty* nothings, But the *house of God*, where *Timothy* was set the *œconomus*, or *steward* at *Ephesus*, contrary to *Diana's Temple* there, was the *Church* of the *living God*, and so was every such *regular* assembly of *Christians* under a *Bishop* (such as *Timothy* was) an *œconomus* set over them by *Christ*, Such again every *larger* circuit under the *Metropolitan*, who, as *Timothy* again, had χειροτονίαν καὶ κρίσιν *ordination* and *jurisdiction* over the whole *Province*, And such all the particular *Churches* of the whole world considered together, under the *supreme* head, *Christ Jesus*, dispensing them *all* by himself, and *administring* them severally not by any one *œconomus*, but by the several *Bishops*, as inferior heads of *unity* to the several bodies, so constituted by the several *Apostles* in their *plantations*, each of them having an ἀυτονομία, a several distinct commission from *Christ* immediately, and *subordinate* to none, but the *supreme* honour, or *Plenipotentiary*. The second title is, στῦλος καὶ that it is στῦλος καὶ ἑδραίωμα τῆς ἀληθείας, *the pillar* ἑδραίωμα τῆς ἀληθείας

of

* *Pandect:* l. 6. tit: 1. c. 18.

† *Rom:* p. 209.

† *Rom:* p. 210

of truth, and the *basis* of that *pillar*. The *houses* anciently were built on *pillars*, *Judg.* 16. 26. where we find the *pillars whereupon the house standeth*, and v. 29. the *two middle pillars*, *whereon the house stood*, and on which it was *born up*, and upon the removing of which the house *fell*, and so when the *Psalmist* describes the *land* by this similitude of an *house*, he supposeth it set on *pillars*, and the *feeblenesse* of those *pillars*, when they want *bearing up*, are an evidence of the *weaknesse* of the *earth*, *The earth is weake, and the inhabitants thereof, I bear up the pillars of it*, *Psal.* 75. 4. Now of a *pillar* it is known, that it receives the *usefulnesse* from the *basis*, on which it stands, which being so *set*, that it cannot *sinke*, the *pillar* being firmly fastened on that, and standing *upright*, it is able to *bear* a vast weight of *building* laid upon it. And so these two, though *severall* in themselves, yet *joyning* together, and *consolidated* into *one*, they do, as *one*, not severally, *support* what is laid upon them. It is therefore necessary so to render these words, στύλος καὶ ἑδραίωμα, *pillar and ground*] that they be not distinct *titles* of the *house of God*, a *pillar* one, and a *basis* another, but (by the *figure* of ἓν διὰ δυοῖν, *one described by two*) a *pillar upon its basis*, which firmly sustains that, which is *built*, and erected upon it.+ And so is *the house of God*, (the *Church*, both *Universall* of *Christ's*, and, under him, of all the *Apostles*, and each *particular*, of each single *Apostle's plantation*) this *pillar* erected firmly upon the *basis* to sustain, to uphold the *truth* of *Christ*, which being by *Christ*, and his *Apostles* erected, as a *roof* upon a *pillar*, is *sustained*, and upheld by it. If the *truth* of the *Gospell* had been scattered abroad by *preaching* to single men, and those men never *compacted* together into a society under the *Government* of *Bishops*, or *Stewards* &c. such as *Timothy* was, to whom was delivered by Saint *Paul* that παραθήκη 1 *Tim.* 5. 20. a *depositum*, or *body* of *sound doctrine*, to be *kept* as a *standard* in the *Church*, by which all other *doctrines* were to be *measured*, and *judged*, If I say such a *summary* of *faith* had not been deliver'd to all *Christians*, that came in, in any place, to the *Apostles* preaching, and if there had not been some *Steward* to keep it, then had there wanted an eminent means to *sustain*, and *uphold* this *Truth* of the *Gospel*, thus preacht unto men, But by the *gathering* of single converted *Christians* into *assemblies*, or *Churches*, and designing *Governours* in those *Churches*, and entrusting this *depositum* or *form of wholesome doctrine* to their *keeping*, it comes to passe, that the *Christian truth* is *sustain'd*, and *held up*, and so this *house of God* is affirmed to be the *pillar* and *basis of truth*, or that *pillar* on a *basis*, by which *truth* is supported; According to which it is, that *Christ* is said to have *given not only Apostles, and Prophets, and Evangelists, but also Pastors, and Teachers*, i. e. the *Bishops* in the *Church* (known indifferently by those *two* titles) εἰς καταρτισμὸν τῶν ἁγίων, *for the compacting of the Saints* into a *Church*, εἰς οἰκοδομὴν, *for the building up of the body of Christ*, *confirming*, and continuing them in all *truth*, *Eph.* 4. 12. *that we should be no longer like children carryed about with every wind of doctrine*, &c. v. 14. And so again when *hæresies* come into the *Church in the* first ages, 'tis every where apparent by *Ignatius's Epistles*, that the only way of avoyding of *error*, and *danger*, was to adhere to the *Bishop* in *communion*, and *doctrine*, and whosoever *departed* from him, and that *form of wholsome words kept* by him, ἔφθαρται was supposed to be *corrupted*, and *immerst* in that sink of *corruption*, which was then among the *Gnosticks*, the *pests* of that *age* of the *Church*. To which purpose these sayings of that *divine martyr* are expresse, Μηδεὶς χωρὶς τοῦ ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν, *Let no man do ought of those things which belong to the Church, without the Bishop*, and ὁ λάθρα ἐπισκόπου τι πράσσων, τῷ διαβόλῳ λατρεύει, *he that doth any thing without the privity of the Bishop, worships the devill*, *Epist: ad Smyrn:* And this is his meaning of [ἐντὸς θυσιαστηρίου εἶναι *being within the altar*] *preserving communion* with, and *dependence* on the *Bishop*, who sat in that part of the *Church* which was called the θυσιαστήριον, or *altar*, which he that did not, ὑστερεῖται τοῦ ἄρτου τοῦ θεοῦ, *fals short of the bread of God*, *Epist ad Ephes:* from thence concluding, Σπουδάσωμεν οὖν μὴ ἀντιτάσσεσθαι τῷ ἐπισκόπῳ, ἵνα ὦμεν θεῷ ὑποτασσόμενοι, *Let us take care not to resist or oppose the Bishop, that we may be subject to God*, Πάντα γὰρ ὃν πέμπει ὁ οἰκοδεσπότης εἰς ἰδίαν οἰκονομίαν οὕτως δεῖ ἡμᾶς αὐτὸν δέχεσθαι ὡς αὐτὸν τὸν πέμψαντα, τὸν οὖν ἐπίσκοπον δεῖ ὡς αὐτὸν κύριον προσβλέπειν, *For every one whom the Master of the house sends to his own stewardship, him must we receive as him that sent him, we must therefore look to the Bishop, as the Lord himself.* And in the *Epistle* to the *Magnesians*, Πρέπον ἐστὶν ὑμῖν μὴ μόνον καλεῖσθαι χριστιανούς, ἀλλὰ καὶ εἶναι, ὥσπερ καί τινες ἐπίσκοπον μὲν καλοῦσι, χωρὶς δὲ αὐτοῦ πάντα πράσσουσι, *We ought not onely to be called Christians, but also to be such*, as *some call*, or *acknowledge* the *Bishop*, but *do all without him*, And again μηδὲ πειράσητε ἴδιόν τι φαίνεσθαι ἰδίᾳ ὑμῖν, *not to think it reasonable to entertain any private opinions of our own, for*, as he addes, *they that did so, were sure to be seduced in such times, being once grown wiser than their teachers.* So in *Ep: ad Philad:* Ὅσοι θεοῦ εἰσὶν καὶ Ἰησοῦ Χριστοῦ οὗτοι μετὰ τοῦ Ἐπισκόπου εἰσίν, *As many as are of God and of Jesus Christ, these are with the Bishop*, ἓν θυσιαστήριον, ὡς εἷς ἐπίσκοπος, ἵνα ὃ ἐὰν πράσσητε κατὰ θεὸν πράσσητε, *There is one altar as one Bishop, that whatever* ye *doe, you may doe according to God.* And speaking of *seduced hæreticks*, he mentions their onely way of *repentance*, ἐὰν μετανοήσωσιν εἰς ἑνότητα θεοῦ, καὶ συνέδριον τοῦ ἐπισκόπου, *if they repent and return to the unity of God, and the councell of the Bishop.* And so every where in all those *Epistles* to the same purpose, to signifie that that *form* of *doctrine*, *deposited* with, and *kept* by the *Bishop* in the *Church*, is the onely sure means to *support*, and *preserve* the *truth*. Which how little it belongs to those *Congregations*, or *Churches* which have neither *cast* out that *Apostolical form* of *sound words*, or by *degrees* received in many *corruptions*, and *falsities*, either *against* the will of their *Governours*, or by *connivence*, or *assistance* of them, doth easily appear, by what hath here been said, because as the *good husbandman sowes seed* in his *field*, so the *enemy* may scatter *darnell*, and the *field* bring forth the *fruits* of one, as well as the *other*.

The notion of *piety*] in this place is observable for *Christian religion*, *doctrine* of *Christ*, whether as that, which is it self the tru way of *serving* & *worshipping* f. Ευσέβεια

+ *Sic Review p. 211.*

ſhipping of *God*, ſo as will be acceptable unto him (and ſo is ἐυσέβεια *piety*) or that which *preſcribes* and *delivers* the moſt *exact* and perfect way of *ſerving God*, and ſo by a *metonymie* is called *piety*. That it ſignifies ſo here, appears by the parts of this *myſterie*, as they are here ſet down; *God*, i. e. *Chriſt incarnate*, *manifeſted in the fleſh*, &c. the ſeveral *articles* of our *faith* from the *birth* to the *aſſumption* of *Chriſt*, which, all together, are called μυστήριον ἐυσεβείας, *the myſterie of piety*, the *parts* of our *religion*, into which all *Chriſtians* are *initiated* or *entred*, the *foundation* on which all our *Chriſtian practiſe* is built, *God* being ſo deſirous that men ſhould live according to that *law* of his, revealed by *Chriſt*, that to *preach* it to us, and inforce it on our *practiſe*, he was himſelf pleaſed to *aſſume*, and *manifeſt* himſelf in our *fleſh*, and to *teſtifie* the *truth* of this, the *Spirit* of *God* came down viſibly upon *Chriſt*, and the *voice* from *heaven*, *This is my beloved ſon*, *Mat.*3.17. and ſo in the ſeveral particulars here mentioned, as branches of our *initiation* into *Chriſtian religion*, *grounds* of our *beleiving*, and *practiſing* the *Chriſtian doctrine*. Thus c. 6.5. where ſpeaking of the wicked *hereticks* of thoſe times, the *Gnoſticks*, he mentions it as a piece of their *doctrine*, that ἐυσέβεια is πορισμὸς, *piety*, (i.e. the *Chriſtian religion*, the being of that *profeſſion*,) is *gain*, matter of *ſecular advantage*. Thus again c. 6. 3. 'tis called more expreſly ἡ κατ' ἐυσέβειαν διδασκαλία, the *doctrine* which is *according to piety*, So *Tit.*1.1. the *truth* which is according to *piety* is ſet to denote the *Goſpel*. Agreeable to which it is that *mercifulneſs* and *ſpotleſſe purity*, are called θρησκεία καθαρὰ *pure worſhip* &c. *Jam.*1.27. i.e. prime ſpecial branches of the *true religion*. In other places 'tis true that ἐυσέβεια *piety* is taken in a narrower ſenſe for that *virtue* particularly of *worſhipping God aright*, as *Tit.* 2. 12. in diſtinction from the *duties* toward *others*, and *our ſelves* 1 *Tim.*6.11. 2 *Pet.*1.6. and in one place 1 *Tim.* 5. 4. for the return of *gratitude* in *children* to their *parents*, which is a kind of *piety* alſo, as the *love* of our *countrey*, *honouring* of *magiſtrates*, that are a ſort of *Gods*, as well as *parents* to us, is ordinarily called *piety*.

Εὐσεβὴς ὁ θεοσεβὴς πρόσωπος

ἡ κατ' Εὐσέβειαν διδασκαλία

Ἀλήθεια ἡ κατ' ἐυσέβειαν

Θρησκεία καθαρὰ

Μυστήριον ἐυσεβείας

Δικαιωθεὶς ἐν πνεύματι

Paraphraſe.

CHAP. IV.

1. But there are riſen up ſome among you, wch oppoſe this Chriſtian doctrine, mentioned in the cloſe of the third chapter, deny this form of Evangelical truth, viz: the Gnoſticks that deny Chriſt to be come really in the fleſh, 2 Joh.7. And there is no wonder in this, for Chriſt expreſly foretold it Mat.24.11. that before the time of the Jewes ruine, before that notable coming of Chriſt (ſee notes on Mat. 24. b.c.d. Act.2. b.) ſome ſhall forſake the faith, and follow erroneous ſeducing teachers (ſee note on Lu.9. d.) though the doctrines which they teach, are moſt unclean, polluted, deviliſh doctrines. See 2 Pet. 3. note a.

1. NOW the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils;]

a. 2. Which they ſet off through the faire pretences of greater perfection and depth of knowledge, which theſe lyers make ſhew of among the people, men that have their conſciences ſtigmatized with the marks and brands of their ill works, notorious to all for infamous perſons.

2. * Speaking lies with hypocriſie, having their conſcience [a] † ſeared with an hot iron;]

* Through the hypocriſie of lying ſpeakers
Ἐν ὑποκρίσει ψευδολόγων
† branded

b. 3. Part of the character of theſe men is, to interdict marriages, and ſpeak againſt them as unlawfull, and ſo likewiſe to command abſtinences from ſome ſorts of meats, from which the Jewes abſtain, but by the liberty allowed by Chriſt are perfectly lawfull for all Chriſtians, ſo they be taken with thankſgiving and acknowledgment of the donour.

3. [b] Forbidding to marry, and commanding to abſtain from meats, which God hath created * to be received with thankſgiving of them which beleive and know the truth.]

* for the faithfull, and thoſe that have acknowledged the truth to partake of with thankſgiving, εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν

4. For indeed all the creatures in the world, being created for the uſe of man, may lawfully be uſed and eaten by a Chriſtian, if it be done with faith and acknowledgment of the donour (ſee Mat. 14. c.)

4. For every creature of God is good, and nothing † to be refuſed, if it be received with thankſgiving:]

† polluted, being received, βδελλύγον, λαμβανόμενον

c. 5. For there are but two things neceſſary to make any thing lawfull for our uſe, 1. God's permiſſion or freedome allowed us by him, and that we have in this matter by the expreſſe words of Chriſt that tells us, that which goes in, (i. e. meats &c.) is not that which defiles a man, And 2dly, prayer, which bleſſeth our meat to us, being, beſide the calling for God's bleſſing upon it, an acknowledgment of God from whom it comes, and who hath allowed it for food for us.

5. For it is ſanctified by the [c] word of God and prayer.]

6. Such admonitions as theſe, which may help ſecure them from the infuſions of theſe men, thou art frequently and timely to give the Chriſtians under thee notice of, and by ſo doing thou ſhalt approve thy ſelf faithfull in the diſcharge of thy office of Biſhop, whoſe duty this is, † and make returns for all the good inſtructions thou haſt thy ſelf received and imbraced obediently.

6. If thou * put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, nouriſhed up in the words of faith, and of good doctrine, † whereunto thou haſt attained.]

* ſuggeſt theſe things to the brethren, τιθοῦ τὰ ὑποτιθέμενος τοῖς ἀδελφοῖς
† which thou haſt followed παρηκολούθηκας

Live nourished with thus to ruminate how over and over I read aim, and so to feed himself daily on the doctrins of Christ, and by teaching others to— v. p. 211.

7. But eſpecially be ſure that in ſtead of their doctrines of abſtinences from marriage and from meats, quite contrary to the Goſpel, which ſets an honourable character upon marriage, and takes away difference of meats, and in ſtead of idle ridiculous grounds, upon which they found theſe abſtinences, thou doe by diligent ſearch into the doctrine of the Goſpel, purſue that perfection of Chriſtian knowledge, which though thou art young, may fit thee for the diſcharge of that venerable office.

7. But * refuſe profane and old-wives fables, and exerciſe thy ſelf rather unto godlineſſe.]

* avoid παραιτοῦ

d. 8. For though abſtinence from daily meats, and wines, and from marriage, be as an act of ſelf-denial and exerciſe, acceptable to God, yet if this be not obſerved with due limits, if meats be abſtained from as unlawful, and marriage in like manner as abominable and deteſtable, (as by the Gnoſticks, who yet indulged to all villany, it was) then there is no good, but hurt in them,

8. For bodily exerciſe † profiteth [d] little, but godlineſſe is profitable unto all things, having promiſe of the life that now is, and of that which is to come.]

† is profitable for a little

Col.

Col. 2. 22. And indeed considered at the best Col. 2. 23. the profit of them is but little in comparison to that of piety, which is of the greatest value imaginable, will help us to all advantages that we can wish, If we would have a comfortable life here, this is promised to them that seek the kingdome of God and his righteousnesse, Mat. 6. 33. and so for many particular Christian duties they have promise of present beatitude, and whatsoever in any singular case may seem to be wanting to the felicity and prosperity of the pious man here, it is sure to be made up abundantly in another life.

† or combate, for the King's MS. reads αγωνιζομεθα, see 1 Thess. 2. b.

9. This is a faithfull saying, and worthy of all acceptation.

10. For therefore we both labour and * suffer reproach, because † we trust in the living God, who is the Saviour of all men, specially of those that beleive.]

9, 10. And to this purpose it is to be observed as a most certain and considerable truth, that to all truly pious persons there is so great assurance of an eternal reward, that this our hope in God is the onely ground of our suffering patiently any thing that falls upon us, being confident, that this God as he desireth the eternal welfare of all, so hath promised to save all that shall beleive and obey him, and so consequently is the most assured Saviour of them that doe so.

that an faithfull πιστὸν; fidelis Hier. Bez.

* exhort παρήγγελλε

11. These things * command and teach.]

11. These things doe thou put those in mind of, that have received them already, confirm them that they may continue in them (and not be depraved by the Gnostick hereticks which teach the contrary, as in those former particulars ver. 3, 8. so in this last of suffering persecutions for the Gospel) and teach them to those that have not as yet received them.

12. Let no man despise thy youth, but be thou an example of the beleivers, in word, in conversation, in charity, † in spirit, in faith, in purity.]

12. And though thou art a young man in years, yet let the gravity of thy life supply the want of the years, that are wont to be required of thy office, and let thy discourse and all thy demeanour and course of actions be exemplary to all the Christians under thy jurisdiction, both in respect of constant love and adherence to God, and of profession of the faith, and of purity, or chastity, three main particulars wherein these heretical Gnosticks doe endevour to corrupt others.

thi exampli o faithfull ones τύπος τῶν π exemplum, & fidelium. Hier.

† the words ἐν πνεύματι are not found in the King's MS.

13. Till I come, give attendance to [e] reading, to exhortation, to doctrine.]

13. Betwixt this & the time of my coming to thee, see thou be diligent in performing thy office in the several parts of it, expounding the Scriptures, confirming beleivers, and admonishing them of any fault or danger, and instructing the ignorant or unbeleivers.

e.

14. Neglect not the gift that is in thee, which was given thee by prophecie, with the laying on of the hands of the Presbytery.]

14. Make use of those gifts which in order to thy function were given thee (according to the revelation from the Spirit concerning thee ch. 1. 18.) at thy ordination (see note on ch. 5. f.) when besides me 2 Tim. 1. 6. some others also of the Apostles, one or more, laid hands on thee (see note on Act. 11. b.)

*Exercise thy self in these things † spend thy time in them, ἐν τούτοις ἴσθι

15. [f] ** Meditate upon these things, † give thy self wholly to them, that thy profiting may appear to all. φανερὰ ἡ ἐν πᾶσιν thy profitting may be apparent among all men

16. Take heed unto thy self, and unto thy doctrine, continne in them, for in doing this thou shalt both save thy self, and them that hear thee.

f. may be apparent amongst all men and to doctrine teaching - καὶ τῇ διδ καλίᾳ

For this doing or doing this thou shalt save both thy self and thy hearers, τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

Notes on Chap. IV.

a. Κεκαυτηριασμένοι τὴν συνείδησιν

The meaning of this phrase [κεκαυτηριασμένοι τὴν συνείδησιν] is, I conceive, not rightly apprehended, when it is thought to signifie, an *insensate conscience*, as if the resemblance were here to *flesh*, when it is *seared* or *cauterized*, *Hesychius* and *Phavorinus* have both taken notice of the *phrase*, and rendred it to another *sense*, κεκαυλιασμένοι (it should be κεκαυλιεσμένοι) βεβασανισμένοι, μὴ ἔχοντες τὴν συνείδησιν ὑγιῆ, saith *Hesychius*, the *phrase* denotes *those that being brought to the test, are found faulty, have not a good conscience*. The meaning of this must be collected from the *office* of the βασανισταὶ, *explorers* or *examiners*, or *triers*, by which he explains it, and of them, saith he, Βασανιστὴς, ὁ διαυλιλὴς καὶ ἐπὶ τὰ ἀνδραπόδων τὴν ἀλήθειαν πυνθανόμενος, *One set to examine slaves to find out the truth*. And when any upon such *examination* is found *faulty*, he is wont to be *branded* for a *cheat* or *rascal*, and that *branding* or *stigmatizing* is here the thing referred to, and so κεκαυλιεσμένοι τὴν συνείδησιν are *men of a prostituted, branded, stigmatized conscience, infamous villains*. And so saith *Phavorinus* also, κεκαυλιεσμένος τὴν συνείδησιν, τετέλεσι μὴ ἔχων ὑγιῆ (referring, no doubt, to this place) it signifies *having not a sound* or *whole conscience*.

b. Κωλυόντων γαμεῖν

Many *hereticks* there were in the *antient Church*, which prohibited *marriage*, and taught *abstinence* from *meats*, as *necessary*, having much of their *doctrine* from the *Pythagorean Philosophers*. Such were the *Encratitæ*, *Montanists*, and *Marcionites*. But these came after the *Apostles* times, and are not so probably spoken of here, as those which were *present* then in the *Church*. And such, saith *Ignatius*, there were in the *Apostles* times, *Ep: ad Philad:* and such, saith *Irenæus*, was *Saturninus* l. 1. c. 22. who with *Simon Magus* was the father of the *Gnosticks*. Of him *Theodoret* saith that he was the first, that among *Christians* affirmed *marriage* to be the work of the *devil*, and commanded to *abstain* from the *flesh* of *beasts*. And indeed that this was generally the doctrine of the *Gnosticks* appears from *Clem: Alex: Strom:* l. 3. where speaking of them he saith they doe εὐφήμως δι' ἐγκρατείας ἀσεβεῖν, εἰς τε τὴν κλίσιν καὶ τὴν δημιουργὸν, διδάσκοντες μὴ δεῖν εἰσδέχεσθαι γάμον καὶ παιδοποιΐαν, μηδὲ ἀντεισάγειν τῷ κόσμῳ δυσυχήσοντας ἐλέσθαι, μηδὲ ἐπιχορηγεῖν τῷ θανάτῳ τροφὴν, *Under a pretense of continence they committed all villany against the creation, and the Creator, teaching that men ought not to receive marriage, nor get children, nor bring into the world such as would be miserable, nor furnish death with food* or *nourishment*, i. e. *people* the *world* with men, whom *death* will consequently *feed* on. And again, Εἰσὶν οἱ πορνείαν ἀνελικρὺς τὸν γάμον λέγουσι, καὶ ὑπὸ διαβόλου ταῦτα εἰσηγεῖσθαι δογματίζουσιν, *There are that affirm* and *teach* for *doctrine*, *all marriage to be fornication*, i. e. utterly *unlawfull, and that it is brought* in, and *delivered by the devil*, p. 446. So *Irenæus* l. 1. c. 22. *Nubere & generare à Satana dicunt esse*, *The Gnosticks affirm marriage and generating to be from the devil*. So the *Author* of the *Constitutions* l. 4. 8. τὸν γάμον ἀθετοῦσι *they contemn marriage*, and set it at *nought*, ἀγαμίαν διδάσκουσι, *teach not to marry* at all.

all, l. 6. 10. and for *meats*, τινὰ τ βρωμάτων βδελύσσονται *they abominate some kinds of meats* l. 6. 8. & c. 26. βρώματά τινα φαυλίζουσι *they affirm some meats to be ill*, (see *Col.* 2. note i.)

c. Λόγε θεῦ. The *word of God* in this place, by which *meats* are said to be *sanctified*, i.e. *rescued* and *freed* from all *uncleanesse* or *pollution*, so that they may *lawfully* be *used* and *enjoyed*, is certainly that *word* of *truth* now revealed in the *Gospell*, which *frees* the *Christian* from those *observances*, For this onely can satisfie *conscience*, that it is *lawfull* to doe so, and consequently that it may be done with *faith* or *assurance* that they doe not *sinne*; And as this *secures* us in *general* that no *meat* is now *unlawful* to a *Christian* under the *Gospell*, so to make it in the *particular*, *lawfull* to each one, the addition of *prayer* is the onely *requisite*, meaning by that the *prayer* of *faith* coming to *God* with the *assurance* it is *lawful*, and *acknowledging* it to be *received* of him, and *praying* for his *blessing* upon it.

d. Πρὸς ὀλίγον Πρὸς ὀλίγον] is not to be taken in a sense wherein *little* signifies *nothing* at all, but as when it is set in *comparison*, and *opposition* to some *greater* matter, as here in *opposition* to πρὸς πάντα *for all things*, as in that speech of *Plato's* Σωκράτης ἐστ' ὀλίγου φροντιστέον, ἀληθείας δὲ πολύ, *Socrates is a little to be considered, but truth much.*

e. Ἀνάγνωσις Ἀνάγνωσις *Reading*, is the rendring of the *Nebrew* מקרא set *opposite* to the δευτερώσεις or *traditions* (which the *Rabbines* call the *oral word*) and in the *holy Scripture*, so called, because none but that was suffered to be *read* in the *Church*, but this not simply *read*, but *expounded* also. See *note* on 1 *Cor.* i. e.

f. Μελετᾶν The word μελετᾶν is *agonistical*, saith *Peter Faber*, and belongs to the γυμνάσια and ἀγῶνες, in which the *young men* are *exercised* in *Ephebæo*, and from thence 'tis applyed to *exercises* in the *Schooles*, *declamations* &c. So *Hesychius*, μελετᾷ· ἀσκεῖ, ἐπιμελεῖται, γυμνάζεται, μελέτη γὰρ ἄσκησις, it signifies to *exercise*, as well as to *take care* or *meditate*, and so the relation which here it hath to *proficiency* doth inferre.

Paraphrase.

CHAP. V.

1. Deale not rigidly with a Bishop of the Church, (see note on Act. 11. b.) have that respect to his office, that when ever there is need of thy exhortation, thou doe it as to a father of the Church, withall humble respect to him, And for any inferior officers in the Church, let thy rebukes and correptions be fraternal, and full of kindnesse and friendlynesse to them.

1. Rebuke not an Elder, but * intreat him as a father, and the younger men as brethren;] * Exhort παρακάλει

2. Behave thy self toward women, the antienter sort, or widowes of the Church, with great respect, the younger with modesty and civility, abstaining from any behaviour toward them, that may savour any thing of wantonnesse or turpitude.

2. The elder women as mothers, the younger as sisters, with all purity.]

a 3. Let those widowes which have neither husbands nor children be respected and relieved (see note d) by you, i. e. by the Church, out of their stock which is intrusted to your disposing.

3. Honour [a] widowes that are widowes indeed.]

4. But if any widow which is a Christian be not perfectly destitute, but have children or grandchildren, let them relieve and take care for her, as of a part of their family v. 16. this being due by way of gratitude (see note on c. 3. e.) to the parents, which have done so much for them, and so consequently that, which as God approves of, so he requires at their hands.

4. But if any widow have children or nephewes, let them learn first to shew piety † at home, and to requite their parents; for that is good and acceptable before God.] † toward their own family τὸν ἴδιον οἶκον

5. But the widow that is truly so, and is fit to receive relief from the Church, is she that is wholly destitute, hath none of her children to relieve her, no body but God to hope in or rely on, and so continues hoping and praying at set constant times continually, without any other cares to distract, or businesse to employ her.

5. * Now she that is a widow indeed, and † desolate, trusteth in God, and continueth in supplications and prayers night and day.] * But δὲ † left quite alone μεμονωμένη

6. But she that liveth * in pleasure, is dead while she liveth.] * licentiously σπαταλῶσα

5. But she that abstaines from marrying, not in order to piety, but that she may live the more at her own disposal, she is not to be counted a widow or vitall member of the Church, but a kind of carcasse, or piece of noisomnesse in it.

7. Give these rules that none but blamelesse persons may be taken in, and those that have need of it.

7. And these things give in charge that they may be blamelesse.]

b 8. But if any man or woman doe not maintain those that belong to them, especially those of their family, (as their parents clearly are, having a right to live in their house, and a propriety to be maintained by them (or that they take care for and relieve them) supposing they are able to doe it) that man or woman doth quite contrary to the commands of Christ, and indeed performs not that duty to parents, that even infidels think themselves obliged to doe.

8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse then an infidel.]

9. Let none be listed as a widow into the number of those that are to be maintained by the Church (see note on Tit: 2. a.) under the age of sixty, nor any that have parted with their husbands, and marryed again (see note on c. 3. b.)

9. Let not a widow be taken into the number, under threescore yeares old, having been the wife of one † man,] † husband ἀνδρὸς

10. And let them be such as have by their acts of duty and charity, approved themselves to those among whom they have lived in all things of which their condition hath been capable, such are good carefull education of their children, hospitality, friendlinesse and humility, and submission to the meanest offices for the relief of those that stand in need, care for all that are in any distresse, and in brief seeking occasions for all works of charity, and not onely embracing them when they have been offered.

10. * Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the Saints feet, if she have relieved the afflicted, if she have diligently followed every good work.] * Which hath had testimony of her good works, ἐν ἔργοις καλοῖς μαρτυρουμένη

11. But

*grow weary of

11. But the younger widows refuſe, for when they * have begun to [c] wax wanton againſt Chriſt they will marry;] 11. But receive not into the Church offices thoſe widows that are under that age, for there will be danger of ſuch, that they will be weary of their employment in the Church, of living in that pious ſtrict condition, ver. 6. and then they will relieve themſelves by marrying; c.

†violated ἠθέτησαν

12. Having condemnation, becauſe they have caſt † off their firſt faith.] 12 Which is a great and a puniſhable crime in them, viz: that of violating their promiſe made unto the Church (a kind of conjugal tie) that they would attend it alone, and not forſake it, which when they doe, and return again to the world, what is it but a giving the Church a bill of divorce, and marrying another husband?

*being idle they learn to goe about to houſes, and being not only idle, but tatlers alſo and buſie-bodies, to ſpeak things that are not fit ἀργαὶ μανθάνουσι περιέρχεσθαι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περίεργοι λαλοῦσαι τὰ μὴ δέοντα

13. And withall * they learn to be idle, wandring about from houſe to houſe; and not onely idle, but tatlers alſo, and buſie-bodies, ſpeaking things which they ought not.] 13. And ſuch young widows being unfit for ſuch a receſſe and vacancy, have nothing to doe with their time, but ſpend it in going about from houſe to houſe, in asking queſtions; and not onely ſo, but fall into tatling and looſe diſcourſe, into cenſuring and medling with other folks matters, intertaining themſelves and others with unſeemly diſcourſe, either calumniating or talking wantonly.

14. I will therefore that the younger women marry, bear children, guide the houſe, give no occaſion to the adverſary to ſpeak reproachfully.] 14. My direction therefore is, that the younger women, widows or others, that have not attained to this gravity of mind and command over themſelves, doe in that caſe betake themſelves to a married life, and ſerve God in that, bearing and bringing up children (ſee note on c. 2. d.) guiding domeſtick affairs, that ſo they may not doe any thing which may give advantage to thoſe that are willing to take it, to accuſe or find fault, or bring reproach upon ſuch looſe profeſſors, and the Church for their ſakes.

15. For ſome are already turned aſide after Satan.] 15. For ſome ſuch you know there are which have forſaken the Chriſtian path, and betaken themſelves to the Gnoſticks, bitter enemies to Chriſtians, and theſe would be glad to have ſomewhat to ſay againſt you.

16. If any man or woman that beleiveth have widows, let them relieve them, and let not the Church be charged; that it may relieve them that are widows indeed.] 16. If any Chriſtian hath any helpleſſe widow of his family (ſee v. 8.) let him undertake the care and charge of them, and not caſt them upon the Church to provide for them, leſt if they doe, there be not in the ſtock of the Church ſufficient to provide for all that are truly helpleſſe.

†be allowed, enjoy, be rewarded with ἀξιώσωσι

*labour hard κοπιῶντες

17. Let the Elders that rule well be † counted worthy of [d] double honour, eſpecially they who * labour in the word and doctrine.] 17. Let the Biſhops that have diſcharged that function well, receive for their reward twice as much as others have, eſpecially thoſe that preach the Goſpel to whom it was newes, and alſo continue to inſtruct congregations of Chriſtians in ſetled Churches, ſee Act. 11. b. d.

18. For the ſcripture ſaith, Thou ſhalt not muzzle the oxe that treadeth out the corn; and, The labourer is worthy of his reward.] 18. For this is agreeable to that ſignificative ceremony of the law, which allows the beaſt that is uſed to goe over the corn, and tread out the grain out of the ſtraw, (after the manner that threſhing doth,) to feed all the time that he doth the work, and ſo to have a certain reward in a liberal manner, for all his labour.

†upon ἐπὶ

19. [e] Againſt an Elder receive not an accuſation, but † before two or three witneſſes.] 19. Admit not any complaint againſt a Biſhop of any Church, under thy Metropolis (ſee Act. 11. b.) unleſſe it be teſtified by two or three at leaſt. e.

20. Them that ſin, rebuke before all, that others alſo may fear.] 20. All others that have committed any ſcandalous offence, thou art to admoniſh firſt, and rebuke in the preſence of the community of the people, and if they reform not, inflict the cenſures of the Church upon them, that (beſide other advantages to the offenders themſelves, the reforming them by that means) others that ſee and hear this may be awed hereby, and kept from falling into the like.

*without prejudging ἄνευ προκρίματος

†according to inclination, κατὰ προπάθειαν

21. I charge thee before God, and the Lord Jeſus Chriſt, and the elect Angels, that thou obſerve theſe things * without preferring one before another, doing nothing † by partiality.] 21. And I conjure thee by all that is holy, that with all impartiality and uprightneſſe, thou proceed in Eccleſiaſtical Cenſures without favour.

22. [f] Lay hands ſuddenly on no man, neither be partaker of other mens ſins. [g] Keep thy ſelf pure.] 22. And when thou haſt inflicted the Cenſures on any, make not too much haſt to abſolve them again, before they have by good works approved the ſincerity of their reformation. And, by the way, take ſpecial care, that by knowing other mens enormous acts, thou be not enticed, or inveigled, (1 Cor. 15. 13.) or brought to partake with them, and commit the ſame. Be ſure that thou keep thy ſelf unpolluted from thoſe ſins that are now ſo rife among you. f. g.

23. Drink no longer water, but uſe a little wine for thy ſtomachs ſake, and thine often infirmities.] 23. (Yet ſay not I this, to prohibite thee drinking wine phyſically and moderately in reſpect of thy ſicklineſſe, to which drinking of water is unwholſome; This may ſafely be done by thee, without incurring that danger of pollution, v. 22.)

*leading them to cenſure, προάγουσαι εἰς κρίσιν

†but in or to ſome alſo they follow, τισὶ δὲ καὶ ἐπακολουθοῦσι

24. Some mens ſins are [h] open beforehand, * going before to judgment: † and ſome men they follow after.] 24. Some mens ſins are diſcernible ſo as to bring them under the cenſures of the Church, by way of precedent demerit, and then are no more diſcernible in them, (and theſe may be the ſooner abſolved) but in ſome they follow after that cenſure alſo, i.e. are not reformed upon cenſure, but continued in by repeated acts viſibly and diſcernibly, even when they are under the Cenſures of the Church, (in which caſe there muſt be no abſolution.) h.

*good works are conſpicuous, τὰ καλὰ ἔργα πρόδηλα ἐστί

25. Likewiſe alſo the * good works of ſome are manifeſt beforehand, and they that are otherwiſe cannot be hid.] 25. So in like manner men's good works, almes-deeds &c. in caſe they doe reform upon cenſure, are, or muſt be manifeſt before abſolution, and when they are not ſo (but on the contrary, their deeds continue evil, or their good works but very few) they cannot be ſo concealed, but they will be diſcernible, and by them judgment will be made, who is to be abſolved, who not.

a. Χήρας

There were two sorts of χήραι or *lone* persons, which we render *widows*, in the *antient Church*, 1. Those that were taken in to *serve* and *officiate* there as *diaconissæ* (and those were especially, though not onely, chosen of *virgins*, ἀειπαρθένοι that *alwaies continued* such, as by a place of *Ignatius* may be collected) These were a kind of *imitation* of those, which in *Christ*'s and the *Apostles* times *voluntarily* had *devoted themselves* to the *service* of *God*, and to *ministring* to, i.e. *providing* for the *necessities* of *Christ*, and the *Apostles*, and *Saints*, *out of their own substance*, ἐξ ὑπαρχόντων αὐταῖς, *Lu.* 8. 3. Such was *Joanna* a *married woman*, and *Susanna* and others there, Such was *Phœbe*, ἀδελφὴν ἡμῶν, ὖσα διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς *Rom.* 16. 1. *our sister*, i.e. a *beleiver*, and she *a Deaconesse of the Church in Cenchrea*, which is most probably the γυνὴ ἀδελφὴ 1 *Cor.* 9. 5. the *Christian woman* that went along with *Paul* and *Barnabas*, For before there was any *stock* in the hands of the *Church*, to make *provision* for either the *Apostles*, or any other, there could no other course be taken but this, to have them *supplied* by such *persons*, which did ἐκ τῶν ὑπαρχόντων αὐταῖς *out of their own possessions* liberally *impart* to them. But when afterward the *faithful* had brought their *possessions*, and laid them at the *Apostles feet*, and when in stead of that greater *liberality*, yet by the help of the *offertory* at the *sacrament*, *wealth* came into the hands of the *Church*, (and thereby, saith *Justin Martyr*, *Apol:* 2. προέστως πᾶσιν ἐν χρείᾳ ὅσοι κηδεμὼν ἐγένετο, the *Prefect became the guardian to provide for all that were in want*) then this *office* was instituted in the *Church*, first, of *men-deacons Act.* 6. and after, of *women* also, which were more usefull for *œconomical services*, and these were called πρεσβύτιδες *Tit.* 2. 3. *elder women*, and afterward *Diaconissæ*, *deaconesses*, and might be admitted into the *Church* at *fourty* years old, See *Can:* 5. of the *Councel* of *Chalcedon*. The second sort of *widows* were those, who being *childlesse* and *helpless*, were to be *fed* and *maintained* by the *Church*, and these are particularly spoken of in this place, and those, many of them, formerly *married*, and therefore were not to be received in till *sixty years* old, v. 9. for so *Zonaras* on the *Councel* of *Chalcedon* gives the reason, because, saith he, the *widow* which hath had an *husband*, is not at the *same age*, so likely to *continue unmarried*, as she that hath *lived a virgin to that age*, ἡ γλυκαμένη &c. μᾶλλον ἂν εἴη πρὸς τὸ πάθος ὀκνηλίνης. And in case she *marry*, that she is to be *removed* out of this *list*, seems clear, both 1. because in that case the *husband* must *provide* for her, and 2^dly^, by what is here said ver. 11. of the care in not *admitting* such as are *young* and *likely* to *marry*. This *relief* which is here spoken of for *widows* being designed on purpose to give them the more *leisure* and *vacancy* for *acts* and *exercises* of *piety*, v. 5. *waiting on God*, *continuing in prayer and supplication night and day*, which is not supposeable of *married* women, which have so many other affairs belonging to them v. 14. to *bring forth* and *bring up children*, to *manage* the *household* and the like.

b. Προνοεῖν

Προνοεῖν *to privide*] here doth not signifie *laying up* by way of *careful*, thoughtful *providence*, before-hand, but onely taking *care* of for the *present*, as we are able, *relieving*, *maintaining*, *giving* to them that *want*, So saith *Hesychius*, προνοεῖ, ὀπαμελεῖται; προνοια, ὀπαμέλεια, φρόνλις, *to take care for*, So *children* that are *exposed* by their *parents* are ἀπροκόηλοι in *Harmenopulus*, *unprovided*, *destitute*. So when *Alexander Aphrodisæus* saith, πᾶν τὸ προνοῦν τινὸς, ἀγαθόν τι τῷ προνοημένῳ ποιεῖ, ἀπορ: λυσ: βιβλ: α. ζητ: ιδ'. *he is said to provide for any*, *who allowes him any good thing*. And *Ammonius* in his *scholia* on the φωναὶ, having resolved that one of *God*'s acts is προνοητικὴ τῶν καλαδεεστέρων, *providing for those that want*, applies that of the *Poet* to it, Θεοὶ δωλῆρες &c. *God's giving them what they want*, making his [*providence*] and [*giving*] to be all one, and so προνοεῖν here is interpreted by ἐπαρκεῖν, v. 16. which is the *sons duty* to the *aged*, *helpless parent*; and therefore *John* being by *Christ* commanded to be a *son* to *Mary*, presently takes her *home* to his *house*, *Joh.* 19. 27. As among the *Samians* the *mothers* of those which were slain in the *wars* were given to the *richer citizens*, to be *maintained* by them, and the *form* of *speech* was like *Christ*'s to *John*, Σοὶ ταύτην δίδωμι τὴν μητέρα *I give thee this mother*.

c. Καλαφρωνιάζειν

Καλαφρωνιάζειν, as (without the *prepositon*) φρονιάζειν, is ὑβρίζειν, βαρέως φέρειν, and so φρωνᾶν, πυφᾶν in *Phrynichus* and ἀταλεῖν in *Phavorinus*, to *grow stout* or *proud* or *disorderly*, not willing to *bear* so much *strictnesse*, and so to put ones self out of the *list* or *number* of the *votaries*, and here the *widows* that were ἐν χρόνοις, as after times called it, in the *number* of those that were to be *maintained* by the *Church*, and there to wait on the *service* of the *Church*, when they begin to be weary of that kind of life, then they are said καλαφρωνιάζειν τῆς χειρὸς, or φρωνιάζειν κατὰ τῆς χειρὸς, *to grow insolent and weary of Christ*, i. e. his *service* in the *Church*. Thus φρῶν *Rev.* 18. 3. signifies *irregular*, *disorderly behaviour*, and φρωνιάζειν v. 7, 9. to *live disorderly*, *enormously*. Στρῆνος

d. Διπλῆ τιμὴ

The διπλῆ τιμὴ *double honour* referres to the *elder brothers portion* פִּי שְׁנַיִם *double portion*, *Deut.* 21. 17. and this going along with the *power* of *ruling* the *family*, *Gen.* 4. 7. (after the death of the *father*) is fitly accommodated to the *office* of *Bishop* in the *Church*, and so the *electing* of *Barnabas* and *Paul* to the *Apostleship*, *Act.* 13. 2. is expressed by ἀφορίσατε *separate*, the word used about the *first-born Exod.* 13. 2. and so in *Clem: Constit:* l. 11. 28. διπλῆ διπλοῖς ἀφορίζεσθω μοῖρα, *Let a double portion be separated for them*. Thus the *double portion* of the *spirit* of *Elias* resting on *Elisæus*, was the making him his *successour* in the *office* of *Prophet*, as the *Father* above the ordinary *sons* of the *prophets*, to have *rule* over them. And so this verse is the setting down the *reasonablenes*, that the *Bishop* that discharged his *duty* or *prefecture* well, should be looked upon in all respects, as one that hath the *primogeniture*, of *maintenance* (to which v. 18. referres) as well as *dignity*, especially if his *pains* be *extraordinary*, as it must be, if he both *preach* the *Gospel* where it was not before heard, (which is called λόγος, *the word*, and εὐαγγελίζειν to *preach Rom.* 15. 20. and κηρύσσειν to *preach*) and take pains, in farther *instructing* the *beleivers* in the *Churches*, which is διδασκαλία, *teaching* or *doctrine*. Ἀφορίσατε Λόγος Εὐαγγελίζειν Κηρύσσειν Διδασκαλία

For the word τιμὴ, that that signifies *wages*, *reward* d. Τιμὴ

ward of *ſervice*, appears (among many others) by the *third verſe* of this *chapter*, *Honour widows*, i. e. *relieve*, *maintain* them. So *Joh.* 12. 26. where ſpeaking of thoſe that *attend* on, and *miniſter* to *Chriſt*, he ſaith, τιμήσῃ αὐτὸν ὁ πατὴρ, *the father ſhall honour*, i. e. *reward* him, or *pay* him his *wages*, but eſpecially *Mat.* 15. where the *command* of *God's*, of *honouring the parents*, v. 6. is expreſt v. 5. by *giving* them that, by which they may be *profited*, i. e. *maintenance*, &c. ſee *Col.* 2. *note* i. As for the ἀξιώσωσι] that is joyned to it, although that comes from ἄξιος *worthy*, yet it ſignifies, without any reference to that, ſimply to *enjoy*, to *receive*, to *have*, as might appear by many evidences among *authors*. One for all, that of *Juſtin Martyr*, or the *author* περὶ τ ἁγ: καὶ ὁμοσ: τριάδ: where ſpeaking of the *Father*, *Son*, *and Holy Ghoſt*, he ſaith of them, τ αὐτῆς καὶ μιᾶς θεότητ ἠξίωνται, (not, they have been *counted worthy*, but) *they have had*, (have been endued with) *one and the ſame divinity*.

ἀξιώσωσι

5. Rivet. p. 212

e. Καλῶς ἔχει παραδέχεσθαι

What is the meaning of καλῶς ἔχειν παραδέχεσθαι *to receive an accuſation*,] here, muſt be explained by the *Judicial* proceedings among the *Jewes*, where before the giving of the *ſentence* there were three parts, 1. מוֹבָא רִיב the *admiſſion* of the *cauſe* or *ſuit*, when the *Judge* doth not *reject* the *complaint*, or *accuſer*, and that is here καλῶς ἔχειν παραδέχεσθαι, *to admit an accuſation*, and is the meaning of *Iſa.* 1. 23. *neither doth the cauſe of the widow come unto them*, the *character* of an *unjuſt judge*, that he *admits* not the *widows complaint* againſt the *oppreſſor*. After the *complaint* is *admitted*, then 2^dly, there is מְכוֹנֵן רִיב the *confirmation* of the *ſuit* or *complaint*, when the *accuſer confirms* his *ſuggeſtion* by *oath*; for before that *oath*, one ſaying one thing, and the other the *contrary* (which is called ἀντιλογία *contradiction*, *Heb.* 6. 16. and in * *Lucian* δικάζειν and ἀντιλέγειν, as parts of *judicial proceedings*) the *judge* is *uninclined* to either ſide, but then comes in the *oath*, and is πέρας ἀντιλογίας *the end* of that *affirming* and *denying* (in the *Author* of that *Epiſtle*) takes away the *æquilibrium*, that the *judge* was in before, and by it he is now *confirmed* to the *beleiving* the one part againſt the other, whereupon the *oath* is ſaid to be πρὸς βεβαίωσιν *for confirmation*, in that place, *Heb.* 6. 16. as in the *Romane law* Ὅρκ ὀπφερόμεν ἀμφισβήτησιν τέμνει, ſaith *Pſellus* in Συνοψ: νομ: v. 1213. *the oath coming in parts the controverſie* or *doubt*, and in *Leg: Bajuvar:* c. 12. *tit:* 15. 2. *In his verò cauſis ſacramenta præſtentur, in quibus nullam probationem diſcuſſio judicantis invenerit* (See *Bignon: not:* in *Marculfi Form:* l. 1. c. 38.) then is the uſe of *oaths*, when the *diſcuſſion* of the *plea* by the *judge* yeilds him no ſatisfactory *proof*. The 3^d part is חֵקֶר רִיב *Job* 29. 16. the *ſearching* out of the *cauſe* by *arguments* afterwards produced (*cauſæ* καλασκὴ) and conſidered of by the *judge*. The firſt of theſe onely it is that belongs to this place, the *admiſſion* of the *complaint* or *accuſation*, which againſt a πρεσβύτερ or *governor* of the *Church* is not allowed under *two* or *three witneſſes* in reſpect of the *gravity* of his *perſon* and *weight* of his *office* or *calling*, who muſt not be *defamed* (as the being brought into the *court* is a kind of *defamation*) if there be not great *cauſe* for it.

ἀντιλογία

* τυραννοκ: p. 397.

πέρας ἀντιλογίας

πρὸς βεβαίωσιν

f. Χεῖρας ἐπιθέναι

That χεῖρας ἐπιθέναι *laying on hands*] is a *ceremony* of *prayer* or *benediction*, is ordinarily known in the *Old Teſtament*, uſed firſt by the *father* to the *children*, in beſtowing the *bleſſing* upon them, and, with that, *ſucceſſion* to ſome part of the *eſtate*; So when *Jacob bleſſed* the *children* of *Joſeph*, *Gen.* 48. 14. *he laid his hands upon their heads*, v. 15. And from thence it was among them accommodated to the *communicating* of *power* to others as *aſſiſtants*, or *deriving* it to them as *ſucceſſors*: So when *Moſes* aſſumed the *ſeventy* to *aſſiſt* him, *Num.* 11. 17. this, ſaith *Maimonides*, was done by his *laying hands* upon them, *Sanhedr:* c. 4. And when he left the world, and *conſtituted Joſhua* his *ſucceſſor*, *God* appointed him to *take Joſhua*, and *lay his hands upon him*, *Num.* 27. 18. So *Deut.* 34. 9. *Joſhua was full of the ſpirit of wiſdome*, i. e. was his *ſucceſſor* in the *Government*, *for Moſes had laid his hands upon him*. From theſe three uſes of the *ceremony*, in *prayer*, in *paternal benediction*, in *creating* of *officers*, Three ſorts of things there are in the *New Teſtament* to which it is principally accommodated; In *prayer* it is uſed either in *curing diſeaſes*, or *pardoning ſins*; *Diſeaſes*, the *corporal bands*, *Lu.* 13. 16. were *cured* by *impoſition* of *hands*, *Act.* 19. 17. and 28. 8. and ſo it was foretold *Mar.* 16. 18. *they ſhall lay their hands on the ſick, and they ſhall recover*. And ſo *ſins*, the *ſpiritual bands*, were done away, or *pardoned* by the ſame *ceremony*, *laying on of hands*, uſed in the *abſolution* of *penitents*. Thus *Heb.* 6. 2. as the *baptiſmes* are thoſe uſed among the *Jewes* and *Chriſtians* for the *admiſſion* of *proſelytes*, ſo the *impoſition* of *hands* doth probably denote the *reſtoring* of *penitents* that were *lapſt* after *baptiſme*, (ſee note on *Heb.* 5. d.) From that of *paternal benediction* is that of *laying on hands* in *bleſſing* of *infants*, *Mar.* 10. 16. by that means ſignifying them to be fit to be *received* into the *Church* by *baptiſme*, as thoſe that have *title* to this *kingdome* of *heaven*, the *Church* here, and, through the ſame *mercy* of *God* in *Chriſt*, *heaven* hereafter. This *benediction* and *impoſition of hands* I ſuppoſe it is, that *Clemens Alexandrinus* referres to *Pædag:* l. 3. c. 11. in theſe words, Τίνι χεῖρα ὁ πρεσβύτερ ἐπιτίθησι; τίνα ὑ εὐλογήσῃ; *On whom doth the Presbyter lay hands? whom ſhall he bleſſe?* meaning moſt probably in that place the *ſolemnity* with which the *Catechiſt* diſmiſſed thoſe that were *catechized*, preparatory to their *baptiſme*, and ſo ſaith *Euſebius* of *Conſtantine de vit: Conſtant:* l. 4. that to *prepare* for his *baptiſme*, ἐξομολογούμενος τ διὰ χειροτεσίας εὐχῶν ἠξιοῦτο, *he made profeſſion*, (i. e. *confeſt* his *ſins*, and *profeſt* the *faith*) &then *was vouchſafed thoſe prayers that are given by impoſition of hands*, to wch purpoſe alſo the Author of the *Conſtitutions* called *Apoſtolical*, l. 7. c. 39. where having ſet down the ſeverals, in which the *Catechumenus* muſt be inſtructed, he adds, *But let him that laies on hands adore God* &c. 2^dly, That of *confirming* thoſe of full age, that had formerly been *baptized*; Such that of the *Epheſian diſciples* ſeems to be, *Act.* 19. who being *baptized*, v. 5. *Paul laid his hands on them* v. 6. To which in thoſe times many *extraordinary gifts* were conſequent, *ſpeaking with tongues* &c. as had formerly fallen out *Act.* 10. 44. Laſtly, from that in *creating ſucceſſors*, or *aſſiſtants* in *power*, came the uſe of *impoſition* of *hands* in *Ordination*, whether of *Biſhops*

5. Rivet. p. 212

Concil. Carthag. ca. 5. Baptizandi nu[m] dum [illegible] abſtinentiâ vini et ca[rnium], ac manus [illegible] poſitione cerebra [illegible] purgatione baptiſm[i] percipiant.

or *Deacons*, *Act.6.6.* & 18.17. & 18.3. 1 *Tim.* 4.15. 2 *Tim.*1.6. To this laſt it is that this exhortation of *Paul* to *Timothy* is by many thought to referre, that he ſhould be careful to have thoſe whom he *received* into *Orders*, ſufficiently *approved* to him. But the *context* ſeems rather to referre it to that which was uſed in *abſolution*, that he ſhould not make too much *haſt* in *receiving* thoſe that were *under Cenſures*, to *abſolution*, for that was the thing which would moſt probably make him *partaker* or *guilty* of their *ſins*, which the *Cenſures* were deſigned to *reform* in them, but would not doe ſo, if, before they had approved their *repentance* & *reformation*, they were received to the *peace* of the *Church* again. And thus it *connects* with the words foregoing v. 20. *Thoſe that offend rebuke before all, that the reſt may have fear*, and v. 21. *I charge thee that thou obſerve theſe things, without prejudging, doing nothing by favour or inclination*, or *partiality*, whereon it follows, *Lay hands ſuddainly on no man*, and to that alſo belong the *following* rules, v. 24, 25. (ſee note h.) Thus in *Victor*, about the *Vandalick perſecution*, l.2. *Qui nobis pœnitentiæ manus collaturi ſunt, & reconciliationis indulgentiam, obſtrictos peccatorum vinculis ſoluturi, They that lay their hands of penance upon us, and conferre the indulgence of reconciliation, and looſe us from the bands of ſins*; where it is clearly uſed in this ſenſe. And in *Can:* 5. of the *Councel* of *Carthage*, *diſt:* 50. *Presbyteris & Diaconis ſi quando de gravi aliquâ culpâ convicti, miniſterio remoti fuiſſent, manus non imponerentur ut pœnitentibus, Prieſts and Deacons which had been convict of any grand fault, and ſo removed from their miniſtery, ſhould not have hands laid on them as penitents.* And in the *third Councel* of *Carthage* (that in S. *Auguſtine*'s time) *Can.* 32. *Cujuſcunque autem pœnitentis publicum & vulgatiſſimum crimen eſt, quod univerſa Eccleſia noverit, ante abſidem manus ei imponatur, When the penitents ſin is known to the whole Church, the Biſhop is to lay his hands on him before the Abſis*, i. e. the *upper part* of the *Quire*, where the *Altar* is. And ſo *Hincmarus* concerning the *divorce* of *Thietberga*, *Sacri Canones jubent ut pœnitentes tempore quo pœnitentiam petunt, impoſituram manuum, & cilicium ſuper capita à Sacerdote, ſicut ubique vulgatum eſt, ante Abſidem accipiant, The holy Canons cõmand that the penitents when they demand repentance*, i. e. *admiſſion* to *penance*, and *abſolution*, *ſhall receive from the Biſhop impoſition of hands, and ſackcloth upon their heads, as it is every where known, before the Abſis, where the altar ſtands.* So in *Fulgentius Ep:*1. *de conjug: Acceptâ manus impoſitione, pœnitentiam, ſecundum morem quem habet Chriſtiana religio, peregit, He performed penance by impoſition of hands, according to the manner obſerved in the Chriſtian religion.* So in *Avitus Alcimus Ep:*24. *Manus impoſitionem adhibete converſo ab hæreſi, Uſe impoſition of hands to him that is converted from hereſie.* And in the *Author contra Prædeſtin:* l. 3. *Non auſi ſunt Eccleſiarum Pontifices manum imponere pœnitenti, niſi confeſſionem voluntariam oſtendenti, The Biſhops of the Churches durſt not lay hands on the penitent, but on his ſhewing his voluntary confeſſion.* And in the *Chronicle* of *Jo:Gerundenſis* ſpeaking of the *Arrians Synod* of *Toledo*, one of the *Canons* is, *De Romanâ religione ad noſtram Catholicam fidem venientes non debere baptizari, ſed tantummodo per manus impoſitionem, & Communionis perceptionem ablui, They that come from the Roman religion to our Catholick faith, ought not to be baptized, but onely purged by impoſition of hands and receiving the Communion.* And this is the notion which S. *Cyprian* had of this place, and *Pacianus in paræneſi ad pœnit:*

What is the meaning of Σαυτὸν ἁγνὸν τήρει, *keep thy ſelf pure*] will appear by the *antient Gloſſary*, Ἁγνὸς *caſtus*, it ſignifies that kind of *purity*, which conſiſts in perfect *chaſtity*, free from all ſhew of *impurity*. So 2 *Cor.* 11.2. ἁγνὴ παρθένον a *pure chaſt virgin*. So *Tit.* 2.5. the *widows* or female *officers* of the *Church* muſt be ἁγναὶ *pure*, or *chaſt*, and *Timothy* muſt behave himſelf toward the *yonger women* ἐν πάσῃ ἁγνείᾳ *in all purity*, or *chaſtity*, c.3.2. and ſo the *Hebrew* טהור anſwerable to ἁγνὸς ſignifies. So that this is a precept diſtinct from the former of not *laying on hands, abſolving offenders* too *ſoon*, and is rather a branch of that which follows, μηδὲ κοινώνει, neither *partake of others ſins*, and yet both are added *ſeaſonably* and pertinently to the former. For when this part of the *Epiſcopal office* is here conſidered, of dealing with *offenders*, of which a ſpecial part is *examining*, and ſo coming to *knowledge* of their *facts*, and the *ſins*, that were, through the *Gnoſticks* infuſions, become at this time moſt frequent in the *Church*, being thoſe of *uncleanneſſe*, It is here added on this occaſion, that he *partake not of other mens ſins*, but be ſure *to keep himſelf chaſt*, i. e. that by *knowing* what is *committed* by other men, he be not *corrupted*, or *defiled*, and *drawn* into the like, but remain ἁμιάντον (by which *Heſychius* interprets ἁγνὸς) *pure* and *undefiled*. One thing there is which ſeems to incline the words to another notion, and to affix them, as a *branch* of the former *precept of not abſolving ſinners* too *haſtily*, viz: the *ordinary interpretation* of κοινωνεῖν *partaking*, for *bearing part* of the *blame* of others *commiſſions*. But this is a miſtake, for κοινωνεῖν and Συγκοινωνεῖν ἁμαρτίαις, ſignifies *to commit the ſins*, (not only to be *blameable* for *others guilts*.) So *Epheſ.* 5.11. Μὴ Συγκοινωνεῖτε &c. *have no fellowſhip with the anfruitfull works of darkneſſe*, i. e. doe not you permit your ſelves to be *drawn* into their *dark* villainous *myſteries*, to commit thoſe *heathen ſins* which there are *committed, but rather diſcover them* and bring them to *light*. So *Rev* 18.4. *Go out of her my people, that you may not* Συγκοινωνῆσαι *communicate with*, or *partake of her ſins*, i. e. be *corrupted* with, and *drawn* into the like *commiſſions*. And ſo here it will be a *general caution* to the *Biſhop Timothy* (as elſwhere *to avoid youthful luſts* 2 *Tim.* 2.22.) not to be by the *knowledge* of *other* mens *ſins, intangled* in them; and then it follows more *particularly*, that he be ſure *to keep himſelf free* from *all impurity*. That the words are here to be thus interpreted, as diſparate from the former *precept* of μὴ ταχέως, *lay not*, &c. appears not only by the μηδὲ *neither*, which thus *disjoyns* it, but eſpecially becauſe without this way of ſetting it, it will not be conceivable, how that which immediately follows, ver. 23. ſhould come in, *Drink no longer water* &c. For that the *verſes* following

Κοινωνεῖν ἁμαρτίαις

μὴ Συγκοινωνεῖτε

(v. 24, 25.)

(v. 24, 25.) belong and return back to the matter of *censures* and *absolution*, is evident (see note h.) and so the 23th verse must needs be read in a *parentheſis*, being quite of another matter, which yet must, after the manner of *parentheſes*, be introduced by *occaſion* of somewhat said immediately before. And to this purpoſe it will be very agreeable in the notion, which we have here given, and noted in the paraphraſe, thus, Though I *adviſe* thee to be very *wary* that by the *cognizance* of other mens *ſinnes* whether *drunkenneſs* or *uncleanneſs*, thou be not *drawn* to the *committing* of them, yet this I say not, to *interdict* thee the *medicinall* uſe of *wine*, but rather I *adviſe* thee to it, which being said on this *occaſion* incidentally, he returnes again to the former matter, v. 24. But if both theſe [*neither partake* &c. and *keep thy ſelf pure*] be interpreted to be an *effect*, or *conſequent* of his *laying on hands ſuddainly*, then there is no ſuch *occaſion* of introducing that *parentheſis*, and therefore ſure that is not the meaning of it.

h. Τινῶν ἁμαρτίαι πρόδηλοι. That theſe *two* laſt verſes of this *chapter* belong to the *buſineſs* of *Church Cenſures*, and *abſolution*, may appear by the *context*, v. 20. there is direction for the *publick rebuking* of *offenders*, whither by way of *correption*, or *inflicting* the *Cenſures*, and v. 21. there is a *conjuration* againſt *prejudging* on one ſide, and *partiality*, or *favour* on the other, and v. 22. *deliberation*, and *delay*, and obſervation of the *penitents behaviour* is required, before he be *abſolved*. *Lay hands ſuddainly on no man*, i.e. before the *ſincerity* of his *reformation* be *approved* to thee, according as in the *Primitive Canons*, they muſt exerciſe themſelves for ſome *ſpace* in *good workes*, before they are capable of *abſolution*; and then ſome words coming between, as proper to *Biſhop Timothies youth*, that he be ſure, that he fall not himſelf into thoſe *ſinnes*, which he ſees *committed* by others, and ſo his *office* of *juriſdiction* become a *ſnare* to him, (and on *occaſion* of that, the 23d verſe being added by way of *parentheſis*) it followes very pertinently to that former matter, *Some mens ſins are* προόδηλοι *open before hand* &c. i.e. by not *abſolving offenders over haſtily*, by *obſerving*, and waiting a while, thou wilt be more able to paſſe a *right judgement*, *For* the *behaviour* of ſome men under the *Cenſures* is ſo ill, that they deſerve to be farther *cenſured*, rather than *abſolved*, and in that reſpect it is not good to be too haſty in *abſolving*, And the *good workes* of ſome men doe *approve* and *demonſtrate* the *ſincerity* of their *repentance*, which yet they cannot doe, if they be *abſolved* preſently, before they have ſo *approved* themſelves, And whether one way or other, mens *workes* will *manifeſt*, what they are, and though for a time they may be *concealed*, yet if the *Biſhop* make not over much *haſt* to *abſolve*, they will *diſcover* themſelves either by their *good workes* to be *ſincere*, or by their *ill* to be *unſincere*, And ſo ſtill this is the rendring of a *reaſon* for the point in hand, that the *Biſhop* make not over much *haſt* to *abſolution*.

CHAP. VI.

Paraphraſe.

* as are ſervants under yokes ὅσοι εἰσὶν ὑπὸ ζυγὸν δῦλοι † the doctrine be not evill ſpoken of ἡ διδασκαλία βλασφημῆται * the rather ſerve them μᾶλλον δουλευέτωσαν † becauſe they who help to doe good are faithful and beloved, ὅτι πιστοί εἰσι καὶ ἀγαπητοί, οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. * puffe up, τετύφωται † ſick νοσῶν * wicked opinions ὑπόνοιαι πονηραὶ † odde kind of diſputings of men that have their underſtanding perverſed, παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν * thinking that piety is advantage νομίζοντων πορισμὸν εἶναι τὴν εὐσέβειαν † a competency μετ' αὐτάρκειας

1. LEt as many * ſervants as are under the yoke, count their own maſters worthy of all honour, that the name of God and † his doctrine be not blaſphemed.]

1. Thoſe Chriſtians that are bondmen to heathens muſt perform all ſervice and obedience to them, which belongs to them by the law of ſervants among the heathens, that the profeſſion of Chriſtianity, and the doctrine of the Goſpell be not looked upon by the heathens, as that which makes men worſe livers then they were, neglecting their morall duties, for being Chriſtians.

2. And they that have beleiving maſters, [a] let them not deſpiſe them becauſe they are brethren; but * rather doe them ſervice, † becauſe they are faithful and beloved, [b] partakers of the [c] benefit. Theſe things teach and exhort.]

2. And thoſe Chriſtians that have Chriſtian maſters muſt not withdraw any of that obedience, which is due to them, upon this plea, that they are Chriſtians, and ſo their equals, or brethren; but thinke themſelves the more obliged to ſerve them, becauſe the faith and love that conſtitutes men Chriſtians, conſiſts in helping to doe good, and that is all, wherein their ſervice conſiſts, and conſequently their performing due ſervice to them, is a very Chriſtian thing, and that which Chriſtianity doth not leſſe, but more oblige them to. Theſe are things of ſuch a nature, ſo much required by Chriſtian religion, and the contrary at this time ſo taught by the Gnoſtick heretickes, that it is neceſſary for thee to give theſe admonitions to all, to tell them what is their duty, and exhort them carefully to practiſe it.

a. b. c.

3. If any man teach otherwiſe, and conſent not to wholeſome words, even the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſſe,]

3. But the Gnoſticks v. 20. that teach libertiniſme in ſtead of the doctrine of Chriſt and the Goſpell (ſee note on c. 3. e.) are to be known by this character,

4. He is * proud, knowing nothing, but † doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, * evill ſurmiſings,]

4. They are ſwell'd with an opinion of knowledge (whence they take their title, Gnoſticks) whereas indeed they know nothing, and ſtudy nothing but diſputings and verbal controverſies which have no matter of ſubſtance in them, Col. 2. 8. and this is a kinde of diſeaſe or diſtemper in them, and all that comes from it, is uncharitableneſſe, ſpeaking evill of their ſuperiors, Jude 8. and maintaining impious opinions contrary to moral life, as that of libertiniſme of all ſorts,

5. † Perverſe diſputings of men of corrupt minds and deſtitute of the truth, * ſuppoſing that gain is godlineſſe: from ſuch withdraw thy ſelf.]

5. Diſputings void of all ſolidity, empty and unprofitable, ſuch as are proportionable to men, whoſe very underſtandings are debauched and corrupted, and void of all truth, men that have taken up an opinion (that cauſed the diſcourſe at this time) that Chriſtian religion (ſee note on c. 3. e.) is an advantagious trade, a meanes of helping one to ſecular immunities and priviledges, (as that a ſervant ſhall be free by that means) ſuch men as theſe are fit for Eccleſiaſtical cenſures or diſcipline to be paſt upon them.

6. But godlineſſe, with † contentment is great gain.]

6. As for that opinion of theirs that Chriſtianity is an advantagious calling, though it be farre from true, nay impious, in that ſenſe whereto they apply it, yet in this other 'tis moſt orthodox, that a Chriſtian life with a competent ſufficient ſubſiſtence is all the wealth in the world, and much better than a great deal more wealth.

7. For for any thing above that competency or ſufficiency for this life tis clear tis no way advantagious to us, for as we brought nothing with us into this world, ſo we cannot carry any out, and ſo that which we doe not ſpend or uſe, is loſt to us.

7. For we brought nothing into this world, and it is * certain we can carry nothing out.] * manifeſt δῆλον

8. And what that competency or ſufficiency is, it is as clear, viz. food and rayment, which is all we ſtand in need of.

d. 8. And having food and rayment, [d] † let us be therewith content.] † we ſhal be ſufficiently provided for with theſe.

9. Whereas on the other ſide, they that ſet their minds on the getting of riches, are thereby betrayed into many temptations and ſnares to ſin, into many deſires and purſuits, which are both ridiculous and unprofitable of themſelves, bring nothing of ſatisfaction with them, and beſides bring great miſchiefs upon them, many times moſt contrary to the deſigned advantages, and which finally bring ruin even in this world, (and that the Gnoſtickes will finde) and eternall damnation in another.

e. 9. But they that will be [e] rich, fall into temptation and a ſnare, and into many fooliſh and hurtfull luſts, which * drown men in deſtruction and perdition.] * ingulfe βυθίζουσι

10. For at this time tis evident what a deale of miſchief hath been cauſed by the love of this worldly traſh, for the preſerving of which many have forſaken the orthodoxe faith and fallen off to the Gnoſtick hereſie, and brought themſelves to a ſad and moſt wretched condition.

10. For the love of money is the root of all evill, which while ſome coveted after, they have erred from the faith, and pierced themſelves through with madeale of miſchief hath ny ſorrowes.]

11. But thou which art by God appointed to be a Governor in his Church muſt keep thy ſelf exactly from all theſe, and endevour earneſtly the attaining and exerciſing all thoſe virtues which are moſt contrary to the practiſe of theſe heretickes, viz. innocence, obſervation of the pure Chriſtian doctrine (ſee note on c. 3. e.) perſeverance in the faith, perfect charity to other men, a patient endurance of all the perſecutions that light upon thee, moderation toward offenders (oppoſed to too great ſeverity.)

11. But thou, O man of God, flee theſe things: and follow after righteouſneſſe, godlineſſe, faith, love, patience, meekneſſe.]

12. Let Chriſtianity be the race wherein you run, and in that ſo behave thy ſelf that you may obtain the crown (ſee note on Phil. 3. c. and 2 Per. 1. d.) to the obtaining of which thou art put into a courſe by God, and haſt, as in one of the Grecian combats, quitted thy ſelf very well before many ſpectators, ſuffered a great perſecution for the faith of Chriſt (which many are witneſſes of) and held out valiantly.

f. 12. [f] † Fight the good fight of faith, lay hold on eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes. † Strive the good ſtrife

13. And accordingly I now adjure thee by all that is pretious, as thou believeſt God to be able to raiſe thee from the dead, if thou ſhouldeſt periſh in the combate, or as thou art a Chriſtian, and thereby obliged to imitate Chriſt, who when he came before the Roman Procurator, held out conſtantly even to death,

13. I give thee charge in the ſight of God, who quickeneth all things, and before Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion,]

14. That thou keep cloſe to the Evangelicall rule, and continue conſtant without any blemiſh or blame, without any falling off in time of hazard (as ſome others are obſerved to doe) untill that coming of Chriſt (ſo often ſpoken of, and expected according to his promiſe) for the reſcue of his faithfull ſervants, and deſtruction of the perſecutors and the cowardly, (ſee note on 2 Theſ. 2. k.)

14. That thou keep this commandement without ſpot, unrebukeable, untill the appearing of our Lord Jeſus Chriſt:]

15. Which God ſhall declare in that ſeaſon which he thinkes moſt fit and opportune for it, and thereby expreſſe his omnipotence, ſuch as no body can reſiſt, be he never ſo great or mighty, to the advantage of all his faithfull ſervants;

15. Which in his * times he ſhall ſhew, who is the bleſſed and onely potentate, the King of Kings and Lord of Lords,] * proper ſeaſons, καιροῖς ἰδίοις

16. Even that God who onely is immortal in himſelf, and all immortality of others is derived from him, and therefore may ſafely be truſted with our ſafety, and who alone reigneth in heaven, and receiveth thither onely whom he pleaſeth, the great, unapproachable, inviſible God, who is by all men to be acknowledged and praiſed for ever. Amen.

16. Who onely hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen nor can ſee: to whom be honour and power everlaſting. Amen.]

17. And as at all times, ſo eſpecially in ſuch a ſeaſon as this, when perſecutions reign already and vengeances are approaching from God upon thoſe that take moſt care to ſecure themſelves, it will be a ſeaſonable admonition from thee to all rich men, not to bear it high, to be proud or inſolent upon that ſcore, nor to depend or rely on their wealth, which they have upon ſuch uncertainties, but to keep cloſe and depend on God, who alone is able to preſerve them, and will, if adhered to, make a cheerfull plentifull proviſion for them;

g. 17. Charge them that are rich in this world, that they be not high minded, nor truſt † in uncertain riches, but in the living God, who giveth us richly all things * to [g] enjoy;] † uncertainty of wealth ἐπὶ πλούτου ἀδηλότητι * to cheerfulneſſe.

18. And to that end to be bountifull, to proportion their acts of charity to their wealth, to abound (not in poſſeſſions, but) in good deeds, to be alwayes a diſpenſing their wealth, liberal to all that want, ſee note on Act. 2. c.

18. That they doe good, that they be rich in good workes, ready to diſtribute, willing to communicate,]

19. Thereby making an advantageous proviſion for themſelves againſt another world, and by their acts of charity gaining ſecurity, that they ſhall through God's promiſe receive the reward of eternal life.

h. 19. Laying up in ſtore for themſelves a good [h] † foundation againſt the time to come, that they may lay hold on eternal life.] † treaſure or pledge, bill or bond

20, 21. My dear ſon Timothy, be ſure to hold faſt that form of ſound doctrine, which is delivered to Chriſtians

20. O Timothie, keep that which is committed to thy truſt, avoiding profane † and vain bablings, and * oppoſitions of ſcience falſly ſo called:

21. Which ſome profeſſing, have erred concerning the faith. Grace be with thee.] Amen.

* vanities or empty ſounds κενοφωνίας † the contradictions of the knowledge falſly ſo called, ἀντιθέσεις τῆς ψευδωνύμου γνώσεως

Christians from hand to hand, and give no intertainment to those heathenish empty discourses of theology brought in by the hereticks, and the contrary discourses of them that falsly call themselves Gnostickes or knowing men, v. 3. 4. (see note on 2 Pet. 1. b.) who [pretending to more knowledge than ordinary, have quite forsaken the faith of Christ.] I heartily wish all happinesse to thee.

† These words are not read in the King's MS.

The first to Timothy was written from Laodicea, † which is the chiefest city of Phrygia Pacatiana.

Notes on Chap. VI.

a. Μὴ καταφρονεῖτωσαν ὅτι ἀδελφοί

It is here somewhat *uncertain*, to whom these words ὅτι ἀδελφοί *because they are brethren*] and ὅτι πιστοὶ &c.] doe belong, whether to the *servants*, that pretended themselves at *liberty*, because they were *Christians*, or to the *Masters*, whom the *servants* would not *obey*, but *despise*, because those *Masters* were ἀδελφοὶ *brethren*, and so but *equals*, no *better men* than they. That the *latter* is it, is made *probable* by this, that in the *beginning* of the *verse* we read πιστοὺς δεσπότας *beleiving Masters*, where the πιστοὶ *faithfull* or *beleiving*] is directly applyed to the *Masters*, But there is more reason to adhere to the *former*, 1. Because the *probability* for the latter is of no *force*, concluding only that the *Masters* here spoken of, are *Christians*, which is granted also in the *former* interpretation, and not that the *second* πιστοὶ &c. is not appliable to the *servants*, for it is certain that the *servants* here spoken of, are suppos'd to be *Christians* also, for otherwise the *Apostles* exhortation could not here be given to *them*, or to *Timothy* concerning them, neither *Paul* nor *Timothy* having *jurisdiction* over those, that were not *Christians*. 2dly because the *Libertine Christians* plea against *subjection* to their *Masters* cannot be supposed to have been taken from the *Christianity* of their *Masters*, for tis evident by the *first verse* that they excepted against *subjection*, and pleaded *exemption* from *obedience* to *Masters* that were not *Christians*, viz. those which kept them *under yoke*, (as *Christians* were not allow'd to doe to *Christians*) i. e. *heathen* Πιστοὺς δεσπότας *Masters*; But their *plea* against all *subjection* both to *heathens* v. 1. and to πιστοὶ δεσπόται *beleiving Masters* v. 2. was the same, only this that they were *Christians*, and therefore too good to *serve heathens*, and again *Christians*, whose title] ἀδελφοὶ *brethren*] was a style of *æquality*, and so an *argument* that they were freed from *serving* their *fellow-Christians*, 3dly, because the *direct* rendring of the word being that, which we have given in the *margent*, the ἀντιλαμβανόμενοι τῆς εὐεργεσίας] with the *particle* οἱ before it, being in all reason the *subject*, and [πιστοὶ καὶ ἀγαπητοὶ *faithfull and beloved*] the *prædicate* in the *proposition*, the sense will be obvious, by applying it to the *servants*, (but not so by applying it to the *Masters*) thus, *Let not the Christian servants despise their Christian Masters*, upon this score, that the *servant* by *Christianity* is made a *brother*, and *equall* to his *Master*, but *the rather serve them*, upon this very score of being *Christians*, *because* they that *help* and *assist* in *doing good*, (as *Christian servants* of *Christian masters* doe *assist* their *Masters in doing good*, whereas it cannot fitly be said of the *Masters*, though *Christians*, that they thus *help*, or *aid* their *servants*) *are faithfull and beloved*, i. e. such as *Christians* ought to be, exercising *fidelity* and *love* to *God*, and to their *Masters* for *Gods sake*, who hath commanded *obedience* to them. And for these reasons this notion seems the most *probable*, by applying all these to the *servants* in the *latter* part of the *verse*, but to those, as *servants* of the πιστοὶ δεσπόται *Christian Masters*, in the *former* part of it. And if we consider the words in *severall*, and then all of them *together*, this will be yet more *evident*, Πιστοὶ and ἀγαπητοὶ are the ordinary titles of *Christians*, proportionable to the two prime *graces* of a *Christian*, *Faith* and *Love*, and so ἀδελφοὶ, *brethren*, is a title also signifying the same thing, but withall noting an *equality*, such as is among *brethren*. The *Gnostickes* upon this ground taught *liberty* and *manumission* of *servants* from their *Masters*, by their being *Christians*, and so *fellow-brethren*, not *servants* of their *fellow-Christians*. To which argument of theirs taken from one *title* of *Christians*, the *Apostle* answers, and makes *retortion*, by mentioning those other *titles* of *Christians* also, which may very well be reconcileable with *subjection*, as πιστοὶ, *faithfull*, which is an *Epithet* that belongs ordinarily to *servants*, noting *fidelity*, which is the special thing required in them. And so also ἀγαπητοὶ *beloved*] will be, which, as it is the title of *Christians* every where in the *New Testament*, so 'tis also a *title* of *servants* too, in that they *assist* their *masters* in doing *good*, which is but the work of a *wife* to a *husband*, of one *friend* or *beloved* to another. All this is said most clearly in reference to the *Gnostickes*, whose *doctrine* that was, and the *seeds* of it were visible in Asia (and affirmed to be so in one *Church* under *Timothies* care, that of *Smyrna*) in *Polycarp's* time, which caused *Ignatius's* admonition in his *Epistle* to him, that the *men* or *maid servants* should not be *puft* up, ἀλλ' εἰς δόξαν θεοῦ πλεῖον δουλεύτωσαν, *but to the glory of God let them serve the more*, as (here) become the better *servants* for being *Christians*, and μὴ ἐπαιρέτωσαν ἀπὸ τῆς κοινῆς ἐλευθερίας &c. *Let them not desire*, or pretend to any *common liberty* upon the *score* of being *Christians*.

b. Εὐεργεσία

The word εὐεργεσία is but once more used in the *New Testament*, *Act.* 4. 9. and there 'tis taken *actively*, *doing good*, not *receiving* it, *beneficentia* in the *active*, not *beneficium* in the *passive* sense, which, saith *Aristotle*, is εὐεργέτημα, as it is in the *receiver*. And thus εὐποιΐα is *doing*, not *receiving good*, with which this holds *analogie* directly.

c. Ἀντιλαμβάνεσθαι

Ἀντιλαμβάνεσθαι is to *help*, either from one notion of ἀντὶ, *contra*, to take up at the *other end*, and so to *bear part* of a *burthen*, as the *wife* is the *man's helper*; or as ἀντὶ signifies *vice*, or *pro*, to *bear* any *weight* in anothers *stead*, ἀντιλαμβανόμενος βοηθὸς *an helper*, saith *Hesychius*, and so here ἀντιλαμβάνεσθαι τῆς εὐεργεσίας, to *assist doing good* (see *note* on *Mat.* 6. m.) But when it is joyned with a *genitive* of the *person*, it signifies somewhat more, see note on *Lu.* 10. b.

d. Ἀρκεσθησόμεθα τούτοις] signifies, *we shall be satisfied with these*. So the *Syriacke* renders it, *wherefore*

Wherefore meat and cloathing are ſufficient for us, כספקא (from כספק or שפק) both in *ſenſe* and *ſound*, differing little from the *Latine*, *ſufficio*, ondly in the *Latine termination.*

e. Βελόμενοι πλουτεῖν That the βελόμενοι πλουτεῖν] *they that will be rich*, is part of the *character* of the *Gnoſticks* in this place, and that they were a ſort of *Chriſtians*, that made no uſe of their *religion*, but to their *ſecular advantages*, ver. 5. and whenſoever it was not reconcileable with *thriving* in the *world*, (brought *perſecution*) made no ſcruple of *renouncing* their *Chriſtian* profeſſion, hath often been ſaid, and may appear from one eminent place of *Clemens Alexandrinus*, who (oppoſing ὁ ἀληθῶς γνωστικὸν *the true knower* of *myſteries* or *ſearcher* into *profitable Cabala's*, the *Chriſtian indeed*, to the *Gnoſtick*, or *knower* of *myſteries* here *falſly ſo called* v. 20.) hath theſe words, οἶδεν αὐτὸς καὶ τὰ νηστείας τὰ αἰνίγματα τῶν ἡμερῶν τέτων τῶν τεσσάρων, καὶ τὸ σαββατικὸν, Ἑπφημίζουσι μὲν ἡ μὲν Ἑρμῆ, ἡ δὲ Ἀφροδίτης, Αὐτίκα νηστεύει καὶ τὸν βίον φιλαργυρίας τε ὅλης καὶ φιλησονίας, ἐξ ὧν αἱ πᾶσαι ἀναφύονται κακίαι, *He knows the myſteries of the faſt-daies, the fourth and ſixt day of the week, one is named by the name of Mercury, the other of Venus, and accordingly he faſts* or *abſtains in his converſation from love of money, and love of pleaſures, from which all evil doth ſpring.* Where, as *love of pleaſures* every where imputed to the *Gnoſtick hereticks*, is mentioned as one *root* of all *villany*, ſo is *love of money* taken notice of as the other (v. 10.) and both in relation to the *Gnoſticks* here, to whom the *true Chriſtian* is oppoſed.

f. Ἀγωνίζεσθε ἀγῶνα This whole verſe alludes to the *exerciſes* of the *Grecians.* In which as there were *five* ſorts, *running*, *wreſtling*, &c. formerly mentioned, ſo every of them is commonly ſtyled ἀγὼν a *combat* or *ſtrife*, and they which *contended* in each of them, ſaid, as here, ἀγωνίζεσθε ἀγῶνα, The rendring of this [*fight a good fight*] may make it beleived to belong peculiarly to that of *cuffing*, πυγμὴ, whence our *Latine pugna*, *fight* comes. But the word is not here to be ſo *reſtrained*, but ſet more *generally* in ſome common word, as *ſtrife*, or *combate*, (as ἀγωνίζεσθε εἰσελθεῖν *ſtrive to enter in at the ſtraight gate*, and ἐπαγωνίζεσθαι *Jude* 3. *to contend earneſtly*) and then 'twill by the *conſequents* be applied to that of *racing*, where the *crown* was *ſet* over the *goale*, that he that came *formoſt*, and ſo *conquered*, might *catch* it off, and *carry* it away with him, for ἐπιλαβοῦ ſo [ἐπιλαβοῦ *lay hold*, or *apprehend*] that follows here, and ver. 19. is the word that expreſſes the *catching* of the *crown* from the *top* of the *goale*, and *eternal life* is that *crown*, and the [ἐνώπιον πολλῶν μαρτύρων, *before many witneſſes*] denotes the many *ſpectators* that were wont to be at thoſe *games*, called from thence πανηγύρεις, *frequentiæ*, and *ſolemnities*, and ſo καλεῖν may referre alſo, to

ἐνώπιον πολλῶν Μαρτύρων

Καλεῖν

the κήρυξ or *præco*, who *proclaimed* the *laws* and the *prize* or reward of the ἀγῶνες, and *called* the *company* together to *contend* for it.

g. Ἀπόλαυσιν Εἰς ἀπόλαυσιν, εἰς τρυφὴν, ſaith *Phavorinus*, a *cheerful*, *comfortable* condition, (agreeable to the πάντα, *all things*, and πλουσίως *richly*, preceding) and thus it is uſed, not onely in an *ill*, but *good* ſenſe, ἀπολαύω πλέτε *enjoying wealth*, ſaith he, for εὐδαιμονῶ, being *happy*, and ἀπολαύω τιμῆς *enjoying honour*, for εὐτυχῶ, that other kind of *happineſſe.*

h. Θεμέλιον The word θεμέλιον in this place ſeems to have a peculiar *ſignification* (different from that other of *foundation* ſo ordinary in other places) and coming from τίθημι *to lay up*, as θησαυὸς doth, it may poſſibly ſignifie no more than a *treaſure*, ſomewhat *laid up*, and ſo both ἀποθησαυρίζον, *laying up*, going before, and εἰς τὸ μέλλον *for the future*, or *time to come*, following it, would incline to render it. So *Tobit.* 4. 9. in the ſame matter of *almeſgiving*: θέμα γὰρ ἀγαθὸν θησαυρίζεις, *for thou layeſt up for thy ſelf a good treaſure*, a *good laying up*, *againſt the day of neceſſity.* Beyond this, it is the *obſervation* of a late *Critick Sam: Petit*, that the word θεμέλιον may ſignifie in the ſame *latitude* that the *Hebrew* עקר (which is anſwerable to it) doth, i.e. not onely a *foundation*, but, as the *Rabbines* uſe the word, a *bill* of *contract*, a *bond* or *obligation*, that he receives that *lends* out any thing, upon which he may *found* a *confidence* of having it returned to him again, To this perhaps it may be appliable that the *Hebrew* מיסך, which is rendred θεμέλιον ſometimes, is alſo rendred ζωδήκη, *Iſa.* 30. 1. *a compact*, And then it will have this weight here, that the *almes-giver* by his *liberality receives* and *layes up* an *obligation* from *God*, that this *mercy* of his ſhall be *rewarded.* And to this notion of the word that of *Prov.* 19. 7. is very agreeable, *He that hath pity on the poor lendeth to the Lord, and that which he hath given he will pay him again.* In this ſenſe, ſaith he, the word is again found 2 *Tim.* 2. 19. where *God's* θεμέλιον is ſaid to have a *ſeal affixed* to it, which ſeems to referre to a *bill* or *bond*, and becauſe thoſe *ſeals* had their *inſcriptions* on both ſides, agreeing to the *conditions* of the two perſons *contracting*, accordingly it is there added, firſt on *God's* part, *The Lord knoweth them that are his*, i.e. *God* will be *faithfull* and *conſtant* in owning thoſe that are his *ſervants*, Then 2dly, on *man's* part, *Let every one that nameth the name of Chriſt depart from iniquity.* So that *God's* θεμέλιον there may very well ſignifie his χειρόγραφον, *bill* or *band* (and ſo here the word may ſignifie alſo) which being left with any man, as a means to *ſecure* him, a *depoſitum*, a ζωδήκη, a *pledge* or *pawn*, may well be ſtyled θεμέλιον, from τίθημι *pono*, ſomewhat delivered him as his *ſecurity.*

That the 2 νῶσις ψευδώνυμος &c. Rusin pag. 215. 2 νῶσις ψευδώνυμ

THE

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

THat this *Epiſtle* was ſent to *Timothy* from *Rome* there is no queſtion, and that whilſt he was in *re-* a.
ſtraint, and *danger* there. But whether this were at that firſt time of his being there, mention'd in Δευτέρα ἐπιστολὴ πρὸς Τιμόθεον.
the *laſt* of the *Acts*, *An: Chr:* 58. or whether immediately before his *martyrdome*, which was *ten years* after, about the *thirteenth* or *fourteenth* of *Nero*, there is this reaſon to *demurre*, becauſe he tells him c. 4. 6. that *he is*, (as the ordinary *Engliſh* reads) *now ready to be offered, and that the time of his departure is at hand*; Which ſeems, with the *ſubſcription* of the *Epiſtle*, to determine it to the *latter*; On the other ſide, ſome paſſages there are, which incline it to the *former*; as when he ſaith c. 4. 16. that in his *firſt defence* though *all forſook him*, yet the *Lord ſtood with him, that the preaching might be fulfilled, and that all the Gentiles might hear*, &c. which ſeems to referre it to his *firſt* being at *Rome*, after which time he *proclaimed* the *Goſpel* to the *Gentiles* in other *regions*, So ſaith *Clemens* in his *Epiſtle* to the *Corinthians*, p 8. that he came εἰς τὸ τέρμα τῆς δύσεως, *to ſome remote parts in the weſt*. So S. *Jerome* in *Catal:* that being diſmiſt by *Nero*, he preacht the *Goſpel of Chriſt* in the *Weſtern parts*. So ſaith *Euſebius* l. 2. c. 21. Τότε μὲν οὖν ἀπολογησάμενον, αὖθις ὅτι τῷ κηρύγματι καὶ διακονίαν λόγου ἔχει τελειοτέραν τὴν Ἀποστολον, *Then having made his defence, the report is that he did again betake himſelf to the office, or miniſtery of preaching the word.* So when he *remembers* to *Timothy* his *perſecutions* at *Antioch*, *Iconium*, and *Lyſtra*, c. 3. 11. and what *Alexander* at *Epheſus* had done to him, *Act.* 19. 33. it is not ſo probable, that this ſhould be repeated by him 14 *years* after the fact, and juſt before his *death*, as at his firſt being at *Rome*, which was not above *four* years after the *fact*. So when he ſaith c. 4. 12. that he had *ſent Tychicus to Epheſus*, it is probable that that was at the *writing* of the *Epiſtle* to the *Epheſians*, which he ſent from *Rome* by *Tychicus* about this time of his *firſt* being there. And for the *one argument on* the other ſide, the *approaching of his death*] to that may be oppoſed, what he adds c. 4. 17, 18. *that he was delivered out of the mouth of the lyon*, i. e. either from *Nero* under the title of the *Lyon*, or from his *great danger*, adding confidently for the *future*, that *the Lord ſhall deliver him*, which was literally true of this *firſt*, but cannot in the ſenſe of *delivering* him from his *danger*, (to which the 17th *ver.* belongs) be verified of his *laſt danger*, from which he was not *delivered*. And for the words v. 6. I ſuppoſe they may thus beſt be rendred, Ἐγὼ γὰρ ἤδη σπένδομαι, *for I am already poured out*, (ſee note on *Phil.* 2. d.) i. e. *my danger* of *death* is already ſo great (ſo in the *eye* of *man*) that I am as it were *wine poured out* upon the *ſacrifice*, to *prepare* it for *offering up*, To which he may fitly reſemble his being brought out to the *barre*, to be *tried* for his *life*, And when 'tis added, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκα, *and the time of my departure hath been at hand*, that may denote no more than an *imminent danger* of death, mentioned as now *paſt*, without any *foretelling* that he ſhould now inſtantly *die*, And in this ſenſe it will be reconcileable with the *Lords having delivered him out of the mouth of the Lyon*, v. 17. viz: this *imminent*, but now paſt, *danger*. And thus may the *ſeventh* verſe be interpreted alſo, *I have fought a good fight* (of *afflictions*) (ſee 1 *Theſſ.* 2. *note* b.) *run great hazards*, and paſt *Chriſtianly* through them, *I have run my race* (ſo τελεῖν ſignifies, not to *finiſh*, but to *perform*, ſee *note* on *Act.* 21. a.) *I have kept the faith*, not *ſwerved* from it, for all my *danger*; By δρόμος *race*, not referring to the whole *courſe* of *life*, but to this *one combat* of *afflictions* at *Rome*, now freſh in his memory, and recited in that *chapter*, v. 16, 17. That *Timothy* which is here appointed to *come* to him, c. 4. 9. did accordingly *come*, is generally acknowledged, and that after his *coming*, the *Epiſtles* to the *Philippians*, *Coloſſians*, and *Philemon*, were written, as appears by the place, *Rome*, from whence they all are *dated*, and the joyning of *Timothy*'s name in the *front* of them. Now of all thoſe *Epiſtles* 'tis clear, that they were written at his *firſt* being at *Rome*, and not immediatly before his *martyrdome*, For *Philip.* 1. 26. & 2. 23, 24. he expreſſeth his *confidence*, that he ſhall be *delivered*, and again *come unto them*, which is not reconcileable with his *perſwaſion* of the *inſtant approach* of his *death*, at the writing of this, and to *Philemon* v. 22. he ſends to make *proviſion for* his *lodging* at *Coloſſe*. As for the *ſubſcription* of the *Epiſtle*, which referres it to the ἐκ δευτέρου, *the ſecond time of his coming before Nero*, that may poſſibly ſtand good, by this interpretation, that he was *twice*, at his *firſt* impriſonment, brought out to the *barre*, before the *Emperor*, and freed *both* times, that the *firſt*, being his *greateſt* danger, was moſt *memorable* to him by all mens *forſaking* him, and the interpoſing of *Gods protection*, when all other means *failed* him. And this is more likely to be recited by

him

him in an *Epiſtle* written ſoon after it, then in one of *ten years* diſtance from it. However, we know, that the *ſubſcriptions* of the *Epiſtles* are not to be found in *all* the *antient Copies*. What the *deſigne* of this *Epiſtle* was, is manifeſt, to *ſtirre* him up to *caution*, *diligence*, and diſcharge of his *office*, on occaſion of the *creeping hereſie* of the *Gnoſticks* c. 2. 17. *ſtoln* in among them, which had much *debauched* the *Aſiaticks* c.1.15. and made uſe of *Magick* to *oppoſe* the truth of the *Goſpel*, c.3.8.

Paraphraſe.

CHAP. I.

1. I Paul, who (farre from any merit of mine, meerly by the good pleaſure of God and his undeſerved grace) have received commiſſion to make known the Goſpel or the promiſe of life, which now is made by Chriſt to all penitent beleivers,

1. PAVL an Apoſtle of Jeſus Chriſt by the will of God, according to the promiſe of life which is in Chriſt Jeſus,]

2. To Timothy, my dearly beloved ſon; Grace, mercy, and peace from God the father, and Chriſt Jeſus our Lord.]

2. Send greeting in the Lord to Timothy by me converted to the faith.

3. In my thankſgivings and prayers to God (whom, as my progenitors of the tribe of Benjamin did before me, ſo have I obeyed ſincerely all my time, even when through ignorance I perſecuted the Chriſtian faith, doing according to the dictate of my conſcience, or as I was perſwaded I ought to doe) I mention thee conſtantly, praying and giving thanks to God for thee,

3. I thank God, whom I ſerve from my forefathers with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day,]

4. Deſiring earneſtly to ſee thee, whom I love ſo dearly, (and this paſſionate deſire being inflamed by the remembrance of thy tears at our parting) that our meeting again may be as full of joy, as our parting was of ſorrow;

4. Greatly deſiring to ſee thee, being mindfull of thy tears, that I may be filled with joy;]

5. Remembring the ſincerity of thy obedience to the Goſpel of Chriſt, and being confident that, as thy mother and grandmother, which received the faith before thee, continued in it to the end, ſo thou alſo wilt perſevere, and never fall off from it.

5. When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice, and I am perſwaded that in thee alſo.]

6. And that it may be ſo, I now write to thee, as a monitor or remembrancer, that thou conſider the honourable calling which was conferred upon thee by my laying hands upon thee, and making thee Biſhop (in which ſome others joyned with me, ſee note on 1 Tim. 5. f.) and the many extraordinary gifts conſequent thereto, which thou art obliged to ſtirre up and quicken by the diligent exerciſe of them, and neither by fear nor compliance with any, to let them lie by thee unprofitably.

6. Wherefore I put thee in remembrance, that thou ſtirre up the gift of God which is in thee, by putting on of my hands.]

7. For ſure that God that gave us this commiſſion and gifts, hath not given thee or me ſo poor a cowardly ſpirit, as that we ſhould be afraid of the dangers and threats of men againſt the preaching of the Goſpel, but couragious hearts to encounter any difficulty, a love of God which will actuate this valour, and caſt out all fear of danger, and withall a tranquillity of mind, and a full contentedneſſe in whatſoever ſtate.

7. For God hath not given us the ſpirit of * fear; but of power, of love, and of a † ſound mind.]

* timidity or cowardike δϛλίας
† ſobriety Σωφρονισμοῦ

8. Whatever therefore the danger be of preaching Chriſt, be not diſcouraged, or whatever the example of my ſufferings, doe thou reſolve to doe and ſuffer the like cheerfully and couragiouſly, and to be a fellow-ſufferer with the Goſpel of Chriſt, to bear whatſoever falls upon that, by that ſtrength which God gives thee,

8. Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner, but be thou * partaker of the afflictions of the Goſpel, according to the power of God,]

* a co-ſufferer with the Goſpel, Συγκακοπάθησον τῷ ευαγγελίῳ

9. Who hath reſcued us out of the evil world, and called us to ſanctity, not becauſe we had deſerved that mercy of his, but of his own free mercy and goodneſſe long agoe deſigned us in Chriſt;

9. Who hath ſaved us and called us with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus, † before the world began;]

† long time agoe, ſee note on Tit. 1. d.

10. And now hath revealed it to us, and made us partakers of it, by Chriſt's coming into the world, and preaching the Goſpel to us, who hath thereby voided the power of death over us, and made a clear revelation of that life and immortality, which was not before ſo certainly revealed, that if we will obey him, we may certainly be made partakers of it.

10. But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light, through the Goſpel;]

11. And for the preaching and teaching of this, eſpecially to the Gentiles, God hath given me the authority and commiſſion of an Apoſtle.

11. Whereunto I am appointed a preacher, and an Apoſtle, and a teacher of the Gentiles.]

12. And that (viz: my preaching to the Gentiles) hath exaſperated the Jewes, and brought perſecutions upon me, but I am not diſcouraged with them, (ſee Rom. 5. 5.) becauſe Chriſt, on whom I have depended, I am ſure, will never fail me, And in his hands I can with all cheerfulneſſe repoſe my life, as knowing him able and willing to preſerve it to me, till he pleaſe to call for me out of this world.

12. For the which cauſe I alſo ſuffer theſe things; nevertheleſſe I am not aſhamed, for I know whom I have beleived, and am perſwaded that he is able to keep that which I have committed unto him * againſt that day.]

* unto it

13. Hold

† ſhort form ὑποτύπωσιν

13. Hold faſt the † form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.] 13. When thou wert with me I gave thee a ſhort ſummary of the chief things that were to be beleived by all, in oppoſition to all growing hereſies, and doe thou take care not to depart from it in any part of it, but keep conſtant to it in the outward confeſſion and conſtant adherence to Chriſt, and in preaching and teaching others.

14. That good thing which was committed unto thee, keep by the Holy Ghoſt which dwelleth in us.] 14. Hold thee conſtantly to the doctrine of the Goſpel, or ſummary of it, agreed on by the Apoſtles to be taught in all Churches, and whenever thou art tempted to the contrary, remember that this ſtands by the direction of the Spirit of God that abides among us, and make uſe of that Spirit to confirm thy ſelf in it.

* have forſaken, or turned aſide from me, ἀπεστράφησάν μοι

15. This thou knoweſt that all they which are in Aſia * be turned away from me, of whom are Phygellus and Hermogenes.] 15. Thou heareſt, I preſume, that [the ~~Doctors, or Biſhops in the other cities of Aſia, beſide thine of Epheſus, have generally rejected my authority, and, for fear of perſecutions, refuſed to obey my directions;~~] (ſee note a. on Title of 2 Joh.) of this number are Phygellus and Hermogenes.

16. The Lord give mercy unto [a] the houſe of Oneſiphorus, for he oft refreſhed me, and was not aſhamed of my chain, 16,17. I pray God reward the family of Oneſiphorus, which is at Epheſus with thee, for the great kindneſſe I received from him, who lately came to me at Rome, and (as oft before at Epheſus v. 18. ſo) now hath he in eſpecial manner ſought, and found me out, and relieved me, and owned me without fear or ſhame, in this time of my impriſonment. a.

† being in Rome γενόμενος

17. But † when he was in Rome he ſought me out very diligently, and found me.]

* hath miniſtred at Epheſus, thou knowſt. ἐν Ἐφέσῳ διηκόνησεν, σὺ βέλτιον γινώσκεις.

18. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he * miniſtred unto me at Epheſus, thou knoweſt very well.] 18. I pray God this mercy of his to me may be repaid him, when it will moſt ſtand him in ſtead, for beſides what he hath now done, [~~thou knoweſt alſo~~ how liberal he was ~~to me, and in how many things~~ he relieved me, when I was at Epheſus, and thou with ~~me.~~]

Notes on Chap. I.

a. οἶκος Ὀνησιφόρου

What οἶκος Ὀνησιφόρου, *the houſe of Oneſiphorus*,] here ſignifies, is thought fit to be *examined* by ſome in order to the *doctrine* of *praying* for the *dead*. For becauſe the *prayer* is here for the *houſhold*, and not for the *maſter* of it, *Oneſiphorus* himſelf, it is by ſome preſently concluded that *Oneſiphorus* was *dead* at that time, And then that being ſuppoſed, it appears ver. 18. that S. *Paul praies* for him, *that he may find mercy in that day*; How farre it may be fit to *pray* for them that are *departed* this life, needs not to be diſputed here, 'Tis certain that ſome meaſure of *bliſſe*, which ſhall at the day of *judgment* be vouchſafed the *Saints*, when their *bodies*, and *ſouls* ſhall be *reunited*, is not, till then, enjoyed by them, and therefore may ſafely and fitly be *prayed* for them, (in the ſame manner as *Chriſt praies* to his *father to glorifie him with that glory, which he had before the world was.*) And this is a very diſtant thing from that *prayer*, which is now uſed in the *Romiſh Church* for *deliverance* from *temporal pains*, founded in their *doctrine* of *Purgatory*, which would no way be concluſible from hence, though *Oneſiphorus*, for whom S. *Paul* here praies for *mercy*, had been now *dead*. Nay 'tis evident, that the *mercy*, for which they, which are conceived to be in *purgatory*, might be the *better*, muſt be *beſtowed*, and conſequently *prayed* for to *befall them* before the *day of doom*, at which time all that are there, are ſuppoſed by them to be *releaſed*. But neither is there any *evidence* of *Oneſiphorus* being then *dead*, nor *probability* of it here, For of this *Oneſiphorus* theſe two things may be obſerved from hence, 1. that his *family* was now at *Epheſus*, and accordingly he *ſalutes* it there c. 4. 19. and conſequently that there was his ordinary place of abode, and agreeably it is here ſaid of him, that he had *relieved Paul*, when he was at *Epheſus*, v. 18. and that is the reaſon, why in an *Epiſtle* to *Timothy* reſiding in that *city*, this mention is made of his *family*, 2^dly, That he was at this time (when *Paul* wrote this) abſent from his *home*, in all probability at *Rome*, (for χρόμενος muſt be rendred *being*, not *when he was*) at leaſt, but lately *departed*, and ſo ſtill on his way from *Rome*, where *Paul* was a *priſoner*, and where *Oneſiphorus* had *ſought*, and *found* him out, v. 17. and *without fear viſited and relieved him*. And this is a fair *account*, why *Paul* writing to *Timothy*, where his *family* was, mentioned *them* with ſo much *kindneſs*, but joyns not *him* in that remembrance, becauſe he was at *Rome*, from *whence*, and not at *Epheſus*, to *which* he wrote. And ſo all the force of that *argument* is vaniſhed.

CHAP. II. Paraphraſe.

1. THou therefore my ſon, be ſtrong in the grace which is in Chriſt Jeſus;] 1. Doe thou therefore my beloved ſon, take all care to ſtrengthen thy ſelf in the Goſpel, ſee note on Heb. 13. a.

2. And the things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithfull men, who ſhall be able to teach others alſo.] 2. And the articles of faith and good life, which I have taught thee from Chriſt, agreed on and conſented in by the teſtimony of all the other Apoſtles, doe thou communicate to others, whoſe ability and fidelity is known to thee, and appoint them as Biſhops of the ſeverall Churches under thee, to teach others alſo.

* endure patiently κακοπάθησον

3. Thou therefore * endure hardneſſe as a good ſouldier of Jeſus Chriſt.] 3. And arm thy ſelf againſt all difficulties, as one that haſt undertaken Chriſt's colours to ſerve under him.

4. No

4. And therefore as the ſouldiers, according to the Roman rules of their militia, are forbidden to meddle with the employments of Tutors or Guardians of men's perſons or eſtates, or proctors of their cauſes, to undertake husbandry or merchandiſe &c. becauſe every of theſe is ſo diſtant from, that 'tis incompetible with the waiting on their colours, ſo whatſoever employments of the world are not competible with the diſcharge of thy office, as thou art a miniſter of Chriſt (as while the Empire and ſtate of the world remains heathen, and not Chriſtian, moſt ſecular employments are farre diſtant from the Chriſtian, and thy interpoſing in them will tend to no advantage of the ſociety of the Church) it is not fit for thee to meddle in them, but to apply thy ſelf to ſuch cares as may moſt conduce to the ſervice of thy General, who hath put thee into this calling, and expects it from thee.

4. No man that warreth intangleth himſelf with the affaires of this life, that he may pleaſe him, who † hath choſen him to be a Souldier.]

† hath impreſſed him στρατολογήσαντι

5. Thus if any man be deſirous to get the prize, and to that end enter the liſts in any of the exerciſes of the Olympick games, he is not crowned, unleſſe he conquer, nor will he be adjudged conquerour, unleſſe he have obſerved all the rules of the games, and then be victorious by thoſe rules, ſee note on 1 Cor. 9. f.

5. And if a man alſo ſtrive for maſteries, yet is he not crowned, except he ſtrive * lawfully.]

* legally νομίμως

6. And ſo in husbandry and all other things, there is required a great deal of pains, and care, and patience, and ſo at length he receives the fruits, and the hoped reward in harveſt.

6. † The husbandman that laboureth, muſt be firſt partaker of the fruits.]

† A husbandman muſt firſt toile, before he partakes of the fruits, τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον μεταλαμβάνειν τῶν καρπῶν

7. Lay this to heart, and God give thee a right uſe of it, and judgement to doe all that belongs to thee.

7. Conſider what I ſay, and the Lord give thee underſtanding in all things.]

8. And to fortifie thee in ſuffering whatever comes, there is nothing fitter, then that thou remember and conſider our Saviour, what befell him, that he was put to death, and then by God raiſed from death, (and ſo was herein like David, of whoſe progeny he was to be, who ſuffered ſuch ſad perſecutions from Saul, when he was deſtined to the kingdome, and accordingly came to it) and all this according to that doctrine, which I have preached every where:

8. * Remember that Jeſus Chriſt of the ſeed of David was raiſed from the dead, according to my Goſpell:]

* Remember Jeſus Chriſt raiſed Μνημόνευε ἐγηγερμένον

9. And for preaching of which, I am impriſoned now at Rome, as if I were a malefactor, but this hath not reſtrained me in mine office, but the Goſpell hath been freely preached for all that, and my impriſonment hath been a meanes of divulging the Goſpell in this city.

9. Wherein I ſuffer trouble, as an evill doer, even unto bonds, but the word of God † is not bound.]

† hath not been bound οὐ δέδεται

10. And on theſe grounds I am very well content to ſuffer any thing for the good of the true Chriſtians, that they being confirmed by my example, may be partakers of all the benefits of the Goſpell, and attain to eternall glory.

10. * Therefore I endure all things for the elect's ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.]

* For this cauſe διὰ τοῦτο

12. There is not a more certain truth, not any that deſerves more to be conſidered and depended on by all Chriſtians, then this, that our ſuffering as Chriſt ſuffered in teſtimony and defence of the truth, (for that is the meaning of ſuffering with him Ro. 8. 17. ſuffering as he ſuffered) ſhall certainly be rewarded with participation of his glory.

11. It is a faithfull ſaying, for if † we be dead with him, we ſhall alſo live with him;]

† we have died συναπεθάνομεν

12. And as certain on the other ſide, that if for fear of temporall evils we fall off from the conſtancy of our profeſſion, we ſhall be rejected by Chriſt.

12. If we ſuffer, we ſhall alſo reigne with him: if we deny him, he alſo will deny us.]

13. [For Chriſt's part of the promiſe it is certain that will never faile, we may through the wickedneſſe of our own hearts prove falſe to him, in which caſe we loſe all title to his promiſes, but let us adhere to him, and he can never faile us.

13. If we * beleive not, yet he abideth faithfull, he cannot deny himſelf.]

* be unfaithfull ἀπιστοῦμεν

14. Put all thoſe, that are committed to thy charge, in minde of thoſe things, that they be not tempted by the Gnoſticks on occaſion of the preſent perſecutions to forſake the Chriſtian courſe. And among other things charge them ſtrictly, as they will anſwer it to God, that they fall not into thoſe idle diſputes, mentioned 1 Tim. 6. 5. which as they tend to no poſſible good, ſo they infuſe uncharitableneſſe and factions into men's minds, and draw men into the Gnoſtick hereſie.

14. Of theſe things put them in remembrance, charging them before the Lord, that they ſtrive not about words, to no profit † but to the ſubverting of the hearers.]

† to εἰς

15. In this and all other things approve thy courage, and conſtancy to the truth, truly and faithfully telling every one his duty, and by thy example and doctrine directing them the way wherein to goe.

15. Study to ſhew thy ſelf approved unto God, a workman * that needeth not to be aſhamed, [a] rightly dividing the word of truth.]

* that is not to be ſhamed, ἀνεπαίσχυντον,

16. But ſuffer not thy ſelf or thy flock to be inticed or fall in love with thoſe profane diſcourſes of the Gnoſticks, For they daily advance into higher impieties adding more new impious doctrines to the heap every day then the former;

16. But [b] ſhun profane † and vain bablings, for they will * increaſe unto more ungodlyneſſe,]

† vanities or empty ſounds 1 Tim. 6. 20. * proceed προκόψουσι

17. And where they are once admitted, their hereſie corrupts & debaucheth very many, infects and poyſons the members of the Church, in the ſame manner as the other parts of the body are infected, when there is a gangrene in any, for that doth not uſe to ſtop, but drawes that which is next it unto the ſame condition, and then creeps farther, untill it have infected the whole body, and that mortally, and ſuch are the Gnoſtick teachers now among you, by name Hymenæus and Philetus.

17. † And their words will eat as doth a canker; of whom is Hymenæus and Philetus.]

† And their ſpeech as a gangrene will devour καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει

18. Who have lately fallen into a freſh but moſt dangerous error, and by allegorical expreſſions of Scripture have perſwaded themſelves and others, that there is no farther reſurrection, nor conſequently future ſtate to be expected, (ſee 1 Cor. 15. 12.) but that all the places that ſound that way are otherwiſe (after the Gnoſtick Cabaliſticall manner) to be interpreted, and have been ſo ſucceſſefull as to perſwade ſome thus to beleive them, have gained ſome followers in this impious doctrine.

18. Who concerning the truth have erred, ſaying that the reſurrection is paſt already, and overthrow the faith of ſome,]

19. Ne-

† Obligation, ſee note on 1. Tim. 6. 2.

19. Nevertheleſſe the † foundation of God ſtandeth ſure, having his ſeal, The Lord knoweth them that are his, And let every one that nameth the name of Chriſt depart from iniquity.]

19. But let not theſe, and the like falſe impious hereticall teachers move any, for God will certainly perform his promiſe to us, his bill of contract with Chriſtians in Chriſt, his decree and purpoſe toward his faithfull ſervants remaines unchangeable, being under ſeal, and the ſeal of this contract hath two impreſſes, on one ſide, this, That God is ſure to all thoſe that are faithfull to him, to reward them both in body and ſoul to all eternity, which is ſufficiently deſtructive of their doctrine v. 18. that there is no future ſtate, and ſo no bliſſe for them who are perſecuted here, Another on the other, that every Chriſtian obliges himſelf to a ſtrict life (quite contrary to the vicious practiſes of theſe men) by undertaking the faith of Chriſt.

* ſhell, ſee note on 2 Cor. 4. a. † for, εἰς

20. But in a great houſe there are not onely veſſels of gold and of ſilver, but alſo of wood and of * earth: and ſome † to honour, and ſome to diſhonour.]

20. But it is to be expected in the Church as in any great family, that all ſhould not be equally good, ſome furniture of Gold, &c. others of wood and ſhels, ſome for more creditable, and ſome for leſſe creditable uſes, ſome hereticall, as other orthodox Profeſſions.

* for εἰς † uſefull εὔχρηστον * made ready ἡτοιμασμένον

21. If any man therefore purge himſelf from theſe, he ſhall be a veſſell * unto honour, ſanctified and † meet for the maſters uſe, and * prepared unto every good work.]

21. Which may therefore ſtirre up every man to be emulous of the beſt, to be ſure to rid himſelf from theſe pollutions of the Gnoſtickes, and then as he ſhall be more valued by Chriſt, ſo he ſhall be fitter to ſerve him in purity and every other Chriſtian duty.

22. Fly alſo youthfull luſts: but follow righteouſneſſe, faith, charity, peace with them that call on the Lord out of a pure heart.]

22. But be ſure to keep thy ſelf from all thoſe carnal affections, which younger men are moſt ſubject to, and not onely thoſe of impurity: which the Gnoſtickes indulge and allow to all, that they may inſnare them, but alſo contentions, and factions, and emulations, and love of glory, &c. And on the contrary be thou an emulous, and earneſt purſuer, and follower of innocence, fidelity, and firm charity, conjunction and agreement with all thoſe, that in purity and ſincerity adhere conſtantly to Chriſt.

23. But fooliſh and unlearned queſtions avoid, knowing that they doe gender ſtrifes.]

23. As for thoſe idle and unprofitable queſtions that are ſet on foot by the Gnoſtickes, that tend to no benefit, and have nothing of true knowledge in them, keep thy ſelf carefully from them, for they will breed debates and quarrels, and nothing elſe.

* bearing with evill, ἀνεξίκακον

24. And the ſervant of the Lord muſt not ſtrive, but be gentle unto all men, apt to teach, * patient,

24. And there is nothing more unlike a true Chriſtian, then that; he that is ſuch, muſt be milde, and quiet, and peaceable toward all others, and being in place as thou art, muſt be ready, and induſtrious to inſtruct others in the truth, and not apt, or forward to puniſh thoſe that doe amiſſe (ſee note on 1 Cor. 13. b.)

† whether God at length may not * or to come to the ackn: for the King's MS. adds ἐλθεῖν † And they awake or recover ἀνανήψασιν

25. In meekneſſe inſtructing thoſe that oppoſe themſelves, † [e] if God peradventure will give them repentance * to the acknowledging of the truth;]

26. † And that may recover themſelves out of the ſnare of the devill * who are taken captive by him at his [d] will.]

25, 26. With great calmeneſſe, and temper dealing with thoſe that are of different opinions from us, though in oppoſing us they oppoſe the truth, as counting it not impoſſible or hopeleſſe, but that by the grace of God they may be brought to repentance, and ſo come to acknowledge the truth at length, and recover out of Satan's ſnare, by whom they have been caught, to doe the will of God, i. e. that being delivered out of Satan's hands, they may prove fit inſtruments of God's ſervice. c. d.

* (having been caught by him) to the will of him, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα

Notes on Chap. II.

a. Ὀρθοτομεῖν

That ὀρθοτομεῖν, *to divide aright*, ſhould referre to the *cuſtome* in *ſacrifices*, which were to be *cut* after a *certain* preſcribed *manner*, and of them ſome *parts* given to the *Prieſts*, &c. may probably be imagined; But another notion of the *phraſe* here, as it is joyned with [*the word of truth*] may ſeeme more *probable*: For in the *Old Teſtament* the *Greek tranſlators* uſe of the word, belongs to a *way* or *path* to goe in, which was wont to be *cut* out, that it might be *fitter* for *uſe*, thence the *Latine phraſe*, *viam ſecare*, *to cut a way*, i. e. *to goe before* and *direct* any in their *journey*. And with the word ὀρθὸς, *right*, joyned with it, it is to *goe before* one, and *direct* him the *ſtraight way* to ſuch a place: Thus ὀρθοτομεῖν ὁδὸν *Prov.* 3. 6. and 11. 5. is the rendring of ישר which ſignifies to *ſet right*, or *rectifie*, and ſo to *cut a way right*, is to *put* one, and *keep* one in the *right way*, we render it, *direct thy paths* and *way*, in thoſe places of the *Proverbs*; And then the *Goſpell* of *Chriſt*, the *word* of truth, being moſt fitly reſembled to a *way* (much better than to a *ſacrifice*) ὀρθοτομεῖν λόγον ἀληθείας, *rightly to cut the word of truth*, is to *goe uprightly*, and according to the *truth* before others in *Chriſtianity*, And that was *Timothies* part, as a *Doctor*, or *Biſhop*, to *lead* them both by his *example*, and *doctrine* the right way, that is preſcribed by *Chriſt*, without falling into any *errors*, or ill *practiſe*.

b. Περιίστασο

The *Hebrew* סבב *circumdedit* ſignifies alſo *divertit*, *turning away*, or *back*, as well as *going round*, and is by the *Septuagint* or *Greek tranſlator* of the *Old Teſtament* rendred not onely κυκλόω often, to *encompaſſe*, and περιίστημι once, *Joſ.* 6. 3. but alſo ἐκκλίνω *declino*, to *decline*, or *avoid*, 1 *Kin.* 18. 11. and twenty times ἀποστρέφω *averto* to *put from* us, or *fly from*. From hence it is that one of theſe *interpretations* being ſet for the other (according to the frequent manner of theſe writers) or elſe by the power of the *paſſive* or *meane*, differing from the *active*, περιίστημι here, and *Tit.* 3. 9. ſignifies to *avert*, *decline*, *avoid*, *fly from*, the ſame with παραιτοῦ, *avoid*, v. 23. for which, and in the ſame matter, the word περιιζεπόμενος *avoiding*, is uſed, 1 *Tim.* 6. 20. Thus doth *Origen* uſe the word againſt *Celſus*, ſpeaking of *Chriſt's going aſide*, when the *Phariſees conſulted* to *kill* him, *Mat.* 12. 5. ἐκ δεῖ ὃ ἀληθὲς τὸ μετ' οἰκονομίας φεύγειν μᾶλλον τοὺς κινδύνους μὴ ὁμοίως αὐτοῖς χωρεῖν, *It is no* Παραιτοῦ.

degenerous or *cowardly thing to flie from dangers providently, and not to mix with them*, where it signifies *declining* and so *avoiding* of *dangers*. And so *Hesychius* renders φεύξασθε, not onely κύκλωσον (it should be κύκλωσον) φείλασθε, *encompassing*, but also φείσθαι, ἀνάσχεσθε, *avoid, flie from*, and σκόπησον *look to*, which is so to *look to*, to *consider*, as to *avoid*, *Rom.* 16. 17. if there be *danger* in it. So *Josephus* of *Moses*, φεύξασθαι, μὴ πολλοὶ τῶν λόγων ἀσελγείας ἀφ' ἑαυτοῦ μιμηταὶ γένωνται, *He avoided*, or *took heed, lest many should imitate the impurity of his speeches*, and l. 2. *de Bell: Jud:* c. 12. τὸ ὀμνύειν αὐτοῖς φεύξασθαι, *swearing is avoided by them*, in a *passive sense*. Who they are which are here to be *avoided*, and *taken* heed of, is not obscurely set down in the following words, viz: the *Gnosticks*, that *colluvies* of *hereticks*, consisting of *divers branches*, differing one from the other, but all agreeing in *opposing* the *truth* of the *Gospel*, and pretending to great *perfection* of *knowledge* by the *mystical* interpretations of *Scripture*. That these are they, may appear 1. by the *profane dotages*, or *vanities*, or *empty sounds*, which are imputed to the ψευδωνύμου γνώσεως, *Science falsly so called*, i.e. the *Gnosticks*, 1 *Tim.* 6. 20. Secondly, by the *character* set upon them, that they are a growing, *spreading heresie*, their words *eat*, and lay *wast* as a *gangrene* doth, when 'tis gotten into any part of the *body*, and so this *heresie* coming with those *baits* to the *flesh*, *security* from *persecutions*, and *indulgence* to all *carnality*, debauched *many*, wheresoever it came, and accordingly c. 4. 3. the *Apostle* foresees, that within a while they will *spread* so wide, that *sound doctrine* from *Timothy* will not be *endured*, Thirdly, by the *growing* of the *heresie* in its own *dimensions*, every day adding some *new* opinions to it, and those still more *impious* than the former, which is the meaning of ἐπὶ πλεῖον προκόψουσιν ἀσεβείας, *they shall proceed, or advance to more of impiety*, in the end of this *verse*, And an instance of this follows in *Hymeneus* and *Philetus*, and some others, who *affirmed the Resurrection to be past already*, and so denied any *future resurrection*, Which very thing is by *Tertullian* imputed to the *Valentinians*, (*Id de se Valentiniani asseverant*) which though they were not *yet* risen, yet when they came, were a *spawn* of these *Gnosticks*, and took up all the *heresies*, which they found among them, and accommodated them εἰς ἴδιον χαρακτῆρα, *to their own manner of expression*, as *Irenæus* saith.

c. Μήπως

The notion of μήπως here, is not rightly expresst by [*if so be*] without any *negation* in it, for that is the notion of εἴποτε, the direct *contrary* to this; The best understanding of it will be by observing the force of it, *Lu.* 3. 15. προσδοκῶντος τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν τοῖς Ἰωάννῃ, μήποτε αὐτὸς εἴη ὁ Χριστὸς, *The people being in an expectation, and all disputing in their hearts of John*, not *if he were*, but, *whether he were not the Christ*. Where, in a matter of *expectation* or *dispute* about a thing, which they looked on as *possible*, but *knew* it not, the word μήποτε is used, not as if it were to them a matter of *fear*, that it should be so, but plainly the contrary, of *hope*, and *joy*, that it *might*, And so here the *Bishop* is to proceed in the *mildest*, and most *winning*, and not *exasperating* way, as considering hopefully, *whether* it be not *possible*, that *God* may at length be *pleased* to *give* them *repentance*, i. e. to *blesse* the *Bishops instructions*, that they may be a *means* or *instrument* to work upon them. As for the phrase [δῷ μετάνοιαν, *give repentance*] the grounds of explaining that have been elsewhere laid, by observing the force of some *verbs* both *active*, and *passive* in these *books*, to denote the *effect*, or *reception* of the *virtue* in the *patient*, and not only the *operation* of the *agent*, Thus *Isa.* 53. 1. *Gods arm* is said to *be revealed*, when the *revelation* of it is *assented* to, and *obeyed* by men, and so 'tis all one with *beleiving* their *report*, in the *former* part of the *verse*. And to omit many more, thus is *Gods giving them an heart to perceive, and eyes to see*, *Deut.* 29. 3. which signifieth their *receiving* this *gift* of *God's*, making use of the *miracles*, and *signes*, and *wonders*, v. 3. being *effectually* wrought on, having their *hearts* affected by them, which they that had not there, it is said of them, that *God had not given them hearts to perceive*, i. e. that thus it was in the *event*, or *effect*, they did not really *perceive*, For that any thing should be required on *Gods* part towards their *perceiving*, which had not been performed by *him*, is unreasonable to imagine, when the *catalogue* is so *punctual*, and so large v. 2, 3. of what *God had done among them*. So *God's giving men to Christ* *Joh.* 6. denotes their *receiving*, and *embracing* of him. And so here *God's giving repentance*] is their making use of *God's grace*, and *mercy*, and *long suffering* (and the *Bishops mildness*, as an *instrument* of working on them,) their being wrought on by that means, and actually *repenting*, or *reforming* their *lives*, upon it.

δῷ μετάνοιαν

δέδωκας μοι

That τὸ θέλημα, *will*, referres not to the *devil*, which is the *immediate antecedent*, but to *God*, which is the *remote*, v. 25. may be conjectured by the word ἐκείνου] joyned with it, for if it belonged to the *devil*, the [αὐτοῦ, *his*] immediately precedent would have served the turn, and the addition of this other *demonstrative*, not *ejus*, but *illius* (though our *English* hath no *diversity*, or *variety* of words to expresse it,) clearly divides it from αὐτοῦ *him*. The onely difficulty will be, whether εἰς τὸ θέλημα ἐκείνου] shall be thought to denote, the *impulsive cause*, *God's will*, or *pleasure* in *giving repentance*, (and so the words be rendred, *according to his will*) or the *terminus*, to which their *recovering* tendeth; To this latter the *context* seems to *incline*, by comparing this *verse* with *ver.* 25. for there *God's giving repentance* ἐπίγνωσιν, *to the acknowledgment*, makes εἰς, *to*, a note of the *term*, to which that *repentance* tended, to wit, the *acknowledgment* of the *truth*, and then by *analogie* ἀνανήψωσιν εἰς θέλημα, *recover to the will*, will make θέλημα (the *will* of *God*) the *term* again, *to which* (as the *snare* of the *devil*, was the *term*, *out of which*) they *recover*; and accordingly θέλημα Θεοῦ, *the will of God* is his *will* to be *obeyed*, or *practised*, *Ephes.* 6. 6. and so our *sanctification* is said to be *the will of God*. As for a third possible rendring of it, that they should be said to be *taken*, and *caught* by the *devil*, *at*, or, *according to the will of God*, *permitting* them so to be, that is made improbable by the *punctation*, the *comma's* before and after, ἐζωγρημένοι ὑπ' αὐτοῦ, *taken or caught by him*] putting those words as in a *parenthesis*, and connecting εἰς τὸ ἐκείνου θέλημα, *to the will of him*,]

d. τὸ θέλημα ἐκείνου

to

to the *verb precedent* ἀνανήψωσιν *recover*] thus, *whether they may not recover to his will*, i. e. to that *ſtate*, thoſe *practiſes*, which *God* requires. As for the *diſtance* betwixt ἐκεῖνε *of him*] here, and Θεὸς *God*] v. 25. which may make this *interpretation* leſſe probable, It is very ordinarily to be obſerved, and in the very *next chapter*, ver. 8, 9. we have an *example* of it, where the [ὡς καὶ ἡ ἐκείνων *as alſo theirs*] in the *end* of the *ninth verſe*, is as farre *diſtant* from *Jannes and Jambres* in the *beginning* of the *eighth verſe*, (to which it certainly *referres*) as ἐκεῖνε is diſtant here from Θεός.

Sr Rennes p. 218. n.d.

CHAP. III.

Paraphraſe.

1. THis know alſo that in the laſt daies * perilous times ſhall come.]

* hard χαλεποὶ

1. But you are to take notice of the prediction of Chriſt, Mat. 24. 9, 12. that in theſe times preceding that famous coming of Chriſt, to puniſh the crucifiers and perſecutors, and relieve the faithfull Chriſtians (ſee 1 Tim. 4. 1. Jam. 5. 3.) there ſhall approach very ſharp perſecutions from the Jewes cauſed by the Gnoſticks, whoſe character is made up of theſe ſo many vices following,

2. For men ſhall be lovers of their own ſelves,] covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankfull, † unholy,

† impure or irreverent ἀνόσιοι

2. That in ſtead of Chriſtian charity, that takes care for the good of others, they conſider onely, and intend themſelves,

3. Without natural affection, truce-breakers, falſe accuſers, incontinent, [* fierce, deſpiſers of thoſe that are good,]

* cruel, not lovers of the good, ἀνήμεροι, ἀφιλάγαθοι

3. fiercely and bloodily diſpoſed, haters and perſecutors of all good men,

4. Traitors, † heady, high-minded, lovers of pleaſures, more than lovers of God,]

† Petulant, puffit up, προπετεῖς, τετυφωμένοι

4. Betraying their fellow Chriſtians into the perſecutors hands, Mat. 10. 21. & 24. 9, 10. inſolent perſons (ſee note on 1 Cor. 13. d.) that pretend great depth of knowledge, but preferre their luſts before Chriſt,

5. Having a * form of godlineſſe, but denying the power thereof: from ſuch turn away.]

* ſhew or image μόρφωσιν

5 Pretending Chriſtianity, but doing nothing like Chriſtians, Theſe doe thou avoid, converſe not with them,

6. For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſins, led away with divers luſts †,]

† and pleaſures, for the King's MS. adds καὶ ἡδοναῖς

6. See note on Rev. 2. n. τὰ γυναικάρια

7. Ever learning, and never able to come to the knowledge of the truth.]

7. Who being diſciples of the Gnoſticks (which undertake to know ſo much) pretend to be learning that deep knowledge of them, but certainly never learn any thing that is good or Chriſtian of them.

8. * Now as [a] Jannes and Jambres withſtood Moſes, ſo doe theſe alſo reſiſt the truth: men † of corrupt minds, reprobate concerning the faith.]

* But δὲ † that have their underſtanding perverted, διεφθαρμένοι τὸν νοῦν

8. Theſe being given to ſorcery (ſee v. 13. & Rev. 9. c.) and making uſe of it to contend with the Apoſtles, and to draw men from Chriſt, cannot better be compared than to thoſe famous magicians Jannes and Jambres, who undertoook to doe as great miracles as Moſes, Exod. 7. 11. men that are drawn quite from the Goſpel, very farre from being true Chriſtians.

a.

9. But they ſhall * proceed no farther, for their † folly ſhall be manifeſt unto all men, as theirs alſo was.]

* not proceed much farther, ἐ προκόψουσιν ἔτι πλεῖον † or intention, for the King's MS. reads διάνοια

9. But they are almoſt at an end of their work of deceiving, and perſecuting, and oppoſing Chriſtianity, for they ſhall be diſcovered to be impoſtors, as thoſe Magicians were.

10. But thou haſt * fully known my doctrine, manner of life, purpoſe, faith, long-ſuffering, charity, patience,]

* followed παρηκολούθησας

10. Thou haſt another pattern to follow, quite contrary to theirs, that which by my preaching I have taught, and by the conſtant form of all my actions exemplified to thee, viz: my reſolution of propagating the Goſpel where ever I was able, my fidelity in diſcharge of my office, my induring many neglects, and affronts, before I would give over my endevours to reduce impenitent ſinners, my zeal to the glory of God, and good of ſouls, and my perſeverance in all this, in deſpight of perſecutions,

11. Perſecutions, afflictions, which came unto me [at Antioch, at Iconium, at Lyſtra,] what perſecutions I endured, but out of them all the Lord delivered me.

11. at Piſidia, Act. 13. 45. at Iconium, Act. 14. 2. at Lyſtra, Act. 14. 18.

12. Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution.]

12. Yea, and at ſuch times as theſe, when Chriſtianity is ſo violently oppoſed by the unconverted Jewes, it is to be expected by all that reſolve on a true conſtant Chriſtian courſe, that it ſhall infallibly bring perſecution upon them.

13. But evil men and ſeducers ſhall wax worſe and worſe, deceiving and being deceived.]

† ſorcerers γόητες

13. But ſuch impious godleſſe ſorcerers (ſee v. 7.) and deceivers as theſe ſhall grow every day worſe and worſe, and more pernicious than other, deceiving others, and themſelves at laſt moſt ſadly deceived and miſtaken of any, when all their arts of ſecuring ſhall but deſtroy themſelves, or being delivered up to be deceived themſelves, as a juſt judgment for their deceiving of others.

14. But continue thou in the things which thou haſt learned, and * haſt been aſſured of, knowing of whom thou haſt learned them;]

* with which thou haſt been inſtructed, ἐπιστώθης

14. But doe thou hold faſt that form of ſound doctrine which was taught thee to teach others, and remembring from whom thou hadſt it, thou wilt have no reaſon to doubt or ſuſpect the truth of it;

15. And that from a child thou haſt known the holy ſcriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

15. And having been inſtructed in the underſtanding of the holy Scriptures of the Old Teſtament, ever ſince thou wert a child, thou wilt certainly, by the help of the Chriſtian doctrine which thou haſt received, be able to diſcern and underſtand the truth, and diſtinguiſh it from their falſe doctrines.

16. For all thoſe writings which either by God's ſpirit of propheſie, or by any other afflation or incitation from God, have at any time been written by the prophets, &c. and, as ſuch, received into the Canon of the Jewiſh Church, may by us be profitably made uſe of, to teach us many things, that Chriſt hath taught us, to convince us of the groſneſſe of many ſins which are confidently practiſed among men, to reduce thoſe that fall through error or ignorance, to build up thoſe that have begun, and ſet out in the way of righteouſneſſe:

17. That the teacher or preacher of the Goſpell, ſent and authorized by God, may by the ſtudy of the Scripture be furniſhed for all turns, enabled to diſcharge his whole duty toward the ſoules of others.

16. All Scripture * is given by inſpiration of God, and is profitable for doctrine, for reproof, for † correction, for inſtruction in righteouſneſſe:]

17. That the man of God may be perfect, throughly furniſhed * unto all good works.]

* being inſpired by God, is alſo profitable θεόπνευστος, καὶ ὠφέλιμος

† reformation ἐπανόρθωσιν

* for every good work πρὸς πᾶν

Notes on Chap. III.

a. Ἰαννῆς καὶ Ἰαμβρῆς

Theſe names of *Jannes* and *Jambres* are not to be met with in the *ſtory* of the *Old Teſtament*, but are here taken out of other *records* of the *Jewes* (as divers others things mentioned in the *New Teſtament*, for example, *Moſes's being brought up* in the *Ægyptian learning Act.* 7. 22. and ſo likewiſe his age of *forty yeares* v. 23. when he went to *viſit* his *brethren*, which is not in *Exod.* 2. but in *Midraſh Rabba Bereſchith*, and ſo his having beforehand ſome either *inſtinct* or *revelation* from *God*, that he ſhould be a *deliverer* of his *people*, which ſeemes to be referred to *Act.* 7. 25. but is not in the *Old Teſtament*) They are queſtionleſſe the *names* of the *chief Magitians*, who did the *miracles* before *Pharaoh*, *Exod.* 7. Thus in the *Babyloniſh Talmud*, *tr: Menachoth* c. 9. it is ſhewed how, *Johanne* and *Mamre* reſiſted *Moſes*, ſaying to him in the words of the *proverb*, *Affers tu ſtramen in Afraim?* which is in effect, *Doſt thou caſt water into the Sea?* i. e. ſhew *miracles* here in *Ægypt*, which is ſo full of *Magicians?* So in the *Chaldee Paraphraſe* of *Jonathan*, *Exod.* 7. 11. *Janis* and *Jambres* are named, and *Exod.* 1. 15. are ſaid to be *Princes* or *chief* of the *Magicians*. In the *Talmud* they are called *Jochanne* and *Mambre*, in the *life* of *Moſes*, *Jane* and *Mamre*, in *Zohar* upon *Num.* 22. 22. *Jones* and *Jambres*, In *Shalſhelet*, *John*, and *Ambroſe*, and in *Tanchuma Jonos* and *Jombros*. Of theſe, and what is ſaid of them in the *Hebrew writers* ſee *Buxtorf: Lex: Talmud: col:* 9. 545. And among the *heathens*, in *Pliny* (*Nat: Hiſt.* l. 30. c. 1.) there is talk of *Moſes*, *Jannes* and *Cabala* (or, as other copies read, *Jotape*) which he mentions as *Jewes* that uſed *Magick*. So in *Numenius* the *Philoſopher*, in *Euſebius Præp: Evang:* l. 9. c. 8. Ἰαννῆς καὶ Ἰαμβρῆς Αἰγύπτιοι, ἱερογραμματεῖς ἀνδρες, ὧν ἕνος ἥττους μαγεῦσαι κριθέντες εἶναι &c. *Jannes and Jambres skill'd in the holy things among the Ægyptians, inferiour to none in the art of Magick.* So * *Artabanus* cals them τὰς ἱερεῖς ὑπὲρ Μέμφιν *the Prieſts above Memphis*. So *Origen contra Celſum* l. 4. p. 205. citing out of *Celſus* τὴν περὶ Μωϋσέως καὶ Ἰάννα καὶ Ἰάμβρα ἱστορίαν, *the ſtory of Moſes and Jannes and Jambres*, and *Palladius* in the life of *Macarius*, that ſpeakes of a κηποτάφιον τῶ Ἰάννα καὶ Ἰάμβρα τῶν μάγων ὅπι τῶ Φαραὼ *a monument* in a *garden of Jannes and Jambres magicians in Pharaoh's time*, but this cannot well be, if it be true which is ſaid by an old *Midraſh*, on *Exod:* 15. 10. that *John* & *Mamre* were *drowned* in the *red Sea*, And to that a MS. *Arabick Catena* on the *Pentateuch* agrees in theſe words, *Theſe are the names of the Magicians which ſtood up againſt Moſes, Dejannes, Jambarus, and Sarudas, and God deſtroyed them with Pharaoh and his hoſt in the red ſea.* And therefore it is reaſonable to conjecture, that the κηποτάφιον or *garden-ſepulchre* in *Palladius*, ſhould be κενοτάφιον, *an empty monument*, without either of their *bodies* encloſed in it, to record their *ſinne*, but not to *preſerve* their *aſhes*. To theſe *Apuleius* ſeemes to referre, *Apol:* 2. where among the *chief Magicians* names he reckons *Johannes*. And to theſe S[t] *Paul* here very fitly compares the *Gnoſticks*, their chief founder *Simon* (and *Menander* and others after him) being a known *ſorcerer*, (ſee *note* on *Rev.* 9. c.) and *reſiſting the truth* by *lying wonders*, as thoſe *Magicians* did, And of him we find that *fulfilled* in the *event*, which is here *foretold* v. 9. that he ſhould meet with the *like fate*, and *diſcovery*, that thoſe *Magicians* met with; *Simon* came to *Rome* (a *ſecond* time about the *tenth* of *Nero*) grew into a great *eſteem* with him by his *ſorceries*, contended there with Saint *Peter* as the *Magicians* with *Moſes*; and accordingly *Suetonius* mentions one to *fly* in the *aire*, in the *eleventh* of *Nero*. But then, as the *Magicians* were confuted and diſcovered, when *Aarons rod ſwallowed up* their *rods*, *Ex.* 7. 12. and when they acknowledged the *miracle* of *Moſes* to be the *finger of God*, *Ex.* 8. 19. and the *boyle* was upon the *Magicians*, *Ex.* 9. 11. So was the *madneſſe* of *Simon*, and his *Sectaries*, *manifeſted to all men*, when he was caſt down by the *Prayer* of Saint *Peter*. And of this theſe words of Saint *Paul* are a *direct propheſie* in this place. This *hiſtory* of *Simon* is thus mention'd by *Arnobius* l. 2. *cont. Gent.* ſpeaking of *Rome*, *In quâ cum homines eſſent Numæ regis artibus atque antiquis ſuperſtitionibus occupati, non diſtulerunt tamen res patrias linquere, & veritati coaleſcere Chriſtianæ. Viderant enim currum Simonis Magi, & quadrigas igneas Petri ore diffiatas & nominato Chriſto evanuiſſe. Viderant fidentem diis falſis & ab iisdem metuentibus proditum, pondere præcipitatum ſuo cruribus jacuiſſe præfractis, poſt deinde perlatum Brundam, cruciatibus & pudore defeſſum ex altiſſimi culminis ſe rurſum præcipitaſſe faſtigio. They that had been uſed to Numa's arts, and antient ſuperſtitions* (the *heathen Romans*) *forſook all and followed Chriſt, having ſeen Simon Magus's Chariot and fiery horſes diſpelled with Peters* † *mouth, and vaniſh at the* name of Chriſt, and ſeeing *him that relyed on his falſe Gods betray'd by them and fall headlong on the ground breaking his legs with the weight, and after that being brought to Brunda being tormented and aſhamed, he caſt himſelf down again from the top of a high houſe, and ſo periſht:* So Saint *Cyrill* in his ſixt *Catechiſm*, Επλάνησε τε &c. *He ſo deceived the city of Rome that Claudius ſet him up a ſtatue, And after his hereſie diffuſing it ſelf, Peter and Paul*

fol. 40.

* ap. Euſeb: præp: p 254.

Ἐκδηλος ἐ. ται ἀς ἡ ἐκείναν.

† See more on 2 Theſ. 2. k.

Governours of that Church, destroyed him setting himself out and being by others *esteemed* and *worshipt as a God, for when Simon undertook to flye, and was carried up in the aire by a chariot of the devils, these servants of God falling on their knees cast against him* that dart, which *Christ* directs to, *Mat.* 18.19. *that weapon of agreement of two in prayer,* and *thereby cast him to the ground.* So *Sulpitius Severus hist.* l. 2. Saint *Augustin Serm.* 3. *in Natali S. Petri & Pauli,* And *Isiodore Pelusiote,* Ἐξ ὕψους κατηνέχθη ὁ δείλαιος πρὸς τὸν πολυθρύλλητον θάνατον, *&c. Miserable creature he was thrown down from aloft to a notorious infamous death.*

CHAP. IV.

Paraphrase.

1. I Charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead [at his appearing and his kingdom:] 1. when he appears in his kingdom:

2. Preach the word, [* be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine.] 2. Urge them, presse them, call upon them both when they are at leisure to heare thee, when thou hast some special opportunity, or vacancy to fasten any thing upon them, and at other times, when thou hast not such probable opportunities, hoping that at some time or other it will succeed, convince the evill doers of their wicked courses, reduce by reprehension those that are fallen, but not so foully, through error &c. confirm those that have begun well, and let all this be done with lenity and diligent instructing of them.

* urge them ἐπίσχθι

3. For the time will come when they will not endure sound doctrine, but after their own lusts shal they heap to themselves teachers, having itching eares.] 3. This I prescribe, as the method proper for the present condition of those under thee, that thou mayst gain as many as is possible, as foreseeing that the number of obstinate hereticks will so encrease within a while, that there will be little for thee then to doe, little hope of working on them, when men begin to advance to the higher pitch of heresie, and (to get patrons for their base lusts and vicious practises) betake themselves to false teachers, any that will please or gratifie their humor. teachers

4. And shall turn away their ears from the truth, and shall be turned unto fables,] 4. And refuse and reject all true doctrine, and betake themselves to the fabulous divinity of the Gnosticks, made up of Gentilisme and Judaisme, an odde mixture of both.

† endure patiently ὑπομεῖνον ch. 2.3.
* fulfill πληροφόρησον

5. But watch thou in all things, † endure afflictions, do the work of an Evangelist, * make full proof of thy ministery.] 5. But doe thou watch over thy flock with all diligence and waryness, be not discouraged with any pressures or dangers, hold out in despight of them all, doe that which belongs to one, that is by the Apostles of Christ intrusted (under them) with the propagating of the Gospel, and maintaining it, where it is taught, which being a task of some weight and largeness, see thou perform all the parts of it.

† already powred out, ἤδη σπένδομαι
* hath been nigh at hand ἐφέστηκε

6. For I am † now ready to be offered, and the time of my departure * is at hand.] 6. And this the rather, because I have been in great danger, brought out to be tryed for my life, (see title of this Epistle note a. and Phil. 2. note d.) and my death hath been very nigh at hand.

7. [a] I have fought a good fight, I have finished my course, I have kept the faith.] 7. Which I can mention cheerfully, as having the testimony of my conscience, that I have behaved my self faithfully in my combate, run all the hazards, and past thorough them, and never fallen off from the discharge of my duty according to my Christian profession, and office Apostolicall.

† have loved, ἠγαπηκόσι

8. Henceforth there is laid up for me a crown of righteousnesse, which the Lord the righteous judge shall give me at that day: and not to me onely, but unto all them also that † love his appearing.] 8. For this I doubt not but God will give me my reward, when he comes to crown his combatants, even that eternall blisse and felicity, which, as the judge or rewarder in the Olympick games or combates, he will certainly adjudge to me, as one who have endured much therein. And the same will he adjudge to all others, who shal have so spent their time, and continued in a Christian course, as that Christ's coming to reward the faithfull, and to destroy all opposers and unfaithfull, may be matter of desire and not terrot to them, who if they live not to enjoy his deliverances here, will be abundantly recompensed by death.

* Hasten to come to me speedily, Σπούδασον ἐλθεῖν πρός με ταχέως

9. * Doe thy diligence to come shortly unto me.] 9. I desire with all possible speed that thou come hither to me.

10. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica, Crescens to Galatia, Titus unto Dalmatia.] 10. There being these motives to hasten thee, First because Demas, that did assist me in preaching the Gospel, Philem: 24. and Col. 4. 14. hath now left me, betaking himself to his wordly affaires (see note on 1 Tim. 3. a.) and is gone to Thessalonica, whether to his home there, or to trade, and get wealth in that place; As for Crescens, though he be gone into Gallia, (or France, saith Epiphanius, Hær: Ἄλογ:) yet that is not for any such worldly end, but to preach the Gospell there, and so Titus is gone another way to Dalmatia;

11. Onely Luke is with me; Take Mark, and bring him with thee, for he is profitable to me for the ministery.] 11. By which meanes I am almost alone, no body but Luke remaining with me, which makes me stand in need of thy help, and presence, And when thou comest, bring Mark, Barnabas's kinsman, with thee, for I have especiall use of him, for the preaching of the Gospell;

12. And Tychichus have I sent to Ephesus.

† roll
* will, or shall reward, for the Syriack and the King's MS. read ἀποδώσει and so *Scriptor Resp: ad Orthod.* seemes to have done, calling it προρρήσιν, a prediction fit for an Apostolical person, see *Theophyl:*

13. The† [b] cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. 13. When I came from Troas I left a Parchment-roll with Carpus and some books, I pray in thy passage call for them and bring them with thee hither, but especially the Parchment-roll. b.

14. Alexander the Copperssmith did me much evill, the Lord * reward him according to his workes, 14. Alexander, mentioned Act. 19. 33. (see

(ſee note e. on that chapter) did me a great deale of wrong at my being there, He will one day meet with his juſt reward for ſuch injuries.

15. The reaſon why at this this time I mention him, is that thou mayſt beware of him, avoid him, look upon him as an excommunicate perſon, delivered up to Satan, 1 Tim. 1. 20. for he ſtands out contumacious againſt all our reprehenſions, and admonitions to repent.

15. Of whom be thou ware alſo, for he hath greatly withſtood our words.]

16. At my coming to Rome when I was to plead for my ſelf, all my acquaintance (all that were able to have ſtood me in any ſtead, either by their power at Rome, or by their teſtimonies in my defence) forſook me, for fear of ſuffering (I pray God to pardon them for it)

16. At my firſt anſwer no man ſtood with me, but all men forſook me; I pray God that it may not be laid to their charge.]

17. Yet God aſſiſted, and vindicated my innocence, that the Goſpel might be preached by my means, and ſo the Romans, the Gentiles might receive it (ſee Phil. 4. 22.) and to that end I was at that time delivered from a moſt conſiderable preſent danger, though not freed from priſon.

17. Notwithſtanding the Lord ſtood with me, and ſtrengthened me, that by me the preaching might be * fully known, and that all the Gentiles might hear, and I was delivered out of the mouth of the ‹ Lyon.] * fulfilled πληροφορηθῇ

18. And I am confident that God will at this time ſo guard me, that I ſhall be delivered from every enterpriſe againſt me, however that he will keep me from doing any thing unworthy of an Apoſtle and ſervant of his, that ſo when I loſe this miſerable life, I may attain to that eternal kingdome of God.

18 And the Lord ſhall deliver me from every evil work, and will preſerve me unto his heavenly kingdome: to whom be glory for ever and ever. Amen.]

19. See c. 1. note a.

19. Salute Priſca and Aquila and [the houſhold of Oneſiphorus.]

20. Eraſtus abode at Corinth, but Trophimus have I left at Miletum ſick.

21. † Doe thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. † make haſt Σπέυδασον ſee v. 9.

22. The Lord Jeſus Chriſt be with thy ſpirit. Grace be with you. Amen.

The ſecond Epiſtle unto Timotheus, ordained the firſt Biſhop of the Church of the Epheſians, was written from Rome, when Paul was brought before Nero † the ſecond time.

* See note on the Title of the Epiſtle.

Notes on Chap. IV.

Theſe two *verſes* are wholly *agoniſtical*, Ἀγὼν is any of the *four* famous *games*, *Olympick* &c. (and of that, as it ſignifies *ſuffering* of *afflictions*, ſee 1 *Theſſ.* 2. b.) Δρόμος is one ſort of *combate* in either of thoſe *four*, that of *racing*; The ἀγὼν is called καλὸς *good*, either as being in a *good cauſe*, or as νόμιμος c. 2. 5. according to the *laws* of the *agones*; and ſo his *fighting a good fight*] is ſuffering *Chriſtianly* and *valiantly*, Τελεῖν is to *perform*, and ſo τελεῖν δρόμον, *to run*, or *perform* the *race*, (ſee note a. on *Act.* 21.) Then τηρεῖν πίστιν] not referring to his *whole life*, but this *one combat* here inſiſted on, his danger at *Rome*. And then τηρεῖν πίστιν to *keep the faith*, is to *obſerve* the *Goſpel rules*, and ſo not to *offend* againſt the νόμοι *laws* of the *combat*, (ſee *note* on the *title* of this *Epiſtle*.) Thus in thoſe *writings*, that go under *Triſmegiſtus*'s name, we have (Κλεῖδ. l. 4. p. 2.) ἡ ψυχὴ ἡ τὴν εὐσεβείας ἀγῶνα ἠγωνισμένη, *the ſoul that hath undertaken and performed this ſtrife* or *combat of piety*. Then the στέφανος *crown*, that is the βραβεῖον, the *reward*, and that is here called στέφανος δικαιοσύνης, *crown of righteouſneſs*, poſſibly in the notion that the *Hebrew* צדקה (to which δικαιοσύνη *righteouſneſs* is anſwerable) is taken, *Iſa.* 48. 18. *Nehem.* 2. 20. *Pſal.* 35. 27. that is, for *felicity*, As *Prov.* 8. 18. where *wealth* and *righteouſneſs* are put together, *Abenezra* interprets it *felicity*, or *proſperity*, and ſo δικαιοσύνη is uſed *Rom.* 6. 16. and oppoſed to *death*, by which it there appears to ſignifie *eternal life*, But it may alſo ſignifie a *righteous life*, which is thus *rewarded* and *crowned* by *God*. Then δίκαιος κριτὴς the *righteous judge* is the βραβευτὴς, who gives the *crown* to the *conquerour*.

a. Ἀγὼν Δρόμος Καλὸς ἀγὼν Τελεῖν Τηρεῖν πίστιν Στέφανος Δικαιοσύνη Δικαιὸς κρ. τὴς

The authority which I have for rendring φελόνιον b. *the roll*, is from the *antient Gloſſaries*. Thus *Phavorinus* φελόνης εἴλητον τὸ μάλειον βέμβεγνον, which without queſtion ſhould be written thus, τομάριον μέμβεγνον, and ſo the explication of φελόνης will be, *a little piece of parchment folded up*, which perhaps may be all one with the μεμβράνα hereafter mentioned, becauſe they being added, with a [μαλιστὰ ϗ, *but eſpecially*] ſeem to denote ſomewhat, which had been *formerly* mentioned, rather than any *new* thing. See *S. Hierome Ep:* 125. *ad Damaſ: qu:* 2. Φελόνης b.

Στόμα Λέοντος, *the mouth of the Lyon*, is commonly thought here to ſignifie *Nero*, ſo ſtyled becauſe of his *cruelty*. But as there is no reaſon to beleive, that *Paul* was now admitted to *Nero*'s *own* hearing, but may more probably be thought to have been *heard* before ſome inferior *Judge* at *Rome*, So it is very reaſonable to expound the *mouth of the Lyon*, as a *Proverbial* form, to ſignifie ſome *preſent*, *devouring danger*, from the *gaping* of the *Lyon* after his prey, and the *direfulneſs* of that. c. Λέοντος στόμα

THE

THE EPISTLE OF PAUL THE APOSTLE TO a TITUS.

THat *Titus* a *convert* of *Paul's*, after imployed by him, was at length *ordained* by him the *Archbiſhop* of the *Iſland* of *Crete*, there to *ordain Biſhops in every city*, is intimated c. 1. 5. and cleared by all *antient* writers. So *Euſebius* l. 3. c. 4. affirms him τὸν ὅτι Κρήτης Ἐκκλησιῶν ἐπισκοπῆς ἐπιλαχέναι *to have been Biſhop of the Churches of Crete.* So * *Chryſoſtome*, that *Titus* was without doubt an *approved* perſon to whom was *committed* ὁλόκληρος νῆσος, *an entire Iſland*, καὶ πρεσβύτων Ἐπισκόπων κρίσις, *and the juriſdiction of ſo many Biſhops.* So † *Theodoret* that he was by *Paul ordained Biſhop* τὴν Κρήτης μεγίσης οὔσης, *of Crete being very great*, τοὺς ὑπ' αὐτὸν Ἐπισκόπους χειροτονῆσαι, *to ordain Biſhops under him.* So the *Scholiaſt* Ἀποστολος Τίτον ὅτι τὸ καταξιῶσαι ἐπισκόπους κατέλιπεν, ἐπίσκοπον πρότερον ποιήσας, *The Apoſtle left Titus to ordain Biſhops, having made him Biſhop firſt.* And S. *Jerome* in *Catal: Titus Epiſcopus Cretæ in eadem & in circumjacentibus inſulis prædicavit Evangelium Chriſti*, *Titus was Biſhop of Crete, and in it, and the ambient Ilands he preached the Goſpel of Chriſt*; making him *Biſhop*, in that *Iſland*, and extending his charge to other *Islands* alſo. The *time* when *Paul* thus *left* him at *Crete* ſeems to be rightly ſet by *Baronius*, when *Paul* went into *Greece* from *Macedonia*, *Act.* 20. 2. which he conceives he did not by *land*, but by *ſea*, in wch journey, ſaith he, by the *Ægæan ſea* he came to *Crete*. And this was about *An: Chr:* 54. Soon after this *an:* 55. when he came into *Greece*, he is ſaid to have written this *Epiſtle* to him, to *inſtruct*, and *direct* him in the *diſcharge* of his *office*; but whether it were at *Nicopolis* when he wrote it, or whether it were before the beginning of the *winter*, which he determined to *ſpend* there, is left uncertain, c. 3. 12.

a. Τίτ☉

* *in Tit. 1. hom. 1.*

† *in arg: Epiſt. ad Tit.*

CHAP. I.

Paraphraſe.

1. PAUL a ſervant of God and an Apoſtle of Jeſus Chriſt, [* according to the faith of Gods elect, and the acknowledging of the truth which is after godlineſſe:]

1. to plant that faith by which all Chriſtians become acceptable in the ſight of God, and to confirm them unto the acknowledgment, and practiſe of the Chriſtian religion; ſee note on 1 Tim. 3. f.

* for κατὰ

2. In hope of eternal life, which God, that cannot lie, promiſed a [† before the world began;]

2. In expectation of that infinite reward, which God long ſince promiſed obſcurely to Abraham, and will certainly perform to all his true children, i.e. to all beleivers;

ὁ ἀψευδὴς θεὸς a.

† long time agoe.

3. But hath in [* due times manifeſted his word through preaching, which is committed unto me, according to the commandment of God our Saviour:]

3. And hath, in that ſeaſon which he thought fit to deſigne for it, moſt clearly now revealed by the preaching of the Goſpel, that which was committed to me as an Apoſtle by Chriſt's immediate appointment:

τὸν καιρὸν ἴδιοις

* his own ſeaſons καιροῖς ἰδίοις

4. To Titus mine own ſon after the common faith,] Grace, mercy, and peace from God the father, and the Lord Jeſus Chriſt our ſaviour.]

4. To Titus whom I firſt converted to the faith, preaching it according to Chriſt's appointment, to Gentiles (ſuch was he) as well as Jewes.

5. For this cauſe left I thee in Crete, that thou ſhouldſt ſet in order the things that are wanting, and ordain Elders in every city, as I had appointed thee.]

5. In our paſſage through Crete, I conſtituted thee Biſhop there, that thou mighteſt diſpoſe, and ſettle thoſe things there, which I by the ſhortneſſe of my ſtay omitted to ſettle, and to ordain Biſhops in each city of that Iſland (ſee note on Act. 11 b. & 14. a.) according to the directions, which I then mentioned to thee, how they ſhould be qualified.

6. If any be blameleſſe, the husband of one wife, having faithfull children, not accuſed of riot, or unruly,]

6. To wit, that thou ſhouldſt ordain none but ſuch as ſhould be approved by teſtimony of the Church, (ſee note on Act. 6. b.) to be under no ſcandalous ſin, which live not with a ſecond wife after putting away the firſt (ſee note on 1 Tim. 3. b.) whoſe children, if they have any, have all received the faith (for if he bring not up his own children to be Chriſtian, what hope is there that he will be fit to convert others, and to rule in the Church?) and live temperately and regularly.

7. For

7. as becomes one that hath the government of God's family intruſted to him;

7. For a Biſhop muſt be blameleſſe, [as the ſteward of God:] not ſelfwilled, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre;

8. But a lover of hoſpitality, a lover of good * men, ſober, juſt, holy, temperate,

* or things ἀγαθῶν

9. Holding faſt that doctrine which is agreeable to that which from Chriſt and us you have been taught, and ſeen exemplified, viz: that the truth of God muſt be confeſſed, though with the greateſt hazards and loſſes, contrary to what is now infuſed by the new Gnoſtick-teachers, that ſo he may be able to inſtruct all in the truth, or to comfort thoſe that for their conſtancy to the faith are under any preſſure, and convince the hereticks of the falſneſſe of their popular, gratefull, carnal doctrine.

9. Holding faſt the faithfull word, † as he hath been taught, that he may be able * by ſound doctrine both to exhort, and to convince the gainſayers.]

† which is according to the doctrine, κατὰ τὴν διδαχὴν

* both to exhort in wholſome doctrine, ἐν τῇ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, or to comfort thoſe that are in any tribulation, for the King's MS. reads ἐν τῷ παρακαλεῖν ἐν τῷ θλίβεσθαι.

10. For there are already many unruly perſons, that reſiſt our doctrine, and vent idle fanſies of their own, and ſeduce and corrupt others from the truth to their corrupt waies, which will be the ruining of them: And theſe are thoſe eſpecially, that ſtand up as advocates for the obſervation of the Jewiſh law,

10. For there are many unruly and vain talkers, and † deceivers, eſpecially they of the circumciſion:]

† deceivers of ſouls φρεναπάται

11. And theſe are not to be permitted to vent their deceits, for they ſeduce, where they come, whole families at once, and infuſe abominable doctrines into them, and thereby make advantage to themſelves.

11. Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucres ſake.]

12. And theſe are ſuch kind of men as thoſe which Epimenides, a Cretian Poet and learned man (ſee note on Lu. 1. m.) ſaid that Iſland was wont to be full of, lyers, beſtial, luxurious people.

12. One of themſelves, even a prophet of their own, ſaid, The Cretians are alwaies lyers, evil beaſts, * ſlow bellies.]

* idle ἀργαὶ

13. The truth of this his cenſure now appears, and therefore doe thou examine, and inquire narrowly into them, and ſuch as thou ſhalt find to be ſuch, inflict the cenſures of the Church upon them, that thou mayſt reduce and reform them by that means;

13. This witneſſe is true: wherefore rebuke them ſharply, that they may be ſound in the faith;]

14. That they may no longer hearken to thoſe myſtical Cabaliſtical explications of the Old Teſtament, which the Gnoſticks uſe, and to falſe doctrines of thoſe, which, under pretenſe of Chriſtian liberty, corrupt ſeducible perſons, and pervert them from the Goſpel.

14. Not giving heed to Jewiſh fables, and commandements of men, that turn from the truth.]

15. To a Chriſtian that doth all things with a pure conſcience, all kinds of meats &c. are lawfull, but to impure unchriſtian Gnoſticks, every thing they doe (though it were in it ſelf lawfull) would become a matter of ſin to them, their wicked life hath ſo blinded their judgment, that they cannot judge aright, what is lawfull, what not.

15. [b] Unto the pure all things are pure, but unto them that are defiled, and unbeleiving, is nothing pure, but even their † mind and conſcience is defiled.]

† underſtanding νοῦς

16. They call themſelves Gnoſticks, aſſuming to themſelves eſpecial knowledge of God, but their lives are quite contrary to all piety, and acknowledgment of God, guilty of all deteſtable unnatural ſins, diſobedient to all that are placed over them in the Church, not wrought on by any admonition, and quite contrary to all Chriſtian practiſe.

16. They profeſſe that they know God, but in works they deny him, being abominable and diſobedient, and unto every good work reprobate.]

Notes on Chap. I.

a. πρὸ χρόνων Αἰωνίων

Of the word *αἰὼν* that it ſignifies an *age*, or *long ſpace* of time, ſee *note* on *Lu.* 1. o. by *analogie* with which, *αἰώνιος* ſignifies *antient*, or *long agoe*, but not alwaies *eternal*; and *χρόνοι αἰώνιοι* here being ſpoken not of a *decree*, but of a *promiſe* of *God*'s, and ſuch as cannot be *broken* without *lying* (which muſt therefore ſignifie ſuch a *promiſe*, which was made to *ſomebody*, and not onely his *ſecret unrevealed purpoſe*) cannot well be interpreted of *eternity*, but of ſome *long time agoe*, under the times of the *Old Teſtament*, ſuch as was made to *Abraham*, *Gen.* 15. 1. And thus the phraſe πρὸ αἰωνίων χρόνων] is all one with ἐκ γενεῶν ἀρχαίων, *from antient generations*, *Act.* 15. 21. ſpeaking of *Moſes's time*. And accordingly *αἰώνιον* is oft uſed in the *Old Teſtament*, either for that which is likely to *laſt long*, or whoſe *beginning* is long agoe, So *Prov.* 22. 28. *αἰώνιον* for *antient*, *Eſa.* 58. 12. & 61. 4. *αἰώνιον old*, *Ezech.* 36. 2. *αἰώνια antient*. And ſo 2 *Tim.* 1. 9. though the *ſcope* of the place will allow it to ſignifie *eternity*, *God*'s mercy being *decreed* to us in *Chriſt* before all *time*, yet the *phraſe* of it ſelf ſignifies no more than *before antient times*, *long* while *agoe*.

b.

The meaning of this verſe will be diſcern'd by conſidering the *doctrine* of the *Gnoſticks* (which here, and through this whole *Epiſtle* he arms them againſt) that talked much of *Chriſtian liberty*, and extended it to the partaking of *idol feaſts*, and to all the *filthineſs* of the *fleſh*, calling themſelves the *Spiritual* and *Perfect*, to whom all theſe things were *lawful* and *indifferent* or *free*. Theſe are they that *pervert the truth*, v. 14. *teach things which are not lawful* v. 11. and are *μεμιασμένοι polluted*, in the latter end of this verſe; Now the notion of *lawful* or *indifferent*, is here expreſſed by *pure*, i. e. that hath no *impurity* or *turpitude* in it, *defileth* not the *conſcience*; Of which ſort of things the *Apoſtle* here pronounceth that to them that *live pure* lives, and *unſpotted* from the *pollutions* of the *fleſh*, theſe *indifferent* things may thus *freely* be *uſed*; And this he thus expreſſes, *To the pure all things are pure*, i. e. they that ſtrictly *abſtain* from *unlawful freedomes*, may with a ſafe *conſcience*

Καθαρὰ τοῖς καθαροῖς

ſcience uſe any *lawful liberties*, but to them that are *defiled* and *unfaithfall*, i. e. to polluted, filthy, *Apoſtate Gnoſticks*, *nothing is pure*, there is no place for ſuch *pretences* as theſe; that what they doe they doe with a *good conſcience*, their *mind* and *conſcience* is *defiled*, they are far from thoſe *faithfull* and *knowers of the truth*, 1 *Tim.* 4. 4. who have this *liberty* there allow'd them, their *mind* is *polluted* with *peſtilent errors*, and their *conſcience* with *knowledge* and *memory* of their *foul ſins*, and ſo *Chriſtian liberty* belongs nothing to them. That this is the meaning of καθαροῖς *to the pure*, and not onely [*to them that count theſe indifferent things lawfull*] may appear by the latter part of the *verſe*, where μεμιαμμένοι *the polluted*, are ſet oppoſite to the καθαροὶ *pure*, to whom *nothing is pure* or *lawfull*, i. e. the things that are in themſelves moſt *indifferent*, are by them done in a *polluted* manner, their *eating* things *offered* to *idols*, is far from being *lawfull* or *indifferent* in them, *Chriſtian liberty* can never *excuſe* them, or be pretended for them.

CHAP. II.

Paraphraſe.

1. BUt ſpeak thou the things which become ſound doctrine:] 1. But let thy preaching be of thoſe things, which agree perfectly with that doctrine, which thou haſt heard from me, ſee c. 1. 9.

2. That the [a] * aged men be ſober, grave, temperate, ſound in faith, in charity, in patience.] 2. And for the deacons, or other officers of the Church, beſide the Biſhops, c. 1. 7. they muſt be free from all manner of intemperance or exceſſes, of a reverend behaviour, diſcreet, orthodox, and ſuch as have not been guilty of the Gnoſtick hereſie, who have ſo much love to Chriſt, as to perſevere in that profeſſion in time of perſecution (ſee note on Reve. 2. b.)

3. The aged † women likewiſe, that they be in [b] behaviour as becometh holineſſe, not falſe accuſers, not * given to much wine, teachers of good things.] 3. So for the Deaconeſſes, that they behave themſelvs as becometh thoſe that are received into holy orders for the ſervice of God in the Church, not backbiters, not accuſtomed to intemperate drinking of wine, ſuch as by words and examples, may teach good, not ill leſſons unto others.

4. That they may † [c] teach the young women] to be ſober, to love their huſbands, to love their children, 4. Carefull of the inſtructing and adviſing of the younger women in all Chriſtian duties.

5. To be diſcreet, chaſt, [[d] keepers at home, good, obedient to their own husbands, that the word of God be not blaſphemed.] 5. Staying at home, taking care of the family, gentle and kind and charitable in all their relations, to ſervants at home, and to others that need their charity, reſpectfull and obſervant of their husbands, that Chriſtian religion be not thought to infuſe any thing into them contrary to morall virtue.

6. Young men likewiſe exhort to be ſober minded.] 6. Likewiſe for the men, all thoſe that are under authority (ſee note on Lu. 22. d.) adviſe them to take care that they be humble, and temperate.

7. In all things ſhewing thy ſelf a pattern of good workes: in doctrine ſhewing uncorruptneſſe, gravity, ſincerity,

8. Sound ſpeech that cannot be condemned, that he that is of the contrary part may be aſhamed, having no evill thing to ſay of you.] 8. True doctrine, and coming with ſo much clearneſſe of expreſſion and conviction, that it is not lyable to the cenſures of any, but that they that doe not like, but oppoſe the Chriſtian profeſſion, may have nothing to lay to your charge, and ſo be aſhamed that they oppoſe ſuch excellent perſons.

9. Exhort ſervants to be obedient unto their own maſters, and to pleaſe them well in all things, * not anſwering again,

10. Not purloining, [but ſhewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things] 10. But approving themſelves the moſt truly faithfull ſervants that can be, that by their actions the Chriſtian religion may be well ſpoken of by all men in this as well as other reſpects.

11. For the † grace of God that bringeth ſalvation hath appeared to all men,] 11. For the Goſpell, (ſee note on Heb: 13. c.) hath been made known, and publiſhed to Gentiles, as well as Jewes, ſee Lu. 3. b.

12. Teaching us, that denying ungodlyneſſe and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world;] 12. And the ſummary doctrines of that are, to oblige us Chriſtians to renounce, and forſake all impious, licentious practiſes, and perform all ſorts of duties, reducible to three heads, toward our ſelves, toward our brethren, toward God, ſobriety, juſtice, and piety, all the time of our living here;

13. Looking for that bleſſed hope, and the * glorious appearing of that great God and our Saviour Jeſus Chriſt,] 13. with patience and perſeverance in well doing, attending God's good time of performing his bleſſed promiſe to us, on which all our hopes are faſtened, even that glorious appearance of Jeſus Chriſt, our powerfull God and deliverer,

14. Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a [e] peculiar people, zealous of good workes.] 14. Who came into this world in form of fleſh, and delivered himſelf up to a ſhamefull death, on purpoſe that he might ranſome us out of the power of Satan, from that courſe of vicious living, in which men were before engaged, Rom. 8. 20. and cleanſe us in an eminent manner to be an holy pious people, moſt diligent to advance to the higheſt pitch of all virtue.

15. Theſe things † ſpeak and exhort, [and rebuke with all authority. Let no man deſpiſe thee.] 15. and thoſe that doe not practiſe accordingly, proceed to the cenſures of the Church againſt them; And take care thou permit not thy admonitions to be ſet at nought, or deſpiſed by any.

* antient

† antient women likewiſe, that are in the liſt, that they behave themſelves as becometh ſacred perſons,

* enſlaved δεδουλωμένας

† bring up

* non contradicting μὴ ἀντιλέγοντες

† ſaving grace of God, ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος

* appearance of the glory of our great God and Saviour ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν

† or, teach, for the King's MS. reads λάλει

a

b.

c.

d.

e.

a. Πρεσβύτας

It is not certain here what is meant by πρεσβύτας, The word may denote the *antienter* ſort of *men*, and no more: But the *context* ſeemes to incline it to *Church officers*. For this *Epiſtle* being written to *Titus* a *Biſhop*, who was to *ordain* ſuch, and that which is here ſaid being the enumerating the *qualifications* of ſuch, it is evident that it referres to ſome ſuch *order*, unto which upon *choice* and *approbation* of their *qualifications*, ſome were to be *received*, and not others. Whereas of the Νεώτερος νεώτεροι or *juniors*, i. e. the *ordinary Chriſtians* aſſumed to no *office*, the ſtyle is altered, no more then this, that he ſhould *admoniſh them to be ſober*, ver. 6. Thus the *Commentaries* under S. *Hierome's* name, *Senes ætate & ordine poſſunt intelligi, Thoſe antient men may be here underſtood that are ſuch both for age and order.* But what *order* is here noted is uncertain ſtill, The word πρεσβύτης may ſeem to be that which is turned into the *Latine*, *Preſbyter*, the σ being ordinarily turned into r, as μαρτὺς, *martyr*, λιγὺς, *ligur*, κελὴς, *celer*, and the like, and ſo the *Commentaries* under S. *Hierom's* name interpret it, *Eccleſiæ Seniores, the Elders of the Church:* But it is much more likely, that it is the *order* of *Deacon*, 1. becauſe the comparing of the *inſtructions* which are here given to *Titus* for his *Province*, with thoſe to *Timothy* for his, 1 *Tim.* 3.1. doth inferre this. There the *qualifications* of a *Biſhop* are firſt ſet down, that he ſhould be *blameleſſe, the husband of one wife*, &c. And ſo here c.1. 6, 7, 8, 9. almoſt in the ſame words; Both after the example of *Jethro's* direction to *Moſes* for the chooſing of *rulers* over the *Iſraelites*, *Exod.* 18.21. And proportionably as after the *Biſhops* the *Apoſtle* gives *Timothy* directions for *Deacons, the Deacons likewiſe muſt be grave*, &c. ver. 8. ſo here the directions are given for πρεσβύτης, that they be *ſober, grave*, &c. By which it may reaſonably be concluded, that the πρεσβύτης here, are the *Deacons* there. And accordingly they that are here called πρεσβύτιδες in the *feminine*, but to *Timothy* γυναῖκες *women* only, are generally in the *antient Church* called διακονίσσαι *deaconeſſes*. 2dly, It is formerly cleared, *note* on *Phil.* 1. **b.** that at the firſt in every *city* the *Apoſtles* and *Apoſtolical* men inſtituted none but a *Biſhop* and *Deacons*, and that there never was any *Biſhop inſtituted*, but there were *Deacons* alſo, to attend upon him. To which it is conſequent that here being mention of no other *ſtyle*, which can belong to *Deacons*, this of πρεσβύτης ſhould denote them. As for the title of πρεσβύτης, *ſenes, antient men*, it is not improper to ſignifie theſe, for as πρεσβύτεροι the *Elders* in the *comparative*, are the *Governors* of the *Church*, and νεώτεροι the *younger*, the *ordinary beleivers* under *Government*, ſo πρεσβύτης is the *middle* betwixt thoſe, the *poſitive* to πρεσβύτεροι, and ſo *inferior* to them, & yet *ſuperior* to νεώτεροι, as the *Deacons* are *under* the *Biſhop*, but over the *brethren*, or *ordinary beleivers*.

b. Κατάστημα

Κατάστημα the *noun* cometh from the *verb* καταστῆσαι, which we find uſed chap. 1.5. and *Act.* 6.3. for *ordination* or *conſecration* of *Church officers*, according to that which *Grammarians* have obſerved, καταστὰς (I ſuppoſe it ſhould be καθασταθεὶς) προχειρισθεὶς in *Suidas*, noting *office*, or *function* committed to any. And therefore in all reaſon it muſt ſignifie the *rank* of thoſe, who are thus *conſtituted officers* of the *Church*, in the ſame manner, as from καλαλέγειν uſed for *chooſing officers* of the *Church*, the *Eccleſiaſtical* word κατάλογος the *catalogue*, and ἱερὸς κατάλογος the *ſacred catalogue* doth frequently ſignifie the *liſt* of *Eccleſiaſtical* perſons. This is that which in after-times was called κανὼν, when οἱ ἐν κανόνι, *they in the rule*] is the *ſtyle* of the *officers* of the *Church*. Thus it may firſt appear by the *context* here, S. *Paul* giving *directions* to *Titus* for the *ordaining* of *Biſhops* c. 1. 5. paſſes orderly to the next *degree* of *Church officers* c. 2. 2. under the name of πρεσβύτης, And then after thoſe ſucceeds πρεσβύτιδες, as Πρεσβύτιδες ſeveral ſorts of *Church-officers* under one another. 2dly, by the *qualifications*, which are here ſet down both for the πρεσβύτης, and πρεσβύτιδες (in like manner as for the διάκονοι and γυναῖκες 1 *Tim.* 3. which ſure cannot be applied to them under the notion of *aged men* or *women*, but onely as ſuch, as *Titus* was to *ordain in each city*. Whereas the *younger women* are mentioned in another manner, thus, v. 4. 5. The πρεσβύτιδες muſt ζωφρονίζειν τὰς νέας, *diſcipline the young women, to be ſober* &c. which is again an intimation of a part of the function of the πρεσβύτιδες, to be as ζωφρονισταὶ among the *Athenians* (of which ſee *note* c.) 3dly, by the word ἱεροπρεπεῖς compounded of ἱερὸς, which is Ἱεροπρεπὴς the word peculiar for *ſacred*, whether *perſons* or *things*, i.e. for thoſe, which are *ſet apart* to the *ſervice* of *God* (as ἱερομάρτυρες are peculiarly the *clergy martyrs*, ſee *note* on *Rev.* 3. c.) and ſo ſignifies ſuch as having taken a *ſacred habit* upon them, (ἐν τῷ χίτωνι ἐξεταζομένους *Concil: Nic:* c. 19.) behave themſelves *worthy* of it. 4thly, By the nature of the word, which denotes *dignity* as well as *age*, and differs little from the word *Presbyteræ*, by which the *Deaconeſſes* are expreſt by *Baronius*, out of ſome of the *Antients*. Thus doe the *Commentaries* under S. *Ambroſe's* name underſtand it, *Anus in ſtatu religione digno*, reading it in the *Greek* ἱεροπρεπεῖ, where *religio* ſignifies thoſe that are in ſome *ſacred function*, And thoſe under S. *Jerome's* name, on 1 *Tim.* 3. 11. *Similiter eas ut Diaconos eligi jubet, unde intelligitur quòd de his dicat, quas adhuc hodie in Oriente Diaconiſſas appellant, He commands them to be choſen in like manner as the Deacons, from whence 'tis to be underſtood that he ſpeaks of thoſe which now in the Eaſt they call Deaconeſſes.* And the words are clear in the 11th *Canon* of the *Councel* of *Laodicea*, Μὴ δεῖν τὰς λεγομένας πρεσβύτιδας ἤτοι προκαθημένας ἐν ἐκκλησίᾳ καθίσαι, *thoſe that are called antient women, to wit, thoſe that preſide in the Church, muſt not be ordained.* Where 'tis clear that the πρεσβύτιδες are ſaid to be *Præſidentes*, a note of ſome *function*, over which they were ſet in the *Church*, as the addition of ἐν ἐκκλησίᾳ in the *Church* demonſtrates (and not onely of *age*) And although the *Canon* there appoints μὴ δεῖν καθίσαι, *that they ſhould not be ordained*, yet firſt that very *prohibition* is an argument that they were in the *Church*, and to that *Epiphanius* agrees *Hær:* 79. Θαυμαστέον ὅ ὅτι ἄχει διακονισσῶν τὸ ἐκκλησιαστικὸν ἐπιδεήσαν τάγμα, χήρας τε ὠνόμαζε, καὶ τάτων τὰς ἐπ γεραιτέρας πρεσβύτιδας, *It is to be obſerved that the Eccleſiaſtical order* (τάγμα there, and κατάστημα here being all one) *wanted Deaconeſſes, and called*

called them widowes, and the elder of them πρεσβύτιδες, and 2dly for the *prohibition* it self, it signifies no more then this, that they should not be *ordained* by that *imposition* of *hands*, which belonged to the other *superior orders* in the *Church*. For there is a double χειροθεσία or *imposition* of *hands*, saith *Tharasius*, εὐλογίας and χειροτονίας, or καθιερώσεως, of *blessing*, and of *ordination* or *consecration*, These were received by the first, not second way. To the same purpose is the *Concil: Epaunense, can:* 21. *Viduarum consecrationem, quas Diaconas vocant penitus abrogamus, solum eis pœnitentiæ benedictionem imponendo*, that they were not to be *ordained*, but onely received with a *benediction* such as is used in the *absolution* of a *penitent*. And this was first done against the *heresie* of the *Cataphrygæ*, which would have them *ordained* and *teach*, or *preach* in the *Church* (in favour of *Montanus's Propheteses*) as appears by the *Commentaries* affixt to Saint *Ambrose*, on 1 *Tim.* 3. *Cataphryges erroris occasionem captantes, propter quod Diaconas mulieres alloquitur, & ipsas mulieres Diaconas ordinari jubere defendunt &c. sed Apostoli verbis contra sensum utuntur Apostoli, ut cum ille mulierem in Ecclesia in silentio esse debere præcipiat, illi è contra etiam authoritatem in Ecclesia vindicent ministerii. The Cataphrygæ taking occasion of their error from* Saint *Paul's speaking to the Deaconesses, defend that they are to be ordained, but they use his words against his sense, and when he will not permit a woman to speak in the Church, they assert their authority of ministery in the Church.* By which it appears what was forbidden by those *Canons*, the *Deaconesses* having *authority*, or *power* of *officiating* in the *Church*, of *preaching*, in opposition to Saint *Paul's* precept of their *keeping silence*; of *administring* the *Sacrament*, * saith *Epiphanius*, (and consequently they *received ordination*, which belonged to such) not their being *constituted officers* in the *Church*, so as to *serve* in it; Which is all that I suppose here meant by κατάστημα. By what hath been said, it will sufficiently appear, how perfectly *parallel* this place is to 1 *Tim.* 3. where ἐπίσκοπος, διάκονοι, and γυναῖκες, *Bishop, Deacons* and *women* v. 11. are just all one with ἐπίσκοπος, πρεσβύται, and πρεσβύτιδες ἐν καταστήματι, *Bishop, antient men*, and *antient women in the list*, here.

* ἀκιερατεύετον δὲ τὰ ἐπιχειρεῖν διακονήσαι, Her: 79.

c. Σωφρονίζειν. There were in *Athens* some *chosen* persons to whom the *education* of *youth* was intrusted, and these are called σωφρονισταὶ. Ἄρχοντές τινες χειροτόνηντο (saith *Phavorinus*) δέκα τὸν ἀριθμὸν, ἐκάστης φυλῆς, ἐπεμελοῦντο δὲ τῆς τῶν ἐφήβων σωφροσύνης, *chosen magistrates, ten in number of every tribe*, whose *office* it was to *take care* of the *education* of the *young people*, such were the ἁρμόσιοι to the *female sex* among the *Lacedæmonians* (see *note* on 2 *Cor.* 11. 2. a.) And proportionably with these, it was the *office* of these *Deaconnesses* to *instruct* and *take care* of the *younger women*, and infuse all *Christian practises* into them.

d. Οἰκουρεῖν. Οἰκουρεῖν, *to keep at home*, is the *office* of *wives*, See *Artemidorus* Ὀνειροκ: l. 1. ὡς γὰρ ὅτι τὸ πολὺ οἰκουροῦσιν αἱ γυναῖκες, *wives for the most part keep at home.* This *Phidias* expressed by the *Tortoise*, that carries her *house* about with her, *Pausan. Eliac:* 2. See *Faber's Semestria*, p. 29. And therefore *Plutarch* in his γαμ: παραγγελμ: saith 'twas the *custome* for *women* among the *Ægyptians*, to use no *shooes*, ὅπως ἐν οἴκῳ διημερεύσωσι, *that they might live quietly at home.* Thus the *Dogges* being called οἰκουροί, which are used ὅτι τῇ φυλακῇ τῶν ἡμάτων: *to keep our goods*, doe saith *Artemidorus*, signifie *women* in the *Oneiciricks*, or the *interpreting* of *dreams*. So in *Eurypides in Oreste* οἰκουρήματα signifies *wives* εἴτ' ἔνδον οἰκουρήματ' ὀλ λελειμμένοι φθείρουσιν, *they that are left within dores corrupt their wives.* Under this word οἰκουρεῖν are contained two things, both *staying at home*, and taking *care* of the *family*, as in *Naumachius.* Σοὶδ' οἰκωφελίην μελέτω, οἷκόνδε φυλάσσειν, *thou art to take care of the profit of the house and to look to the family.* † Contrary to these are the περιερχόμεναι τὰς οἰκίας *they that goe about to houses.* 1 *Tim.* 5. 13.

l. 2. p 95.

† So Hector to Andromache — Revis. p. 223.

e. Περίσιος. The notion of περίσιος is set down by the *Glossaries*, περίσιος λαὸς, ὁ ἔγκλητος, saith *Phavorinus*, ὡς τὸ Ἰσραὴλ εἰς περιποίησιν ἑαυτῷ ἀντὶ τοῦ εἰς κτῆμα, it signifies *acquired* or *purchased*, as, *Israel for an acquisition, i. e. a possession to himself.* So περίσιος περιούσιος, saith *Hesychius*, a *purchased people*, but especially as that referreth to the *richnesse, plentifulnesse, excellency* of the *possession*, Περισία, περισμὸς, πλῆθος, it denotes *wealth, plenty*, and περισιασμὸς, πλῆθος *multitude*, and περίσιον, πολὺ, περισσὸν, *abundant*, and περιούσιος, πλούσιος, πολὺς, *rich, much*, all in *Hesychius.* The full notion of it must be fetch'd from the *Hebrew* סגל from whence סגלה signifies *peculium, proprium, thesaurus, facultates, res chara*, that which is a man's *own*, his *treasure*, his *estate*, any thing *dear* unto him, and so סגל עם which is generally rendred λαὸς περίσιος, *Exod.* 19. 5. *Deut.* 7. 6. & 26. 18. 14. 2. and 26. 18. is rendred by the *Targum* חביב *dilectus, beloved*, and so in *Exodus* also, and accordingly here it signifies a *beloved, pretious, excellent people* (for which *Symmachus* puts ἐξαίρετοι) as *Mal.* 3. 17. סגל is rendred by us *jewels*, and by *Aquila* περίσιος.

CHAP. III.

Paraphrase.

πείθαρχον

1. PUT them in mind to be subject to Principalities and powers, to obey magistrates, to be ready to every good work,]

1. And let it be thy frequent and special care to exhort all Christians under thee to yeild all honest obedience to the Kings and Governors under whom they live, and to be ready and cheerfull to the practise of all acts of charity.

* peaceable ἀμάχους

2. To speak evil of no man, to be * no brawlers, but [gentle, shewing all meekness unto all men:]

2. very mild (see note on 2 Cor. 10. a.) and patient toward those that oppose them, and truth it self.

† various, ποικίλαις

3. For we our selves were sometimes foolish,] disobedient, deceived, serving † divers lusts and pleasures, living in malice and envy, hatefull and hating one another.

3. As remembring that we our selves before our conversion to Christ, were as opposite to the truth, and as perverse as any can be now supposed to be.

4. But

4. But after that the kindneſſe and love of God our Saviour toward man appeared,]

4. But when Chriſt of his great mercy and bounty to mankind, was pleaſed to reveal himſelf to us,

5. Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt,]

5. Then out of his free undeſerved mercy toward us, not in reſpect of, nor by way of return unto any good action of ours, he reſcued and delivered us out of our ſinfull courſes, put us into a ſtate of ſalvation, upon our giving our ſelves up in baptiſme, his vowed reformed ſervants, ſealing unto us the pardon of all our ſins, and then beſtowing his Spirit upon us, to bring forth in us all fruits of new life,

6. Which he ſhed on us abundantly through Jeſus Chriſt our Saviour;] πλουσίως

6. Which Spirit moſt plentifully deſcended on us from God the father, Chriſt Jeſus his ſon obtaining that mercy from him;

7. That being juſtified by his grace we ſhould be made * heirs according to the hope of eternal life.]

7. That having our lives amended, and our ſins pardoned by his grace and mercy, we ſhould become, as children of God, his heirs (at preſent in hope) of eternal life.

* by hope heirs of eternal life, κληρονόμοι κατ' ἐλπίδα ζωῆς αἰωνίου

8. This is a faithfull ſaying, and theſe things I will that thou affirm conſtantly, that they which have beleived in God might † be carefull to maintain [a] good works: theſe things are good and profitable unto men.]

8. This is an important ſpecial Chriſtian doctrine which I would have thee be earneſt in telling men, and convincing them of the importance of it, that all that have profeſſed to be Chriſtians, ſhould make their principal care, to ſee that all that belong to them, together with themſelves, doe not only live in the univerſal duties of Chriſtians, but alſo particularly follow ſome honeſt labour or vocation, v. 14. & Epheſ. 4. 28. for theſe are the things that are good in themſelves, and uſefull to mankind, of good report in the actors, and beneficial to the community, keep others from being burthened with the ſlothfull, and enable them to be themſelves helpfull to others.

† make it their care to ſet up good works,

9. But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law, for they are unprofitable and vain.]

9. As for the Gnoſtickes that employ themſelves in compiling a new model of divinity, made up of fooliſh diſputes, and of heathen notions of Poetical genealogies (ſee 1 Tim. 1. 4.) and contentions about the obſerving the Moſaical law, (that Chriſtians be circumciſed, Gal. 6. 12.) and by ſo doing put themſelves out of their calling, live idly, diſorderly, 2 Theſſ. 3. 6, 11. theſe ſpend their time upon vanities, that neither themſelves, nor others are the better, but the worſe for.

10. A man that is an [b] heretick, after the [c] firſt and ſecond admonition reject:]

10. Whoſoever maketh any diviſion in the Church, that teacheth any doctrine contrary to that which hath been taught by Chriſt and the Apoſtles, and, that he may get followers, ſeparates from the Church, from the communion of Chriſtians there, It is thy office and duty toward ſuch an one, firſt to admoniſh him once or twice (Mat. 18. 16.) and if that will not work upon him, or reduce him, then to ſet a mark upon him, to inflict the Cenſures on him, and to appoint all men to break off familiar converſe with him;

11. Knowing that ſuch a man is a perverſe, wilfull ſinner, inflicting that puniſhment on himſelf, whch the Cenſures of the Church are wont to doe on malefactors, i.e. cutting himſelf off from the Church, of which he was a member.

11. Knowing that he that is ſuch, is ſubverted and ſinneth, being * [d] condemned of himſelf.]

* ſelf-condemned

12. When I ſhall ſend Artemas unto thee, or Tychicus, † be diligent to come unto me to Nicopolis, for I have determined there to winter.

† make haſt σπούδασον

13. * Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.]

13. Furniſh Apollos and Zenas the lawyer that are coming to me, with all things neceſſary for their journey (ſee note on 1 Cor. 16. a.)

* ſet forth carefully Προπέμψον σπουδαίως

14. And let [e] ours alſo learn to † maintain good works for [f] neceſſary uſes, that they be not unfruitfull.]

14. But let not only the Gnoſticks v. 8. be thus admoniſhed and convinced, but let all thoſe alſo that continue with us, all the Orthodox Chriſtians be taught by you to ſet up (in themſelves and families) ſome honeſt labours among men, to ſupply their wants, and provide for themſelves neceſſaries of victuals, &c. that they live not like drones on others ſweat, maintained out of the treaſure of the Church, but earn every one their own livings, 2 Theſſ. 3. 12.

† ſet up

15. All that are with me ſalute thee. Greet [them that love us in the faith,] Grace be with you all, Amen.

15. all our loving fellow Chriſtians,

It was written to Titus, ordained the firſt Biſhop of the Church of the Cretians, from Nicopolis of Macedonia.

Notes on Chap. III.

a. Καλὰ ἔργα

That καλὰ ἔργα] both here and v. 14. ſhould ſignifie *honeſt trades* or *callings*, there will be ſmall doubt, or difficulty, when 'tis obſerved how ἐργάζεσθαι *to labour*, is uſed 1 *Cor.* 4. 12. & 9. 6. of S. *Paul's working* in his *calling*, and ſo 1 *Theſſ.* 2. 9. & 2 *Theſſ.* 3. 8, 10, 11, 12. Then by comparing *Epheſ.* 4. 28. ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσὶ, *working with his hands that which is good*, where *bodily labour* is called *working* of *good*. Thus a very *antient Greek author*, *Palæphetus* περὶ ἀπίστ. ſpeaking of *Actæon* that ſpent all his time upon *hunting*, he adds, τὸ δὲ ἀγαθὸν πράγματος ἠμέλει, *he neglected the good thing*, i.e. his *buſineſs*, all men being then, ſaith he, ἀνέργοι, having *no ſervants*, but doing their *own buſineſs* themſelves, *tilling* the *ground* &c. and he being the *richeſt* ὃς ἐγεώργει καὶ ἐργατικώτατος ἦν τῶν τότε, *who was moſt laborious in his husbandry*, whereas this man, ſaith he, ἠμέλει τὰ οἰκεῖα *neglected his domeſtick* or his *own affairs*. Where ἀγαθὸν πρᾶγμα the *good thing*,] and οἰκεῖα *his own* or *domeſtick affairs*] are all one, and ſignifie the *buſineſs* of the *calling*. Thus *Act.* 9. 36. *Tabitha* is ſaid to be *full of good works*, i.e. a very *laborious work-woman*, that *wrought* or made many *garments*

Ἐργάζεσθαι

Ἐργάζεσθαι τὸ ἀγαθὸν

Ἀγαθὰ ἔργα

ments v. 39. and by that means, as it follows, was a very *liberal, charitable almes-giver*, gave the *garments*, when she had made them to *old widows* &c. *See Review p.* 223.

b. Αἱρετικὸς

The literal notation of the word Αἱρετικὸς may best be taken from the *verb* αἱρετίζω, from which it immediately comes, as from δογματίζω δογματικὸς and the like; what that is, will be seen by these severals in *Hesychius*, Αἱρεῖται μᾶλλον, προτιμώτερον ἡγήσεται μᾶλλον, *to preferre before others*, Αἱρετίζειν, αἱρεῖσθαι, ἀρέσκεσθαι, *to choose, to be pleased*, Αἱρετίῳ (it should be αἱρετίζω) προσλαμβάνω, αἱρῶ αὐτὸν πρὸς ἐμαυτὸν, *to take, or receive others to ones self*, All which put together, will make up this compound, to *take up* an *opinion* upon ones *own choice*, or *judgment*, and *preferre* it before the *doctrine established* in the *Church*, and to *gather*, and receive *disciples*, or *followers* to *himself*, in *opposition* to, or *separation*, and *division* from the *Church*, according to which the *heretick* is defined by that learned *Grammarian*, ὁ ἄλλο τι ἀντὶ τῆς ἀληθείας αἱρούμενος ἔχειν, *He that chooseth to have some other opinion* or *doctrine besides*, (or in *opposition to*, or *preferring it before*) the *truth*, (for so ἀντὶ signifies) where as αἱρετίζειν and αἱρεῖσθαι are all one, so, αἵρεσις coming from the latter of those, αἱρεσιώτης that comes from αἵρεσις, and αἱρετικὸς, that comes from the former αἱρετίζω, are all one also; And both denote a *leader* of a *faction*, a *teacher* of some *new doctrine*, which, that he may get *disciples* to him, makes a *rent*, or *division* in the *Church*. Such were those *false teachers*, that *crept in among them*, and *led silly women captives*, removed them from that *union* of the *Church*, in which before they were, and, (as *captives* are carried by the *conqueror* into his own *quarters*, so) took them off from the *society* of *Christians*, in which they had been, and led them into *separated assemblies*, or *congregations*. Not that the name *Heretick* is competible to none but those that are the *first* in *disseminating* a *false doctrine*, but that it belongs to all that endevour to *corrupt* others and draw them into the *faction* with them; Such were all the *Gnosticks* whereſoever they came, and those were principally here meant.

c. Μίαν καὶ δευτέραν νουθεσίαν

The *first and second admonition*] here referres to the method prescribed by *Christ* in proceeding against *Christian offenders*, *Mat.* 18. 15. but in some *circumstances* differs from it; There is mention of a *threefold admonition*, *one* by the *injured* person alone, a *second* by *two or three* taken with him, the *third* by the *Church*; But here onely a *first and second admonition*. The cause of this difference is to be taken from the *quality* of the *person*, to whom this *Epistle* is written, *Titus* a *Bishop*; whereas there the speech was addrest to every private *Christian*, that is injured by any. Here the *first admonition* of the *Bishop* carries an *authority* along with it, farre above that of the *private* person, and the *two or three* with him, and so may well supply the place of both those, and then the *second* here will be *parallel* to the *third* there, and so, after that is *despised* or proved *uneffectual*, it is seasonable to proceed to *Censures*, to *excommunicate* the *contumacious*, which is the meaning of the παραιτοῦ here, the *avoiding* of him. Thus 2 *Cor.* 13. 2. Immediately after the *second admonition* delivered by S. *Paul*, προλέγω τὸ δεύτερον, *I foretell you the second time* (characterized v. 1. by, *In the mouth of two or three witnesses*) he tells the *offenders*, ὃ φείσομαι, *I will not spare* but proceed to *Censures*. And v. 10. he tells them, that this *admonition* is, ἵνα μὴ ἀποτόμως χρήσωμαι, that he may not proceed *to excision*, or *cutting off*, which he there calls καθαίρεσις *taking away*, the word ordinarily used in the *Canons* for *excommunication*.

παραιτοῦ

προλέγω τὸ δεύτερον

d. Αὐτοκαταχρίτῳ

Αὐτοκατάκριτος *self-condemned*, signifies not the man's publick *accusing*, or *condemning* his own *doctrines*, or *practises*; for that *self-condemnation*, being an *effect* and part of *repentance*, would rather be a *motive* to free any from the *censures* of the *Church*, which were already under them, then aggravate their *crime*, or bring that *punishment* upon them; Nor yet 2dly can it denote him that *offends*, and yet still continues to offend against *conscience*, and though he *know* he be in the *wrong*, yet holds out in *opposition* to the *Church*, For, (besides that there are very *few* that doe so, and those *known* to none but *God*, and if that were the *character* of an *heretick*; then none but *hypocrites* could be *hereticks*, and he that through *pride* and *opinion* of his *own judgment* stood out against the *Doctrine* of *Christ*, and his *Church* in the *purest* times, should not be an *heretick*,) this *inconvenience* would farther be incurred, no *heretick* could possibly be *admonished* or *censured* by the *Church*, for no man would acknowledge of himself, that what he did was by him done against his *own conscience*, nor could any *testimony* be *produced* against him before any *humane tribunal*, no *man* being able to *search* the *heart*. It is rather an expression of his *separation* from, and *disobedience* to the *Church*, and so an *evidence* of the ἐξέστραπται καὶ ἁμαρτάνει, being *perverted* and *sinning wilfully*, and without *excuse*. For he that thus *disobeyes*, and breaks off from the *unity* of the *Church*, doth in effect *inflict* that *punishment* on *himself*, which the *Church* useth to *malefactors*. That is καθαίρεσις 2 *Cor.* 13. 10. & ἐξαιρέω *cutting off* from the *Church*, which he being an *heretick* (and therein a *schismatick* also) doth *voluntarily*, without the *judges sentence*, his very αἵρεσις *heresie* is a *spontaneous* καθαίρεσις or *excision*. So saith S. *Hierome*, *Whereas fornicators* &c. *are turned out of the Church*, the *heretick* inflicts this on *himself*, *suo arbitrio ab Ecclesiâ recedens*, *departing from the Church out of his own choice*, which *departing*, saith he, *propriæ conscientiæ videtur esse damnatio*, *seems to be a condemnation of his own conscience*. So in the *Councel* of *Laodicea*, *Can:* 40. after an *order* that no *Bishop* shall *disobey* a *citation* from the *Councel*, 'tis added, εἰ δὲ καταφρονήσαι, ἑαυτὸν αἰτιάσηται, *if he doe despise it*, *he shall* be conceived to *accuse himself*, which is the next degree to *self-condemnation*. So in the *African Codex Can:* 22. 'tis said of a *Bishop* that *appears* not on *citation*, αὐτὸς καθ' ἑαυτὸν τὴν καταδίκην ἢ ὑπῆρον ἐπιφωνήκεναι κριθήσεται, *he shall be judged to have pronounced sentence of condemnation against himself*, according to that of *Apollonius Tyanæus* in *Philostratus* l. 7. c. 7. Ὅσῳ ἐνδέχεται τὸ δικάσασθαι, πῶς ἂν διαφύγοι τὸ μὴ ἓν ἐφ' ἑαυτῷ ἐνηφίσθαι, *he that declines a judicature*, *how shall he avoid the being thought to have condemned himself?* So in the 12 *tables*, *Præsenti litem addicito*, he that *appears not* is alwaies *cast*, and so most *nations* have observed it, *ut absens causa caderet*,

deret, ni ſomnia nuntiaſſet, that the abſent ſhould alwaies *loſe* the *cauſe*, *unleſſe he gave his juſt cauſe* of being *abſent*. So *Regulæ ab Abbat: Floriac: conſtitutæ, Qui non comparuerit, tanquam convictus judicabitur, he that appears not, ſhall be judged convict*, i. e. ἀυτοκατάκριτος. The like phraſe we have on another occaſion in *Joſephus*, l. 2. c. 12. *de Bell: Jud: Oathes*, ſaith he, *were wholly avoided, and counted worſe than perjury*, Ἤδη γὰρ κατεγνῶσθαι φασὶ τὸ ἀπομόσιον δίχα Θεοῦ, *For he*, ſay they, *that is not beleived without ſwearing, is already condemned*, His uſing an *oath condemns* him of *lying*, See *Marculf: form:* l. 1. c. 37. and *Hieron: Bignonius* on them, *Steph: Forner: Rer: Quotid:* l. 6. c. 21. *Juſtell:* in the *Notes* on *Cod: Can: Eccl: Univ:* p. 38. By all which it appears, that every one which *ſubmits* not to, but *ſeparates* from the *Orthodox Church*, whoſe *member* and *ſubject* he is (and this every *heretick* and *ſchiſmatick* doth) is properly ſaid to be *ſelf-condemned*, His *receding* from the *Church* is an evidence, that his *doctrine* or *practiſe* is contrary to that which the *Church* approves, and that being received from *Chriſt* and his *Apoſtles*, this *ſingular doctrine* or *practiſe* of his is *condemned* by the *contrariety* to that, and himſelf by his *non-ſubmiſſion* to the *Governour* of the *Church*.

e. Ἡμέτεροι — The ἡμέτεροι here are all one with the οἱ ἐξ ἡμῶν, *they that are of us* 1 *Joh.* 2. 19. of which he ſaith μεμενήκεισ᾽ ἂν μεθ᾽ ἡμῶν, *they remained with us* contrary to the *Gnoſticks* that *broke* off, and *ſeparated* from them. Thoſe are deſcribed ver. 8. and in reſpect to them peculiarly he commands the *doctrine* here ſpoken of, of following the *buſineſſe* of their *callings*, to be earneſtly preſt becauſe thoſe πιστικότες there, the *Gnoſticks* that had been *profeſſors* of the *faith*, wanted that leſſon ſo much. But now he extends it to thoſe that are not fallen off to that *ſect*, that they be taught it too, that none *live idly* upon the ſcore of being a *Chriſtian*, or make that *advantage* of the *liberality* of other *Chriſtians*, but every man *labour to earn his own living*. Πιστικότες

f. Ἀναγκαία χρεία — What ἀναγκαία χρεία, *neceſſary uſe*, ſignifies, is manifeſt by this place of S. *Baſil* in his Ἀσκητ: p. 560. *Edit: Baſ:* Ἄνθρωποι ὄντες δίκαιοι καὶ εὐσεβεῖς, πένητες δὲ, καὶ τῶν ἀναγκαίων ἐκ ἔυποροι, πόνοις σώματος προσωμίλων διὰ παντὸς, τὴν ἀναγκαίαν χρείαν ταύτην ἑαυτοῖς συμποριζόντες, *Thoſe that were righteous and pious men, but poor, and not furniſhed with neceſſaries, continually laboured, that they might earne neceſſary uſe for themſelves.* Where it diſtinctly ſignifies all thoſe things which are *neceſſary* for *life*, *meat*, *drinke*, *cloathes*, &c. And ſo *Act.* 6. 3. the *Deacons* are ſet ὅπι τῆς χρείας ταύτης *over this uſe*, i. e. the *providing* for the *neceſſaries* of *life*, for them that *wanted*, out of the *ſtock* of the *Church*. Ἀναγκαία χρεία

THE

THE EPISTLE OF PAUL TO [a] PHILEMON.

PHilemon, to whom this *Epiſtle* was written, is ſaid to have been an *eminent perſon* in *Coloſſæ*, and ſo that of *Col.*4.9. inclines to beleive, where *Oneſimus*, *Philemon*'s *ſervant*, is ſaid to be one of them. S. *Paul* had converted him to the *faith* ver. 19. but that not at *Coloſſæ*, (for he had not been perſonally there, *Col.*2. 1.) but in ſome other place, where he had alſo contracted a *friendſhip* with him. *Oneſimus* had been his *ſervant*, and had *ſtolne* and *run* away from him, and coming to *Rome*, while *Paul* was *priſoner* there, was *converted* by him, v. 10. and is now returned to his *Maſter* with this *Epiſtle* of *commendation*, to obtain a *pardon* and *reception* for him; which conſequently was written and ſent from *Rome*, where he now was in *priſon*, *An. Chr.* 59. And this at the *ſame time* that the *Epiſtle* to the *Coloſſians* was ſent, as may be conjectured by theſe *characters* common to them, 1. *Timothy* joyned with *Paul* in the beginning, 2. the ſame *ſalutations* in the *concluſion*, *Epaphras*, *Marcus*, *Ariſtarchus*, *Demas*, and *Lucas*, and 3. *Archippus* called upon in both to take care, and look to the *truſt* committed to him.

CHAP. I.

Paraphraſe.

1. PAUL a priſoner of Jeſus Chriſt and Timothy our brother, unto Philemon our dearly beloved and fellow-labourer,

2. And to our beloved Appia, and Archippus our fellow-ſouldier, and to [the Church in thy houſe,] 2. thoſe Chriſtians that are with thee.

3. Grace to you and peace from God our father, and the Lord Jeſus Chriſt,

4. I thank my God, making mention of thee alwaies in my prayers,

5. Hearing of [thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints,] 5. thy charity to all the ſaints, and thy faith in Chriſt (ſee note on Mat.7.b)

6. That the communication of thy faith may become effectual by the acknowledging of every good thing, which is * in you † in Chriſt Jeſus.] 6. That your liberality and charity to others that are in want, flowing from thy faith in Chriſt Jeſus, (ſee note on Act.2. e.) may be able to demonſtrate to all the zeal of your charity, and kindneſſe toward Jeſus Chriſt.

* among *or* † toward *sic*

7. For we have great joy and conſolation in thy love, becauſe the bowels of the ſaints are refreſhed by thee, brother.] 7. This liberal charity of thine is matter of great joy, and comfort to me, to conſider how many Chriſtians are in their wants refreſhed and comforted by thee, my beloved Philemon,

8. Wherefore, though I might be much bold in Chriſt, to injoyn thee that which is convenient,] 8. And therefore though from my experience of thee I have great freeneſſe of behaviour toward thee, in or through Chriſt (ſee Joh. 7. a.) and am not ſhie or backward to lay it upon thee, as an Apoſtolical command, knowing that thou wilt readily obey it,

9. Yet for love's ſake I rather beſeech thee, being ſuch an one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.] 9. Yet I chooſe rather to make it my requeſt, upon the ſcore of thy love toward me, who as an old man and a priſoner, ſhall obtain ſome kindneſſe and affection from thee.

10. I beſeech thee for my ſon Oneſimus, whom I have begotten in my bands,] 10. And my requeſt is not for my ſelf, but for Oneſimus, one whom I have converted to the faith, ſince I was a priſoner,

11. Which in time paſt was to thee unprofitable, but now profitable to thee and to me,] 11. A perſon that formerly injured thee, when he ran away from thee, but is now, if thou wilt receive him again (according to the ſignification of his name) likely to be profitable to thee, and, if thou pleaſe, to me alſo (ſee v. 13.)

12. Whom I have ſent again: thou therefore receive him, that is mine own bowels.] 12. He is thy ſervant, and therefore I have remitted him to thee, I pray receive him, and entertain him with all kindneſſe, as one dearly beloved by me.

13. Whom I would have retained with me, that in thy ſtead he might have miniſtred unto me in the bonds of the Goſpel.] 13. Had it not been for the reaſon ſpecified v. 14. I would have kept him here with me, that he might attend and doe me all thoſe good offices, while I am in priſon for the doctrine of Chriſt, which I know thou wouldeſt doe, if thou wert here.

14. But without thy mind would I doe nothing: that thy * benefit ſhould not be as it were of neceſſity, but willingly.] 14. But I would not doe ſo, till thou hadſt given thy conſent, that thy charity to me may be perfectly free, and ſo thy kindneſſe in affording him to me, if thou thinkeſt meet.

* good deed τὸ ἀγαθόν

15. And for his leaving thee ſo injuriouſly there may come advantage to thee thereby; it is very poſſible that he was by God's ſpecial providence thus permitted to run away from thee for a little while, that by the reformation and converſion now wrought on him by me, he may be an uſeful ſervant to thee forever;

15. For perhaps he therefore departed for a ſeaſon, that thou ſhouldſt receive him forever;]

16. Being now ſo improved, that he will not only deſerve to be looked on as a ſervant, uſefull to thee ſo, but more than ſo, as a fellow Chriſtian, and uſefull to thee in thoſe beſt things, one very uſefull to me, and therefore in any reaſon to be ſo much more to thee, who haſt a double relation to him, as one of thy family, and one of thy faith.

16. Not now as a a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the fleſh, and in the Lord?]

17. If therefore thou lookeſt on me as a friend, if all be common between thee and me, as between friends, treat him as thou wouldſt doe me, if I ſhould come unto thee.

17. If thou * count me therefore a partner, receive him as my ſelf.] * haſt ἔχεις

18. And if at his coming away from thee he purloined any thing from thee, or hath any thing of thine in his hands, I will be anſwerable to thee for it.

18. If he hath wronged thee, or oweth thee ought, put that on mine account.]

19. I give thee this bill under my hand, whereby I oblige my ſelf to pay it, though I might put thee in mind, that a greater debt than that need not be ſtood on between me and thee, who oweſt thy converſion, and ſo thy ſoul and wel-beeing, and ſo thy ſelf to me.

19. I Paul have written it with mine own hand, I will repay it, albeit I doe not ſay to thee how thou oweſt unto me even thine own ſelf beſides.]

20. give me cauſe of rejoicing to ſee thee doe as becomes a true charitable Chriſtian to doe.

20. † Yea, brother, let me have joy of thee in the Lord: [refreſh my bowels in the Lord.] † I pray thee Nai

21. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt alſo doe more than I ſay.

22. that by the benefit of the prayers of you and others for me, I ſhall have liberty from my bonds, and be permitted to come and viſit you.

22. But withall prepare me alſo a lodging, for I truſt [that through your prayers I ſhall be given unto you.]

23. There ſalute thee Epaphras my fellow-priſoner in Chriſt Jeſus.
24. Marcus, Ariſtarchus, Demas, Lucas my fellow-labourer.
25. The grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

† his

Written from Rome to Philemon by Oneſimus † a ſervant.

Note on Philemon.

a. Ἐγραψα τῇ ἐμῇ χειρὶ

Theſe words are to be explained by the *Roman laws*, that of *Ulpian* among their *axiomes*, *Si quis ſcripſerit ſe fidejuſſiſſe, omnia ſolenniter acta videri, If any one write that he hath undertaken a debt, this is a ſolemne obliging of him.* And that of *Juſtinian*, *Ut quodcunque ſcriptum ſit, quaſi actum, etiam actum fuiſſe videatur, That whatſoever is written, as if it were done, ſeems*, and is *reputed to have been done.* Both to this purpoſe, that a man is *bound* as much by his *own hand*, or *confeſſion* under it, as if any other *teſtimonies* or *proofs* were againſt him of a *fact* or *debt*, or himſelf under a *ſolemn obligation.* So *Anianus paraphraſing* on *Paulus lib. 5. collect: t. 7. Si ſcribat aliquis ſe quamcunque ſummam redditurum, ita habetur quaſi ad interrogata iſta, Dabis? Promittis? reſponderit, Dabo. Promitto. Ideoque ad redhibitionem tenetur. If any one write that he will pay ſuch a ſumme, he is as much obliged as if he had anſwered to the ordinary interrogatories, Wilt thou give? Doſt thou promiſe? I will give. I doe promiſe. And therefore he is bound to make payment.* So in the *Novells* Διαταξ: ρλς. the diſtinction is put between thoſe who in *Contracts* χαμματεῖα ἢ λογοθέσια ποιῶσι, ἃ ἐπ' ἀγορᾶς πάντῃ, *enter in bands and obligations, which are done in courts*, and thoſe who ζωγράφωσι τῇ ἰδίᾳ χειρὶ *write it under their own hands*; and preſently tis added, that he is as much *bound*, who οἰκείᾳ χάλαμῃ χρᾷ, *writes with his own hand*, (whence are all thoſe three words, ἰδιόχειρον, and χειρόγραφον, and ζυγγραφὴ,) as he who σύμβολον ἀγορᾶιον ποιήσειε, ἢ ὑπογράψαιεν ἐν τοῖς παρ' ἑτέρων χαρτίοις, ἢ χαμμαλείοις, ἢ λογοθεσίοις, *hath entred an obligation in the court, or ſuperſcribed bills written by others, or bands and obligations.* † And to this kind of *obligation*, which is not done by any *legal contract*, but onely *per chirographum*, or ἰδιόχειρον, referre theſe words of S. *Paul* here, ἐμῇ (i. e. ἰδίᾳ) χειρὶ ἔγραψα. See *P. Faber Sem: 3.*

† Such as are mixth in the Goſpels Luc. 16. 6. Δέξαι σου τὸ γράμμα take thy bill, i. e. the writing wherein himself owned to his Lords Maſter with ſwing in his ſhewards hanging he offered us Rim, and Cy Chryſoſtome expreſſed by γραμματεῖον ἐκκλίσεως, a give bond. Rivius pag. 224.

THE

THE [a] EPISTLE
OF
PAUL THE APOSTLE
TO THE
HEBREWES.

a. Ἐπιστολὴ πρὸς Ἑβραίους

WHether this *Epiſtle* were written by Saint *Paul* hath not only of late, but *antiently* been doubted. And as the *title*, or *ſuperſcription* which is in our *copie*, pretending not to be a part of the *Epiſtle*, is not ſufficient to conclude any more, than that it was, in that time, when this *title* was *prefixt*, beleived to be Saint *Pauls*, ſo there is no doubt but that it went without any *ſuperſcription* or known *author*, more *antiently*, and ſo hath left ſome place to *variety* of *conjectures*, who the *author* ſhould bee; Saint *Chryſoſtom* in his *proœme* to the *Epiſtle* to the *Romans* expreſſeth his opinion of it, that it was by Saint *Paul* written at *Rome* in his *bands*; (but that cannot well be imagined, when he tels them c. 13. 24. that *with Timothy*, if *he come ſhortly*, *he will ſee them*; for that ſignifies the author to be at *liberty*, when he thus purpoſed) Long before him, *Clemens Alexandrinus* (as we ſee in *Euſebius* l. 6. c. 11.) renders *reaſons*, why Saint *Paul prefixt* not his *name* in the *front* of it, as in all other *Epiſtles* of his he had done, [*Paul an Apoſtle*, &c.] which though it be an *evidence* of that *antient* writers *opinion*, yet it is alſo of its being *queſtioned* in that time, and is alſo an acknowledgement, that it was not own'd by Saint *Paul* at the time of writing it, or then *publickly acknowledg'd* to be his; Others were *antiently* inclinable to father it on *Barnabas*, others on *Clemens Romanus*, others on *Luke*, which is a farther *argument* of the *uncertainty* of it. And for the *laſt* of them, there is a *paſſage* c. 2. 3. which is conceived to make it more probable to be written by him, than by Saint *Paul*; For ſpeaking of the *ſo great ſalvation*, whether that be the *Goſpel*, and *doctrine* of *Chriſt*, or whether the *deliverance of the faithfull* out of their perſecutions (ſee c. 2. note b.) he ſaith of it, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, *it was confirm'd to us by them that heard it*, whereas it is known of Saint *Paul*, *Gal.* 1. 12. that he profeſſeth *not to have received the Goſpell by man*, *nor to have been taught it*, but by the *Revelation* of *Jeſus Chriſt*, and ſo likewiſe of the *deliverance* of the *faithfull*, of which he ſo often ſpeakes ſo confidently, there is no doubt, but among the many *Revelations*, which he had received 2 *Cor.* 12. 7. this was alſo *revealed* to him; But to this the *anſwer* is eaſie, 1. that ἡμᾶς *us*] is not to be reſtrained to the *writer* only, but ſo as to comprehend thoſe, *to whom* he writes, as we ſee it uſed *Tit.* 3. 3. and *Eph.* 2. 5. *we being dead in treſpaſſes*, &c. for it followes immediately, [*by grace ye are ſaved*] and ſo [*we*] is all one with [*ye*] And 2[dly], it is no new or ſtrange thing, for Saint *Paul* to *confirm* the *truth* of the *Goſpel* by the *teſtimony* of others, and *tradition* from them, which *ſaw*, and *heard*. See 1 *Cor.* 15. 3. &c. Other κριτήρια are added by the *learned Hugo Grotius*, from the obſervation of the *ſtyle*, and *idiom*, which render it probable to be written by Saint *Luke*; But as all which can be ſaid in this matter, can amount no higher, than to *probable*, or *conjecturall*, ſo is it not matter of any weight or *neceſſity*, that it be *defined*, who the *author* was, whether Saint *Paul*, or Saint *Luke*, a conſtant *companion* of his for many years, the *author* of two other *bookes* of the *ſacred Canon*.† And as for the *author*, ſo for the place, from whence it was *written*, it is *uncertain* alſo, the *ordinary copies* reading, in the *ſubſcription*, ἀπὸ τῆς Ἰταλίας, *from Italy*, but the *Kings MS.* ἀπὸ Ῥώμης *from Rome*, And the *argument* which is produced in favour of the *former*, becauſe c. 13. 24. in the *ſalutations* are mention'd οἱ ἀπὸ τῆς Ἰταλίας, which is ordinarily rendred, *they of Italy*, is not of much force, becauſe that may more fitly be rendred, *they from Italy*, i. e. thoſe that *came from* thence to *Rome*, or to any other place where the *author* now was at the *writing* of it. So again that *Timothy* was the bearer of this *Epiſtle*, (as is affirmed in the *ſubſcription*) it is not certain, nor, if we will judge by c. 13. 24. probable, for there mentioning *Timothies* being *ſet at liberty*, it is added [*with whom*, *if he comes ſhortly*, *I will ſee you*] which referres to the *authors* intention to *bear Timothy company* to them, which is not well reconcileable with *Timothy*'s carrying this *Epiſtle* from him. So that in all theſe *circumſtances* there is very little *certainty*. As for thoſe, *to whom* it is written, the *Hebrewes*, they are the *Jewes-Chriſtian*, which the *author* had known in *Judea*, and *Syria*, (which all belonged to *Jeruſalem* as the *chief*, and *principal Metropolis*) who being *perſecuted* by the *unbeleiving Jewes*, were by the *infuſions* of the *Gnoſticks* inclined to great *caution*, and *complyances*, and conſequently began to *forſake* the *Chriſtian aſſemblies*, and to *fall* off from the *profeſſion* of the *faith*; which being the *occaſion* of this *monitory Epiſtle*, the *ſubject* of it conſequently is, to *confirm* them in the *truth* of the *Goſpel* againſt the *Jewiſh* pretenſions,

Ἑβραίους

† Mat. w Thop
[illegible] matter is not
improbable &
See Review pa
225

to *repreſent* the great *danger* and *ſin* of *falling* off, and to *fortifie* them with *conſtancy* and *perſeverance* by many *examples* of *faith*, and *patience*, putting them in *mind* of the *deliverance* from their *perſecutors*, which ſhould now very *ſhortly* befall them, c.10. 37. That this *Epiſtle* was written in *Hebrew* is phanſied by ſome, but without any reaſon, the *Hebrewes* to whom it was written, underſtanding and ſpeaking *Greek*, from whence they are called *Helleniſts* in many places, And accordingly the places of the *Old Teſtament*, which are cited in this *Epiſtle*, are generally ſet down in the words of the *Septuagints* tranſlation, which was in uſe with the *Helleniſt Jewes*, and read in their *Synagogues*.

Paraphraſe.

CHAP. I.

1. God which uſed formerly ſeveral ſteps or degrees, and likewiſe ſeveral waies & means of revealing to men the things to come, delivering them out in portions, not all together, and that ſometimes by viſions, or by dreams, ſometimes by the oracle, ſometimes by the coming of his Spirit upon the prophets, and ſometimes by voice from heaven.

1.* GOD who at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets,] * God having in many parcels ſpoken of old time Πολυμερῶς πάλαι ὁ Θεὸς λαλήσας

2. In this latter age of the world, hath ſent his Son out of his boſome, the eternal ſon of God, to exerciſe this office, to take our humane nature upon him, therein to declare with more authority his fathers will unto us, and as a prophet to foretell his deſigne of dealing with his Church (ſee c.2. note b.) And to reward his fidelity in this office, he hath given him dominion over all things, power to command and judge men, to rule and govern the Church, as it was he alſo by whom he hath created the heaven and the earth,

2. Hath in theſe laſt daies ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds,]

3. Who being the means of reflecting to us the ſight of him, who is otherwiſe inviſible, Joh.1.18. and having perfect dominion over all, and accordingly adminiſtring all by his divine power, having by his death and reſurrection done his part toward the juſtifying and ſanctifying us, pardoning our ſins, and reforming our wicked lives, he aſcended to the right hand of his Father in heaven, there to reign, and as a king to defend his faithfull ſervants, and puniſh his enemies.

3. Who being the † brightneſſe of his glory, and the * expreſſe image of his perſon, and † [a] upholding all things by the word of his power, when he had by himſelf * purged our ſins, ſat down on the right hand of the majeſty on high,] † beam ἀπαύγασμα * character of his ſubſiſtence χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ † bearing, or ruling

4. And ſo is advanced to a ſuperiority even over the Angels themſelves, which you may diſcern by the compellations that are beſtowed on him, farre higher than any that are beſtowed on the Angels.

4. Being made ſo much [b] † better than the Angels, as he hath by inheritance obtained a more excellent name than they.] * wrought the cleanſing καθαρισμὸν ποιησάμενος † ſuperior

5. As that of Son, in the Pſalme, which though in ſome ſenſe it belong to David, yet is by the Jewes themſelves acknowledged in a more ſublime ſenſe to belong to the Meſſias.

5. For unto which of the Angels ſaid he at any time, Thou art my ſon, this day have I begotten thee. And again, I will be to him a father, and he ſhall be to me a ſon.]

6. And again when the Scripture deſcribes the bringing Chriſt into the ſuperiour world, the heavens, v. 3. &c. 2. 5. the words are

6. And again when * he bringeth in the firſt begotten into the world, [he ſaith,] And let all the Angels of God worſhip him. * it brings εἰσαγάγῃ † it ſaith λέγει

7 Whereas the titles which he gives the Angels, are no higher than of winds and flames.

7. And * of the Angels he ſaith, Who maketh his Angels † ſpirits, and his miniſters a flame of fire.] * to the πρὸς † winds πνεύματα

8. But he gives farre higher titles to the Meſſias, calling him the eternal King and God, mentioning his throne and ſcepter, and his great juſtice in exerciſing his Regal power in ſuccouring the faithfull, and puniſhing the obdurate.

8. But unto the ſon he ſaith, Thy throne, O God, is for ever and ever, a * ſcepter of righteouſneſſe is the ſcepter of thy kingdome.] * the rod of uprightneſſe ῥάβδος εὐθύτητος

9. All thy doctrine and practiſe, thy words and thy example, have been deſigned for the advancing of all kind of virtue; and by way of reward for that, God hath entertained, or treated thee more liberally than any other, (ſee note on Mat.26.c. and on Act.10.c.) preferred and dignified thee before all Angels and men.

9. Thou haſt loved righteouſneſſe and hated iniquity, therefore God even thy God hath anointed thee with the oile of gladneſſe above thy fellows.]

10. Another place Pſal. 102.25. applies that which is ſaid of God Gen.1.1. about the creation of the world, to the Meſſias, calling him Lord and Creatour of heaven and earth, (which is a proof of what is added in the end of v. 2.)

10. And, Thou Lord in the beginning haſt laid the foundation of the earth: and the heavens are the works of thine hands.]

11,12. They ſhall at laſt be deſtroyed, and in the mean time decay daily, be put off like clothes, and worn no more, But the Meſſias ſhall continue immutable, and immortal.

11. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment,

12. And as a veſture ſhalt thou [c] fold them up, and they ſhall be changed, but thou art the ſame, and thy years ſhall not fail.]

13. And accordingly thoſe words ſpoken of him, that he ſhould reign till all his enemies were ſubdued, and brought to the acknowledgment of him, that he ſhould act a ſignal revenge upon his crucifiers, were never delivered, or applied unto any the moſt dignified Archangel, but only to this eternall ſon of God.

13. But to which of the Angels ſaid he at any time, Sit on my right hand, till I make thine enemies thy footſtool?]

14. Are

* for miniſtery for their ſakes who are ready to inherit ſalvation, or deliverance, εἰς διακονίαν διὰ τὸν μέλλοντας κληρονομεῖν σωτηρίαν

14. Are they not all miniſtring ſpirits, ſent forth * to miniſter for them who ſhall be heirs of ſalvation?]

14. The higheſt dignity that is beſtowed on them is, that they are ſervants under God for the uſe of men or Chriſtians, thoſe eſpecially, who are now under perſecution, and ſhall ſhortly be reſcued out of it, by a ſignal deliverance, and upon their conſtancy and perſeverance, ſecured of eternal ſalvation, (ſee c. 2. note b.)

Notes on Chap. I.

a. φέρων

The *Hebrew* נשא ſignifies two things, *fero*, to *bear*, and *rego*, to *rule*, and from the latter of them it is, that נשיא is the ordinary word for a *Prince*; Agreeably to this, φέρων,] which is ſometimes the rendring of the *Hebrew* נשא, as *Num.* 11. 14. *Deut.* 1. 9. may accordingly ſignifie, to *rule*, to *govern*, διοικῶν to *adminiſter*, as a *Commander*, or *Governour*, or *Procurator* of a *Province*, and ſo 'tis here taken, to denote the *regal* power of *Chriſt*, to which he is advanced by his *reſurrection*.

b. Κρείττων διαγγέλων

When we read *Iſa.* 52. 13. *Behold my ſervant ſhall proſper, he ſhall be exalted, and extolled, and be very high*, the *Chaldee* reads, *my ſervant the Meſſiah*; And *Abrabaneel* a *Jew* confeſſes, that the antient *wiſe men* of the *Jewes*, did interpret that place of the *Meſſiah*, after this manner, that the *Meſſiah* ſhould be *exalted* above *Abraham*, above *Moſes*, and that he ſhould be higher than the *Angels* themſelves. And agreeably to this known doctrine of theirs it is, that the *Apoſtle* here writing to them, thus ſpeaks, ſignifying *Chriſt* to be indeed the *Meſſiah*, and ſo *ſuperior* to the *Angels* themſelves.

c. Ἑλίξεις

That this whole *text* is cited out of *Pſal.* 102. 25,26,27. 'tis evident. In that place of the *Pſalmiſt*, the *Septuagint*, or *Greek tranſlation* in the ordinary copies read, ἑλίξεις, *thou ſhalt fold*, and from that 'tis ſtill continued here, at leaſt our copies read it ſo. But there is little doubt, but that the reading of the *Greek* there, was not ἑλίξῃς *thou ſhalt fold*, but ἀλλάξῃς *thou ſhalt change*, for ſo the ἀλλαγήσονται, *and they ſhall be changed*, that followes, doth manifeſt, and ſo alſo the *Hebrew* תַּחֲלִיפֵם clearly ſignifies; For חלף *mutavit*, is thus ordinarily applied to *changing* of *garments*, 2 *Sam.* 12. 22. וַיַּחֲלֹף שִׂמְלֹתָיו *and he changed his clothes*, and *Gen.* 35. 3. *change your garments*, the ſame word is again uſed. By which it is clear, that either the copie here is by *tranſcribers* corrupted (as it is eaſie to ſuppoſe, when we remember that the copies of the *Greek Pſalterie* reading ἑλίξῃς] might very eaſily occaſion their conforming that, which here they found, to what was before them in the place, from whence 'twas manifeſtly cited) or elſe that the *author* himſelf following the *Septuagint*, tranſcribed this teſtimony *verbatim* as the words then lay in the *copies* of the *Greek bible*, and did not reform it by the *original*, the ſenſe indeed, though a little *changed*, being not much *diſturbed* by this other reading, it being the manner, when a man *ſhifts* or *changes* his *ſuits*, to *fold* and *lay up* that which is put off. If in the time of writing this *Epiſtle* the *Septuagint* were thus corrupted in the copies, then this is likely to be the truth of it, it being ordinary for the *Apoſtles* to cite *Scriptures*, as they were found then in the *Greek Bibles*, though they varied from the *Hebrew*, becauſe thoſe *Greek bibles*, and not the *Hebrew*, were in uſe among thoſe to whom they wrote. But if the *corruption* in the *Pſalms* were of a later date, then 'tis probable, that the *tranſcriber* of the *Epiſtle* corrupted it from ἀλλάξῃς to ἑλίξῃς. That one of theſe is the truth, there will be little ground of doubting, though which it is, it be not certain. Mean while the meaning of the place is clear, that the *heavens* ſhall be *changed*, after the manner of mens *changing* their *clothes*, *putting off* the *old*, and *putting on new*, i.e. that there ſhall be *new heavens*, a *new* ſort of *world*, The *heavens* having no more ſervice to doe to the *earth*, by *inlightning* and *ſhining* on it, ſhall be *changed* into a form, which ſhall be moſt agreeable to the *preſent* imployment, or uſe of them.

CHAP. II.

Paraphraſe.

* fall away

1. THerefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we * [a] ſhould let them ſlip.]

1. Wherefore Chriſt being a prophet ſo much ſuperior to all before him c. 1. 2. and now elevated above Angels to his regal office in heaven, whereby he is certainly able to perform what he foretold, we ought in all reaſon to heed his predictions, which have been delivered to us from him (ſee v. 3.) and to make uſe of them as means to fortifie us, that we be not tempted to apoſtatize, and fall off from Chriſt, miſcarry, and be loſt after all this. a.

† became ἐγένετο βέβαιος

2. For if the word ſpoken by Angels † was ſtedfaſt, and every trranſgreſſion and diſobedience received a juſt recompenſe of reward;]

2. For if the law were given onely by the mediation, or miniſtery of Angels, and yet the threats on the breaking of that did come to paſſe (ſee note on 2 Pet. 1. d.) and all the ſins committed by the Iſraelites againſt that, were ſeverely puniſhed in the wilderneſſe, and they that had provoked, were not permitted to enter into the promiſed land of Canaan;

* or deliverance

3. How ſhall we eſcape, if we neglect ſo great * [b] ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him,

3,4. How ſhall we avoid that puniſhment, or the like, being involv'd with the crucifiers in their deſtruction, if we doe not now by conſtancy and perſeverance make our ſelves capable of that deliverance, which Chriſt firſt at his being on earth, and the Apoſtles that heard it from him, have aſſured us of, and which God himſelf hath teſtified both by many prodigies, and ominous preſages of it, and by giving them, that have foretold this, power to doe miracles, and other extraordinary abilities of his Spirit, as he hath thought fit to diſpenſe them to one man, one ability; to another, another; by this means giving authority to their predictions. b.

† diſtributions μερισμοῖς

4. God alſo bearing them witneſſe both with ſignes and wonders, and with divers miracles and † gifts of the Holy Ghoſt, according to his own will?]

5. And that ye may know, that what Chriſt hath thus foretold, he is able to perfo m, ye are to know that all power is given to him in heaven and earth, which is a dignity far above that of the Angels, For God gave not them any Regall power to exerciſe now under the Goſpell (ſee note on c. 6. a.)

5. For unto Angels hath he not put in ſubjection the world to come, whereof we ſpeak.]

6. But this was given to Chriſt onely, And accordingly of him are thoſe words to be underſtood in the diviner ſenſe, which the author of Pſal. 8. hath, that he is a mean and vile man in outward appearance, not worthy to be conſidered or reguarded by God,

6. But one in a certain place teſtified of him ſaying, What is man, that thou art mindfull of him; or the ſon of man that thou † viſiteſt him?

† regardeſt ἐπισκέπτῃ

c. 7. Who for the ſpace of 33. years was ſubjected to a condition inferiour to that of Angels, but then after his ſuffering in our fleſh, he was by God moſt honourably advanced to the higheſt dignities, made the ſupreme ruler and King of heaven and earth.

7. * Thou madeſt him a little lower than the Angels, thou crownedſt him with glory and honour, and didſt ſet him over the workes of thy hands.]

* Thou haſt leſſened him a little while below ἠλάττωσας αὐτὸν βραχύ τι παρ

8. And all his enemies and the perſecutors of his Church ſubjected to him, and he advanced above all created beings, This prophecie of the Meſſias cannot be fulfilled, if any enemy be left which is not brought under him, and from thence it is manifeſt, that there is a yet future ſubduing of his enemies to be expected, for as yet the Jewes and Gnoſticks doe perſecute the Orthodox Chriſtians, and are not ſubdued or deſtroyed, and the Chriſtians delivered by that meanes.

8. † Thou haſt put all things in ſubjection under his feet. For in that he put all in ſubjection under him, he left nothing that is not put under him: but now we ſee not yet all things put under him.]

† Thou haſt put all things under his feet, for in putting all things under him, he left nothing unſubjected to him, Πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ, ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον.

9. Only this wee ſee already, that the Meſſias that was humbled for a while even to the death of the croſſe, for the benefit of all mankind and every man in the world, is now after, and for that humiliation of his rewarded and crowned with glory and honour, and a throne erected for him in heaven, of which this is but conſequent that his enemies ſhall be made his footſtool.

9. But we ſee Jeſus, who was * made a little lower than the Angels, for the ſuffering of death, crowned with glory and honour, that he by the grace of God ſhould taſte death for every man.]

* a little while leſſened below, v. 7.

10. For God, the univerſal deſigner of all, in his wiſedome foreſeeing the oppoſitions and ſufferings that would befall his people, beleivers in this world, thought it fit that Chriſt his own ſonne, the author of their deliverance, ſhould through ſufferings come to his reward and crown, (ſee note on Phil. 3. 13.) that ſo he might after his own example deliver thoſe that ſuffer conſtantly and patiently.

10. For it became him, for whom † are all things, and by whom * are all things, in bringing many ſonnes unto glory, † to make the captain of their ſalvation perfect through ſufferings.]

† were all things τὰ πάντα

* were

† to conſummate τελειῶσαι

11. For as among the Jewes both the firſt fruits and the whole harveſt are of the ſame nature; and as the prieſt that wrought expiation, and the people for whom it was wrought, were of one beginning, ſo are Chriſt and all mankind of one making, and Chriſt and the Jews from one original, (to wit, of Abraham v. 16. who was called One, Mal. 2. 15.) and therefore we muſt expect in our way to exhaltation or deliverance, to paſſe through the like condition of afflictions; In which reſpects Chriſt and we are brethren, and we ſo owned by him,

11. For both hee that ſanctifieth and they that are ſanctified, are all * of one; for which cauſe he is not aſhamed to call them brethren,]

* from ἐξ

12. According to that of the Pſalmiſt ſaying,

12. Saying,] I will declare thy name unto my brethren, in the midſt of the Church will I ſing praiſe unto thee.

13. Another proofe alſo of the ſame (viz. that both Chriſt and we are brethren in this, both to paſſe by ſufferings v. 10.) is that of Iſa. 8. 17, 18. where firſt he ſpeakes of waiting on the Lord that hideth his face, and withall truſting in him, being confident of his uncovering his face, giving deliverance, in whatſoever adverſity relying and depending on him, thereby noting that he is to paſſe through ſuch, and after ſpecifying and inſtancing in himſelf and his children given him by God, i. e. (in the antitype to Iſaiah and his children, given him by God for a ſign) Chriſt and all faithfull Chriſtians, which are his children ſpiritually begotten to him by God.

13. And again, I will put my truſt in him. And again, Behold I and the children which God hath given me.

d. 14. Seeing therefore that Chriſtians or beleivers, thoſe that are to be brought to heaven by Chriſt, are here in humane fleſh and ſufferings, and ſeeing that brethren, or fellow-children are of like natures, Chriſt therefore, who is called our brother, is to be ſuppoſed to have part with us in fleſh and ſufferings, and ſo to ſuffer alſo, And by ſo doing he was to fruſtrate and make void the devils deſign, (which was to keep men for ever under the power of death) to rob death of its ſting, and to reſcue men from the bands or power of death, by a reſurrection from death to life,

14. For as much then as children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through death he might † [d] deſtroy him that had the power of death, that is, the devill,]

† evacuate, fruſtrate.

15. And ſo take away all that fear of perſecutions and death it ſelf, which makes men ſo cowardly, and keeps them in ſuch awe, i. e. in a moſt unchriſtian and ſervile condition, whilſt they ſee no hope of deliverance.

15. And deliver them who through fear of death were all their life time ſubject to bondage.

e. 16. For tis not ſaid any where, that he catches hold of Angels, as they are falling, or running, or carryed captive from him, to ſave or reſcue them from ruine, or to bring them out of captivity, but onely to men doth he this favour peculiarly.

16. * For verily he [e] took not on him the nature of Angels, but he took on him the ſeed of Abraham.]

* For he doth not any where lay hold on Angels, but he layeth hold on the ſeed of Abraham

17. And therefore he was not to come in an Angelical glorious guiſe, but in an humble ſuffering condition, whereby he is the better qualified to have compaſſion on thoſe that

17. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a mercifull and faithfull high prieſt, in things pertaining to God, † to make reconciliation for the ſins of the people.]

† to expiate ἱλάσκεσθαι

are

are in anyſad eſtate, and we thereby ſecured that he will diſcharge his prieſtly office faithfully, and negotiate for us in all affaires between God and us (ſee note on Act. 13. g) but eſpecially by ſuffering obtain pardon for us

18. For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.] 18. For by the ſorrowes which himſelf ſuffered, 'tis very proper and agreeable that he ſhould become compaſſionate, and willing to relieve thoſe that fall into the ſame or the like evils, that are under the ſharpeſt perſecutions in this life.

Notes on Chap. II.

a. Παραῤῥυῶμεν

Παραῤῥυῶμεν is a phraſe uſed from the *water*, which when tis not kept within *limits*, *fals away*, *runs* about: *Heſychius*, Παραῤῥυῶμεν ἐξολισθῶμεν, and *Phavorinus*, παραπέσωμεν, it ſignifies to *be loſt* or *fall away*, and ſo *Prov.* 3. 21. when μὴ παραῤῥυῇς, *fall not away*, is ſet oppoſite to τήρησον δὲ, *but keep*, and ſo here to προσέχειν *take heed*, and therefore the *Syriack*, render it, *leſt we fall*, and ſo the *Arabick Interpreter* alſo.

See Pareus pag. 225.

b. Σωτηρία

It may here be matter of ſome *queſtion*, what is the meaning of the word [σωτηρία *ſalvation*, or *deliverance*] Three notions of the *verb* σώζεσθαι] have been oft mention'd, one for *eſcaping* out of the *vitious cuſtomes* of the world, *repentance*, and *converſion* to *Chriſt*, *receiving* the *faith* (ſee *note* on *Lu.* 13. b.) the other for *deliverance* out of *calamities* (from whence comes a *third notion*, for *eternall bliſſe* in *heaven*, as an *eternal deliverance* from all *evill* whether of *ſinne*, or *puniſhment*:) and accordingly σωτηρία is oft taken for that *eminent deliverance* from *perſecutions*, which was to befall the *faithfull*, at the *time* of the *utter deſtruction* of the *Jewes*, (ſee *note* on *Rom.* 13. c.) If the word be here uſed in the *firſt* notion, then it muſt ſignifie the *preaching* of the *Goſpel*, the meanes of *converting*, and *bringing* men to *good life*, And ſo it may poſſibly be, comparing the *Goſpel* here delivered by *Chriſt*, with the *Law* delivered by *Angels*. The *ſecond* notion alſo, having *two* parts, one to ſignifie a *ſignal deliverance here*, another to ſignifie *eternal ſalvation*, it is not impoſſible, that both here and c. 1. 14. it ſhould belong to the *latter* of theſe, eſpecially *there*, where there is mention of *inheriting* it. But yet the *former* of theſe two *latter* notions, that for the *ſignal deliverance*, of the *faithfull*, long *promiſed*, and at the writing of this, now *appoaching*, and 1 *Pet.* 1. 5. call'd the *deliverance ready to be revealed in the laſt ſeaſon*, may very probably be it, that is here meant in both places. In the former c. 1. 14. where the *Angels* are ſaid to be ſent εἰς διακονίαν, *for miniſtery*, διὰ τοὺς μέλλοντας, *for them that are ready to inherit this deliverance*, that is very agreeable to the manner of expreſſing it elſewhere, by his *coming* with his *angels* or *holy myriads*, to puniſh the *Jewes*, and *reſcue* the *faithfull Chriſtians*, and accordingly in the 7th of the *Revelation* the *Angel* is ſent to *ſeal* the *faithfull*, when the reſt are to be *deſtroyed* by the *four Angels*. And this *deliverance* being a *fatherly* act of *mercy* in *God*, made over by *promiſe* to all that ſhould *perſevere*, may well be ſaid to be *inherited* by ſuch, and the *neerneſſe* of it, at that time, every where ſpoken of, may be denoted by the μέλλοντας, their *readineſſe* to *receive* it, as in *Peter*, it was *ready to be revealed*. And ſo for the τηλικαύτη σωτηρία here, if we will judge by the *context*, it muſt moſt probably ſignifie this, For 1. this will by the *conſequents* appear to be the deſign of the *whole Epiſtle* (ſee *note* on the *title* a) to *fortifie* the *beleiving Jewes* by the *approach* of this *diliverance*, 2dly, the *Epiſtle* beginning with *Gods* ſpeaking in theſe *laſt times* by *Chriſt*, as he had formerly by ordinary *prophets*, c. 1. 1. and the reſt of that *chapter* being ſpent in the ſetting out the dignity of this *prophet* above all, even *angels* themſelves, he applies it to this very matter c. 2. 1. that they *give heed to what hath been thus foretold by Chriſt*, *leſt they ſhould fall away*, and this enforced by the *danger* of ſo *falling*, v. 2, 3. and by the *greatneſſe* of this *deliverance*, ſuch as was thought fit to be foretold by Chriſt, and his *Apoſtles*, who were *furniſhed* with *power* of working *miracles*, to *confirm* their *prophecy*. Where, as the σωτηρία that *began to be ſpoken* of v. 3.] is all one with the ἀκουσθέντα *the things heard*, v. 1. ſo both are fitly appliable to this matter, which we know *Chriſt* ſolemnly *foretold*, *Matt.* 24. and the *Apoſtles* in their *preachings*, and in their *Epiſtles* (ſee *note* on the *title* of the *Epiſtle* to the *Romans*, a.) And 3dly the *conſequents* in this *chapter* agree to this *interpretation*, where *Chriſt* is ſet out as a *King* v. 5. *all things to be ſubjected to him*, which being not yet *fulfilled*, as long as his *enemies proſper*, and *prevail* againſt the *Chriſtians*, that is there uſed as an *argument*, that ſome *farther exerciſe* of this *power* of his, ſome *deliverance* of the *faithful* was yet to be expected. So again v. 9. where he is *exalted* by way of *reward* for his *ſufferings*, that by the ſame way as he paſt, they might paſſe alſo, i. e. through *perſecutions* to *deliverance*, v. 10. 11. and ſo be as his *brethren* v. 12. 13. which in the *laſt verſe* of the *chapter* is expreſt by his *ſuccouring them that are tempted*, i. e. relieving them that are *perſecuted* (for ſo πειρασμὸς *temptation* ſignifies.) And ſo on in the *next chapter*, where by occaſion of the mention of the *Iſraelites provoking* and being excluded *Canaan*, he re-inforceth his *exhortation* of *not falling off*, that they may *enter* into *Gods reſt*, which expects the *Chriſtians*; which that it belongs to this mater of their *deliverance* from *perſecutions*, and *halcyonian* dayes attending it, ſee *note* c. on *ch.* 3. So likewiſe may the phraſe εἰς σωτηρίαν] be interpreted c. 9. 28. Where the mention of *Chriſts ſecond appearing*, or *coming*, and that quite *contrary* to the firſt, (when he came to *dye* for our ſinnes) a coming in *power* to *deſtroy* his *crucifiers*, may very fitly determin it to that *deliverance*, which the *perſecuted Chriſtians*, that held out *conſtantly*, in expectation of his making good this his *promiſe* to all ſuch, ſhould *reap* by it; But not ſo in any of theſe, as to *exclude*, but farther to *comprehend* that eternall *deliverance*, which we ordinarily call *ſalvation*.

Κληρονομεῖν σωτηρίαν

Πειραζόμενοις

εἰς Σωτηρίαν ἐκ Δευτέρας ὀφθήσεται.

Μέλλοντας

The *Hebrew* עוד hath a double notion, in reſpect of *quantity*, or of *time*. *Pſal.* 8. 5. whence this verſe is taken, as the compariſon is ſet betwixt *Enoſch*, or *Ben Adam*, the *loweſt man* on *earth*, and the *heaven* and *Angels*, ſo the words will bear the *firſt* ſenſe, that *man* is *little lower than the Angels*, but as thoſe words were *a prophecie*, & the application of them here an enunciation concerning *Chriſt*, ſo מעט is an *adverb* of *time*, & ſignifies a *little while*.

c. Βραχύ τι

That καταργεῖν ſignifies to *fruſtrate*, *evacuate*, *invalidate*, take away all *force*, or *power* from

d. Καταργήσῃ

καταργεῖν διάβολον

from any, hath been formerly said, *Ro.* 7. *note* a. And so it must be taken here, and καταργῆσαι διάβολον will be to *evacuate* or *frustrate* the *devils design*, and *cancell* that *deed*, by which, upon sinnes coming into the world, men were *bound* over to *death*. For by *Christ*, though *death temporall* be not *quite taken* away, yet it is rob'd of the *sting*, and *victory*, or *reigning* power over man, who by *Christ* is rescued from *death*, i. e. from the κράτος, or *power* of it here, κρατεῖδς, (as of *Christ* it is said *Act.* 2. 24. that it *was not possible* κρατεῖδς αὐτὸν ὑπὸ θανάτε for him to] *be held under death*) and *raised* to *eternal life*, and meane while, while the *body* lies in the *grave*, 'tis but as in a *still*, *quiet sleep*, a *freedome* from the *pressures* of this *life*, and so hath nothing of *evil*, or *formidable* in it. This notion of the *phrase* doth fitly belong to it here, where it is laid as the *foundation* of *comfort* to them that *dread persecutions*, because they *fear death*, v. 15. by assuring them, that *Christ* hath taken away the *sting* of *death*, and that consequently, if they that are now under *pressures* for *Christ*, do not *outlive* them, or enjoy the *promised deliverance* here, yet *death* shall be no *losse*, or *diminution* to them, they shall *rise* to *eternall life*.

κρατος θανατε

The notion of ἐπιλαμβάνεται is best expres'd by *Chrysostome* in these words, φεύγουσαν ἀπ' αὐτοῦ ἡ πόρρω φεύγεις ἀνθρωπίνην φύσιν Χριστος κατεδίωξας κατελαβεν, *when mankind fled, fled far from him, Christ pursued and caught hold of it*; and this he did by *fastning* on our *nature* in his *incarnation*, wherein the *Angels* were not concerned, for he did not so to them, but onely to us, according to that of the *Antients*, that that which was not *assumed* was not *ransomed* by him, that the *nature* of *man* being only *assumed* by *Christ*, and not the *nature* of *Angels*, *man* onely had the *benefit* of it, all his *coming* and *preaching* designed to bring *sinful* man to *repentance*, but not to *recall*, or *recover* the *lapst Angels*.

e. Ἐπιλαμβάνεται γένους ἀγγέλων. *Chrys. Tom. 5. pag. 276*

CHAP. III.

Paraphrase.

1. Upon these grounds I may most reasonably exhort you my Christian brethren, who are called and admitted to the same common faith, disciples of this crucified Saviour, to consider and imitate Jesus Christ, who was sent with commission by his father to preach that Gospell to us, which we professe, and to ratifie it with his own blood, the effusion of which denominates him our high-priest, who sacrificed himself for us,

1. WHerefore holy brethren, partakers of the heavenly calling, consider the Apostle and high priest of our profession Christ Jesus,]

2. And hath with all fidelity discharged his office, to which he was designed by God in every particular, in like manner as is affirmed of the fidelity of Moses, who governed and administred not any one part, but all the house of Israel.

2. Who was faithfull to him that appointed him, as also Moses was faithful in all his house.]

3. Nay Christ's condition is much more honourable than that of Moses, as farre as that of the Master of the family above any the most eminent servant in the house.

a.

3. For this man * was counted worthy of more glory than Moses, in as much as he who hath [a] builded the house hath more honour than the house.]

* was vouchsafed or had more honour πλείονος δόξης ἠξίωται

4. For every family or kingdome hath some originall or founder, but God is the founder of all, both of the Church of the Jewes, and now of the Christians, and such is our Christ, of whom now we speak.

4. For every house is builded by some man, but he that built all things is God.]

see 1 Tim. 5. 17.

5. And indeed Mosea's fidelity was onely as that of a servant, or officer, in giving or promulgating those commands, which God commanded him to promulgate;

5. And Moses verily was faithfull in all his house as a servant, for a testimony of those things wich were to be † spoken after;]

† spoken, λαληθησομένων

6. But Christ as the eldest sonne, who is the master and ruler of the family, and that family of his are we, if we continue our Christian profession couragiously, in despight of all fear (see note on Joh. 7. a) and our cheerfulnesse in all that befals us here, founded on our hope of deliverance and relief from Christ, on those terms, on which he hath promised it.

b.

6. But Christ as a sonne over his own house, whose house are we, if we hold fast the confidence and the [b] rejoycing of the hope firm unto the end.]

7, 8. Which is an obligation to us to adhere to Christ and persevere, whatsoever difficulties we meet with, and not to apostatize, or fall off from him, as the Israelites did when the Scripture saith of, and to them, Psal. 95. 8. To day if ye &c. i. e. Take heed that you bring not destruction on your selves, by revolting from, and rebelling against God, as your forefathers did ten times after their coming from Ægypt, Num. 14. 22.

7. Wherefore as the Holy Ghost saith, To day if ye will hear his voice,
8. Harden not your hearts as in the provocation, * in the day of temptation in the wilderness,]

* according to, κατὰ

9. While they tempted & provoked God, and would not beleive his power, though they had testimonies enough of it, by the miracles which they saw done, for the space of so many yeares together.

9. † When your fathers tempted me, proved me, and saw my workes forty yeares.]

† where?

10. Which was a grieving and wearying of my patience, they never doing what they ought to doe, but all wayes the contrary to that.

10. Wherefore I was * grieved with that generation and said, They doe alway erre in their hearts, and they have not known my wayes.]

* wearied προσώχθισα

11. Upon which my irreversible oath went out against them, Num. 14. 23. and 28, 29, 30. that they should never come into Canaan, but leave (every one of them, but Caleb and Joshua) their carcasses in the wilderness.

11. So I sware in my wrath, † they shall not enter into [c] my rest.]

† Therefore ὡς
* If they shall εἰ εἰσελεύσονται

12. And therefore let the terrors of that

12. Take heed, brethren, lest there be in any of you an evill heart of unbeleif, in departing from the living God.]

Scripture

Scripture move you, and from the example of thoſe murmurers and complainers (that were perpetually mutinying againſt God, when any hardſhip approached them, ready to turn back into Ægypt upon every ſlight fear and diſcouragement, and for ſo doing, were excluded from the promiſed land, and reſt) doe you take heed, leſt the preſent diſcouragements and preſſures, meeting with covetous or fearfull hearts, make you fall off from the Chriſtian profeſſion or practiſe.

13. But exhort one another daily, while it is called to day, leſt any of you be hardened through the deceitfulneſſe of ſinne.] 13. But daily cheer up one another with incitations and exhortations to perſevere, that none of the baites, that are now abroad in the world, thoſe of the Gnoſtick hereſie, which undertake to ſecure your feares, and gratifie your luſts, be able to gain in upon you.

14. For we are made partakers of Chriſt, if we hold the beginning of * our confidence ſtedfaſt unto the end.] 14. For all our Chriſtian profeſſion hitherto will ſtand us in no ſtead, unleſſe we perſevere conſtant unto the end, in the courage and patience, which himſelf hath exemplified to us, (ſee note on c. 11. a.)

* or, his confidence, for King's MS. reads ὑποστάσεως αὐτῆς

15. While it is ſaid, To day if ye will hear his voice, harden not your hearts, as in the provocation.] 15. And thus the words in the Pſalmiſt ly, To day &c.

16. For ſome when they had heard, did provoke: howbeit not all that came out of Ægypt by Moſes.] 16. Whence it appears that ſome that were firſt obedient, that heard and received the law from heaven, did after rebell, and fall off, and murmur againſt God: but Caleb and Joſhua did not ſo, and conſequently not all that by the conduct of Moſes came out of Ægypt, which may be matter of admonition to you, that you imitate thoſe few that adhered to, and not the many that fell off from God.

17. But with whom was he grieved forty years? was it not with them that had ſinned, whoſe carcaſſes fell in the wilderneſſe?] 17. And ſo when it is ſaid that he was provoked, and wearied with them forty years, tis apparent it was with thoſe diſobedient murmurers, that would have gone back to Ægypt, and never a man of them came to Canaan, but dyed every one of them in the wilderneſſe, and that may be a warning for us.

18. And to whom ſware hee that they ſhould not enter into his reſt, but to them that † beleived not? 18. Laſtly when tis ſaid that he ſware they ſhould not come into Canaan, tis apparent who they are, that doe not come, the contumacious murmurers, v. 10. which gives us this matter of obſervation, that thoſe that would not truſt God with their preſervation, ſhall be ſure to be deſtroyed by that means, by which they expect to be preſerved, by going back, renouncing Gods conduct, and ſo will it be with you, falling off from Chriſt will bring certain ruine on you.

† were diſobedient ἀπειθήσασι

19. So we ſee that they could not enter in becauſe of unbeleif.] 19. And ſo the ſhort is, that unbeleif, and falling from God upon our carnall fears, or impatiences, or murmurings at the preſent perſecutions, and hardſhips, that befall Chriſtians, will deprive us of all reward of our faith, as it did the Iſraelites, that followed Moſes for a time, but after murmured and fell off.

Notes on Chap. III.

a. Κατασκευάζειν οἶκον, to *build a houſe*, is here an *Hebrew* form of ſpeech, in which language as οἶκος *houſe* ſignifies not onely the *material* houſe, but thoſe that *inhabit* it, the *houſhold* or *family*, ſo κατασκευάζειν to *prepare* or *build*, is anſwerable to בנה, which as it ſignifies to *build*, ſo it is vulgarly uſed for *begetting*, ſo farre that *Ben* בן which is the *ordinary* word for a *ſon*, comes from thence, and ſo to *build* a *houſe*] is to *beget* or *raiſe* a *family*, and κατασκευάσας οἶκον here, is but a *periphraſis* of a *Pater familias*, the *father* or *maſter* of a *family*.

Κατασκευάζειν οἶκον

οἶκος

b. That *glorying* and *rejoicing* are one in the *New Teſtament*, is ſufficiently known, and that there is no difference unleſſe of *degrees*, the *glorying* being the *higher* of the two. And ſo again that *hope* ſignifies the *hope* in *God*, *reliance* on him in expectation of the performance of his *promiſe* in the moſt *improbable* ſeaſon, even when all things in reſpect of *this world* are moſt *improſperous* and *adverſe*. And therefore that *hope* being the *foundation* of all a *Chriſtian's rejoicing*, eſpecially of that which is in time of *affliction* (and accordingly the phraſe uſed *Rom.* 12. 12. *rejoice in hope*) this will clearly be the meaning of this phraſe, The *rejoicing* in all that *befalls* us here, founded in a ſure *hope* of receiving abundantly from *God* both here and in another world; And this is here joyned with παῤῥησίαν *free confeſſion of Chriſt* in time of *perſecution*. Thus *Rom.* 5. 2. καυχώμεθα *we glory*, or *rejoice in hope of the glory of God*; which is there attended with [οὐ μόνον δὲ, *and not only ſo, but we glory in afflictions*,] ver. 3. which the *Apoſtle* really doth, 2 *Cor.* 11. 23. *boaſting* diſtinctly of his *toyles*, and *ſtripes*, and *impriſonments*, and 2 *Cor.* 12. 9. *moſt gladly will I glory in my weakneſſes*, i. e. the *afflictions* that have befallen me. Contrary to which is *ſorrowing as they that have no hope*, 1 *Theſſ.* 4. and *forſaking* or *falling* off through *perſecution*.

Καύχημα

Ἐλπὶς

Παῤῥησία

What is meant by Κατάπαυσίς μου *Gods reſt*, in this place is evident, viz: that *peaceable*, *proſperous* poſſeſſion of the *promiſed land* of *Canaan*, which after all their *expectation*, and *indurance* they ſhould at laſt enjoy, (all that *obeyed God*) whereas *God's oath* is gone out againſt the *diſobedient* murmurers, (that *revolted* from *God*, and in *their hearts* returned to *Ægypt* again) that they *ſhould never enter into that reſt*. The *original* of this phraſe we have *Deut.* 12. 9. *Ye are not as yet come to the reſt, and to the inheritance, which the Lord your God giveth you*, where the *reſt*, is the *quiet poſſeſſion* of that *inheritance* ſo long *promiſed* them by *God*, (as *Ruth* 3. 1. *ſeeking her reſt*, is getting her a *quiet*, *proſperous condition*, and belongs there to getting her *an husband*, which was *childleſſe*, *that it may be well with thee*, as there it followeth) and it is more fully explained v. 10. *When ye goe over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you reſt from all your enemies round about, ſo that you dwell in ſafety, Then there ſhall be a place which the*

c. Κατάπαυσίς μου

the Lord your God shall chuse to cause his name to dwell there, thither shall ye bring your burnt offerings &c. Where 1. the *reason* is manifest, why it is called *Gods rest* here, because *God giveth it them*, it is an eminent act of his *power* and *mercy*, that they ever come to it, 2^dly, it is clear, that the *rest* consists in the *expulsion* of their *enemies*, their *quiet* and *safety*, an immediate consequent of which is their *peaceable publick* assembling to the *service* of *God* at *Jerusalem*. Now as it is the judgment of the *learned Jewes*, *David Kimchi*, &c. that the *state* under the *Messias* is *fore-typified* by that *rest* of *Gods*, so here it appears by this *Authors* application of it. And accordingly we may discern what is the meaning of *God's rest*, which c. 4. 1. is said to be promised the *Christians*, even that which is most literally expresst by that *description* of that *rest* in *Deuteronomy*, viz: a *quiet*, and *safety* from the *persecutors*, *prosperous*, *peaceable* daies for the *publick worship*, and *service* of *God*, which should now shortly befall the *Christians* by the *destruction* of their *persecutors*, the *unbeleiving Jewes*, who, as the *Canaanites*, when they had fill'd up the *measure* of their *iniquities*, should shortly be *rooted out*. The only thing farther to be observed, (and wherein the *parallel* was to hold most *remarkably*, and which is the *special* thing that is pressed in this place) is the *fate* of the *disobedient*, *murmuring Israelites*, which were so impatient of the *hardships*, that befell them in their passage toward this *rest*, that they frequently, and foully *fell* off from *God*, and returned to the *sins* and *idolatries*, and *villanies* of *heathen Ægypt*, from whence they were rescued by *God*, and all these were excluded from this *rest* of *Gods* giving, their *carcasses fell in the wilderness*, and of that whole *generation*, only *Caleb* and *Joshua*, which were not of the number of these *provokers*, attained to that *rest*, were allowed entrance into *Canaan*; And just so the *Gnostick Christians*, those that in time of *persecution* forsook *Christ*, and returned to the *heathenish*, horrid *villanies*, from which *Christianity* was designed to rescue them, were never to *enter into this rest* of *God's*, were certainly to be destroyed with the *Jewes*, with whom they struck in, and complied, and desiring to *save their lives*, *should lose them*, using their *own* waies to attain their *rest*, or *quiet*, should *miscarry*, and never have part in *God's rest*; Whereas all *that have beleived* c. 4. 3. i. e. that have, or shall *adhere*, and *cleave fast* to *Christ* in the present *persecutions*, and never *murmure*, nor *provoke*, doe *certainly enter into this rest*; (as many as survive these *persecutions*,) happy, *Halcyonian* daies of a *peaceable*, prosperous *profession* of *Christianity* were very shortly to attend them. And this is a sufficient means of explaining, and understanding that whole 4^th *chapter* of the κατάπαυσις and Σαββατισμὸς, the *Rest* and the *Sabbatisme* (as that is distinctly severed from the *seventh daies Sabbath* v. 4.) which ἀπολείπεται *remaineth* (and is now shortly to be had) to *the people of God*, the *faithful*, sincere, constant *Christians*, the *true Israelites*, ver. 9. and so ver. 10, 11. where also the *parallel* is observed betwixt this *rest* of *God's giving*, and that *Sabbatick rest*, which *God* is said to have *rested*, on the *seventh day*. For as that was a *cessation* from all the *works* of the *six daies creation*, v. 10. so is this *rest*, that is now to befall the *Christians*, a *remarkable*, discernible *cessation* from all the *toyles*, and *labours* that their *persecutions* under the *Jewish unbeleivers* had brought upon them, and is accordingly styled ἄνεσις θλιβομένοις *rest*, or *release to the persecuted*, 2 *Thess.* 1. 7. and ἡμέραι ἀναψύξεως, *daies of refreshment*, or *breathing* from these *toyles*, see *Act.* 3. *note* a. According as it fell out in *Vespasian's* time, immediatly after the *destruction* of the *Jewes*. See *note* on *Rev.* 1. d. And thus when *death* is mention'd as the *release* of the *Confessors* from their *sufferings*, *Rev.* 14. 13. it is expresst by ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν, their *resting from their toyles*, or *labours*. See *Rev.* 14. e. And it is farther observable to this purpose, that the *institution* of the *Sabbath* among the *Jewes*, though it be in *Exodus* 20. transcribed as a *copie* of *God's seventh daies rest*, yet *Deut.* 5. where that *commandment* is again repeated, 'tis set *parallel* to, and *commemorative* of the *deliverance* out of *Ægypt*, *Remember thou wast a servant in the land of Ægypt, and that the Lord thy God brought thee out thence with a mighty hand and stretched out arm, therefore the Lord thy God commanded thee to keep the sabbath day*, v. 15. By which it appears how fitly, and with what analogie to *scripture-style*, this *deliverance from persecutions*, and daies of *peaceable serving* of *God*, are here styled *a rest*, that had long been *promised*, and now *approached* the *Christians*. For as the *Jewish Sabbath* in some things resembled the *rest* after the *creation*, (in being a *cessation* from *works* of *weight* and *difficulty* with which *formerly* the person was *exercised*, and so also in respect of the *time* of observing it, the *seventh* day) but in other things is the *representation*, and *commemoration* of the *deliverance* out of *Ægypt*, in respect of the *tasks*, and *stripes*, from which they were *freed*, and of the *plentiful* condition to which they were brought, so may the word *rest prophecied* of by the *Psalmist*, as still *future*, both *after* the *creation*, and *after* the *entring* into *Canaan* so many years, be fitly interpreted *rest* from *persecutions*, and have one *eminent completion* in this, the *Christians peaceable* enjoying of *Christian assemblies*, which was now through the *conduct* of *God* approaching them.

Σαββατισμὸς ἀπολείπεται

Ἄνεσις

Paraphrase.

CHAP. IV.

1. Upon those words of God c. 3. 15. (an ominous admonition, if it be not heeded) we have great reason to fear, left that promise of coming to Gods rest, (as for those others, to Canaan) being made to us, a promise of deliverance from our persecutors, and peaceable daies of professing the Gospel, attending it, (see c. 3. c.) we may yet (see note on Mat. 3. f.) by our disobedience misse of attaining to it.

1. LET us therefore fear, lest a promise being left us of entring into his rest, any of you should seem * to come short of it.]

* to misse ὑστερηκέναι

2. For as they had the law of God, the decalogue,

2. For unto us was the Gospel preached, as well as unto them: but the word † preached did not profit them, not being mixed with faith in them that heard it.]

† of hearing, or which was heard ἀκοῆς

decalogue, delivered to them, ſo we have the Goſpel, the new law of God, preached by Chriſt on that other mountain, Mat. 5. 6, 7. But as then, ſo here, this word of God being only heard, and not digeſted by faith, will not be profitable, or ſtand them in any ſtead that have heard it, it being the practiſe of the Goſpel-precepts, patience and conſtancy, &c. which will advantage any.

* or let us which have beleived, enter into the reſt, for the King's MS. reads εἰσερχώμεθα

† had been done γενόμενον

3. For * we which have beleived doe enter into reſt, as he ſaid, As I have ſworn in my wrath, if they ſhall enter into my reſt: although the works † were finiſhed from the foundation of the world.]

3. For as there is ſuch a thing as a reſt, yet future, for us to hope for, ſo it is moſt certain, that this is only for conſtant perſevering beleivers to enter into, and ſuch muſt we be if we mean to enter into God's reſt; by God's reſt, I mean not that which is ſo oft called by that name, the Sabbath of the ſeventh day after the creating of the world in ſix daies, there are more reſts of God beſide and after that, That mentioned in the Pſalmiſt, Pſal. 95. 8. is called God's reſt, though it were many years after the creation of the world, And ſo there is now a yet future reſt for us, happy, peaceable, Halcyonian daies here in the Church of Chriſt now perſecuted, which ſhall ſhortly come, after the deſtruction of Chriſt's enemies, quiet ſeaſons of worſhipping of God (anſwerable to that Canaan that the Iſraelites (all but the murmurers) poſſeſt, after the expulſion of God's enemies, the Canaanites &c.) which they that hold out, and are not diſcouraged by the preſent preſſures, ſhall attain to, if they live ſo long, and however an eternal reſt in heaven. And it neerly concerns us now to attempt to enter into that, and to be very carefull to doe ſo.

4. For he ſpake in a certain place of the ſeventh day on this wiſe, And God did reſt the ſeventh day from all his works.]

4. For one place of ſcripture ſpeaks of that firſt ſabbath immediatly after the creation, thus, And God &c.

5. And in this place again, If they ſhall enter into my reſt.]

5. And another, in the Pſalmiſt, long after, mentions this other reſt as ſtill future, which cannot referre to that after the creation, or that of the Iſraelites in Canaan, being written after them both.

* ſome enter πινὰς εἰσελθεῖν

† diſobedience, ἀπειθείαν

6. Seeing therefore it remaineth that * ſome muſt enter therein, and they to whom it was firſt preached, enter not in, becauſe of † unbeleif;]

6. Seeing then there is ſuch a thing as a reſt for ſome to enter into, and the Iſraelites that came out of Ægypt, through their diſobedience failed of entering into it,

* defines ὁρίζει

7. Again, he * limiteth a certain day, ſaying in David, To day, after ſo long a time, as it is ſaid, To day if ye will hear his voice harden not your hearts.]

7. And again ſeeing the Pſalmiſt, ſo long after the Iſraelites entring into Canaan, ſpeaks of a ſet time of entring into his reſt, and that at that time ſtill future,

† Joſhua Ἰησοῦς

* have ſpoken of another day after theſe things περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας

8. For if † Jeſus had given them reſt, then would he not * afterward have ſpoken of another day.]

8. (For if Joſhua, which is in the Syriack dialect call'd Jeſus, (ſee Act. 7. 45.) had completed that prophecie by leading them into it, whom Moſes had not led, the Pſalmiſt would not then have ſpoken of another future,)

† a ſabbatizing, Σαββατισμὸς

9. There remaineth therefore † a reſt to the people of God.]

9. It from all theſe premiſes clearly follows, that there is now for Chriſtians a reſt ſtill behind, which all that adhere faſt to Chriſt ſhall now have their parts in, and of which that place in the Pſalm is a typical prediction.

10. For he that is entred into his reſt, he alſo hath ceaſed from his own works, as God did from his.]

10. And this reſt is a reſt from toyl and labour, a quiet repoſe of the Church in a free exerciſe of the true religion, ſuch as will be had after the deſtruction of the perſecutors, parallel to that ſabbath, wherein God reſted from his labours, and hallowed it a day unto his ſervice.

* diſobedience, ἀπειθείας

11. Let us labour therefore to enter into that reſt, leſt any man fall off after the ſame example of * unbeleif.]

11. Let us then ſet carefully about this deſigne of getting our parts in this reſt, and that muſt be, if we fall not from theſe promiſes and hopes, through diſobedience, as the Iſraelites fell from their reſt in the promiſed Canaan.

† living and active ζῶν καὶ ἐνεργὴς

* nerves ἁρμῶν

† imaginations and thoughts ἐνθυμήσεων καὶ ἐννοιῶν

12. For the [a] word of God is † quick, and powerfull, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the * joynts & marrow, and is a diſcerner of the † thoughts and intents of the heart.]

12. And let us not think to deceive or eſcape that vengeance that expects all that fall off from Chriſt how cloſely and cunningly ſoever they doe it, For what Chriſt hath foretold, that he that will ſave his life ſhall loſe it, and that they only that hold out and endure to the end, ſhall eſcape, is ſure to prove ſo true, that there is no hope by the moſt artificious dextrous managery, to avoid the force of it, The word of God being like God himſelf, vital and operative, piercing into the depths and ſecrets of men, diſtinguiſhing between thoſe which are the hardeſt to be diſcriminated, the true and the hypocritical Chriſtian, and when the actions doe not diſcover, ſearching into the thoughts, and moſt cunning contrivances (as the prieſt in diſſecting the ſacrifices, obſerves, and ſeparates thoſe things, which are moſt ſecret, and cloſeſt joyned together.) a.

* before it, ἐνώπιον αὐτοῦ

† cut down the back,

* that of which we ſpeak αὐτῷ πρὸς ὃν ἡμῖν ὁ λόγος

13. Neither is there any creature, that is not manifeſt * in his ſight: but all things are naked and [b] † opened unto the eyes of * him with whom we have to doe.]

13. And no man ſhall be able to diſguiſe himſelf ſo cunningly but he ſhall be diſcovered, diſcloſed, layed open, and bare, as the ſacrifice, when tis firſt flead, then cut down the back, and all laid open, and diſcernible before the prieſt. b.

14. Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the ſonne of God, let us hold faſt our profeſſion.]

14. On theſe conſiderations therefore, and withall having ſuch an example before our eyes, Chriſt that having ſuffered, aſcended through the clouds unto the right hand of the Father in the ſupreme heaven, which is a token to us, that ſufferings are the way to exaltation, let us take heed, and be ſure, that what ever oppoſition, or afflictions we meet with in the way, we be not diſcouraged from our courſe of Chriſtianity, and the acknowledging and profeſſing it publickly.

† have compaſſion on συμπαθῆσαι

* after our likeneſs except ſin, κατ' ὁμοιότητα χωρὶς ἁμαρτίας

15. For we have not an high prieſt which cannot † be touched with a feeling of our infirmities, but was in all points tempted, * like as we are, yet without ſinne.]

15. For Chriſt our high prieſt, that is entred into heaven before us, hath alſo ſuffered before us all that we can ſuffer, and ſo will be ſure to be ſenſible of our condition, and to aſſiſt, and aid, and relieve us, that if we be not wanting to our ſelves, we ſhall be able to ſtand.

c. 16. And according-ly let us adhere to him, and pray confidently to him, make an open free diſcovery of all our wants and requeſts to God, who though he ſits upon a throne, yet ſits there to hear our requeſts moſt freely, (ſee Joh. 7. a.) to relieve us in a fit ſeaſon, and will do ſo, when we moſt want and leaſt look for it.

16. Let us therefore come † boldly unto the c throne of grace, that we may obtain mercy, and find grace * to help in time of need.]

† with freeneſſe μετὰ παῤῥησίας
* for a ſeaſonable relief, εἰς εὔκαιρον βοήθειαν

Notes on Chap. IV.

a. ὁ λόγος τοῦ θεοῦ

That ὁ λόγος τοῦ θεοῦ, *the word of God*, ſhould ſignifie *Chriſt*, the *eternal word*, is not impoſſible, it being among the *Jewes* the known title of the *Meſſias* (ſee *Lu.* 1. *note* b.) and to that the mention of *eyes* v. 13. doth ſomewhat incline it. But this phraſe being not elſewhere found in this ſenſe in the *New Teſtament*, ſave only in Saint *John*'s writings, who is therefore called θεολόγος, It is more reaſonable here to take it for the *word* of *God*, i. e. that which had been *delivered* by *Chriſt*, and particularly that *ſevere ſanction*, and *denunciation* of *judgment* againſt all, that hold not faſt to him in time of *temptation*, thoſe that *openly* or *clancularly deny* him by their *words* or *actions*. For it muſt be obſerved that this *Epiſtle* being accommodated to the preſent condition of the *Chriſtians* in *Judea*, who were now daily ſollicited by the *Gnoſticks*, and drawn off from their *conſtancy* and *purity*, doth labour by all arguments to fortifie them. And in this *chapter* doth it by two arguments, one depending on the other; Firſt, from the *advantages*, which they ſhall reap by a *conſtant adhering* to *Chriſt*, not only *eternal reſt* in *heaven*, an ample *reward* for all their *perſecutions*, whatever they are, but even in *this* life more *peaceable dayes* of *profeſſing* and *worſhipping Chriſt*, when the *unbeleiving Jewes* the *perſecutors* ſhould be deſtroyed, and that time was now *at hand* c. 10. 37. And this hath formerly been explained to be meant by the ἀνάπαυσις, the *reſt*, that is here ſpoken of, a *reſt* from the *labours*, i. e. wearyſome *perſecutions*, and *preſſures*, that lay upon them, This he reſembles to the *Iſraelites Canaan*, as in the *refreſhment* that it yeilded the *people* of *God* after a ſad *travaile* in the *wilderneſſe*, ſo in the *propriety* that the *faithfull* ſervants of *God* had in it, none but they *admitted* to it, when they that had been brought out of *Ægypt*, and received the *Law* from *God*'s *mouth* at *Sinai*, and ſo were highly favoured and dignified by him, yet upon their *murmuring* and *falling back* toward *Ægypt* in their *hearts*, through impatience of *hardſhips* and the like (herein directly parallel to the *Gnoſticks*, and thoſe that were ſeduced by them, who either *ſecretly* or *openly* forſook *Chriſt* in time of *perſecutions*) were cut off, and deſtroyed in the *wilderneſſe*, and not a man of them *entred* into *Canaan*. And accordingly the ſecond argument is here taken from the ſeverity of *Chriſt*'s *denuntiations* againſt theſe (every where in the *Goſpell*) which ſhall thus fall off from him, the *ſeed* on the *ſtony ground*, and they that are *ſcandalized in him*, and they that ſeek to *ſave* their *lives*, &c. which *denunciation* ſaith the *author* here, ſhall like a *divine vengeance*, certainly find out every one that is obnoxious to it, how *ſecretly* ſoever he have contrived it. This is here *rhetorically* and *figuratively* expreſs'd by the *reſemblance* of a *prieſt*'s *knife*, cutting up the *ſacrifice*, proceeding, and *entring* into the leaſt, and the moſt *ſecret* parts of it, the *nerves* the *leaſt*, and the *marrow* the inmoſt parts. And all this meant but to aſſure them, that they which thus *fall off*, ſhall never be *concealed*, This *vengeance* foretold will find them out, if they be not carefull to make good their *conſtancy*, and ſo to be of the number of thoſe, to whom the *reſt* is *promiſed*, which is the meaning of that exhortation v. 11. which this is ſet to back, as the reaſon of it, ζῶν γὰρ ὁ λόγος τοῦ θεοῦ, *for the word of God is living*, &c. Upon which it followes v. 14. that we ſhould therefore *hold faſt our profeſſion*, or avowed *confeſſion*, and *acknowledgement* of *Chriſt*, conſidering what he hath *ſuffered* before us, by which we may be ſure, that he will *aſſiſt* and relieve us, if we ſtick faſt to him.

The notion of βαχηλίζειν here, hath been much doubted of; I conceive it is moſt clearly that which *Phavorinus* thus expreſſes, Τραχηλίζειν, διχοτομεῖν· οὕτω λέγεται, ἤγουν τὰ διὰ τῆς ῥάχεως σχίζειν, it ſignifies *to cut in two*, *to divide downe the Spina dorſi*) (ῥάχηλος ſignifying, ſaith he, τὸν σπονδύλους τῶν κογχυλίων, *the ſpondyls of the back bones*) and ſo it belongs clearly to the *cuſtome* of the *prieſts*, in examining the *ſacrifices*, whether they were *intire*, and without *blemiſh* or no; This is called δοκιμάζειν and ἐξεπάζειν ἱερεῖα, *to try*, and *ſearch* the *ſacrifices*, (as in *Lucian* περὶ θυσ: Οἱ θύοντες στεφανώσαντες τὸ ζῶον καὶ πολὺν πρότερον ἐξετάσαντες εἰ ἔνηλεὲς εἴη &c. περσάγουσι τῷ βωμῷ, *The prieſts put a crown on the beaſt's head, and having firſt ſearched it a great while, if it be perfect, they bring it to the altar,*) and among the *fathers* μωμοσκοπεῖν, to *look* as a *Momus* or *Cenſor*, and conſider, whether there were in the *ſacrifice* any מוּם or *blemiſh*, whether all were ἄμωμα καὶ ἀσινῆ, *immaculate and unhurt*; They that did this, were the μωμοσκόποι, who to that end uſed to *flea* the *body* firſt, and then *cut* it *down the neck*, or *back-bone*, called τράχηλος, and being ſo cut, to *lay* it upon the *altar*, that the *prieſt* might *ſearch* and *look* into the *inwards*, and, as *Philo* ſaith, ὅσα ἔνδοθι γαστρὶ καὶ μηρίοις ἀνακέκρυπται, *whatſoever is hid in the belly*, &c. To which refers that of *Solomon Prov.* 20. 27. *The ſpirit of the man is the candle of the Lord, ſearching the hidden parts of the belly.* As therefore the *entrails* of the *ſacrifice*, and the moſt *ſecret* parts are *conſpicuous* to the *Prieſt*, by the help of the μωμοσκόπος, and by *cutting* the *ſacrifice* thus down the τράχηλος, *neck*, or *back-bone*, ſo are all before the *word* of *God*, the moſt *ſecret* things *diſcerned*, and ſeen into, and that is the meaning of γυμνὰ and τετραχηλισμένα, *naked*, in *reference* to *fleaing*, taking off the *skin*, with which the *fleſh* was *clothed* and *covered*, and *cut down* the *back* alſo. Thus ſaith *Iſidore Peluſiote Ep.* l. 1. 94. that the phraſe here uſed is ἐκ μεταφορᾶς τῶν ἱερείων τῶν εἰς θυσίαν προσαγομένων, *by a metaphore of conſecrated beaſts brought to ſacrifice*, ὥσπερ γὰρ ἐκεῖνα τῶν δορῶν ἀφαιρούμεθα πάσης τῆς φαινομένης ἀπογυμνοῦται περιβολῆς καὶ τῶν κεκρυμμένων ἔνδοθεν ὅπλα δείκνυται διὰ τέσσαρα, καὶ βαχηλίζεται εἰς ἔρευναν παντὸς ὀστέου, καὶ μέλους, πρὸς τὸ πάντα ἐκκαθαρθῆναι, ἕτω &c. *For as they being flead are made*

b. τραχηλίζειν

γυμνὰ τετραχηλισμένα

made naked and deveſted of all the viſible covering, and ſhew the placing of thoſe things which were hid within,' and are cut down the back bone, to the end that he may ſearch, and look into every bone and part, that all may be cleanſed, or found to be pure, before they are ſacrificed, ſo &c. Hence is that of *Heſychius*, τετραχηλισμένα, πεφανερωμένα, and *Phavorinus*, ἀνακεκαλυμμένα, the word ſignifies *diſcovered*, and *made manifeſt*.

The *Jewes* mention a double *throne* of *Gods*, כסא רחמים the *throne* of *pity* or *mercy*, and כסא הדין the *throne* of *judgment*, and they adde that when ſitting in the *throne* of *judgment* he ſees the *multitude* too great of thoſe that deſerve *puniſhment*, he then removes to the *throne* of *mercy*, or *pity*, i.e. of *pardon*. C. Θρόνῳ χάριτος

CHAP. V.

Paraphraſe.

* being taken from men ἐξ ἀνθρώπων λαμβανόμενος † conſtituted καθίσταται

1. FOR every high prieſt * taken from among men, is † ordained for men in things pertaining to God, that he may offer both gifts and ſacrifices for ſinnes;]

1. To this purpoſe of Chriſt's being our high prieſt, and as ſuch, working deliverance for us c 4.15. it will not be amiſſe to inlarge a while by comparing the chief things obſervable in an Aaronical prieſt with the like which are obſervable in him, every one of them, They are chiefly three; Firſt, the Aaronical high prieſt is ſevered and ſet apart from the common multitude, and appointed to act in ſtead of them in all things between them and God, and particularly in matter of burnt-offerings, which are by men given to God, and ſo ſpent by the Prieſt wholly in God's ſervice, and of ſin-offerings, ſuch as Lev.4.3.

* Being able to μετριοπαθεῖν † are in error πλανωμένοις

2. * Who can have compaſſion on the ignorant, and on them that † are out of the way, for that he himſelf alſo is compaſſed with infirmity.]

2. Both which he offers for the ſins of the people, thoſe which they commit without deliberation, through ignorance, ſurreption, or ſuddain paſſion, and this 2dly, he can doe affectionately, and with a fellow-feeling of thoſe infirmities which have betrayed them to ſuch ſins, through incogitancy, without malice or preſumption, as conſidering that he himſelf is ſubject to the like infirmities as well as others, and ſo the more inclinable in all reaſon to mildneſſe toward them.

3. And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins.]

3. And becauſe the Prieſt is ſubject to thoſe infirmities, 'tis therefore appointed that he ſhall offer alſo for himſelf, not only in caſe of any actual commiſſion of this kind, of which he is at any time guilty, Lev. 4. 3. but alſo becauſe ſuch ſins may paſſe by him undiſcerned, he is therefore on the great day of expiation, when he offers for the ſins of the people, to offer for himſelf alſo, Lev.16.6.

* as Aaron alſo was καθάπερ καὶ Ἀαρών

4. And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron.]

4. And 3dly, the nature of this office was ſuch, that no man might legally aſſume it to himſelf, but only he that was of Aaron's line, and ſo called to it by God that had aſſigned it to that line.

5. So alſo, Chriſt glorified not himſelf to be made an high prieſt, but he that ſaid unto him, Thou art my ſon, to day have I begotten thee.

6. As he ſaith alſo in another place, Thou art a prieſt for ever after the order of Melchiſedek.]

5,6. Now of theſe three things propounded of a legal high prieſt, the firſt, v. 1. the ſecond, v.2,3. and the third, v. 4. Every of them are directly appliable to Chriſt, as firſt the laſt of them (ſee note on Mat. 7. b.) that Chriſt did not intrude himſelf upon this office, but God called him to it; And that is the meaning of two places in the Pſalmes, firſt Pſal. 2. This day have I begotten thee, O my ſon, i. e. beſtowed this ſpecial dignity upon thee to be a King and Prieſt after thy reſurrection, i. e. upon the aſcending of Chriſt, which was his going into the holy of holies, whither none but the high prieſt went. The ſecond, Pſal. 110. Thou art ſuch a Prieſt as Melchiſedek was, that is, a king and a prieſt together, and that never to ceaſe, or to be ſucceeded by any, till all be delivered up to God the father, 1 Cor.15. 24.

† preſerve him out of death, σώζειν ἐκ θανάτου * hearkned to, delivered from his fear

7. Who in the daies of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears unto him that was able to † ſave him from death, and was * [a] heard, in that he [b] feared.]

7. The ſecond parallel betwixt Chriſt and the Prieſt in his offering for himſelf, now follows; For ſo did Chriſt alſo in the time of his loweſt eſtate of infirmities, and deſtitution, (when upon the croſſe he cried out, My God, my God &c.) offer up prayers and very ſubmiſſe petitions to his father, that he would, if he died, yet deliver him out of death, preſerve his ſpirit, and reſtore it again, ſaying, Father, into thy hands I commend my ſpirit, and cried with a loud voice (Mat.27.50. Mar.15.37. Lu.23.26.) at the delivering thoſe words, and, it ſeems (though it be not mentioned in the Goſpel) added tears therewith, and accordingly he was delivered from that which he feared, and according to his ardent prayer, he was thus preſerved by God, and though he died, was yet reſtored from death by God, and not ſuffered to lie under the power of it. a. b.

8. Though he were a ſon, yet learned he obedience, by the things which he ſuffered.]

8. And having paſt through ſo much of ſufferings, even to the higheſt degree of death it ſelf, in obedience to his fathers will, and ſo having found how dear obedience coſt him, though he were the ſon of God in an eminent manner, he could not but learn from thence, what an hard thing it is to perform conſtant obedience, when death it ſelf ſometimes muſt be taken in the way to it, and conſequently he could not but learn to have compaſſion on thoſe that ſin out of weakneſſe v. 2. though in that he were unlike the prieſt, that he was not ſubject to ſin, like him, which taught the prieſt his compaſſion to ſinners.

† conſummate or conſecrated * Being pronounced by Προσαγορευθεὶς ὑπὸ

9. And being † [c] made perfect he became the author of eternal ſalvation unto all them that obey him:

10. * Called of God an high prieſt after the order of Melchiſedek.]

9, 10. After this third and ſecond part of the parallel, the firſt now follows in the laſt place, that as the prieſt is taken from among men, and advanced to that office, to negotiate between God and man, in the things belonging to God, eſpecially in offering ſacrifices, ſo Chriſt is parallel to the prieſt alſo, though in an higher manner, not taken from the common multitude of men, as the prieſt was (in that unlike) but yet negotiating in the whole buſineſſe of ſouls, as the prieſt did, conſecrated by his ſufferings, as the prieſt by the ceremonies of his conſecration, and being ſo conſecrated, he offers up himſelf unto his father (as the prieſt did gifts and ſacrifices v. 1,) preſents himſelf now at his right hand in heaven by way of interceſſion c.

for us, for pardon and for grace, and by that means if we live ſincerely, though not perfectly obedient to him, becomes unto us the author of eternal ſalvation, being after his reſurrection from the grave, pronounced, or declared by God an high prieſt, ſuch an one as Melchiſedek was, a king and a prieſt together, the prieſt to pray for bleſſings on us, as Melchiſedek did on Abraham, and the king to doe that with power, actually to beſtow thoſe bleſſings on us.

11. Of which reſemblance alſo between Chriſt and Melchiſedek I might ſpeak very much, which would not eaſily be underſtood, if I ſhould ſpeak it, For I cannot boaſt much of the quickneſſe of your underſtanding, or perception in divine things, or your forwardneſſe to hearken to what is thus ſaid unto you.

11.* Of whom we have † many things to ſay, and hard to be uttered, ſeeing ye are dull of hearing.]

* Concerning which. Περὶ οὗ In ſuch matter, and which would not eaſily be interpreted by ſpeaking, πολὺς ὁ λόγος καὶ δυσερμήνευτος λέγειν * what are the elements or letters of the beginning τίνα τὰ στοιχεῖα τῆς ἀρχῆς, ſee note on Rom. 3. a. † partakes of μέτεχων * taſts not of ἄπειρος

12. For ſome of you that have been long employed in the Church, and in that reſpect might be fit to be Biſhops, (ſee note a. on ch. 6.) inſtead of that, have indeed need that the firſt doctrines and principles of Chriſtianity, neceſſary for all the youngeſt and tendereſt Chriſtians to know, ſhould be taught you again, and 'tis unfit to give you ſuch myſterious abſtruſe doctrine, concerning the prieſthood of Chriſt and Melchiſedek, who want inſtruction in the plaineſt parts of Catechiſtical doctrine.

12. For when for the time ye ought to be teachers, ye have need that one teach you again * which be the firſt principles of the oracles of God, and are become ſuch as have need of milk, and not of ſtrong meat.]

13. For he that is gotten no higher than milk, will be hurt, not fed, by having more ſolid food given him; and ſo they that are not gotten beyond the loweſt, moſt neceſſary part of Chriſtian knowledge, muſt not be burthened with higher doctrines, ſuch as belong to proficients, for they are as children, which have neither teeth, nor ſtomach, to overcome ſuch harder food.

13. For every one that † uſeth milk, * is unskilfull in the word of righteouſneſſe, for he is a babe.]

d. 14 But theſe higher doctrines, like ſtronger meats, are for thoſe that are perfect men of full growth, (and, anſwerable to them, thoſe that are of full knowledge in Chriſtianity) that by long cuſtome and converſation in the ſacred writings, have ſo exerciſed and improved their faculties that they can diſcern between good and bad, true and falſe doctrines (which children, and raw rude perſons cannot doe) See *Origen: cont: Celſ:* l. 6. p. 262.

14. But [d] ſtrong meat belongeth to them that are of full age, even thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.]

Notes on Chap. V.

a. Εἰσακούειν *to hear*] is uſed by the *Greek tranſlators* of the *Old Teſtament* to expreſſe הוֹשִׁיעַ to *preſerve*, or *deliver*, ſo *Pſal.* 55. 18. (to which the *Greek* σώζειν, which we ordinarily render *to ſave*, is directly anſwerable, and ſo is here joyned with εἰσακούειν in the ſame ſenſe) and it is alſo uſed in other places for עָנָה *reſpondit*, *anſwered*, which is in effect the ſame, [the *anſwering* a *prayer* for *deliverance*,] being all one with [*delivering*.] So *Pſal.* 22. 22. *Thou haſt heard*, or *anſwered me from the horns of the Unicorn*, i. e. *delivered* me from that great *danger*.

Εἰσακουσθείς

b. Εὐλάβεια, noting ordinarily a *pious fear*, doth in S. *Luke* (who ſome think to be the *author* of this *Epiſtle*) denote any other kind of *fear* alſo, ſo *Act.* 23. 10. where in the *commotion* the *commander* is ſaid to be ἐυλαβηθείς, *afraid*, that *Paul* would be *torn in pieces*. So מוֹרָא φόβος *fear*, from יָרֵא *timuit*, is rendred ἐυλαβεῖσθαι *Exod.* 3. 6. And being here taken alſo in the ſame ſenſe, it is yet with ſome *difference*, being here uſed (as many other words which denote the *affections*) to ſignifie not the *affection*, but the *object*, or *thing* it ſelf which is *feared*. So 1 *Pet.* 3. 14. τὸν φόβον δὲ αὐτῶν μὴ φοβηθῆτε, *fear not their fear*, i. e. the *puniſhments* which the *threaten*, and ſo *Iſa.* 8. 16. (from whence the place is taken) the *Hebrew* which is rendred φόβον αὐτοῦ *his fear* is מוֹרָאוֹ, which ſignifies the *terrible thing*, the *object* of *fear*, not *fear* it ſelf, which is יִרְאָה and therefore it followes in that very place, Κύριον ἔσται φόβος, *The Lord ſhall be thy fear*, i. e. ſurely, the *object* of it, he ſhall be *feared* by thee, and ſo the *Hebrew* is in other places rendred by ἐφόβηλα, *Deut.* 26. 8. *terrible ſights* or *appearances*, and c. 34. 12. θαυμάσια τὰ μεγάλα, *the great wonders* or *terrible things* that were done before them. So פַּחַד *fear*, is ſometimes rendred πόλεμος *warre Job* 22. 10. ſometimes ὄλεθρος *deſtruction Prov.* 1. 26. ſo *Jude* 23. οὓς ἐν φόβῳ σώζετε, *whom ſave in fear*, i. e. in time of *danger*, as it follows, *ſnatching out of the fire*, ſo πτόησις *terror* is uſed for the *thing* that is *feared*, *Prov.* 3. 25. πτόησις ἐπελθοῦσα, the *fear approaching*, explained by ἐφοβήθην ἐφ' ἁρπάγμασι, *the aſſaults* or *violences of the wicked that come upon them*. Of theſe and the like words, ſee *note* on *Lu.* 1. g. And thus ἐυλάβεια will be anſwerable to θάνατος *death* preceding, as εἰσακουσθείς *heard*] to σωζεσθαι *being ſaved*. As for the other *interpretation* of the ἀπὸ τῆς ἐυλαβείας taken from the notion of ἀπὸ in that place, where 'tis ſaid they could not *ſpeak* ἀπὸ χαρᾶς *for joy*, or in that they were ſo *full* of *joy*, by analogie with which ſome would render this, that he was *heard*, *in that he was ſo much afraid*, there will be little reaſon for that, even according to that analogie, his *joy* being the *cauſe* (and that noted by ἀπὸ) of what they did, or *abſtained* from doing, but his *fear* being not in like manner the *cauſe* of what *another* did, or of what he *ſuffered*, but the *pleaſure* or *mercy* of him that did *hear* him, i. e. of *God*, of which this *hearing* was the effect, and not of his *feare*.

Ἀπὸ

Φόβος

ἐν φόβῳ σώζειν

c. Τελειοῦσθαι in the *Agoniſticall* notion, we have formerly explained, *note* on *Phil.* 3. d. Another notion there is of it not far diſtant from thence, uſuall among the *Greek tranſlators* of the *Old Teſtament*, to ſignifie the *conſecration* of a *prieſt*, who was to perform and paſſe through ſome *ceremonies*, and thoſe being done, and he actually *conſecrated*, hee was ſaid τελειοῦσθαι *to be conſummate*. The *Hebrew* word to which this is anſwerable, is מִלֵּא from מָלֵא *implevit*, to which τελείωσις is not unfitly accommodated, becauſe τελειοῦσθαι and πληροῦσθαι, to be *perfected* and *filled*] are ſo neere *Synonyma*. The applying of this word to the *conſecration* of a *prieſt*, was perhaps from that cuſtome of *filling* the *hands*, of him that was *conſecrated*, with *fleſh* and *bread*, *Gen.* 29. 24. Hence the *ram* that was *offered* at the *conſecration* of the *prieſt* is called מִלֻּאִים *of impletions*, and the *fleſh* again, the *fleſh* of

Τελειοῦσθαι

of *impletions* or *fillings*, but in *Greek* θυσία τῆς τελειώσεως, the *ſacrifice* of *conſecration*, in the *ſeptuagint*, *Exod.* 29. 34. That it is taken here in that notion, may appear by the προσαγορευθεὶς ὑπὸ θεοῦ ἀρχιερεύς, that follows, as an explication of it, v. 10. *pronounced*, or *proclaimed*, or *declared high prieſt*, which belongs to *Chriſt* after his *reſurrection*, and not *before*, that being the time, *wherein* all *power* was *given* unto him, viz. that *power* of *bleſſing*, wherein the *Melchiſedek-Prieſthood* conſiſts. As for the *ſacrifice* on the *croſſe*, that was the *ceremony* of his *conſecration*, anſwerable to that which was preſcribed, *Exod.* 29. 11. after which he was *aſſumed* ſolemnely to this *office* of *prieſthood*, according to that of *Menander* in *Artemidorus Oneicrocrit:* l. 4. who *dream'd* in *Greece* that he was *crucified* ἔμπροσθεν ἱεροῦ Διὸς πόλεως, *before the temple of Dioſpolis*, or the *city* of *Jupiter*, upon which, ſaith he, ἱερεὺς ἀποδεχθεὶς ἐκείνου τοῦ θεοῦ, λαμπρότερος ἐγένετο καὶ ἐυπορώτερος *he was appointed* or *conſtituted prieſt of that God, and ſo became more ſplendid and wealthy* then he was.

d. Στερεὰ τροφὴ

What στερεὰ τροφὴ, *ſolid food*, literally ſignifies, hath no doubt or difficulty in it; 'tis that which is agreeable to *healthy* men's *ſtomachs*, and tends moſt to the nouriſhing of ſuch, but is too *hard* and *heavy* for *children*, or *weak ſilly* perſons, and doth rather *deſtroy*, then *advantage* ſuch, What tis here *figuratively* applyed to, is clear alſo, viz. the explication of *figures*, or *types* in the *Old Teſtament*, ſo as to diſcover *Evangelicall truths* in them, As for example, the *comparing* of the *Prieſts* under the *old Teſtament*, whether *Aaron* or *Melchiſedek*, with that which the *Goſpel* teaches us of *Chriſt*, and ſhewing what thoſe, *typically* or *myſtically*, or in a *ſpiritual* ſenſe, ſignifie. That theſe are here meant by *ſolid food*, appears by the diſcourſe, which this *Author* had now in hand, though he tell them, that they are ſcarce *fit* to *receive* it, And on that occaſion, by way of *Parentheſis*, that which is here ſaid, and at the beginning of the next *chapter*, comes in, After which he returns to this kind of *diſcourſe* again, at the end of c. 6. and beginning of c. 7. *Thus Melchiſedek* &c. The only difficulty here to be explain'd, is, why or how the *Author* here fals off into this long *digreſſion*, interſerting this ſtrange *parentheſis* in the midſt of his diſcourſe about *Chriſt's Melchiſedekian Prieſthood*, on which he was entred here in this c. 5. v. 10. and returns not perfectly to it again, till the beginning of c. 7. To this the ſolution is, that on occaſion of this *myſtical explication* of ſome paſſages in the *Old Teſtament*, he began to think of the *Gnoſtick leaven* among them, which conſiſted much in giving *figurative myſtical interpretations* of the *Old Teſtament*, which being called γνῶσις *knowledge*, they aſſumed that title of *Gnoſticks* or *knowing* men to themſelves, upon this ground of their dealing ſo much in theſe *interpretations*, and gathering and confirming all the branches of their *hereſie* from places of *Scripture* perverted by that means. Upon this occaſion he therefore thinkes fit to tell them 1. that as the *interpreting Scripture* after this manner is a difficult task, and if it be undertaken by *unskilfull raw* teachers, it may doe a great deal of *hurt*, ſo if the *auditors* be *ignorant*, and not well and habitually ſetled in the truth of *Chriſtianity*, and ſomewhat converſant in the *Scriptures*, ſo as to be *able* to *judge* between *true* and *falſe*, *Chriſtian* and *hereticall doctrin*, this way may do them a great deal of hurt; may *ſeduce*, and *corrupt*, and *deſtroy* them, as *ſtrong meat* doth *weak ſtomachs*. 2dly, That this is the caſe of many of theſe *Hebrews*, even thoſe that have been *Chriſtians* long enough to bee better *proficients*, and *judges* of *true* and *falſe doctrine*, meaning no doubt thoſe that had received ſome of theſe *Gnoſtick heretical infuſions*, and either were already fallen off into their *abominable* practiſes, or elſe were very much in danger of doing thus, And of theſe hee reſolves that (though he doth not now mean to do it, *c.* 6. 1. but may perhaps at ſome other opportunity *v.* 3. yet) it were moſt proper to begin with them, as with *new converts*, or *children*, not yet ſufficiently *catechiſed* in the *principles*, and to inſtruct them in the nature of *faith* and *repentance* from *wicked* abominable *works*, of *Baptiſme* and the *vow* of it (to *forſake* all *carnall* ſins, and to ſtick cloſe to *Chriſt* in deſpight of all *temptations*) of *impoſition* of *hands* in the *abſolution* of thoſe that were *laps'd* (as many either were already, or were likely to be) and in like manner of the *reſurrection* of the *dead* and *everlaſting judgment* (which theſe *Heretick*s began to doubt of, ſee 2 *Tim.* 2. 18. and 1 *Cor.* 15. 12.) upon which he farther thinks fit to warn them of the danger of ſuch *apoſtaſie* from the *Chriſtian faith*, c. 6. 4. And that enlargeth the *Parentheſis*. And that, having reſolved them thus *unfit* to have this *ſolid food* allowed them, he yet proceeds, *ch.* 7. to give it them, entring there into this *myſtical divinity* concerning *Melchiſedek's Prieſthood*, the reaſon is clear, 1. becauſe this *touch* here given might be *ſufficient* to avert the *danger*, and 2dly, becauſe of the *generality* of them, he was *perſwaded* better things, *c.* 6. 9. though of *ſome* he had reaſon to paſſe this *ſeverer cenſure*.

Ενέργειαι.

CHAP. VI.

Paraphraſe.

* The diſcourſe of the beginning of Chriſt ὁ τοῦ ἀρχῆς Χριστοῦ λόγος

† be caried on φερώμεθα.

1. THerefore leaving * the principles of the doctrine of Chriſt, let us † go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God,]

1. And that we may diſcourſe at large of this high point of Chriſts Melchiſedek-Prieſthood, c. 5. 10. it is neceſſary (though ſome mens ſtupid ignorance and impenitent lives, or relapſes to their former unchriſtian ſins after their receiving of Chriſtianity, would tempt one to return and plant again the firſt principles among them, ſee c. 5. note d.) to paſſe over thoſe rudiments of Chriſtian Religion, in oppoſition to perfection here, and the word of righteouſneſſe, c. 5. 13. or thoſe firſt things that wee read of in the Goſpel (ſee note on Rom. 3. a.)

2. Of the doctrine of Baptiſmes, and of laying on of hands, and of reſurrection of the dead, and of eternal judgment.]

2. And theſe are referr'd to ſix heads, as ſo many ſtones in the foundation, 1. Repentance or change of mind, a reſolute forſaking of all ſinful works,

2. Faith on Chriſt, or embracing the Goſpel, 3. The Doctrine of Baptiſme now among Chriſtians, as before among the Jews, the ceremony to receive Proſelytes into the Church. 4. Impoſition of hands for thoſe that were fallen after Baptiſme, after the example of Chriſt, who laid his hands on the ſick when hee healed them, to which abſolution is anſwerable, (the cure of the ſick being the looſing from that band, Lu. 13. 16. See note on 1 Tim.5.f.) 5. Reſurrection from the dead, and 6. Eternal judgment.

3. Of which, if God ſee fit, I may have another ſeaſon to inſtruct others Catechiſtically that ſtand in need of it, (but at this time I ſhall not doe it, but aſcend to higher parts of Chriſtian knowledge, the underſtanding of the figures and types of the Old Teſtament applicable to Chriſt under the Goſpel) the danger being ſo great to them that doe not underſtand them aright, and order themſelves accordingly.

3. And this wee will doe, if God permit.]

4,5,6. For as for thoſe that have been received into the Church by Baptiſme, and ſo by oath obliged themſelves to continue in the true faith, and Chriſtian practiſe to their lives end, and having done ſo, have for ſome time enjoyed the privileges of Chriſtians, pardon of ſin, and peace of conſcience, a conſequent of the mercy ſealed in Baptiſme, and yet farther have had ſome of thoſe extraordinary gifts of the holy Ghoſt poured out upon them (ſee Note on *Acts 6.c.*) and by their continuance in the Church for ſome ſpace, have had experience of the promiſes of Chriſt, and the wonderful works of mercy wrought for us by him under the Goſpel, *Eph.*1.19. If thoſe, I ſay, ſhall through the Gnoſtick infuſions apoſtatize from the faith, after all theſe engagements to continue in it, they muſt never bee received to the peace of the Church again, and thoſe conſequent advantages and privileges, from which they are falien, being guilty of the ſame ſin, that the Jews were in denying and crucifying of Chriſt, and making an Impoſtor of him: (for thus did all they that fell off to the Gnoſtick hereſie, in which Judaiſm, and denying of Chriſt was a ſpecial ingredient.)

4. For it is impoſſible for thoſe who were once inlightned, and have taſted of the heavenly gift, and were made partakers of the holy Ghoſt,

5. And have taſted the good word of God, and the powers of the * world to come,

a. b. 6. † If they [a] ſhall fall away, to [b] renew them again unto repentance, ſeeing they crucifie to themſelvs the Son of God afreſh, and put him to an open ſhame.]

* future age μέλλοντ@ αἰων@

† and have fallen away again to.

7,8. For as the ground that being ſowed and watered from Heaven, fructifies proportionably for the benefit & advantage of them to whom it is deſigned to be uſeful, is commended by God as good ground, on which the rain from Heaven is beſtowed to ſome purpoſe, and as far as it is capable, rewarded by him with more rain, more fructifying ſhowers & beams, that it may bring forth more fruit (like the good tree, & the good ſervant in the parable.) But contrariwiſe that ground or field, which after the like ſowing & irrigation, brings forth only thorns in ſtead of fruit, is given over, rejected by God, and man, and may juſtly expect to be curſed, as the fruitleſs Fig-tree, and is finally fit for nothing but to be burnt and deſtroyed (like that of *Sodome*) never to bear fruit again: So he that hath been baptized, and made partaker of the holy Ghoſt, and hath extraordinary gifts of the Spirit beſtowed upon him, on purpoſe for the benefit of others, if he renounce and apoſtatize from Chriſt, he is never to be reſtored to his dignity again, but is to be look'd on as one that in ſtead of edifying, hath endevoured and done his worſt to ruine the Church, and ſo is to bee caſt out of it irreverſibly, the curſe of a fruitleſſe Tree or Field to fall upon him. And ſo generally the Gnoſtick Apoſtatizers, eſpecially thoſe that from any extraordinary gifts, have fall'n into this foul noiſome hereſie, are to look for an heavy curſe, for fierce judgments approaching them, and in the concluſion for utter deſtruction.

c. 7. For the Earth which drinketh in the rain, which cometh oft upon it, and bringeth forth herbs meet for them * by whom it is dreſſed, † receiveth [c] bleſſing from God.

8. But that which beareth thorns and briars is * rejected, and is nigh unto curſing, whoſe end is to be burnt.]

* for whom δι' ὃς

† partaketh of

* reprobate and neer a curſe, ἀδόκιμ@ καὶ κατάρας ἐγγύς

9. But after all this thus ſaid to you, [d] by way of caution, I have more comfortable hopes of you, and perſwade my ſelf, that you will have your parts in the great ſignal deliverance, (ſee Note on ch. 2.b.) that now the faithful are to look for, preparatory to their eternal bliſſe, and not the deſtruction that attends others.

d. 9. But beloved, wee are perſwaded better things of you, and things that † accompany ſalvation, though we thus ſpeak.]

† are neer

10. And the ground of my hope is, becauſe you have been formerly ſo couragious in profeſſing of Chriſt, and ſo charitable to poor Chriſtians, and are ſo ſtill, which works of yours God is, according to his promiſe of mercy in the Goſpel, bound to reward with giving more grace, and not to forſake and leave ſuch without all grace, as thoſe which for their obſtinacy in ſin are accurſed by him, v.8.

10. For God is not unrighteous, to forget your work and labour of love, which yee have ſhewed toward his name, in that yee have miniſtred to the Saints, and do miniſter.

11. All the deſign of my preſent admonition and digreſſion is, to ſtir up every one of you to the continuance of this diligence to the end, that you may perſevere in the performing that condition, upon which all the promiſes are propoſed, and your hopes grounded, (ſee note on Lu.1.a.)

11. And wee deſire that every one of you do ſhew the ſame diligence to the * full aſſurance of hope unto the end,]

* conſummation of your hope πληροφορίαν τ῀ ἐλπίδ@

12. That you doe not now like faint-hearted perſons give over your courſe, but imitate and follow their pattern, who by faith continuing, and enduring through all afflictions, did at laſt enjoy their part in the promiſes made unto them.

12. That yee be not † ſlothful, but followers of them, who through faith and * patience inherit the promiſes.]

† cowardly, ſluggiſh νωθροὶ

* longanimity μακροθυμίας

13,14. Such were thoſe promiſes which were made by God to Abraham under oath, under the ſtyle of bleſſing and multiplying him, by which was meant Gods bringing his ſeed into Canaan, and all faithful Chriſtians to the reſt, mentioned c.3. note c.

13. For when God made promiſe to Abraham, becauſe hee could ſwear by no greater, he ſware by himſelf,

14. Saying, Surely bleſſing I will bleſſe thee, and multiplying I will multiply thee.]

15. And theſe promiſes being made under oath, were in themſelves moſt ſure, and being faithfully relyed on, and beleived by Abraham, were though not preſently, yet in time performed to him, i.e. to his ſeed, the Jews.

15. And ſo after he had patiently endured, he obtained the promiſe.]

16. For

† is to them the end of all conteſtation for eſtabliſhment, πάσης ἀντιλογίας πέρας εἰς βεβαίωσιν

16. For men verily ſwear by the greater, and an oath † for confirmation is to them an end of all ſtrife.]

16. For as a man when he would ſwear alwaies ſwears by the greateſt perſon he knows, and an oath being taken by one of the conteſting perſons, one ſaying one thing, the other the contrary, ſets an end to that affirming and denying, and confirms the judge to the beleiving of one party againſt the other (ſee note on 1 Tim. 5. e.)

*Wherefore Ἐν ᾧ † he interpoſed by oath ἐμεσίτευσεν ὅρκῳ

17. * Wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, † confirmed it by an oath,]

17. So God was pleaſed to ſwear by himſelf, having no greater to ſwear by, v. 13. and by that means to aſcertain thoſe to whom his promiſes belong, i. e. all conſtant Chriſtians, of the performance of his promiſe concerning beleivers, the ſpiritual ſeed of Abraham,

* we may have ἰσχυρὰν

18. That by two immutable things, in which it was impoſſible for God to lie, * we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us:]

18. That by promiſing firſt, which, when the condition is not neglected, is immutable, and then by adding an oath to it, he might give us ſecurity of enjoying what we hope for, of receiving the reward propoſed to us.

† the inner part of the veil, τὸ ἐσώτερον τοῦ καταπετάσματος

19. Which hope we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entreth into † that within the veile:]

19. This hope being that which keeps us from being toſt and ſhipwrackt with the billows of the world, as being able indeed to ſee through the afflictions and perſecutions of this world, and ſee ſomewhat beyond them, daies of reſt and releaſe here, and beyond that eternal reſt hereafter in heaven, meant by the holy place, whither none but the prieſt could enter, and parallel thereto, the true faithfull Chriſtians:

20. Whither the forerunner is for us entred, even Jeſus, made an high prieſt forever [e] after the order of Melchiſedek.]

20. And whither, to make the way acceſſible to us, our Saviour Chriſt is gone as our harbinger, even he that king and prieſt, or powerfull interceſſor of ours, of which I ſpake ch. 5. 10. And on occaſion of the mention of which, all that ſince hath been ſaid, hath by way of Parentheſis, as it were, been interpoſed, to fortifie you againſt thoſe that deceive you by figurative explications of Scripture (ſee note on chap. 5. d) e.

Notes on Chap. VI.

a. Παραπεσόντες

What παραπεσόντας, *falling away*] here notes, may beſt be collected from the *context*, and that 1. from the *antecedents*, the *illumination*, and *taſting* the *heavenly gift*, and *partaking* of the *Holy Ghoſt*, and *taſting* the *good word of God*, *and the powers of the future age*, and 2dly, by the *conſequents*, *crucifying again*, and *putting to an open ſhame the ſon of God*. The *former* ſhews from *whence* it is that they are ſaid to *fall*, and the *latter* how *deep* the *fall* is, that is here ſpoken of; The former conſiſts of ſeveral degrees, 1. φωτισθέντας, thoſe that have been *inlightned*, That certainly ſignifies *baptiſm*, which among the *Antients* was generally call'd φωτισμὸς, *illumination*, And this contained under it not only the *acknowledgment of the truth* c. 10. 26. but farther alſo the *vow* of *baptiſme*, that of *forſaking all wicked waies*, and *adhering* conſtantly to *Chriſt* to their *lives* end. Now all that were thus *baptized*, and thereby entred into the *Church*, were received to *abſolution* of all their *ſins* paſt, admitted to be *members* of the *Church*, and to enjoy the *privileges* of *Chriſtians*, the *mercies* afforded men there, called the *gift* of *God*, *Joh.* 4. 10. And they that have enjoyed the *benefit* and *comfort* of this for ſome time, may here fitly be expreſt by γευσαμένους τ δωρεᾶς τ ἐπουρανίου, *that have taſted the heavenly gift*, and that phraſe being annext to the φωτισθέντες, *illuminate*, with the *conjunction* [τε, *and*] may fitly be reſolved to belong to the ſame matter, as a fuller expreſſion of the φωτισθέντες *enlightned*] thoſe that by being *baptized* have been admitted to theſe *privileges* of *Chriſtians*, and have *taſted*, *enjoyed* them for ſome time. But then, as beſide theſe of *baptiſme*, and *pardon* of *ſin*, there were other χαρίσματα, *extraordinary powers* and *gifts* in the *Church*, So here beſide the mention of being *inlightned*, and *taſting the heavenly gift*, are added theſe other *phraſes*, that ſeem to be ſet on purpoſe to denote thoſe *higher endowments*, 1. Μέτοχοι γενηθέντες πνεύματος ἁγίου, *made partakers of the Holy Ghoſt*, thoſe which have the *Holy Ghoſt*, which *deſcended* on the *Apoſtles*, *Act.* 2. *communicated* to them, for ſo had many *beleivers* at that time in the *Church* of *Judea*, (ſee *note* on *Act.* 2. d. and on *Act.* 6. c.) and 2dly, καλὸν γευσαμένους θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος, *having taſted the good word of God, and the powers of the future age*; where 1. μέλλων αἰὼν, *the future age*, is the very *phraſe* uſed in the *Septuagint*, *Iſa.* 9. 6. for the *ſtate* of *Chriſtianity*, where *Chriſt* is called πατὴρ μέλλοντος αἰῶνος, *the father of the future age*, there being in the *Jewes* account *two ages*, the one *before*, the other *after* the *coming* of the *Meſſias*, and the *ſecond*, in reſpect of the *former*, called μέλλων *future*, (and ſo οἰκουμένη μέλλουσα, *the future world*, ch. 2. 5. that after the coming of the *Meſſias*,) and אחרים ימים *the after*, or *later daies*, ἐσχάται ἡμέραι, often mentioned in the *New Teſtament*. 2dly, δυνάμεις, *powers*, is the ordinary word to denote *miracles*, and ſo δυνάμεις μέλλοντος αἰῶνος] will be either thoſe *miraculous powers*, *extraordinary gifts*, which were beſtowed on *beleivers* by the *coming* of the *Holy Ghoſt* upon them, for the *confirming* themſelves, and *converting* of others, (and ſo were generally the conſequents, and effects as of the *Holy Ghoſt's deſcending* on the *Apoſtles*, ſo of their *impoſing hands* on others, and their *receiving* the *Holy Ghoſt*, for of ſuch we oft read, that they *ſpake with tongues*, &c. which were theſe δυνάμεις *powers*, *miraculous* gifts here ſpoken of,) or elſe more ſimply, and ſo as to agree with the *good word of God*, (whereby the *Evangelical promiſes* are denoted) the *miraculous tranſcendent mercies* enjoyed under the *Goſpel*. And then that will be the importance of theſe ſeveral ſorts of *phraſes*, here put together, thoſe that are, not only *baptized Chriſtians*, but furniſhed with *extraordinary gifts* and *graces*, and ſuch as have had *experience* of the wonderfull *mercies* and performances of *Chriſt* to *Chriſtians* under the *Goſpel*. And ſuch as were ſo, will be the ſubject of this *propoſition*.

Δωρεὰ ἐπουρανίου

Μέτοχοι πνεύματος

Μέλλων αἰὼν

Δυνάμεις μέλλοντος αἰῶνος

Καλὸν θεοῦ ῥῆμα

Then

Then for the *conſequents*, they expreſſe the *degree* of the *fall* here ſpoken of; They that are here ſuppoſed to have *fallen* from this *ſtate*, are ſaid ἀνασταυροῦν to *crucifie* Chriſt a *ſecond time*, and παραδειγματίζειν, i.e. to inflict *open puniſhment* upon him, (ſee *note* on *Mat.* 1. h.) That muſt needs include *renouncing* and *denying* of *Chriſt*, the looking on him as ſuch, as the *Jewes* pretended him to be, when they *crucified* him, i. e. as an *impoſtor*, and accordingly the *Hebrew* נפל anſwerable to παραπίπτειν, *falling away*, ſignifies with them *Apoſtaſie*, and ſo מעל, which is oft rendred παραπίπτειν *to fall away*, doth denote alſo, 2 *Chron.* 29. 19. and elſwhere, and ſo the *Gnoſtick hereticks* (which are in the *Apoſtles* eye) are ſuppoſed by S. *John* to deny *Chriſt*, and thereupon are called Ἀντίχριστοι *Antichriſts*; And both theſe put together ſeem to make up the full importance of this place, that they that being *baptized illuminate Chriſtians endowed* with *extraordinary* gifts, and having *continued* ſo for ſome time (and ſo *for their time ought to be Doctors*, c. 5. 12.) fall off after all this not only to ſome *waſting* ſin, but to *denying* of *Chriſt*, *renouncing* of him, *apoſtatizing* from him, could not poſſibly be again *renewed* to *repentance*, and what that ſignifies, will be ſeen *note* b.

Ἀνασταυροῦν

Παραδειγματίζειν

b. What ἀνακαινίζειν ſignifies may, I ſuppoſe, be beſt concluded by the notion of ἐγκαινίζειν to *dedicate*, from whence we have ἐγκαίνια the feaſt of the *dedication* of the *Altar*, in the book of the *Maccabees*, mentioned in the *Goſpel*. Agreeably when men, which by their *creation* after *God*'s *image*, were *dedicated* to his *ſervice*, had fallen away from him, into *idolatry*, or *ſin*, the receiving them to *baptiſme*, upon *vow* of *new life*, was the ἀνακαινίζειν εἰς μετάνοιαν, *dedicating them anew to repentance*, or *new life*. And accordingly to prepare them for *baptiſme*, they uſed to *confeſſe* their *ſins*, and the *Catechiſt* to *lay hands* on them, and *pray* for *abſolution*, as it is ſaid of *Conſtantine*, Ἐξομολογήσει τῶν διὰ χειροθεσίας εὐχῶν ἠξίωτο, *He confeſt, and obtained the prayers by impoſition of hands. Euſeb: de vit: Conſt:* li. 4. Conſequently πάλιν ἀνακαινίζειν εἰς μετάνοιαν *again to renew to repentance*, is to uſe ſome *new* courſe of *dedicating* and *conſecrating* them anew, after ſome *foul fall*, or *waſting ſin* after *baptiſme*, and that was wont to be by *penance*, and *abſolution*. For μετάνοια *repentance* is ſometimes taken for *admiſſion* to *pardon*, or the whole proceeding of the *Church* with the *penitent*, in order to his *abſolution* from the *Cenſures*. So μετάνοιαν αἰτεῖν *to ask repentance*, is to *demand* or *beg admiſſion* to that courſe, which ſhould prepare them for *abſolution*, *Conc: Neocæſ: Can:* 52. and elſwhere frequently. And ſo in our 16th *Article*, the *grant of repentance*, is put to explain that which had been before, in *King Edward*'s *Articles*, the *place for penitents*, and in the *Auguſtan confeſſion*, *Abſolutionem impertire, to afford abſolution*, *Art.* 12. and this according to *Scripture-ſtyle*, where to *preach repentance* is to *proclaime admiſſion* to *pardon* upon *repentance*. And therefore when it is here ſaid that it is ἀδύνατον *impoſſible* (not to be *hoped* for, or *attained*) *again* to *re-dedicate* ſuch an one to *repentance*, the meaning will be, that ſuch as are here ſpoken of, *Apoſtate Gnoſticks*, that from ſo *high* a ſtate of *Chriſtians*, ſo long continued in, ſhall *fall off*, and joyn with the *Jewes* in denying of *Chriſt*, and perſecuting *Chriſtians*, are never to hope to be received to the *peace* of the *Church* again, to have the *benefit* of their *publick prayers*, as c. 10. 26. it is ſaid of ſuch, that there *remains no more ſacrifice for ſin*. For although for other foule *acts* of ſin, *ſacrificing* to *Idols*, &c. the *antient Church*, eſpecially of the *Roman Communion*, allowed *place* for *reconciliation*, and abſolution, after a *firſt offence*, (ſome denying it to a *ſecond*, *amplius nunquam*, ſaith *Tertullian de pœn:*) yet to *Apoſtates*, and thoſe which turned *open*, *obſtinate enemies*, after the *acknowledgment of the truth*, this was *not allowed*, (And accordingly we read of *Julian* the *Apoſtate*, that in ſtead of *praying* for him, they *prayed* againſt *him.*) And this, or the like underſtanding of theſe words, ſeems to be the reaſon that the *Roman Church*, which at firſt *received* not this *Epiſtle*, thinking it to oppoſe *admiſſion* to the *peace* of the *Church*, for any act of *known*, and groſſe ſin after *baptiſme*, did after receive it into the *Canon*, obſerving ſome other *interpretation* (*reconcileable* with their *doctrine*) of which the *words* were capable. And if this be not thought to come home to the force of the word ἀδύνατον *impoſſible*, becauſe though the *Church will* not *receive* ſuch, yet it is ſtill *poſſible* they *may*, that is eaſily anſwered, by obſerving, that that word is uſed ſometimes to ſignifie that, which by *law* may *not* be done, though *naturally* it *may*, So *Joſephus* againſt *Appion*, l. 2. ſpeaking of *great* offenders, ſaith, Ἀδύνατον ἦν τὴν κολάσεως ἄφεσιν, *'tis impoſſible to obtain remiſſion of the puniſhment*, i.e. *the law* permits it not. One other notion there is, that this place may be capable of, by applying it yet more peculiarly to the *Gnoſticks* at that time, that they that ſo foully fell off from *Chriſtianity* through the *Jewiſh perſecutions*, ſhould in the iſſue never be capable of *repentance*, the *deſtruction*, that *as a thief in the night*, ſhould come ſo unexpectedly on the *Jewes*, ſhould alſo *involve* them, and *ſweep* them ſuddenly away, And to this belongs that which is added v. 8. that they were *neer a curſe*, *whoſe end was to be burnt*; and to that the place *Heb.* 10. 26. very well accordeth. But the words here have generally been conceived by the *antient Church* to belong to the *Cenſures*, and *admiſſion* to *penance*, and *abſolution*, and to that the phraſe ἀνακαινίζειν εἰς μετάνοιαν *renewing to repentance*, hath a *propriety*, and that other may be the *interpretation* of v. 8. and preſuppoſe, and fitly be ſuperadded to this, and not be *excluſive* of it.

Ἀνακαινίζειν εἰς μετάνοιαν

Πάλιν ἀνακαινίζειν

Μετάνοια

Ἀδύνατον

What εὐλογία *bleſsing* here ſignifies, is ſomewhat uncertain, the word being capable of ſeveral acceptions, that which is moſt commodious to the matter in hand, and contrary to κατάρα *curſing*] which follows, is, that it ſignifie *praiſe*, or *approbation*, by way of reward, the [*well done good and faithfull ſervant*] and the *bliſſe* attending it. And then, as any that doth his *duty*, is ſaid to be *approved*, and any that brings in *fruit* to be *commended* by *God* (eſpecially when it is conſidered that the *ſimilitude* of the *earth* is here uſed to ſignifie *men*, who are capable of ſuch *payments* by way of *reward* from *God*, if the *earth* be not) and becauſe the *ſimilitude* is not here applied, the ἀνταπόδοσις being left out, it was therefore more reaſonable to uſe this *phraſe*, (which belongs more properly to the

c. Εὐλογία

the *man*, than the *earth*) more ſignally to note, that what is ſaid of the *earth*, is meant of the *man*. It is here farther obſervable, of this *earth*, that the thing for which it is *rewarded*, (and for *want* of which the *reprobate earth* is *curſed*) is the *bearing fruit meet for them*, δι' ὃς γεωργεῖται *for whom it is plowed*, not for *God*, that ſends it the *rain*; which notes the *perſons* which are meant under the *repreſentation* of the *earth* to be thoſe which had *gifts* given them by *God* for the *uſe* of others, and ſo *ſignally* denotes thoſe that had *received* the *Holy Ghoſt*, and the *extraordinary graces* thereof, (parallel to the *rain* from *heaven*) in order to the *inſtructing* and *profiting* of others; to which *end* they that make uſe of thoſe gifts as they ought, bring a great *bleſsing* on others, *convert many* to *righteouſneſs*, and withall themſelves *reap* the *fruit* of it, *ſhine* like *ſtarres*, ſee *Jam.* 5.20. And ſo this is a farther evidence, that it is not the *fall* of an *ordinary Chriſtian*, but the *Apoſtaſie* of one that had been *partaker* of *extraordinary gifts* which is ſpoken of in the former verſes, And that may be matter of *admonition* to the moſt *perfect*, not to be *high minded*, *but fear*, leſt he thus *fall* after all this.

d. Ἐχόμενα σωτηρίας — That ἐχόμενα ſignifies *adjoyning*, and that proportionably to the *Septuagint*, who render אחר *next after*, by ἐχόμενα, hath been ſaid *note* on *Mar.* 1. b. and then ſo it muſt ſignifie here, things that *joyn neer upon deliverance*, or *ſalvation*. The onely difficulty will be, what notion belongs to σωτηρία *deliverance* or *ſalvation* in this place, And that will moſt probably be the *temporal deliverance* here, *preparative* to the *eternal reſt* hereafter, this being the *interpretation* of the promiſes, v. 12. which by *faith* and *endurance* are *poſſeſſed*, whereas they that now for *perſecutions fall off*, loſe both their *preſent* and *future reward*, are deſtroyed here with the *Jewes* the *perſecutors*, and are loſt *eternally*.

e. κατὰ τάξιν — Κατὰ τάξιν *after the order*] may here ſignifie no more than *ſicut* or *quemadmodum*, *even as*, or *after the manner* of, for the words in the *Pſalmiſt* are עַל דִּבְרָתִי which *Aben Ezra* explains by *after the manner*, or *like as*. Not that τάξις ſhould ſignifie here, as it would doe, being ſpoken of the *Aaronical Prieſt*, for there it ſhould ſignifie a *natural ſucceſsion* in that *line* from *Aaron*, obſerved among all the *Levitical high Prieſts*, but onely a *ſimilitude* or *agreement*, in ſo many particulars nominated, with *Melchiſedek* (ſee *Cunæus de Rep: Heb:*) particularly that of being a *King* and a *Prieſt* together, which was ſo ſolemnly *preſignified* of *Chriſt* by the *prophets*, and perhaps from thence taken into the *heathen Oracles*, that about that time among the *Romans* the *dignity* of the *Pontificate* was joyned with the *Imperial*, firſt by *Auguſtus*, and afterwards by the reſt of the *Emperors*, ſee *Sueton:* in *Auguſt:* and in *Galba* c. 8. and in *Claud:* c. 22. and thereupon ſaith *Tacitus An:* l. 3. *Nunc Deûm munere ſummum Pontificem ſummum hominem eſſe, Now by the gift of the Gods, the chief prieſt is the ſupreme man* or *Emperour*.

CHAP. VII.

Paraphraſe.

1. FOr this Melchiſedek King of Salem, Prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the Kings, and bleſſed him;

2. To whom alſo Abraham gave a tenth part of all, firſt being by interpretation King of righteouſneſſe, and after that alſo King of Salem, which is King of peace;]

1, 2. Now that Chriſt was not onely an Aaronical Prieſt, but of a much higher kind, appears by the nature of the Prieſthood of Melchiſedek, after the manner of which Chriſt's Prieſthood was, For this Melchiſedek, who in his name [King of righteouſneſſe] and in his Title [King of Salem, or Peace] reſembled Chriſt moſt abſolutely, and is called Gen. 14.18. a Prieſt of the moſt high God, and ſo a King and Prieſt both; and who, as ſuch, when Abraham came from his victory over Kederlaomer and the other Kings, came out and treated him civilly, as a King, and, as a Prieſt, bleſſed him, and received from him the tenth of all he had there;

r pedegree ἀγενεαλόγητος — 3. Without father, without mother, without * deſcent, having neither beginning of dayes, nor end of life; but made like unto the Son of God, abideth a Prieſt continually.]

3. One, of whoſe father, or mother, or pedegree there is no mention in the ſtory in Geneſis, (which notes him to bee no Prieſt by deſcent, as the Levitical Prieſts were, and accordingly their Genealogies, and pedegrees both on the fathers and mothers ſide, were preſerved exactly) as neither of his birth nor death, the time of his entring on, or leaving his office, and ſo ſtands in the ſtory as a kind of immortal Prieſt without any ſucceſſor mention'd in his Prieſthood (nay, perhaps the laſt Prieſt of the true God that was in Phœnicia, Idolatry preſently coming in) This Melchiſedek, I ſay, is in all this an embleme of Chriſt (and ſo is ſet down Pſal. 110.) who is ſuch a Prieſt as he, in reſpect of the conjunction of Prieſthood and Regal office, of the no predeceſſors or ſucceſſors in the line, of the title of King of righteouſneſſe, and Prince of peace, and of his continuing for ever in that office, i.e. as long as there ſhould be need of any (as Melchiſedek did, as long as the worſhip of God continued in Phœnicia.)

† out of the prime of his ſtore. — 4. Now conſider how great this man was, unto whom the Patriarch Abraham gave the tenth † of the [a] ſpoils.]

4. And yee will ſoon diſcern what an eminent perſon this Melchiſedek was, when yee but remember that the Patriarch Abraham, that had undertaken the ſervice of the true God, and was the ſtock from whence all the Aaronical Prieſthood ſprang, did himſelf give him a tithe out of the choiceſt of the ſpoils which he took in the victory over the Kings. a.

5. And verily they that are of the ſons of Levi, who receive the office of the Prieſthood, have a commandment to take tithes of the [b] people according to the Law, that is, of their brethren, though they come out of the loins of Abraham.]

5. Now the Levitical Prieſts had commiſſion by Law to receive tithes of all Jews, that came from Abraham, as Levi did, i.e. from their own Countrymen. b.

6. But he whoſe deſcent is not counted from them, received tithes of Abraham, and bleſſed him that had the promiſes.]

6. But Melchiſedek, who was no kin to

to Abraham, not of that people, a ſtranger to him, received tithes from him, (which is an argument of greater dignity, then to receive it onely from his own people) and bleſſed him who was ſo ſpecial a favorite of Gods, as to receive promiſes of ſuch a nature, ſo oft repeated to him.

7. And this is a clear argument that Melchiſedek was a greater perſon then Abraham.

7. And without all contradiction, the leſſe is bleſſed of the better.]

8. And in the Levitical Law they that receive tithes, dye, ſucceed, and are ſucceeded, their ſucceſſion of one after the death of another is recorded in the Scripture, and ſo their death punctually ſet down, but in that place of Geneſis, Melchiſedek hath no other mention made of him, but that he liveth, no kind of mention of his death.

8. And here men that die receive tithes, but there he receiveth them, of whom it is witneſſed that he liveth.]

9. So again if you compare it, you ſhall find that Levi alſo, who under the Law hath the privilege of receiving all the tithes, did in Abraham's perſon (as the ſons are included in the parents) pay tithes to Melchiſedek, which ſhews again the dignity of that Prieſthood, above the Levitical.

9. And as I may ſo ſay, Levi alſo who receiveth tithes, paid tithes in Abraham.]

10. For Levi was in the loins of his great grandfather Abraham, and as it were included in him, and ſo may be ſaid in ſome ſenſe to have done what he did, and paid what he paid.

10. For he was yet in the loins of his father, when Melchiſedek met him.]

11. This is an argument that the Levitical Prieſthood was not ſo perfectly able to make a perfect expiation of ſin, (although it be true that it was inſtituted by the Law of God for that time) for if it were, there would then have been no need, as it ſeems there was, that God ſhould inſtitute another ſort of Prieſt, to wit, his own ſon, to be ſuch a Prieſt as Melchiſedek was, and not ſuch an one as Aaron.

11. If therefore perfection were by the Levitical Prieſthood (for * under it the people received the Law) † what farther need was there that another Prieſt ſhould * riſe after the order of Melchiſedek, and not be † called after the order of Aaron?]

* about that ἐπ' αὐτῇ
† What need now is there τίς ἔτι χρεία
* be raiſed ἀνίστασθαι
† named or ſaid λέγεσθαι

12,13. And the truth is, the Prieſthood being a thing about which the Moſaical Law was principally converſant, the changing of the Law about that, and tranſlating it to a Tribe, or family, that of Judah, and David, of which none by the Law were to be Prieſts, is an evidence that the Law is aboliſhed, and conſequently that neceſſity of legal obſervances, or continuing in all the words of that Law, and of the Moſaical yoke.

12. For the Prieſthood being * changed, there is made alſo of neceſſity, a † change of the Law.

13. For he of whom theſe things are ſpoken, pertaineth to another Tribe, of which no man gave attendance at the altar.]

* tranſlated μετατιθεμένης
† tranſlation μετάθεσις

14. Now this is clear by our Saviours being of the Tribe of Judah, a Tribe from whence the Prieſts were not to come.

14. For it is evident that our Lord ſprang out of Judah, of which Tribe Moſes ſpake nothing concerning Prieſthood.]

15. And more clear by the diſtinct words concerning him, of his being ſuch a Prieſt as Melchizedek was, not as Aaron.

15. And it is yet far more evident, for that after the ſimilitude of Melchiſedek * there ariſeth another Prieſt,]

* another Prieſt is raiſed up ἀνίσταται ἱερεὺς ἕτερος

16. For by that it is manifeſt, that Chriſt who is now our Prieſt, and inſtalled to it after his reſurrection, was not made a Prieſt by any Law that provides for the mortality of Prieſts, and ſo appoints them in a ſucceſſion, as the Aaronical Prieſthood was, but by that Spirit, that powerfully raiſed him from the dead, never to dy again, and ſo to be a Prieſt for ever.

16. Who is made not after the Law of a carnal commandment, but after the power of an † endleſſe life.]

† indiſſoluble ἀκαταλύτου

17. According as the Pſalmiſt teſtifieth, Thou art a Prieſt for ever &c.

17. For he teſtifieth, Thou art a Prieſt for ever after the order of Melchiſedek.]

18. And indeed that this Moſaical Law ſhould be evacuated, there was reaſon, becauſe it was ſo unable and uneffectual to doe that which was deſigned, viz. the expiating of, or cleanſing from ſin.

18. For there is verily a diſannulling of the commandment going before, for the weakneſſe and unprofitableneſſe thereof.

19. For the Moſaical Law got no man c. any freedome from ſin, was able to give no man ſtrength to fulfil the will of God, and could not purchaſe pardon for any that had broken it. This therefore was to be done now afterwards by the Goſpel, which gives more ſublime and plain promiſes of pardon of ſin, which the Law could not promiſe, of an eternal and heavenly life, to all true penitent beleivers, which gracious tenders now made by Chriſt, give us a freedome of acceſſe to God, and confidence to come and expect ſuch mercies from him, to lift up pure hands &c. 1 Tim. 2, 8. and in all reaſon we are to make that uſe of it, and not to fall off from Chriſt to Moſaical obſervances.

19. For the Law made nothing perfect, but the † bringing in of a better hope did, by the which * wee draw nigh unto God.]

* ſuperinducing of better ἐπεισαγωγὴ κρείττονος
† or let us, for the King's MS. reads ἐγγίζωμεν

20, 21, 22. And 'tis likewiſe added by the Pſalmiſt, that God ſware, and will not repent, interpoſed his oath in this matter, which is an argument of the immutability and weightineſſe of the matter, and of the eternal continuance of this Prieſthood of Chriſt, and ſo of the preheminence of it beyond the Aaronical, which was not eſtabliſhed by God by oath, And ſo as much as a durable, immutable, eternal Prieſthood, is more excellent then a tranſitory, mutable, finite Prieſthood (ſuch as the Levitical, being fixt in mortal perſons, one ſucceeding the other, and ſuch as was it ſelf mortal, not to laſt any longer, then the coming of Chriſt) ſo much was that Covenant, wherein Chriſt was Sponſor, and Surety for God, that it ſhould be made good to us on Gods part (on condition we performed that which was required of us) viz. the Covenant confirmed to us by Chriſt in the Goſpel, a better Covenant then the Covenant of the Law, wherein Moſes undertook for God to us.

20. And inaſmuch as not without an oath he was made Prieſt,

21. (For thoſe Prieſts were made without an oath, but this with an oath, by him that ſaid unto him, The Lord ſware and will not repent, Thou art a Prieſt for ever after the order of Melchiſedek)

22. By ſo much was Jeſus made a ſurety of a better * Teſtament.]

* Covenant διαθήκης

23. And

23. And they truly were many prieſts, becauſe they were not ſuffered to continue by reaſon of death.]

24. And the Levitical prieſts are a number of men ſucceeding one another, by whom proviſion is made for the mortality of the men, which otherwiſe will bring it to an end.

* a prieſthood that paſſeth not away

† perpetuity ἐις τὸ παντελὲς

24. But this man, becauſe he continueth ever, hath * an d unchangeable prieſthood.]

24. But Chriſt being now no longer mortal, hath no ſucceſſor in his prieſthood, his prieſthood paſſes not from him to any other. d.

25. Wherefore he is able alſo to ſave them to † the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.]

25. By all which evidences it appears, to our preſent comfort, that he living for ever can intercede for ever for us, beſtow on us whatever we ſtand in need of, and ſo from time to time relieve and ſuccour againſt all temptations thoſe that are true ſincere Chriſtians, that ſerve Chriſt with all their hearts, that adhere conſtantly to him.

* free from evil, undefilable, ἄκακος, ἀμίαντος

26. For ſuch an high prieſt became us, who is holy, * harmleſſe, undefiled, ſeparate from ſinners, and made higher than the heavens;]

26. And this was a ſort of high prieſts, that we ſinfull weak creatures had need of, one that being mercifully diſpoſed, is alſo uncapable of ſuffering any hurt, of being defiled or corrupted, or conſequently of dying, v. 25. and to that end is advanced to a pitch above our ſinfull, corruptible condition here;

† upon a day καθ' ἡμέραν

27. Who needeth not † daily, as thoſe high prieſts, to offer up ſacrifice firſt for his own ſins, and then for the peoples: for this he did once, when he offered up himſelf.]

27. Who hath no neceſſity oftentimes, as upon the great day of expiation once a year (ſee ch. 10. 11.) to offer ſacrifice firſt for his own, then for the peoples ſins, as the high prieſt did under the law. All that was neceſſary for him to doe, in proportion to thoſe offerings of the Levitical prieſt, was performed by him at once by his death upon the croſſe, by which he both offered for himſelf, i. e. made expiation as it were (not to deliver himſelf from ſin, for he was never guilty of any, but from the infirmities aſſumed by him, but eſpecially from death it ſelf, and ſo is now never likely to die, and determine his Melchiſedek-prieſthood) and for others alſo, offered one ſacrifice for the ſins of the whole world, which will ſerve turn without ever repeating it again.

28. For the law maketh men high prieſts, which have infirmity, but the word of the oath which was ſince the law, maketh the Son who is conſecrated for evermore.]

28. For the Levitical Law makes ſuch men prieſts and none elſe, which are ſubject to mortality, But the oath of God, Pſal. 110. concerning the immutable prieſthood, makes Chriſt the chief prieſt, whoſe life, and ſo whoſe prieſthood was never to determine, whoſe offering for himſelf, i. e. for the putting off his infirm, mortal body, was complete at that once, and needed never to be offered again by him, any more than the ſame offering of his, as it was for the ſins of the world, ſee ch. 10. 11, 12.

Notes on Chap. VII.

a. ἀκροθίνια

The true notion of ἀκροθίνια will be beſt diſcerned by conſidering the parts of it, θῖνες, and ἄκρα; θῖνες ſignifies properly Ϛωροὶ, *heaps* whether of *ſand* or *corn*, or any other *goods*, And *Phavorinus* obſerves that in the *feminine* gender it ſignifies (from that of *heaps* of *ſand*) αἰγιαλὸς, the *ſea ſhore*, but in the *maſculine* it is taken for χρημάτων ϗ λίθων, an *heap* of *goods* or *ſtones*, and the like, ſo again ſaith he, p. 110. θῖνες δέ εἰσιν οἱ Ϛωροὶ τ πυρῶν ἢ κριθῶν, the word ſignifies *heaps* of *wheat* or *barley* (where by the way the ἢ πᾶσα ἀπαρχὴ that follows in the *author*, muſt not be taken as an *interpretation* of θῖνες, but ſubjoined to ἀπαρχὴ τ θινῶν before, and accordingly the *punctation* muſt be altered from what it is in the *printed* copie, thus, Ἀπαρχὴ τ θινῶν (θῖνες δέ εἰσιν οἱ Ϛωροὶ τ πυρῶν ἢ κριθῶν) ἢ πᾶσα ἀπαρχὴ) Then for the word ἄκρα it ſignifies the *top* or *prime*, or *choiſe* part of any thing (as ἀκρόδρυα are the *prime* part of the *trees*, viz: the *fruits* upon them, οἱ καρποὶ δενδρικοὶ) And then theſe two put together in compoſition, are the *prime*, or *chief* part of whatſoever it is that is meant by θῖνες, and what that is particularly in any place, the matter ſpoken of muſt determine: Thus when the notion of θῖνες is that of *corn* or *fruits* &c. then ἀκροθίνια are in the *Grammarians* αἱ ἀπαρχαὶ τ καρπῶν the *prime* or *choice of the fruits* or *firſt fruits*, ſuch as among all men were wont to be *conſecrated* to the *Gods* (not in order of time the *firſt* that are *gathered*, but) for *quality* the *faireſt* or *beſt* of the *heap*; So when the notion of θῖνες is the *heaps* of *goods* taken in *warre*, τὰ ἀπὸ τ πολέμων, be it *gold* or other *pillage*, χρυσία, or Ϛκῦλα, then the ἀκροθίνια are the *prime* and *choice* of thoſe, ἀπαρχαὶ λαφύρων the *prime part* of the *prey*, which generally was *dedicated* and *preſented* to *God* (ſuch as is mentioned 1 *Sam.* 15. 21. under the title of the *chief things* of the *ſpoil*, *ſheep* and *oxen* &c. to *ſacrifice unto the Lord in Gilgal*) And this is by *Herodotus*, *Thucydides*, *Xenophon*, and *Eurypides* called ἀκροθίνια. And there is a memorable place in *Arrian*'s Κυνηγετ: χρὴ, ſaith he, ὅτι θήρα ἀρχεδὸν ἀπὸ θεῶν &c. ϗ ἀπαρχὰς ἁλισκομένων ἀναπέμπειν, ἐ μεῖον ἢ ἐν τῇ νίκῃ πολέμε ἀκροθίνια, *Men ought in hunting to begin frō the Gods, and to preſent to them the firſt fruits of what they have taken, no leſſe then in a victory in war, the chief of the ſpoils.* So when θὶν ſignifies the *ſea-ſhore*, then ἀκροθίνια are the *prime* of thoſe *rarities* ἃς ἀνατιθέασιν οἱ ἐξ ἐμπορίας, *which the merchants*, when they return from a *voyage*, *offer up*, as ἀναθήματα to the *Gods*. From theſe ſo many *notations* of the word, it comes not onely to ſignifie any or each of theſe, but in *general*, πᾶσα ἀπαρχὴ, *all the prime* or *choice* of any *kind*, but this καταχρηστικῶς, ſaith he, by way of *abuſe*, not in the firſt *propriety*. Agreeably hereunto, δεκάτη τ ἀκροθινίων] will here ſignifie a *tithe* or *tenth* given to *Melchiſedek*, as to the *prieſt* of *God* (not of the ἀκροθίνια, a *tenth* part onely of them, for that were δεκάτη ἀκροθινίων, but) *tenth of all*, *Gen.* 14. 20. and that *tenth* paid ἐκ τ ἀκροθινίων, *out of the choice* or *prime*, or *beſt* of the *ſtore*, for that was wont to be *pick'd out* and *dedicated* to *God*. The whole difficulty then remaining will be, not whether he paid a *full tithe* of all the *ſpoils*, for that is already cleared by *Geneſis*, he *gave him tithes of all*, and by this chap. v. 2. δεκάτην ἀπὸ πάντων, *a tithe from all*, to which ἐκ τ πάντων ἀκροθινίων is added, not to deny what was before ſaid, but to *ſpecifie*, that this *tithe* of *all* was *choſen*

out

out of the *beſt* and *choiſeſt*, but, I ſay, the onely remaining *difficulty* will be, whether this *tithe* then paid by *Abraham* were of all his own *poſſeſſions*, and ſo that the notion of ἀπὸ πάντων v. 2. and *paid tithes of all*, *Gen.* 14.20. or whether it were onely of the *tithes* of the *ſpoils* taken in that *warre* againſt the *four Kings*, and ſo that the notion of ἐκ τῶν ἀκροθινίων here. To which I anſwer 1. That there is little doubt but that ἐκ τῶν ἀκροθινίων here, and ἀπὸ πάντων ver. 2. referre to the ſame thing exactly, to wit, that which *Gen.* 14. 20. is called the *tithe of all*, and if that be the *tithe* of the *ſpoils* onely, then πάντα muſt be interpreted (with this reſtraint from the matter in hand) not *all his own goods*, but all that he had there *with him*, *all* that he had then *acquired*, *all* the *ſpoils*; Or if ἀκροθίνια ſhould ſignifie his *other ſtore*, his *corn*, and *fruits* at *home* (as, according to the notion of the word, 'tis clear it may doe) then πάντα ſhall ſignifie all his *tithable poſſeſſions* of any *kind*. But then 2. it muſt be conſidered that *Abraham* was not now at his *own home*, but in his return from the *conqueſt* over the *Kings* v. 1. and that, if it ſhould be doubted of, farther appears, becauſe *Melchiſedek king of Salem came out to meet him*, as a *ſtranger* in his *paſſage*, which ſignifies that he was then *paſſing* through *Melchiſedek's dominions*; *And he*, i. e. *Melchiſedek*, *brought him forth bread and wine*, *Gen.* 14. 18. not *offered bread* and *wine* to *God*, as ſome would have it, but, ſaith *Cyril* of *Alexandria*, ἐξήνεγκεν αὐτῷ *brought it out to Abraham*; And *Philo Judæus* mentions this act of *Melchiſedek* as an act of *bounty* and *hoſpitality*, oppoſite to what *Amalek* after did to *Iſrael*, *Amalek*, ſaith he, *met not Iſrael with bread and water*, *but Melchiſedek met Abraham with bread and wine*, *and preſented it to him*, *and bleſſed him*. And *Joſephus*, Ἐχορήγησε ὁ Μελχιζεδήκης τῷ Ἀβράμῃ στρατῷ ξένια, καὶ πολλὴν ἀφθονίαν τῶν ἐπιτηδείων παρέχει, καὶ δεξιὰν τὴν εὐωχίαν αὐτόν τε ἐπαινεῖν ἤρξατο, καὶ τὸν θεὸν εὐλογεῖν ὑποχειρίους αὐτῷ ποιήσαντα τοὺς ἐχθρούς, *He brought forth gifts*, *and abundance of victuals to Abrahams army*, *and at the feaſt began to commend Abraham*, *and bleſs God that had ſubdued his enemies*. All agreeing to make this *bringing forth bread* and *wine* to *Abraham* an act of *regal liberality* in that *King* of *Salem* toward that *ſtranger* or *paſſenger*, as his *bleſſing* him was of his *prieſtly* office. And therefore 3^dly^, it cannot be imagined that *Abraham* had all his *poſſeſſions* there with him, at that time, but onely the *ſpoils* which his *conqueſt* had afforded him, and nothing elſe, unleſſe there were ſome ſmall remainders left of *proviſion*, which he had carried out for his *march*. Nay 4^thly^, the manner of *paying tithes* being not ordinarily thus, that a man ſhould give the *tenth* of *all* his *poſſeſſions*, but onely the *tenth* of his *increaſe*, much leſſe that he ſhould give a *tenth* of that all, whenſoever, or as oft ſoever, as he meets a *prieſt*, but onely at the time of *harveſt*, or whenſoever he receives from *God's hand* any kind of *encreaſe*, It will not appear reaſonable that *Abraham* ſhould at this time *pay* to *Melchiſedek* a *tithe* of *all* his *poſſeſſions*, nor indeed of any thing, but what he had now *reaped* by way of *harveſt*, i. e. of the *increaſe* that *God's proſpering hand* had given him in the *victory* over thoſe *Kings*. And of that it is, that it is here ſaid he preſented the *tithe* to *Melchiſedek*, and having done that, and allowed a *portion* to them that went with him, *Gen.* 14. 24. he reſtored all the reſt (but what was *eaten* in the *warre* v. 24.) to the *King* of *Sodome*, from whom it had formerly been taken, and ſo the truth is, Of the *whole tithe*, which *Abraham* gave *Melchiſedek*, no part was of his *own poſſeſſions*, but onely of the *King* of *Sodome's goods*, which *Abraham* had taken, as lawfull *reprizal* from the *four Kings*, on whom he avenged the cauſe of his *nephew Lot*, and the *King* of *Sodome*, formerly *conquered* by them. All which notwithſtanding, it ſtill ſtands good in the 5^t^ place that *Abraham* did pay *full tithe*, and that of the *choiſeſt* of this *increaſe* of his, i. e. of the *ſpoils* taken in that *warre*, and that will be a ſufficient *example* and *teſtimony* of the *cuſtome* in *Abraham's* time of *paying tithes* to the *Prieſt* of all our *increaſe*, of what kind ſoever it is. Though that this was *paid* to a *Prieſt* of another *countrey*, ver. 6. was a peculiar *dignity* and *honour* to *Melchiſedek*, as 'tis there intimated, the due being onely to receive *tithes* of their own *countrey-men*, ver. 5.

l. 1. *glaph: ſit: de Abr: & Melchi:*

l. 2. *Sacr: legis Alleg: p.* 106.

Antiqu: l. 1. c. 18.

Τὸν λαὸν here ſignifies the *Jewes*, *that people*, called oft τὸ ἔθνος *the nation*, and ὁ λαὸς *the people*, as when *Caiaphas prophecies* that it was *expedient that one man ſhould die for the people*, and that *the whole nation periſh not*, and many the like, And ſo here, with an addition, τὸν λαὸν καὶ τὸν νόμον, *the people that were under the Moſaical law*, i. e. punctually the *Jewes*, And this is more probable than that καὶ τὸν νόμον ſhould belong to ἀποδεκατῶν, *tithe according to the law*, for that had been ſaid before in ἐντολὴν ἔχουσιν, *they have commandement*, and needed not again be ſo ſuddenly repeated, and 2^dly^, the τουτέστι, *that is*, that follows, ſeems to ſet τοὺς ἀδελφοὺς αὐτῶν, *their brethren*, as an *interpretation* of what went immediately before, which cannot be of the καὶ νόμον ἀποδεκατῶν, *tithe according to law*, but will very readily be ſo of the τὸν λαὸν καὶ τὸν νόμον, *the people according to law*, in this notion of it, that *people* to which the *law* was *given*, the *legal people*, the *people* of the *Jewes*. b. τὸν λαὸν καὶ τὸν νόμον

What is the importance of ἐγγίζειν here, will appear by the *Hebrew* קָרַב which ſignifies promiſcuouſly *to draw nigh*, and *to offer*. From it comes the ordinary word *Corban*, which the *Evangeliſts* render a *gift*, viz. that which is *preſented* and *conſecrated* to *God* in the *Temple*, and the *place* where the *offerings* were laid up, was alſo called by that name, and τὰ δῶρα *gifts*, *Lu.* 21.4. So קָרְבָּן ſignifies alſo both to *drigh nigh*, and to *offer*. From the firſt notion of it the word ἐγγὺς *neer* ſeems to be derived, the *conſonants* or *radicals* in both being the ſame, and accordingly 'tis fitly rendred by ἐγγίζω *to draw neer*. So *Exod.* 19.22. Οἱ ἐγγίζοντες ἱερεῖς Κυρίῳ *the Prieſts that draw nigh to the Lord*, and *Lev.* 21. 21. οὐκ ἐγγιεῖ τοῦ προσενεγκεῖν θυσίας, *He ſhall not draw nigh to offer ſacrifices*. And this and the other ſignification of the *Hebrew* words are here both conteined under the word ἐγγίζω *to draw nigh*, which is here anſwerable to either of thoſe *Hebrew*, For that is the meaning of it here, that we by our *high Prieſt Chriſt* are made a kind of *Prieſts* our ſelves, enabled to *draw nigh* to *God*, and *offer up our ſelves* to him, to *preſent our bodies* to him a *living ſacrifice*, *Rom.* 12, 1. to *lift up pure hands*, 1 *Tim.* 2, 8. i. e. to doe c. Ἐγγίζειν Κόρβαν τὰ δῶρα

doe as the *Prieſts* were wont to do. This the vulgar *Latine* ſeems to have conſidered, when he renders ἐσχίζειν here *offerre*, to *offer*, not, as *Lucas Brugenſis* conjectures, as if he had read προσενέγκαι, but out of the exact *critical* notation of the word and προσεσχίζειν among theſe *writers* and the *tranſlators* of the *Old Teſtament*.

d. That ἀπαράβατον here ſignifies that which *doth not paſſe* from *father* to *ſon*, from one *ſucceſſor* to another, is from the nature of the word παραβαίνειν *tranſire*, to *paſſe*, and ſo they are the words of *Athanaſius* concerning *Chriſt*, ἀπαράβατον καὶ ἀδιάδεκτον ἔχων τὴν ἀρχιερωσύνην, *he hath a pontificate* or *Prieſthood that paſſeth not away*, or *doth not go by ſucceſſion to others*. Ἀπαραβάτου.

CHAP. VIII.

Paraphraſe.

1. NOw of the things which we have ſpoken, this is the ſumme: We have ſuch an high Prieſt, who is ſet on the right hand of the throne of the Majeſty in the Heavens,] 1. Now to recapitulate all that we have ſaid in this matter of Chriſts being our high Prieſt, The high Prieſt which intercedes for us Chriſtians, is one that is entred into Heaven, and there ſits at the right hand of God, i. e. reigns there, hath all power given unto him, and ſo is a King and Prieſt together, actually beſtowes upon us all thoſe things, for which he intercedes for us, grace and pardon to all obedient ſincere Chriſtians, and is able and ready to help us in time of need,

2. A Miniſter of the Sanctuary, and of the true Tabernacle, which the Lord * pitched, and not man.] * hath built ἔπηξεν 2. One that miniſters and officiates in his Church, that hath the ordering of the true, not typical, figurative Temple, and Tabernacle, that which is not built by humane workmen, but by God, (all power being given unto him in Heaven and in Earth, having dominion inſtated on him over his Church to deliver them, and over his enemies to deſtroy them.)

3. For every high Prieſt is ordained to offer gifts and ſacrifices: wherefore it is of neceſſity, that this man have ſomewhat alſo to offer.] 3. A Miniſter, I ſay, for ſo every Prieſt is, his buſineſſe being peculiarly to ſacrifice, and offer burnt-offerings, and ſin-offerings &c. c. 5. 1. and agreeably Chriſt was to have ſome ſacrifice to offer to God as a Prieſt, and that was himſelf preſenting himſelf in Heaven, the true Sanctuary, after the ſlaying him upon the croſſe, c. 9. 12.

† ſhould not have been οὐδ' ἂν * Thoſe being Prieſts ὄντων ἱερέων 4. For if he were on earth, he † ſhould not be a Prieſt, * ſeeing that there are Prieſts that offer gifts according to the Law,] 4. And for his being a miniſter not on Earth onely, but now more eſpecially in Heaven, and there exerciſing his Prieſthood, 'tis clear, becauſe here on Earth, there be ſtore of Prieſts which officiate according to the preſcription of the Moſaical Law, viz. thoſe that offer the Levitical ſacrifices, and ſo there is no need that Chriſt ſhould take that office upon him, if it were to be exerciſed onely here, becauſe that legally belongs to others.

† wait upon the image ὑποδείγματι λατρεύουσι 5. Who † ſerve unto the example and ſhadow of heavenly things, as Moſes was admoniſhed of God when he was about to make the Tabernacle. For ſee, ſaith he, that thou make all things according to the pattern ſhewed to thee in the Mount.] 5. And thoſe Prieſts which officiate here on Earth, do attend on and perform none but that figurative typical ſervice, which ſignified and repreſented this offering of Chriſt, preſenting himſelf to God in Heaven, and there interceding for us; (So that that which was by God himſelf ſaid to Moſes, when he was to make the Tabernacle, that he ſhould take care to make it according to the pattern ſhewed him in the Mount, may fitly be applied by way of accommodation to this matter, This offering of Chriſt's in Heaven, being indeed that ſubſtantial idea, of which all the ſervice of the Tabernacle was but a type or ſhadow, and ſo fitly ſtyled an heavenly pattern.)

6. But now hath he obtained a more excellent Miniſtery, by how much alſo he is the Mediatour of a beter covenant, which was * eſtabliſhed upon better promiſes.] * enacted νενομοθέτηται 6. But as for Chriſts office or Miniſtery, that he thus exerciſeth, it is above that of the Levitical Prieſts, which conſiſted onely in typical obſervances, and as much above them, as the Covenant which Chriſt mediated between God and man, was above the Moſaical œconomy: Of this Covenant it is obſervable, 1. That it is now ſettled as a Law, in which both parties are mutually bound to each other, God to man, and man to God; and 2. That it is a much more excellent, perfect, beneficial Covenant, then the former, The duties now required more ſpiritual and ſublime, and the promiſes now propoſed, infinitely better promiſes, then thoſe which were under the Law, (viz. not onely legal impunity, which the ſacrifices under the Law yeilded, but pardon and remiſſion, that pardon not onely for light faults, ſins of error &c. for which thoſe ſacrifices were deſigned, but even for wilful ſins, if forſaken and repented of, yea and the pouring out the Spirit on all fleſh, giving ſpiritual gifts for the building up of the Church, not onely to a few, as to one or two Prophets under the Law, but to many, even to all, Gentiles as well as Jews, yea to all Chriſtians in ſome meaſure; and Laſtly, in ſtead of the promiſes of a temporal Canaan, the plain promiſes of eternal life and bliſſe.)

7. For if that firſt covenant had been faultleſſe, then ſhould no place have been ſought for the ſecond.] 7. For if the Covenant under the law had been ſo perfect, that it could not have been improved or bettered, there would have been no need of a ſecond Covenant.

† he ſaith to them αὐτοῖς λέγει 8. For finding fault † with them, he ſaith, Behold, the dayes come, (ſaith the Lord) when I will make a new covenant with the houſe of Iſrael, and the houſe of Judah; 8,9. Which appears by this, becauſe when he ſpeaks in the Prophet Hieremy c. 31. 31. of making a new Covenant, he doth it by way of complaint, or finding fault with the weakneſſe and imperfection of the former, (ſee c. 7. 18.) after this manner, or form of ſpeech, The Covenant which I will now make, is not after the rate of the Covenant, which I made with the Iſraelites by Moſe

9. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Ægypt, * becauſe they continued not in my Covenant, and I [a] regarded them not, ſaith the Lord.] * for ὅτι

ſes (a Covenant made up of external carnal commandments) when I brought them out of Ægypt, for that was not effectual to them, was not able to attract them to obedience, or perſeverance, but they fell off from me, and conſequently I forſook them, ſaith the Lord.

10. For this is the Covenant that I will make with the houſe of Iſrael after thoſe dayes, ſaith the Lord, I will put my Laws into their mind, and write them † in their hearts, And I will be to them a God, and they ſhall be to me a † on

10. But this is the Covenant, which I will make in the latter dayes, or age of the Meſſiah, in time of the Goſpel, I will in ſtead of thoſe external carnal ordinances and obſervations, give them ſpiritual commands for the regulating their affections, precepts moſt perfectly agreeable to all rational minds, and by the exceeding greatneſſe of that grace and mercy, in this and many other particulars, v. 12. I ſhall incline their affections willingly to receive my Law, as well as convince their underſtandings of their duty, and ſo I will take pleaſure in them, and they ſhall perform obedience unto me, live like a people of God, worthy of ſuch a Leader.

people.]

11. And they ſhall not teach every man his neighbour, and every man his * brother, ſaying, Know the Lord; for all ſhall know me from the leaſt to the greateſt.]

11. and there ſhall be no need of ſuch pains in teaching men what they are to do, as under Moſes Law, (which conſiſted of many outward performances, which had no ſuch inward eſſential goodneſſe in them, as that a mans own reaſon ſhould prompt him to them, and approve them as beſt and moſt excellent, if they were not taught by the Law-maker, and kept ſtill in their minds by inſtruction in the Law) but the precepts now propoſed being ſo agreeable to humane reaſon, they ſhall be found written by every man in his own heart (as it were) able of themſelves to approve themſelves to men, ſee Deut. 30. 11.

* or citizen, for the King's MSS. reads πολίτην

12. For I will be merciful to their unrighteouſneſſe, and their ſins and their iniquities will I remember no more.]

12. Eſpecially when that part of the Covenant is conſidered, promiſe and aſſurance of pardon, for all forſaken ſins, as alſo for frailties and weakneſſes daily continuing upon us. For in all reaſon ſuch a covenant as this, giving us aſſurance of ſuch gracious uſage, will have great efficacy to move any man to devote himſelf wholly to Gods ſervice, that eaſie and bleſſed yoke.

13. In that he ſaith, A new covenant, he hath made the firſt old: now that which decaieth and waxeth old, is ready to vaniſh away.]

13. And this form of ſpeech, A new covenant, is an argument that the former was old, and an evidence, that ſo indeed that legal Covenant or Moſaical Law was, and being now perfectly old and decaied, 'tis not likely to live long, but, with the Jewiſh Church and Common-weal, within few years (within ten after the writing of this Epiſtle) 'tis ſure enough to bee deſtroyed.

Notes on Chap. VIII.

a. Ἠμέλησα αὐτῶν.

This whole place, being by this *Writer* cited out of *Jeremy*, *c.* 31. 32. ſome difficulty there will be to accord *this part* of the *citation* [ἠμέλησα αὐτῶν, *I regarded them not*] with that which we now find in the *Hebrew* there; For the words בַּעֲלְתִּי בָם as our *Hebrew copies* now read, ſignifie [ἐκυρίευσα αὐτῶν, *I ruled over them*] which is very far diſtant both from the deſigned *ſenſe* of that place, if we will judge by the *context*, and from the words [*I regarded them not*] as they are here *recited*. The unfitneſſe of thoſe words in that place in the *Prophet*, is viſible to any *reader*, that obſerves the words immediately *precedent*, [*which my Covenant they brake*] to which theſe other cannot connect (but rather the *contrary*) [*and I ruled over them*, or, *I was their Lord*] Here our *Engliſh* have put [*husband*] for [*Lord*] and [*although*] for [*and*] and yet farther altered it in the *margent* [*ſhould I have continued an husband unto them?*] by way of *interrogation*; which as it makes the ſenſe directly *contrary* to what it would be, without the *interrogation*, ſo it is a *confeſſion*, that that *contrary* ſenſe is (in the truth) it, which *alone* is agreeable to the place. It is therefore far more reaſonable to conſider, that the words which are here recited in this *Author*, and are exactly agreeable to the *context* in the *Prophet*, (which is deſigned to ſet down the *Iſraelites* breaking of *Covenant*, and *Gods* dealing with them by way of *puniſhment*) are the very words, by which the *Greek Tranſlator* had rendred that place in the *Prophet*, which makes it neceſſary to conclude, that the *Hebrew Copy* now, is in this particular varied from what it was when they *tranſlated* it. That all *Copies tranſcribed* from *hand* to *hand*, ſhould be ſubject to ſome light *changes*, is nothing ſtrange, Nay, 'tis evident by comparing 2 *Kin.* 20. 12. with *Eſay* 39. 1. that ſuch miſtakes have been committed, for there in a *ſtory*, which in both thoſe places is exactly the *ſame*, we now read בְּרֹאדָךְ *Berodach* in the former place, and מְרֹאדָךְ *Merodach* in the latter, which muſt needs be imputed to the hand of the *Scribe*, and not to any other *Original*. So in the ſame ſtory, in the very next verſe, 2 *Kin.* 20. 13. we read וַיִּשְׁמַע *And Hezekiah heard*, or *hearkned*, but *Iſai.* 39. 2. it is וַיִּשְׂמַח *And Hezekiah was glad of them*, where the light change of ח into ע is viſibly the *error* of the *Scribe*. And ſo the *eighteenth Pſalm*, which was certainly delivered by *David* in one fixt, certain form, is yet varyed in many particulars, 2 *Sam.* 22. which cannot be imputed to any cauſe, but that of the *Tranſcribers*; and the *Maſorites* pains, coming long after theſe *changes* were come in, can give no *ſecurity* or *fence* againſt them. And then there will be no reaſon to doubt, but that thus it hath happened in that place of *Jeremy*, which is here recited. Accordingly *Hugo Grotius* conceives it apparent, that the *Septuagint* read it בחלתי, not בעלתי, and accordingly rendred it ἠμέλησα, *I forſook* them, *regarded* them *not*, *continued not* my *defence* unto them, but *permitted* them to be often *worſted* by their *enemies*; but Mr *Meade* ſuppoſeth it to have been נעלתי (which is as light an *alteration*, only ב for נ, as in the other ע for ח) which is alſo ἠμέλησα· ἀφέστηκα, ἐβδελύξα, *I neglected them, departed from* them, *deteſted* or *abomin'd* & accordingly *forſook* them. Other examples of this nature we have in the *New Teſtament*, wch may here fitly be taken notice of, *Mat.* 15. 9. We have theſe words Καὶ μάτην σέβονταί με διδάσκον- Μάτην σέβονται με.

τες διδασκαλίας ἐντάλματα ἀνθρώπων, *In vain they worſhip me teaching doctrines the ordinances of men.* This verſe is taken out of *Iſa.* 29. 13. where yet the *Hebrew* reading now, וַתְּהִי יִרְאָתָם אֹתִי מִצְוַת אֲנָשִׁים מְלֻמָּדָה hath nothing that can be duly rendred [κὴ μάτω *and in vain*] But by the *Septuagint* there, (and the *Evangeliſt* here) it it to be beleived, that it was otherwiſe read, when they ſo rendred it; and if for וַתְּהִי in the beginning of the *verſe* we read וַתְּהוּ and onely *change* the *points* of the laſt word, without *change* of any *letter*, and read מְלַמְּדָה, *docens, teaching*, in ſtead of מְלֻמָּדָה *taught*, it will then be exactly, as the *Septuagint* render, and the *Evangeliſt* cites it from them; For that תְּהוּ ſignifies [*μάτω in vain*] appears by the uſe of it in that ſenſe, *Iſa.* 45. 18, & 19. & c. 49. 4. and from thence it is, that the *Idols* are oft in this *Prophet* called תֹּהוּ *vanity*. So *Mat.* 27. 9, 10. we have theſe words *cited* out of *Jeremy* the *prophet*, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, κὴ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τὸ κεραμέως καθὰ Συνέταξέ μοι Κύριος. Wherein there are many *difficulties*. As *firſt*, how theſe words come to be cited out of *Jeremy*, which are found in *Zachary* onely. But that may be ſalved, either by ſaying, that this was *firſt* in *Jeremy*'s *prophecie* (ſomewhat of his, not now *extant*, but by *tradition* delivered down to have been *originally* his) and afterward in *Zacharie*'s, according to a ſaying of the *Jewes*, that the *ſpirit of Jeremy reſted on Zachary*, or elſe by *affirming*, that thoſe *latter* (the 10, 11, 12.) *chapters of Zachary* were really the *prophecies* of *Jeremy*; though, as other mens *Pſalmes* are annext to *David*'s, and *Agur*'s *Proverbs* to *Solomon*'s, ſo theſe *chapters* of *Jeremy*'s *prophecie* (perhaps coming not to light till *after* the *captivity*) are affixed to the former *chapters* of *Zachary*. A ſecond difficulty there is, how ἔλαβον and ἔδωκαν, *they received* and *gave*] can here connect with Συνέταξέ μοι *the Lord commanded me*. And that may be anſwered alſo by obſerving that ἔλαβον being anſwerable to וְאֶקְחָה in the *Hebrew*, muſt neceſſarily be rendred in the *firſt perſon ſingular, I received*, not in the *third plural, they*, and conſequently that the ν in ἔδωκαν] is to be lookt on as a *miſtake* of the *Scribe*, (conceiving that ἔλαβον had been the *third perſon plural*, and ſo *according* this unto it) whereas both the *Syriack* in *Matthew* reads it *I gave*, and the *Hebrew* in *Iſaiah* וָאֶשְׁלַח *I gave*, or *ſent*. And that this muſt be ſo read appears by the μοὶ retained in all, *as the Lord commanded* (not *them*, but) *me*. But then there is a *third difficulty*, which can no way be ſalved, but by making uſe of the *obſervation*, which we are now upon, For in ſtead of thoſe words in *Matthew* [καθὰ Συνέταξέ μοι Κύριος, *according as the Lord appointed me*] the *Hebrew* reads in *Zachary* בֵּית יְהוָה *the houſe of the Lord*, and the *Septuagint* agrees, with a little *change* (the *addition* of εἰς *into*) εἰς τὸν οἶκον Κυρίου, *into the houſe of the Lord*, rendring וָאֶשְׁלַח *I gave* or *ſent*, (which belongs to *laying* down the *price* in the *purchaſe* of the *field*) κὴ ἐνέβαλον *and I caſt*, as if it referred to the *caſting* it down in the *Temple*. For ſalving of which, it muſt firſt be obſerved that the thing to which this *prophecie* is applied in *Matthew*, is the *high prieſt's buying the potters field*, v. 7. with that *money*, which *Judas returned* to them, ver. 3. *caſting it down in the Temple*, v. 5. which accordingly they take up, λαβόντες, v. 6. which is an evidence that the *teſtimony* applied to that matter, muſt be *interpreted* of thoſe *high prieſts*, repreſented *prophetically* in the *firſt perſon ſingular*, ἔλαβον *I received*, וָאֶשְׁלַח κὴ ἔδωκα, *and I gave*, or parted with them, אֶל הַיּוֹצֵר εἰς τὸ χωνευτήριον *in the Sptuagint*, and εἰς τὸν ἀγρὸν τὸ κεραμέως *for the potters field*. *Secondly*, the phraſe בֵּית יְהוָה ſeems to be a miſtake for ſomewhat elſe, and that Mr. *Meade* hath very probably conjectured to be (by an eaſie change of כ for ב, and ר for ו) כְּדַת יְהוָה *according to the word of the Lord*, as the phraſe is uſed *Heſt.* 1. 8. & 15. and often in that book, and ſo that will be exactly rendred by the [καθὰ Συνέταξέ μοι Κύριος, *according as the Lord appointed*] And unleſſe ſome ſuch change be imagined, there will be no ſenſe in the *Hebrew*, 1. becauſe בית יהוה, without any *prepoſition* before it, is to be rendred *the houſe*, not *into the houſe of the Lord*, and 2^dly, becauſe the place, belonging to the *high prieſt's buying the field*, hath nothing to doe with *Judas's caſting down the money in the Temple*, or *houſe of the Lord*, which act of his was precedent to the *high prieſt's* ἔλαβον, and ἔδωκα, *taking*, and *giving that money* for that *purchaſe*. Thus again *Act.* 15. 17. where we read Ὅπως ἂν ἐκζητήσωσιν οἱ καταλοιποὶ τὸν ἀνθρώπων τὸν Κύριον, *that the reſidue of men may ſeek the Lord*, &c. the words are evidently taken out of *Amos* 9. 12. And yet there the *Hebrew* words, as now we read them, are quite another matter, לְמַעַן יִירְשׁוּ אֶת־שְׁאֵרִית אֱדוֹם *that they may poſſeſſe the remainder of Edom*, And therefore, both by the *Septuagints tranſlation*, and the *citation* in the *Acts* it muſt be reſolved, that the *Hebrew* was then diſtant from what now we find in the *copies*, moſt probably thus לְמַעַן יִדְרְשׁוּ אָדָם שְׁאֵרִית *that the reſidue of men may ſeek the Lord*, and all this by light changes of י for ד, ת for ל and אָדָם *Edom* for אָדָם *man* or *men*, the *ſingular number collective*, being oft put for the *plural*. So when *Amos* 14. 2. we find in the *Hebrew* copie, which we now uſe, פָּרִים שִׂפְתֵינוּ *the calves of our lips*, but in the *Greek tranſlator*, and from thence, *Heb.* 13. 15. καρπὸν χειλέων ὁμολογούντων, *the fruit of our lips*, there is little reaſon to doubt, but the *antienter* and true reading was פְּרִי (not פָּרִים) which ſignifies καρπὸς *fruit*. Theſe *examples* all according in this matter (and many more diſcernible in the *Old Teſtament*, by comparing the *Hebrew*, as *now* we have it, with the *Greek*) make it very reaſonable to receive this account, which hath here been given of [ἡμάλησα] on occaſion of which theſe others have been here mention'd, becauſe omitted in their *proper* places.

Paraphraſe.

CHAP. IX.

1.* THen verily the [a] firſt covenant had alſo ordinances † of divine ſervice, and a worldly ſanctuary.]

1. That firſt covenant indeed had ceremonial lawes, peculiar waies of worſhipping God, and a tabernacle; And firſt for the latter of them, (ſee Mat. 7. note

Ἔλαβον τριάκοντα ἀργύρια

διὰ Ἱερεμίου τὸ προφήτου

Ἔλαβον κὴ ἔδωκαν

καθὰ Συνέταξέ μοι Κύριος

Ἐκζητήσωσιν οἱ καταλοιποὶ τὸν

Λαβόντες

Ἔλαβον

Ἔδωκα

εἰς τὸν ἀγρὸν τὸ κεραμέως

* The firſt therefore

† worſhips

λατρείας

a

note b.) the Tabernacle (that was a type of the whole world, of earth and heaven, this made by Moſes, but that by God, ch.8. 2.) this conſiſted of two parts,

2. For there was a tabernacle made, the firſt wherein was the candleſtick, and the table, and the ſhew-bread; which is called the ſanctuary,]

2. For as this world conſiſts of two parts, this lower world, and the higheſt heavens, ſo alſo the Tabernacle had two regions in it, the firſt was called the Holies (or the Sanctuary) wherein was the candleſtick (with ſix branches, and one in the midſt to ſignifie the planets) and the bread, or twelve loaves ſet upon the table (to ſignifie the fruits of the earth, brought forth by that inlivening influence of the heavens, ſaith Philo.)

3. And after the ſecond veile, the Tabernacle which is called the holieſt of all,]

3. And the ſecond was a place of more ſanctity than the former, which was beyond the former, anſwerable to the place, where the oracle was in the former Temple, and is the image of the higheſt heaven,

4. Which had the golden cenſer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aarons rod that budded, and the tables of the covenant,]

4. Having a golden cenſer, not alwaies kept in it, but carried in, when the prieſt went in, who was not to goe without incenſe, and the Arke covered round about with gold, and neer this the pot of Manna, and Aaron's rod, and in it the tables of the commandements, in reſpect of which it is called the ark of the covenant,

5. And over it the cherubims of[b] glory, ſhadowing the [c] mercy-ſeat:] of which we cannot now ſpeak particularly.

b. c. 5. And over it the images of the Cherubim, by which God is wont to appear, and ſhew himſelf, Exod.25.22. and theſe ſhadowing the covering of the arke from whence God was wont to ſpeak with Moſes, to give him anſwers, and ſhew that he was propitious to the people.

6. Now when theſe things were thus ordained, the prieſts went alwaies into the firſt tabernacle, accompliſhing the ſervice of God,]

6. And this being thus deſcribed, we may aſcend to the former things mentioned v.1. the prieſts officiating, and the ſtatutes about that; And that ſervice of the prieſts was of two ſorts, the daily ſervice, and that was in the former outward part of the tabernacle.

7. But into the ſecond went the high prieſt alone once every year, not without blood, which he offered for himſelf, and for the [d] * errors of the people.] * ignorances

d. 7. But into the inner part of the tabernacle, or the holy of holies none entred but the high prieſt, and he onely one day in the year, on the faſt, or great day of expiation, and then alwaies he carried with him blood of calves and of goats, of calves to offer for himſelf, and of goats to offer for the people, (By which it appears that the offering of Chriſt which is anſwerable to this, is after his paſſion, performed at his going into heaven, which was ſignified by the holy of holies.)

8. The Holy Ghoſt this ſignifying, that the way into the holieſt of all was not yet made manifeſt, while as the firſt tabernacle was yet ſtanding.]

8. By which the Holy Ghoſt typically ſignified, that no man by the power of that firſt covenant could goe to heaven, or that the way to heaven was not there revealed, none being then admitted thither but the high prieſt once a year, who was a type of Chriſt; but now that that holy of holies is deſtroyed, and therewithall the Judaical law, there is now admiſſion, for all true Chriſtians or worſhippers of God, who now have promiſes and right to heaven, though till after death they are not admitted to their poſſeſſions.

9. † Which was a figure for the time then preſent, * in which † were offered both gifts and ſacrifices, * that could not make him that did the ſervice perfect, as pertaining to the conſcience,]

9. And the parabolical, typical meaning of this will be applicable to thoſe of this time, that ſtill obſerve and contend for the obſervation of the Judaical forms of worſhip, and think it is ſtill in force; For all theſe performances will not be able to give any man confidence to pray to God, to bring any man to heaven, or to obtain for him the pardon of any wilfull or preſumptuous ſin in the ſight of God, to free him from any ſin that hath waſted his conſcience, or give him grace to purge himſelf from ſuch ſin (ſee note on 1 Joh.3. b.)

† which parable belongs to the time approaching, Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα

* according to which (parable) for the King's MS. reads κατὰ ὃν † are offered προσφέρονται

* being not able to perfect the worſhipper μὴ δυνάμενα τελειῶσαι τὸν λατρεύοντα

10. † Which ſtood onely in meats and drinks and divers waſhings, and carnal ordinances impoſed on them untill the time of reformation.]

† Being only impoſed for meats μόνον ἐπὶ βρώμασι καὶ πόμασι

10. But onely to purge him from legal uncleanneſſes or pollutions, as having eaten any unclean meat, drinking wine at any unlawful time, (ſee c. 10. 9.) or out of any unclean veſſel, omitting any waſhing commanded by the Moſaical law, and neglecting any of thoſe external carnal ordinances, upon which they were to be puniſhed here, or to be ſeparated from the congregation, (to gain them impunity for ſins of ignorance &c. ver. 7.) for to this end onely theſe ſacrifices were inſtituted, and ſo onely in order to this life, and meant onely to continue till the time of Chriſt, wherein the whole ſervice was to be reformed, and the whole courſe of bringing men to juſtification and ſalvation, a better covenant to be made with them.

11. But Chriſt being come an high prieſt of good things to come, by a greater and more perfect tabernacle not made with hands, that is to ſay, not of this building,

12. Neither by the blood of goats and calves, but by his own blood he entred in * once into the holy place, having obtained eternal redemption for us.]

* for once, or, once for all, ἐφ' ἅπαξ

11, 12. But when Chriſt came to enter on the high prieſthood to obtain for us all thoſe bleſſings (of purging the conſcience, which could not be had by the law, of beſtowing on us our great reward, which is not to be had in this life, and ſo) which were future in reſpect of the law, and of this life, and to that purpoſe made uſe of a tabernacle that was of a more honourable nature than that under the law, to wit, his own body not made with hands as that was, but formed by the Holy Ghoſt in the Virgins womb, after an extraordinary manner (and ſo differing not onely from that tabernacle as fleſh from wood, but alſo from other humane bodies, as that which was conceived by the Holy Ghoſt, from that which was begotten after the ordinary manner) when, I ſay, Chriſt entred on his high prieſthood, he aſcended into heaven, in ſtead of the holy of holies, and did this once for all, in ſtead of the once a year of the high prieſt, and this with his own blood, or having laid down his own life, in ſtead of that blood of goats for the people, and of bullocks for himſelf, which the prieſt took with him to the holy of holies, having thus found out a way of purchaſing eternal redemption for us, from the guilt and power of ſin, by his death and reſurrection.

13. For

13. For if the bloud of bulls and goats, and of the ashes of an heifer sprinkling the unclean, [e sanctifieth to the purifying of the flesh:]

13. For if the legal pollutions, the eating &c.

or touching of unclean things &c. be expiated by bloud and ashes, so far as to keep them that are polluted so, from being turned out of the Congregation, and from any legal punishment:

14. How much more shall the bloud of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?]

14. How much more shall Christs death, the shedding of

his bloud for you, and after that, his presenting himself to his Father in heaven, in a body that shall never die any more, raised from the dead by the Spirit and power of God, and now being not onely alive, but immortal, deliver you from the guilt of sin, and fit you to serve God in a vital Christian course, giving over all the sins of the former life?

* Covenant see note on the Title of these Books.

15. And for this cause he is the Mediatour of the New * Testament, that by means of death, for the redemption of the transgressions that were under the the first † Testament, they which are called might receive the promise of eternal inheritance.]

15. And for this end was Christ made use of to intercede between God and us,

and establish and seal a new Covenant with us, that by the intervention of his death, for the expiation of all sins and transgressions, even such as could not be expiated under the old Covenant, they which are effectually called, the truly penitent reformed beleivers, may have heaven and eternal blisse made over to, and possessed and instated on them, by way of inheritance.

† Covenant.

* be produced

16. For where a Testament is, there must also of necessity * [e be the death of the Testator.]

16. He shed his bloud, I say, because

that a Testament be valid, or that any man enjoy any thing by the deam of another, the death of the Testator is required necessarily, and must be avouched or produced by him.

† firm βεβαία

17. For a Testament is † of force after men are dead, otherwise it is of no strength at all, while the Testator liveth.]

17. There being no stability in a Will,

as long as the Testator liveth, because he may change it, if he will, and besides it is to be supposed of him, that he meant not the benefit of it to his heir, till after his own death.

* first was consecrated πρώτη ἐγκεκαίνισται

18. Whereupon neither the * first Testament was dedicated without bloud.

18. And therefore agreeably to this

nature of Covenants, which are among the Eastern Nations still signed with bloud, and of Testaments which are not in force till the Testators death, we read in the Law, that the ceremony of bloud was used in the sanction of the first Covenant, that under the Law.

19. For when Moses had spoken every precept to all the people, according to the Law, he took the bloud of calves and of goats, with water and scarlet wooll, and hyssope, and sprinkled both the book, and all the people,

19. For when the Commandments, Ex. 20, 21, 22, 23. were

by Moses recited to all the people according to Gods appointment, then, as it follows, Ex. 24. 6. he took &c. and sprinkled &c. (which noted this sanction of Covenants (as of Testaments by death) by the Ceremony of bloud and fore-signified the shedding of the bloud of Christ for the making of a new Covenant with us)

† covenant * commanded for or toward you, ἐνετείλατο πρὸς ὑμᾶς

20. Saying, This is the bloud of the † Testament which God hath * enjoined unto you.]

20. Saying, This bloud is the Ceremony of establishing the Covenant which God hath made with you.

† of service λατρείας

21. Moreover he sprinkled with bloud both the Tabernacle and all the Vessels † of the Ministery.]

21. And so likewise he sprinkled the Tabernacle, and all the utensils that were used in the worship of God, with bloud.

22. And almost all things are by the Law purged with bloud, and without shedding of bloud is no remission.]

22. And generally under the Law the

course was, that all things that were purified should be purified by that ceremony of shedding bloud, and so in like manner, that when any sin was committed, a beast should be slain for a sacrifice, by way of confession that that sin deserved death.

23. It was therefore necessary that the patterns of things in the heavens, should be purified with these, but the heavenly things themselves with better sacrifices then these.]

23. And therefore the Law commanding that the Ta-

bernacle which (in respect of the two parts of it, but especially the inmost part) is an image of the highest Heavens, should thus be purified with the bloud of bullocks or goats, i. e. that the Priest should never enter in thither without such bloud-shedding, it is most agreeable and proportionable to these types, that Christ should dye, shed his own bloud, and so enter into Heaven to be our high Priest (and in like manner that we through many sufferings should enter into the kingdome of God.)

* copies ἀντίτυπα

24. For Christ is not entred into the holy places made with hands, which are the * figures of the true, but into Heaven it self, now to appear in the presence of God for us.)

24. For Christ was not so an high Priest as to enter into

any holy place built by men, the image or representation to signifie Heaven, but into Heaven it self, there to appear before God, as the Priest was said to doe in the holy of holies, and to recommend our wants and affairs to him, and negotiate for us, and so to relieve us when we stand in need of him.

25. Nor yet that he should offer himself often, as the high Priest entreth into the holy place every year with bloud of others.

25. Nor was the similitude betwixt

him and an high Priest to hold in this, that as the Priest enters into the holy place every year with the bloud of bullocks and goats, so Christ should enter every year into that which was signified by the holy of holies.

† at the consummation of the ages ἐπὶ συντελείᾳ τῶν αἰώνων

26. For then must he often have suffered since the foundation of the world: but now once † in the end of the world, * hath he appeared § to put away sin by the sacrifice of himself.

26. (For then he should from time to

time ever since the

* hath he been manifested by § sacrificing of himself for the putting away of sin, εἰς ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

begin-

beginning of the world have dyed many times) But in this, his preſenting himſelf in the ſight of God, his going to heaven to intercede for us, differs from the Prieſts going into the holy of holies, that Chriſt doth ſhed none but his own bloud, and that but once for all, and that now in this laſt age, (ſee Note on Mat. 24. c.) this cloſe or ſhutting up of the Jewiſh ſtate, on purpoſe to obtain pardon for whatſoever ſins repented of, and to work reformation among us:

27. For in this is the condition of Chriſt like to the condition of other men, that as they muſt die but once, and then be judged to all eternity:

27. † And as it is appointed unto men once to die, but after this the judgement:]

28. So Chriſt having yeilded up himſelf for a ſacrifice for us, and ſo born our ſins up to the croſſe with him (dyed as our ſurety or proxy) ſhall doe this but once; When he comes again it ſhall be in another manner, he ſhall not come to this earth to dye again, but ſhall come in glory and power, (quite unlike that ſtate, wherein he was, when he bare our ſins) to the relieving and beſtowing deliverance on thoſe who expect and wait for him, and conſtantly adhere to his commands.

28. So Chriſt was once offered to bear the ſins of many, and unto them that look for him ſhall he appear the ſecond time without ſin * unto ſalvation†.]

* and whereas there is reſerved for men, ᾧ καθὼς ἀπόκειται τοῖς

† for their deliverance εἰς σωτηρίαν, ſee note on c. 2. b.

* the King's Ms. adds here διὰ πίστεως, by faith.

Notes on Chap. IX.

a. ἡ πρώτη

That it muſt be read ἡ πρώτη *the firſt*] without σκηνὴ, *tabernacle*] will appear by the authority of *antient* MSS. (as, beſides others taken notice of by other men, in an antient one in *Magd. Col.* Library in *Oxon*) and of the *Syriack*, and *old Latine* Tranſlation, and of Saint *Chryſoſtome*, and the *Greek Fathers*, who read it not: And then there is little doubt but the *Subſtantive* to it muſt be διαθήκη *Covenant*, mentioned in the former *chapter*, and called ἡ πρώτη, *the firſt*, in the *verſe* immediately preceding this, c. 8. 15. which antiently was conjoined with this, before the *diviſion* into *Chapters*. Beſides the addition of σκηνὴ *tabernacle* will not be very congruous, for then the *tabernacle* muſt be ſaid to have in it τὸ ἅγιον κοσμικὸν *the worldly holy*, i. e. the *tabernacle*, as appears v. 3. where σκηνὴ *tabernacle* is called ἁγία ἁγίων *the holy of holies*, As for δικαιώματα *ordinances*, ſee *Rom.* 8. d. and λατρείας is in any reaſon to be taken not in the *Genitive*, but the *Accuſative plural*, and ſo will note *ſacrifices* and other *inſtitutions* for *Gods worſhip*, which belonged to that *Moſaical Covenant*.

λατρείας

b. Δόξα

Δοξα, *glory*, is here ſet to ſignifie the *Schechina*, or *appearing* of *God*, which was wont to be by *Angels*, of which theſe *Cherubims* were the *repreſentations*. See *Note* on *Mat.* 16. n. and on *Mar.* 1. a.

c. Ἱλαστήριον

The word Ἱλαστήριον is anſwerable to the *Hebrew* כפרת, Now the word כפר ſignifies two things, 1. *to cover* (and indeed the *Engliſh* word *cover* ſeems to come from it) and that either ſimply to *cover*, or to *cover* with *pitch* &c. and ſecondly, in *Piel*, to *cleanſe*, *expiate*, and *to be propitious*: Hence it is rendred ſometimes ἀσφαλτῶσαι *to plaſter* or *cover* with *bitumen* or *pitch*, and ſometimes, moſt ordinarily, ἱλάσκομαι, ἐξιλάσκομαι, καθαρίζω, to *propitiate* or *cleanſe*. And accordingly כפרת is rendred ſometimes καταπέτασμα, *a covering*, *Exod.* 26. 36. ſometimes ἱλαστήριον *propitiatory*, and ἱλαστήριον *propitiatory*, when the ſenſe is καταπέτασμα. *covering*, ſee *Note* on *Rom.* 3. g. And ſo in this place, where it notes a part of the *Ark*, it muſt be taken in the *notion* of the *Hebrew*, and rendred in that ſenſe of καταπέτασμα, *covering*, as 'tis *Exod.* 26. 34. and 30. 6. or as the *Hebrew* כפרת, if it had been here retained, would have imported.

d. Ἀγνοήματα

The word ἀγνοεῖν, though it ſignifies peculiarly *ignorance*, yet is taken among the *Greek Writers* in the *Old Teſtament* for *ſinning* indifferently. So *Tob.* 3. 3. *Judith* 5. 20. *Ecclus.* 51. 26. 1 *Mac.* 13. 39. 2 *Mac.* 13. 37. *Ecclus.* 23. 2. and 3 *Mac.* σύστημα μηδὲν ἠγνοηκὸς, *a company that had not ſinned* againſt the *King*, according to the notion of the *Hebrew* שגה, which as it ſignifies *ignoravit*, *erravit*, *ignorance*, *error*, ſo alſo it ſignifies *defecit*, *receſſit*, *falling off*, *failing*, and ſo here it ſignifies all thoſe *ſins*, for which there was allowed *expiation* and *ſacrifice* under the *Law*, i. e. all *ſins* but thoſe of *preſumption*, or *will*.

e. Ἁγιάζει

Ἁγιάζειν to *ſanctifie* in this place, ſignifies to *purifie*, in the notion, that belongs to the *Hebrew* טהר, which is ſometimes rendred καθαρὸς *pure*, ſometimes ἅγιος *holy*, and accordingly ἀκάθαρτα and ἅγια, *impure* and *holy*] are ſet oppoſite 1 *Cor.* 7. 14. So alſo the *Hebrew* קדש which is vulgarly ἁγιάζειν to *ſanctifie*, is uſed for *waſhing* among the *Jews*, ſee note on 1 *Cor.* 7. d. Thus it appears to be uſed here, not onely by the κεκοινωμένους *unclean* or *polluted*, immediately precedent, and the καθαρότητα *cleanſing*, or *puritie*, following, but by the evidence of the matter here ſpoken of, For that was the deſign of the *legal ſacrifice*, *bloud & aſhes*, to *cleanſe* them that were *legally polluted*, which is the meaning of πρὸς τὴν τῆς σαρκὸς καθαρότητα *for the cleanſing of the fleſh*, i. e. to *make* them *legally clean*, ſuch as might come into the *congregation* again, But this ſtill in a *metaphorical* ſignification, as *cleanſing* ſignifies *expiation*, or *obtaining pardon* of *ſin*, freeing from the *inconveniences*, or *Cenſures* that belong'd to it. In this ſame ſenſe the word is uſed c. 10. 10. *Through which will we are ſanctified*, ἡγιασμένοι ἐσμὲν, i. e. *our ſins are expiated*, *through the offering of the body of Chriſt once for all*, which v. 26. is expreſſed by another phraſe, that *he hath now once appeared to put away ſin by the ſacrifice of himſelf*.

Ἡγιασμένοι ἐσμὲν

What the word φέρεσθαι] ſignifies here, will be beſt gueſt by the *context*, which looks to the *validity* of *Wills* and *Teſtaments*, and to the *pleading* of them in *Law*, to receive *benefit* from them; This is expreſſed, v. 17. by βεβαία and ἰσχύει, and of this it is ſufficiently known in all *Laws*, what is here ſaid, that, *as long as the Teſtator lives*, there is no *validity* in his *will*, no *pleading* any thing from it, becauſe *voluntas eſt ambulatoria*, ſay the *Lawyers*, a man as long he *lives* may *change* his *will*; In this ſenſe may this 16. v. be thus *interpreted*, Ὅπου διαθήκη, *where there is a Teſtament*, i. e. where a *Teſtament* is *produced* or *pleaded*, or where a *Teſtament* is a *Teſtament*, or, to the *confirming*

f. Φέρεσθαι.

firming of a *Teſtament*, to the *proving* of a *will*, ἀνάγκη, *it is neceſſary*, φέρεσθ θάνατον τ̃ διαθε-μένου, *that the death of the Teſtator be brought, produced, alledged,* brought into the *Court, teſtimony* brought of it, for otherwiſe the *will* will not be βεβαία *firm*, nor ἰσχύν of *force*, ὅτε ζῇ &c. *as long as the Teſtator is alive*, or as long as there is no *conſtat* of his *death*. Thus is the word φέρειν and φέρεσθ uſed ſometimes in the *New Teſtament*, in a *forenſical* ſenſe, as κατηγορίαν φέρειν, *to bring an accuſation*, 1 *John* 18. 29. ἐγκλήματα φέρειν, *Act.* 25. 7. to *bring accuſations* or *charges* againſt any, and φέρειν κρίσιν *to bring* or *enter* a *ſuit* againſt one.

Ἀθετεῖν properly ſignifies to *fruſtrate*, as ἀθετεῖν βουλὴν θεοῦ, to *fruſtrate God's counſel*, i. e. *deprive* it of (*evacuate*) the *end* of it, and ſo here *Chriſt's death* is ἀθέτησις ἁμαρτίας, *depriving ſin* of its *end* or *deſigne*, which was firſt to *get* us into its *power*, to *reign* in our *mortal bodies*, and then *malicioufly* to *bind* us over to *puniſhment eternal*, from both which *Chriſt's death* was deſigned to *redeem us*, from *living* in *ſin*, and from being *puniſhed* for it, according to the two *benefits* of *Chriſt's death*, ſignified in the *Sacraments*, *grace* and *pardon*. g. Ἀθέτησιν.

CHAP. X.

Paraphraſe.

* the good τ̃ μελλόν.

† by the ſame ſacrifices every year κατ' ἐνιαυτὸν τ̃ αὐταῖς θυσίαις

1. FOr the Law having a ſhadow of * good things to come, and not the very image of the things, can never † with thoſe ſacrifices, which they offered year by year continually, make the comers thereunto perfect.]

1. For the Moſaical Law, which contained no more then an imperfect ſhadow or rude firſt draught of thoſe mercies made over to us by the Goſpel, eternal life &c. and not the lively repreſentation, or effigies of them, ſuch as the Goſpel now affords us, is no way able by ſacrificing every year, as long as the temple laſts, bullocks and goats, i.e. by repeating often thoſe ſame kinds of ſacrifices, to work that great benefit for the worſhippers, which the Goſpel is deſigned to doe, viz. to give men full pardon of ſin, and purifie their conſciences.

* Sure they would have ceaſed, for many other copies read ἐπειδὴ ἐπαύσαντο leaving out ἂν, † a commemoration ἀνάμνησις

2. For then * would they not have ceaſed to be offered, becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſin.

2. For then they would not need to be offered again continually, when the work for which they were offered, were once wrought.

3. But in thoſe ſacrifices there is † again remembrance of ſins made every year.]

3. Whereas now being only a commemoration of ſins, not a purging them away, they are offered every year anew on the day of expiation, thereby commemorating not onely the ſins committed that year, ſince the laſt day of expiation, but their former ſins again, for which they had formerly ſacrificed, at the the time of committing of them, and to typifie, that one true ſacrifice of Chriſts, that alone is able to do the work for all our ſins.

4. For it is not poſſible that the bloud of bulls and goats ſhould take away ſins.]

4. For the truth is, it is not in the power of any ſacrifice of any beaſt to take away the guilt of ſin, or purifie the conſcience.

* thou haſt not delighted in, καὶ ἠθέλησας † framed κατηρτίσω

5. Wherefore when he cometh into the world, he ſaith, Sacrifice and burnt-offering * thou wouldſt not; but a body haſt thou † prepared me.]

5. And therefore in the Prophetick Pſalm concerning Chriſt's coming into the world, God's deſpiſing of thoſe legal ſacrifices is mentioned, and all that is thought fit to be depended on in order to obtaining pardon for ſin, is the body of Chriſt, God giving him a body and deſigning that to crucifixion, fitting it for the Croſſe, as the ſervants ear for the door-poſt, Deut. 15. 17. to which it was to be nailed, (on which ground of ſimilitude it is, that in ſtead of opening or boaring my ear, in the Pſalmiſt, 'tis here framing him or fitting him a body, ſee note on 2 Cor. 13. c.)

6. In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure.

6. And then hee adds in the name of Chriſt ſpeaking to God his father, The offerings of legal ſacrifices, I know, are not acceptable in thy ſight, or able to reconcile thee to ſinners.

* Indenture, or folding of the Bill, ſee note on Lu. 4. a.

7. Then ſaid I, Lo, I come (in the * volume of the Book it is written of me) † to doe thy will, O God.]

7. Therefore I, i.e. Chriſt, come (according to what he had undertaken and bound himſelf by bond to his Father, in order to that great work of our redemption) to perform whatſoever thou my God ſhalt require of me.

† that I may doe τὸ ποιῆσαι

* according to the Law κατὰ τὸν νόμον

8. Above, when he ſaid, Sacrifice and offering, and burnt-offerings, and offering for ſin, thou wouldſt not, neither haſt pleaſure therein, which are offered * by the Law;]

9. Then ſaid he, Lo, I come to do thy will (O God:) He taketh away the firſt, that he may eſtabliſh the ſecond.]

8, 9. By which place of the Pſalmiſt, Pſal. 40. it is clear, that the ſacrifices appointed by Moſes's Law, are not of any force with God, but onely the ſufferings and death of Chriſt, the firſt being in that place wholly renounced and diſclaimed, and onely the ſecond ſet up.

† through which οἷς * by διὰ τ̃

10. † By the which will we are ſanctified*, through the offering of the body of Jeſus Chriſt once for all.]

10. And by this gracious will of God (which Chriſt came to perform, in the body, which God prepared for him, v. 5.) by offering that body once for all, and not by thoſe legal ſacrifices, which were oft repeated, all our ſins are expiated, (ſee note on c. 9. c.) and we received into Gods favour, as many of us, as by performing the condition of ſincere obedience, ſtill required of us, are rendred capable of that great benefit purchaſed for us by the ſufferings of Chriſt.

† ſtood indeed μὲν ἕστηκε * upon a day καθ' ἡμέραν

11. And every Prieſt † ſtandeth * daily miniſtring and offering oftentimes the ſame ſacrifices, which can never take away ſins.]

11. Again, under the Law, the high Prieſt was wont every year once (ſee c. 7. 27.) on the great day of Expiation, to officiate and offer up yearly the ſame kinds of ſacrifices, bullocks, &c. none of which have power to free the conſcience from the guilt, or the offender from the puniſhment of ſin.

12. But

12. But Chriſt having by his own death made one complete ſacrifice, which will ſuffice for the ſins of all the world, without need of repeating it, (ſealing to all that ſhall ever live a covenant of mercy and remiſſion upon repentance) hath ever ſince continued at the right hand of God, and ſhall doe ſo for ever,

12. But this man after he had offered one ſacrifice for ſins * for ever, ſate down on the right hand of God,]

* hath for continuance ſate εἰς τὸ διηνεκὲς ἐκάθισεν ſee v. 14.

13. Exerciſing his regal office in mens hearts, and meaning to exerciſe it alſo over ſin, and death it ſelf, in aboliſhing or ſubduing them both in the reſurrection.

13. † From henceforth expecting till his enemies be made his footſtool.]

† For the time to come τὸ λοιπὸν

14. For that one offering of his in his death hath done the whole work, once for all completely, for all obedient Chriſtians, all ſanctified diſciples of his (that having the interceſſion of Chriſt in heaven, the ſending the Spirit, &c. adjoyned with it, which are the grounds of furniſhing us with all grace, &c.)

14. For by one offering he hath perfected forever them that are ſanctified.]

15, 16, 17. And of this the ſcriptures of the Old Teſtament doe teſtifie, For after he had premiſed, as the firſt thing promiſed in his covenant, the writing his lawes in their hearts and on their minds, and revealing his will, and giving them his ſanctifying grace for the reforming of their wicked lives, he then adds as a ſecond part of his covenant, the free pardon of all the ſins and tranſgreſſions of their former life, whatſoever they have been.

15. * Whereof the Holy Ghoſt alſo is a witneſſe to us, for after that he had † ſaid before,

16. This is the covenant that I will make with them after thoſe daies, ſaith the Lord, I will put my lawes into their hearts, and * in their minds will I write them,

17. And their ſins and iniquities will I remember no more.]

* And the holy Ghoſt alſo beareth us witneſſe, Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ † firſt ſaid προειρηκέναι * upon διὰ τῆ

18. And this being done once for all, there is no need of any farther ſacrifices, or Judaical obſervances, for which ſome of you doe ſo zealouſly contend.

18. Now where remiſſion of theſe is, there is no more offering for ſin.]

19. The doctrine then of the ſuperlative excellence of Chriſt's prieſthood, above the Moſaical, being thus evidenced, and the benefit of it being to us ſo great, even to give us liberty (ſee Joh. 7. a.) to approach unto God in prayer, and apprehenſion of his promiſes, to have title to heaven it ſelf, through what Chriſt hath purchaſed for us,

19. Having therefore, brethren, † boldneſs to enter into the holieſt by the blood of Jeſus,]

† liberty παῤῥησίαν

20. (Which confidence and liberty to enter he hath helped us to, by a way never known before, and that a clear or living way in oppoſition to the dead ſhadows and rudiments under the law, which, I ſay, he hath helped us to, by paſſing himſelf from the outer to the inner tabernacle, from this life to another, breaking through the veile or partition between them, i. e. through his fleſh, being fain to die before he entred heaven)

20. * By a new and living way which he hath conſecrated for us, through the veile, † that is to ſay, his fleſh,]

* Which he hath conſecrated for us a new and living way by the veil, Ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν † that is, his own fleſh τοῦτ' ἔστι τῆς σαρκὸς αὐτοῦ,

21. And having one that intercedes for us at the right hand of God, and that hath taken upon him the whole care of his Church, and of every faithfull ſervant of his, that ſhall adhere and keep cloſe to him,

21. And having an high prieſt over the houſe of God,]

22. Let us ſerve & worſhip him unfeignedly, being fill'd with faith (ſee note on Lu. 1. a. & h.) and having reformed our wicked lives in ſincere reſolution of heart, (without which there is no more reception to be hoped for at God's hands, Iſa. 1. 15. than under the law there was liberty to come into the congregation, for them that had touched any impure thing, till they were ſprinkled with water by the prieſt) and having our actions waſhed and pure alſo,

22. † Let us draw neer with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water,]

* Let us come to him in fulneſs of faith, Προσερχώμεθα ἐν πληροφορίᾳ

23. Let not all the afflictions and dangers that can approach us, move us ſo much as to waver in our Chriſtian profeſſion, which having the hope of eternal life joyned with it, is fortification enough againſt all the terrors of this world, having God's fidelity engaged to make good the promiſe to us.

23. Let us hold faſt the profeſſion of the * faith without wavering, (for he is faithfull that promiſed)]

† hope ἐλπίδος

24. And let us weigh and conſider all advantages that we can have upon one another, to provoke and excite one another to charity, and all actions of piety, (ſuch as are joyning in the publick ſervice, ver. 25.) whenſoever we ſee any thing of fainting, or growing cold in any,

24. And let us conſider one another to provoke unto love and unto good works,]

25. And not ſuffer our ſelves to proceed ſo farre toward defection, as to give over the publick aſſemblies (the forſaking of which is not onely deſerting of the publick profeſſion of Chriſt, but alſo of the means of growth in grace) but ſtirre up one another to the performance of this, and ſuch other duties of confeſſion toward Chriſt, by this argument among others, that now their deliverance from the perſecutions which ſo diſcouraged them, is neer at hand, (by reaſon of the deſtruction of the enemies of the croſſe, the Jews and Gnoſticks, that have cauſed all theſe perſecutions) which therefore would make it unreaſonable for them now to give over their conſtancy, and loſe all, when they are ſo near the end of their voyage, (ſee Rom. 13. 11. & Jam. 5. 7, 8.)

25. Not forſaking the aſſembling of our ſelves together, as the manner of ſome is, but exhorting one another: and ſo much the more, as ye ſee the [a] day approaching.]

a.

26, 27. For if we obſtinately commit ſuch a ſinne as this, defection from Chriſt, and forſaking Chriſtianity (as they that forſake the publick aſſemblies are in danger to doe) after once receiving it (ſee note on Mat. 12. h.) there is no plea, or apologie of ignorance, or unwillingneſſe for that; and conſequently, as under the law no ſacrifices are to be offered for ſuch, nor ever any for Apoſtates, ſo now there is no way of remiſſion, which will be profitable for ſuch, all that is to be expected is the judgments and wrath of God, ſuch as are like to be ſent out ſpeedily to utter deſtruction, againſt all ſuch enemies of Chriſt, (ſee note on 2 Pet. 3. d. & Heb. 6. b.

26. For if we ſin wilfully after we have received the knowledge of the truth, there remaineth [b] no more ſacrifice for ſins,

27. But a certain fearfull looking for of judgment, and * fiery indignation, † which ſhall devour the adverſaries.]

* burning of fire πυρὸς ζῆλος † ready to μέλλοντος

28. He

28. He that deſpiſed Moſes law, died without mercy, under two or three witneſſes.] 28. He that offended wilfully, and ſo capitally under Moſes's law, was not capable there of any mercy, but the thing being proved againſt him by competent teſtimony, he was to be put to death.

29. Of how much ſorer puniſhment, ſuppoſeye, ſhall he be thought worthy, who hath troden under foot the ſon of God, and hath counted the blood of the covenant, wherewith * he was ſanctified, † an unholy thing, and * hath done deſpight unto the ſpirit of grace?] 29. How much ſadder then will his condition be judged to be, who againſt all light, and conviction received, and formerly aſſented to, ſhall thus fall off, and by doing ſo, joyn with thoſe Antichriſtian Gnoſticks, and Jewes the crucifiers of Chriſt, and enemies of Chriſtians, which have deſpiſed Chriſt, as vile, and nothing worth, yea as one that died as a malefactor, and ſo his blood no better than unclean, profane blood, not ſuch as will bring any benefit to us, (as it was deſigned to doe) and ſcorn, and reject the Goſpel it ſelf, revealed to us by the Apoſtles, authorized thereto by the deſcent of the Spirit on them, and other mercies in it ſo graciouſly beſtowed on us?

* he hath been-ἡγιάσθη
† a profane thing κοινὸν
* hath reproached ἐνυβρίσας

30. For we know him that hath ſaid, Vengeance belongeth unto me, I will recompenſe, ſaith the Lord: and again, The Lord ſhall judge his people.] 30. For we know it is the Lord that ſaid, Vengeance &c. and again Pſal. 135. 14. that God will avenge his people, (his Church) and conſequently will avenge the cauſe of thoſe which now ſuffer among you, againſt their perſecutors, in his time, if you can patiently wait for it.

31. It is a fearfull thing to fall into the hands of the living God.] 31. To which purpoſe you may be armed with this conſideration, that 'tis not near ſo formidable a thing to be perſecuted and puniſhed by mortal men, as by him that lives forever, ſee Mat. 10. 20.

32. But call to remembrance the former daies, in which after ye were illuminated, ye indured a great † fight of afflictions;] 32. Now that the being perſecuted for Chriſtianity ſhould bring you to this defection, there is no reaſon, conſidering how, when you did firſt receive the faith, (ſee Rom. 13. 11.) ye indured afflictions courageouſly (and therefore ought not now at laſt to fail in any reaſon, leſt you loſe the fruit of all that.)

† combate ἄθλησιν

33. Partly whilſt ye were made a gazing-ſtock both by reproaches and afflictions, and partly * whilſt ye became companions of them that were ſo uſed.] 33. Suffering moſt courageouſly, and notoriouſly your ſelves, and ſhewing your fellow-feeling, and common concernment with them, that were thus afflicted.

* being made partakers of thoſe which ſo lived κοινωνοὶ τῶν οὕτως ἀνασρεφομένων

34. For ye had † compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, * knowing in your ſelves that you have † in heaven a better and an enduring ſubſtance.] 34. For (firſt to the latter of them, ſee note on Mat. 7. a.) you expreſſed your ſenſe of my ſufferings (and perhaps of many others that were in like manner impriſoned) in mourning for me, and relieving me; and (for the former) ye parted with your worldly wealth, which was violently torn from you, with perfect patience, nay rejoicing, that you were thought worthy to ſuffer for Chriſt's ſake, and conſidering, and aſſuring your ſelves that ſuch ſufferings as theſe, yeild you (and will bring you by way of reward) a more valuable and durable kind of wealth, eternal bliſſe in heaven.

† or a fellow-feeling with priſoners, for the King's MS. reads τοῖς δεσμίοις συνεπαθήσατε

* knowing that you have in your ſelves γινώσκοντες ἔχειν ἐν ἑαυτοῖς † a better beeing in heaven, and an abiding one, κρείττονα ὕπαρξιν ἐν οὐρανοῖς, καὶ μένουσαν

* boldneſſe παῤῥησίαν

35. Caſt not away therefore your * confidence, which hath great recompenſe of reward,] 35. Having therefore indured ſo much upon theſe grounds of the certain retribution that all your ſufferings bring with them, be not beaten out of your fearleſneſſe (ſee note on Joh. 7. a.) and patience, and Chriſtianity at laſt.

† that having done ἵνα ποιήσαντες

36. For ye have need of patience, † that after ye have done the will of God, ye might receive the promiſe.] 36. For Chriſtianity being a life of faith and hope, faſtned on future promiſes, both thoſe of this life, releaſe from perſecutions, and thoſe of another life, eternal bliſſe, which will not be had, till we have done what God appoints us in the interim to doe, or ſuffer, 'tis clear that patience is neceſſary for all Chriſtians at all times, and particularly for you at this.

* a very little while μικρὸν ὅσον ὅσον
† cometh ἐρχόμενος

37. For yet * a little while and he that † ſhall come, will come, and will not tarry.] 37. For the time is now very neer at hand, that Chriſt (ſee note on Mat. 11. a.) ſhall come as a judge to deſtroy the enemies, and as a reliever to reſcue all faithfull diſciples (ſee note a.) and though you may think he hath ſtayed ſomething long, yet now he will come very ſpeedily to that work.

* But δὲ
† And if he draw back or ſlink away Καὶ ἐὰν

38. * Now the juſt ſhall live by faith; † But if any man [c] draw back, my ſoul ſhall have no pleaſure in him.] 38. Mean while the true conſtant Chriſtian ſhall by the ſtrength of his faith live, and hold out againſt all theſe terrors, ſuſtain himſelf by his faith (ſee Rom. 1. 17.) and he that doth not ſo, but is affrighted and driven by afflictions out of his hold and profeſſion (as now ye are like to be) God will certainly reject and hate ſuch a man, never accept of ſuch temporary obedience. c.

* purchaſing, acquiring, finding,

39. But we are not of them who draw back unto perdition: but of them that beleive to the [d] ſaving of the ſoul.] 39. But as Chriſt told his diſciples that in times of perſecution he that would ſave his life, ſhould be the moſt likely to loſe it, and he that would venture the utmoſt for Chriſt's ſake, ſhould be moſt likely to thrive, and ſecure himſelf even in this world, ſo it is likely to be at this time, and ſo I may ſay it with comfort of all true faithfull conſtant Chriſtians, that we doe not mean to forſake Chriſt, or fall off to the Gnoſtick compliances, which in ſtead of delivering will prove the certaineſt way to ruine, but to ſtick conſtantly to him, as the likelieſt way to preſerve us here, and the only way of ſecuring us to eternity, whether to ſave our lives, or our ſouls. d.

a. The notion of ἡμέρα Χριστοῦ, *the day of Christ*, and ἡμέρα *day*, and παρουσία Χριστοῦ, *coming of Christ*, and βασιλεία Θεοῦ, *kingdome of God*, and many the like, ſignifying that *famous deſtruction* of the *Jewes*, hath been often mentioned. The other phraſes have been gathered together from their *diſperſions* through this book, *note* on *Mat.*3. c. *Mat.*24. b. c. &c. Now for this of ἡμέρα, *day*, or ἡμέρα Χριστοῦ, *day of Christ*, although ſomewhat hath been ſaid on *Rom.* 13. *note* d. yet now more fully it muſt be explained. The force of the phraſe may appear *Zach.* 14. 1. *Behold the day of the Lord cometh, and I will gather all nations againſt Jeruſalem to battel, and the city ſhall be taken* &c. and ſo in many places of the *Old Teſtament*, And accordingly in the *New*, *Lu.* 17. 24. *The ſon of man* ἐν τῇ ἡμέρᾳ αὐτοῦ, *in his day*, i. e. when he *comes* to *deſtroy Jeruſalem*, ſo *Mat.* 24. 36. περὶ δὲ τῆς ἡμέρας ταύτης *of that day and hour*, i.e. the punctual *time* of this *deſtruction* (not of the *day* of the laſt *judgment*, but of ſomewhat that was to come in *that age*, v. 34.) *knows no man*, So *Lu.* 17. 30. ἡμέρα *the day wherein the Son of man ſhall be revealed*, and v.31. ἐν ἐκείνῃ ἡμέρᾳ *in that day*, and c.19.40. ἡμέραι *the daies ſhal come in which thy enemies ſhal caſt a trench*, So *Act.*2. 20. ἡμέρα Κυρίου μεγάλη καὶ ἐπιφανὴς, *the great and conſpicuous day of the Lord*, from which none of the *Jewes* ſhould eſcape, but onely the *beleivers*, In which place, as 'tis cited out of *Joel*, 'tis obſervable, that there is firſt mention of the *laſt daies* v. 17. (which as the *Jewes* render the *daies* of the *Meſſias*, ſo *Peter* interprets the time after the *reſurrection* of *Chriſt*, in which the *Spirit* was *poured out*) then of this *great day* v.20. which is as it were ἐσχάτων ἐσχάτη *the laſt of the laſt*, *fourty years* after his *reſurrection*, in which *Judæa* was to be laid *waſt*, So 1 *Cor.* 1. 8. *the day of the Lord Jeſus* agreeable to the ἀποκάλυψις Κυρίου Ἰησοῦ, *revelation of the Lord Jeſus*, ver. 12. both of them denoting this time of *judgment* on *unbeleivers*, and *deliverance* of the *faithfull*; See alſo c.3.13. So 1 *Theſſ.* 5. as χρόνοι and καιροὶ *times* and *ſeaſons*, v.1. referre to this matter (as, *the time is come*, *Ezech.* 2. 7.) ſo ἡ ἡμέρα Κυρίου, *the day of the Lord cometh as a thief* (the ſame that is ſaid of it 2 *Pet.* 3. 10.) belongs to this matter alſo. So 2 *Theſſ.* 1. 10. *In that day.* So here ἐγγίζουσα ἡ ἡμέρα, *the day approaching*, as *Lu.* 21. 8. ὁ καιρὸς ἤγγικε, *the ſeaſon approacheth*, or as *Joel* 2. 1. ὅτι πάρεστι ἡμέρα Κυρίου, ὅτι ἐγγύς, *the day of the Lord is come, it is nigh at hand.* So the ἡμέρα διαυγάζουσα *day dawning* is that *day* of *judgment* to the *Jewes*, and *deliverance* to the *beleivers* among them, 2 *Pet.* 1. 19. (ſee note g.) And that this phraſe ſhould thus ſignifie, will not be ſtrange, when it is conſidered, that in all *languages* and *idiomes*, the word *Day* ſignifies *judgment* here on *earth*. So ἡμέρα 1 *Cor.* 3. 13. *the day ſhall declare*, i. e. the *judgment*, or *trial*, and ἀνθρωπίνη ἡμέρα, *man's day*, 1 *Cor.* 4. 3. i. e. the *judgment* of *men*, ſo *dies* in *Latine*, *diem dicere*, *to implead*, and in *Engliſh* a *daies-man*, an *umpire* or *judge* (ſee *note* on *Mat.* 3. c. & *Mat.* 24. b.) That this is the meaning of this place will appear by the ſcope of the place, which is, to *comfort* them which were ready to *fall off* from *Chriſtianity*, upon the continued *perſecutions* of the *Chriſtians* by the *Jewes*, among whom theſe *Hebrew Chriſtians* lived, as will appear in the *ſtory*, *Act.*11.19. & 1 *Theſſ.*2.14. the *approach* of whoſe *deſtruction* muſt conſequently be matter of *comfort* to them that had ſuffered long, and ſo of keeping them from *falling* away, (ſee *note* on *Rom.* 13. c.) and 2^dly, 'twill appear by the plain words that follow to this very purpoſe, to ſuſtain their *patience* v.37. *Yet a little while and he that cometh*, ὁ ἐρχόμενος, i.e. *Chriſt*, which hath promiſed to *come* to their *puniſhment*, and your *relief*, *will come* (and that notes this particular, the *deſtruction* of the *Jewes*, which is called his *coming*, *Mat.* 24.) καὶ ὁ χρονιεῖ, *and he will not tarry*, that notes the ἐγγίζειν, the *approach* of that *day*. And to this purpoſe to *confirm* men in patient *expectation* of this, without all *diſheartning* by the *delay*, follow all thoſe examples of *faith* c. 11. in which it appears that many depended by *faith* on *performances* of *promiſes* to their *poſterity*, which were never performed to *themſelves* perſonally, and ſo might very well fortifie the *Hebrewes* for an *expectation* of a farre *ſhorter* time, it being now very *neer at hand*. The ſame is expreſſed, when it *draws nigher at hand*, by ἐσχάτη ὥρα 1 *Joh.*2. 18. *the laſt houre*.

What is meant by this phraſe Ἑκουσίως ἁμαρτάνοντες μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, *Sinning wilfully after receiving the acknowledgment of the truth*] muſt be collected by a brief ſurvey of every *part* of the *phraſe*. Firſt, ἁμαρτάνειν *to ſin*] as it ſignifies in general any *kind*, or ſort of *ſin*, not onely *deliberate*, but of *ignorance*, or *paſſion*, or *ſurpriſe*, and again not onely an *act*, but *habit*, or *courſe* of *ſin*, (and is to be determined to either, by the *context* in any place) ſo in many places it appears to ſignifie the *great* ſin of *Apoſtaſie*, ſo c. 3.17. and is applied to the *Apoſtate Angels* 2 *Pet.*2.4. And ſo here ſure it muſt ſignifie, the *ſin* here ſpoken of, ver. 23, & 25. being the *not retaining*, i. e. *forſaking* the *profeſſion of their hope*, i.e. the *Chriſtian profeſſion*, & ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, *forſaking the aſſemblies of publick worſhip*, &c. which though done upon the motive of *fear*, to avoid *perſecution*, yet was an *Apoſtatizing* from the *Chriſtian* courſe, and that no *ſuddain*, *paſſionate*, but *weighed*, *deliberate act* and *courſe*, and is therefore defined v. 38. to be an ὑποστολὴ εἰς ἀπώλειαν a *drawing back to perdition*, an *Apoſtaſie* from the *Chriſtian profeſſion*, a *preferring* the advantages of the *world*, the *preſerving* their own preſent *ſafety*, before the *ſervice*, and *worſhip* of *God*, and *privileges* belonging to it; and accordingly this *ſin* of theſe *forſakers* is elſwhere ordinarily expreſt by *loving the world*, *and the things of the world*, in oppoſition to, and excluſion of the *love of the Father*, *loving of pleaſures more than of God*, *ſerving of the belly*, &c. and 'tis known of theſe *Gnoſticks*, that as they *renounced* the *Chriſtian profeſſion*, ſo they joyned with the *enemies* (called here ὑπεναντίοι *adverſaries* v.27.) againſt the *Chriſtians*, and to ſave themſelves *calumniated*, and *perſecuted others*. Now this ſin thus conſidered, is here farther expreſt to be ſo by the mention of their former *acknowledgment* of the *truth*, and by their continuing in this *courſe* ἑκουσίως *wilfully after the acknowledgment of the truth*, That may be taken in a *double* notion, Firſt to ſignifie the

b. Ἑκουσίως ἁμαρτάνοντες &c.

Ἁμαρτάνειν

Ἐγκαταλείποντες ἐπισυναγωγὴν

Ὑποστολὴ εἰς ἀπώλειαν

μετὰ τὴν ἐπίγνωσιν τῆς ἀληθείας

the *commiſsion* of this *ſin*, after the *acknowledgment* of *Chriſtianity* in *general*, after having received the *faith*, and obeyed it (which muſt neceſſarily *deprive* them of all *excuſe* of *ignorance*, or *involuntarineſſe*) as 2 *Pet.* 2. 21. ἐπεγνωκέναι τ ὁδὸν τ δικαιοσύνης, *having acknowledged the way of righteouſneſs*, and then ὑποστρέψαι *to turn*] clearly ſignifies; And this 'tis certain, is contained here, for they that thus *forſook* the *aſſemblies*, and *drew back*, were the δίκαιοι, the *juſt*, v. 38. But, I ſuppoſe, there is yet a *farther* notion of it, which muſt be added to this, the doing this *contemptuouſly* againſt the *Apoſtles doctrine*, and *admonition*, concerning the *infuſions* of the *Gnoſtick hereticks*, and conſequently a caſting off the authority of the *Apoſtles*, and *Governours* of the *Church*, who *acted* in *power* of the *Holy Ghoſt*, and they that thus *diſobeyed*, were lookt on, and dealt with, as *heathens*, and *Publicans*, deſperate, and *incorrigible*, *Mat.* 18. 17. Thus, ſaith *Photius*, Πολλὴ ἡ διαφορὰ τ ἐξ ἀγνοίας ἁμαρτημάτων πρὸς τὰς ἐν γνώσῃ τῇ μὴ καλαφρονήσεως προϊούσης ἀθεμίτους πράξεις, *There is great difference between ſins committed out of ignorance, and wicked practiſes committed in knowledge and with contempt, Epiſt:* p. 386. And that this was it, appears, not onely by the *exhortations*, and *admonitions* of the *Apoſtle* through this whole *Epiſtle*, [*Take heed brethren that there be not in any of you an evil heart of unbeleif in departing* or *Apoſtatizing from the living God*,] ch. 3. 12. and by his laying before them the *examples* of the *murmuring*, and *provoking Apoſtatizing Iſraelites*, which loſt their *Canaan*, and by foretelling the like *vengeance*, that would ſuddenly fall on them, if they did thus *depart*, but alſo by one end, or conſequent of their *forſaking their Church-meetings*, *contemning* and *rejecting* the *exhortations* and *admonitions* of their Governours, for which, among other things, theſe *meetings* were *ordained*. And this ſeemes to bee here noted by mention of the [ἀλλὰ παρακαλοῦντες *but exhorting*] which was eſpecially the *Governours office*, and which they that *forſook* the *aſſemblies*, did *forſake* alſo, and did *not ſubmit* themſelves to it. And then they that thus *ſinn'd* ἑκουσίως *wilfully* after the having *received* this *acknowledgment* of the *truth*, were they that did *contemptuouſly forſake*, and caſt off the *Chriſtian yoke*, which they had *once* ſubmitted to, and that is the *character* of *Apoſtates*. Adde to this the conſideration of v. 28. where, *parallel* to the ſtate of the perſon here, is ſet Ἀθετήσας τὶς τ νόμον Μωσέως, *Any one that deſpiſeth*, or *ſetteth at naught Moſes law, the man that will doe preſumptuouſly and will not hearken to the Prieſt, or to the Judge*, *Deut.* 17. 12. Such an one, as when his *fact* is competently *proved* againſt him, *he muſt die without mercy*, And that is alſo the meaning of the οὐκ ἔτι ἀπολείπεται θυσία, *there remains no longer any ſacrifice for ſin*, It is ſuch a *ſin*, for which the *high prieſt* among the *Jewes* was not allowed to *offer ſacrifice*, for *expiation*, Ἀδύνατος ἡ κολάσεως παραίτησις, ſaith *Joſephus*, l. 2. *cont: Apion: there was no deprecating*, no *poſsibility of averting the puniſhment of death* which belonged to ſuch. Accordingly we ſee the practiſe in *Maimonides* (in the *title* of *dreſsing oblations* c. 3. *num.* 3. 5.) that no *ſacrifice* ſhould be made for *Apoſtates*, though for *Ethnicks* there might. So again appears v. 29. by ὁ καταπατήσας τ υἱὸν τ Θεοῦ, *trampling on the ſon of God*, i. e. *contemptuouſly* uſing him, as theſe *Apoſtatizing deſertors* did, *counting the blood of the covenant an unholy thing* (as *Ezech.* 22. 26. to the *Prieſts* ἀθετεῖν *violating God's law*, is added their *profaning God's holy things*) *contemning* the *covenant*, ſealed by the *blood* of *Chriſt*, by which they have obliged themſelves to *adhere* to him, and *contumeliouſly uſing* the *Spirit of grace*, i. e. again *deſpiſing* and *throwing* away thoſe *pretious* advantages of the *Spirit* of *God*, which *had* been *beſtow'd* upon them, but now are *repell'd*, and *rejected* by them, as in the *Canons* of the *Councels*, they that have undertaken the *office* of *Church-widows*, and after *marry*, are ſaid to *doe deſpite to the grace of God* (ſee *Conc: Wormac:* c. 45.) for which S. *Paul* hath *caſting off their firſt faith*, 1 *Tim.* 5. 12. By all which appears what the nature, and *aggravations* of this *ſin* was, A forſaking the *Chriſtian*, *orthodox*, and going over to the *heretical Gnoſtick* way, which was a downright *Apoſtaſie* from *Chriſt* to *Antichriſt*, And for ſuch an one the *puniſhment* is *figuratively* expreſt by [*there remains no* farther, or no *longer ſacrifice for ſins*] i.e. either the *blood* of *Chriſt trampled on* by him, v. 29. will not prove *beneficial* to him, and ſo, becauſe there is *no other ſacrifice*, he is capable of no *mercy*, Or elſe the *prayers*, and *oblations* of the *Church* which are uſed for thoſe, that they have any *hopes* of, belong not to *him*; See *note* on chap. 6. b. and 1 *Joh.* 5. c.

What is here meant by ὑποστολῆς we have two waies of diſcerning, 1. by conſidering the word in the few other places of the *New Teſtament*, *Act.* 20. 20. οὐδὲν ὑπεστειλάμην τ ζυμφερόντων τ μὴ ἀναγγεῖλαι ὑμῖν, *I did not withdraw*, or *hold back from declaring to you any of thoſe things that were profitable for you*, and almoſt in the ſame words and ſenſe, v. 27. οὐ γὰρ ὑπεστειλάμην τ μὴ ἀναγγεῖλαι &c. *I did not withdraw* or *withhold my ſelf from declaring to you the whole counſel of God*, So in *Phavorinus*, ὑποστειλάμην, ὑπεκρυφάμην *hiding* himſelf, *getting out of the way*, and ὑπεστειλάμην, παρητησάμην, the word uſed c. 12. 25. for *detrectare*, to *get off* from any *employment*, to be *unwilling* to enter upon it, to *hang back*, to *refuſe*; So ὑπέστειλεν ἑαυτὸν, *Gal.* 2. 12. he *ſlunk away*, *withdrew himſelf*, got out of their *company*, and that as an effect of *fear*, φόβῳ &c. *fearing* the *Jewiſh Chriſtians*. So *Phavorinus* again, ὑποστειλάμην, φοβηθεὶς, and ὑπέστειλε, φύγει, *fearing*, *running away*. And ſo here the matter of the *diſcourſe* being *exhortation*, and *encouragement* to *conſtancy* in the *Chriſtian profeſſion*, in deſpight of all the *terrors* and *aſſaults* that lay on them from the *Jewes* at that time, and that upon conſtant *expectation* of receiving a rich *reward*, *deliverance* here within a while, if they *live*, and continue *conſtant*, and *eternal bliſſe* in another world, for all that they could *ſuffer* here, (which is the meaning of the παῤῥησία *confidence* &c. ver. 35.) It will be moſt agreeable that the *juſt man's living by faith* in the beginning of v. 38. ſhould be his *patient*, *cheerful*, *conſtant continuance* in the *Chriſtian profeſſion*, meerly upon the *ſtrength* of the *promiſes*, that are made to *courage* and *conſtancy*, the *promiſed deliverance* in this, v. 36, & 37. and *eternity* in another world, and contrary to that,

the

Καλαπατεῖν τ υἱὸν τ Θεοῦ

Αἷμα διαθήκης κοινὸν ἡγησάμενος

Καθυβρίσας τὸ πνεῦμα Χάριτος

Ὑποστολῆς

Ὑπέστειλεν ἑαυτὸν

Παῤῥησίας

the ὑποστέλλεσθαι *drawing back* here, and ὑποστολὴ, v. 39. muſt needs be a *fainting* in the *courſe*, a *puſillanimous falling off*, a *detrectation* or *failing* in point of *perſeverance*, cauſed by *fear* or *puſillanimity*. And this will likewiſe appear by a ſecond *medium*, by looking into the *prophet Habakkuk*, ch. 2.4. from whence 'tis clear thoſe words immediately *precedent* are cited, ὁ δίκαιος ἐκ πίστεως ζήσεται, *the juſt ſhall live by faith*, If that place of *Habakkuk* be obſerved carefully in the *Septuagint* and the *Hebrew*, this will clearly appear that the *Septuagint* read the *Hebr.* words a little otherwiſe, than now we read them, not עֻפְלָה *arrogans fuit*, *was lifted up*, as we read in the beginning of the *verſe*, nor נַפְשׁוֹ *his ſoul*, but עֻפְּלָה for the former, and נַפְשִׁי *my ſoul*, for the latter. Now the word עֻלָּי which they read there, is perfectly anſwerable to the ὑποστέλλεται here (as 'tis clear the נַפְשִׁי *my ſoul* is rendred here ψυχή μου *my ſoul*, otherwiſe than the *Hebrew* there will bear it) for the *Hebrew* ſignifies primarily *texit*, *covered*, (and ſo ὑποστέλλεσθαι was rendred by ὑποκρύπτεσθαι *being hidden* out of *Phavorinus*) and then alſo it ſignifies *turbatus fuit*, *was frighted*, or *troubled*, (which they that are, *ſlink*, or *hide* themſelves out of the way) So *Iſ.* 50.20. *Thy children* עֻלְּפוּ the *Chaldee* reads, *were troubled*, the *Septuagint*, ἀπορούμενοι *were in diſtreſſe* or great *fear*, and *Jonah* 4.8. 'tis rendred ὠλιγοψύχει *was ready to faint*, and ſo *Am.* 8.13. the *Targum* explain it by יִשְׁתַּלְהוּן, *they ſhall be weary* or *faint*, and ſo in other places, the *Septuagint* render it by ἐκλείπειν *fainting* or *failing*, and ſo the *Septuagint* took it in *Habakkuk*. He that *falls* off, or *faints*, the *cowardly* or *fearful*, *my ſoul doth* not *like* him. And all this ſets down the true notion of the word in this place thus; *But if* he that ſhould *live by his faith*, ſhall *cowardly withdraw himſelf* from the *publick worſhip* of *Chriſt*, v.25. (as *Ignatius* ſaith they did, which had received the infuſions of the *Gnoſticks*, Εὐχαριστίας καὶ προσευχῆς ἀπέχονται *Ep: ad Smyrn: they abſtain from the Euchariſt, and from prayer*, i.e. *publick aſſemblies*, and exhorts them to mend that fault, πυκνότερον συναγωγαὶ γινέσθωσαν *ad Polyc. Let there be more frequent aſſemblies*, and ſo again ad *Epheſ.*) if they withdraw from the ἀθλησις παθημάτων, the *patient*, *magnanimous encounter of afflictions*, v.32. from the παῤῥησία or *confident profeſſion* of the *truth*, v.35. (in *expectation* of the future *reward*) from the ὑπομονὴ *patience*, and doing the *will* of *God*, v.36. and from the *faith*, v.38. whereby we depend ſecurely on the *promiſes* of *Chriſt*, with confidence that they ſhall be performed to us, *If*, ſaith the *Author*, the juſt, the *Chriſtian* prove thus *puſillanimous*, *hang back* from this *performance* of his *duty*, if by *afflictions* he be *diſheartned* and *terrified*, *God's ſoul hath no pleaſure in him*, he is utterly *rejected*, and *diſliked* by *God*. And thus v.39. ὑποστολὴ *cowardiſe* is directly ſet oppoſite to πίστις *faith*, as περιποίησις ψυχῆς *ſaving the ſoul* or *life* to the ἀπώλεια *deſtruction* or *loſing* of it.

ᵃ Ἀθλησις παθημάτων

ὑποστολὴ

The word περιποίησις ſignifies *acquiring*, *purchaſing*, *getting*, *poſſeſſing*, So περιποίησις δόξης, *purchaſing of glory*, 2 *Theſſ.*2.14. περιποίησις σωτηρίας *purchaſing* or *acquiring of ſalvation*, 1 *Theſſ.* 5.9. But *Phavorinus* who hath that notion of it, gives us alſo περιποιήσαντες ἀντὶ διασώσαντες, *ſaving*, *delivering*, and ſo being here ſet oppoſite to ἀπωλεια *deſtruction*, and joyned with ψυχῆς *of the ſoul* or *life*, it ſeems moſt probably to ſignifie as κτᾶσθαι ψυχὴν *to poſſeſſe the ſoul Lu.* 21.19. (which is the ſame with περιποίησις ψυχῆς *ſaving* the ſoul here, ſo ſaith *Phavorinus* κτῆσις περιποίησις *poſſeſſing is purchaſing*) is σῴζειν ψυχὴν *to ſave* or *preſerve the life*, *Mar.*8.35. *Lu.*9.24. See *note* on *Eph.*2.d. 1 *Pet.*2.c.

d. Περιποίησις ψυχῆς

Paraphraſe.

CHAP. XI.

a. 1. And that you may know to what your being Chriſtians, and your profeſſing the faith of Chriſt, obligeth you in this matter, you may conſider what faith is, a confident dependence on God for the performance of his promiſe, a being convinced of the truth of thoſe things, of which we have no ocular or ſenſible demonſtration:

1. Now Faith is the * [a] ſubſtance of things hoped for, the † evidence of things not ſeen.]

* confident expectation

† conviction, ἔλεγχος

2. And that you may not look on this faith, as a new and a ſtrange thing, yee may through all times ſee the examples of it among pious men, which may excite you to the practiſe and exerciſe of it at this time, now you have ſo much need of it, c.10.36. For indeed yee may obſerve that this was it, by which the Antients or Fathers of the old Teſtament, received a teſtimony of Gods approbation of, and reſpect unto them.

2. For by it the Elders * obtained a good report.]

* received a teſtimony ἐμαρτυρήθησαν

b. 3. One act of faith it is, by which wee rightly apprehend the omnipotent power of God in creating the whole world, heaven and earth, meerly by a word, ſaying, Let there be light &c. and there was light: and ſo by the ſame act of faith we ſee God can, and doth produce effects quite diſtant from the ordinary courſe of nature, for ſo all this viſible world was framed not out of things conſpicuous to our eyes, as now a man of a man, a tree from a kernel &c. but by the meer command of God out of nothing, or out of the earth, which is deſcribed as an inviſible Chaos of confuſion, Gen.1.2. (And then why may we not believe God's promiſe in the like manner at this time, that he is able to bring you deliverance out of your preſent perſecutions, upon your continuing conſtant unto him, by thoſe ways that are leaſt diſcernible to you, meerly by acts of his own power, and wiſdom?)

3. Through faith wee underſtand that the worlds were framed by the word of God, ſo that things which are ſeen † were [b] not made of things which do appear.]

† were made not

4. Another act of faith it was (applyable alſo to your preſent purpoſe) which was diſcernible in Abel, who offered to God the firſtlings and the fat, Gen.4.4. i. e. the beſt and faireſt that he had in all his flock, whereas Cain did not proportionably, but onely brought of the fruit of the ground (without any choice of the beſt) an offering to God, v.3. This Abel certainly did upon a belief of God's eſſence and attributes, and a conſequent love of him, willing to give him that which is moſt precious (and parallel to that is the faithful conſtant Chriſtian now, that will lay down his life for Chriſt's ſake, ſuffer any thing, part with all

4. By faith Abel offered unto God * a more excellent ſacrifice then Cain, by which he obtained witneſſe that he was righteous, God teſtifying of his gifts, and by it he being dead, yet ſpeaketh.]

* a ſacrifice exceeding that of Cain πλείονα θυσίαν παρὰ

allthat is moſt precious) and from this faith it was that God pronounced him a righteous perſon, and expreſſed his approbation of his ſacrifice; and from this it was that God ſaid of him that his bloud cried from the ground, when he was dead, intimating that he had then a life with God, who was able to ſpeak to him (ſee Paul, *li. pejorem inſtituti meliori*) and that God would avenge his bloud, and the bloud of all ſuch upon their perſecutors.

5. By faith Enoch was tranſlated that he ſhould not ſee death, and was not found, becauſe God had tranſlated him; for before his tranſlation he had this teſtimony, that he pleaſed God.]

5. By faith Enoch did that which was acceptable in the ſight of God, and was rewarded by God by being tranſlated to heaven, in ſtead of dying (And that ſignifies that they that walk and perſevere in the ways of God, when they goe out of this world, they are never the worſe for it, they are removed to a place of endleſſe bliſſe)

6. But without faith it is impoſſible to pleaſe him; for he that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.]

6. And this acceptation of God was a proof that hee had faith, for otherwiſe his actions could not have been acceptable to God, For without believing the power and wiſdome, and juſtice of God, 'tis impoſſible to doe any thing that can pleaſe God, or be rewarded by him: For he that undertakes the ſervice or worſhip of God in any kind, muſt beleive that he is God, and that he rewards all his faithful ſervants, that doe what they are enabled to doe toward the ſearch and performance of his will. And he that doth beleive this, what ſhould ever tempt him to forſake or diſobey him, when his ſincere, faithful performances, how dear ſoever they coſt him here, are ſure to be abundantly rewarded by God, and his forſaking and falling off to bring judgements and ruine upon him?

7. By faith Noah being warned of God of things not ſeen as yet, moved with fear, prepared an Ark to the * ſaving of his houſe; by which he condemned the world, and became heir of the righteouſneſſe which is † by faith.]

* delivering of his houſhold σωτηρίαν τῦ οἴκυ αὐτῦ

† according to ἐκ πίστεως

7. A like example of faith we have in Noah, who beleiving the threats, and heeding the warning of God that foretold the drowning of the world, and aſſuring himſelf that God would deſtroy and drown the wicked of that age, and preſerve him and his family (an embleme of the Church of faithful obedient Chriſtians) did accordingly ſo fear the judgement of God denounced againſt the wicked, and beleive God's command of making an Ark for himſelf and his family, that he ſet preſently to making of that Ark, by that means to ſave both himſelf and his family, from the Floud (Parallel to which is your beleif of God's threats and commands, and making uſe of that way of ſecuring your ſelves, which Chriſt hath directed you, a careful obedience, and cloſe adhering to the commands of Chriſt in this time of approaching deſtruction) and he by doing this, reproached, and aggravated the contrary crime, and ſtupidity of the world, and himſelf was left the onely poſſeſſor of the earth, had it all for an inheritance to him and his poſterity, and no queſtion had the happineſſe of another world, as a reward of his pious fear and faith in God, and the actions which he did out of that principle.

8. By faith Abraham when he was called to goe out into a place which he ſhould afterward receive for an inheritance, obeyed, and he went out, not knowing whither he went.]

8. A like act of faith was Abraham's obedience to God's command of leaving his Countrey, and going whitherſoever God ſhould direct him, not knowing whither it was, onely receiving a promiſe from God, that his poſterity ſhould be the poſſeſſors of that place, whither hee was appointed to goe, but no way aſſured, that himſelf ſhould ever be owner of any part of it.

9. By faith he ſojourned in the land of promiſe, as in a ſtrange countrey, dwelling in Tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſes.]

9. And accordingly a like act of faith it was in him, that though he ſojourned in that Land which was promiſed him, in the ſame manner as he ſhould if he and his ſeed had had nothing to doe with it (he and his ſons, and his ſons ſons dwelling in it in Tabernacles, erected for a tranſitory paſſage through it, and not in houſes, as in a place of poſſeſſion, and thus they lived all their lives long till Jacob was removed into Ægypt) yet he firmly beleived that his ſeed ſhould poſſeſſe that Land, and was himſelf very well ſatisfied without it,

10. For he looked for a City which hath foundations, whoſe builder and maker is God.]

10. Upon this ground of Chriſtian faith, that God had for him an abiding firm building, which after a pilgrims life expected him in another world, (ſee 2 Cor.5.1. & Heb.12.28.) and would plentifully reward all his obedience, though he had no other reward to receive in this life.

* even καὶ

11. Through faith † alſo Sarah her ſelf received ſtrength to conceive ſeed, and was delivered of a child, when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed.]

11. By the like beleif and relying on Gods power and providence againſt all probabilities to the contrary, Sarah being both barren, and of an age paſt child-bearing, did not onely by her handmaid Hagar, but of her own womb, and that by Abraham, when he was very old alſo, receive ſtrength to conceive, and bring forth a ſon, having no ground to beleive this, or hope it poſſible, but that God had promiſed it, and ſhe was confident, he would not break his promiſe, but perform it.

† dead in theſe reſpects τεθνωτος νενεκρωμένε

12. Therefore ſprang there even of one, and him * as good as dead, ſo many as the ſtars of the ſky in multitude, and as the ſand which is by the ſea-ſhore innumerable.]

12. And as the reward of their faith of this, they became ſo fruitful, that from one Abraham (called by that title of One, Mal.2.15) and that at a time when he was paſt power of getting children, there yet came a moſt numerous progeny, according to the promiſe of God made to him, and laid hold on, and depended on by his faith.

* By or according to faith all theſe died Κατὰ πίστιν ἀπέθανον—

† ſojourners on the land πάροικοι ἐπὶ τῆς γῆς

13. * Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, [c] and were perſwaded of them, and embraced them, and confeſſed that they were were ſtrangers and † pilgrims on the earth.]

13. And this his numerous poſterity did not, till the time of Joſhua, come to enjoy this promiſed land of Canaan, onely as Abraham went on chearfully, as beleiving that four hundred years after the promiſes ſhould be performed to his ſeed, ſo did they comfort themſelves with the aſſurance that their poſterity ſhould enjoy them, if they did not, and meanwhile calling themſelves gueſts and ſtrangers in that promiſed land, Gen.23.4. and 47.9. and not poſſeſſors of it, (which is an inforcement of that conſtancy, which is now called for of Chriſtians in perſecution, upon ſtrength of that promiſe of the ap-

&c.

proaching coming of Chriſt to reſcue them, which in caſe it ſhould not come in their dayes, yet being ſo ſure to come to their poſterity, ſo much ſooner than the Canaan came to Abrahams poſterity, this may be matter of faith and encouragement to Chriſtians, as reaſonably as the aſſured expectation of thoſe promiſes was to Abraham and his poſterity)

14. And this language of theirs calling themſelves ſojourners in Canaan, and not profeſſors of it, ſignifies that they did not think themſelves at home, but that they were in purſuit of a Countrey.

14. For they that ſay ſuch things declare plainly that they ſeek a Countrey.]

15. And that not their own Countrey Chaldæa, from whence Abraham firſt went out upon God's command, for he and his poſterity had many ſeaſons to have gone back thither, if that had been the Countrey they lookt after.

15. And truly * if they had been mindful of that Countrey from whence they came out, † they might have had opportunity to have returned.

* if they had mentioned ἐμνημόνευον

† they had εἶχον

16. But now 'tis clear that the Countrey which they profeſt to expect, was that promiſed to their poſterity, which being not come till after this life of theirs, was a type of heaven, and in having made this proviſion for them, God is moſt juſtly ſaid to be the God of Abraham &c. for whom he made ſo rich a preparation, deſtining the land of Canaan, and in that a famous City Jeruſalem (though it was not yet imaginable how it ſhould be built) for their poſterity, and in that myſtically foreſhewing an eternal City and Kingdome, the Canaan and Jeruſalem above, which they ſhould have, which continued conſtant to Chriſt, and obtained not the promiſes in this life.

16. But now they deſire a better Countrey, that is, an heavenly; wherefore God is not aſhamed to be called their God; for he hath provided for them a City.

17, 18. Another eminent act of faith it was in Abraham, that upon God's command to ſacrifice his onely ſon Iſaac, he preſently and readily obeyed, took him and carried him to the Mountain, and was ready to have offered him up, if God had not ſtopt him, and having entertained, and embraced, and firmly beleived the promiſes of a numerous ſeed, and people, that ſhould ſpring from him, and having no other ſon but this, from whom they ſhould ſpring, nor poſſibility in nature, nor promiſe above nature, that he ſhould have any more children, but a plain affirmation that this people, which ſhould be counted his ſeed, to whom the promiſes belonged, ſhould come from Iſaac, he did yet abſolutely obey that command of Gods, in reſolving to kill that ſon, on whom all thoſe promiſes depended, and yet never doubted of the performance of the promiſes,

17. By faith Abraham when he was tryed offered up Iſaac, and * he that had received the promiſes offered up his onely begotten ſon,

18. Of whom it was ſaid, that in Iſaac † ſhall thy ſeed be called,]

* having admitted, or entertained the promiſes ἐπαγγελίας ἀναδεξάμενος

† ſhall the ſeed be called to thee, κληθήσεταί σοι σπέρμα

19. Reſolving with himſelf that rather then the promiſe ſhould not be performed, which was made to him of a numerous poſterity, to ſpring particularly from Iſaac, God, who was able to raiſe from the dead, would ſo raiſe Iſaac, when he ſhould have killed him, having withall a kinde of pledge to aſſure him, that he would do that, becauſe when he was conceived and born to him, it was a kind of coming from the dead, viz. from Sarah's womb, when ſhe was paſt age of child-bearing, and from himſelf, who in this reſpect of getting children, was mortified, and dead alſo, v. 11, 12. (And this again is an example to encourage and confirm the faith of Chriſtians, that in obedience to Chriſt they continue conſtant to death it ſelf, or the utmoſt danger of it, knowing that God will perform his promiſes to them, yeild them the promiſed deliverance, though they cannot imagine the manner how.)

19. Accounting that God was able to raiſe him up even from the dead, from whence * alſo he received him in a figure.]

* in a figure he had alſo received him, αὐτὸν ἐν παραβολῇ ἐκομίσατο

20. An act of Faith alſo it was in Iſaac that after that manner that is ſtoried of him, he bleſſed his two ſons Jacob and Eſau, i.e. prayed for bleſſings on them, nay, as a Prophet, foretold from God, what ſhould befall them, aſſuring himſelf, that the promiſe made to Abraham ſhould be fulfilled in him, Gen. 28. 4, 5. and ſo that what he had done, though through error, miſtaking Jacob for Eſau, would yet certainly be performed by God, Gen. 21. 33. 37. 4. (And the like faith will it be now in the Chriſtians, that ſhall aſſure themſelves, that God will now bleſſe and preſerve the faithful conſtant beleiver, when the elder brother, the famous people of God, the Jews, for their infidelity are deſtroyed, and this though not yet preſent but future.)

20. † By faith Iſaac bleſſed Jacob and Eſau concerning things to come.]

† by faith concerning things to come Πίστει περὶ μελλόντων

21. Thus Jacob a little before his death, roſe and ſet himſelf up upon his bed, and leaning upon his ſtaffe, (which was an embleme of faith) depending and relying firmly upon God's promiſe, he prayed and worſhipped God, and bleſſed prophetically Manaſſeh and Ephraim, forteold how God ſhould deal with them, and the tribes that ſprang from them, after his and their death.

d.

21. By faith Jacob, when he was a dying, bleſſed both the ſons of Joſeph and * worſhipped leaning upon the [d] top of his ſtaffe.]

* worſhipped upon προσεκύνησεν ἐπὶ

22. By the ſame faith, and aſſurance that God would make good this promiſe of giving Canaan to Abraham's ſeed, though 'twere not yet given, Joſeph before his death a little, mentioned the Iſraelites going out of Ægypt, and commanded that, when they went, his bones ſhould be carried with them, which argued his aſſurance without all doubt, that they ſhould poſſeſſe that promiſed land, and be delivered out of the Ægyptian thraldome, that they were for ſome years to lye under.

22. By faith Joſeph when he died, made mention of the departing of the children of Iſrael: and gave commandment concerning his bones.]

23. Another act of faith it was in Moſes's parents to break through all fear, to hide the child, and endevour to ſave him in ſpight of the King's bloudy law, having been aſſured from God that there ſhould be born from among them, one that ſhould deliver them out of Ægypt, and judging by ſomewhat extraordinary in Moſes's look, that he was that perſon thus promiſed them, (and a like act of faith it will now be, thus confidently to beleive this promiſed deliverance, and to act accordingly.)

23. By faith Moſes when he was born was hid three moneths of his parents, becauſe they ſaw he was a † proper child, and they were not afraid of the Kings commandment.]

† comely ἀστεῖον

24. An act of faith it was in Moſes, that when he came to age, he would not accept the honour of being adopted by Pharaoh's daughter,

24. By faith Moſes, * when he was come to years, refuſed to be called the ſon of Pharaoh's daughter,]

* being grown big μέγας γενόμενος

25. Choo-

25. Choosing rather to suffer afflictions with the people of God, than to † enjoy the pleasures of sin for a season;]

† to have the temporary enjoyment, or delight of sin ἀφῆκεσιν ἔχειν ἁμαρτίας ἀπόλαυσιν

25. Choosing rather to endure any affliction that should fall on the Israelites, than to enjoy all the pleasures and advantages of a palace, with the guilt of that cruel sin of persecuting the children of God, which he could not escape doing, if he lived in that court, when he came to be of age.

26. Esteeming the reproach of Christ greater riches, than the treasures in Ægypt; for he had respect unto the recompense of the reward.]

26. And counting that reproach which Christ and Christians endure now, and which the children of Israel, the anointed of the Lord, Psal. 105 15. then endured in Ægypt, (being most reproachfully afflicted and oppressed) a far more desirable thing, then all the wealth and power in Ægypt; looking upon the great difference of rewards between those two states in another world, wealth and greatness and persecuting Gods children, being attended, as Dives, with flames; and affliction, and reproach with heaven, and blisse, like Lazarus. (And the like faith will it be in the Christian, to renounce all those secular advantages, that the Gnosticks now promise men, that will forsake the pure faith, and joyn with them in compliance with and assisting the persecutors; and rather to suffer any the sharpest persecutions from the Jews, then thus joyn and concur with them in persecuting the Christians.)

27. By faith he forsook Ægypt, not fearing the wrath of the King, for he * endured as seeing him who is invisible.]

* was constant ἰσχυρότερον

27. So after, it was also an act of his faith, and obedience to the word of God, delivered him in the bush, that, being threatned by the King, if hee should ever any more mention the going out of the people of Israel, Ex. 10.28. he went out from the King courageously, and having told Pharaoh that he would never treat with him more about it, he conducted the Israelites out of Ægypt, depending constantly on God, and as firmly, as if he had seen him present to secure and defend him, (And the like faith it is to confesse Christ now, be the danger never so great and imminent of doing so.)

28. Through faith he kept the Passeover, and the sprinkling of bloud, lest he that destroyed the first-born should touch him.]

28. An other act of faith it was and obedience to God, in Moses, that he did that which he did about the Passeover, and sprinkling the side postes of the door, to deliver by that means all the first-born of the Israelites; (by which was also typified the redemption wrought by Christ, and that which is now approaching foretold and promised by him, that he that endureth to the end, shall escape, that the beleivers shall be sealed and secured, before the destruction come out against this people, see Rev. 7.4. &c.)

29. By faith they [e] passed through the [f] Red sea, as by dry land, which the Ægyptians assaying to doe were drowned.]

29. And an act of faith it was in the people of Israel, that they ventured into the Erythræan sea, and went through part of it, as if it had been firm ground, whereas the Ægyptians persecuting and trying to follow them, were drowned; (And the like faith will now secure the constant sufferers, whilst their persecutors are overwhelmed and destroyed by the same means, that gives them deliverance.)

e. f.

30. By faith the walls of Jericho fell down, after they were compassed about seven days.]

30. An act of faith it was in Joshua, and the people in obedience to him, to go about Jericho seven days together, with the Ark before them, upon which followed the falling of the walls of it, (And the like in the Christians now, to trust confidently in God's deliverance, although they use no artifices, or secular policies, or means of their own to work it for them.)

† obeyed not ἀπειθήσασι

31. By faith the harlot Rahab perished not with them that † beleived not, when she had received the spies with peace.]

31. An act of faith it was in Rahab, who had formerly been an Idolatresse, and an harlot, (and now kept an Inne or Victualling house) to entertain the spies sent by the Israelites, safely, beleiving that God whom they worshipp'd to be the true God, whereupon she was saved alive, when the rest of the incredulous idolatrous people of that land were destroyed, (And the like faith will it be in them now, that shall use all kindnesse and fidelity to the persecuted Christians, and the doing thus will be much a more probable way to secure them that doe it, than all the Gnostick treacheries and compliances with the persecutors.)

* and why do I yet talk or speak τί ἔτι λέγω

32. * And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephtha, of David also, and Samuel, and of the prophets;

32,33. What need I give you any more examples of this matter? 'Twere infinite to enlarge on this subject, to tell you all

33. Who through faith subdued Kingdomes, wrought righteousnesse, obtained promises, stopped the mouths of lions;]

that might be said for your encouragement to trust God, and adhere constantly to him, such were the great champions of Gods people, who depending on Gods strength and blessing, constantly and fearlessly discharged their duty, and by Gods especial motion, and their obedience thereto, were raised up to govern the Israelites, and to fight their battels for them, and to make conquests, Gedeon over the Madianites, Barak over the Canaanites, Samson and Samuel over the Philistines, Jephtha over the Ammonites, David over the Amalekites, Jebusites, Moabites, Philistines, Idumæans, Syrians: And all these by faith, (not thinking they should be able to vanquish them without fighting, but) fighting valiantly, and depending on God's promise and power, to give them victories, with small, as well as with great numbers, who again by faith lived godly and righteous lives, received great mercies from God miraculously, onely by the strength of his having promised it. And some of them, Daniel by name, (contained under the word prophets v. 32.) obtained that miracle of mercy, and deliverance from God, that the Lions, when he was thrown into their den, did him no hurt;

34. Quenched the violence of fire, escaped the edge of the sword, out of weaknesse were made strong; waxed valiant in fight, turned to flight the armies of the aliens.]

34. Others were so favoured by God, that the fire did them no hurt, when they (i.e. the three children) were cast into it; others escaped present danger of being killed by the sword, as David from Saul, Eliah and Michaiah from Ahab, the Jews in Hester from Haman, others were recovered from desperate diseases, as Job, and Hezekiah, others became wonderfully courageous in fighting, as Jonathan &c. and routed the armies of the Heathen Canaanites &c. very often.

† by resurrection ἐξ ἀναστάσεως

35. Women received their dead † raised to life again: and others [g] were tortured not accepting deliverance, that they might obtain a better resurrection.]

35. Some women (as the widow of Sarepta, 1 Kin. 17.21. and the Shunamitish woman, 2 Kin. 4.) had their children restored from death to life, upon their entertaining the prophets of God, cherishing and relieving Gods servants, Elias and Elisha; Others when rack'd

g

rack'd and tormented for the acknowledgment of the truth, had no deſire to be ſpared, but refuſed to be delivered, when they might, meerly by the ſtrength of faith, believing a reſurrection to life eternal after death, and looked upon that as much more deſirable, than a preſent remiſſion of torments, Thus the mother and ſeven children 2 Mac. 6. 19, 30. and chap. 7. 9.

36. Others, as Michaiah, and Jeremiah, and the Maccabees, had patience tried by whipping, very reproachfull and painfull, others by ſhackles and impriſonment, and ſo Joſeph in Ægypt, and others.

36. And others had trials of * cruel mockings, and ſcourgings, yea moreover of bonds and impriſonment.] * contumelies ἐμπαιγμῶν

37. Some were ſtoned, as Zacharias; others ſawn aſunder, (as Iſaiah by Manaſſes, ſay the Jews) others burnt alive, or broiled, or run through with hot irons, as the Maccabees; others, very many, kill'd by the ſword; others, the prophets that preached the coming of Chriſt, meanly arrayed in skins, as Ezechiel, John Baptiſt, &c. being very poor, in great dangers, and meeting with very ill uſage;

37. They were ſtoned, they were ſawn aſunder, † were [h] tempted, were ſlain with the ſword; they wandred about in ſheep-skins and goat-skins, being * deſtitute, afflicted, tormented.] † were burnt with hot irons * in want, diſtreſſed, ill handled, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι

h.

38. Uſed thus, as men that were too good to live in this wicked world, and accordingly others of them lived recluſe and retired from the world, in deſerts and hills, and caves of the earth.

38. Of whom the world was not worthy, they wandred in deſerts, and in mountains, and in dennes, and caves of the earth.]

39. And all theſe valiant champions, & ſervants of God laſt mentioned v. 36, &c. and before v. 8, 13. being much commended for their faith, did not in their time receive the promiſes made to Abraham, had no deliverance in this life from their perſecutors,

39. And theſe all having † obtained a good report through faith, received not the promiſe,] † received teſtimony μαρτυρηθέντες

40. God having determined this, as the time moſt congruous in his wiſdome to give the utmoſt completion to all thoſe prophecies, and promiſes, to ſend the Meſſias into the world, and, as a conſequent of his reſurrection from the dead, to grant us thoſe privileges, and advantages, that the fathers had not enjoyed, a reſt after long perſecutions, a victory over all oppoſers of Chriſt's Church, that ſo what was promiſed to Abraham's ſeed, Gen. 22. 17. that they ſhould poſſeſſe the gates of their enemies, being but imperfectly fulfill'd to the fathers, might have the utmoſt completion in the victory and flouriſhing of the Chriſtian faith over all the enemies thereof.

40. * God having provided ſome better thing for us, that they without us ſhould not be made [i] perfect.] * God foreſeeing ſomewhat better concerning us, that they might not be perfected without us, Τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου,

i.

Notes on Chap. XI.

a. Ὑπόστασις

The uſe of this word ὑπόστασις, both here and in the other places of the *New Teſtament*, will appear by obſerving the *Greek* rendring of the *Hebrew* יָחַל and תּוֹחֶלֶת from it. The word ſignifies *to hope*, and in *Piel* to *expect* with ſome *confidence*, and ſo to *ſtay* and *wait* for any thing, generally rendred by the *Targum* וְאוֹחֵיל *and he expected*, *Gen.* 8. 10, & 12. but ſometimes by מְחַצְּפִין *auſi ſunt*, *Ezech.* 13. 6. *They took confidence*. Now this word *Mic.* 5. 7. is by the *Greek* tranſlators rendred ὑποστῆναι, where the *Hebrew* וְיִחֲלוּ לִבְנֵי אָדָם *he ſhall hope in the ſons of men*] is by the *Targum* rendred מְקַוְּיִן *he ſhall expect*, we render it, *wait for them*, The ſenſe beareth *depending on them* for *aid*, and ſo *ſubſiſting* in them, and that is the literal notation of the ὑποστῆναι. Thus likewiſe the *noun* תּוֹחֶלֶת ἐλπὶς, *hope*, *Lam.* 3. 18. *expectation*, *waiting*, is rendred ὑπόστασις *Pſal.* 39. 8. and ſo in the *books* of *Eſdras*, 2 *Eſdr.* 8. They who have not ὑπόστασιν καλῶν ἔργων the *hope* or *confidence* of *good works* (that μέγας παῤῥησίας θησαυρὸς in *Plutarch*) that *great treaſure of confidence*, that ariſeth from *well doing*. Agreeable to this notion of the word is the acception of it in every place of the *New Teſtament*, (ſave onely that *Heb.* 1. 3. where ſpeaking of *Chriſt* he is called χαρακτὴρ ὑποστάσεως αὐτοῦ, *the character of his ſubſiſtence*.) Thus 2 *Cor.* 9. 4. μὴ καταισχυνθῶμεν ἐν τῇ ὑποστάσῃ ταύτῃ τῆς καυχήσεως, *that we be not put to ſhame in this confidence of boaſting*, i. e. in having had that *confidence* of their *liberality*, and *readineſſe*, as to *boaſt* of them in that behalf: For to that belongs that *great ſhame*, in caſe his *confidence* ſhould miſcarry, as that *hope* which is rightly grounded upon *firm promiſes*, ὃ καταισχύνει *doth not put to ſhame*, ſaith the *Apoſtle*, *Rom.* 5. 5. and to the ſame purpoſe c 9. 33. To the ſame ſenſe is that in the ſame words c. 11. 17. which is explain'd after by ἐάν τις παρρησίαν, πολλῶ καὶ γὼ, *If any have confidence, I alſo have confidence*, according to that mention'd from the *Targum*, *Ezech.* 13. where the *Hebrew* anſwerable to ὑπόστασις is rendred *daring*, and ſo *Polybius* ſeems to have uſed the word ὑπόστασις for *courage* and *valour* or *good aſſurance*. So *Heb.* 3. that which is v. 6. ἐὰν περ τὴν παῤῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν, *if we hold faſt the confidence, and the boaſting of hope firm untill the end* (as the condition of being *Chriſtians* or the *houſhold* of *Chriſt*) is expreſſed v. 14. in this other phraſe, little differing from it, ἐὰν περ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν, *If we hold faſt the beginning of confidence*, i. e. that *confidence* exemplified to us by *Chriſt*, which we had from the *beginning*, *firm unto the end*. And ſo here, *faith* is ἐλπιζομένων ὑπόστασις, the *expectation* (or *dependence*, or *confidence*) or the *confident expectation of things hoped* for by us. The *promiſe* of *Chriſt* being the *object* as of our *hope*, ſo of our *faith* alſo, and differing very little in that particular, but that *faith* ſeems to be the *greater adherence*, to have the leſſe of *doubting*, the more of *confidence* in it. Ἀρχὴ τῆς ὑποστάσεως

Μὴ φαινόμενα *things that appear not*] ſeems to denote the earth, *Gen.* 1. 2. in that *ſtate*, when 'tis ſaid to be *tohu vabohu*, *without form and void*, or, as the *Septuagint* render it, ἀόρατος, *inviſible*, *not to be ſeen*. b. μὴ φαινόμενα

The words πειθόμενοι, *and being perſwaded*, which are added in ſome *copies* between ἰδόντες *ſeeing*, and ἀσπασάμενοι, *and embracing*, are wanting in the *antient MSS.* of the *greateſt* reputation, and beſides others mentioned by other men, in a very *antient* one of *Mag: Colls* in *Oxford*. c. Πειθόμενοι

The *Hebrew* מִשְׁעָן ſignifies both a *bed* and a *ſtaffe*, perhaps antiently the very ſame word for both, though now *Grammarians* have pointed it diverſly, d. Ἄκρον τῆς Ῥάβδου

diverſly, and made a difference of *ſound* alſo betwixt them. The *Hieruſalem Targum* reads it, *Laudes Dei cecinit ſuper ſpondam ſuam, He ſang the praiſes of God upon his bedſtead.* The *Greek* here followes the *Septuagint's tranſlation*, and there is no queſtion of the truth of it; and indeed it may well be, that both notions of the *Hebrew* may here ſtand, and the truth be, that *ariſing* out of his *bed*, he *ſate* on it, and *lean'd*, as *ſick* perſons do, upon his *ſtaffe*, for we after read, that he *gathered* up, or returned again his *feet into the bed*, *Gen* 49.33. which is a ſigne that he was before *riſen out* of it, and *ſate* on the *ſide* with his *feet* on the *ground*, which was very fit for this poſture of *leaning* on his *ſtaffe*.

e. Διαβαλνειν doth not here ſignifie to *goe* from *one* ſide to the *other*, quite *through*, or *croſſe* the *ſea*, for the *Iſraelites journeying* makes it appear that they did not ſo, but to *goe* in into *part* of the *channel*, *Exod.* 14. 22. and paſſe on there a good way in the *midſt*, v. 29. and then to come out again on the *ſame ſide*, for ſo the *Iſraelites* did, as appears by the *ſtory*. This is expreſſed *Pſal.* 137. 14. by *God's dividing* the *Red-ſea*, and *leading* them בתוכו διὰ μέσου αὐτῆς, *by*, or, *through the midſt of it*, agreeably to what is now ſaid.

διαβαλνειν

f. That *ſea* through part of which the *Iſraelites* paſſed (and in which the *Ægyptians* were *drowned*) is in the *Hebrew* ſtyled ים־סוף, *mare algoſum*, the *ſea* that was ſo full of *weeds* &c. (ſee *Pſal.* 106. 7. & 137. 13.) By the *ſide* or *ſhore* of this *ſea* did the *poſterity* of *Eſau* or *Edom* dwell, Now *Edom* is by the *Septuagint* called Ἐρυθρὸς *red*, becauſe as that comes from the *Hebrew* אדם *red*, with a very little change of one letter ו inſerted אדום, ſo from ἐρυθρὸς *red* doth the word Ἐρυθρᾶς alſo vary as *little*. From hence alſo (and not from *Erythræus* a *king drowned* there, as *Diodorus Siculus* ſaith) it is, that this *ſea* is by them rendred ἐρυθρὰ θαλάσσα in thoſe places of the *Pſalmiſt* (and elſwhere) where the *Hebrew* onely have ים־סוף *the weedy ſea*, and accordingly it is here retained ἐρυθρὰ θάλασσα, meaning that *Edumæan ſea*, which by *analogie* would rather be ſtyled Ἐρυθραία than Ἐρυθρὰ, the *Erythræan*, or *Edumæan*, than the *Red ſea*.

Ἐρυθρὰ θάλασσα

g. What is here meant by τυμπανίζεσθαι] I ſhall propoſe by way of *conjecture*, by theſe *ſteps* and degrees; That this *puniſhment* was that inflicted by *Antiochus* on the *Maccabees* there is little queſtion, the many circumſtances here agreeing with thoſe there, doe make it *manifeſt*, As 1. the word τυμπανίζεσθαι here, and there, 2^dly, their *not accepting deliverance* here, ſet down there diſtinctly, 2 *Mac.* 6. 30. then 3^dly, the mention of better *reſurrection* here, compared with that their *comfort* there, c. 7. 9. and 4^thly, the ἐμπαιγμοὶ *contumelious uſages* here v. 36. and there 2 *Mac.* 7. 7. So 5^tly, μάστιγες *ſtripes* here, and there v. 30, &c. 6^tly, the πεῖρα ἐμπαιγμῶν *trial of contumelies* here, and there the narration how thoſe ἐμπαιγμοὶ were to *trie*, whether they would *perſiſt* or no, 7^thly, the word (whether ἐπειρασθῆς *tried*, or) ἐπυρώθης *ſcorched*, here v. 37. If it be the former, then it referres to πεῖρα *trial*, forementioned; if the latter, then to the *burning them alive*, and *frying* them in a *pan*, τηγανισμὸς 2 *Mac.* 7. 5. This being premiſed for the general explication of this word, and thoſe that follow, 'tis in the next place obſervable that *Ariſtophanes* hath this paſſage, Ὦ τύμπανα καὶ κώφωνες; where the *Scholiaſt* hath obſerved two ſignifications of the word τύμπανον, which *Phavorinus* hath borrowed from him, 1. for ξύλον ἐφ' ᾧ ἐτυμπάνιζον, *an engine of wood upon which they puniſhed men in this manner*, ἐχρῶντο δὲ ταύτῃ τῇ τιμωρίᾳ, *for this was a kind of puniſhment*, i. e. τυμπανισμὸς was ſo, 2^dly, ξύλα οἷς τύπτουσι ἐν τοῖς δικαστηρίοις οἱ τιμωρούμενοι, *cudgels with which they were beaten in their judicatories*, or, as *Heſychius* and *Suidas* adde, ἰσχυρῶς πληγήν, *are ſtrucken very ſtrongly*, 3^dly, it may be obſerved, that here κώφωνες is joyned by *Ariſtophanes* with τύμπανα & that κώφωνες are in that *Scholiaſt*, *wooden yokes* or *clogs* (for ſo κλοιὸς is turned into *Engliſh* by the change but of *i.* into *g.* which is an ordinary *tranſmutation*, and eaſie for the *ſound*, *i.* and *g.* having the ſame ſound in many words) hanged to the *neck*, and mentioned *Jer.* 28. 14. where it ſignifies ſuch a *yoke* of *iron* wth, ſuch a wooden *clog* faſtned to it, which both bound in the *neck* cloſe, and bowed the *head* down, and made it κύφειν (from whence 'tis named,) and 'tis mentioned alſo by *Ariſtotle Pol:* 5. δεδῆσθαι ἐν ἀγορᾷ ἐν κώφωνι, *to be bound in the market place with this yoke*. This being alſo obſerved, 'tis 4^thly, to be conſidered, that in * *Lucian* κώφωνες καὶ τροχοὶ are put together, as in *Ariſtophanes* τύμπανα καὶ κώφωνες; And therefore probably that τύμπανα in the former acception, for ξύλα ἐφ' οἷς, *the wooden inſtruments*, on which they were *puniſhed*, are the ſame that τροχοὶ *wheels* in *Lucian*. To which purpoſe we find in *antient Authors*, that *tympanum* is *machina ad aquam, lapides, &c. in altum ſubvehenda parata, an engine to lift up water, ſtones, &c.* mentioned oft by *Vitruvius* in this ſenſe, and *Nic: Perottus Cornucop:* p. 34. by which it appears, that it was a *wheel* with *teeth*, like that *upper great wheel* in a *mill*, which cauſes the *going about* of the *mill-ſtone*. After this form, with no great difference, 'tis moſt probable, was the τύμπανον, on which men were *puniſhed*, viz: a *wheel* on which the man was *tied*, and ſo *fetched* up on *high*, and therefore *Suidas* adds κρέμᾶται, *he is hanged*, and *Heſychius* ἐτυμπανίσθη, ἐκρεμάσθη, ἐσφαιρίσθη, *they were hanged*, *they were carried about in a ſphære*. This *wheel* was a kind of *engine* on which any were *tormented*, and no queſtion that which is mentioned 2 *Mac.* 6. 28. ὅπου τὸ τύμπανον εὐθέως ἦλθε, *he came preſently to the torment*, and v. 19. ἀυθαιρέτως ὅπου τὸ τύμπανον προσῆγε, *he came voluntarily to the torment*, From this cuſtome of *hanging malefactors* upon the *tympanum*, it is that *Celſus* in *Origen* p. 81. ſpeaking of *Chriſt*, calls him ἀνθρωπάτατον, καὶ ἐντυμπανισθέντα, *a moſt infamous perſon, put to death upon the tympanum*, thinking his *hanging* on the *croſſe* to be that upon the *tympanum*. When the *malefactors* were thus *hanged* or *faſtned* to the *tympanum*, 'tis obſervable in the 5^t place, that other *puniſhments* followed, 1. *flaying*, whereupon in *Heſychius* [ἐκδέρει, *is flead*] is ſet to the explication of it, and ſo 2 *Mac.* 7. 7. τὸ δὲ κεφαλοδέρμιος σὺν ταῖς θριξὶ περιεσπάσθαι, *they pull'd off the ſkin with the hairs* (and ſo in *Agathias* l. 4. p. 128. where he diſcourſeth of the *antiquity* of that *puniſhment*, and fetcheth it from *Sapores King* of *Perſia*) then 2^dly, upon *examination* of the perſon, and not *yeilding*, but ſtill *hold-*

* νεκυομαντείας

ing out againſt the *torment*, they proceeded either to ἀκρωτηριασμὸς, *cutting off* the *extreme* parts, *hands* and *feet*, and *tongue*, or to βάσανος, *wrack*, c. 7. 8. which was by *blows* inflicted with a *cudgel* or *tympanum*, c. 6. 30. (and therefore 1 *Sam.* 21. where the *Septuagint* read προσεποιεῖτο ὡς ἐτυμπάνιζεν, *Aquila* reads προσέκρουεν *beat* him) and theſe *blows* were to *death*, as in the *Maccabees* 'tis clear, μᾶλλον ὑπὸ τῶν πληγῶν τελευτᾶν, *being ready to die with the blows*, and again when he ſaith, ὑποφέρω κατὰ τὸ σῶμα ἀλγηδόνας μαστιγούμενος, *I am grievouſly pained with thoſe blows*, it follows preſently μετήλλαξεν, *he died*, v. 31. From this of the *cudgel* in this *puniſhment* of τυμπανισμὸς, it is that *Polybius* for τυμπανίζειν ſets ξυλοκοπεῖν, *to beat with cudgels*, in reſpect of this one part of that *puniſhment*, not but that it had much more in it beſide, as beſide βάσανος, *wrack*, and ἀκρωτηριασμὸς *cutting off the extreme parts*, formerly mentioned, (it ſeems by the *ſtory* of the *Maccabees*) τηγανισμὸς *frying* or *broyling*. By what hath been ſaid it appears, that this puniſhment was, 1. very *painful*, 2^dly^, *contumelious*, 3^dly^, *capital*. 1. Very *painful*, ſo *Ariſtotle Rhet:* 2. c. 5. mentions τοὺς ἤδη τυμπανιζομένους, *men that* are *under that puniſhment*, as thoſe that think themſelves δεινὰ πάντα πεπονθέναι, *to have ſuffered all the ſad meaſure imaginable*, and ἀνεψυγμένοι εἰς τὸ μέλλον, *made ſoulleſſe* and *ſenſleſſe* for what is *behind*: 2^dly^, moſt *contumelious*, for ſo l. 3. *Mac.* διαχίσοις βασάνοις ἀποτυμπανιζήσῃ, that *puniſhment* was a *moſt ſhamefull torment*: 3^dly^, *capital*, bringing *death* finally, though *ſlowly*, and therefore is named by *Ariſtotle Rhet:* 2. 5. among thoſe things which have no ἐλπίδα σωτηρίας *hope of eſcaping*, and he reckons *Antiphon* the *Poet* for one, c. 6. who ἀποτυμπανιζόμενος, being thus *puniſhed* by *Dionyſius*, asked one of his companions jeſtingly, who of the *ſpectators* ſhould ſee them to *morrow*: So in *Maccabees* ὑπὸ πληγῶν τελευτῶσι μαστιγούμενοι c. 6. they *die* with it, and ſo the *King* of *Babylon*, the *third* after *Nebuchadnezzar*, as * *Euſebius* cites it out of *Polyhyſtor*, ὑπὸ τῶν φίλων ἀπετυμπανίσθη, *was ſo uſed by his friends*, and then it preſently follows ἀπολαμένης ὑπ, *and dying* &c. which is repeated in like manner by *Beroſus* l. 3. Χαλδαικῶν in the *fragments* ſet out by *Joſ: Scaliger*, where yet for Χαβασσοαραχος in *Euſebius*, we find Λοβοροσσοαρχόδος, who, ſaith *Scaliger*, was certainly *Belſhazzar*, of whom ſaith *Juſtin Martyr* from *Dan:* 5. ἀπετυμπανίσθη τὸ θηρίον, *the beaſt was put to that death*, for wch we now read in the *Greek* copie ἀνῃρέθη, *he was killed*, and no more. *Megaſthenes* out of *Abydenus* calls him Λαβασσοαρασκὸς, and ſaith he *died* ἰδίῳ μόρῳ, *by a violent death*, and adds no more, See *Scaliger* in thoſe *Fragments* in the end of the *Book De Emend: Temp:* p. 4. By all this it appears, that this was a *puniſhment* uſed among the *Grecians* and *Babylonians*, And, it ſeems, by the *Romans* too, for ſo in *Euſeb: Eccl: Hiſt:* l. 5. c. 1. we find, Ἀποστείλαντος Καίσαρος τοὺς μὴ ἀποτυμπανισθῆναι &c. of the *Emperors commanding* the *Chriſtians* to be put to this *torment*; and if they *renounced Chriſtianity*, they were to be *looſed*.

* *Præpar: Evang:* l. 4. p. 267.

h. Ἐπυρώθησαν

Some *copies* read ἐπυρώθησαν, others have ἐπυρέθησαν; The truth is, ἐπιρέθησαν, which is the ordinary reading, ſeems not to be agreeable, after πεῖραν ἔλαβον, *they received trial* &c. and neither the *Syriack*, nor *Chryſoſtome* (and they that follow him) have this word, or any thing for it, ſo that it is likely it came out of the *margine* into the *Text*, and then 'twill be doubtfull, but not much material, which reading is to be preferred.

What is the meaning of this [κρεῖττόν τι *ſomewhat better*] which this *author* ſaith was by *God foreſeen*, and *reſerved* for the *faithful*, *conſtant Chriſtians*, will beſt be underſtood by the former verſe 39. *Theſe all* μαρτυρηθέντες διὰ πίστεως, *being commended*, or *having* received *teſtimony*, or perhaps *being martyred by their faith*, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν *received not the promiſe*. Where firſt it muſt be obſerved who ἕτοι πάντες *all theſe*] were, moſt diſtinctly the *Maccabees*, mentioned immediately before, v. 36, 37, 38. but not ſo as to *exclude*, or not to *comprehend* thoſe others, which were ſet down, as *examples* of *faith* before them, for they alſo muſt be *contained* in the ἕτοι πάντες *all theſe*. For the *Maccabees*, next before mentioned, theſe are in the *Jewes* ſtories *commended* for their *conſtancy* in adhering to *Gods* commands, or the *Jewiſh lawes*, in ſpite of the *cruelleſt perſecutors*, and *tormentors*, and were really *martyred*, or put to *death*, loſt their *lives*, διὰ πίστεως *by their faith* or *conſtancy*, and of theſe it is ſaid *they received not the promiſe*, *God having foreſeen*, *or reſerved ſomewhat better for us*, i. e. *God* having *reſerved* for the *Chriſtian Church* ſome performance of *promiſe*, which he had not afforded thoſe former. By this it is already apparent that *eternal bliſſe* in another world, was not the *matter* of this *promiſe*, both becauſe this was not it, that they could be evidenced to have *miſt* by their being *tormented*, and put to *death*, but that which it was more ſure they *received*, becauſe they were ſo *ill uſed* here, and 2. becauſe if it were *ſuppoſed* to be *true*, (as ſome vainly conceive) that thoſe that *died* before *Chriſt*, did not attain their *bliſſe* till after *Chriſt's reſurrection*, yet it will be acknowledged by all, that they *then received* it, and then it will follow that the ἡμεῖς, the *Chriſtians* had not κρεῖττόν τι *any advantage* of them, that *lived* before, in that reſpect, thoſe obtaining the *bliſſe* aſſoon, or ſooner than they, and no *torment* or *temporary pains* being ſuppoſable for ſuch *martyrs* between the *day* of their *ſufferings*, and their *attaining* to *bliſſe*, wherein theſe *latter* can by any be thought to exceed them. It follows then, that as the *promiſe*, which they by *ſuffering*, *received* not, was ſome *promiſe* of *this life*, ſo the [κρεῖττόν τι the *ſomewhat better*] was ſomewhat, which the *Chriſtians* ſhould enjoy in *this life*. In the next place then, we may have another way of finding out, what this *promiſe* was, wherein the *Chriſtians* were to have the *advantage* of the former, by looking on ver. 13. where of *Abraham*, *Iſaac* and *Jacob* it is ſaid, in like manner, that *they died receiving not the promiſe*, That *promiſe* was clearly the *promiſed land*, that *Canaan*, the *type* of the *Chriſtians reſt*, or *deliverance* from their *enemies*, (ſee *note* on *Heb.* 3. c.) which they received not in their *life* time, and though their *poſterity* afterward did *receive* it, yet ſome *promiſes* there were made unto *Abraham* & his *ſeed*, which even *they*, that attain'd the *promiſed land*, did not *receive*. And what were they? Among the *promiſes* made to *Abraham* (not *perſonally* to him, but to his *ſeed*) this is one,

i. Κρεῖττόν τι προβλεψαμένου

Μαρτυρηθέντες

οὗτοι πάντες

Ἀπέχουσιν μὴ λαβόντες

Gen.

Gen. 22, 17. that *his ſeed ſhould poſſeſſe the gates of his enemies*, This it ſeems was lookt upon by all the *Jewes* as a *ſpecial* part of the promiſe to *Abraham*, repeated by all the *prophets*, *Lu.* 1. 70. Σωτηρίαν ἐξ ἐχθρῶν *that they ſhould be ſaved from their enemies, and from the hands of all that hate them*, v. 71. and this diſtinctly there mentioned by *Zachary*, as a ſpecial part of the *Covenant*, and *oath made to Abraham*, v. 72, 73. *that he would grant them, that being delivered without feare from the hands of their enemies, they might ſerve God in holineſſe*, &c. ver. 74, 75. And this was it, which being not fully *attained* by *Abraham's poſterity* in *Canaan*, was ſtill by them expected to be perform'd by the *Meſſias*, and was the [κρεῖττόν τι, *the ſomewhat better*] that was reſerved for theſe times of the *Meſſiah*. For of the reſt of the *faithful*, named after *Abraham*, *Iſaac*, and *Jacob*, even thoſe that were *poſſeſſors* of *Canaan*, who did *ſubdue enemies by their faith* ver. 32, 33. and ſo are ſaid to have *obtain'd promiſes* there, yet this was not for a *continuance*, ſuch as might be called the *poſſeſſing the gates of their enemies*, and *deliverance from the hands of all that hated them*, but (as by the *conſequents*, eſpecially by the *ſtory* of the *Maccabees* 'tis manifeſt) this *Church* or *nation* of the *Jewes* fell under heavy *perſecutions* and *oppreſſions*, and was *waſted*, and brought low by theſe means, and at laſt was *delivered* up to be finally *deſtroyed* by their *enemies*, their *city*, their *temple*, and their whole *ſervice*, and way of *worſhip*. Whereas the *Chriſtian faith* and *profeſſion*, and *Church* was to endure, and *hold* out, and both *flouriſh* the more for *perſecutions*, and *finally* get *victory* over *all*, and never be *deſtroyed* by the *enemies* thereof; which was the meaning of *Chriſt's* prediction, that the Πύλαι Ἅιδου *Gates of* Ἅιδης, i.e. the *power* of *deſtroyers*, ſhould not *prevail againſt it*, which being all one in effect with the *promiſe* to *Abraham*, that his *ſeed* (*ſpiritual ſeed*, the *Chriſtian Church*) *ſhould poſſeſſe the gates of their enemies* (for to *poſſeſſe the gates* of *their enemies*, is directly *equivalent* with the *gates of their enemies not prevailing againſt them*) it follows moſt *properly* here, that *they without us* μὴ Χωρὶς ἡμῶν Τελειωθῶσι *ſhould not be perfected*, i. e. that they ſhould not have the *promiſe* to *Abraham* made good to them in the *utmoſt extent*, but that they were to want the *higheſt* part of the *completion* of the *literal* ſenſe of that *promiſe*, till it were *accompliſht* in the *Chriſtian Church*, which ſhould in this have the *preeminence*, a very conſiderable *advantage* above the *Jewes*, that however it were *perſecuted*, it ſhould never be *deſtroyed*; And this *notion*, and interpretation of this place, as it agrees very well with the purport of the whole *Epiſtle*, (deſigned on purpoſe, to *fortifie* the *Chriſtian Hebrews* againſt the *dread* of *perſecutions*, upon this one ground, becauſe *Chriſt* was *able*, and *willing* to *deliver* them, c. 4. 15. yea and would now *ſpeedily* come unto their *reſcue* c. 10. 37. and though ſome *reſiſted to blood*, *died* in the cauſe, yet a *ſignal deliverance* they ſhould ſpeedily have by the *deſtruction* of their *enemies* the *Jewes*, and in *fine* the *Chriſtian Church* ſhould not *fail*, but *flouriſh* the more for *perſecutions*) ſo it ſeems to be taken notice of by *Procopius* on *Iſaiah* (p. 683.) who interprets the place ὡσεὶ τὸ παρ' Ἰουδαίοις θεοφιλῶν τῶν παρρησίαν χειρὸς ἀφειμένων, *of the pious Jewes that expected the coming of Chriſt*, and again p. 701. when he ſpeaks of *Chriſt's coming*, he ſaith of it, καθ' ὃν τοῖς πρὸ αὐτοῦ τὰς ἐν ἐλπίσι ἐπαγγελίας ἀπέδωκεν, *By which God gave beleivers thoſe promiſes which they hoped for ſo long*. As for the word τελειωθῶσι *be perfected*] that ſignifies to *receive* a *reward*, or *crown*, to have the *full* of their *hope*, or *expectation* beſtowed upon them, and accordingly *Chriſt* is ſaid to be τελειωτὴς τῆς πίστεως *the perfecter of their faith*, c. 12. 3. in giving them the *full* completion of the *promiſes* the *object* of their *faith*, which was not done to the *Jewes* (before *Chriſt*) χωρὶς ἡμῶν, *without us*, but had the full completion in the *Chriſtian Church*. According to which it is ſaid of theſe *promiſes*, that the *Fathers* of *old ſaw them* and *ſaluted* them *a farre off*, as thoſe that *ſalute* their *friends* at a *diſtance*, being not able to *come neer* them, μὴ λαβόντες *but received them not*, v. 13. that *felicity* being reſerved *peculiar* to the *Chriſtian Church*, which was now to enter on theſe *promiſes*.

Τελειωτὴς
Τελειώσεως τῆς πίστεως
Χωρὶς ἡμῶν
Πόρρωθεν ἀσπασάμενοι

CHAP. XII.

Paraphraſe.

1. WHerefore, ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us [a] lay aſide every weight, and the ſin * that doth ſo eaſily beſet us, and let us run with † patience the * race that is † ſet before us,] 1. Wherefore we having ſuch a multitude of examples of faith and conſtancy in the antients, which may ſerve as ſo many encouragements, and obligations to hearten, and incite us to our courſe, let us lay aſide all worldly love, and fear, that may hinder and encumber us in our way, and how fair pretences ſoever we may have to forſake Chriſt, yet let us not fall off from our conſtancy, but proceed cheerfully, and perſevere in our Chriſtian race, whatſoever difficulties, or afflictions we meet with, as they that hope not for any reward till they come to the end of their courſe, and there prove conquerors over all oppoſition. a.

* that hath ſuch fair pretences † perſeverance ὑπομονῆς * exerciſe, game, † preſcribed, or propoſed to us, προκείμενον ἡμῖν

2. Looking unto Jeſus * the author and finiſher of our faith, who for the joy that was ſet before him, endured the croſſe, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.] 2. And for our encouragement let us look on our Saviour Jeſus Chriſt, who in himſelf hath given an example of the enduring of the higheſt afflictions, and will be ſure to crown all thoſe that follow after him, hath led us as a captain in this march of faith, having in his eye that reward of his ſufferings, a numerous ſeed, Iſa. 53. a Church of pious livers, and an exaltation expected from God for himſelf, Phil. 2. 9. and in intuition of theſe, going before us courageouſly through all aſſaults, and being now in the poſſeſſion of all power in heaven, hath undertaken to reward whatſoever we doe, or ſuffer for him.

* the leader and crowner ἀρχηγὸν καὶ τελειωτὴν

3. For conſider him that indured ſuch † contradiction of ſinners againſt himſelf, leſt ye be [b] wearied and [c] faint in your minds.] 3. For conſider his patience and perſeverance, how heavie preſſures he ſuffered from his enemies, and by conſidering of him you will be ingaged to perſevere alſo, never to leave the field, or turn cowards. b. c.

† oppoſition from ſinners ἀπὸ τῶν ἁμαρτωλῶν ἀντιλογίαν

4. Yee have not yet reſiſted † [d] unto bloud, ſtriving againſt ſin.

4, 5. What yee have yet ſuffered in the combating with ſin, is but a kind of light skirmiſhing, you may well reſolve to prepare your ſelves for yet ſharper aſſaults; You have been exhorted, and warned by Solomon, in the perſon of wiſdome ſpeaking to her ſons, Prov. 3.11. neither to kick againſt Gods puniſhments, without making that uſe of them for which they are ſent, (as they that are no way reformed by afflictions) nor to be diſcouraged and disheartned by them.

5. * And yee have forgoten the exhortation which ſpeaketh unto you as unto children, My ſon deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him.]

† as far as μέχρις
* And have yee forgotten Καὶ ἐκλέλησθε

6. For it is an effect in God of paternal love, that on his beloved children and ſervants he inflicts puniſhments for their farther amendment, and it is an argument of his approving and acknowledging them for his own, that he dealeth thus ſharply with them, permitting them to be perſecuted.

6. For whom the Lord loveth he chaſtneth, and ſcourgeth every ſon whom he receiveth.

7. And therefore in that yee are afflicted or puniſhed, yee are to reckon your ſelves dealt with as children by their parents: for among men yee ſhall ſeldome ever hear of a child that hath not ſometimes been chaſtned by his parent.

7. If yee endure chaſtening, God dealeth with you as with ſons; for what ſon is he whom the father chaſteneth not?]

8. It were a ſadder condition on the other ſide, and an argument that though yee are in God's family, yee are not owned and acknowledged by him, (and ſo that yee have no title to, or expectation of the inheritance) if when all the faithful mention'd c. 11. did paſſe through preſſures and perſecutions, yee ſhould now have immunity from them.

8. But if yee be without chaſtiſement, whereof all † are partakers, then are ye baſtards and not ſons.]

† have been made partakers μέτοχοι γεγόνασι

9. Again we know, that when our carnall fathers, which begot us men, chaſtiſed us, we have not been incited thereby to love or reverence them leſſe, to forſake or renounce them, and ſhall we for a little perſecution fall off from Chriſt our ſpiritual father, which makes Chriſtians and Saints of us, and if obey'd conſtantly, and adher'd to in ſpight of perſecution, will beſtow eternal life on us, as a reward of our patience and perſeverance?

9. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection to the father of ſpirits, and live?]

10. The carnal parents indeed chaſtiſed you when you were children and no longer, and that (as having abſolute dominion over their children) by the rules of their own judgement or will, which are oft corrupt, But all Gods chaſtiſements are for your advantage, that you may be the higher advanced toward his purity, or ſanctity, and ſo 'tis a mercy of his, and a kindneſſe above that of parents, that he never gives over this ſpecial care of you, but continues this healthful diſcipline unto you.

10. For they verily, for a few days chaſtned us * after their own pleaſure, but he for our profit, that we might be partakers of his holineſſe.]

* according as they thought good κατὰ τὸ δοκεῖν αὐτοῖς

11. 'Tis true indeed that there is in all affliction, that which is ungrateful to fleſh and bloud, and ſo cannot be joyous to us at the preſent, but then in the end it gives us our payment for all our patience, viz. a bleſſed reward of bliſſe and peace to all that have ſuffered any thing as Chriſtians.

e.

11. Now no chaſtening for the preſent ſeemeth to be † joyous but grievous; * nevertheleſſe, afterward it yeildeth the [e] peaceable fruit of righteouſneſſe unto them which are exerciſed thereby.]

† matter of joy, but ſorrow, χαρᾶς ἀλλὰ λύπης
* but at laſt it returns ὕστερον δὲ ἀποδίδωσι

12, 13. Wherefore encourage all the cowardly puſillanimous fearful perſons (ſee Note on v. 3. b. and c.) and by the conſiderations here offered to you, remove all things out of the way which may diſcourage the weak, and make them forſake their Chriſtian courſe, when they ſee it perſecuted; but on the other ſide, whomſoever you ſee thus weak, or in danger of being thus perverted or diſheartned through his own fears, cure him of his fears, and eſtabliſh and confirm him in his courſe of Chriſtianity.

12. Wherefore lift up the hands which hang down, and the feeble knees,
13. And make ſtreight pathes for your feet, † leſt that which is lame be turned out of the way, but let it rather be healed.]

† that the lame be not turned out of the way, but may rather be healed, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον

14. Two great faults there be in the Gnoſticks, of which I would adviſe you, malice and uncleanneſſe, all filthy pollutions of the fleſh, and be you carefull yee be not ſeduced into either of theſe, but on the contrary ſtrive as much as is poſſible to maintain peace, and all kind of charity even with your perſecutors, and be ſure yee doe not make uſe of Chriſtian liberty to licentiouſneſſe, to the neglecting of that purity and ſanctity of life, without endevour of, and growth in which, no man ſhall come to heaven;

14. * Follow peace with all men, and † holineſſe, without which no man ſhall ſee the Lord.]

*purſue διώκετε
† purification, τὸν ἁγιασμόν

15. Taking all care that yee walk like Chriſtians, that yee doe not fall off from the Goſpel-ſtate (ſee note on c 13.a.) leſt the hereſie of the Gnoſticks begun in Simon Magus be found among you, (ſee note on Act. 8.b.) and that poiſon prove infectious to others.

15. Looking diligently leſt any man fail of the grace of God, * leſt any root of bitterneſſe ſpringing up, trouble you, and thereby many be defiled.]

* leſt there be any root of bitterneſs ſpringing up with poiſon, and thereby many be infected, ſee Act. 8 note b.

f.

16. Leſt any of their unclean infuſions come in among you, or leſt there be any ſo profane, that, like Eſau through hunger or any ſuch preſſure, he part with the Prieſthood and primogeniture, i.e. to avoid the afflictions of this life here, he forſake Chriſtianity it ſelf, and for the preſent to get a little eaſe from perſecution, he forſake the publick meetings for Gods ſervice, Heb. 10.25. and all other privileges attending it.

16. Leſt there be any fornicator or [f] profane perſon, as Eſau, who for one † morſel of meat ſold his birth-right.

† diſh of meat βρώσεως

17. Which profaneneſſe of Eſau's in ſelling at ſo ſmall a rate the privileges of the firſt-born (to which the Prieſthood was annexed) was ſo provoking a ſin in God's ſight, that after when he would have gotten the bleſſing from Iſaac, and beſought him to reverſe his act, to doe otherwiſe then he had done, to give him the bleſſing, i.e. the promiſe of Canaan for his ſeed (when he had with error, but withal by the ordering of divine providence, given it to Jacob) and thereupon cried with an exceeding bitter cry,

17. For yee know how that afterward when he * would have inherited the bleſſing, he was rejected: for he found no place of repentance, though he ſought it carefully with tears.]

* deſired to inherit θέλων κληρονομῆσαι
† earneſtly. ἐκζητήσας

Gen.

Gen.27.34. he was not able to prevail with him with all this importunity; which ſignifies how impoſſible it is for them, who have been thus profane as to forſake Chriſt, or, that which is moſt ſacred, the publick aſſemblies of his ſervice, (reſembled by Eſau's ſelling his birthright) for the removing a little preſſure, to get the reward of a Chriſtian, happineſſe here, and heaven hereafter (reſembled by the bleſſing) though they would never ſo fain get it, and expreſſe vehement ſorrow that they cannot.

18. For ye are not come unto the mount that might be touched, and burned with fire, nor unto blackneſs and darkneſs and tempeſt,] 18. This is enough to inforce the great admonition of this Epiſtle, of holding faſt the faith, and not falling off, for perſecutions, to Judaiſme and hereſie; For you Chriſtians have a more honourable calling, than that of the Jewes, that was only to the law given from mount Sinai, a mountain on earth, onely that ſee out with terrible repreſentations of fire, and thick clouds, and thunder, and lightning,

19. And the ſound of a trumpet, and the voice of words, which voice they that heard, intreated that the word ſhould not be ſpoken to them any more.] 19. A trumpet to ſummon all to appear before God, and the voice of God heard in a dreadfull manner, ſo dreadfull that the people deſired they might hear no more of it.

* were not able to bear οὐκ ἔφερον

20. For they * could not indure that which was commanded, and if ſo much as a beaſt touch the mountain, it ſhall be ſtoned or thruſt through with a dart. 21. And ſo terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake.] 20, 21. (A token of the great unſupportableneſſe of the Moſaical law, which was farther ſignified by the ſeverity, threatned to any beaſt that ſhould touch that mount, whence the Law was given, and the ſo formidable aſpect of thoſe things that appeared there, that Moſes himſelf could not chooſe but tremble, (as is received by tradition of the Jews (as many other things, ſee note on 2 Tim.3. a.) though not mentioned in Exodus:) Which ſure may take off any man among you from falling in love with Judaiſme.

† the myriads μυριάσιν 22. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to † an innumerable company of Angels,] 22. But ye are admitted to the Chriſtian Church, and by that to the liberty of approaching heaven, of claiming right to it, that ſubſtance, of which the mount Sion and Jeruſalem (called the city of the living God) was but an image or type, where there are ſo many troops of Angels, ten thouſand in a troop, with whom all Chriſtians have communion in the Church,

* enrolled † conſummate 23. To the [g] general aſſembly and Church of the [h] firſt-born, which are [i] * written in heaven, and to God the judge of all, and to the ſpirits of juſt men [k] † made perfect,] 23. To the dignity of being members of that congregation of Jewes and Gentiles, where Angels and Men joyn together, and make up the aſſembly of the Church, made up of Apoſtles the firſt-fruits of the faith, Rom.8.23. and all thoſe eminent faithfull perſons, whoſe names are honoured and recorded in the book of God, nay to the preſence of God himſelf, and all the ſaints that are now in bliſſe. g. h. i. k.

24. And to Jeſus the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel.] 24. Yea unto Jeſus Chriſt, who as a mediator between God and us, hath eſtabliſhed a ſecond covenant, and aſſured us, that it is indeed the covenant of God, and conſequently that we may be confident that God will perform his part of it, and now requires of us, and gives us grace to perform ours; And to his blood, with which we muſt be ſprinkled, before we can be admitted into heaven (as the Prieſt was to ſprinkle himſelf before he went into the holy of holies) which is quite contrary to Abel's blood, as 'tis mentioned in Geneſis, that called for vengeance on Cain, this called for mercy even upon his crucifiers, if they would repent, and reform, and doth powerfully draw down mercy on the penitent beleivers.

* delivered the oracle † we that refuſe him from heaven ἡμεῖς οἱ ἀπ' οὐρανῶν ἀποστρεφόμενοι 25. See that ye refuſe not him that ſpeaketh; for if they eſcaped not who refuſed him that * [l] ſpake on earth, much more † ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven,] 25. And therefore be ſure ye deſpiſe not Chriſt, who is come to deliver God's will unto you: For if they were deſtroyed that contemned Moſes that delivered the Law from mount Sinai, then much ſeverer deſtruction is to be expected for them that deſpiſe the commandments of Chriſt, that delivers them immediately from heaven. l

* Yet once, or, This one time ἅπαξ 26. Whoſe voice then ſhook the earth, but now he hath promiſed, ſaying, * Yet once more I ſhake, not the earth onely, but alſo heaven.] 26. In giving the Law, there was an earthquake, when God ſpake, and that was ſomewhat terrible, but now is the time of fulfilling that prophecie, Hag. 2.7. where God profeſſes to make great changes, greater than ever were among them before, even to the deſtroying the whole ſtate of the Jewes, ſee Mat.24. note n.

† Now the phraſe Τὸ δὲ * ſubverſion μετάθεσιν 27. † And this word, Yet once more, ſignifieth the * removing of thoſe things which were ſhaken, as of things that were made, that thoſe things which cannot be ſhaken may remain.] 27. For that is the notation of the phraſe which is rendred, [Yet once] which ſignifies ſome final ruine, and that very remarkable, as here the total ſubverſion of the Jewes, of all their law and policy, as of things that were made on purpoſe to be deſtroyed, deſigned by God only for a time, for that imperfect ſtate, as a forerunner and preparative to the Goſpel, which therefore is a ſtate, of which there is no mention of the ſhaking of that, nor conſequently of any other future ſtate that ſhall ſucceed it, which ſignifies that that is moſt certainly to indure for ever, till the end of the world.

† that is not to be ſhaken ἀσάλευτον 28. Wherefore we receiving a kingdome † which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear.] 28. We therefore that are vouchſafed our part in this immutable kingdome, or ſtate under Chriſt, a condition that no perſecutions, nor even the gates of hell ſhall prevail againſt, but it ſhall be ſure finally to overcome and ſurvive all oppoſition, Let us take care to hold faſt and not forſake the Goſpel, (ſee note on ch. 13. c.) through which we may ſerve God ſo as he will now accept of, with reverence of ſo glorious a maſter, and with fear of his wrath, if we doe provoke him by abuſing his mercies (ſee Phil.2.c.)

29. For our God is a conſuming fire.] 29. For this gracious God which is our God, will ſhew himſelf to the provoking Chriſtians, as (or more ſeverely then) he threatned to the Iſraelites, Deut.4.24.

This

This *verse* is wholly *agoniſtical* (as appears by the ἀγῶνα *combate* or *race* mentioned in the cloſe of it) and muſt be explained in every part by proportion with the ἀγῶνες or *games* among the *Græcians:* Theſe *Agones* were *ſacred* and *ſolemnly* kept, and in them there was a kinde of *Aſſiſes* or *Court* of *Judicature:* He that propoſed the *combat* (to which refers προκείμενον ἀγῶνα *the propoſed race* in the end of the verſe) that ſet the *laws* of the *agones*, and adjudged the *crown* to the *conquerour*, was called βραβευτὴς or κριτὴς the *Judge*, and to him *Chriſt* is here compared, who as he is the ἀρχηγὸς, *leader*, that goes foremoſt, and *ſhews* us the *way* in our *Chriſtian race*, ſo he is τελειωτὴς v. 2. the *rewarder* and *crowner* of them that *conquer:* So again he that *proclaimed* the *laws* of the *combate*, was called κήρυξ, the *præco*, or *cryer*, 1 *Cor.* 9. 27. and they that were ſet at the *goal* to *diſcern* and *pronounce* who came *firſt* thither (and ſo was *conqueror*) were μάρτυρες *witneſſes*, and as they brought in *evidence*, ſo the *crown* was awarded by the *Judge*, and not onely they, but all that *ſtood* about, as *ſpectators*, to behold, and commend the *courage*, and *conſtancy* of the *athletæ*, were μάρτυρες *witneſſes* alſo, And of them there was always *good ſtore*, a *great concourſe* of people, from whence they were called πανηγύρεις *frequentiæ*, *populous meetings*, to *behold* the *games* to ſee who were *conquerors* in them. To theſe laſt are here compared thoſe great *examples* of *faith* and *patience*, which had been mentioned in the former Chapter, who being now at their *Journies* end, their *goal*, their *reſt*, are ſuppoſed to look on the preſent *Chriſtian racers*, both to give evidence whether they *run well* or no, and with their *commendations* to *hearten* and *encourage* them in their *combates*, that they *faint* not or *give* over. And there being ſo many here mentioned in the former chapter, they are fitly called νέφος *a cloud*, as any *great number* or *troup* of *men*, is *rhetorically* called a *cloud*, and that very *frequently* among *authors*. And becauſe the *ſpectators* in thoſe *games* ſtood on *either ſide* of the *race* or *ſtadium*, or otherwiſe *round about*, at the other *games* of *wraſtling* &c. or at a *Theatre*, it is therefore ſtyled περικείμενος νέφος, an *encompaſſing cloud* of *witneſſes*, or ſuch as is placed *round about* us, to *look* and *teſtifie*, how men behave themſelves in their *race*. It is farther ſufficiently known, that they that were to perform any of thoſe *exerciſes*, uſed all *care* to *fit* and *prepare* themſelves for it, by *diet* before, ſo as it might *fit* them to perform their *courſe*, and at the time by having nothing on, that might *hinder* or *foreſlow* them. To this purpoſe they did carefully *rid themſelves* of all *weight*, made themſelves as *light* as they could, and leſt their very *garments* might *hang* in their way, *incumber* them in their *courſe*, they generally put them off, and ran *naked*, γυμνοὶ καὶ ἀχίτωνες, ſaith * *Porphyrie*, *naked & without their garments*, from whence they were alſo called γυμνασταὶ, referring to their *naked running*. To this way of *preparing* themſelves to the *race*, the *Author* here refers; to that of *weight* diſtinctly, by ἀποθέμενοι ὄγκον πάντα, *laying aſide*, or *putting off all weight*, meaning thereby moſt probably the *love* and *care* of the *world*, which is apt to *preſſe down* the *ſoul*, and was a very conſiderable *temptation* in thoſe times of *perſecution*, where the *love* of the *world* was ſuch *enmity with God*, and made ſo many inclinable to the *Gnoſticks*, in *hope* of *preſerving* their *worldly wealth*. To the latter, the *ſtripping* themſelves, *putting off* their *garments*, our *ordinary Tranſlation* refers the latter words, ἀποθέμενοι τὴν εὐπερίστατον ἁμαρτίαν, *laying aſide that ſin which doth ſo eaſily beſet us*, taking the word εὐπερίστατος in an *active* ſenſe, for *intangling* (as a light *garment* is wont to doe) and ſo *hindring* their *courſe*, not by its *weight* or *preſſing down*, as the ὄγκος, or *weight* before, but by ſome other way of *encumbring* or *diſturbing*, as *light garments*, which by the *wind* or *motion* of the *air*, become *troubles* and *hindrances* to the *racer*. And anſwerable to that we might imagine the *fears* that come *acroſſe* men in their *Chriſtian courſe*, and much *hinder* their *ſpeed*, and *interrupt* their *conſtancy*. And that *cowardly humor*, thoſe treacherous *fears*, that, like the *light garment*, *intangle* them at every *ſtep*, muſt be laid aſide, or elſe they will never *run* δι' ὑπομονῆς *with indurance* or *perſeverance*, the *race that is ſet before* them. But of that word εὐπερίστατος it muſt be obſerved, that as it is an ἅπαξ λεγόμενον, onely this *once* uſed in the whole *Bible*, ſo it will be matter of ſome difficulty to determine, what is the *exact* importance of it. *Firſt* then it is not reaſonable, or according to any *analogy* to render it, as it is *ordinarily* rendred, in an *active* ſenſe; περίστατος of which it is *compounded*, and ἀπερίστατος, which is the contrary to it, being certainly *paſſives*, and ſo Saint *Chryſoſtome* here inclines moſt to a *paſſive* ſignification. *Secondly*, then, ſuppoſing it a *paſſive*, one notion of the word preſently offers it ſelf (from the *Apoſtles* uſe of περίστασιν 2 *Tim.* 2. 16. and *Tit.* 3. 12. to *decline* or *avoid*) *that which may eaſily be declined*. So *Joſephus* ſpeaking of the *Eſſeni*, τὸ δὲ ὀμνύειν αὐτοῖς περίστασθαι, *ſwearing is avoided by them*. And *Lucian*, ὅπως ἀπεφυγήσομαι καὶ περιστήσομαι ὥσπερ τοὺς λυττῶντας τῶν κυνῶν, *I will avoid and decline them, as I would mad dogs*. But this cannot here be thought the *Apoſtles ſcope*, to *diminiſh* the *force* of this *ſin* here, as a thing *eaſily* to be *avoided* by our care, but rather to note it as *very noxious*, and apt to *ſeduce* and *miſchief*, if it be not *carefully* warded. If therefore this notion of περίστασις be here taken, then certainly the meaning of the word muſt be, not that which may very *eaſily be avoided*, but is very *fit to be declined* or *taken heed of*, that which there is all *reaſon* to *part* with, and ſo ἀποτίθεσθαι *to put off*, as being ſo *uſeleſſe* and ſo *dangerous* and *hurtful* in our courſe. But a third notion I ſuppoſe of this word may be thus fetcht out. Περιστάσεις literally ſignifies *circumſtances*, as when we read in *Rhetoricians* ὑπόθεσις ἀπερίστατος, a *bare naked poſition*, and ζήτημα ἀπερίστατον, a *queſtion* generally propoſed, without the *circumſtances* of *time*, *place*, *perſon*, *intention*, *occaſion*; ſee *Hermogenes* l. 3. περὶ ὑπολήψεως: According to this it is that *Heſychius* explains ἀπερίστατον by μωρὸν, ἀφορμὰς μὴ ἔχον, which I ſuppoſe is thus to be rendred, *Stolidum*, *nullas habens hypotheſes*, *nulla argumenta*, *fooliſh*, *and that which hath no reaſons*, *arguments*, or conſequently *pretences* for it. And if this be the notion of the *privative*, then εὐπερίστατος will be

προκείμενος ἀγὼν

Ἀρχηγὸς Τελειωτὴς

Μάρτυρες

Νέφος

Περικείμενος νέφος

* περὶ ὑπολ. l. 2.

Ἀποθέμενοι Ὄγκον

be that which *hath ſuch fair arguments* and *pretences* for it, the *ſin* which is *ſet forth* with ſuch *goodly circumſtances* to *ingratiate* and *recommend* it to us, as when he that *denies Chriſt*, doth it (as the *Gnoſticks* ſaid of themſelves) onely with the *mouth*, not with the *heart*, and again with an *innocent intention*, and onely to *avoid perſecution*, and utter *undoing* in the *world*; And this ſenſe as it agrees beſt with the *critical importance* of the *word*, ſo it accords exactly with the *context* and *ſcope* of the *Author*; who here exhorts to venture all the *hazards*, *perſecutions*, *death* it ſelf, rather then, upon any pretence, to *forſake* the *Aſſemblies*, to *deny Chriſt*, c. 10, 11. and here in this chapter he ſets *Chriſt's example* before them, a *pattern* of *conſtancy* and *perſeverance* even to *death*. And ſo this is the moſt *probable* notion of the *word*, that I can think of.

b. Κάμνειν — Κάμνειν is alſo an *agoniſtical* word, literally ſignifying to be *tyred*, belonging to them that are *worſted* in any of thoſe *exerciſes* (Νικῶντων γὰρ οὐκ ἔξεστι κάμνειν, ſaith *Plutarch*, it cannot be affirmed of the *victors*) to goe out of the *field*, like a *wounded*, or *wearied*, or *worſted* perſon. So when *Coriolanus* being *wounded*, was admoniſhed by his friends to *retire*, and cure his *wounds*, he anſwered ὁ δεῖ νικῶντα κάμνειν, *A conqueror ought not to retire*, or *ſubduce* himſelf out of the *field*. And thus generally it ſignifies to *give over fighting*, ἀπείπειν and ἀπαγορεύειν in *Phavorinus*, to *give over*, to *deſpair*, and again ὀκνῆζαι to play the *coward* or *runaway*.

c. Ψυχαῖς ἐκλύεσθε — Ψυχαῖς ἐκλύεσθαι ſimply, v.4. ſignifies in the ſame ſenſe that κάμνειν, to turn *coward*, or *puſillanimous*, ſuch as whoſe *ſouls* within them *fall away* like *water*, *diſſolve*, and 'tis ſpoken of thoſe, who give over the attempt as *hopeleſſe*, flie *diſheartned*, *creſtfallen*, out of the *field* (ἀναπίπτοντες and ἀδυμοῦντες in *Thucydides*) expreſſed again v.12. by παρειμένας χεῖρας *the hands that hang down*, which note the *prælii detractatio*, *giving over the buſineſſe*, *yeilding*, *flying* out of the *field*, *confeſſing* themſelves *conquered*, So *Eccluſ.* 2.12. after the *woe* againſt them, that *truſt not in the Lord*, δειλαὶ καρδίαι *cowardly hearts*, and χεῖρες παρειμέναι, *the hands hanging down*, are put together, for which the *Greek* of *Jer.* 35.3. read ἀνειμένας χεῖρας *extended hands*, as in * *Plutarch*, ἀνατείνειν χεῖρας *to hold up*, and in *Cicero*, *manus tollere*, in *Virgil*, *tendere palmas*, to *hold up*, or *ſtretch out the hands*; the *holding out* and *hanging down* of the *hands* being both equally contrary to the *uſing* them, or *holding them up* (the *exercere lacertos*, *ſtretching the arms* in a *manlike* manner againſt all *oppoſers*) and both ſignes of a *conquered* perſon, that *yeilds* himſelf ſo, which the *Greek* expreſſe by ἀπαυδᾶν.

Παρειμέναι χεῖρες

*in Lycurg.

d. Of the *umbratilis pugna*, or σκιάμαχία, *beating the air*, or πεπυγμὴ, we have formerly ſpoken, on 1 *Cor.* 9. 26. the firſt *lighter ſkirmiſhes* before the *ſtata pugna*, or *ſet combate*, the *beginning* of the *bloudy fight*. To this the *Apoſtle* here refers, when he ſaith, *yee have not yet reſiſted*, μέχεις αἵματος, *as far as bloud*, i. e. as far as the old *athletæ* were wont, who after the πεπυγμὴ, or *brandiſhing* of their *arms* or *weapons*, at laſt fell to down-right *blowes* with their *cæſtus* in their *hands*, which ordinarily brought the *bloud* with them. This the *Apoſtle* applies to their *ſpiritual agones* (τὰ τῆς ψυχῆς ὀλύμπια ἀγωνιστήρια, the *Olympicks* of the *ſoul* in *Porphyrie's* ſtyle, and here πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, *combating againſt ſin*) that they had no reaſon to be *diſheartned* with *Chriſt's* permitting them to be *afflicted* and *perſecuted*, as they were, for there are far *greater* and *bloudier combates* againſt *ſin*, ſuch as bring *bloud* and *death*, and againſt thoſe they muſt be provided, in compariſon of which, theirs yet are but σκιαμαχίαι, or *skirmiſhes*.

Agreeably to the former *agoniſtical* expreſſions in the beginning of the chapter, is here added γεγυμνασμένοι, *exerciſed* in theſe *gymnaſia* of *afflictions*, and the receiving of their βραβεῖον or *reward*, ſtyled here καρπὸς δικαιοσύνης *the fruit of righteouſneſſe*, that *fruit* which belongs to all *righteous* men now under the *Goſpel* (or elſe according to a ſingular notion of δικαιοσύνη *righteouſneſſe* for *felicity*, mention'd in the *note* on 2 *Tim.* 4. a.) and emphatically εἰρηνικὸς καρπὸς, referring as the learned *P. Faber* hath conceived, to the *corona oleagina*, the *olive crown*, (that *tree* being an *embleme* and *ſymbolum* of *peace*) of which the *Olympian crowns* for their *victors* were ordinarily made. But of that ſee more, *Ja.* 3. *note* f.

e. Γεγυμνασμένοι — Καρπὸς δικαιοσύνης — Εἰρηνικὸς καρπὸς

Why *Eſau*, in ſelling his *birth-right*, is here called *profane*, will appear by that known obſervation among the *Jews*, that as long as *God* was ſerved within *private walls*, before the *erecting* of the Tabernacle and *Temple*, and *inſtitution* of *Prieſthood*, the right of *Prieſthood* in every *family* was annexed to the *primogeniture*, the *firſt-born* was ſtill the *Prieſt*. Thus *Exod.* 24. 5. when 'tis ſaid that *Moſes* ſent the *young men* of the *children* of *Iſrael* to offer *burnt-offerings* and *peace-offerings* unto the *Lord*, the *Chaldee paraphraſe* renders them בוכרי the *firſt-born*, and *Uzielides* adds this *Scholion*, becauſe as yet the *Aaronical Prieſts* were not inſtituted. This, ſay the *Jews* (and 'tis reaſonable to beleive them) was it, that made *Jacob* ſo *ambitious* of the πρωτοτόκια or *privileges* of the *primogeniture*, and, if *Baal Haturim* on *Gen.* 28. out of *Bereſith Rabba*, may bee heeded, this was it, which *Jacob* deſired to have *confirmed* to him by *God* in thoſe words *Gen.* 28. 20. *If God will be with me*. And therefore for *Eſau* to *ſell* this *ſacred privilege* for one *meſſe* of *pottage*, to *undervalue* this *prerogative* of *offering* to *God*, ſo vilely, out of a little preſent *impatience*, (and proportionably for the *Hebrew Chriſtians*, for a poor *ſecular* end, viz. to *rid themſelves* of a little *perſecution*, or *affliction* for the *Goſpel*, to quit the *publick ſervice* of *God*, as it appears ſome did at this time, c. 10. nay to forſake *Chriſtianity* it ſelf, to *apoſtatize* utterly (to which that was but a *præludium*) and ſo to part with that *privilege* of *Prieſts*, which belongs to all *Chriſtians*, ſo far as the *prerogative* of *offering* up *prayers* to *God*) this will eaſily be acknowledged an act of great *profaneneſſe*. To which may be accommodated that which the *Jeruſalem Targum*, *Gen.* 25. 34. ſaith of *Eſau*, he *contemn'd* his *primogeniture*, and ſet at nought his part in the *world to come*, and denied the *reſurrection* of the *dead*, viz. becauſe in contemning his *privileges* of *primogeniture*, and, in that, of the *Prieſthood*, he is interpreted to have done all this.

f. Βέβηλος ὡς Ἠσαῦ

The

g. Πανήγυρις

The word πανήγυρεις signifies properly, θέατρον, συνάθροισις, a *theatre*, a *multitude of people* come together, as in the *Grecian games* to behold their *agones* and their *sacra*. Hence doth it signifie also any *frequentia populi*, but especially a *promiscuous* mixt *multitude* from all parts, and, in a *sacred* sense, an *assembly* of *worshippers* of all sorts and *countreys*, which is a particular notation of the *Christian Church*, the *net*, which gathers up *good* and *bad* (i. e. *Jewes* which were called the onely *people* of *God* before, and *Gentiles* which were *proverbially* called ἁμαρτωλοὶ *sinners*) is made up of a *company* of all *nations*, nay takes in the *Angels* themselves named immediately before, and who are said to *sing*, and *joyn* with us in our *publick assemblies*.

h. Ἐκκλησία πρωτοτόκων

The *first-born* had not onely the *privilege* of the *priesthood* before the *law*, but alwaies since, the שְׁנַיִם פִּי the *double portion*, διπλῆ μοῖρα, the *portion* not onely of *possessions*, but of *dignity* and *honour* above the rest of the *brethren*; And proportionably the *Apostles* which were either simply the *first converted* to the *faith* of *Christ*, or else *preferred* before others, as *Judah* to the *primogeniture* of *dignity*, and *Levi* in respect of the *Priesthood*, are call'd here the *first-born*, and the *Church* first founded in them, and *planted* by them, is here called ἐκκλησία πρωτοτόκων, the *Church of the first-born*, the *Apostolical Church*.

i. Ἀπογεγραμμένοι ἐν οὐρανοῖς

Ἀπογράφεσθαι signifies to be *enrolled* (see *note* on *Lu.* 2. i.) and this belonged either to all the *congregation* of *Israel*, *Num.* 1. 18. or in a special manner to the *first-born* of every *family*, who had that *dignity* before others, and in time came (as *families* grew into *tribes*) to be *princes* of the *tribes* of their *fathers*, *Num.* 1. 16. or to some *choise renowned* men, who were to be *captains* or *heads* of *thousands* in *Israel*, or finally to all *souldiers listed* or *enrolled*. And to this manner of *enrolling* doth this phrase ἀπογεγραμμένοι ἐν οὐρανοῖς, *written*, or *enrolled in heaven*, referre, to denote those that are *registred* by *God*, *matriculated* in *heaven*, i. e. beside the *Apostles*, all other *holy men*, *renowned* in the *book* of *God*, and so this phrase is fit to be joyned to the πρωτοτόκοι foregoing in the forementioned notion.

k. Τετελειωμένοι

Τετελειωμένοι are those that have *received* their *crown*, their *reward*, in the *agonistical* notion so often mentioned, i. e. that have attained the *end* of their *race*, are *triumphant* in *heaven*. And the use of this very phrase among the *Jewes*, is ordinary קדושים נכלים ἅγιοι τετελειωμένοι, those that are *advanced* to be, as they are wont to say, under the *throne* of *glory*.

l. Χρηματίζειν

Χρηματίζειν is a word of a special signification, noting *divine revelation*, either by בת קול the *voice* from *heaven*, or any other way. So *Mat.* 2. 12. 22. *revelation* of *God's will* by *dream*, and *Lu.* 2. 26. by that or some other such way, and *Act.* 10. 22. a *revelation* by an *Angel*. So of *Moses*, *Heb.* 8. 5. and here, of *Noe* c. 11. 7. and *Rom.* 11. 4. ὁ χρηματισμὸς that *voice* from *heaven* to *Elias*, 1 *Kin* 19. 12. Hence saith *Phavorinus*, χρηματισμὸς ὀπτασία, it signifies a *vision*, νομοθεσία, the *giving* of the *law*, and again χρηματισμὸς δίδωμι ἤγουν θείους λόγους, *oracles*, *or divine speeches*, agreeable to the known notion of χρηστήριον, for μαντεῖον τοῦ θεοῦ, *an oracle of God*. According to which notion of the word it is here to be rendred, not *speaking* simply, but *speaking* from *God*, *delivering oracles*, *warnings* or *precepts* from him.

Paraphrase.

CHAP. XIII.

1, 2. And for particular directions of Christian life, I shall commend these unto you at this time, in respect of your present state,

1. LET brotherly love continue.
2. Be not forgetfull to entertain strangers, for thereby some have entertained Angels unawares.]

Be kind unto all Christians, not onely those of your own nation, Jewes, but to any of all countreys, strangers so called, or aliens, let not the Christian virtue of hospitality to strangers be strange to you, for by the practise of that Abraham and Lot, Gen. 18, & 19. received Angels into their houses unawares.

3. Have that compassion to prisoners, that sense of their sufferings, as you would have if you were in the same condition with them; relieve and rescue those that are under any affliction, as men that know and consider your selves to be in the same frail humane estate, subject to all that befalls any man.

3. Remember them that are in bonds, as bound with them; and them which * suffer adversity, as being your selves also in the body.]

* are evil intreated κακουχούμενοι

4. And whereas the Gnosticks pronounce marriage unlawfull, but indulge to all unnatural lusts, doe ye look on marriage not onely as lawful, but as honourable, instituted by God: onely take care that you make use of it as a fortification against all unlawfull lusts, For fornication of what sort soever, which the dislike of marriage brings many to, and adultery which is the violation of marriage, are sins that will be severely punished by God.

4. † Marriage is honourable in all, and the bed * undefiled; but † whoremongers and adulterers God will judge.]

† Let marriage be honourable among all, Τίμιος ὁ γάμος ἐν πᾶσι,
* be undefiled ἀμίαντος
† fornicators πόρνους

5. And in such times especially as these of persecution, there is no temper so fit for you to be furnished against, as that of covetousnesse, whatever God at present allows you, be ye fully satisfied with that. For what God said to Josuah of the Jewes, he saith to all true Christians, of whom those were the type, that he will by no means utterly destitute them, and so they have no need of that fear, which is wont to betray men to covetousnesse.

5. Let your * conversation be without covetousnesse: and be content with † such things as you have: for he hath said, I will never leave thee, nor forsake thee.]

* disposition, temper of mind, manners, be free from the love of money, ἀφιλάργυρος ὁ τρόπος
† the things that are present τοῖς παροῦσι

6. So that we Christians, particularly you Hebrew Christians, that suffer so much for the profession of the faith, may from the word of God take courage and say, I will trust God with my security, and live fearlesse of all danger, knowing that as long as he sees it best for me, he will deliver me from worldly dangers, and that when he permits them to come, the utmost shall doe me no hurt.

6. So that we may boldly say, The Lord is my helper, and I will not fear what man shall doe unto me.]

7. * Remember

* Be mind- of your Governors Μνημονευετε των ηγουμενων υμων:

7. *Remember them [a] which have the rule over you, who have ſpoken unto you the word of God, whoſe faith follow, conſidering the end of their converſation.]

7. Set before your eyes the Biſhops and Governours that have been in your Church, and preached the Goſpel to you, obſerve their manner of living, their perſeverance till death, and then make their faith, their perſeverance and conſtancy, in the doctrine of the Goſpel, the example for you to imitate and tranſcribe.

a.

8. Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

8. The ſame faith that then was the true faith in which they perſevered to the death, will be ſo now unto you, and to all ages, you have no reaſon to think that 'tis ſo ſuddenly changed, that Judaiſme which they took to be aboliſhed, ſhould now be in force again among you, as your Gnoſtick teachers are willing to perſwade you.

† various ποικιλαις * which walked περιπατησαντες

9. Be not carried about with † divers and ſtrange doctrines, for it is a good thing that the heart be [b] eſtabliſhed with [c] grace, not with meats, which have not profited them * that have been occupied therein.]

9. This change & bringing in of new doctrines of Judaiſm into the Church is a piece of dangerous inconſtancy, 'Twere ſure more for the turn to be grounded in the truth, to take that which is beſt for your turn, and then never to remove or be carried about from that to any other, And that that is the Goſpel, and not the Moſaical law about ſacrifices and meats, &c. that this is much better for the ſoul than tother, will ſoon appear unto you, if you conſider, how empty and unprofitable thoſe obſervances of the law alwaies were, (conſidered in themſelves) even when they were in force, for even then they that dealt in them were really little profited by them, (ſee ch. 10. 1,2,3. where the ſacrifices are ſaid only to be a commemoration of ſin, unable to expiate, and ſo leaving in eſtate of damnation, unleſſe they advance farther to Chriſt, ſignified by thoſe ſacrifices.)

b. c.

10. We have an altar whereof they have no right to eat, which ſerve the tabernacle.]

10. And if any man think his Judaizing will doe him no hurt in reſpect of Chriſtianity, that thoſe that ſtand for the Moſaical performances, may yet have their portion in Chriſt, let him know he is miſtaken, For Chriſt, the only Chriſtian altar to which we bring all our ſacrifices, and who is ſo beneficial to us, will not be beneficial to them that depend on the Moſaical law, they that doe ſo, have no right to partake of Chriſt (Gal. 5.2. If you be circumciſed, Chriſt ſhall profit you nothing.)

† for a ſin- offering περι αμαρτιας

11. For the bodies of thoſe beaſts, whoſe blood is brought into the ſanctuary by the high prieſt † for ſin, are burnt without the camp.]

11. And the truth of this you may diſcern by a ceremony among the Jewes, to wit, in the ſacrifice of atonement or expiation, of which the prieſt never eat a bit, the blood he carried in with him into the holy place, and the body was burnt without the camp: Now by that ſacrifice the Meſſias was typified moſt lively, as is acknowledged by themſelves, ſo that they, even the Prieſts and principal perſons among them, being not allowed to eat of that ſacrifice, might hence collect this truth in hand, that they that eat or partake of Chriſt, ſhould reap no benefit by him as long as they pretended their law in force, and depended on theſe legal ceremonies for heaven.

12. Wherefore Jeſus alſo, that he might ſanctifie the people with his own blood, ſuffered without the gate.]

12. And that the burning that ſacrifice (all the body of it) without the camp, ſo that no part of it was uſefull to the Jewes, people or prieſt, did typifie this truth, that Jewes relying on their religion ſhould not receive benefit by Chriſt, may farther be illuſtrated by our Saviours practiſe, who when he was to enter into the holy place, i.e. heaven, to bleſſe and ſanctifie us, and to that end to ſhed his own blood, to carry it as it were in with him, as the prieſt did, the blood of goats and bullocks into the holy place, (to ſignifie that there is no means of expiation to be had but by his blood) he ſuffered without the gate, ſo fulfilling the type, and confirming this truth typified by it, that it was not by thoſe legal ſacrifices, but by Chriſt's offering himſelf, that any benefit is to be hoped for by us.

13. Let us goe forth therefore unto him without the camp, bearing his reproach.]

13. Let us therefore leave the Judaical ſervice, the Moſaical law, though many afflictions threaten us for ſo doing, let us relie wholly on Chriſt upon the croſſe, (know nothing but Jeſus Chriſt, and him crucified) and take all afflictions, in the way to that, cheerfully, therein imitating Chriſt himſelf, who indured the croſſe, deſpiſed the ſhame &c.

14. For here have we no continuing city, but we ſeek one to come.]

14. For this that is to be had here, is no condition of reſt and tranquillity, we, like Abraham, Iſaac, and Jacob, that ſojourned in Canaan, are not to look upon our preſent being, as the preferment which is promiſed Chriſtians (which if it were, we might then expect it free from afflictions) but we have a future expectation of ſtability, whereon we depend.

15. By him therefore let us offer the ſacrifice of praiſe to God continually, that is, the fruit of our lips, giving thanks to his name.]

15. Let us therefore now our high prieſt is entred heaven, by him offer up to God our Chriſtian ſacrifice, our ſacrifice not of beaſts bodies, but that figured by them, our ſacrifice of praiſe, and that not like to that of the Jewes, at ſome ſet ſeaſons onely, but continually all the daies of our lives, not the fruit of our herds, but lips only, Hoſ. 14.2. in acknowledgment of his power and goodneſſe.

By him therefore let us offer continually (allway) to God a ſacrifice that is the fruit of our lips confeſſing (giving thanks) to his name. διαπαντος χαριτον θυσιαν αινεσεως τουτεστι καρπον χειλεων ομολογουντων τω ονοματι αυτου.

* beneficence and liberality ευποιιας και κοινωνιας, ſee note on Act. 2. d.

16. But * to doe good and to communicate, forget not, for with ſuch ſacrifices God is well pleaſed.]

16. But beſide that ſacrifice of prayer and praiſing of God, another there is very acceptable to God, and is as it were our peace-offering, our liberality and works of mercy to other men (ſo inſeparably joyned to our praiſing of God, that the Euchariſt in the Apoſtolical and primitive times was never celebrated without it.)

† grieving or ſighing στενάζοντες

17. Obey them that have the rule over you, and ſubmit your ſelves: for they watch for your ſouls, as they that muſt give account, that they may doe it with joy, and not † with grief, for that is unprofitable for you.]

17. Obey thoſe that are ſet to rule you in your ſeveral Churches, the Biſhops (ſee note a.) whoſe whole care is ſpent among you, as being to give an account of your proficiency in the Goſpel, And by your ſubmiſſion to them doe ye endevour to make their task as eaſie and ſweet as you can, that they may have joy not ſorrow in the execution of it, for 'twill be ſmall benefit to you that they have no comfort in the diſcharge of their office toward you, and as long as they doe it ſadly, can not doe it ſo effectually as otherwiſe they might.

* we are confident πεποιθαμεν † to behave our ſelves well in all things εν πασι καλως αναστρεφεσθαι

18. Pray for us: for * we truſt we have a good conſcience, † in all things willing to live honeſtly.]

18. I beſeech your prayers for me and my fellow-labourers in

in the Goſpel, which in all reaſon you ought to afford us, as your reward of our ſincere labour and induſtry for your good, wherein wee have confidence of our ſelves, that we have diſcharged a good conſcience.

19. And one thing I moſt earneſtly deſire you, to pray for us, that I may come to you the more ſpeedily.

19. But I beſeech you the rather to doe this, that I may be reſtored to you the ſooner.]

* but I the more abundantly beſeech you Περισσοτέρως δὲ παρακαλῶ

20. Now our God, which delighteth in the peace and unity of Chriſtians, that raiſed Chriſt from death to life (Chriſt that great paſtor and ruler of his Church, who that he might ſhew himſelf a good ſhepheard, laid down his life for us, and therewith is now (as the high prieſt was wont) entred into heavens)

20. Now the God of peace, that brought again from the dead our Lord Jeſus, that great ſhepheard of the ſheep, through the bloud of the everlaſting covenant,]

21. Incline and prepare your hearts for all Chriſtian performances, particularly that of peace and concord, enabling and exciting you to doe whatſoever will be acceptable in his ſight now, according to the commands of his ſon Jeſus Chriſt, God bleſſed for ever. Amen.

21. † Make you perfect in every good work, to doe his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever. Amen.]

† fit you for καταρτίσαι ὑμᾶς ἐν

22. But I beſeech you as you tender your endleſſe good, that yee embrace and make uſe of that good advice that I have given you in this brief Epiſtle, againſt defection from Chriſtianity.

22. And I beſeech you brethren, ſuffer the word of exhortation, for I have written a letter unto you in few words.]

23. freed from priſon.

23. * Know yee that our brother Timothy is [ſet at liberty,] with whom, if he come ſhortly, I will ſee you.

* or, Yee know Γινώσκετε

24. The Biſhops of your ſeveral churches, and all the flock under them. The Chriſtians that from ſeveral parts of Italy are in this place, ſend you greeting.

24. Salute [all them that have the rule over you and all the ſaints. They of Italy ſalute you.]

25. Grace be with you all. Amen.

Written to the Hebrews from † Italy by Timothy.

† or Rome, for ſo the King's Ms. reads Ῥώμης

Notes on Chap. XIII.

a. Ἡγούμενοι

The word ἡγέμων is a common word to ſignifie all kind of *authority*, or *rule*, ἡγέμενος λαῦ, *ruler of the people*, *Eccluſ.*9.22. ἡγέμων ἐκκλησίας, *ruler of the congregation*, c.13.54. ἡγέμων δυνάμεων, *ruler of the armies*, 1 *Mac.* 13.8. ἡγέμενος Ἰουδαίων *ruler of the Jews*, v.42. ἡγέμων ἔθνους, *ruler of the nation*, *Eccluſ.*17. 13. ἡγέμων πόλεως, *ruler of the city*, c.10.2. ἡγέμων ἀδελφῶν, *ruler of the brethren*, v. 24. and c. 49. 17. and frequently ἡγέμων *ruler*, ſimply. So the *Hebrew* נשיא and משל and נגיד, which are ordinarily rendred, ἄρχων *Governor*, are often ἡγέμων *ruler*. And what kind of *Government* it is, muſt ſtill be judged by the *circumſtances* of the *context* in any place, and not from the *nature* or uſe of the word. In the *New Teſtament* it is applied to *Chriſt*, as *ruler* or *Governor* in *Iſrael*, *Mat.*2. 6. and ſo alſo to the *government* of the *Apoſtles* in the *Church*, *Lu.*22.26. ὁ ἡγέμενος ὡς ὁ διακονῶν, *let him that ruleth*, i. e. who ſhall be *conſtituted ruler* in the *Church*, *be as he that ſerveth*, and there it is all one with ὁ μείζων ἐν ὑμῖν *the greater*, or *greateſt among you*. So *Joſeph* is ἡγέμενος εἰς Αἴγυπτον *a ruler over Ægypt*, *Act.* 15. 22. *Judas* and *Silas* that were ſent by the *Councel* of *Apoſtles* and *Elders* at *Jeruſalem*, and *choſen* ἐξ αὐτῶν *out of them*, and ſo ſome of that number of the *Biſhops* of *Judæa*, that were in the *Councel*, are called ἄνδρες ἡγέμενοι ἐν τοῖς ἀδελφοῖς, *rulers among the brethren*, which there appear to be *Biſhops* of *Judæa*, (ſee *note* on *Act.* 15. e.) and accordingly do *teach* and *exhort* and *confirm* and *impoſe hands*, all which were the *Biſhops office*, in that place. And thus it is here uſed in this verſe, and again v.17. and 24. ὡς ἐπισκόπων λέγει, *he ſpeaketh of Biſhops*, ſaith *Chryſoſtome* and others. And theſe the *Biſhops* of *Jeruſalem*, and the other *cities* of *Paleſtine*, (τοῖς ἐν Παλαιστίνῃ καὶ ἐν Ἱεροσολύμοις, ſay the *Scholiaſts* in the *Argument* of the *Epiſtle*) to whom the *Epiſtle* was ſent. Of theſe there are theſe *Characters* in this *Chap:* all agreeing to this *interpretation*, 1. That they had *ſpoken* to them *the Word of God*, i. e. *preach'd* the *Goſpel* to them in this verſe. 2dly, That they *watcht over* their *ſouls*, and are to *give an account* of them, and conſequently the *Hebrews* muſt *obey* and be *ſubject* to them, v. 17. all evidences of their *charge* and *anthority* in the *Church*. 3dly, *All their rulers, and all the ſaints*] are the two comprehenſive words which contain all the *Hebrews*, to whom this *Epiſtle* is written, the former noting the *Biſhops*, the latter all the *faithful* committed to their *charge*. And 'tis obſervable that the latter *Jewiſh Writers*, when they ſpeak of *Chriſtian Biſhops*, expreſſe them by a word of great affinity with this here, retaining the *Greek* ἡγεμὼν in their *language*, with little or no change, הגמון or אגמון either with or without the *aſpirate*. So in *Abrabaneel* on *Iſa.* 34. *fol.* 54. *col.*4. ſpeaking of the famous *Burgenſis*, from a *Jew* turned *Chriſtian*, and at laſt become a *Biſhop*, he ſaith, that he was formerly called *Solomon* the *Levite*, and afterward became שר וגדול בין הנוצרים *a ruler and a great man among the Nazarites*, or *Chriſtians*, אגמון בורגינשיש *Egemon*, i. e. *Epiſcopus Burgenſis*. See *Elias Levita* in *Thisbi*, and *Buxtorf: Lex: Talmud:* in the word אגמון.

ἄνδρες Ἡγούμενοι

b. Βεβαιῶσθαι

The *Hebrews* expreſſe *food* by the *ſtaffe* of *bread*, becauſe *feeding* is the *ſuſtaining* and *upholding* of the *body*, which would otherwiſe, as a *cripple* deprived of his *crutch*, as the *ſick* or *weak* man of his *ſtaffe*, ſoon *fall* to the ground. Accordingly the *Hebrew* עָזַר *ſtabilivit, fulcivit*, to *eſtabliſh* and *ſuſtain*, ſignifies alſo *refecit*, *refreſhing*,

καρδία

ing, and doth ſo eſpecially when 'tis joyned with לב *heart* (anſwerable to καρδία here) as *Pſalm* 104. *bread to ſtrengthen mans heart*, and *Gen.* 27. *with corn and wine I have ſuſtained him.* And in *Chaldee* and *Syriack* the ſame word ſignifies *eating, taking meat*, So 1 *Kin.* 13. 7. *Come home with me* וּסְעָדָה *and feed*, or *eat*, the *Septuagint*, καὶ ἀρίστησον *and dine*, and *Luc.* 22. 11. the *Syriack* hath לְמִסְעַד *to eat*, and among the *Rabbines* ordinarily סְעוּדָה *convivium*, a *feaſt*. And ſo here Βεβαιῶσθαι *to be eſtabliſhed* (one ſenſe of that *Hebrew* סעד) is ſet to ſignifie that other of *feeding* or *eating*, and with the addition of χάριτι, *with grace*, imports the *Goſpel*, the *ſpiritual food* of *ſouls*, to tend more to our *ſpiritual* advantages, than ever the *ſacrifices* of the *Jewes* did, or could, which are here called βρώματα *meats*, becauſe of them part being *ſacrificed* to *God*, part going to the *Prieſt*, the reſt went for the *furniſhing* a *feaſt* for the *ſacrificers* and others, whom they invited to them, and therewith they *refreſhed* and *cheered* themſelves *before the Lord*, *Deut* 12.18.

βρώματα

c. χάρις

That χάρις *grace* hath in many places of the *New Teſtament*, and particularly in this, a ſpecial peculiar notion to ſignifie the *Goſpel*, as that is oppoſed to the *Law* (upon this ground, becauſe the *matter* of the *Goſpel* is *free undeſerved mercy*, and beſides the ſending *Chriſt* and the *Holy Ghoſt* and the *Apoſtles* to *reveal* this, is an act of infinite *charity* in *God* alſo) will appear, not onely by the oppoſition here to βρώματα *meats*, which, as βρῶσις alſo, ſignifie the *Moſaical feaſts* and *ſacrifices*, 1*Cor.*8.8. *Heb.*9. 10. *Rom.* 14.17. *Col.* 2. 16. but more evidently by viewing theſe many other places in the *New Teſtament*, wherein the word χάρις ſignifies the *Goſpel John* 1. 17. ἡ χάρις καὶ ἀλήθεια *grace and truth*, the *Goſpel* (and *ſubſtance* of all the *Moſaical ſhadows*) is ſaid to have *come by Jeſus Chriſt*, in oppoſition to the *Law* by *Moſes*. So *Act.* 11.23. ἰδὼν τὴν χάριν, *having ſeen the grace of God*, i. e. the *Goſpel* ſo ſucceſſefully preach'd among them, (ſee *note* on *Act.* 18. d.) and accordingly c.13.43. they *exhort them* ἐπιμένειν τῇ χάριτι *to continue in the grace*, i. e. the *Goſpel of God*, that had been *preached*, the *doctrine* thus *mercifully* revealed from *God* by them, So *Act.* 14. 3. the *Lord* is ſaid to *bear witneſſe to the word of his grace*, i. e. by *miracles* to *confirm* the *preaching of the Goſpel*, So v. 26. and c. 15. 40. *Paul* and *Barnabas* were commended by the *Apoſtles* τῇ χάριτι τοῦ θεοῦ *to the grace*, i. e. *the Goſpel of God*, to the *preaching* of it, expreſs'd after by εἰς τὸ ἔργον ὃ ἐπλήρωσαν, *the work which they performed*, So c.15. 11. διὰ τῆς χάριτος Ιησοῦ *by the Goſpel*, in oppoſition to the *yoke* of the *Law* laid by the *Judaizers* upon the *Chriſtians*, So πεπιστευκότες διὰ τῆς χάριτος, *they that beleived through the preaching of the Goſpel*, So c.20.40. εὐαγγέλιον τῆς χάριτος the *Goſpel of grace*, and v. 32. λόγῳ τῆς χάριτος *the word of his grace*, i. e. *preaching of the Goſpel*, So ἐλάβομεν χάριν *we received grace*, *Rom* 1.5. and then ἀποστολὴν *Apoſtleſhip*, firſt the *mercy* of *receiving* the *Goſpel*, then *commiſſion* to *preach* it, So *Rom.*5.2. εἰς τὴν χάριν ταύτην *unto this grace*, the *Goſpel*, *in which we ſtand*, &c. So c.6. 14. and 15. *we are not under the Law, but* ὑπὸ χάριν *under grace*, i. e. *under the Goſpel*. So 2 *Cor.* 1.12. ἐν χάριτι θεοῦ *by the grace of God*, the *Goſpel* ſet in oppoſition to the σοφία σαρκικὴ *the fleſhly heathen wiſdome* (becauſe this was no way to be attained, but by *God's revealing* it) ſo c.6.1. they are *exhorted* not to *receive* χάριν θεοῦ the *Goſpel* again, εἰς κενὸν *in vain*. So *Gal.*2.21. οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ, *I do not evacuate the Goſpel*, I doe not let that great *favour* of *God* of *revealing* the *Goſpel* to me, to be *caſt away* upon me, and c.5. 4. of them that depended on the *law* τῆς χάριτος ἐξεπέσατε, *yee have fallen from grace*, i. e. from the *Goſpel*. So *Eph.* 1. 6. *the glory of his grace*, and 2.7. the *abundant riches* of it, i. e. of the *Goſpel* revealed to the *heathen*, So *Col.* 1. 6. ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ, *from the day that yee heard and knew the grace of God in truth*, where by the conjunction of ἀλήθεια *truth* with it (as before in *John*, *grace and truth*) and the *hearing* and *knowing*, 'tis clear there can be nothing meant by χάρις *grace*, but the *Goſpel*. So 2 *Theſſ.*2.16. *a good hope* ἐν χάριτι *in the Goſpel*, and 2 *Tim.*2 1. ἐνδυναμοῦ *be ſtrong* ἐν τῇ χάριτι in the *preaching* of the *Goſpel*. So *Tit.* 2. 11. *the grace of God hath appeared, teaching* &c. clearly the *Goſpel* and the *doctrine* thereof; So in this *Epiſtle*, c. 18.29. *the ſpirit of grace*, the *ſpirit of God*, that, in *God's* great kindneſſe to us, was ſent to *conſecrate* the *Apoſtles* to their *office* of *preaching* the *Goſpel*. So c.12.15. ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ, *falling ſhort of the grace of God*, noting *apoſtaſie* or *defection* from the *Goſpel*, and perhaps contrary to that v. 28. χάριν ἔχωμεν, *let us hold faſt grace*, So 1 *Pet.*1.10. περὶ τῆς εἰς ὑμᾶς χάριτος, *the grace to you*, or *the Goſpel preach'd unto you*, and v. 13. ἐπὶ τὴν φερομένην ὑμῖν χάριν *the Goſpel brought to you*, and c. 5.12. teſtifying ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ, *that this is the very Goſpel of God*. So *Jude* 4. *transferring the grace of God to laſciviouſneſſe*, i. e. making that *uſe* of the *Goſpel* to *Libertiniſme*.

χάρις καὶ ἀλήθεια

Ἰδὼν τὴν χάριν

Ἐπιμένειν τῇ χάριτι

Λόγος τῆς χάριτος

χάριν ἔχωμεν

THE GENERAL EPISTLE OF JAMES.

a. a

b. b the Apostle, so most of the copies read Ἀποστόλου

BY the word Καθολικὴ, *Catholick*, is here noted, that this *Epistle* was not written to any *particular Church* of one *denomination*, as S. *Paul's Epistles* were, but to all the *Jewish converts*, wheresoever they were, That those were *dispersed* into several parts, and thence called the διασπορὰ, *dispersion*, see *note* on *Joh.* 7. d. the places where they especially lived, are mentioned 1 *Pet.* 1. 1. and *Pontus* being there first mention'd, S. *Cyprian* mentions that *Epistle* of his, as that which was called *Epistola Petri ad Ponticos*, *The Epistle of Peter to those of Pontus*, *Cyprian* l. 3. *de Testimon:* 39. But that not to exclude the other *parts* of their *dispersion* after mention'd. Such *Epistles* as these are those which are *antiently* called ἐγκύκλιοι, which being delivered to the *Church* of some one *city*, were appointed by them to be *transcribed*, and sent about to all the other *Churches* within such a κύκλῳ *compasse*, or *circuit*.

a. Καθολικὴ

Who the *writer* of this *Epistle* was, is thus farre agreed on amongst *most*, that it was the *Bishop* of *Jerusalem*, though the *Syriack* conceive it to be the *son* of *Zebedee*: But he was cut off by *Herod Act.* 12. 1. before this *dispersion* of the *Jewish Christians* was so considerable, as it was at the *writing* of this *Epistle*. The main question is, what *James* it was that was *Bishop* there, whether *James* the *son* of *Alphæus*, one of the *twelve*, or some other. That it was the *son* of *Alphæus* is thought to be favoured by the *title* of the *Epistle*, which in most *copies* hath Ἰακώβου τοῦ Ἀποστόλου, *of James the Apostle*; But this sure is a mistake, for the *Bishop* of *Jerusalē* was *James* the *Just* known by the *title* of the *brother* of the *Lord*, i.e. the *son* of *Cleophas* (*Christ's uncle*) and so his *cousin germane*, which is ordinarily expressed by *brother* in the *sacred Dialect*. So *Clemens Hypotyp:* l. 6. in *Euseb:* l. 2. c. a. *Peter*, and *James* and *John* (the *sons* of *Zebedee*) μὴ ὀφθεὶς διψυχάζεσθαι δόξης, ἀλλὰ Ἰάκωβον τὸν Δίκαιον ἐπίσκοπον Ἱεροσολύμων ἐλέσθαι, *did not contend for the dignity, but chose James the Just Bishop of Jerusalem.* And this, it seems, as *next* of *kin* to *Christ*; For of *Simeon* the *second Bishop* saith *Hegesippus* in *Eusebius*, l. 4. c. κβ. Μετὰ τὸ μαρτυρῆσαι τὸν Ἰάκωβον τὸν Δίκαιον, πάλιν Συμεὼν ὁ τοῦ Κλωπᾶ χειροτονεῖται ἐπίσκοπος, ὃν προέθεντο πάντες ὄντα ἀνέψιον τοῦ Κυρίου δεύτερον, *After the martyrdome of James the Just, Symeon again was constituted Bishop of Jerusalem, whom all preferred to that dignity, as being* (*after James* the *next*, or) *second cousin of Christ.* Now that this *James* the *Lord's brother* was not one of the *twelve*, is clear by *Eusebius* l. 1. c. ια. Εἷς ὁ κατὰ τὸν φερόμενον τοῦ Σωτῆρος μαθητῶν, ἀλλὰ κατὰ ἀδελφῶν ὢν, *This James was one of the reputed disciples, yea and brethren of Christ.* Where *disciples* are clearly opposed by *Eusebius* to the *twelve*. So in the *Author* of the *Recognitions*, this *James* is affirmed to be none of the *twelve*, So in the *Menologie* of the *Greek Church* they celebrate three *James's*, *James the son of Alphæus*, *Octob:* 9. *James the brother of the Lord*, *Octob:* 23. and *James the son of Zebedee*, *Apr:* 30. So saith *Eusebius* again l. 2. c. κγ. that he was called *James the Just*, ἐπεὶ πολλοὶ Ἰάκωβοι ἐκαλέσαντο, *because there were many of that name.* See more of this *note* on 1 *Cor.* 15. a. As for the title of *Apostle* which here is bestowed upon him, that is no *objection* against what hath hitherto been said, For S. *Hierome* in his *Comment:* on *Isaiah* calls him the *thirteenth Apostle*, and upon the mention of him, *Eusebius* adds, l. 1. c. ια'. εἶδ' ὡς ὥσπερ τὸν τύπον κατὰ μίμησιν τῶν δώδεκα πλείονων ὅσων ὑπαρξάντων Ἀποστόλων, *beside the twelve there were many other Apostles in that age, after the similitude*, or by way of *imitation of the twelve.* And *Theodoret* pronounces indifferently, τοὺς νῦν καλουμένους ἐπισκόπους, Ἀποστόλους ὠνόμαζον, *those that are now called Bishops, they then called Apostles*, So *Thaddæus* (not *Lebbæus* or *Judas*, one of the *twelve*, but, saith *Eusebius*) one of the *Seventy* (who ten years after *Christ* was sent by *Thomas* to the *King* of *Edessa*, is out of the *Syriack* records of that *city* called Ἀπόστολος Θαδδαῖος, *The Apostle Thaddæus.* So *Luke*, or possibly *Silas*, S. *Paul's fellow-travailer*, is named among the *Apostles* of the *Church*, 2 *Cor.* 8. 23. and so by *Epiphanius* and *Theophanes*, *Luke* is styled Ἀπόστολος *Apostle.* So *Mark* S. *Peter's follower*, that first planted the *Church* in *Alexandria* and *Pentapolis*, is by the *anonymus writer* of his life in *Photius*, by *Eusebius* l. 2. c. κδ'. by *Epiphanius*, *Hær:* 51. called Ἀπόστολος *Apostle.* So *Timothy*, converted by S. *Paul*, and after that made *Bishop* of *Ephesus*, is by the *anonymus* in * *Photius* ὁ Ἀπόστολος Τιμόθεος the *Apostle Timothy*, and in *Theodoret* on 1 *Tim.* 3. 1. Ἀσιανῶν Ἀπόστολος ὁ Τιμόθεος, *Timothy the Apostle of the Asiaticks.* And so *Theophanes*, τῷ Ἰουλίῳ μηνὶ γενέσια ἐγκαίνια τῶν ἁγίων νεοφάνων, Ἀνδρέου, Λουκᾶ, καὶ Τιμοθέου, τῶν ἁγίων Ἀποστόλων, *In the moneth July were the dedication of the memorials of Andrew, Luke, and Timothy the holy Apostles.* So *Titus* is by *Theodoret* styled Κρητῶν Ἀπόστολος Τίτος *Titus the Apostle of the Cretans.* And so *Epaphroditus*, *Phil.* 2. 25. is Ἀπόστολος ὑμῶν *your Apostle*, for which *Theodoret* gives the reason, because τῷ ἐπισκοπικῷ οἰκονομίαν ἐπεπίστευτο, ἔχων ἐπισκόπου προσηγορίαν, *he was intrusted with the Episcopal government of them.* So *Clemens Romanus* the *Bishop* of *Rome*, is by *Clemens Alexandrinus* l. 4. called ὁ Ἀπόστολος Κλήμης *the Apostle Clemens*, by S. *Hierome* in *Isa.* 52. *vir Apostolicus* an *Apostolick person*, by *Ruffinus*,

b. Ἰακώβου

Ἀποστόλου

* Bibl. num: 254

Ruffinus, de Adulterat: lib: Orig: pænè Apoſtolus, almoſt an Apoſtle, So *Ignatius, Biſhop* of *Antioch,* is by *Chryſoſtome* in his *encomium* of him, called Ἀποστολ& *Apoſtle.*

For the time, when this *Epiſtle* was written, there is no certainty of *defining*, ſave that, as it muſt be after the *Apoſtles preaching* and converting the *Jewes* in the *other regions* beſide *Judæa*, ſo it muſt be before the year 63. For then this *James* was put to *death* by *Annas* the *younger*, the *high prieſt*, ſee *Joſephus Antiq:* l. 20. c. 8. The deſigne of the *Epiſtle* is viſible, to fortifie the *faithfull* againſt all *temptations* wherewith the *Gnoſtick hereticks* could ſollicite them, and to ſecure their *patience*, and *purity*, and *faith*, and *charity*, and all other *Chriſtian practiſes* in them, and to foretell them the no ſtead, that their worldly wealth moſt ſollicitouſly preſerved, will ſtand them in, at the *approaching calamity*, which will involve *incredulous Jewes* and *Gnoſticks* together, c. 5. 1. hereby comforting the *faithfull*, and encouraging them to perſevere, till this *coming* of *Chriſt* for their reſcue from their *perſecutors*, v. 8.

CHAP. I.

Paraphraſe.

1. JAMES a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are * ſcattered abroad, greeting.] 1. James the Biſhop of Jeruſalem, employed by God and Chriſt in the ſervice of that Church, ſends greeting to the Jewiſh Chriſtians, that are diſperſed among the nations out of Judæa, in divers cities.

* in the diſperſion οἱ τῇ διασπορᾷ

2. My brethren, count it all joy when ye fall † into divers temptations,] 2. Look upon it as the bleſſedeſt condition that can befall you, the joyfulleſt thing imaginable, that you meet with afflictions here in your Chriſtian courſe, and thoſe of many ſorts and kinds, a ſucceſſion of many of them.

† among περιπέσητε ſee Lu. 10. 30.

3. Knowing this, that the trying of your faith worketh patience.] 3. And this you will doe, if you duly conſider the gainfull effects of theſe afflictions, For as by them your faith is tried, whether it be ſincere or no, ſo that trial exerciſes and gives you the habit of that excellent Chriſtian virtue, of patience and courage and conſtancy, and that being a ſuperiority of mind, and a victory over a mans ſelf, over his moſt hurtfull and unruly paſſions, his fears, his ſorrow, his rage, his revenge, and over all the world beſides, over injuries, rapines, contumelies, death it ſelf, it muſt needs be a delightful joyous virtue.

* And δὲ

4. * But let patience have her perfect work, that ye may be perfect and intire, wanting nothing.] 4. And then let this patience by conſideration of the advantages of our ſuffering for Chriſt, and pieties ſake, and by the delightfulneſſe of theſe exerciſes of it, advance to this pitch of rejoicing in tribulations, of bleſſing and glorifying God for them, together with conſtancy and perſeverance therein, and the more and heavier the afflictions are, of rejoicing ſtill the more v. 2. which is the giving patience the full ſcope, improving that virtue to the higheſt degree of perfection, and this will be infinitely for your advantage, the greateſt riches that ye can be capable of in this world.

† But if, Εἰ δὲ

5. † If any of you lack wiſdome, let him ask of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him.] 5. To this indeed there is not only fortitude required, but wiſdome, and that of the higheſt nature; And if in ſuch times of preſſure as theſe, any man want this true heavenly ſpiritual wiſdome, this skill of managing himſelf at this time, of ſecuring his intereſt with Chriſt, rather than with the world, of depending on Chriſt's care of him, without uſing other artifices of ſecuring himſelf, of bearing not only patiently, but joyfully the utmoſt evils, let his recourſe be continually to God, whom he need not make ſcruple, or be aſhamed to conſult upon every occaſion, For his liberality is not confined, like ours, nor is he wont to reproach thoſe, whom he gives any thing to, and he will certainly ſhew him this truth, and furniſh him with this ſtrength of enduring cheerfully, and give him, when time comes, the experimental knowledge of what I here ſay, how joyfull a thing it is to be thus exerciſed, and to retain this ſuperiority of mind in all the afflictions that can befall us.

6. But let him ask [a] in faith, nothing wavering; for he that wavereth is like a wave of the ſea driven with the wind and toſſed.] 6. But let him come to God with firm adherence on him, a mind reſolved, whatſoever comes, to ſtick faſt to God, to uſe no means of delivering himſelf, but ſuch as are acceptable to him, never entertaining any doubt, whether Gods waies or his own are to be adhered to, for the obtaining of his ends, making no queſtion of God's power or will to anſwer his requeſts, and therefore praying and depending on him quietly for an iſſue out of all; Whereas the contrary doubting, or wavering keeps men in a perpetual tempeſt and agitation of mind, alwaies toſſed from one hold, one dependence to another, ſee note on 1 Joh. 5. b. a.

7. For let not that man think that he ſhall receive any thing of the Lord.] 7. And beſides it is the blaſting of our prayers, God being not wont to hear them that doe not ſincerely and faithfully depend on him.

8. A double-minded man is unſtable in all his waies.] 8. A wavering, inconſtant Chriſtian, that together with the faith of Chriſt applies himſelf to unlawfull courſes for his own ſafeguard, hath the infelicity of never knowing which way to turn himſelf, being alwaies betwixt two, and diſquieted upon all occaſions, ſee Eccluſ. 2. 13, 14, 15, 16.

* But let δὲ

9. * Let [b] the brother of low degree rejoice † in that he is exalted: 9, 10. But let the rich man that falls into a low condition through the afflictions to which this world is ſubject, be as well pleaſed and thank God as heartily for his being reduced to this low eſtate, as a poor man is wont to be when he is preferred or exalted, (ſee note on Mat. 9. d.) Or thus, It is no unhappy ſtate for a man to have loſt all, to be brought low in the world, and ſo to have nothing left to loſe, or ſecure, Nay this he may really look on, as a dignity, or preferment, that he hath reaſon to be very glad of, and not to mourn for. And ſo likewiſe may the rich man look with joy upon the plunderings and violences that befall him; becauſe his riches is as fading and tranſitory a thing as the greenneſſe of the graſſe, not worth the valuing; And the care of keeping and perpetuating it unto him, will bring him a great deal of temptation and vexation, and little of joy or advantage. b.

† in his own height ἐν τῷ ὕψει αὐτοῦ

10. But the rich in that he is made low, becauſe as the flower of the graſſe he ſhall paſſe away.]

11. For as it is with the green graſſe on the ground, as ſoon as ever the ſun riſeth and ſcorcheth it, it makes it wither, and all the florid part and beauty vaniſheth preſently, and there is no poſſible preſerving it at ſuch a time, ſo the rich man, when afflictions and devourers come upon him, doth in a ſmall time wither and fall away, his riches leave him, or he them, if God ſee fit to ſend or permit afflictions, he will not by all his dexterities, by any means, (but prayer and fidelity, and conſtancy, ver. 5, 6, 7.) be able to avert them.

11. For the ſun * is no ſooner riſen with a burning heat, but it withereth the graſſe, and the flower thereof falleth, and the grace of the faſhion of it periſheth; ſo alſo ſhall the rich man † fade away in his [c] waies.]

* aroſe with burning heat, and dried away the graſſe, and the flower thereof fell away, & the beauty of the look of it periſhed: Ἀνέτειλε γὰρ- † be withered in his own waies, μαρανθήσεται ἐν τ- αὐτῆ

12. Whereas on the other ſide for the true conſtant pious Chriſtian, it is a bleſſed thing for him that he meets with afflictions, which are but means to trie and exerciſe his Chriſtian virtues, which being done, he ſhall receive approbation from God, and with it a reward, ſuch as in the Goſpel is promiſed to all that adhere and cleave faſt to God, if not deliverance here, eternity hereafter.

12. Bleſſed is the man that endureth temptation; for * when he is tried he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.]

* being approved δόκιμος γενόμενος

13. Let no man, that by afflictions is brought to any ſins, ſay that God is the author of this, for as God cannot himſelf be brought to ſin by any means, ſo doth not he by ſending affliction ſeduce or inſnare any, cauſe him to fall by that means, (as appears by the ſincere Chriſtian, whoſe fidelity is not betrayed, but approved by afflictions.)

13. Let no man ſay when he is tempted, I am tempted of God; for God cannot be tempted † with evil, neither tempteth he any man.]

† to

14. But every man's falling into any ſinne comes from himſelf, his own treacherous ſenſual appetite, which being impatient of ſufferings, ſuggeſts, and tenders him ſome ſenſitive carnal baits, and ſo by them draws him out of his courſe and intices him.

14. But every man is tempted, when he is drawn away of his own luſt and inticed.]

15. And when his conſent is joyned to that propoſal or invitation of his ſenſual part, againſt the contrary dictates of his reaſon and the Spirit of God, then that, and not the affliction and temptation ver. 13. begetteth ſin, every ſuch conſent is the engaging the ſoul in ſin; and ſuch ſin, when by repetition of acts or indulgence, it comes to ſome perfection, it engageth the ſoul in eternal death, ſee note on 1 Theſſ. 5. f.

15. Then when luſt hath conceived, it bringeth forth ſin, and ſin when it is finiſhed bringeth forth death.]

16, 17. Doe not permit your ſelves to be deceived by the Gnoſticks that creep in among you, and flatter you with hopes that they by their compliances will be able to preſerve you from ſuffering here, No certainly, it is God muſt ſecure you, or ye are not likely to be ſecured, the preſent avoiding of perſecutions by not confeſſing of Chriſt will ſtand you in ſmall ſtead, involve you only in the deſtruction that attends the perſecutors, And this will be a ſad deceit, when it befalls you, How much better and ſafer will it be to adhere to God, when every good thing that is given to men, whether of the lower, or higher ſort, the ordinary prizes in their ſpiritual exerciſes, and the moſt illuſtrious crowns, (ſee note on Phil. 3. d.) come from heaven, deſcend to us from God, who is the great ſpring and fountain of all good things, who like the ſun ſends out light to all that want, but then is not like that, in its changeableneſſe (as in the ſeveral appearances of the ſun, when it riſeth, when 'tis high noon, and when it ſets) whereas God is conſtant in the ſame, powring out his raies on us, hath no riſing nor ſetting) nor again in his yearly removing or going from us, which cauſes different ſhadows on the earth; God ſends forth his light without mixture of ſhade, his gifts without all niggardlineſſe or reſtraint.

16. * Doe not erre, my beloved brethren,

17. Every good † gift, and every perfect gift, is from above, and cometh down from the father of lights, with whom is * no [d] variableneſſe, neither ſhadow of turning.]

* Be not deceived Μὴ πλανᾶσθε

† largeneſſe δόσις

* variation nor caſting of ſhadow, *cauſed by* his turning *from* it.

18. He hath now begotten us in a more excellent way and manner, than when we were called his children, being Iſraelites, begotten us by the Goſpel to be Chriſtians, and heirs of ſalvation, and therein he hath allowed us the favour of being the firſt that have been called to this dignity, Epheſ. 1. 12. and that out of no conſideration of any thing in us, but only of his own free will and pleaſure, which being an evidence of his free goodneſſe toward us, we have little reaſon to miſdoubt him.

18. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures.]

19. Seeing therefore God hath been ſo gracious to us, let theſe advantages be made uſe of to reform every thing that is amiſſe, let it engage us to thoſe moral duties oft recommended to us, as to be very ready to hear and learn, and yet very deliberate and warie in our words, ſo to be very hardly brought to anger or impatience, whatever the wickedneſſe of men, whatſoever our provocations be.

19. Wherefore my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath.]

20. For it is not at all agreeable to the Chriſtian temper, required Mat. 5. to be impatient, and fall out into ſuddain wrath or anger, and he that is ſuch, will never be able to doe that, which is preſcribed by God, and acceptable to him under the Goſpel.

20. For the wrath of man worketh not the righteouſneſſe of God.]

21. And as the ſins of wrath and malice, ſo obſervable in the Gnoſticks among you, (which are therefore called dogs, and the conciſion, by S. Paul) ſo likewiſe of luſt alſo, all thoſe that circumciſion noted the caſting from us, and are anſwerable to the ſuckers that grow from the root of the tree, let them be plucked off and removed, that you may be the more docile and capable of receiving the whole Goſpel-doctrine, which is as it were a graffe of a ſweet, kindly fruit, graffed into the ſtock of our ſowre, and corrupt nature, and being received and proſpering in our hearts, will fructifie unto holineſſe, and finally will bring men to heaven.

21. Wherefore lay apart all filthineſſe and ſuperfluity of naughtineſſe, and receive with meekneſſe the engraffed word, which is able to ſave your ſouls.]

22. But then 'twill not be ſufficient to receive that doctrine into your ears or brain, but it muſt be uniformly practiſed, or elſe it is but the deceiving of your ſelves,

22. But be ye doers of the word, and not hearers onely, deceiving your own ſelves,]

23. For

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his * natural face in a glasse,

23, 24. For he that hears the directions that are given in the Gospel for good life, e.

24. For he * beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.]

and the motives and obligations to it, and when he hath done so, sets not with any care to live accordingly, a pious Christian life, may be resembled to a man looking in a mirrour, to observe what spots or sullages are there in his face, and when he hath done, goes away, and forgets what he saw there, never thinks to reform what was amisse.

*beheld himself and went away, and presently forgot κατενόησε-- καὶ ἀπελήλυθε, καὶ ἐπελάθετο

25. But † whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his * deed.]

25. But he that hath studied the Gospel to purpose, seen his

† he that hath looked close--and dwelt upon it, and is not-ὁ δὲ παρακύψας-- καὶ παραμείνας-- *doing ποιήσει

own image there, all that he is concerned in for his present and eternal well-being, and hath not looked slightly, but insisted, continued looking on it, and laies it to heart, and applies it to practise, and lives and acts accordingly, actually performing that which is required of him, that man may receive comfort and joy in his course, and God will blesse him in it.

26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain.]

26. If a man appear or make shew of

serving and worshipping God, professe to be religious, and yet gives his tongue the reins to rail riotously on his fellow-Christians, that man deceiveth himself, flattereth himself with vain hopes, if he think that his religion should ever stand him in any stead.

27. Pure religion and undefiled before God and the Father, is this, To visit the fatherlesse and widows in their affliction, and to keep himself unspotted from the world.]

27. The true Christian religion, such as God, which is

our father, will accept of, consists of two special parts, charity to all that are in need, and purity of life, abstaining from filthy lusts, and all the evil examples, and temptations of the world.

Notes on Chap. I.

2. Πίστις

The word *πίστις faith*] which is generally thought in this place to belong to *beleiving* that the *prayers* shall be *heard*, may very well be taken in the *ordinary* notion, for a *firm adherence* to the *doctrine* of *Christ*, a *constancy* in the *Christian profession* and *practise*. Thus is *beleiving* used *Ecclus.2.13. woe to him that is faint-hearted, for he beleiveth not*, and this joined with the *sinner that goes two ways* v.12. as here the *double-minded man*, being set opposite to *doubting*, and *wavering*, and *instability*. This notion will very well agree with the *Context*, where comforting the *dispersed, persecuted Christian Jews*, v. 2. and bidding them *rejoyce* in those *sufferings*, to which he again returns, v.9. (which argues that all which is betwixt doth also belong to the same matter) he inforces his exhortation, v. 3. by remembring them that the *trial* of their *faith*, meaning that by which their *faith* or *constancy* is *tried*, i. e. *afflictions* (so δοκίμιον signifies, and differs from δοκιμὴ *Rom.5.4.* as κριτήριον from κρίσις, that by which the *judgement* is made, from the *judgement* it self) *worketh*, or *perfecteth patience*, i. e. that if they had no *afflictions* to trie their *constancy* of *adhering* to *Christ*, there were then no place for that great *Christian virtue* (at least no way of *perfecting* it) to which the *promises* were made, viz. *patience, perseverance*; which *patience* must *have its perfect work*, v. 4. i. e. *Christianity* requires *perfect patience*, and *perseverance* in spight of all *temptations*, and he that fails in any, *loses* all, and he that is not *tried* (and gives *testimonie* of his *sincerity*) in every thing, he is *imperfect*, and wants somewhat, that *trial* would make him capable of. But because in the many *temptations* of the world, a man may fail, or for want of *wisedome* how to behave himself, *miscarry* sometimes, (and that consideration may *discourage* men, when *heavy pressures* come tumbling in upon them) therefore v. 5. he proceeds to answer that *objection*, by telling thē that this defect is reparable by *prayer*, *God* can supply them in this (and *Christ* in the like condition bids the *disciples* take no *thought*: never *premeditate* what *answer* they shall give.) If they refer themselves in *prayer* to *God's guidance*, in this matter, he will give them this *wisdome* abundantly. But then v.6. that which is required to *qualifie* them to have this *prayer* of theirs granted by *God*, is, that they keep *close* to *God*, have no *waverings*, or *inconstant demurs*, or *doubtings*, whether they shall keep close or no; In which S. *James* looks particularly on the *Gnostick* compliances, and warpings of some *Christians*, that to avoid *persecutions*, were ready to *forsake Christ*, which is here expressed by the *wave driven* by the *wind* of *persecution* (as *Eph.4.14.* by *false doctrine*) and the *double-minded, unstable person*, v.8. (which c. 4. 8. is also look'd on, as *impure*) which had no reason to expect any *wisdome* or *assistance* from *God*, v.7. And so though 'tis possible the [*asking in faith*] may signifie in a *narrower* sense, *confidence* that his *prayers* shall bee heard, yet it accords very well with the *scope*, that it should be taken in the greater *latitude*; when he *prays* for *wisdome*, to behave himself in *persecutions* as he ought, let him stick *fast* to his *profession*, and never *waver* in that, come to *God* with that firm, unmoved *purpose*, and *resolution* of *mind*, and he shall be sure to be *assisted* by *God*, So *1 Joh.3.22. Whatever we ask we receive from him, because we keep his commandments, adhere* and *stick fast* to him, and doe what is pleasing to him.

Κλυδὼν ἀναμιζόμενος. ἀδύχος. Αἰτείτω ἐν πίστει

What the meaning of this *verse* is [Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, but *let the brother that is low, triumph or rejoice in his hight*] is to me very doubtful, and therefore I have set down *two* notions, of which it is capable. The *former* hath *already* been set down from an *idiome* of the *sacred dialect*, *Mat.9.d.* and need not be again recited here. The *latter* hath these *probabilities* for it, 1. from the *context* which from the *beginning* of the *chapter* had been to *exhort* them

Καυχάσθω ὁ ἀδελφὸς &c.

Δοκίμιον

Τέλειον ἔργον

to

to *rejoyce in tribulations*, *to count it all joy*, *ver.2.* and that is all one with καυχᾶσθ *rejoyce* or *boaſt* here, and then that which is *matter* of *all joy*, or of *boaſting*, being alwayes ſome good *acceſſion*, ſome *dignity*, ſome *advancement*, it is very reaſonable, that that which he is bid *rejoyce* in, ſhould be lookt on as ὕψος αὐτοῦ *his hight*, his *preferment*.

ὕψος • 2dly, From the word ὕψος which is here uſed, and ſignifies *hight*, not ὕψωσις *exaltation*, or being *made high*, which is it that is *oppoſite* to ταπείνωσις *being brought low* v.10. which notes this ὕψος or *hight* to be that, which the *brother* which is *low*, hath, whileſt he *remains* ſuch, and not that, to which he is *raiſed* from his *low eſtate*, and ceaſeth to be *low*, when he is ſo *raiſed*. And upon this notion the *ſecond* ſenſe is founded, that the *Chriſtian* in a *low condition*, is not to be *ſad* or *dejected* at that, as at an *unhappy* eſtate, but to look upon it with *joy*, as a thing that hath many huge *advantages* in it, eſpecially in ſuch times of *perſecution* to *Chriſtians*, as thoſe were, (it riddeth him of *envy*, *plunderings*, and *continual fears*) a *preferment*, or *dignity*, to him. 3dly, From the

δὲ • δὲ *but*] in the front, *But let the brother* &c.] which is a note of *connexion* with the *former*, and ſo an *argument*, that this is the meaning, which is moſt agreeable with the *fore-going* diſcourſe, which was wholly of the *advantages* of *afflictions*, and *rejoycing* in them, and not of *exaltation*. And thus alſo it will *connect* very fitly with the *following verſe*, for if the *perſon* in a *low eſtate* be to look upon it as a *preferment*, or *advantage*, then

Ταπείνωσις • in reaſon the *rich man* is to *rejoyce* at his ταπείνωσις *being brought low*, i. e. at his being reduced to that *condition*, which is ſaid to have ſo much of *hight* and *advantage* in it. All this thus put together, renders this a very *probable interpretation*.

c. Πορείαις • The word πορείαις *wayes* here may poſſibly be a change of the *Tranſcriber* for ἐμπορίαις *tradings* or *merchandiſes*, as c. 4. 13. 'tis the *rich man's ſpeech* ἐμπορευσόμεθα καὶ κερδήσομεν, *we will traffick and gain*. But becauſe πορείαις *wayes* hath no inconvenient ſenſe in it, therefore there is no uſe of any ſuch alteration.

d. Παραλλαγὴ • The word παραλλαγὴ] ſignifieth *Aſtronomically* the ſeveral *habitudes*, and *poſitions*, wherein the *Sun* appears to us every *day* at the *riſing*, in the

Τροπὴ • *Meridian*, and when it *ſets*. And ſo τροπὴ is alſo a like word, belonging not to the *daily*, but *yearly courſe* of the *Sun*, which is *farther* from us, or *neerer* to us, after the meaſure, or in the proportion, that it moves toward the *Northern* or *Southern Tropick*. And from thence it is, that it caſts ſeveral *ſhadows* to the ſeveral people of the *world*, and gives *Geographers* occaſion to divide them into Ἄσκιοι, ἑτερόσκιοι and ἀμφίσκιοι, thoſe that caſt *no ſhadows*, thoſe that caſt *ſhadows on one ſide*, and thoſe that caſt *ſhadows round about*. And

Ἀποσκίασμα • agreeable to this is the word ἀποσκίασμα *caſting* of *ſhadow* here, and being joyned with [τροπῆς *turning*] ſignifies the *variations* of the *ſhadows*, according to the *various motions* of the *Sun* before mentioned.

• Some *difficulty* there is in underſtanding this verſe, which will be reſolved, if, as ordinarily it is

Περίσωπον γενέσεως • thought, περίσωπον γενέσεως αὐτοῦ, be determined to ſignifie no more, than a *mans own face*, *reflected* to him in a *glaſſe*, and ἔσοπτρον be taken for that *glaſſe* or *mirrour*. For then the meaning of the verſe will be, that the *word* of *God* is as ſuch a *glaſs reflecting* to him the *pourtraicture* of himſelf, ἐποῖός ἐστι • ποῖός ἐστι, *what a kinde of perſon he is*, whether Ὁποῖός ἐστι there be any thing amiſſe in him, or no; and he that *hears* the *word* of *God*, and doth it not, is, as if a man ſhould *look* upon, and *contemplate his face in a looking glaſſe*, and no more, (That will be the meaning of καταναοῦντι, hee that *beholdeth*, Κατανοοῦντι in the *preſent tenſe*) As for any *uſe*, or *effect* of this *looking*, it follows, he *beheld*, and *went* away, and *preſently forgot*, when he hath ſeen what *blemiſhes* there are to be *wiped* off, to be *reformed* in him, he *contents* himſelf, with having *ſeen* them, and having done ſo, *departs* and never *thinks* more of them, layes not to heart what he ſees thus *amiſſe* in himſelf, *forgets* to *reform* or *amend* any thing. To this *interpretation* the chief *objections* are, 1. From the word γενέσεως, which ſeems unneceſſarily added, when περίσωπον αὐτοῦ *his own face*] would have ſerved the turn, and again, γενέσεως ſignifying *birth* or *nativity*, it is not obvious, what ſhould be meant by *the face of his own birth*; 2dly, From the γάρ *for*, v.24. which ſeems to *divide* the *period*, and make that of *going away and forgetting*, the *proof* of his being *like a man that beheld his face in a glaſſe*, whereas by this *interpretation* the *going* and *forgetting* is connected with his *ſeeing his face*, and both of them together are the thing to which the *forgetful hearer* is reſembled, To the firſt of theſe this anſwer may be offered, 1. that a man may be ſaid to have a *double face*, an *inward* and *outward*, *ſpiritual* and *corporal*, the *face* of his *mind*, *thoughts* and *actions*, and that is to be *beheld* and *conſidered* in a *ſpiritual mirror*, the *word* of *God*; as the *outward*, the *bodily face*, or *countenance*, is by the ordinary *glaſſe*, or *mirror* repreſented to us, And the *ſimilitude* being here ſet between one of theſe and the other, it will not be improper, to the mention of the *face*, to adde a word of *diſtinction*, περίσωπον γενέσεως, that *face* which belongs to a man by *nature*, by *birth*, and is not acquired by *ſtudy*, by *actions*, by any thing in his own *will* or *choice*, as the *face* of his *mind*, the *ſoul* may be ſaid to be; Or it is poſſible, becauſe περίσωπον ſignifies ſometimes a *falſe face*, that of an *actor*, a *ſtage-player*, a *perſonator*, that here περίσωπον γενέσεως, that *face* that he is *born* with] may be ſet oppoſite to that. As for the ſetting it in the *genitive* caſe *adjectively*, that is an ordinary *Hebraiſme*, as *the Mammon of unrighteouſneſſe* for the *unrighteous Mammon*, and we have an example of it in this very place, v. 25. ἀκροατὴς ἐπιλησμονῆς *an hearer of forgetfulneſſe*, Ἀκροατὴς ἐπιλησμονῆς for *a forgetfull hearer*, which is as ſtrange, as here *the face of his own birth*, for *his natural countenance*, or that which he hath by his *birth*. To the ſecond it may alſo be anſwered, 1. That the *particle* [γάρ] is not alwaies *cauſal*, or a note of *probation* in theſe *writers*, but ſometimes a form of *connexion* onely, and yet 2dly, That here according to the *interpretation* premiſed) it may be allowed to have that force, his *going* and *forgetting*, being the reaſon why he that *hears*, and *doth not* the *word*, is likened to him that thus onely *looks* or *contemplates*. Not that every one that ſees his *face* in a *glaſſe*, doth, when he *goes away*, forget, but that he that doth onely *look*, and, without more *care* or Γὰρ

effect

effect of his *looking*, doth *goe away* and *forget*, is a fit *embleme* of the *forgetfull hearer* of the *word*. From this notion of the words there will now be no reason to inquire (as some have done) whether a *face* seen in a *reflexion* or *mirror*, be ordinarily retained in the *memory* of the man whose *face* it is, i. e. whether a man use to *remember* his own *face*, Much lesse for that *nicer question*, whether *women* ordinarily doe it, though *men* doe not, as if that were the *reason* why the word [ἀνδρὶ *a man*] in the *masculine*, were here used, and not ἀνθρώπῳ which which is *common* to *man* and *woman*: These sure were no part of S. *Iames*'s observation, but onely that he, or she that have *looked* on themselves in a *glasse*, may possibly *goe away* and never think more of what they *saw*, never *wipe* off the *spots* which they *discerned* there, and then that *man*, or *woman* is a fit *embleme* to expresse the matter in hand, the bare *unfruitful hearer* of the *word*. Having thus cleared this *interpretation* of the *words* from those *objections*, it is not unreasonable to *acquiesce* in it, and therefore I shall not trouble the *Reader* with another *interpretation*, which I had conceived more *appliable* to this place, by rendring πρόσωπον γενέσεως] the *scheme* of a man's *nativity*, in the *Astronomers* use of the word γένεσις, and the *Evangelists* notion of the word πρόσωπον, *face*, *Mat.*16.3. *Lu.*12.56. for the *appearance of the skie* (and in like manner of the *heavens*) at any point of time, for which *Origen* in his *Philocalia* useth χηματισμὸς ἤτοι ἡ γενέσεως, *the habitude* or *figure* at the *nativity*, and then interpreting ἐν ἐσόπτρῳ] in an *artists* glasse, wherein he represents to any man his *fortune*.

f. That this verse is a defensative particularly against the *Gnosticks* of that time, may appear by these two parts of *worship* here mentioned, the first *charity* to them that *want*, the second *spotlesnesse* from the *pollutions*, especially of the *flesh* but also from other *sins* of the *world*, These two branches are styled by two names, the one *pure*, the other *undefiled*, *worship*, and both of them *taught* both by *God* the *Father* in the *Old Testament*, and now by *Christ*. Contrary to these were the *Gnostick practises* in the two particulars. For the second both of *uncleanness*, even the *highest baseness* and *villany*, and of *loving* the *world*, and the *pleasures* and *advantages* thereof, more than *God*, and *complying* with the *persecutors* still, rather than they would *suffer* any thing, there is very often mention made in the *Epistles*, and for the *first*, beside the very frequent inculcations of the *duties* of *charity*, and the finding fault with (and complaining for) the want of them, there is in *Ignatius*'s *Ep: ad Smyrn:* an eminent *testimony*, For fortifying them against the *heresie* of the times, μηδεὶς πλανάσθω, *let no man deceive you* &c. and having resolved that *faith* and *charity* τὸ ὅλον ἐστὶν, ὧν οὐδὲν προκέκριται, are betwixt them the *whole*, or *all of a Christian*, *before which nothing is to be preferred* (in opposition to the *Gnosticks*, who supposed themselves so *perfect*, that they had no need of either) he speaks plainly and punctually of them, under the name of ἑτεροδοξοῦντες εἰς χάριν Ἰησοῦ Χριστοῦ τὴν εἰς ἡμᾶς ἐλθοῦσαν *of false opinions toward the grace of Christ which is come to us*, and *bids them* observe how *contrary* they are to the *doctrine* of *God* in these particulars following, Περὶ ἀγάπης οὐ μέλει αὐτοῖς, οὐ περὶ χήρας, οὐ περὶ ὀρφανοῦ, οὐ περὶ θλιβομένου, οὐ περὶ δεδεμένου, ἢ λελυμένου, οὐ περὶ πεινῶντος ἢ διψῶντος, *they have no care of charity, no care for the widow, nor orphane, nor oppresst, nor imprisoned, nor hungry, nor thirsty.*

Θρησκεία καθαρὰ καὶ ἀμίαντος

Ἄσπιλος καὶ ἄσπιλος κόσμου

Ἐπισκέπτεσθαι ὀρφανούς

CHAP. II.

Paraphrase.

*of the glory of our Lord Iesus Christ

1. MY brethren, have not the [a] faith * of our Lord Jesus Christ, the Lord of glory, with respect of persons.]

a. 1. Christianity being so great a promoter of justice and charity to all, and especially to Christians, and again to those that most need our relief and assistance, ch.1.27. 'tis a most unchristian thing to be partial to one before another Christian, on consideration that one is richer, or in better clothes than the other.

2. For if there come unto your [b] assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment,]

b. 2. For if a cause in your judicatures or consistories happen between a rich gallant, and a poor beggarly person,

† And ye shall look upon him, Καὶ ἐπιβλέψητε ἐπὶ * fairly καλῶς

3. † And ye have respect unto him that weareth the gay clothing, and say unto him, Sit thou here * in a good place; and say to the poor, Stand thou there, or sit here under my footstool,]

3. And if you shall make a difference between them, in respect of their wealth and clothes, and shall set one in a more honourable place than the other, (see note b.) consider one and despise the other,

† And are doubtful in, or debate not among your selves

4. † Are yee not then [c] partial in your selves, and become judges of evil thoughts?]

c. 4. And without any doubt or scruple in your hearts, be thus unjustly partial, or if ye doe not so much as debate among your selves, or consider the merit of the cause, but as wicked corrupt judges, hand over head, adjudge the cause to the rich, (and despise the poor, v. 6.) whatsoever the justice of the cause, and merit of it be, or preferre the rich before the poor, and judge the cause by the person, not the person by the cause,

*or promise, for the Kgs MS. reads ἐπαγγελίας

5. Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the * kingdome, which he hath promised to them that love him?]

5. This is a most unchristian dealing in you; And then doe but consider, Hath God had any such partialities in bestowing Christianity and his graces on men, nay hath he not on the other side picked out men as poor as any, to be as eminent beleivers and saints as any?

6. But ye have despised the poor. Doe not rich men oppresse you, and draw you before the judgment seats?

† which is called upon you? τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

7. Doe not they blaspheme that worthy name † by which ye are called?

6,7. But you, if a man be poor, despise him, consider him not. And truly 'tis no very amiable thing to be rich, nor doth it produce any excellencies in them that are so, or favours toward you, that deserve to be so considered by you, For riches make men apt to oppresse others, and to enter vexatious suits against them, and to despise Christianity, and blaspheme that good profession of yours.

8. If ye obſerve the law of Chriſt our king, which he hath in a particular manner preſcribed us, Joh. 13. 34. & 15. 12. and to which above all other men, all we Chriſtians are to be ſubject, and that agreeable to what is mentioned in the Old Teſtament, Levit. 19. 18. the command of meaſuring our love to our neighbour, by that which we bear to our ſelves, this is ſomewhat like a Chriſtian.

8. If ye fulfill the royal law according to the ſcripture, Thou ſhalt love thy neighbour as thy ſelf, ye doe well.]

9. But if ye have reſpect to perſons, ye commit ſin, and are * convicted of the law as tranſgreſſors.]

9. But if this partiality ver. 2. this is a ſin, and ſo condemned by the law, Lev. 19. 15. Deut. 1. 17. 16. 19. Exod. 23. 3. and ſo you offend even againſt the law, and not onely againſt the Goſpel.

* reproved ἐλεγχόμενοι

10. For whoſoever ſhall keep the whole law, and yet offend in one point, † he is guilty of all.]

10. And 'tis but a ſmall excuſe for you to think that this is but one tranſgreſſion, and therefore not conſiderable, For the obedience to God's will is required univerſally to all that he commands, and he that offends in one, though he keep all the reſt, is guilty of the breach of that obedience, and puniſhable as well, as if he had broken all.

† is becomes γέγονε

11. For he that ſaid, Doe not commit adultery, ſaid alſo, Doe not kill; now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law.]

11. For it is the ſame Lawgiver that impoſed the one and the other law, that interdicted adultery and murther, and his authority is equally deſpiſed by the committing of either.

12. So ſpeak ye, and ſo doe, as they that ſhall be judged by the law of liberty.]

12. Let your words and actions be like thoſe that are to be judged, not by the Moſaical law, which requires thoſe external obſervances ſo ſeverely, circumciſion under pain of death &c. but by the law of Chriſt, which hath ſet us at liberty in this kind, and requires of us another ſort of performances.

13. For he ſhall have judgment without mercy, that hath ſhewed no mercy: and mercy * rejoiceth againſt judgment.]

13. And firſt for the latter of theſe, that of actions, 'Tis certain that among the precepts of Chriſt there is none more eminent, than that of works of mercy, unto which the promiſes of God's mercy are ſo linked and proportioned, that he that condemns others ſhall himſelf be condemned, and he that doth forgive others, need not fear God's condemnation, Mat. 6.

* triumpheth over κατακαυχᾶται

14. What doth it profit, my brethren, though a man ſay he have faith, and have not works? can faith ſave him?]

14. And 'tis not for a Chriſtian to ſay that his faith ſhall render ſuch works unneceſſary, for indeed without ſuch works his faith will nothing profit him, and 'tis ridiculous to think it will.

15. If a brother or ſiſter be naked, or deſtitute of daily food,]

15. For in caſe a Chriſtian be in great want and diſtreſſe for ſupply of the neceſſaries of life, food and rayment,

16. And one of you ſay unto him, Depart in peace, be you warmed, and filled: notwithſtanding ye give them not thoſe things which be needfull to the body: what doth it profit?]

16. And you give him good words, bid him have plenty, or wiſh he had, but doe no more to help him to the things which he hath need of for his body, what is he the better for your words?

17. Even ſo faith, if it hath not works, is dead † being alone.]

17. So if faith be by it ſelf, without actions conſequent and agreeable to it, 'tis as fruitleſſe and liveleſſe, as thoſe words were.

† by its ſelf καθ' ἑαυτὴν

18. * Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith † without thy works, and I will ſhew thee my faith by my works:]

18. And any man that looks on this uncharitable beleiver, will be able to reprove him thus, Talk as much of thy faith, as thou wilt, no man will beliéve thee, thy works muſt be ſuperadded to the confeſſion of thy faith, to approve the ſincerity of it.

* But one will ſay, Ἀλλ' ἐρεῖ τις

† ſo the Syriack, Arabick & Latine copies read, and ſo the King's MS. others read ἐκ by

19. Thou beleiveſt that there is one God, thou doſt well; the devils alſo beleive and tremble.]

19. One act of thy faith is, the beleiving one true God, and this is moſt abſolutely neceſſary to thee, But if thy life be not anſwerable to this part of thy faith, and that evidenced by piety and charity, thou art then to remember that the beleiving there is one God is ſuch a good quality, as is common to thee and the devils alſo, and if it have no more joyned to it, will beſtead thee no more than them.

20. But wilt thou know, O vain man, that faith without works is dead?]

20. 'Tis a meer vanity to conceive that faith without Chriſtian obedience can be effectual to juſtification, and you may diſcern it by this.

21. Was not Abraham our father juſtified by works, when he had offered his ſon Iſaac upon the altar?]

21. Abraham was the father of the faithfull, the great example of faith and juſtification, but 'twas not upon his bare beleiving God's promiſe that he was juſtified, but upon that high act of obedience to God, in being ready to offer up his only ſon, in whom the promiſes were made to him.

22. * Seeſt thou how faith wrought with his works, and by works was faith made perfect?]

22. And ſo you ſee his obedience to God's commands, as well as beleif of his promiſes, concurred to the rendring him capable of the continuance of God's favour and approbation, And through the performance of that ready obedience it was, that his faith came to attain the end deſigned it.

* You ſee Βλέπεις

23. And the ſcripture was fulfilled, which ſaith, Abraham beleived God, and it was imputed to him for righteouſneſſe: and he was called the friend of God.]

23. And by this triall of his obedience it was that Abraham was moſt eminently ſaid to be approved by God, 1 Mac. 2. 52. and lookt on as a friend by him, Gen. 22. 15. and in which that place of ſcripture (before delivered Gen. 15. 6.) concerning God's imputing his faith for righteouſneſſe, was moſt eminently completed.

24. Yee

24. Yee see then, how that by works a man is justified, and not by faith onely.] 24. And so this is one great testimony that to a mans approbation with God, obedience is required, and not faith deemed sufficient, that hath not that joyned with it.

25. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?] 25. Another evidence of this truth is to be fetcht from that we read of God's approving and rewarding of Rahab, a proselyte and stranger, no native Jew, whose faith is set forth, Heb. 11. 30. and she in a special manner rewarded by God, Jos. 6. 25. and what was it that was thus rewarded in her? why, her care and charity to those that were sent to view the land, Jos. 2. 4.

26. For as the body without the spirit is dead, so faith without works is dead also.] 26. And so the conclusion is clear and infallible, that as the body of man, without the soul inlivening it, exercises no actions of life, so doth not faith profit to our justification, without works of obedience to the commands of Christ, justice and charity &c. v. 1. 8, 14.

Notes on Chap. II.

2. Δόξα Χριστῦ, *the glorie of Christ*, we have explained often to belong to the *Shechinah*, that again to his ἐπιφάνια or *appearance* in the *flesh*, his *incarnation*, and all that was consequent to that: This being here improved with the addition of the words *Lord Jesus Christ*, doth more set out the *necessity* of *obeying*, and *observing* all those things, which this *Lord* and *Saviour*, the *Messias* of the *world* hath commended to his *Disciples*, i. e. to all *Christians*, *beleivers*, *faithful* persons, of which nature especially is *charity* in the following verses, and *impartial* strict *justice* (supposed and conteined in that) in this present verse. Then for πίστις τῆς δόξης *the faith of the glory* (for so the *Syriack* construes the words) it signifies this *Christian faith*, this *faith*, or *profession* of, or *beleiving* this *incarnation* and *resurrection* of *Christ*, and πίστιν ἔχειν ἐν προσωποληψίαις to *have* this *faith in*, or *with respect of persons*] is to look on those that *professe* this *faith*, not as they are *Christians*, but as they are *rich* or *poor*, *preferring partially* one before the other, accordingly as he comes into your *courts* in greater *splendour*, And so the meaning of the whole verse is, That they that are *professors* of *Christianity* (and are here *supposed* to be so, and are put in mind of it by the title of ἀδελφοί μου, *my brethren*] ought not to have any such *unchristian* temper in them, as in their *Judicatures*, (for so συναγωγὴ signifies an *assembly* for *Judicature*, and that for *Eccleasiastical* as well as *Civil* affairs, and so it seems to signifie here, v. 2.) to *prefer* or *favour* one *Christian* before another, onely in respect of his *wealth* or *fine cloathes*, when *Christ* hath *equally* received them both, or (if any) hath *preferr'd* the *poor*, v. 5.

b. That συνάγωγὴ signifies all *kind* of *assemblies*, *meetings* in the *Market place*, *Mat.* 6. 2. *Consistories* for *Judicature*, *Mat.* 10. 17. and 23. 34. (and not onely places for the *publick service of God*) hath been formerly said, *Note* on *Mat.* 6. d. That it may doe so also among *Christians*, and that it doth so here, appears 1. by the προσωποληψία *acceptation* of *persons*, *partiality*, v. 1. which especially respects *Judicatures*; 2^dly, by the *foot-stool*, v. 3. which was proper to great *persons*, *Princes* on their *Throne*, or *Judges* on their *Tribunal*; 3^dly, by the word κριταὶ ἐγένεσθε, *yee become Judges* v. 4. they were *Judges*, it seems; 4^thly, by the mention of κριτήρια *Judicatures*, v. 6. which clearly signifie such *Consistories*, 1 *Cor.* 6. 4. and lastly, by *v.* 9. where their *partiality*, particularly that of *preferring* the *rich* to a better place, than the *poor*, is said to be a *breach* of the *Law*. For so by a *Canon* of the *Jews* it is provided, that when a *rich* man and a *poor* have a *suit* together before their *Consistories*, either both must *sit*, or both *stand* in the same rank, to avoid all marks of *partiality*. Agreeable to which is the now present practise of the *Jews*, so that if in matter of *difference* about *meum* and *tuum*, a *Christian* having to do with a *Jew*, think fit to refer it to a *Chacham*, or *Judge* among them, and at his coming into the room where he is, chance, or choose (as taking himself to be a person of better *quality*) to *sit* down, he presently saith to the *Jew*, be he never so *mean*, *Sit thou down also*.

What is the meaning of [ὑ διεκρίθητε] here, will not easily be resolved; I suppose it may best be done by these *degrees*, 1. by observing that διακρίνεσθαι in the *middle* voice, generally signifies in these *books*, either *doubting*, (*wavering*, *Mat.* 21. 21. *Mar.* 11. 23. *Act.* 10. 20. & 11. 11. *Ro.* 4. 20.) or *disputing*, there being a *connexion* betwixt these two, he that *doubts*, alwayes *disputing* with himself. From whence also it signifies to *implead*, (with [τινὶ, or πρὸς τινὰ] added to it) or to lay any thing to ones *charge*, either *in*, or out of *Judicature*, as *Act.* 11. 2. they of the Circumcision διεκρίνοντο πρὸς αὐτὸν, *charged Peter*, or *disputed with him*, *saying*, *Thou wentest in to the uncircumcised*, *and didst eat with them*. For the notion of *wavering*, *Hesychius* is punctual, διεκρίθη, ἐμερίσθη, ἐδίστασεν, ἐυλαβήθη, it signifies, to *be divided*, to *doubt*, to *fear*, so twice in this *Epistle*, c. 1. 6. μηδὲν διακρινόμενος, *nothing wavering*, ὁ γὰρ διακρινόμενος, *for the waverer*. And as by this notion of the word I conceive a difficult place will be explained, *Jude* 22. (see *note* k on that *Epistle*) so we may conclude that in this *Epistle* c. 3. 17. ἀδιάκριτος will be best rendred *without wavering*, or *constant*, (see *note* f on that chapter) *Secondly*, by observing the force of [ἐν ἑαυτοῖς *in your selves*] added to it, for as that refers oftentimes to the *inward thoughts of the heart*, (and then *not to doubt in themselves*] is to do what they do, *without* any *inward reluctance*, *check*, or *scruple*, or *dubitancy*, which in a *sinful*, and *irrational* fact, (as this here spoken of, is) cannot but be a great *aggravation* of it) so, being applied to *disceptations* or *disputes*, it oft signifies [*among themselves*, or *one with another*] And if it be so here, it will then belong to the *Judges* in this *Ecclesiastical Councel*, or *assembly* of *Bishops*, *debating* or *considering among themselves* what *justice* there is in the *cause*. *Thirdly*, by observing that *punctation*, which wee finde of

it

it in *Oecumenius* (and ſo alſo in ſome *printed* copies) without any note of *interrogation*; And that that is the right reading is ſufficiently evident, both by the *mood*, and the *copulative* [ἢ δ'] which connect it with what went before, and *demonſtrate* it to be *govern'd* of the [Ἐὰν *If*] v. 2. as εἰσέλθῃ, & ἐπιβλέψητε; & εἴπητε] are, And then this muſt needs be the right *rendring* of it, *If a man enter having a gold ring, and if a poor man in ſordid apparel enter alſo* (i.e. if they *implead* one the other) *and if you look* on (or have a *partial reſpect* to) the *rich*, and *ſay unto him, &c.* ἢ δ διεκρίθητε ἐν ἑαυτοῖς, and if yee either *doubt not, diſpute not within your ſelves* in your *own hearts*, or elſe among your *ſelves* make no *diſceptation* about it, never *conſider* the *merit*, or *juſtice* of the *cauſe*, but meerly *looking* upon the *perſons*, which of them is in *fine*, which in *ſordid clothes*, *and become Judges of evill thoughts*, *unrighteous Judges*,] where the ſenſe being all this while *ſuſpended*, one *difficulty* there is ſtill remaining, to reſolve, what ſhall be the latter part of the *period*, anſwerable to the *If*- by way of ἀπόδοσις; And that may poſſibly be the Ἀκούσατε ἀδελφοὶ, *Hear my beloved brethren* v. 5. as if hee ſhould ſay, *If in your Judicatures you deal thus partially*, I muſt then *tell* you, or *hear you*, and *remember*, *my beloved brethren*, *Hath not God choſen the poor?* i.e. done quite *contrary* to what you now do? Or elſe there muſt be acknowledged (which is very *ordinary*) an *Ellipſis*, thus to be ſupplied, *If you* do thus and thus, *then* ſure you are *partial* to your *fellow-Chriſtians*, v. 1. And either of theſe are very commodious and ſufficiently clear the words from all farther *difficulty*; whereas there be many *difficulties* that preſſe the other reading by way of *interrogation*, as *firſt* that the ἢ, before the δ, is not at all *rendred* or taken notice of in that *reading*, And *ſecondly*, it is ſcarce to be obſerved in any *Author*, that the *negative* words, δ, δκ, δχ, δχὶ, or μὴ are at any time *interrogative*, when they ſtand not *firſt* in the ſentence, as here the δ doth not, the ἢ being *before* it, And *thirdly*, that other reading ſuppoſes, and proceeds upon a notion of διακρίνεσθαι which may belong to the *active* διακρίνειν, but never to the *mean voice* (as διακρίνεσθαι is) in the *New Teſtament*, or any other *Author*, or *Gloſſary*.

Ἐισέλθῃ

Ἐπιβλέψητε

CHAP. III.

Paraphraſe.

a. 1. And as for actions, (ſee c. 2. 12, 13.) ſo for words ye are not to judg your brethren, or to take upon you that office of Maſter or Teacher, which belongs onely to Chriſt, but to conſider that there is a greater, an higher judicature, the judgment of God to which we are all reſerved.

1. MY brethren[a], be not many * Maſters, knowing that we ſhall receive † the greater condemnation.]

* teachers
† a greater judgement
μείζον κρῖμα

2. The beſt of us have much to blame and accuſe in our ſelves, and therefore ſhould not be forward to accuſe or judge others. And of all vices, thoſe of the tongue (whereof this of judging is an eminent one) are moſt ordinary, and they that can rule and manage that (as the Judaizers are farre from doing, c. 4. 11.) and keep innocent from all faults of that kind, do thereby demonſtrate themſelves to be true ſincere Chriſtians, able to reſiſt all other temptations, and guide all their actions according to the Chriſtian rule.

2. For in many things we offend all. If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body.]

3. As in managing of horſes, when by a bridle put into his mouth, we have gotten power over that part, we are thereby enabled to diſpoſe of the whole beaſt, though a very ſtrong one, as we pleaſe.

3. Behold, we put * bits in the horſes mouthes, that they may obey us, and we turne about their whole body.]

* bridles
χαλινοὺς

4. And ſo though a ſhip on the ſea be a vaſt unweildy veſſel, and in the power of winds and waves (as we are of temptations) to carry it violently before them, yet the Pilot by means of the helm or ſtern, a ſmall part, of an unconſiderable bigneſſe, is able to rule it, and turn it as he pleaſe.

4. Behold alſo the ſhips which though they be ſo great, and are driven of fierce winds, yet are they turned about with a very ſmall helme, whitherſoever the governour liſteth.]

b. 5. Again, the tongue is one of the ſmalleſt parts of a man's body, and yet makes a great noiſe, doth a great deal of hurt, ſtirres up faction and contention in the Church, as a little fire, ye know, will ſet a whole houſe, or any the greateſt pile on fire.

5. [b] † Even ſo the tongue is a little member, and * boaſteth great things: behold, how great a matter a little fire kindleth.]

† So
* makes great boaſts
μεγαλαυχεῖ

c. d. 6. And the tongue cannot more fitly be reſembled than to fire, for though it be but one, and that a very ſmall member of the body, yet ſo it may be uſed, as to ſet the whole ſociety of men, a church, a kingdome, a whole world, on fire with ſtrife and contention, and all wickedneſſe, infecting and poyſoning the whole ſociety, ſetting all in combuſtion, being it ſelf ſet on work by the devil, kindled by that fire that comes from hell.

6. [c] And the tongue is † a fire, a world of iniquity; ſo is the tongue among our members, that it defileth the whole body, and ſetteth on fire the [d] * courſe of nature, and it is ſet on fire of hell.]

† or is ſet in the members a fire of iniquity to the world
* wheel of affairs.

e. 7. 'Tis in the power and skill of man, (as through all times we ſee) to repreſſe the violence and poyſon of all other creatures, to ſubdue and diſarm them of their weapons and means of hurting mortally,

7. For † [e] every kind of beaſts, and of birds, and of ſerpents, and things in the ſea is tamed, and hath been tamed * of mankind,]

† all the nature
* by the nature of man

8. But the tongue is more hard to be ſubdued than any of theſe, an irremediable author of many evils, ſtrikes, and wounds, and [kills like the moſt venemous beaſt, and no antidote is ſufficient againſt it.

8. But the tongue can no man tame, it is an unruly evil, full of deadly poyſon.]

9. There-

9. Therewith bleſſe we God, † even the father, and therewith curſe we men, which are made after the ſimilitude of God.] 9. And what a foul ſin is it in a Chriſtian or profeſſor of piety, to uſe this member to ſo diſtant offices, to confeſſe with the tongue and acknowledge him, who is both our God and our father, and to judge and raile at our Chriſtian brethren, who for that image of God, they bear upon them, are to be looked on and uſed with all kindneſſe?

† and ὴ

10. Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be.] 10. This contrariety of our practiſes is a moſt unchriſtian thing, and ought to be reformed in you, your profeſſion of piety to God ought to have all charity to your fellow-Chriſtians accompanying it.

11. Doth a fountain ſend forth at the ſame place ſweet water and bitter?] 11. No fountain can ſend forth two ſorts of waters of ſo diſtant a nature, ſo contrary one to the other, ſweet water, to which the efluxions of our charity may fitly be compared, and bitter water, by which curſing was expreſt Num. 5. 21.

* A figtree, my brethren, cannot bring forth olives, or a vine figs, neither will ſalt-water produce ſweet, for the Kgs MS. reads, ὅτι ἁλυκὸν γλυκὺ ποιῆσαι ὕδωρ

12. * Can the figtree, my brethren, bear olive berries? either a vine, figs? ſo can no fountain yeild both ſalt water and freſh.] 12. Any more than one tree can bear the fruit that belongs to another tree.

† knowing ἐπιστήμων

13. Who is a wiſe man, and † indued with knowledge amongſt you? Let him ſhew out of a good converſation his works with meekneſs of wiſdome.] 13. And therefore for them that deſpiſe and condemne others, and take upon them to be the onely perfect men, ver. 1, 2. the Gnoſtick Judaizers, Let them know, wherein the true Chriſtian knowledge conſiſts, even in doing all works of charity, as well as piety, with all meekneſſe (as that is oppoſed to pride of their own wiſdome) accompanying them.

* doe ye not boaſt and lie- μὴ κατα- χαυχᾶσθε- ὴ ψεύδεσθε

14. But if you have bitter envying and ſtrife in your hearts, * glory not, and lie not againſt the truth.] 14 But bitter emulation and contention is farre from being a piece of ſpiritual wiſdome, and therefore if this be among you, what is this but an hypocritical boaſting? or ye have little reaſon to boaſt, or pretend that you are the wiſe or ſpiritual, as the bitter contentious Gnoſticks doe, ſee v. 15.

† This is not the wiſdome that deſcendeth from- ἀνὴν ἄνωθεν ἡ σοφία-

15. † This wiſdome deſcendeth not from above, but is earthly, * ſenſual, devilliſh.] 15. This is quite contrary to the true celeſtial wiſdom that Chriſt came to teach and infuſe into us, 'Tis that which 1. the love of the world, 2. Mens own carnal unregenerate hearts, or 3. Satan himſelf, that profeſſeth to be an enemy of all good men, infuſeth into them.

* animal ψυχικὴ

16. For where envying and ſtrife is, there is † confuſion and every evil work:] 16. For there is nothing ſo ill, i.e. ſinfull, be it ſedition, or diſturbance of the whole State or Church, and nothing ſo ill, i.e. miſerable, no ſuch curſe to any community, or unquietneſſe to any particular perſon, but it is certainly to be expected, where emulation and contention have once entred.

† ſedition ἀκαταστασία

* mild, eaſie to be perſwaded, ὁσιότης, εὐπειθὴς

17. But the wiſdome that is from above is firſt pure, then peaceable, * gentle, and eaſie to be intreated, full of mercy and good fruits, † [f] without partiality, and without hypocriſie.] 17. But the true Chriſtian celeſtiall wiſdome indeed may be known by theſe properties, that it is 1. pure from all luſts and filthineſſe, ſo frequently practiſed by the Gnoſticks, 2dly, peaceable, and ſo quite contrary to the contentious factious humour of the Gnoſticks, 3dly, not rigid, but gentle, mild, equitable, receding from his own ſtrict right in order to peace (ſee note on 2 Cor. 10. a.) 4thly, very ready to beleive any thing that is good of another, or that may mitigate or alleviate his fault, (ſee note on 1 Cor. 13. c) 5thly, abounding in all charitable works, 6thly, without all wavering or inconſtancy, or danger of falling off to the ſeducers, or perſecutors, Gnoſticks or Jewes, 7thly, without diſſimulation, or appearing to be what they are not, ſuch as the falſe brethren 2 Cor. 11. 26. which brought ſuch miſchief on the Apoſtle. f.

† without wavering

* But δὲ † for them that cauſe τοῖς ποιοῦσι

18. * And [g] the fruit of righteouſneſſe is ſown in peace † of them that make peace.] 18. But they that love and follow peace ſhall accordingly be repaid the reward of the righteous, the peace, and all the mercies of God ſhall be their reward. g.

Notes on Chap. III.

a. μὴ πολλοὶ διδάσκαλοι γίνεσθε

What the full importance of this admonition is, μὴ πολλοὶ διδάσκαλοι γίνεσθε, *be not many maſters*] may perhaps be thus collected. One great fault of the *Judaizing Chriſtians* & *Gnoſticks*, frequently taken notice of, is that of *judging* others, the *orthodox Chriſtians*, and *ſeparating* from them. Thus *Rom.* 2. 1. the ὁ κρίνων, *he that judgeth*, in the *beginning* and *end* of the *verſe*, hath been ſhewed to ſignifie (ſee *note* a. on that *chap.*) him that teacheth the *neceſſity* of obſerving the *Moſaical law*, and *accuſeth*, and *ſeparateth*, and *ſpeaks evil* of the *Orthodox Chriſtians*, as *breakers* of the *Law*, as παραβάται a ſort of *Apoſtates*, becauſe they are not *circumciſed*. Theſe are there farther deſcribed, v. 18, 19, 20. as thoſe that take upon them to *know* the *will* of *God* moſt *perfectly* (and are thence called *Gnoſticks*) to be *guides* of the *blind*, *lights* of them that are in *darkneſſe*, *inſtructers* of *fools*, διδάσκαλοι νηπίων, *teachers* or *maſters* of *babes*, &c. where their aſſuming thoſe titles of *guides*, *lights*, *inſtructers*, *maſters*, is joyned with the *judging* of others, as *blind*, *ignorant*, *fools* and *babes*. And as there διδάσκαλος *teacher* or *maſter* (the ſame as here) is one of the *titles* they aſſumed, ſo v. 21. is [ὁ ἓν διδάσκων ἕτερον *thou that teacheſt another*] in this ſenſe again, *thou that aſſumeſt* to *know more* than all others, to be able to *inſtruct* and *teach* others, as if no man *knew* his *duty* but they. Theſe are again deſcribed *Rom.* 14. 4. by the ὁ κρίνων ἀλλότριον θεράποντα, *he that judgeth another man's ſervant*, that, when *Chriſt* hath given *Chriſtians liberty* in the matter of *circumciſion*, and other *Judaical performances*, require all thoſe performances of their fellow *Chriſtians*, as if they, not *Chriſt*, were the *lords* and *maſters* of their *faith*. So again *Col.* 2. 16. Μὴ τις ὑμᾶς κρινέτω, *Let no man judge you in meat or drinks*, &c. where the *judging* is that of the *Judaizers*, and is called *dogmatizing*, ver. 20. by *ordinance* retrenching that *liberty* that *Chriſt* hath given us, and thereupon *judging* all that are not their *diſciples*, and ſo that is all one with this notion of διδάσκαλοι *maſters* here. A ſpice of this

διδάσκαλοι νηπίων

ὁ κρίνων ἀλλότριον θεράποντα

μὴ τις ὑμᾶς κρινέτω

humour it was that *Christ* noted in the *Pharisees*, *Mat.*23. when he tells them, they *loved* to be called *Rabbi*, *Rabbi*, v. 7. i.e. *my master, my master*, my *guide*, my *instructer*, which *Christ* forbidding his *disciples* to *imitate*, gives this reason, εἷς γάρ ἐστιν ὁ καθηγητὴς, *for one is your guide* or *master*, *Christ*, and again ver. 10. μὴ κληθῆτε καθηγηταί· *Be not ye called guides* or *masters*, *for one is your master Christ*. And that this is the notion of διδάσκαλοι *masters*, here, may *appear* 1. by the *circumstances* of the *context*, and 2dly, by comparing them with these other places now mentioned. For the first, in the 12th verse of ch. 2. S. *James* speaks distinctly to these *Judaizers*, and admonisheth them of their *words*, as well as *actions*, that they are to be *guided* by the *Christian*, not *Mosaical law*, and accordingly to be judged, That the *Christian law* teacheth *liberty* from the *Mosaical*, and they that *speak* or *doe* contrary to that *liberty*, are much to be blamed; Which being thus generally proposed on those *two heads*, he begins (by way of ἐπάνοδος) first with the *last actions*, those especially of *mercy*, most contrary to the practise of these *Judaizers*, who fiercely *persecuted* the *Orthodox Christians*, and on that head he proceeds to the end of the *chapter*, shewing how little available *faith* or *Christian profession* will be without *charity*. And then at the beginning of this *chapter* he returns to the *first*, that of the *tongue* or *speech*, a special part of which is that of *judging* others, & so goes on to this matter of the *unrulines* of the *tongue*. v. 3. &c. and shews how *contrary* that is also to *Christian profession* v. 9. it being the *cursing* of *men*, when they pretend to pay *reverence* and *blessing* to *God*, And this, it seems, they were guilty of, not only by what had before been said, c. 1. 26. that he that *seems to be religious, and bridleth not his tongue, that man's religion is vain*, but here also, v. 10. *My brethren these things ought not to be so*. And that they are the *Gnosticks* that are thus noted by him, appears v. 13. *Who is wise, and* ἐπιστήμων, *knowing among you? let him by a good conversation shew his own works with meekneſſe of wisdome*, intimating, that this *proud, fastidious, supercilious wisdome*, *judging* and *censuring* others, is that which is here designed to be beaten down by him, and so the πικρὸς ζῆλος *bitter zeal*, v. 14. And that is the reason also, that c. 4. 11. having exhorted them not to *speak against one another*, he adds, *He that speaks against his brother, and judgeth his brother, speaks against the law, and judgeth the law*, i. e. by his practise *condemns* the *law* of *God*, which he so *zealously* professeth to stand for. That this is the importance of the place may appear 2dly, by comparing this verse here with *Rom.* 14. 10. There for the suppressing this fault of theirs, *judging* or *setting at nought* the *brother*, this reason is given, πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ, *for we shall all appear before the judgment seat of Christ*, (as in another matter, 1 *Cor.* 4. *He that judgeth me is the Lord, therefore judge nothing before the time, untill the Lord come* &c. i. e. *judging* others is an *unchristian* thing, derogating from *Christ's judicature*, to which all must be referred:) And so here, *Be not many Masters, knowing we shall receive a greater judgment*, i. e. *answer* for what we doe, at an *higher judicature*, And so again c. 4. 12. *There is one lawgiver who is able to save and to destroy* (i. e. to whom all *judging* is to be referred) *Who art thou which judgest another?* This is farther confirmed by comparing it with 1 *Tim.* 1. 7. where of the *Gnostick Judaizers* (evidently described v. 6. by the τινὲς ἀστοχήσαντες, and ἐξεβάπησαν εἰς ματαιολογίαν, *swerving from the faith and good conscience, and being turned to vain speaking*) he saith, that they are *desirous to be teachers of the law*, i. e. *Rabbies*, i. e. all one with the διδάσκαλοι *Masters* or *teachers* here, and this, it seems, in respect of their *asserting* the *necessity* of the *Christian's observing* the *Mosaical law* (as appears ver. 8.) and that is in effect the *judging* of them that observe it not. And so 1 *Tim.* 6. speaking of these, under the title of ἑτεροδιδασκαλοῦντες *Heterodox teachers, puffed up*, as *Gnosticks*, but μηδὲν ἐπιστάμενοι *knowing nothing*, he adds mention, as of their *envy* and *strife*, so of their *evil speaking*, and *evil surmising*, the *judging* which we now speak of. As for the putting in the word πολλοὶ *many*, *be ye not many masters*, I suppose that is in opposition to the εἷς διδάσκαλος or καθηγητὴς the *one master* or *guide*, *Mat.* 23. or the εἷς νομοθέτης, the *one lawgiver*, or *judge* here, *Jam.* 4. 12. For it being *Christ's office* onely to give *lawes* to the *Church*, these *Judaizers* doe clearly intrench upon his *office*, and so are πολλοὶ διδάσκαλοι *many*, in stead of the *one Master*. This one *difficulty* being thus explained, and the *interpretation* confirmed, the rest of the *chapter* will be very *perspicuous* and coherent to it, which in any other *interpretation* of the *verse* will be *obscure*, and the *connexion* very hard to be *discerned*.

That the word [ὕτω, *so*] here, is a note of the *latter* part, or ἀντιπαρόδοσις of the *similitude*, may at first sight be beleived, but upon farther consideration will be found a mistake. For that which is here added is not fitly illustrated by the *foregoing similitude* of the *horse* or *ship*, but by another *similitude* annexed after it, with the particle Ἰδού, *behold*, For that is the way of bringing in *similitudes* (and is used before v. 3. and 4.) and not onely the forms ὥσπερ, ὕτω, *as*, and *so*, Nay when the *plain* sense, or matter to be illustrated, is first set down, as here it is, v. 2. *If any man offend not in word, he is able to bridle the whole body also*, there the ἰδού, *behold*, is by much the fittest form to introduce the *similitude*, as there it doth of the *horse* and *ship*. And if that be converted into the other form, it must be by placing the *latter* part *first* after this manner, As a *man* turns or *rules* an *horse* by a *bridle*, or a *ship* by a *stern*: so he that hath command of his *tongue*, is able to *bridle* or *rule* the whole *body*. And again v. 5. As a *little fire* sets a *great* deal of *matter* on *fire*, so the *tongue*, being a *little member*, μεγαλαυχεῖ, *makes a great noise*, keeps a great *stir*, puts whole *multitudes* into a *combustion*. And therefore another notion of [ὕτω *so*] is here to be taken notice of, as a form of bringing in a second, or third part of a *distribution*, without any [ὡς or ὥσπερ *as*] *antecedent*. And so it seems to be in this place, a form of *transition* from one part of the Discourse of the *tongue*, considered, when it is *bridled*, v. 2, 3, 4. to another v. 5. &c. when it is not *bridled*, and will be best rendred [*In like manner*] or [*so likewise.*] As for the ὕτω v. 6. which seems otherwise used, it is not to be found

in

in the *King's* Ms. nor the *Syriack*, see *note* c.

c. The words of this v. 6. in the ordinary copies, Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος ἀδικίας· ὅτως ἡ γλῶσσα καθίσται &c. *And the tongue is a fire, a world of iniquity, So is the tongue seated in the members*] seems not to be rightly set, The *King's* Ms. leaves out the ὅτως, But that change will not render the words any complete sense. The *Syriack* seem to have read it shorter without the latter [ὅτως ἡ γλῶσσα; *so the tongue*] and to have read [πρὸς κόσμῳ *to the world*] in stead of [ὁ κόσμος *the world*] and then the plain meaning is, *And the tongue is placed in the members, a fire of iniquity to the world*, i. e. As a *fire* in the midst of a great deal of *combustible* matter, sets all presently in a *flame*, so doth the *tongue* in our *members*, it is a cause of *contention*, *sedition*, &c. (and so of the greatest *iniquity*, that sin of *uncharitableness*, so contrary to the *Christian law*) *to the world*, the whole *society* of men about us. That this is the true rendring of the place, by making the world answerable to the ὕλη *matter*, which is set on *fire* (and not that the *tongue* compared to *fire* is here styled *a world of iniquity*) appears by the end of the verse, where in like manner it is said φλογίζειν *to put into a flame* τὸν τροχὸν γενέσεως *the wheel of affairs*, (see *note* d.)

Πῦρ ἀδικίας τῶν κόσμων

d. That γένεσις signifies *affairs* or *actions*, all that comes to passe, see *note* on *Mat.* 1. a. Τροχὸς signifies a *wheel*, and the *Hebrews* are wont *rhetorically* to expresse *businesse* or *affairs* of the world by the *turning* of *wheels* אֵין תְּסִבּוּנָה גַּלְגַּלֵּי אוֹפַנַּי פַּרְשֵׁיכֶם *how are the rolling* or *whirling of the wheels of your affairs turned*. *Buxtorf: Instit: Epistol. Epist.* 1. And so ὁ τροχὸς γενέσεως will signifie the *compasse* or *sphere* or *succession* of *affairs*, meaning of *men* or *mankind*, and so putting that into a *flame*, will be in another phrase all one with πῦρ τῷ κόσμῳ *fire to the world*, at the beginning of the verse, putting the *world*, i. e. all the *affairs* of the *world*, into a *combustion*.

Γένεσις

Τροχὸς

φλογίζειν

Another notion I have had of this *phrase*, which I shall but mention, by taking γένεσις in the *Astronomers* notion (toucht on note on c. 1. d) for *Nativity* or *Geniture*, as that notes all the *events* of life, by *Astrologers* conjecturally foretold, from the *position* of the *heavens* at the time of any ones *birth*. This the *Artists* might fitly represent in a *wheel*, bringing up one part of the *life* (and the *events* thereof) after another, to which the *antients wheel* of *Fortune* may seem to refer, and when this *wheel* was represented *fiery*, that would fitly note *contentions* and *wars*, &c. And accordingly φλογίζειν τὸν τροχὸν τῆς γενέσεως] might be rendred *to set the wheel of Nativity on a light flame*, i. e. to turn the whole *life* into *contentions* and *feudes*, which is but an elegant way of expressing that sense which is acknowledged to belong to these words.

e. For the understanding this verse, it must first be premised that the notion of φύσις *nature* for γένος *kind*, or οὐσία *essence*, *beeing*, in *Hesychius*, is commodious to it here, both in the beginning and end of the verse, so that πᾶσα φύσις θηρίων &c. may signifie *all kind of beasts*, i. e. *beasts indefinitely*, so ἀνθρωπίνη φύσις may be *mankind*, i. e. *men indefinitely* of all *ages* or *times*, proportionably to δαμάζεται and δεδάμασται *is tamed and hath been tamed* i. e. in *all times perpetually have been tamed*. The greater difficulty will be, what is meant by δαμάζειν *to tame*; That may (as ordinarily it doth) signifie *cicurare*, to take off from *wildnesse*, and so to make *tame* and *familiar*, to bring to *hand*, and that may be very appliable both to θηρία and πετεινὰ *beasts* and *birds*, which are by men thus *tamed*, and made serviceable to us. But because this is not so commonly practised in *serpents*, and *fishes*, and yet these are here named *indifferently* with the former, it is more reasonable that another notion of the word should here be pitched on, which may *indifferently* be appliable to *all* the kinds here mentioned, And that is the notion of *subduing*, *mastering*, getting *power* over them, so saith *Hesychius*, δαμάζει, ὑποτάσσει, it signifies to be *subdued*, *kept under*, the very *Latine*, *domari*, *restrained*, that it shall not be able to *offend* or *hurt*, and so here ἀκατάσχετον, that which *is not*, *cannot be restrained*, is opposed to it. And then this will be of a larger extent, belong to all *hurtful creatures*, which by *horns*, or *teeth*, or *heels*, or by their *poisonous* nature are able to *hurt* us, and to all the several ways and *inventions* that men have to *avoid* and *restrain* these, by taking them, depriving them of their *weapons* of *offence*, their *stings*, their *teeth*, or when they have *bitten* or *poisoned* any man, by *curing* that *wound*, *overcoming* that *poison*. And this last of *poison*, if it be not primarily here meant, is certainly to be taken in, as may be guess'd by the ἀνταπόδοσις, or *second* part of the *similitude* v. 8. where the *tongue* that no man can *subdue* or *restrain*, is said to be full ἰοῦ θανατηφόρου of *deadly*, *mortiferous poison*, whereas the *poison* of other things is *conquerable*, *curable*; and so when v. 6. 'tis said σπιλοῦν τὸ *defile*, i. e. to *infect*, or *poison* the *whole body*, and accordingly the θηρία in the front, which we render *beasts*, are *vipers* among the *Physitians*, *Nicander* &c. whose θηριάκα comes from thence, and so θηρεῖον is used for a *venemous beast*, *Act.* 28. 4. (all one with ἔχιδνα *viper* v. 3.) and so are Ἑρπετὰ *serpents* also, and to that may possibly belong the other part of that enumeration, the *creatures* of the other *elements*, the *air* and *water*, πέτεινα and ἐνάλια, And then perhaps it may not be amisse to resume the *common* ordinary notion of φύσις *nature* for the *natural quality*, and *faculty* of all these here named, whether *strength*, *violence*, *ravenousnesse* or *poisonousnesse*, which is by nature implanted in several *creatures*, enabling them to *hurt* and *kill* us, which yet ἀνθρωπίνῃ φύσει, *by man's nature*, his *wit*, *understanding*, *faculty* of *inventing* of means to *secure* himself, or *weaken* or *disarm* them, have from time to time been *subdued*, *weakned*, *deprived* of their *power* of *hurting mortally*, whereas the *tongue* cannot be *restrained*, the poison of that is *mortal*, and neither to be *cured* nor *prevented*.

Φύσις θηρίων

Ἀνθρωπίνη φύσις

Δαμάζειν

Ἰὸς θανατηφόρος

Σπιλοῦν

Θηρία

Ἑρπετὰ

Φύσις

ἀνθρωπίνη φύσις

That διακρίνεσθαι signifies to *dispute* or *doubt*, or *waver*, in the *middle* voice, and not to *judge*, or be *partial*, hath been already shew'd (*see note* on c. 2. c. and on *Jude* k) To which it is most consequent, that ἀδιάκριτος here should signifie [*without wavering*] and so it will be a very fit *Epithet* of the *supernal wisdome*, the true *Christian Piety*, that he which hath it, adheres *firmly* and *constantly* to *Christ*, whatsoever *temptations* attempt to *drive*, or *invite* him from it, And this is most fitly added here, where the *character* of the *true Christian*

Ἀδιάκριτος

is ſet oppoſite to that of the *Gnoſticks*, whoſe *compliances* (ſo often noted in him) with the *Jews* or *heathens*, when the *Chriſtian* was *perſecuted* by either, were the higheſt degree of *wavering* and *inconſtancy*, and eſpecially his *doctrine* of the ἀδιαφορία, that it was an *indifferent thing to forſwear Chriſt* in time of *perſecution*. And ſo this part of the character is fitly prefixt before ἀνυπόκριτος *without hypocriſie*, which oppoſeth the *Chriſtian* to the *falſe*, *deceitful Profeſſor of Chriſtianity*, ſuch as betrayed the ſincere *Orthodox beleivers* to the *Jewes* and *Perſecutors*.

Ἀνυπόκριτος

g. Some difficulty there is in this verſe, ariſing from the different notions that καρπὸς *fruit* and εἰρήνη *peace* are capable of. Καρπὸς *fruit*, noting that which is any way (whether *naturally* or *morally*) *produced*, ſignifies either an *effect* or *reward*. As an *effect* it is uſed v. 17. immediately precedent, where of the *ſupernal wiſdome* it is ſaid, that it is μεστὴ ἀγαθῶν καρπῶν *full of good fruits*, thoſe *fruits* being the *effects* or *productions* of that *wiſdome*. But elſwhere it ſeems to be taken in that other notion, So *Heb.* 12. 11. where *chaſtening* though at *preſent not joyous*, is yet ſaid *afterward* to *yeild* (by this *moral* way of *production*, not as an *effect*, but a *reward*) *the peaceable fruit of righteouſneſſe*, and ſo here the ſame phraſe, καρπὸς δικαιοσύνης *fruit of righteouſneſs*, i. e. of that *ſupernal wiſdome*, or *Chriſtian piety* and *charity* (ſee *Heb.* 12. e.) ſignifies the *reward* of it, and this is here ſaid to be *ſown*, as there to be *yeilded* or *returned* (ſo ἀποδίδωσι ſignifies *retribution*) here ἐν εἰρήνῃ, *in peace*, as there to be εἰρηνικὸς *peaceable*. Then for εἰρήνη *peace*, that ſignifies 1. that *virtue* of *charity*, *peace* with *men*, and ſo 'tis certainly uſed in the end of the verſe, in oppoſition to all the *uncharitableneſſe* and *emulations* in the former part of this, and the beginning of the next *chapter*, and conſequently ποιεῖν εἰρήνην *to doe* or *make peace* (proportionable to the phraſes ποιεῖν δικαιοσύνην *to do righteouſneſs*, and ποιεῖν ἁμαρτίαν *to doe*, or *commit ſin*) ſignifies to uſe all *diligence* of *endevour* and *induſtry* to attain it, διώκειν εἰρήνην to *purſue peace*, φιλοτιμεῖσθαι ἡσυχάζειν to *be emulous*, *ambitious of quiet*, *ſtudiouſly* to *contend* for it, and ſo is εἰρηνοποιοὶ *peace-makers* uſed, (ſee *Mat.* 5. *note* d.) But then it doth alſo ſignifie, according to the notion of the *Hebrew* שלום, all *happineſſe* and *proſperity*, as when *Peace be to you*] is the form of *ſalutation* and contains all the *bleſſings* in the *world*, *ſpiritual and temporal*, under it, and ſo by the ordinary *figure* of ſacred *Rhetorick*, ἀνταναάκλασις (ſee *note* on *Mat.* 8. k.) it ſeems to ſignifie here in the former place, *in peace*, i. e. in a moſt *happy*, *gracious* manner, or with a *confluence* of all *felicity* attending it.

Καρπὸς δικαιοσύνης

Εἰρήνη

Ποιεῖν εἰρήνην

Διώκειν εἰρήνην φιλοτιμεῖσθαι ἡσυχάζειν

Paraphraſe.

CHAP. IV.

1. All the open wars among the Jews at this time, (ſee note on c. 5. c.) and all the lower ſtrifes, and diſſenſions, and emulations, wherein the Chriſtian Judaizers are now engaged againſt others, (ſee Zonar. in Can. Ap. 65.) are far from any pious, or divine, ſupernal principle, c. 3. 17. they proceed viſibly from your own carnal hearts, your deſires, and purſuits of thoſe things, that are matter of ſatisfaction to your luſts within you, thoſe ſenſual luſts, which firſt war againſt your reaſon and upper ſoul, and then againſt the directions of God's Spirit, firſt move a ſtrife within your own breaſts, rebelling againſt the law of the mind, Rom. 7. and then diſquiet all others neer you.

1. FRom whence come wars and * fightings among you? come they not hence, even of your † luſts, that war in your members?]

* contentions μάχαι

† pleaſures ἡδονῶν

2. All your coveting, and envying, and contending, and fighting, brings you in no kind of profit, becauſe praying to God, which is the only means of attaining, is neglected.

2. Yee * luſt, and have not; yee kill and † deſire to have, and cannot obtain; * yee fight, and war, yet yee have not, becauſe yee ask not.]

* covet ἐπιθυμεῖτε

† envy ζηλοῦτε

* ye contend and fight μάχεσθε καὶ πολεμεῖτε

3. And for them that doe pray to God, 'tis yet among many of you only, or principally, for ſuch things, which may be inſtrumental to your luſts, and therefore God who hath promiſed to grant all things that we pray for, if it be for our advantage that he ſhould, doth not grant you ſuch prayers as theſe.

3. Yee ask and receive not, becauſe yee ask amiſſe, that ye may conſume it upon your own luſts.]

4. And yee that thus behave your ſelves to God as adulterers, or adultereſſes to their mates, that receive other loves into competition with him, that think to love God and the world too, muſt know that this cannot bee done, the loving of the world, the purſuing of worldly ends or advantages, is not the loving but the hating of God; whoſoever therefore is a lover of the world, is by that to be preſumed to be a profeſt enemy of Gods.

4. Yee adulterers and adultereſſes, know yee not that the friendſhip of the world is enmity with God? Whoſoever therefore will be a friend of the world, is the enemy of God.]

a 5. This odiouſneſſe of carnal minds in the ſight of God, was long ſince expreſſed in the Old Teſtament concerning the old world, Gen. 6. where, as the cauſe of the threatned deluge, is mentioned, that the ſpirit that was in the men of that age v. 3. i. e. their ſouls or minds, were inſatiably ſet upon their own luſts, imagined evil continually.

5. Doe yee think that the [a] Scripture ſaith in vain, The ſpirit * that dwelleth in us, luſteth to envy?]

† Which hath ſojourned in us deſireth-

b 6. To thoſe God then gave time of repentance, an hundred and twenty years, and pardon if they would make uſe of it, and ſo God doth ſtill, but that ſtill available to men only upon condition of repentance and reformation, according to what is ſaid in another Scripture, Prov. 3. 34. God ſetteth himſelf againſt the ſtubborn, vitious perſon, but is gracious and merciful to the obedient and penitent.

6. But he giveth more grace, wherefore he ſaith, God reſiſteth the [b] proud and giveth grace to the humble.]

7. Submit

7. Submit your ſelves therefore to God; reſiſt the devil, and he will flie from you.] 7. By this it appears how neceſſary it is for all that expect any mercy from God to be wholly conformed to his will, And whatever ſuggeſtions to envie, ſtrife, emulation, the devil, and that wiſdome which is not from above c.3.15. ſhall offer to you, doe you repell them, and it is not in his power without your conſent to hurt you, but he will certainly being repelled, depart from you.

8. Draw nigh to God, and he will draw nigh to you: cleanſe your hands, ye ſinners, and purifie your hearts ye double-minded.] 8. Make your humble addreſſes in prayer to God, and faithfull obedience to him, and he will be ready to aſſiſt you againſt all temptations mentioned ver. 7. As for all you Gnoſticks, that are for God and the world too, v. 4. (ſee note a. on ch. 1.) which will profeſſe Chriſt no longer, than 'tis ſafe to doe ſo, inconſtant, cowardly, wavering hypocrites, your hearts muſt be purified from that profane mixture, and wholly conſecrated to God's ſervice.

9. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heavineſſe:] 9. Your reformation of ſuch ſins as theſe muſt be joyned with great humiliation, and mourning and lamenting them, And that but ſeaſonably at this time, for there be ſad daies approaching on this nation, utter exciſion to the unreformed, to the unbeleiving obdurate Jewes, and to all the Gnoſtick hereticks among them, ſee c.5.1. & Jude note a.

* Be ye humbled Ταπεινώθητε

10. * Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.] 10. The onely way to get into the number of thoſe that there ſhall be delivered, is timely to repent and return unto Chriſt.

† Speak not againſt- Μὴ καλαλεῖτε * againſt † againſt

11. † Speak not evil one of another (brethren:) he that ſpeaketh * evil of his brother, and judgeth his brother, ſpeaketh † evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.] 11. Speak not againſt them which do not obſerve thoſe legal ceremonies, which ſome of you Jewiſh Chriſtians doe ſtill retain, nor condemn any man for not obſerving them, for he that doth ſo, ſpeaketh in effect againſt the law, by which that Chriſtian rules his actions (i. e. the law of Chriſt, the Goſpel) cenſures that for imperfect, in that it commands not thoſe things, and if thou doſt ſo, then in ſtead of obeying the law of Chriſt, thou undertakeſt to overrule and judge it, and canſt not truly be called a Chriſtian.

* and judge, for the Kgs MS. reads ἢ κρινῶν

12. There is one lawgiver *, who is able to ſave and to deſtroy: Who art thou that judgeſt another?] 12. Chriſt, and none elſe, hath authority to give laws unto us, and puniſh the refractary, and it is not for you to impoſe obſervances where he hath given liberty.

† merchandiſe ἐμπορευσόμεθα

13. Goe to now, ye that ſay, [c] To day, or to morrow we will goe into ſuch a city, and continue there a year, and † buy and ſell, and get gain:] 13. And (as now the times are, a ſudden deſtruction approaching the Jewes) one admonition will be very ſeaſonable for thoſe that uſe theſe or the like arrogant forms of ſpeech, To day &c. aſſuming to themſelves power over the future: c.

14. Whereas ye know not what ſhall be on the morrow: for what is your life? it is even a vapour that appeareth for a little time, and then vaniſheth away.] 14. Whereas (beſide the Atheiſticalneſſe of it, in taking themſelves off from depending on God,) it is certain they doe not know what they ſhall be able to doe to morrow, For even your life it ſelf, on which all your deſignes muſt neceſſarily depend, is but a moſt frail mortal tranſitory thing, ſhort and preſently vaniſheth.

*If the Lord pleaſe, and if we ſhall live, we will even or alſo doe this- Ἐὰν ὁ Κύριος θελήσῃ καὶ ζήσωμεν, καὶ ποιήσωμεν-

15. For that ye ought to ſay, * If the Lord will, we ſhall live and doe this, or that.] 15. And therefore your forms of language ought to be of another making, never mentioning any purpoſe of yours, but with ſubordination to the good pleaſure of God.

16. But now ye rejoice in your [d] boaſtings, all ſuch rejoicing is † evil.] 16. And for you to take pleaſure in ſuch inſolent ſpeeches as theſe, is a wicked Atheiſtical thing. d.

† wicked πονηρὰ

17. Therefore to him that knoweth to doe good and doth it not, to him it is ſinne.] 17. And for Chriſtians to be guilty of this, who have received ſo much light and knowledge to the contrary, this will render you the more inexcuſably guilty and puniſhable.

Notes on Chap. IV.

a. There is no place of *ſcripture* of the *Old Teſtament*, which can own ſo much of this citation as that *Gen. 6.* where in the *Septuagint's* reading there is πνεῦμα *ſpirit* and ἐμφυέναι *abideth*; and the κατοικεῖν *abiding*, there, is all one with the παροικεῖν *ſojourning* here, Now whereas 'tis here added of that *Spirit*, that it doth ἐπιποθεῖν εἰς φθόνον, *deſire to envy*, 1. 'tis clear that the πνεῦμά μου, *my ſpirit*, there, is the *ſpirit* or *ſoul* of *man*, given him by *God*, and ſo called *God's*, in reſpect of the *original*, (ſee *note* on 1 *Pet.* 3. e.) but ſignifies the *mind* of *man*, as it is in him, and is *corrupted* by an *habite* of *worldly* and *wicked deſires*, which cannot be affirmed of *God's holy Spirit*, (and for any *evil Angel*, it will be hard to ſay, either that ſuch *dwell* in us, or that it is they that *luſt* in us, It is our own *corrupt hearts*, even when the *devils* move us, to which the *luſt* and all the *ſin* is to be *imputed*) and 2dly, this is parallel to what *Gen.* 6. 3. is ſaid of that *old world*, that *man is fleſh, and the thoughts of his heart alwaies evil*, i.e. his *carnal*, or *worldly deſires* are *inſatiable*, bent to all manner of *wickedneſſe*, the *deſires* here being diſtinctly noted by ἐπιποθεῖν, *deſiring*, and either the *wickedneſſe* or *inſatiateneſſe* of them by φθόνος *envie*, which ſometimes in *Authors* is the contrary to *liberality*, and ſignifies all manner of *covetouſneſſe*, *pining* to ſee any man have what we have not, and elſwhere ſignifies *malice*, *violence*, and the like. As for the addition here ver. 6. [*But he giveth more grace*] that ſeems to be the *Apoſtles* own obſervation of that place in *Geneſis*, that when the *world* ſo *provoked God*, yet he gave them time of *repentance* (as it there follows, *Nevertheleſſe his daies ſhall be an hundred and twenty years*, they ſhall have that *ſpace* allowed them to *reform* and *eſcape* puniſhment) and ſo *God* in *Chriſt* doth now; and upon *repentance* there is yet *mercy* and

Πνεῦμά μου

Ἐπιποθεῖν εἰς φθόνον

Μείζονα δὲ δίδωσι χάριν

pardon to be had, upon which is superstructed naturally that which follows, *Wherefore he saith* &c.

b. Ὑπήφανος- The word ὑπήφανον here notes not particularly the *vice* of *pride* and *haughtinesse*, but a general *disobedience* and *resistance* against the *law* of *God*, which is called ὕβεις *contumeliousnesse*, and *superbia pride*, in opposition to *obedience*, as in *Virgil*,

——*Regum est*
Parcere subjectis, & debellare superbos, It is the part of Kings to spare those that submit, and subdue the proud: a place directly *parallel* to this here, out of the *Proverbs*; and which S. *Augustine* conceives to be had from thence; The place in the *Proverbs* reads, *God scorneth the scorners* (because *scorners* use to repell with *scoffs* all good *counsels* and *admonitions*) And so saith *Æschylus* Περσ:

Ζεὺς τοι κολαστὴς τ' ὑπερκόμπων ἄγαν
Φρονημάτων ἐπεσὶν ἔυδυνος βαρὺς. *God is the just and heavy punisher of the proud.*

c. Σήμερον- πρευσόμεθα It was an old saying of the *Hebrews* mentioned by *Ben Syra*, *Let no man say he will doe any thing, unlesse he first say, If the Lord will.* On which occasion there follows in him a story of a man, who, when he said, *To morrow I will sit with my spouse in the marriage chamber*, was admonisht that he ought to say, אם גזור השם *If God will*, and he answered, *Whether God will or will not, I will sit there.* Of whom, saith he, it followed, that he *sat with her all the day*, but at *night* when they were going to *bed*, before he *knew* her, they were both *dead*, Wherefore they said, *The spouse went up to her marriage-bed, and knew not what would befall her, Therefore whosoever desires to doe any thing, let him first say, If God will.*

d. Ἀλαζονεία Ἀυθάδεια Ἀλαζονεία signifies *boasting*, or *assuming* to ones self more than belongs to him, and differs from αὐθάδεια *self-pleasing* or *insolence*, *Tit.* 1. 7. in this, that that is a great *love*, or high *opinion* of ones *self*, φιλαυτία *self-love*, 2 *Tim.* 3. 2. being *puffed up*, 1 *Cor.* 13. 4. being *wise in ones own conceit*, *Rom.* 11. 25. & 12. 16. but this is a *fastuous speaking*, and as this is ordinarily expressed in *magnifying* ones own *abilities* or *power* above other men, so hath it here a notion little different from it, *speaking* in such a *form*, as if he depended not upon *God* himself, and so it *belongs* to the fault reprehended v. 13. when a man *promises* or *affirms* that simply, which is not in his *power*, but as *God* is pleased to *enable* or concurre with him. And thus it is used *Prov.* 27. 1. *Boast not thy self of to morrow*, i.e. *assume* not to thy self *arrogantly* that thou wilt doe this or that *to morrow*, *for*, saith *Solomon*, *thou knowest not what a day may bring forth.* These kind of speeches then are here called ἀλαζονεία *boastings*, and they that *take pleasure* in such *language*, in *assuming* thus to themselves, speaking thus *magnificently* of their own purposes, are here said καυχᾶσθε ἐν τῇ ἀλαζονείαις *to rejoice*, or *glory*, *in* such *boasting*, and though all sort of *rejoicing* be not, yet πᾶσα καύχησις τοιαύτη, *all such* kind of *rejoicing is evil*, ver. 16. and that in an high degree.

Paraphrase.

CHAP. V.

1. There will now shortly come such daies, that all the rich among you, or that place any part of their interest on this world, are likely to have a very mournfull time of it, in respect of their great disappointments, and the sad destructions and calamities, that are about to fall on the Jewes.

1. GO to now, ye rich men, weep and howle for your miseries * that shall come upon you.] * that come ἐπερχομέναις

2. You have not employed your wealth, like faithfull stewards, as God hath appointed you, to the relief of them that want, but let them rot in your hands for want of use, your food, like Manna, is putrified by being kept, Exod. 16. 20. and so the garments which would have covered the needy, being laid up in your wardrobes, are devoured by moths.

2. Your riches are † corrupted, and your garments * moth-eaten.] † putrified σέσηπε * are become- γέγονε

3. And that rust which is wont to breed in iron by lying unused, breeds in your coin, your gold and silver (which are not ordinarily capable of rust) and this covetous withholding more than is meet, will not onely tend to your want, but is moreover a foul and crying sinne, that shall rise in judgment against you, and shall gnaw on, and devoure your flesh; your treasuring up wealth is as the treasuring up fire, which shall onely help to bring more miseries upon you, and so more fearfully to consume you, when the destruction of the Jewes, now approaching, comes, and falls most sharply upon the wealthiest men, (as soon after it fell out.)

a. 3. Your gold and silver † is cankered, and the rust of them shall be a witnesse against you, and shall eat your flesh [a] as it were fire: * Ye have heaped treasure together for the last daies.] † are rustied κατίωται * you have treasured it up ἐθησαυρίσατε

4. These riches of yours have not kept you from being unjust, but rather tempted you to oppression of the poor labourer, And this griping and cruelty of yours is a crying sin, and will bring down severe vengeance upon you from the Lord of hosts.

4. Behold, the hire of the labourers, which have reaped down your fields, † which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entred into the ears of the Lord of * sabaoth.] † being by you taken away, ὁ ἀπεστερημένον ἀφ' ὑμῶν * hosts σαβαὼθ

5. You have set your hearts upon the pitifull poor delights and joyes of this earth, lived delicately and luxuriously (as Dives) And what hath all this been, but the pampering your selves as it were for the shambles?

5. Ye have † lived in pleasure on the earth, and been wanton; ye have * nourished your hearts as in a day of slaughter. † revelled- and been luxurious ἐτρυφήσατε καὶ ἐσπαταλήσατε * fed your hearts as for the day- ἐθρέψατε ὡς ἐν-

6. Your nation hath condemned Christ to death and crucified him, he making no resistance, and now ye Gnostick Judaizers have dealt in like manner with the pure orthodox Christians.

6. Ye have condemned and killed the just, and he doth not resist you.]

b. 7. As for you that are Christians indeed, and are now persecured by them, yee may be confident, that Christ will shortly come and avenge his and your cause upon them, see

7. Be patient therefore, brethren, unto the [b] coming of the Lord: behold, the husbandman waiteth for the pretious fruit of the earth, and hath long patience for it, untill he receive the † early and and latter rain.] † former πρώϊμον

ver. 8.

v. 8. and therefore yee may well wait patiently ſo ſhort a ſpace, till that time come, and then you ſhall be reſcued from the preſent diſtreſſes (ſee Note on Mat. 24.b.) For thus doth the husbandman give you an example of patience, waiting for the fruit of the earth, and, in order to that, for the ſhowers that come in the ſeed-time to fit the ground, and before harveſt or reaping, to plump the corn, and accordingly he defers to do one or other, to ſow or reap, with patience, and attendance to the other duties of his calling, till thoſe ſeaſons come.

8. *Be ye alſo patient, ſtabliſh your hearts, for the coming of the Lord draweth nigh.]

* Doe yee endure patiently, and your ſelves confirm- Μακροθυμήσατε καὶ ὑμεῖς στηρίξατε

8. And their example yee may very fitly tranſcribe at this time, and thereby confirm and encourage your ſelves in your adherence to Chriſt, whatever your ſufferings are, as being aſſured that coming of Chriſt (deſcribed Mat. 24) in vengeance on his enemies, is now very neer approaching (ſee Mat. 24.b. and Heb. 10.37.)

9. c †Grudge not one againſt another, brethren, leſt yee be condemned; behold, the Judge ſtandeth before the * door.]

† Do not ſigh * gates θυρῶν

9. Envy not one another, break not out into thoſe acts of zeal or emulation, or murmuring againſt one another, leſt you bring that vengeance upon you; For behold the coming of Chriſt to the deſtruction of the Jewes and malicious perſecuting Gnoſticks, is now very nigh at hand, ſee Mat. 24.b. c.

10. Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of † patience.]

† longanimity μακροθυμίας

10. And whatſoever the temptations or perſecutions are, which might tempt you to comply and joyn with the perſecutors, conſider what yee read, and know of the prophets of God in the old Teſtament, who when they came to proclaim God's judgements againſt the ſinful Jewes, were generally very contumelioufly uſed by them, but yet never fainted or were diſcouraged thereby, and ſuch examples will fortifie you againſt the like temptations, that they may not have any impreſſion on you, to weary you out of your conſtancy, and bring you to join with the Judaizers.

11. Behold, * we count them happy which endure. Yee have heard of the patience of Job, and have ſeen the end of the Lord, that the Lord is pitiful and of tender mercy.]

* we bleſſe μακαρίζομεν

11. There is nothing that, according to the principles of Chriſtianity, is more honourable and bliſſeful, than ſuffering patiently and conſtantly. You remember what ſufferings Job met with, and upon his patient bearing of them, what in the end the Lord gave him, double to all that he had loſt, Job 42.10. By which it appears, how far God is from deſpiſing us in our afflictions, or leaving us in the hands of the perſecutors, how much he loves, and how careful he is of you.

12. But above all things, my brethren, ſwear not, neither by heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay nay, leſt you fall into d †condemnation.]

† hypocriſie

12. One ſpecial caveat I ſhall farther give you, that yee permit not your ſelves that cuſtome of ſwearing, by heaven or earth, or any other form of oath; In ſtead of ſuch unneceſſary cuſtomes it will be much more for your turn that yee take care that your performances be agreeable to your words (ſee note on 2 Cor. 1.b) that you fall not into lying or falſe ſpeaking. d.

13. Is any among you afflicted? let him pray. Is any merry? let him ſing Pſalmes.]

13. Again let your care be, that whenever any affliction befalls you, your praying to God be the conſtant effect of it, as on the other ſide, ſinging thankſgivings, of your proſperity.

14. Is any ſick among you? let him call for the e elders of the Church, and let them pray over him, f anointing him with oil in the name of the Lord.

14. When any man falls into any diſeaſe, he is to look on it, as that which comes from God, for ſome ſpecial end of his, very ordinarily for ſome ſin of ours, committed either againſt God, or man, not yet repented of, as it ought; and becauſe the man ſo viſited may not be ſo well able to judge of himſelf, but that he may ſtand in need of ſpiritual directions, and counſel, to diſcern his own guilts, and becauſe whatſoever his condition be, he may receive much benefit thereby, let him call to his aſſiſtance ſome ſpiritual perſon, the Biſhop in every city (ſee note on Act. 11.b.) or whoſoever is by or under him ordained for ſuch offices, and when he hath afforded the ſick man his beſt directions and aſſiſtances, let him alſo pray to God with, and for him, that God will pardon his ſins, aſſwage his pains, remove the diſeaſe, and reſtore him to his former health, withall uſing that ceremony of unction, ſo ordinarily uſed by Chriſt in curing diſeaſes, and doing it in the name of Chriſt. e. f.

15. And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up, and if he have committed ſins, g * they ſhall be forgiven him.]

* abſolution ſhall be given him

15. And the prayer of the Biſhop &c. and of the ſick, if it come from faith in Chriſt, in the one, praying to God in Chriſt for his recovery, and in the ſick perſon from a true Chriſtian, penitent heart, ſhall be of force (ſave where God is pleaſed otherwiſe to diſpoſe of it, for the good of the patient, and his own glory) to heal and recover the ſick, (ſee note on Mat. 10. g. and Lu. 13.b.) and God ſhall reſtore him to his former health: To which purpoſe alſo it is uſeful, that, if upon examination he be found to have committed any waſting ſin or ſins, which probably have brought this diſeaſe on him, the ſick perſon firſt fit himſelf for, and then receive abſolution from the Biſhop. g.

16. Confeſſe † your h faults one to another, and pray one for another, that yee may bee healed: the * effectual fervent prayer of a righteous man availeth much.]

† or therefore, for the Kings MS. addes οὖν

* inſpired ἐνεργουμένη

16. Upon theſe conſiderations therefore, it will be very proper for all that are in this eſtate, to make acknowledgment of their ſins to ſuch as are thus called to viſit them, and that beſides other reſpects, in order to their cure from ſuch diſeaſes as are then upon them, by virtue of their interceſſion to God for thoſe, who ſhall thus approve to them the ſincerity of their repentance, ſee Gen. 20.7. For this is certainly known, that the prayer of a man of God, to which he is incited by the Spirit (as the prophets were when they prayed, and as they were under the Goſpel, who had the gift of miracles, ſee note on Gal. 5.b.) will be very effectual, even work miraculous cures. h.

17. Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain, and it rained not on the * earth by the ſpace of three years and ſix moneths.]

† Land γῆς

17. Elias was a prophet, and a righteous man, but a man for all that, and ſubject to the ſame afflictions and frailties that we are, and yet by earneſt prayer he brought drought and famine upon the Land, for the puniſhment of the ſins of the people, that ran idolatrouſly after Baal, and ſo upon the land of the ten tribes it rained not for three years and an half, Luk. 4.25. & Rev. 11.6.

18. And

18. And upon ſome reformation hee again prayed, 1 Kin. 18.45.

18. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.]
and he was heard in abundance of rain and fruits.

19. To conclude this diſcourſe, begun v. 14.

19. Brethren, If any of you doe erre from the truth, and one convert him,]
let this be remembred, and conſidered by all, If any Chriſtian tranſgreſſe the Evangelical rule of life, fall into ſin, and any man take him off from that vicious courſe,

20. It is a moſt excellent glorious work of mercy, which

i.

20. Let him know, that he which converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall [i] hide a multitude of his ſins.]
he hath wrought, the effect of which is, that God will free him on whom this change is wrought, from death eternal, and perhaps from temporal preſent death, through ſickneſſe fallen on him, for that ſin, v. 15. and beſides he will accept, and reward that charity of him that hath wrought that good work on him with the free diſcharge of whatſoever ſins he hath formerly been guilty, but hath now repented of.

Notes on Chap. V.

a. ὡς πῦρ ἐθησαυρίσατε

That the words, ὡς πῦρ, *as fire*, are to be joined with ἐθησαυρίσατε, *ye have treaſured up*, and not with the former, the ſenſe doth much inforce, and the *antient* manner of writing without *points*, doth well permit, and it hath a ſpecial ſignificancy in this place, agreeable to the times, wherein this *Epiſtle* was written: For *the laſt dayes*, being the time of the *Jewes deſtruction*, (ſee *note* on *Act.* 2.b.) and *to treaſure up wealth as fire*, being no more than to *lay up* their *wealth*, ſo as it ſhould *miſchief*, and *devour*, and *conſume*, in ſtead of *advantaging* them, this is here moſt truly ſaid of the *uncharitable*, and *unchriſtian Judaizers* at that time, in reſpect of the *deſtruction* of that people approaching, where the *rich miſers* were the moſt miſerably harraſt of any, (ſee *note* on *Rev.* 9.c.)

Ἐσχάταις ἡμέραις

b. Παρουσία τοῦ Κυρίου

The *coming of the Lord* is here expreſly defined by *Oecumenius* to be Ῥωμαϊκὴ ἔφοδος the *expedition* of the *Romanes*, to which he there applies the words of *Chriſt* concerning *John*, *If I will that he tarry til I come*, Καὶ γὰρ παρεπάδη καὶ τούτῳ ὁ τῆς ζωῆς ταύτης χρόνος ἕως τῆς ἁλώσεως Ἱερουσαλὴμ, καὶ μικρὸν ἐπέκεινα, *For the time of this life was to him extended untill the taking of Jeruſalem, and a little beyond it.*

c. μὴ στενάζετε

The practiſes of the *Zelots* among the *Jewes*, a little before the great miſerable deſtruction of that people, are often mentioned in *Joſephus*, and referred to in this *Epiſtle* eſpecially, and in thoſe of S. *Peter*, written about the ſame time, and to the ſame perſons, that this of S. *James* was, viz. to the *diſperſed* of the *Jewes*: And although thoſe to whom the *Epiſtles* were directed immediately, were the *Jewiſh Chriſtians*, yet of theſe there were ſo many, that did ſtand for the continuance of the *Moſaical law*, and ſo were *Judaizing Chriſtians*, and theſe lived ſo intermixtly with the *unconverted Jewes* themſelves, and ſo maliciouſly acted with them to the *perſecuting* of the *Orthodox Chriſtians*, that as ſome paſſages of this *Epiſtle* ſeem to belong onely to the *Jewes unconverted*, as the former part of this *chapter*, till v. 7. ſo many more pertain to thoſe that went on with them in their ſins, thoſe that reconciled *Chriſtianity* and the *world*, and all the moſt enormous *ſenſual* ſins c. 4. 4. and particularly the outrageous practiſes of the *Zelots*, For ſo it appears by *Act.* 21.20. that *many myriads* of *converted*, or *beleiving Chriſtian Jewes* were all ζηλωταὶ τοῦ νόμου, of the number of theſe *Zelots*, that were very vehement *perſecutors* of all that ſtood not for the *law* of *Moſes*. To theſe refers the *unruly tongue* c. 3. compared to a *fire* that *kindled* ſo *much matter*, made ſuch *combuſtions* among them, φλογίζουσα *ſetting into a flame the whole wheel* or *courſe of affairs* v. 5. 6. *untameable*, v. 8. full of *curſing* and *bitterneſſe* v. 10, 11. and in plain words πικρὸς ζῆλος *bitter zeal*, v. 14. and again ζῆλος *zeal* or *envy*, v. 16. ζῆλος and from thence ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα, *ſedition*, or *tumultuouſneſſe*, *and every evil deed*, the very *character* of the *Zelots* in *Joſephus*, ſo again c. 4. the πόλεμοι καὶ μάχαι ἐν ὑμῖν, *the wars and quarrels among them*, v. 1. which, as it is obſerved, were firſt *inteſtine* among themſelves, begun by thoſe of the *Zelots*, and ſo prepared them to their wretched *deſolation*, when the *Romane Eagles* came, And more punctually v. 2. φονεύετε καὶ ζηλοῦτε, *yee kill and envy*: And to this purpoſe the στενάζετε here moſt properly belongs, which though it ſignifie *ſighing*, or *groaning*, or *murmuring*, yet becauſe that is an effect of *envy* and *emulation*, which *ſighs* at other men's *proſperity*, and becauſe *envy* proceeds wholly from *uncontentedneſſe*, (as in the *ſtory* of *Cain* it appears, firſt his *countenance was ſad*, and then he *malignes* and *ſlayes* his *brother*) therefore by a *figure* it is ſet to ſignifie the ſame thing that φθόνος and ζῆλος, *envy* and bitter *zeal* had before ſo often done.

Πόλεμοι καὶ μάχαι φονεύετε καὶ ζηλοῦτε

d. εἰς ὑπόκρισιν

The *antient copies* generally (and, beſide thoſe produced by others, the forementioned in *Magdalene College Library* in *Oxford*) read, εἰς ὑπόκρισιν *into hypocriſie*. The word ὑπόκρισις in the *Septuagint* ſignifies ψευδολογία *falſe ſpeaking*, for the *Hebrew* חָנֵף, which *vulgarly* ſignifies to be an *hypocrite*, to *diſſemble*, ſignifies alſo to *ly*, to *deceive*, to deal *fraudulently*, (as neer in *ſignification*, as in *ſound* to our *Knave*, as it is now uſed among us) and ſo one of theſe is taken for the other, the word ὑπόκρισις ſet to ſignifie ψευδολογία, *falſe ſpeaking*; And then the exhortation of this place will be parallel to that of *Philo*, Κάλλιστον τὸ ἀνώμοτον, ἵνα ᾖ ἀληθεύειν ἐφ' ἑκάστῃ ὡς πρὸς λόγους ὅρκους ἕξῃ νομίζειν. *It is beſt not to ſwear at all, but to take ſuch care of ſpeaking truth with every man, that our words may be thought to be oaths.* And that of the *Arabians*, *Let thy ſpeech be I and No, that thou mayſt be a true ſpeaker among all men*, And *Joſeph: de Bell: Jud:* l. 2. c. 12. of a ſort of *Jewes*, Πᾶν μὲν τὸ ῥηθὲν ὑπ' αὐτῶν ἰσχυρότερον ἔρκῳ· τὸ δὲ ὀμνύειν αὐτοῖς ἀπείρηται, κρεῖσσον τὸ τῆς ὑποκρίσεως ὑπολαμβάνοντες ἤδη γὰρ ἤδη κεκλεγῶσθαι φασὶ τὰ ἀπισούμενον διχὰ θεοῦ. *All that is ſaid by them is ſtronger than an oath,*

oath, Swearing is forbidden by them, counting it worse then perjury, and affirming that that man is already condemned as unfit to be trusted, which is not beleived without calling God to witnesse.

e. Πρεσβύτεροι τῆς ἐκκλησίας

What is here meant by Πρεσβύτεροι τῆς ἐκκλησίας, *elders of the Church*, is not easie to be determined. If there were at the time of the writing this *Epistle*, beside the *several Bishops* in each *Church*, a *second* order, of *Presbyters*, under the *Bishops*, and above the *Deacons*, and of them more then one in each *Church*, it would then be most reasonable to interpret this place of those, But because there is no evidence, whereby these may appear to have been so early brought into the *Church*, (see *Act.* 11.b.) and because Πρεσβύτεροι in the *plural*, doth no way conclude that there were more of these *Elders*, than one in each particular *Church* (any more than that the *sick* man was bound to call for *more than one*) and because Πρεσβύτεροι, *Elders of the Church*, was both in the *Scripture* style (see *note* on *Act.* 11.b.) and in the first writers, the *title* of *Bishops*, and lastly, because the *visiting* of the *sick* is antiently mentioned, as one branch of the *office* of *Bishops*, therefore it may very reasonably be resolved, that the *Bishops* of the *Church*, *one* in each particular *Church*, but *many* in the *universal*, are here meant. Thus in *Polycarpe's Epistle* to the *Philippians*, where the Πρεσβύτεροι *Elders*, being the highest order mentioned, and and those to whom κρίσις *judicature* belongs, may (as in *Papias*, and *Irenæus*, and *Clemens Alexandrinus*, and *Tertullian* they doe) most reasonably be conceived to denote *Bishops*, One part of their *office* is set down, that they are ἐπισκεπόμενοι πάντας ἀσθενεῖς, those that *visit all the sick*, And accordingly so it most probably must in this place.

f. Ἀλείψαντες ἐλαίῳ

That *anointing with oil*] was a ceremony sometimes used by *Christ*, and his *Apostles*, in working their *miraculous cures*, healing *diseases*, and *casting* out *devils*, appears *Mar.* 6.13. where at the *Apostles going out*, it is said, that they *cast out devils*, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀῤῥώστους, καὶ ἐθεράπευον, *and anointed many sick persons with oil, and cured them.* Another ceremony there was, used to the same purpose, *imposition* of *hands*, *Mar.* 16.18. and *Act.* 9.17. and 28.8. And to these *prayer* was added as the more *effectual* and *substantial performance*, of which *unction* and *imposition* of *hands* were onely the *ceremonies*, and this *prayer* commenced in the *name* of *Christ*, or else the *name* of *Christ*, in *prayer*, *called* over the *sick*; And by these means, together with the *sick* man's *examining*, and *confessing*, and sincerely *forsaking* whatsoever *sin* he stood *guilty* of, either toward *God*, or *man*, It was ordinary, while those *extraordinary gifts* remained in the *Church*, for *diseases* to be *cured*, and *health* restored to the *sick*, without the use of any other means, of *physick* &c. where, as the *prayer of faith*, or *calling* the *name* of *Christ* over the *sick* was the means of curing the *disease* v.15. and so *Act.* 3. 16. *Christ's name hath made this man strong, and the faith which is by him hath given him this perfect soundnesse*, so the *ceremony*, whether of *oil* or *imposition* of *hands*, was indifferently either used or not used by them. In the *Gospels* many such *cures* are wrought without either, and so in the *Acts* by *taking by the hand*, by *embracing*, c. 3.7. c.20. 10. and by his bare *word* c.9.34 and so again v.40. And c. 14. 10. and c. 16. 18. and 19. 12. From whence it appears, 1. To what end this *unction* was used, precisely to that of *miraculous* healing, or recovering the *sick* to *health*, and that not through any efficacy or *virtue* in the *oil*, but directly the contrary, as *touching the eyes*, *laying on the hands*, and *saying the word*, were used, none of which have any *natural* force in them, nor were used on other designe, than to demonstrate the *miraculousnesse* of the work, which was wrought without any contribution of means. 2^dly, That this usage, as a bare *ceremony* was not *instituted* by *Christ*, or any way commanded to be *continued* by the *Apostles* or their *successors* in the *Church*, even while the *gifts* of *healing* did continue among them, but was by the *Apostles* themselves very frequently omitted in their *working* of *cures*. 3^dly, For that use of *unction* or *enoiling*, as a *viand* to those that depart out of the *world*, there being nothing said of it here (but on the contrary the whole use of it, in order to the *recovering* of the *sick*) there is no colour of ground for asserting it, nor obligation to the use of it, to be met with in the *New Testament*, and therefore allowing it to be a bare *ceremony*, or a signe of our *spiritual cure*, it is strange how it should come to be esteemed a *Sacrament*, and that distinguished from *Absolution* on the *sick bed*, and as such, be deemed *necessary* to all that *depart* out of this *world*, and used to them only, when it is thought certain, that they will *dy*, and all this meerly on the *authority* of this *one* place, where it is designed on purpose to the *recovering* of the *sick* person. 4^thly, That even in order to the *recovering* of the *sick*, it is not now a *ceremony* of any *propriety* or *fitnesse* for use, the *gift* of *miraculous healing* being not now pretended to in the *Church*, and therefore this *ceremony* which was then sometimes attendant on that *gift*, and was adjoined to the exercise of it, on purpose to shew that it was clearly a *gift*, operating without *natural* means (to which end the unefficaciousnesse of *unction* was very proper) must long since cease to have any *propriety*. Mean while the other parts of S. *James's* direction here to the *sick* are very worthy observing in order to our *present* practise, that they should *call for* the *Elders* of the *Church*, that those *Elders* should *pray over*, or *for* them, and that in the *name* of our *Lord Jesus*, that if the *sick* have upon *examination* been found *guilty* of any *sinne* or *sinnes*, which may probably have brought that *admonition* from *heaven*, (that *sickneſſe*) upon him, he *confesse* them to *God*, and if they be *trespasses* against a *brother*, *confesse* them to the *injured* person, and desire his *reconciliation* also, and in either case approve the *sincerity* of his *resolution*, *contrition*, and *change* of *mind* to the *elder* or *spiritual* person, who may bee deemed in many respects more likely to passe a right judgement on it, than he can on himself, and by his *office* is rendred most fit to be thus *intrusted*, and employed; and then lastly, that upon a due performance of all this, and upon a due *preparation* of the *patient*, and *expression* of his sincere desire of it, the *Absolution* of the *Church* should be afforded him. And as this may be a very proper method to be used for the obtaining the *peace* of *God*, and of real *comfort*

to

to the true *penitent* ſoul, ſo may it now by the *bleſſing* of *God*, in caſe the *diſeaſe* was ſent for ſuch *correction*, be a moſt probable means, together with the *skilful* directions, and *applications* of the *Phyſitian*, and a patient ſubmiſſion to them,

Σῶζειν κάμνοντα, σώζειν κάμνοντα, to *recover the diſeaſed*, and to qualifie him to receive *benefit* by the *Phyſitian*, and

Ἐγερεῖ ὁ κύριος, to partake of the *promiſe* here, ἐγερεῖ αὐτὸν ὁ κύριος, *The Lord ſhall raiſe him up*, when he in wiſdome, and mercy ſhall ſee that fitteſt for him, and the like may be ſaid of all other *afflictions*; For as certainly as *God* hath the *diſpoſing* of the *world*, every particular *diſeaſe* that befalls any, is ſent by him, and from him comes with ſome *commiſſion*, whether to remove out of this *world*, or to exerciſe *patience*, or to mortifie ſin, or to call to *reformation*, and if the latter be it (as I think I may truly ſay, *moſt commonly* it is, and it is moſt ſafe to *ſuſpect*, and *examine* alwaies, whether it bee not ſo) then nothing can more contribute to the *remove* of this *evil*, then to take away the *cauſe* of it, and to perform that work for which it was ſent, according to what we finde in the *cures* wrought by *Chriſt*, that the *forgiving* of the *patient's ſinnes*, [*Son, thy ſinnes are forgiven thee*] is the ordinary *preface* to his *recovery*, And ſo *Eccluſ.* 2.11. before *God's releaſing*, or *delivering in time of tribulation*, there is firſt his ἀφίησιν ἁμαρτίας *remitting of ſins*, as 2 *Mac.* 3. when *Heliodorus* had been *ſcourged* for his *ſacrilegious* enterprize, and the *high prieſt offered ſacrifice* for his *recovery*, v. 32. the *Prieſt* is ſaid to have made an *atonement*, and *God* thereupon to have *granted* him *life*, v. 33. And ſo in *Hezekiah's ſickneſſe*, when the *Prophet* is ſent unto him, this is the *method* of his *recovery*. And accordingly the *ſon* of *Syrach* counſels, *Eccluſ.* 38.9. *My ſon in thy ſickneſſe be not negligent, but pray unto the Lord, and he will make thee whole, Leave off from ſin, and order thy hands aright, and cleanſe thy heart from all wickedneſſe: Give a ſweet ſavour, and a memorial of fine flower, and make a fat offering, as one that is to dy, Then give place to the Phyſitian, for the Lord hath created him. --There is a time when in their hands there is good ſucceſſe.* And why may not this be that *time*, which I now mention?

That ἀφεθήσεται] here muſt be taken *impersonally*, and ſo rendred, *abſolution* or *remiſſion ſhall be given him*, may appear by the *antecedent*, ἁμαρτίας *ſins*, which being the *plural* number, cannot be joined with this, which is in the *ſingular*, nor is there any other *noun*, that can belong to it; For if ὁ κύριος, *the Lord*, were the *antecedent* to it, it muſt have been in the *Active* voice, ἀφήσει he *ſhall remit* them. And thus in all probability it would have been, if it had been a *promiſe* of *God's pardon*, or *remiſſion*, for then, as it was ſaid, *the Lord ſhall raiſe him up*, ſo would it commodiouſly have been added, and *if he have committed ſinnes, he*, i. e. *Lord, will remit them*. By this *impersonal* form therefore ſomewhat elſe ſeems to be meant, beſide the *Lord's remiſſion*, and then that, from the precedent mention of the *Elders* of the *Church*, will be concluded to be the *abſolution* of the *Church* in the hands of the *Rulers* thereof, the *Biſhops*, Of which ſee *note* on *John* 20.23. This is of two ſorts, 1. a *releaſe* of the *offender* from the *Publick Cenſures* of the *Church*, *excommunication* &c. (inflicted on *ſcandalous offenders* upon *publick* cognizance of their *faults*) upon *repentance* reſtoring ſuch to their *communion* again, 2^dly, more *private*, in caſe of any *waſting ſin*, more *privately* committed, and in *confeſſion* revealed to the *ſpiritual* perſon; In which caſe, upon faithful promiſe of *reformation*, and *obedience* to *ſpiritual* advice, and direction (upon *recovery* to *health*) the *Elder* may, and ought to *give* the *ſick perſon* the *peace* of the *Church*, and the *benefit* of *abſolution*. And that being by him done *Miniſterially*, and *pro officio*, and *clave non errante*, as it brings the *bleſſing* and *prayers* of the *Church* along with it, ſo it may reaſonably tend to the *quieting* of the *Conſcience*, and *avoiding* all *ſcruple*, and *doubtfulneſſe* (as our *Church* affirms in the *exhortation* before the *Communion*) and be a means of obtaining a *releaſe* from the *diſeaſe*, if *God* ſee fit, or a *pawn* and *pledge* of *remiſſion* in *heaven*.

What is the meaning of [παραπτώματα *ſins*] here, is matter of ſome doubt; For as, according to the *notation* of the word, it may ſignifie ſome *lapſes* or *lighter ſins*, and ſo be oppoſed to ἁμαρτίας ποιικὰς, *having committed ſins*, in the former verſe, ſo by the ἀλλήλοις *one to another*, *adjoyning*, it may ſeem to be reſtrained to *treſpaſſes*, *offences* againſt the *brethren*, i. e. other men, or *Chriſtians*, and ſo to be oppoſed to ἁμαρτίας *ſins againſt God*. In either of theſe notions, the [ἐξομολογεῖσθε ἀλλήλοις *confeſſing one to another*, will not neceſſarily import any more, than *confeſſing* thoſe *lighter ſins* to any *inferior fellow Chriſtian*, or to the *wronged brother*, the addition of whoſe *prayers* may be very *uſefull* to the obtaining any *mercy* from *God*, particularly that of the ἴασις *healing*, that here follows, and the ſeeking his *reconciliation* in caſe of *treſpaſſe*, will be a duty, if not of this, of another *text*, *Mat.* 5.24. and muſt be performed, before there be any reaſon to hope that *God* will accept his *private offerings*, or *prayers*, for the removing that *puniſhment*, which his *injuring* his *brother* hath *cried* to *heaven*, and *fetch'd* down upon him. But it is to be obſerved, that the *King's MS.* reads this place with ſome *variation*, ἐξομολογεῖσθε ἓν ἀλλήλοις τὰς ἁμαρτίας, *Confeſſe therefore your ſins to one another*, and ſo the *Latine* alſo, And then as that *diſtinction* of the *two* ſorts of ſinnes, *heavier* and *lighter*, againſt *God* and againſt the *brother*, is ſuperſeded here, ſo the ἓν *therefore*, connecting it to what went before, the *prayer*, and *abſolution* of the *Elders*, and indeed the *Elders* being the *only* perſons, who are ſuppoſed to be *preſent* there, and whoſe *prayers ex officio* will be moſt fit to be compared with *Elias's praying*, v. 17. it muſt follow, that the [ἀλλήλοις *one to another*] muſt be reſtrained onely to the *Elders* forementioned (as πάντες ἀλλήλοις ὑποτασσόμενοι in the *ordinary copies*, 1 *Pet.* 5.5. *Be ye all ſubject to one another*, muſt ſignifie, as it is defined by the matter, *ſubjection*, which is not *mutual*, nor of *ſuperiors* to *inferiors*, nor of *equals* to *equals*, but onely of *inferiors* to *ſuperiors*) and the *confeſſing* of *ſins* to them, be here preſcribed, as the *preparative* and *condition* of their *abſolution*. To which purpoſe it is certain, that as *repentance*, if it be *ſincere*, comprehends *confeſſion* to *God*, and if the *penitent* deſire to approve the *ſincerity* of it to the *ſpiritual* perſon, and obtain *abſolution* from him

h. Παραπτώματα

Ἁμαρτίας ποιικὰς

Ἐξομολογεῖσθε ἀλλήλοις

Ἀλλήλοις.

him, it is *neceſſary* that he make at leaſt a *general confeſſion*, and ſuch as ſhall not *hide* any ſort of his *guilts* from him, (as we read at *John Baptiſt's baptiſme*, *Mat.* 3.6. and in the ſtory *Mat.*19.18. where the *Greek Fathers* and *ſcholiaſts* agree, Δεῖ πάντα πάντων λέγειν τὰς ἑαυτῶν ἁμαρτίας &c. *Every faithfull man ought to tell his offences, and to renounce and diſclaim them,*) and very *uſeful* and *expedient*, that he deſcend to *particulars* alſo, that his *prayers* may be more *particularly* adapted to his wants, and probably prove more efficacious by this means, So this *particular confeſſion* will be very *advantageous* to the *penitent*, for the obtaining *direction* to the moſt proper *remedies* for the *reſiſting*, and *preventing* the *returns* of thoſe *ſins*, in order to his fortifying himſelf againſt them.

i. Καλύψει πλῆθος ἁμαρτιῶν.

What is the meaning of this phraſe Καλύψει πλῆθος ἁμαρτιῶν, *ſhall cover a multitude of ſins*] is a matter of ſome *difficulty* to determine. It ſeems to be a *proverbial* ſpeech, and very neer that of *Prov.* 10.12. *Love covereth all ſins*, and if by *analogie* to that, it be interpreted, it muſt ſignifie to *cover other mens ſins* from our *own* eyes, to cauſe us to look favourably on *others faults*, to ſee *few* faults in them, in order to *peaceable* and *friendly* living with them, for thus in that place of the *Proverbs*, the oppoſition inforceth, *Hatred ſtirreth up ſtrifes, but love covereth all ſins*, where *hatred* being oppoſed to *love* or *charity*, *covering all ſins*, muſt alſo be oppoſite to *ſtirring up ſtrife*, and ſo muſt be the *compoſing* of our minds, breeding *kindneſſe* and *charity* to others, which is done by ſeeing as *few faults* in them, as may be. But it will be very unreaſonable to affix this ſenſe to this place, which ſpeaks of him that *converts another from the evil of his waies*, and ſo *ſhall ſave* that other's *ſoul from death*, but cannot fitly be ſaid in the *future* to breed in himſelf *charity* to that other, or to look upon his *ſins* with *favour* and *indulgence*. It muſt therefore firſt be remembred, what hath oft elſwhere been noted, that the *writers* of the *New Teſtament* doe make uſe of phraſes or places in the *Old*, in other ſenſes, than what in the *fountain* belonged to them, not by way of *teſtimony*, but by way of *accommodation*, affixing to the words ſome ſenſe, which they will fitly bear, though not that, which had *originally* belonged to them. And then 2^dly, Κρύπτειν ἁμαρτίαν *to hide ſinne*, is a known phraſe for *pardoning* or *forgiving* of *ſins*, So *Pſal.* 32.1. *Bleſſed is the man whoſe iniquity is forgiven, and* ὧν ἐπικαλύφθησαν αἱ ἁμαρτίαι, *whoſe ſins are thus covered*, and ſo it may moſt reaſonably ſignifie here, And then the onely *queſtion* will be, *whoſe ſins* they are, which he that *converts another* to *righteouſneſſe*, ſhall *cover*, his *own*, or that *other* man's. That they are not his *own*, is thought *reaſonable*, becauſe then a man ſhall be ſaid (or his *charity* ſhall be ſaid) to *cover*, i.e. to *forgive* his *ſins*, which is the *work* of *God* onely, But that objection is of no force, or if it were of any, it would equally hold againſt a man's *covering another's ſins*, for neither *he*, nor his *charity* can *forgive* another's ſins, in *propriety* of ſpeaking, And therefore there being a neceſſity to acknowledge ſome *figure* in the expreſſion, it will be as eaſie by that *figure* to interpret it of a man's *own ſins*, That, as in *Daniel* c. 12. 3. *They that turn many to righteouſneſſe ſhall ſhine as the ſtars forever and ever*, and as *Dan.*4.27. *Nebuchadnezzar* is exhorted to *break off* his *iniquities by ſhewing mercy to the poor*, and as they that had fallen under the *Cenſures* of the *Church* by *ſin*, were in the *antient Church*, according to the *Apoſtolick* rules, to fit themſelves for *abſolution*, not onely by *repenting*, and *reforming* their *ſins*, but by addition of ἀγαθοεργίαι, *works* of *charity* and *mercy*, So this great *charity* of *converting* any from the *error* of his *way*, which is a means of *ſaving* the *ſoul* of the *converted alive*, ſhould be very *acceptable* in the ſight of *God*, and being added to his *ſincere repentance* for his *ſins*, how many ſoever he hath *committed*, ſhould be *effectual* to the *obtaining* his *pardon*, through the *mercies* of *Chriſt* under the *Goſpel*. And as this ſenſe ſeems moſt agreeable to this place, where there is a double *encouragement* offered to excite that *charity*, 1. the intuition of the *advantage* to the *receiver*, *ſaving his ſoul alive* (which includes, and cannot well be *improved* with the addition of *covering*, or *forgiving* his *ſins*) and *ſecondly* of the *advantage* that *devolves* to himſelf, ſo it will be found perfectly concordant with the *doctrines* and *interpretations* of the *Antient Church*, and no way unreconcileable with the *merits* and *ſatisfaction* of *Chriſt* (by which onely it is that *God* becomes *propitious* to our beſt performances) or the *doctrine* of *juſtification* by *faith*, which doth not *exclude*, but ſuppoſe the *rewarding* of our *charity*: If this be the meaning of this place, there will then be little reaſon to doubt, but it is the *importance* alſo of the ſame words 1 *Pet.* 4.8. *for charity ſhall cover a multitude of ſinnes*, which are uſed as an *argument* to the *beleiving Jewes* to impreſſe on them the *practiſe* of *Chriſtian charity*, then, at that time of the *approach* of *God's judgments* on the *obſtinate* perſecuting *Jews* and *Gnoſticks*, whoſe *impurities*, and *hating*, and *purſuing* of the *Orthodox Chriſtians*, were ſure to bring *vengeance* ſuddenly upon them, and *ſobriety*, and *vigilance* in *prayer*, and *fervent charity*, were the likelieſt means to averr it from any, the latter of which, ſaith the *Apoſtle*, hath that force in it, as to *propitiate God* to thoſe that have been formerly *guilty* of many *ſinnes*, ſuppoſing now they have *repented* and *forſaken* them.

THE

THE
FIRST EPISTLE GENERAL
OF
PETER.

† the Apoſtle Peter, for the Copies ordinarily read τῆς Ἀποστόλου Γ:

a. Πέτρου πρώτη

THE *time* of writing this *firſt Epiſtle* of S. *Peter* is ordinarily affirmed to be the 44th *year* of *Chriſt*, at which time he is ſuppoſed to have *planted* a *Church* at *Rome*, and from thence to have wrote this *Epiſtle* to the *Jewiſh Chriſtians*, which either before their *Chriſtianity* dwelt out of their own *countrey* (ſee *Act.* 2. 10.) or, becauſe they were *Chriſtians*, were *driven* out of it, *Act.* 11. 19. That it was written from *Rome*, ſeems evident by the *ſalutation* in the *cloſe*, ch 5. 13. where the Συνεκλεκτὴ *fellow-choſen*, queſtionleſſe ſignifies their *fellow Church* of *Jewiſh Chriſtians*; and that ἐν Βαβυλῶνι, *in Babylon*, denotes *Rome*, ſee *note* on *Revel.* 18. a. That S. *Peter* and other the *Apoſtles* were perſecuted by *Herod Agrippa* appears *Act.* 12. 1. and accordingly the *Apoſtles* going out of *Judæa* is placed by *Baronius* in *An: Chr:* 43. i. e. in the *ſecond* of *Claudius*'s *Empire*: That *Peter* came to *Rome* in that *ſecond* of *Claudius*, is affirmed by *Euſebius* in *Chronico*, and in like manner by S. *Hierome de ſcript: Eccleſ: Secundo Claudii anno Simon Petrus Romam pergit*, *In the ſecond year of Claudius Simon Peter goes to Rome*, And ſo ſaith *Oroſius* l. 7 c. 6. that at the *beginning of Claudius*, *Peter came to Rome, and converted many there to the faith of Chriſt*, according to that of *Epiphanius* that the *Church* of *Rome* was *founded* by *Peter* and *Paul*, And ſo ſaith * *Gaius*, and *Dionyſius Biſhop* of *Corinth*, the former calling the *monuments* of thoſe two *Apoſtles* τρόπαια τ ταύτην ἱδρυσαμένων τ ἐκκλησίαν, *the trophees of thoſe that built that Church*, and the latter calling that *Church* τ ἀπὸ Πέτρ κ Παύλ φυτείαν γενηθεῖς, *the plantation made by Peter and Paul*; All which, as they are evidences of *Peter*'s having been at *Rome*, ſo is that the prime thing *doubted* of by thoſe *later* writers which queſtion this *date* of this *Epiſtle*. Agreeably hereunto the *principal* deſigne of this *Epiſtle* is to *comfort* and *confirm* thoſe *Jewiſh converts*, who were thereupon *driven* from their homes *Act.* 8. and from *Judæa* and *Samaria*, where at firſt they were *ſcattered* v. 1. driven farther off at length by the malice and *perſecutions* of the obdurate *Jewes*, to *Phœnice*, and *Cyprus*, and *Antioch*, *Act.* 11. 19. and here to *Pontus*, *Galatia* and *Cappadocia*, *Aſia* and *Bithynia*, Which *perſecutions* for the *name* and *profeſſion* of *Chriſt* he makes matter of the greateſt *joy* to them, c. 1. 6. and ſo again c. 4. 13. mixing withall many *precepts* agreeable to their *preſent* condition, eſpecially that of *abſtaining* from *carnal luſts*, c. 2. 1. and diſcharging the offices that belonged to them, in their ſeveral *relations* of *ſubjects*, c. 2. 13. of *wives*, c. 3. 1. of *husbands*, v. 7. of *Biſhops* in the *Church*, c. 5. 1.

a. Συνεκλεκτὴ

Βαβυλῶνι

* ap: Euſeb: Eccl: Hiſt: l. 2. c. ult.

Paraphraſe.

CHAP. I.

1. Simon an Apoſtle of Jeſus Chriſt and by him ſurnamed Peter, to the Jewes that have receiv'd the faith of Chriſt, and are diſperſed & ſojourn in Pontus, &c. (called the Aſian diſperſion, ſee note on Joh. 7. d.)

1. PETER an Apoſtle of Jeſus Chriſt to * the ſtrangers † ſcattered throughout Pontus, Galatia, Cappadocia, Aſia and Bithynia,

2. * Elect according to the foreknowledge of God the Father, through ſanctification of the Spirit unto obedience, and a † ſprinkling of the blood of Jeſus Chriſt: Grace unto you, and peace be multiplied.]

a.

* the elect ſtrangers ἐκλεκτοῖς παρεπιδήμοις

† of the diſperſion of διασπορᾶς

* According to the- Κατὰ

† to ſprinkling

2. Who according to the good pleaſure and purpoſe and decree of God, to reſcue a remnant of the Jewes out of the common deluge of ſin and deſtruction, are by the word preached, and miracles wrought by the Apoſtles (the means uſed by the holy Ghoſt to convert men to Chriſtianity) brought to this bleſſed ſtate, to obey Chriſt, and to be in covenant with him, who ſigned it with the effuſion of his blood, and thereby enabled, and obliged us to perform the condition of it: I ſalute you all in the Lord, and wiſh you all increaſe of all Evangelical bleſſings, and of all proſperity.

3. Bleſſed be the name of that eternal God, the God and father of Jeſus Chriſt, who is our Lord, who out of his infinite mercy to frail ſinfull mortal men, hath by raiſing Chriſt from the dead and ſetting him at his right hand, and by the bleſſed conſequents of that, given us grounds and matter of hope, and cheerfull aſſurance,

3. Bleſſed be the God and father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again unto a * lively hope, by the reſurrection of Jeſus Chriſt from the dead,]

* living ζῶσαν

4. That he will raiſe us alſo from our ſtate of ſin and mortality, to an eternal pure eſtate, deſigned to you beleivers as to his ſons, begun here, and to be completed to you in heaven, now reſerved for you, and when it is beſtowed, ſure to remain to you to all eternity.

4. To an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for you.]

5. Who

5. Who are kept by the power of God through faith unto * ſalvation, ready to be revealed in the laſt time.]

* the deliverance σωτηρίαν

5. Who in the mean time are and ſhall be preſerved from preſent dangers by the power of Chriſt, which he hath promiſed to ſhew forth in defending of beleivers, that we may be partakers of that famous deliverance ſo oft ſpoken of in the Goſpel (ſee note on Mat. 10. g. & Mat. 24. g. Lu. 13. b. Rom. 13. c. & 2 Theſſ. 1. b.) which is now within few years ready to appear v. 7.

6. Wherein ye greatly rejoice, † though now for a ſeaſon (if need be) ye are in heavineſſe through manifold temptations,]

† being yet a little while (perhaps) grieved, ὀλίγον ἄρτι (εἰ δέον ἐστὶ) λυπηθέντες

6. And this is fit matter of rejoicing to you in the midſt of your preſent afflictions, or though for the preſent ye are permitted by his divine wiſdome to be exerciſed and ſaddened with variety of afflictions,

7. That the triall of your faith being much more pretious than of gold that periſheth, * though it be tried with fire, † might be found unto praiſe and honour and glory * at the appearing of Jeſus Chriſt;]

* but is tried δοκιμαζομένου δὲ

† may be found εὑρεθῇ

* at the revelation ἐν ἀποκαλύψει

7. That the triall of your faith by ſufferings, being a thing that tends much more to your advantage than the trial of gold doth to the advantage of gold, (becauſe gold is apt to be worn out and periſh (ſee v. 18.) even after it is tried in the fire, and found to be good, whereas your faith, approving it ſelf to God, ſhall not periſh, and ſo hath the advantage) may prove ſucceſsfull to the obtaining for you approbation, and honour, and glory at the final day of doom, and the like here at this other day of Chriſt's coming to deſtroy your perſecutors, and to give you an honourable, diſcernible deliverance, ver. 5. ſee v. 13. & ch. 4. 13. and note on 2 Theſſ. 1. b.

8. † Whom having not ſeen, ye love; in whom though now ye ſee him not, yet beleiving ye rejoice with joy unſpeakable, and full of glory:]

† Whom having not known Ὃν οὐκ εἰδότες

8. Whom though you doe not know by face, you yet love, on whom, though you ſee him not, you yet beleive, and ſo doing, rejoice with that joy, that cannot be expreſſed by you, nor valued ſufficiently by others,

9. Receiving the end of your faith, even the * ſalvation of your ſouls.]

* or preſervation of your lives, σωτηρίαν ψυχῶν, ſee note on Rom. 13. c.

9. And ſhall ſuddenly receive the crown and reward of your faith, an eminent deliverance here (when they that have fallen off ſhall periſh by that means, by which they meant to preſerve themſelves) and eternal ſalvation hereafter.

10. Of which † ſalvation the prophets have inquired and ſearched diligently, who prophecied of the grace * that ſhould come unto you:]

† deliverance v. 9.

* toward you εἰς ὑμᾶς

10. Of which deliverance (ſee note on Rom. 13. c.) many of the antient prophets (that prophecied of the remnant of the Jewes that ſhould be ſaved, or eſcape out of the common infidelity, i. e. embrace the Goſpel) covertly foretold in thoſe prophecies, which belonged firſt to the deliverance of the Jewes out of Babylon, and from Antiochus, which were types of what is now approaching:

11. Searching † what, or what manner of time the Spirit of Chriſt which was in them did ſignifie, when it teſtified before hand the ſufferings of Chriſt, and the * glory that ſhould follow.]

† to what, or what ſort of ſeaſon the Spirit of Chriſt in them pointed, εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου-

* glories after them μετὰ ταῦτα δόξας

11. Not knowing perfectly to what point of time it was, or what age it ſhould be, of which their prophecies were ultimately to be underſtood, concerning the ſufferings and afflictions, which ſhould befall Chriſt, and the Church, or the body of Chriſt, i. e. Chriſtians, and after them, the reſurrection both of him and them, and the viſible deliverances out of them, and deſtructions on their enemies, ſee Dan. 9. 22. &c.

12. Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter † the things * which are now reported unto you by them that have preached the Goſpel unto you, † with the holy Ghoſt ſent down from heaven, which things the Angels deſire to look into.]

† the ſame things αὐτὰ

* which have now been declared ἃ νῦν ἀνηγγέλη

† through or by ἐν

12. Which prophets received revelations alſo, that the things which they ſpake of, were to be eminently fulfilled not in their own, but after-times, even the times of the Goſpel (called by them the later times) and that they were things of ſo ſtrange and weighty an importance, that the Angels were deſirous to find them out, but could not.

13. Wherefore * gird up the loines of your mind, be ſober and hope † to the end, for the grace * that is to be brought unto you † at the revelation of Jeſus Chriſt;]

* having girt ἀναζωσάμενοι

† perfectly τελείως

* brought φερομένην

† by ἐν

13. Wherefore as ſervants waiting for your Lord, continue vigilant, and hope ſtedfaſtly and perſeveringly without any doubting or anxiety, for the deliverance, and mercy, which is or ſhall be wrought for you by this coming of Chriſt in ſo diſcernible a manner, ſee note on 2 Theſſ. 1. b.

14. * As obedient children not faſhioning your ſelves according to the former luſts in your ignorance,]

* As children of obedience not conformed to the deſires which were formerly — Ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον- the holy one that hath called you, be ye alſo — Ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ

14. As new reformed perſons, not relapſing into the ſins of your former unregenerate life,

15. † But as he which hath called you is holy, ſo be ye holy in all manner of converſation;]

† But according to

15. But after the example of the divine purity of God who hath thus favoured you as to acknowledge you his children, doe you live like ſuch;

16. Becauſe it is written, Be ye holy, * for I am holy.]

* becauſe ὅτι

16. According to Lev. 11, 44. & 19. 2. which requires all thoſe who are called by the name of God, that receive or hope for mercies from him, to imitate his holineſſe, to live pure and pious lives.

17. And if ye call on the Father, who without reſpect of perſons judgeth according to every mans work, paſſe the time of your ſojourning † here in fear:]

† this word is not in the Greek

17. And if you profeſſe to be the children of that father, i. e. of God, who is not partial to Jewes above Gentiles, but judgeth both according to their actions, you will be concerned to walk reverendly, ſtrictly and watchfully (ſee Phil. 2. c.) all your time, and being ſtrangers among other nations, v. 1. to behave your ſelves like ſtrangers (ſee c. 2. 11.)

18. For as much as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers;]

18. Conſidering that Chriſt by his death hath taken away the legal rites of meer external obedience, wherein the ſages of the Jewes placed all their religion, and that therefore the falling back to that is the forfeiting a greater privilege, than a redemption out of the power of temporal enemies, ſuch as is wont to be purchaſed with gold;

19. The blood of Chriſt the Paſchal,

19. But with the pretious blood of Chriſt, as a lamb without blemiſh, without ſpot;]

and conſequently immaculate Lamb (ſee note on Act. 7. a) being much more pretious, than any coin or money, and the deliverance more valuable, than that from the deſtroyer there, Exod. 12. 13.

20. In order to whom was the diſpoſition and œconomie of all the former times, as viſibly, as if God had ſet Chriſt, and what he hath done and ſuffered, alwaies before his eyes, as an idea, or image, according to which he formed all things from the beginning of the world, and agreeably he hath now at laſt ſent him into the world on purpoſe for our ſakes,

20. Who verily was * fore-ordained before the foundation of the world, but was manifeſt in theſe laſt times for you,]

* foreknown προεγνωσμένε

21. Who by beleiving on him are farre from departing from the God of Iſrael, but doe indeed the more firmly beleive and depend on him, as that omnipotent God, who hath raiſed Chriſt from the dead.

21. Who by him doe beleive in God that raiſed him up from the dead, and gave him glory, that your faith and hope might be in God.]

22. Having therefore by yeilding obedience to the Goſpel (preached to you) brought your minds, without all mixture of hypocriſie, to the ſincerity and purity of Chriſtian charity, be carefull that ye continually perſevere in the exerciſe and practiſe of that virtue one toward another.

22. † Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren, ſee that ye love one another with a pure heart * fervently,]

† Having purged your minds through obedience of the truth by the Spirit, Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τ ἀληθείας διὰ πνεύματ@ * or durably ἐκτενῶς

23. Conſidering that ye are regenerate to a new life, not by any humane mortal, but ſupernatural immortal means, even by the word of Chriſt who liveth forever, and whoſe will is now immutably revealed in the Goſpel, and conſequently muſt be anſwered with the conſtancy and perſeverance of your obedience.

23. Being born again, not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth forever.]

24. For whereas all humane things periſh and fade away (ſee Jam. 1. 10.) and come ſuddenly to nothing from the greateſt beauty and glory, and accordingly the Jewiſh carnal external ordinances are now abrogated,

24. For all fleſh is as graſſe, and all the glory of man as the flower of graſſe: the graſſe † withereth and the flower thereof * falleth away.]

† is withered ἐξηράνθη * is fallen away ἐξέπεσε

25. The word of God now revealed to us by Chriſt, ſhall never be abrogated, but continue and laſt for ever, and this is that Goſpel which hath been preached to and received by you, from which therefore you muſt not fall off to Judaiſme again, whatever your temptations or allurements are from the Jewes or Gnoſticks.

25. But the word of the Lord endureth forever: and this is the word † which by the Goſpel is preached unto you.]

† which is preached τὸ εὐαγγελισθὲν

Notes on Chap. I.

a. Ῥαντισμὸς αἵματ@-

What is meant here by ῥαντισμὸς αἵματ@ Ιησῦ Χριστῦ, *the ſprinkling of the blood of Jeſus Chriſt*] will be diſcernible by obſerving that it is in the ſame *caſe*, and ſo in conjunction with ὑπακολῶ *obedience*] preceding. By this it appears that it muſt be taken in a *paſſive* ſenſe, ſo, as they are *ſuſceptible* of it, who are here ſaid to *obey*, that is, ſo as the *beleivers* here through the *ſanctification of the Spirit*, ſhall be *ſprinkled with that blood*; The only queſtion is, what notion of our being *ſprinkled* with *Chriſt's blood* is here referred to. For more poſſible notions there are, of which the matter is capable, The *principal*, that in reference to the practiſe *Exod.* 24. 8. where the people are *ſprinkled* with *blood*, by way of *obſignation* of the *Covenant* between *God* and them, for upon reading of the *Covenant in the audience of the people*, and upon their *profeſſing* [*All that the Lord hath ſaid, we will doe, and be obedient*] v. 7. it follows, v. 8. *Moſes took the blood and ſprinkled it upon the people, and ſaid, Behold the blood of the Covenant which the Lord hath made with you, concerning all theſe words.* Were it not for that laſt clauſe [*concerning all theſe words*] it might ſtill be uncertain what part of the *Covenant* it was, (whether onely that on *God's*, or that alſo on the *peoples part*) which was thus *ſigned*, and conſequently ſignified by the ῥαντισμὸς, *ſprinkling of blood*; But by the uſe of the *phraſe* [*all the words*] v. 3. *viz: all the words which the Lord hath ſaid*, 'tis evident that the *peoples* part, which is *obedience*, and not onely *Gods* part in making good his *promiſes* to them, was it that was *ſealed*, and ſo ſignified by their being *ſprinkled* with *blood* by *Moſes*, and to it is immediately annexed, *All that the Lord hath ſaid will we doe, and be obedient* v. 7. *And Moſes took the blood and ſprinkled it* &c. ver. 8. And to this it is very agreeable that here it is (in the ſame *caſe*) joyned with ὑπακολῶ, *obedience and the ſprinkling of the blood of Jeſus*, noting this of *Evangelical obedience* to be the *condition* required on our part in this *new Covenant*, which *Chriſt* ſealed with his *blood*, in like manner as that *Moſaical Covenant* was there *ſealed* with *ſprinkling* of *blood*, and to which he hath both *enabled*, and *obliged* us by his death, having *given himſelf for us, that he might redeem us from all iniquity, and purifie to himſelf* (which is the effect of *ſprinkling*) *a peculiar people*, &c. *Tit.* 2. 14. and ſo we read of this *blood* of *ſprinkling* (by wch *Chriſt's death* is typified) *that it was the blood of the Covenant which the Lord commanded to you*, *Heb.* 9. 20. a rite to *engage our obedience to God.* And this ſeems to be the moſt *proper* notation of the words, and is fully *parallel* to that of *Epheſ.* 1. 4. where *God* is ſaid to *have choſen us in Chriſt that we ſhould be holy* &c. Some other *notions* the *phraſe* might be capable of, either to ſignifie *God's pardon* and *acceptance*, *Heb.* 9. 22. *Rom.* 3. 25. (but that will not ſo well agree with the *paſſive* acception of the word, looking rather on *God*, who is the *agent* in it, and the *blood of Chriſt* the *meritorious cauſe* of it, whereas this being joyned with *obedience*, ſeems to be ſomewhat in *us*, to which we are *enabled*, and *engaged* by the *blood* of *Chriſt*) or elſe to denote our *imitating Chriſt's conſtancy* and *perſeverance*, *ſhedding our blood* in his *cauſe*, as he hath given us an *example*, And thus indeed to be *ſprinkled* by *Chriſt's blood*

may

may be a *phraſe, figuratively* to ſignifie our *tranſcribing* this *bloody copie* of his, but yet ſeems not to be any part of the *intimation* of the *ceremony* of *ſprinkling with blood* in *Exodus*, from which this rather ſeems to be *tranſcribed*.

CHAP. II.

Paraphraſe.

1. WHerefore laying aſide all * malice and all guile and hypocriſies and envies, and all evil ſpeakings,] 1. Wherefore arming your ſelves againſt the erroneous doctrines and practiſes of the Gnoſtick hereticks, that inſinuate themſelves among you, to infuſe villany, and all kinde of deceitfulneſſe and hypocriſie, as alſo of malice, and calumniating of others the pureſt Chriſtians,

2. As new born babes † deſire * the ſincere milk [a] of the word, that ye may grow thereby. †] 2. Behave your ſelves with that ſimplicity which becometh new born children, ſuck in that pure nouriſhment, which by your rulers is afforded you (ſee Rom. 12. a.) viz. inſtruction, or Chriſtian doctrine, and that pure from all Jewiſh or heretical mixtures, which may increaſe your Chriſtian ſtature, advance you to an higher pitch of Chriſtianity, and at laſt bring you to ſalvation. a, g

† here the King's MS. adds εἰς σωτηρίαν unto ſalvation, and ſo the Syriack and Latine.

3. If ſo be ye have taſted that the Lord is gracious;] 3. Which ſure you will doe, if you have but once (as David ſaith of Gods law, Pſal. 34. 9.) taſted how ſweet, how much for our advantage it is, which is deſigned us in the Goſpel of Chriſt;

4. To whom coming, as unto a living ſtone, * diſallowed indeed of men, but † choſen of God, and precious,] 4. To whom aſſociating or conjoyning your ſelves (by obedience and worſhip) as to a living, not dead foundation, or corner-ſtone, rejected indeed by the Jewiſh Sanhedrim, but in God's account moſt choiſe and eſteemed, and meant for the foundation of a viſible Church.

5. * Ye alſo as lively ſtones are built up a ſpiritual houſe, an holy prieſthood to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.] 5. Doe you accordingly, not as dead, but living members, joyn together, not onely in inward piety, but in continual aſſemblies or Church-meetings, of which every Chriſtian is to be a part, and ſo all together make up a ſpiritual temple, i. e. congregation, to pray unto, and praiſe God, to perform to him thoſe acts of the Chriſtian ſacrifice, to which you are as it were conſecrated, and ſet apart by God, and which being now offered to God in the name of Chriſt, or through what he hath ſuffered and done for us, will be ſure to be acceptable to God, without the bodily ſacrifices of the Jews, or obſervation of their law.

6. Wherefore [b] it is contained in the Scripture, Behold, I lay in Sion a chief corner-ſtone, [c] elect, precious: and he that beleiveth on him ſhall not be † confounded.] 6. According to that which the Scripture tells us, that in the erecting the new Church under the Goſpel, Jeſus Chriſt and his doctrine, in oppoſition to all other, is appointed by God to be the foundation of the foundation, ſo that all that is in the Church muſt be founded and built on him, and whoſoever doth ſincerely beleive, and is truly built on him, ſhall never fail of his expectation, he ſhall never miſcarry that lays his weight on that foundation, ſee note on Rom. 9. m. b. c.

7. Unto you therefore which beleive * he is precious: but unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner,] 7. To you therefore that are beleivers, this is matter of infinite advantage, but for thoſe that ſtand out in unbelief, to them belongs the reproach of that prophecy, that he that is refuſed by the Jews is honoured by God, and made the ſole total foundation of his Church, on which nothing muſt be built which he hath not taught, no Judaical old, or heretical new doctrine muſt be mingled with it.

8. And a ſtone of ſtumbling, and a rock of offence, even to them which ſtumble at the word, being diſobedient, whereunto alſo they were [d] appointed.] 8. But this foundation ſtone ſuch an one, as ſhould be apt to hurt and miſchief many, who ſhall apoſtatize and fall off from the faith of Chriſt, through fear of perſecution, and by that means be deſtroyed among the perſecutors. And this is no ſtrange thing, but the very ſame that is propheſied of, and ſo appears to be part of God's decree, that they that obey not the Goſpel of Chriſt ſhould be deſtroyed by him, or that the ſeed ſown in ſtony ground ſhould at the ſcorching of the Sun wither away, that all carnal profeſſors ſhould be thus tried and diſcovered by perſecution, and ſo that this corner-ſtone ſhould be the bruiſing and ruining of many, who ſtumble and fall from Chriſt, becauſe Chriſtianity brings ſufferings along with it. d.

9. But ye are a † choſen generation, a royal prieſthood, an holy nation [e], a * peculiar people, that ye ſhould ſhew forth the † praiſes of him who hath called you out of darkneſſe into his marvellous light.] 9. But you are, and ſo muſt approve your ſelves to be, a ſpecial ſort of men, a kingdome or multitude of prieſts, ſet apart and conſecrated for the continual ſerving and daily waiting upon God, a people that being delivered from the dominion of other your former maſters, ſin, and Satan, and perſecuters, and ſet free to be Lords of your ſelves, with liberty to what Chriſt commands you, and ſo kings; muſt now behave your ſelves alſo like ſo many prieſts, (thoſe who ſpent all their time in ſacrificing &c. and ſo ſhould you) in the performing conſtant ſervice unto God, in the publick aſſemblies, which God requires of you, as he did the ſacrifices of the Levitical prieſts (ſee note on Rev. 1. d.) And ſo a ſacred holy nation, (as the whole people of the Jews were an holy people in one reſpect, Lev. 25. 23. and as the Levites were in another) a peculiar treaſure of Chriſts for him to preſerve firſt Mal. 3. 17. then to poſſeſſe as his own, that ſo by this means, by this conſtant publick ſerving of him, you may ſet forth and illuſtrate Chriſt's powerful and gracious workings (ſee note on 2 Pet. 1. a.) who hath wrought ſo glorious a bleſſed change in you. e.

10. Which in time paſt were not * a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.] 10. Who at firſt continued in unbeleif among your brethren the Jews, and ſo were become a kinde of heathen people, were not at all within the obedi-

* naughtineſſe, κακίαν

† So ἀπόθεσθε is to be rendred, but it may be perhaps ἀπεκδύσασθε, and then it muſt be read, drink or ſuck in,

* the rational pure milk τὸ λογικὸν ἄδολον γάλα and ſo the Syriack

* rejected ἀποδεδοκιμασμένον

† with God elect, precious, παρὰ θεῷ ἐκλεκτὸν, ἔντιμον

* be ye alſo built Καὶ αὐτοὶ οἰκοδομεῖσθε, or built on him-for an holy prieſthood, for the King's MS. reads ἱεράτευμα and εἰς ἱεράτευμα

† put to ſhame εἰς ταιχύνην

* is the preciouſneſſe ἡ τιμὴ

† an elect kindred, γένος ἐκλεκτὸν,

* a people for a poſſeſſion,

† virtues ἀρετὰς

* the people λαὸς

ence of Chriſt, the pale of his Church, but now are received into it, you that a long time, while Chriſt lived here on the earth, had not the happineſſe to beleive in him, but have found place of repentance ſince, and are now received into the Church, and the favour of God.

11. To you therefore that are at this time diſperſt among the nations, c.1.1. (ſee c.1.17.) as to ſo many ſcattered, travelling perſons, who ought of all others to be moſt wary to avoid dangers, and to behave your ſelves tenderly as in the ſight of ſtrangers, my preſent exhortation becomes ſeaſonable, to avoid the doctrines and practiſes of the Gnoſticks, and to that end to remember, that you are not at home, but in a journey, and ſo that it is moſt unſeaſonable for you at ſuch a time to indulge your ſelves to the exceſſes, and jollities, which men in their own houſes or countries do ſometimes indulge to, but do not uſe them in a ſtrange place, or before thoſe they know not, Remembring farther the dangerous malignant nature of ſuch luſts, that they are moſt pernicious to the ſoul.

11. Dearly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul;]

12. But that you on the contrary live ſo, as may be of good report among the Gentiles, that they that look on Jews, not onely as perſons of another Religion, but alſo as rebels and malefactors, may ſee the Chriſtians to be quite otherwiſe, and by your actions reverence you, and ſo entertain a good opinion of Chriſtian religion, which hath ſuch an influence upon you, in making the Chriſtian Jews ſo much more regular and meek, than the other Jews are, more quiet under the heathen government, which is now over them, and ſo more capable of good uſage under the Emperors, when they ſend their Proconſuls to ſuppreſſe the ſeditions, then the unbeleiving Jews have appeared to be.

12. Having your converſation honeſt among the Gentiles, that whereas they ſpeak againſt you as evil doers, they may * by your good works which they ſhall f behold, glorifie God in g the day of viſitation.]

* revering you by your good works
f. g. glorifie

13. Be obedient therefore to every heathen governor (ſee note on Rom.8.c.) upon obligation of conſcience, becauſe he is inſtituted by God, and this whether to Ceſar the Emperor in the firſt place, as the Supreme,

13. † Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the King, as ſupreme;]

† be ſubject therefore to every humane creature Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει

14. Or in the next place, and in ſubordination to him, to Proconſuls and Procurators, by Commiſſion appointed by him, for the keeping of Courts, puniſhing of malefactors, and rewarding and encouraging the obedient.

14. Or unto Governors, as unto them that are ſent by him for the puniſhment of evil doers, and for the praiſe of them that do well.]

15. For to this doth Chriſtian religion oblige all, that by ſubjection to our heathen ſuperiours, and by all other Chriſtian performances (ſee note on c.4. f.) we ſhould leave the heathens unable to object any thing againſt us:

15. For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men:]

16. As men that are freed by Chriſt from many yokes, but not from that of ſubjection to God or to ſuperiours, and therefore not pretending to any ſuch liberty, nor covering ſedition &c. under colour of Chriſtianity, as the Gnoſticks did, 1 Tim.6.

16. As free, and not * uſing your liberty for a cloke of maliciouſneſſe, but as the ſervants of God.]

* having liberty for a covering of wickedneſs, ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν

17. Give every man the honour and obedience due to him, Love all your fellow-Chriſtians, Fear God, and, in ſubordination to him, pay all obedience to the Emperor.

17. Honour all men; Love the brotherhood; Fear God; Honour the King.]

18. Let all ſervants approve their obedience to their maſters to be ſincere, by performing it, not onely when they uſe them kindly and favourably, but even when by unjuſt uſage they provoke them to ſome impatience and reſiſtance, for this is the ſeaſon for them to ſhew forth the influence of Chriſtianity upon their hearts.

18. Servants be ſubject to your maſters with all fear, not onely to the good and gentle, but alſo to the froward.]

19. And this will be accepted graciouſly and rewarded by God (ſee Lu.6.32. and Lu.1. note i.) if upon ſight of our duty to God we bear with all patience thoſe preſſures which moſt unjuſtly light upon us.

19. For this † is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully.

† is, or ſhal be a reward χάρις

20. For what great matter is it, worth conſidering, or rewarding; what heroical action is it to which honour is thought to be due, if men indure ſubmiſſely thoſe puniſhments which fall juſtly on them for their demerits? But on the other ſide, if when ye have done no ill, and are then by your ſuperiors abuſed, and uſed contumeliouſly, if this be born patiently and humbly by you, and doe not provoke you to any reſiſtance or return of violence, this is that Chriſtian virtue of meekneſſe, which God will certainly reward in you.

20. For what glory is it, * if when ye be buffeted for your faults, ye ſhall take it patiently? but if, when ye doe well and ſuffer for it, ye take it patiently, this is † acceptable with God.]

* if having offended & being buffeted εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι, or perhaps puniſhed, for it may poſſibly be κολαζόμενοι
† a reward v.19.

21. For unto this your Chriſtianity directs and leads you, and Chriſt himſelf hath given you an eminent example to be tranſcribed and imitated by you.

21. For even hereunto were ye called: becauſe Chriſt alſo ſuffered * for us, leaving † us an example that ye ſhould follow his ſteps.]

* for you ὑπὲρ ὑμῶν
† you ὑμῖν

22. Who though he were perfectly innocent Iſa. 53. 9. was yet adjudged to all the contumelies that the moſt ſhamefull death could bring along with it.

22. Who did no ſin, neither was guile found in his mouth.]

23. And when he was reviled by them, Mat.26.67. he was farre from reviling them again; when he was crucified, he gave them not ſo much as an ill word, but prayed his father to forgive them, as many as had any excuſe of ignorance to plead for them, and for all others, he remitted them, and all the injuries done him by them, to God's tribunal.

23. Who when he was reviled, reviled not again, when he ſuffered, he threatned not, but committed * himſelf to him that judgeth righteouſly.]

* it

24. Who bare on the croſſe the puniſhment of our ſins, that we might never think fit to go on in that courſe, which brought ſuch ſufferings on Chriſt, but live piouſly by way of gratitude to him, and kindneſſe to our ſelves, forever after, having been cured by theſe ſufferings of his.

h. 24. Who his own ſelf h † bare our ſins in his own body on the tree, that we being dead to ſin ſhould live unto rightcouſneſſe: by whoſe * ſtripes ye were healed.]

† carried our ſins to the tree ἀνήνεγκεν ἐπὶ τὸ ξύλον
* blewneſſe μώλωπι

25. For

25. For ye were as sheep going astray, but are now returned unto the shepheard and Bishop of your souls.

25. For ye were formerly in false erroneous waies, ready to bring destruction upon you, but now are converted and come home to Christ's fold, and so obliged never to goe astray so again.

Notes on Chap. II.

a. Λογικὸν γάλα

What λογικὸν γάλα *rational milk* signifies hath been noted on *Rom.* 12. *note* a. that *milk*, or *food*, which *men*, i. e. *rational creatures* feed on, and which men, *rational creatures*, again the *Apostles* of *Christ* afford them, for their *spiritual nourishment*, or *instruction*. Such *figurative* speeches as these are very ordinary, and have no more strangeness in them, than νοητὴ or πνευματικὴ τροφὴ, *intellectual*, or *spiritual food*, i. e. *food* to the *understanding*, or to the *spirit*, Νοῦς, and λόγος, and πνεῦμα the *understanding*, and *reason*, and *spirit* being in effect all one, and *milk* being every where used for that *instruction*, that is fit for those of *younger years*, *Heb.* 5. 12. Agreeable to this figurative expression of *rational milk* is that of *Plato*, when he calls *Rulers* νομεῖς καὶ τροφοὶ ἀγέλης ἀνθρωπίνης, *feeders and pastors of the humane herd*, this flock of *reasonable creatures* which are fed with this *rational milk*, and so in *Eustathius* on *Homer* Ιλιαδ. ε'. Ἀνθρωπίνῳ ποιμαντικῷ ἀσκήμονι, *they that exercise* this *trade* of *feeding of men*, (as *shepherds* feed their *flocks*,) which have therefore so ordinarily that title of ποιμένες *Pastors*.

b. Περιέχει

The word περιέχει is taken notice of by *Grammarians*, as a word fit for the *citing* any passage out of an Author; So in *Erotian's Medicinal Lexicon*, in the word Κάμμορος, [λέξις περιέχουσα] is, *a word* which is to be *met* with in the *author* and *place* which he there *cites*. Here it is used *impersonally*, as ἀπέχει (see *Mar.* 14. *note* d.) and so 1 *Mac.* 15. 2. & 2 *Mac.* 9. 18. Accordingly περιοχὴ is used for any place *cited* out of the *scripture*, *Act.* 8. 32.

Ἀπέχει Περιοχὴ

c. Ἐκλεκτὸς

By occasion of this word ἐκλεκτὸς *elect*, in this place, it will not be amisse to give an account, once for all, of the use of that, and the like words generally in the *scripture*. To begin with the *Old Testament* first, the *Hebrew* word which must especially be taken notice of is בחר *probavit, examinavit, elegit, to approve, examine, choose*. From whence is the *noun* בחור, directly answerable to ἐκλεκτὸς *elect* here, taken *adjectively*: And therefore *Prov.* 17. 3. where the *Hebrew* hath בחר, and our *English* render rightly from thence, *The Lord trieth the hearts*, the *Septuagint* read ἐκλεκτὰ καρδία πρὸς Κυρίῳ, *hearts elect before the Lord*. This word בחור is from hence taken by them to signifie 1. any *choise* person, fit for employment, especially for *warre*, and from thence is used 1 *Mac.* 4. 1. for a *choise party*, ἐκλεκτὴ ἵππου, a *thousand* of the *choise*, i. e. *best horse-men*, and *Exod.* 14. 7. *choosen chariots*, and so the *left-handed* men, that were such *excellent archers*, *Jud.* 20. 16. are ἐκλεκτοὶ *choosen* men, and so *Psal.* 78. 31. the *choosen* men, i. e. the *souldiers*, or *military* men; and accordingly the word doth signifie a *young* man, who is *fittest* for *military*, and such other *employments*. Thus 1 *Sam.* 8. 16. בְּחוּרֵיכֶם, we render *your goodliest young men*, (which the *Septuagint* mistaking, and reading ק in stead of ח render τὰ βουκόλια ὑμῶν *your herds*) and *Deut.* 32. 25. it is clearly taken for *young men* in opposition to *maidens* עֲלָמוֹת, saith the *Targum*; But the notation which is most *primitive* and *literal* to it, is that of *choise*, or *chosen*, as that notes the *best*, and those that are, upon *trial*, found fit to be preferred before others, as every בחור *chosen man in Israel*, 2 *Sam.* 6. 1. *And David gathered together all the chosen men in Israel*, all that were *fit* for the *militia*, and indeed by a *Metalepsis*, it was that it came to signifie a *young man*, because the *age* was determined, after which (and not before) a man was thought *fit* for that employment, and so the *choise* men, or those of the *militia*, were consequently those of such an *age*, and therefore *Num.* 11. 28. when *Joshua* is called a *servant* of *Moses* מבחוריו (which the *Targum* reads מעלמוהי *of his young men*) the *Septuagint* reads ἐκλεκτὸς ὢν αὐτῷ, a *choise* person about him. Thus again from *men* is the word brought to be applied to *things*, as *Gen.* 23. 6. במבחר קבורינו *in the choise of our sepulchres*, בשפר, say the *Targum*, in the *fairnesse*, i. e. in the *faire*st and *best* of them. So *Deut.* 12. 11. *your choise vows*, or the *choise* of your *vowes*, and *Isa.* 22. 7. the *choisest valleys*, and so *Eccl.* 24. 15. Σμύρνη ἐκλεκτὴ, the *choisest*, or *best myrrhe*, and (to adde no more) *Isa.* 28. 16. from whence the words in S. *Peter* are cited, the λίθος ἐκλεκτὸς, *choise stone*, here, is there justly rendred a *tried stone*, the *Hebrew* בחר signifying this *trying*, and *fitting* it for the *place*, where it was to be set, *viz.* for the *corner*, to which, being the *principal* place of the whole *building*, that *stone* that was truly *fit* for it upon *trial*, is truly said to be a *pretious corner-stone*, in the words following, both there, and here. Besides בחר, there is also another word very near it, which is often used in this sense, the *Hebrew* ברר, which signifying to make *pure*, and *clean*, signifies also *elegit* to *choose*, and then the *noun* ברור from thence, is rendred καθαρὸς, ἁγνὸς, and ἐκλεκτὸς, *pure, clean, elect* promiscuously, and *elect*, as that signifies the *best* of the kind. So ὄρνις ἐκλεκτὴ, *a cramm'd fowle*, saith *Buxtorfe*, and 2 *Sam.* 22. 27. *with the pure thou shalt be pure*, which the *Greek* reads μετὰ ἐκλεκτοῦ ἔσῃ ἐκλεκτὸς, *with the elect thou shalt be elect*. As the *Arabick* עפא which signifies to *clarifie* and *purge*, signifies also to *choose*, to *set apart*, to *designe* to an *office*, as of *David*, *Psal.* 78. 70. and of the *Disciples Act.* 1. 2. In the *New Testament* we have the *verb* ἐκλέγομαι, the *substantive* ἐκλογὴ, and the *adjective* ἐκλεκτὸς. The verb ἐκλέγομαι signifies to *preferre* one before another, either in the *bestowing* of undeserved *favours*, or *designing* to an *office*, In the first sense, *Mar.* 13. 20. οὓς ἐξελέξατο, they *whom God* had *choosen*, i. e. *favoured* before others, to wit, the *beleiving Jewes*, who should be *delivered* out of that *destruction*, which lay so heavy upon πᾶσα σὰρξ *all flesh*, i. e. *the whole Jewish nation*; And that the *Christians* of them were *designed* to this *favour*, see *Mat.* 24. *note* g. out of *Josephus*, by whom it appears that the *siege* of *Jerusalem* by *Gallus* was unexpectedly raised, by which means all the *Christians* in the *city* got out of it to some other *place*, so that when *Titus*

οὓς ἐξελέξατο

came some months after to the *fatal* siege, there was not one *Christian* remaining in it: So *Joh.* 15.16. *You have not chosen me, but I have chosen you*, i.e. 'Tis not you that have *begun* to me, that were *first* in your *expressions* of *kindnesse* and *favour* to me, but *I* to *you*: And so v.19. *I have chosen you out of the world*, i.e. allowed you this *favour* of taking you out, *discriminating* you from the rest of the *world*, by taking you neerer to my self, than I have done other men, So *Act.* 13.17. speaking of *God's favour* to the *Israelites* beyond all other people, he saith ἐξελέξατο τοὺς πατέρας ἡμῶν, *he chose our fathers, and exalted the people*, &c. according as they are called ἐκλεκτοὶ his *chosen Ecclus.* 46.1. and *Jerusalem* ἐκλεκτὴ πόλις *a chosen city*, c.49.7. So 1 *Cor.* 1.27,28. and in the parallel place, *Jam.* 2.5. *God hath chosen the foolish, weak despised things*, i.e. *persons of the world*, and τοὺς πτωχοὺς *the poor* of this *world*, i.e. *revealed* the *mysteries* of the *Gospel* unto them, allowed them that *favour* above *learned, proud Grecians*, and so *Ephes.* 1.4. ἐξελέξατο ἡμᾶς ἐν αὐτῷ *hath chosen us in him*] is *God's* bestowing upon us that *favour* of being *Christians*, of *revealing* his *Gospel* to us, making known the *mysterie* in *Jesus Christ*, v.9. a *favour* much beyond any vouchsafed to the former ages. For the *second* sense of *designing* or *choosing* to some *office*, so it is *Lu.* 6.13. ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, out of the number of *Disciples*, *sequestring twelve* for *Apostles*. So *Joh.* 6.70. and 13.18. *Act.* 1.2. and 24. And so the *Apostles designing Stephen* to the *office* of *Deacon*, ἐξελέξαντο they *chose* him, *Act.* 5.6. So c.15.7. and so of those that were *designed* to be sent to *Jerusalem*, *Act.* 15.22. and 25. These are all the places in the *New Testament*, wherein the *verb* is used (unless those two to another matter, *Mary's chooſing the better part*, and the *guests chooſing* the *uppermost places*) and in all these the *Context* shews the meaning and use of it, when it is spoken of *God*, that it belongs either to some *special undeserved favour* of *God*, peculiarly that of *revealing* the *Gospel*, or to his *designation* to some peculiar *office*, especially that of *Apostleship*. Proportionable to these two notions of the *verb*, is that of the *substantive* ἐκλογὴ, in respect of the *undeserved favours*, *freely* afforded one before another, so as we are said to *choose*, when no *obligation* lies upon us, and to be *obliged*, when we cannot *choose*. So we have κατ' ἐκλογὴν] *according to election*, *Rom.* 9.11. where it signifies the free unobliged *preferring* of the *younger* before the *elder*, and κατ' ἐκλογὴν Θεοῦ προθεσις *God's purpose* in that respect, his free *determination* to *preferre* the *Jewes*, that should come from *Jacob*, before all other people, particularly before *Esau's progenie*, the *Edumæans*. So *Rom.* 11.5. λεῖμμα κατ' ἐκλογὴν χάριτος, *the remnant according to election of grace*, i.e. *the remnant* that should have the *favour* to be *left* or *reserved*, according to the rule observed in the *Gospel*, the *humble*, *pious Jewes*, that *beleived* the *Gospel*, when the rest stood out, and were *destroyed*; which, though a *reward* of their *repentance* and *faith*, was yet an *act* of free *mercy* in *God*, thus to accept of their *repentance*. And so v.7. *the election hath obtained*, i.e. the *beleiving Jewes*, the *remnant*, which had that free undeserved *favour* from *God* above the rest. And v.28. of the *Jewes* again, that they were κατὰ τὴν ἐκλογὴν ἀγαπητοὶ, *beloved according to the election*, i.e. *beloved* in respect of the undeserved *promises* of peculiar *favour* made to that *people* for *Abraham's* sake, So 1 *Thess.* 1.4. ὑπὸ θεοῦ τὴν ἐκλογὴν ὑμῶν, *your election from God*, i.e. the great *favour* of *God*, so unexpected to the *Gentiles*, to have *Christ* and the *Gospel* made known unto them, and 2 *Pet.* 1.10. where they are advised to all *diligence* βεβαίαν ποιεῖσθαι τὴν κλῆσιν καὶ ἐκλογὴν to *confirm* or *ascertain* to themselves τὴν κλῆσιν καὶ ἐκλογὴν, their *calling and election*, i.e. that special *favour* vouchsafed unto them, to retain to *Christ*, to be *Christians* first, and then to be that *peculiar remnant*, to whom those *special promises* were made, and in whom they should be *fulfilled*, when all the rest of that *people* should be *destroyed*. One onely place more there is, wherein this word is used, *Act.* 9.15. where *God* saith of *Saul* Σκεῦος ἐκλογῆς μοί ἐστιν οὗτος, *he is to me a vessel of election*, which seems to referre to the second notion of *chooſing*, *viz.* to that *office* of the *Apostleship*. Lastly for the *adjective* ἐκλεκτὸς, that is proportionable to the use of the word in the *Old Testament*, for the *choiser* sort of men, *approved* of by *God*, *preferred* before others in that respect; As *Mat.* 20.16. and 22.14. *Many are called, but few are chosen*, ὀλίγοι δὲ ἐκλεκτοὶ, there are many that retain unto *Christ*, many *Christian professors*, but few *special labourers*, in the former place, few fit to be *received* at his *table*, few *penitent sincere beleivers*, in the latter, see *note* on *Mat.* 20.c. And so *Lu.* 23.35. where *Christ* is said by the *Jewes* to be ὁ Ἐκλεκτὸς τοῦ θεοῦ, *the chosen of God*, one that had exactly *approved himself* to *God*, and that in an *eminent* manner, and so should in any reason be *delivered* by him. Thus in this place where *Christ* is compared to a *corner-stone*, he is called (however he be *rejected* by men) παρὰ θεῷ ἐκλεκτὸς, *elect with God*, v.4. & v.6. a *choise approved special stone* in the estimation of *God*, and therefore ἔντιμος *pretious* also in both places; And so perhaps when the *Christians*, to whom he writes, are called by him γένος ἐκλεκτὸν a *choise sort of people* v.9. And so all the other phrases joyned with it doe import. Thus it is frequently used, as in the *Old Testament* for a *souldier*, so in the *New* in an *Evangelical* sense for one of *Christ's militia*, a *beleiver*, a *Christian*, a faithful *servant* of his, as they that are such differ from all others, *unbeleivers*, and *crucifiers* of *Christ*. Thus διὰ τοὺς ἐκλεκτοὺς, *Mat.* 24.22. & v.24, & 31. & *Mar.* 13.20. 27.22. *Lu.* 18.7. all in the same notion, to signifie *beleivers* or *Christian Jewes*, that had that *promise*, that they should *escape* out of those *calamities*, that fell on that whole *nation*, the οἱ σωζόμενοι *the saved*, *Lu.* 13.23. and an observable place there is to this purpose in *Theophylact* on *Mat.* 22.14. (though *OEcolampadius* leave it out in his *translation*, yet extant in the *Romane* Edition) πολλοὺς καλεῖ ὁ θεὸς, μᾶλλον δὲ πάντας, ὀλίγοι δὲ ἐκλεκτοὶ, ὀλίγοι δὲ σωζόμενοι καὶ ἄξιοι ἐκλεγῆναι παρὰ θεῷ, ὥστε τὸ μὲ θεοῦ τὸ καλεῖν, τὸ δὲ ἐκλεκτὸς γενέσθαι, ἢ μᾶλλον, ἡμέτερόν ἐστι, *God calls many, or rather all, but there are few elect, for there are few that escape, or are fit to be chosen or approv'd by God, so that it is God's part to call, but ours to be elect or not*, which supposes the σωζόμενοι and ἐκλεκτοὶ the *saved* and the *elect* to be all one, and both those the *Christians*, that *Mat.* 24.22. are said

ἀπ' ἐμοῦ ἐξελέξαθε μοι
ἐξελέξαμην ἐν τῷ κόσμῳ
ἐξελέξατο τοὺς πατέρας
τοὺ Μωσὲξελέξατο
ἐξελέξατο ἐν αὐτῷ
ἐκλεξάμενος δώδεκα
Ἐκλογὴ
κατ' ἐκλογὴν
κατ' ἐκλογὴν θεοῦ προθεσις
λεῖμμα κατ' ἐκλογὴν χάριτος
Ἐκλογὴ ἐπέτυχεν
κατὰ τὴν ἐκλογὴν ἀγαπητοὶ
ὑπὸ θεοῦ τὴν ἐκλογὴν
βεβαίαν ποιεῖσθαι τὴν κλῆσιν
Σκεῦος ἐκλογῆς
Ὀλίγοι ἐκλεκτοὶ
παρὰ θεῷ Ἐκλεκτὸς
Γένος ἐκλεκτὸν
διὰ τοὺς Ἐκλεκτοὺς
οἱ σωζόμενοι

said σώζεσθαι *to escape* and to be ἐκλεκτοὶ *elect*, viz: those that in that great *tribulation*, that overwhelmed the *Jewes*, did yet *escape* and *survive*. Thus again in that general notion for *beleivers* and *Christians*, *Rom.* 8.33. Τίς ἐγκαλέσει κατ' ἐκλεκτῶν Θεοῦ; *Who shall lay any thing to the charge of Gods elect, bring any charge against the faithfull servants of Christ*, the *lovers* of *God*? ver. 28. So *Rufus* ἐκλεκτὸς ἐν Κυρίῳ, *elect in the Lord*, *Rom.* 16. 13. *a special beleiver*, certainly without any relation to any particular *decree* of *God*'s concerning him, which could not appear concerning his person, (of the ἐκλεκτὴ κυρία *the elect Lady*, 2 *Joh.* 1. and her ἐκλεκτὴ ἀδελφὴ *elect sister*, v. 14. see *note* on 2 *Joh.* a.) and therefore must be so interpreted as to denote that which was *discernible* in him, *viz:* his *faith* and *Christian behaviour*, So ὡς ἐκλεκτοὶ τοῦ Θεοῦ, *as the elect of God*, *Col.* 3. 12. i.e. as *faithful*, *approved disciples*, and *servants* of his, and 2 *Tim.* 2. 10. *I suffer all for the elect*, i. e. the *Christian beleivers*, for the advancement of the *Gospel*; and *Tit.* 1. 1. διὰ πίστιν ἐκλεκτῶν Θεοῦ, *for the faith of the elect of God*, i. e. of the sincere, converted *Christians*, or *beleivers*, in opposition to all the rest of the *unbeleiving world*, as 1 *Tim.* 5. 21. ἐκλεκτοὶ ἄγγελοι *the elect Angels*, are those that did not *apostatize*, but continued *faithful*, and *obedient* to *God*, and 1 *Pet.* 1. 1. ἐκλεκτοὶ παρεπίδημοι the *elect strangers*, i. e. the *beleiving Jewes*, that *sojourned* in that *countrey*. And this seems the more clear by *Apocal:* 17. 14. where κλητοὶ, καὶ ἐκλεκτοὶ, καὶ πιστοὶ, *the called, and elect, and faithful*, are joyned together as words of the same importance, and if there be any difference, then is [πιστοὶ *faithful*] to be looked on as an higher degree, then ἐκλεκτοὶ *elect*, as that then κλητοὶ *called*, For that they should be so called to denote the order of *time*, ἐκλεκτοὶ before πιστοὶ *faithful*, as *election* from the *beginning*, before *faith* in *time*, will not be agreeable to the place, because then κλητοὶ, being *called*, must be in order before *election*, which cannot be affirmed. The short is, that the word notes generally somewhat of *eminence* above other men, of *difference* from them, as the *beleiver* or *Christian excells*, and *differs* from all that are not such, and so the *sincere* from the *formal professor*, or *hypocrite*, and that is all the notation of it. Agreeable to which is that of *Phavorinus*, Ἐκλεκτός ἐστιν, ὁ ἀπὸ πολλῶν, διὰ τὸ ἔχειν αὐτὸν ἔργα τινὰ ἄξια τῶν ἄλλων, ἐκλεξάμενα. The *word* signifies one that *differs from other men, or is preferred before them, because he hath some choise works above those others*. And in *Hesychius* ἐκλεκτὸς (for which the ordinary *copies* read corruptly ἔκλητος) ἔνδοξος, τίμιος, it notes *famous, honourable*, a person of approved *excellence, value*, and *esteem*.

d. The word τιθέναι to *put* or *set* is ordinarily used for *appointing* or *ordaining*, and being applied to *God*, or spoken *indefinitely*, doth oft signifie his *decree* or *destination*. Thus *Joh.* 15. 16. ἔθηκα ὑμᾶς *I have appointed you*, as *harvesters* to goe abroad in all the *world*, and bring in *converts* to *heaven*. So of *Christ Act.* 13. 47. Τέθεικά σε εἰς φῶς ἐθνῶν, *I have set*, i. e. *appointed* or *decreed thee a light for the Gentiles*, So 1 *Thess.* 5. 9. Οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ' εἰς περιποίησιν σωτηρίας, *God hath not set us*, i. e. *decreed, determined us to wrath* or *destruction*, (as he doth those, whom, for their *obstinate* course in sin, he *forsakes*, and no farther *calls* them to *repentance*) *but for the obtaining of salvation*, i. e. hath *decreed* to *call* us to the *knowledge* of the *truth* by the *preaching* of the *Gospel*, and so to *repentance* and *reformation* here, the means to attain *eternal salvation* hereafter, if we doe not *resist* and *evacuate* his gracious *calls* and *admonitions*. And so without question it is to be understood here, that of the ἀπειθοῦντες τῷ λόγῳ] of them that *disobey* the *word* or *Gospel* of *Christ*, and so προσκόπτουσι *fall* or *bruise* themselves, or (if the *comma*, as it is in the ordinary *Copies*, be placed after τῷ λόγῳ, *the word*, not before it) προσκόπτουσι λόγῳ *fall* and *bruise* themselves at the *word*, ἀπειθοῦντες *disobeying* and *rejecting* it, when it is preached to them, It may truly be said, εἰς ὃ καὶ ἐτέθησαν, that they *were ordained thereunto*. And of that there are two *possible interpretations*, both agreeable to *analogie* of *faith*, 1. that the ἀπειθοῦντες, they that *disobey* the *Gospel*, that stand out *obstinately* against it, ἐτέθησαν were *decreed* and *appointed* by *God* to *stumble* and *fall* at that *stone*, i. e. to be *bruised* and *ruined* by this means, to be *destroyed* among the *crucifiers*, and *condemned* with them hereafter, it being most just with *God*, that they that will not *reform* and *amend* at the *preaching* of the *Gospel*, and so receive *benefit* by it, should be, for their *obstinacy*, *condemn'd*, and so much the *worse* for it, as the *Gospel* is said to be the *savour* of *death* to them that *perish*, or *goe* on still in their *destructive* courses, and as *Christ* is said by *Simeon*, *Lu.* 2. 34. κεῖται εἰς πτῶσιν *to be set* i.e. *decreed* by *God* (the same that τίθεται *to be set* or *ordained*, here) *for the falling of many in Israel*, i. e. of those that *beleive* not on him. This is the most obvious sense of the words by referring [εἰς ὃ, *to which*] to [προσκόπτουσι τῷ λόγῳ, *stumble* or *fall at the word*] and interpreting the *fall*, of the *mischief* not the *sin*, (which is noted by ἀπειθοῦντες *disobeying*) that they incurre by this means. But if (as others conceive) the ἀπείθεια *disobedience* be that, to which they are said to be *ordained*, yet may that be taken in a *commodious* sense also, that the *Gospel* was designed by *God* to be of such a *temper*, and the *profession* of it mixt with so many *persecutions*, that none of the *proud, worldly* minded men (represented by the *stonie*, and *thornie ground* in the *parable*) none but the *humble* and *honest heart*, could lay hold on it. But the former sense is most agreeable to the *context* v. 7. where *Christ* is said to be a *stone* of *offence* ἀπειθοῦσι *to the disobedient*, which must needs signifie the *fall* and *mischief* of the *disobedient*, not their *disobedience* simply, to be the thing here spoken of, and to which they are said to be *appointed*, v. 8. However it is clear, that here can be no *proof* or *testimony* of any *absolute, irrespective decree* of *God* either for *sin*, or without *sin*, for *punishment*, for if *sin*, *disobedience* should be *decreed* or *ordained* by *God*, then *disobeying* would be a *compliance* with his *ordination*, or *will*, and thereby cease to be *sin* (which is a *resisting* of his *will*) and for *punishment*, that cannot here be supposed to be without *sin*, the *sin* of *disobedience*, or *infidelity*, being here named, upon which they are *ordained* to that *punishment*, and not *without* respect unto it.

What λαὸς εἰς περιποίησιν] signifies here, must be discerned from *Exod.* 19. 6. whence it is taken (though

Τὶς ἐγκαλέσει κατ' ἐκλεκτῶν Θεοῦ

Ἐκλεκτὸς ἐν Κυρίῳ

Ἐκλεκτοὶ τοῦ Θεοῦ

διὰ τοὺς Ἐκλεκτούς

διὰ πίστιν Ἐκλεκτῶν

Ἐκλεκτοὶ ἄγγελοι

Ἐκλεκτοὶ παρεπίδημοι

Κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ

Κεῖται εἰς πτῶσιν.

Τιθέναι

Ἔθηκα ὑμᾶς

Τέθεικά σε εἰς φῶς.

Οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν

Ἀπειθοῦσι τῷ λόγῳ

Προσκόπτουσι τῷ λόγῳ

Ἐτέθησαν

Λαὸς εἰς περιποίησιν

(though the words are removed out of their place, and these, which are there before the *royal priesthood*, here placed after it) The *Hebrew* reads there והייתם לי סגלה, which is literally, *you shall be to me a treasure*, or κειμήλιον, any thing that is *laid up* and *preserved* most carefully. The *Greek* render it there, more according to the sense, ἔσεσθέ μοι λαὸς περιούσιος, *ye shall be unto me a special* or *peculiar people*, as that phrase is used and rendred *Tit.* 2. 14. And though the *Apostle* here doth not use that whole phrase, yet he takes λαὸς *people* from thence, and for the word סגלה, he renders it from *Mal.* 3. 17. εἰς περιποίησιν *for an acquisition* or *possession*, for so there that speech of *God*'s אשר אני עשה סגלה, *which I make a treasure*, or κειμήλιον (i. e. *lay up* tenderly and carefully, and, as it follows, *spare as one spareth his son that serveth him*) is rendred in the *Greek* ὧν ἐγὼ ποιῶ εἰς περιποίησιν, *which I make for an acquisition* or *treasure*. What the word περιποίησις signifies hath been shewed on *Heb.* 10. d. *viz:* the same with σωτηρία *saving* or *preserving*, and so it perfectly agrees with the *Hebrew* סגלה, which is a *jewel* to be *preserved* or *kept* most *safely*, and so λαὸς εἰς περιποίησιν are those whom *God* means to *keep* most *charily*, as his *dearest children* or most *valued treasure*, and so that is the meaning of the whole place here, that whereas other *temporarie beleivers*, according to the purport of the *seed* on the *stonie ground* in the *parable*, doe fall off from *Christ* in time of *persecution*, and so, by complying with the *persecutors*, bring certain *destruction* on themselves even in this *world*, take part in that *ruine* of the *Jewes*, the *faithful* persevering *Christians* are most carefully *preserved* by *God*, and *rescued* out of the *common destruction* of *Jewes* and *Gnosticks*, and *eternally* crowned afterward. And the consequent of this their *preservation* is the *exaltation* of the *glory* of *God* by this means, who hath thus *powerfully* rescued them out of that *unbeleif*, (wherein the *generality* of the *Jewes* lie immersed) and then magnified his *providence* in *securing* them. As it follows here, *that ye may set forth* &c. see *note* on *Ephes.* 2. c.

Περιούσιος λαὸς

f. Ἐποπτεύσαντες

The word ἐποπτεύσαντες] in this place, may probably signifie more than *looking on*, because 1. that will not so well agree with ἐκ καλῶν ἔργων *by your good works*, and the *supplying* it by [*which they shall behold*] supposeth ἐκ καλῶν ἔργων *by your good works*] to belong to δοξάζωσι *glorifie*] following, whereas it is evidently joyned with ἐποπτεύσαντες, 2^dly, ἐποπτεύειν *to behold*, is c. 3. 2. put with an *accusative* case after it, ἐποπτεύσαντες ἀναστροφὴν, *beholding your conversation*. *Hesychius* hath a word neer unto this, ἐπόπτης which he renders ἐυλαβὴς *revere*, and ὑποπτεύειν, proportionable to the *Latine*, *suspicere* (*looking* on the *ground*, to note *modesty* and *reverence*) is ordinarily taken in that sense; And that which seems most probable, is, that either ἐποπτεύειν may have that sense also, or else be by the *scribe* mistaken for one of those, and so be best rendred *revering you*, or *looking* with *reverence* upon you.

g. Ἡμέρᾳ ἐπισκοπῆς

What the *day* of *visitation*] signifies here, may be a matter of some *question*, but that in part resolved by the use of the same phrase *Isa.* 10. 3. *What will ye doe in the day of visitation, and the desolation which shall come from farre?* where it is evident, that the *day of visitation*,] and the *coming of desolation*, or *destruction*] are all one. So to *visit* signifies to *punish*, to *avenge*, very frequently in the *prophets*, *Shall I not visit for this? shall I not be avenged* &c. and, *I will visit their offences with a rod*, And so the *Bishops* title, Ἐπίσκοπος Ἐπίσκοπος *Visiter*] may fitly be given him in respect of the *rod*, or *censures*, the *Ecclesiastical punishments* intrusted to him, which are εἰς ὄλεθρον σαρκὸς, *for destruction of the flesh*, and εἰς καθαίρεσιν *for excision*. This then being premised, the only *difficulty* will be, what *day of vengeance* this was, that here is meant; And the *context* seems sufficient to answer that, For having admonished the *Christian Jewes* to *behave themselves honestly among the Gentiles, that they may not speak against them as evil doers*,] and presently specifying, wherein this *honest conversation* consisted, in *submitting* to, and *obeying* their *heathen Governours*, ver. 13. this evidently referres to the *frequent seditions* that were *stirred* up among the *Jewes* against the *Roman yoke*, which made them look't on by their *Procurators*, and the *Emperors*, as *unquiet*, *turbulent* people, and brought the *Roman armies*, and *destructions* upon them, And so against this it is, that he warns the *Jewes Christians*, that they *meddle not with them*, that are *given* to *changes*, joyn not with the *seditious*, and that upon this *motive*, that by so doing, by being found *quiet*, *obedient subjects*, when this *vengeance* comes upon the *seditious*, the *heathens* may observe the *difference* betwixt *beleiving* and *unbeleiving Iewes*, the first very *good*, the second very *ill subjects*, and so have a good opinion of that *religion*, that hath wrought so much *good* upon them, (and perhaps be attracted to *Christianity*, when they come to destroy the *Iewes*.) And thus indeed it happened, that presently after *Titus*'s *destroying* of the *Iewes*, the *Christians* had *favour* from the *Emperors*, liberty for their *assemblies*, *halcyonian* daies bestowed on them. The *Syriack* here read *in the day of temptation*, i. e. of *affliction*, coming on the *Nation*, the falling of which upon the *obdurate unbeleiving Iewes*, and the *escaping* of the *Christians* (as most remarkably they did by *Gallus*'s raising the *siege*, and the *Christians* going out, and flying to *Pella*) could not but be taken notice of, by the *heathens*, and so be means of their acknowledging of *God*'s good *providence*, and *mercy* toward the *Christians*, and *glorifying God* for this *work* of his. And so this is the full *importance* of this place.

h. Ἀναφέρειν

Ἀναφέρειν is to *carry up*, to *bear* to an *higher* place, and because the θυσιαστήριον or *altar* was such, it therefore signifies to *offer* up a *victime* there, *Heb.* 7. 27. *Iam.* 2. 21. but here being joyned (not, as there, with θυσίας *sacrifices*, but) with ἁμαρτίας ἡμῶν *our sins*, and ἐπὶ ξύλον *to* or *upon the crosse*, (which was an *high* place also, and therefore his *crucifixion* is expressed by ὑψωθῆναι being *lifted up* or *exalted*) it must therefore here signifie to *bear* or *carry up* our *sins* thither, which is a phrase for *suffering* the *punishments* of *sin*, making *expiation* for them, as *Num.* 14. 33. where the *Hebrew* read ונשאו את זנותיכם *and they shall bear*, or *carry your fornications*, the *Chaldee* render it ויקבלון *& suscipient, and they shall undergoe*, i. e. literally ἀναφέρειν, which the most *learned P. Fagius*

Ὑψωθῆναι

gius renders, *luent pœnas peccatorum vestrorum, they shall bear the punishments of your sins.* Thus βαστάζειν κρῖμα *Gal.* 5. 10. to *bear* the *judgment*] is to be *punished* for *sin*, and *Ezech.* 18. *The son shall not bear the iniquity of the father*, i. e. be *punished* for it.

CHAP. III.

Paraphrase.

1. Likewise ye wives be in subjection to your own husbands, that if any obey not the word, they also without the word may be * won by the conversation of the wives,]

* gained κερδηθήσονται

1. And as there is one obedience and subjection due from subjects and servants to their Kings and Masters, c. 2. 13. 18. so there is another due from wives to their husbands, which ought to be with so winning an humility, and kindness, that the husbands that are not converted to Christianity by the Gospel preached to them, may by the enamouring behaviour of their wives, which they are taught by Christianity, be, without any more preaching, wrought on, and converted to the faith,

2. While they behold your chast conversation † coupled with fear.]

† which is in, or with fear τὴν ἐν φόβῳ

2. When they observe your modesty and chastity, joined also with all due respect and reverence to your husbands, v. 5, 6. or, Beholding that modesty in you, which the fear of God, Christian religion doth infuse into you.

3. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of * gold, or of putting on of apparel;]

* gold chains χρυσίων

3. And for your attire, that which is likely to become you best, is not that external bravery of Jewels and gay clothes,

4. But let it be the [a] hidden man of the heart, † in that which is not [b] corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.]

† in the sincerity of a meek

4. But the inward secret invisible beauty of the heart, made up of incorruptible materials, meekness, &c. whereas all those external are fading and corruptible, or consisting in the truth, and sincerity, and constancy of the meek and quiet spirit, meek in a lowly opinion of your selves, and quiet in a contented enjoying of what God sends, without disquieting, or disturbing the peace of the family (as in greater societies, emulation, ambition, covetousness, are the disturbing and shaking of whole Kingdomes) And this, as it is the greatest ornament in the eyes of men, so is it most highly valued and rewarded in the sight of God.

a. b.

5. For after this manner in the old time the holy women also who trusted in God adorned themselves, being in subjection to their own husbands.]

5. For after this manner of external simplicity of attire and inward meekness, the Saintly women of antient times, that were taken notice of for their piety, did beautifie and set out themselves, viz. living in obedience to their husbands.

6. Even as Sarah obeyed Abraham, and called him Lord, whose daughters ye are, as long as ye do well, and are not afraid * with any amazement.

* of any terror μηδεμίαν πτόησιν

6. Thus did Sarah live in obedience to her husband, calling him by a title of honour, not equality; to whom you shall be like, as children to a mother, if you discharge a good conscience in all the duties of life, and be not by any fear (to which your sex is subject) driven out of your duty.

7. Likewise ye husbands dwell with them [c] according to knowledge, giving [d] honour unto the wife as to the weaker vessel, and as being heirs together of the [e] grace of life, that your prayers be not hindred.]

7. Let the husbands in like manner live conjugally with their wives, and behave themselves toward them as Christianity requires of them, or as the mystical understanding of the story of their creation directs, providing for them that they want nothing, because they are not so able to provide for themselves, and considering that they are by God designed to be co-partners with them of all the good things of this life, which God bestowes in common on them, that so they may also joyn efficaciously in prayers to God, 1. As having this perfect union and community of every thing, the want of which would be some hinderance to the joint performance of that duty of prayer, and 2dly, That being provided for by the husband, the wife may have no distractions and sollicitudes for the world, which are most apt to disturb her prayers also.

c. d. e.

8. Finally, be all of one mind, having compassion one of another, † love as brethren, be pitiful, be * courteous:]

† lovers of the brethren φιλάδελφοι

* or humble, for the King's MS. reads ταπεινόφρονες, and some Latine Copies *humiles*

8. In brief, or, To summe up all, Let this union of minds be not onely between husbands and wives, but among all Christians whatsoever, and let that expresse it self in a fellow-feeling of one anothers afflictions, in love to all the brethren, c. 2. 17. in tenderness of kindness, to do good to all that stand in any need of it, in humble, courteous, friendly behaviour toward all:

9. Not rendring evil for evil, or railing for railing: but contrariwise blessing: knowing that ye are thereunto called, that ye † should inheit a blessing.

† may inherit blessing εὐλογίαν κληρονομήσητε

9. Never permitting your selves in the least degree to act or meditate revenge on any that hath been most injurious to you, remembring and considering the example given you by Christ, and the obligation that lies on you as Christians, Mat. 5. 44. that so by doing good and blessing others, you may receive a blessing from God in this and in another life.

10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.]

10. According to that of the Psalmist, Psalm 34. 12. That the onely way to obtain the blessings of this life, and so now, under the Gospel, of another, is observing strict rules of charity and justice.

11. Let him eschew evil, and do good, let him seek peace and ensue it.]

11. Abstaining from all sin, abounding in works of mercy, seeking and pursuing of all peaceableness with all men.

12. For the eyes of the Lord are * over the righteous, and his ears † are open unto their prayers: but the face of the Lord is against them that do evil.]

* upon ἐπὶ
† are to their prayer εἰς δέησιν αὐτῶν.

12. For God looks propitiously upon all his obedient servants, but for all wicked men he sets himself as an enemy against them.

13. And who is he that will harm you, if ye be * followers of that which is good?]

* or, Zelots, for the King's MS. reads ζηλωταὶ

13. And so sure are these promises of his to be made good unto you, that if you perform your part, live blamelesly in a ready discharge of your duty, this will be the most probable course to keep you safe from all evil.

14. But

14. But if (as ſometimes it will fall out) you do ſuffer for this very thing, for doing good, count this no other then a bleſſing, and therefore whatſoever danger you are threatned with, by the power of your perſecutors, be not afraid or diſturbed with it.

14. But and if ye ſuffer for righteouſneſſe ſake, happy are ye; and be not afraid of their terror, neither be troubled.]

15. But be thankfull to God for all, or ſet up God in your hearts, as your God and Lord, and, whenſoever there is occaſion, confeſſe him before men, and when you are asked, give an account of the hope and faith you profeſſe, with all meekneſſe to their authority, if they be your ſuperiours, the Kings and Magiſtrates which are ſet over you, and with all care to approve your ſelves to God, ſee Phil. 2. c.

15. But ſanctifie the Lord God in your hearts, and be ready alwaies to give * an anſwer to every man that asketh you a reaſon of the hope that is in you, with meekneſſe and fear;] *an account ἀπολογίαν

16. Keeping your ſelves blameleſſe before all men (particularly in this of maintaining that duty of meekneſſe and reverence toward the heathen rulers, v. 15. and c. 2. 12. ſee note on c. 4. f.) that they that accuſe you as malefactors, or ſeditious perſons, may be convinced and put to ſhame, and confeſſe that the lives of Chriſtians are very honeſt and inoffenſive, and that they have moſt foully calumniated you in ſaying otherwiſe of you.

16. Having a good conſcience, that whereas they ſpeak evil of you, as of evil doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt.]

17. For if it pleaſe God that a man ſuffer innocently, there is no matter of ſorrow in that, there is much more danger, that a man by deſiring to avoid that, ſhould fall into ſome evil, and then ſuffer juſtly for that, and then that will be a ſad thing indeed, without any allay or matter of comfort in it.

17. For it is better, if the will of God be ſo, that ye ſuffer for well doing, then for evil doing.]

18. For Chriſt alſo † hath once ſuffered for ſins, the juſt for the unjuſt, (that he might bring us to God) being put to death * in the fleſh, but quickned by the Spirit.] † or hath died for us once for ſins, for the King's MS. reads ἅπαξ περὶ ἁμαρτιῶν ὑπὲρ ἡμῶν ἀπέθανεν * through the fleſh σαρκὶ

18. For Chriſt is an example of the former in his dying for ſins, not his own but ours, he being righteous dyed for us who are unrighteous (that when we were aliens and enemies to God, he might reconcile us to him, and give us authority to approach him) wherein yet for our example and comfort it muſt be obſerved, that though as a man clothed in our fleſh, he was put to death, and that innocently, to purchaſe redemption for us, yet by the power of God in him, he was moſt glorioufly raiſed from the dead (ſee c. 1. 11.) and ſhall conſequently, by raiſing and reſcuing us out of the preſent ſufferings, and deſtroying all obdurate ſinners, ſhew forth wonderful evidences of power and life.

f. 19. The very ſame in effect, that of old he did, at the time, in which, beyond all others, he ſhewed himſelf in power and majeſty againſt his enemies, but withal in great mercy and deliverance to his obedient ſervants that adhered to him: I mean in the days of the old world, when by Noah that preacher of righteouſneſſe, he gave thoſe treatable warnings to them that made no uſe of the light of nature in their hearts, to the ſpirits or ſouls of thoſe that were then alive before the Floud, which God had given them with impreſſions of good and evil, but through their cuſtoms of ſin were as a ſword put up in a ſheath, laid up (as God complains Gen. 6. 3.) in their bodies unprofitably,

19. By which alſo he went and preached unto the ſpirits in ſ priſon,]

g. 20. Thoſe men, I ſay, at that time, which living in all uncleanneſſe, beleived not the preaching of Noah, nor heeded his building the Ark, (by which yet 'twas clear there ſhould be a deluge, and very few eſcape or be ſaved in it) when God gave them that fair and merciful warning, and call to repentance.

20. Which * ſometime were ſ diſobedient, † when once the long-ſuffering of God waited in the days of Noah, while the Ark was a preparing; wherein few, that is, eight * perſons, were † ſaved by water.] * of old πάλαι † or, when the long-ſuffering for the King's MS. reads ὅτε ἀπεξέκε

χετο * ſouls ψυχαὶ † delivered in the midſt of, or through the water, ſee note on Lu. 13. b. and on 2 Pet. 3. d.

h. 21. To all which we have now the direct parallel, as in the violence, ſuch as Gen. 6. 11. (the wicked devouring and perſecuting the righteous) and in the Gnoſtick pollutions, anſwerable to the corrupting themſelves before God, v. 12. (an effect of what was done v. 2.) ſo in God's warning, and denouncing of judgments, and ſhewing a way to the righteous, that ſtick cloſe to him, to eſcape, to wit, the renouncing of thoſe heathen ſins, noted by Baptiſme, that antitype to the Ark in the water, keeping men ſafe from being drowned (I mean not that outward part of baptiſme alone, which is but the cleanſing of the body, but (that which is ſignified by it, as it is the Sacrament of initiation) the ſeeking to God as to the oracle for the direction of the whole future life (ſee note on Rom. 10. f.) and the undertaking faithfully to perform thoſe directions) delivering firſt out of the deluge of ſin, and then of deſtruction attending it, and this, I ſay, as an eminent effect of the reſurrection of Chriſt, who roſe on purpoſe to turn all that will be wrought on, from their iniquities, Act. 3. 26. and ſo bring deſtruction and vengeance on all others.

21. * h The like figure whereunto, even Baptiſme, doth alſo ſave us, († not the putting away of the filth of the fleſh, but the * anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt,] * The antitype of which, baptiſme, now- † not of the fleſh, the putting away of filth ἀ ſαρκὸς ἀπόθεσις ῥύπε * inquiring- to God) ἐπερώτημα εἰς θεὸν

22. Who ſince that reſurrection is now aſcended to heaven, to undertake the ruling of all things (all power both of angels and men being given unto him) and to ſubdue and bring down the diſobedient of both ſorts, the very devils and the heathen perſecutors (as the villany and violence of the old world was brought down by God in the deluge) ſo far at leaſt, that whatever befalls us from them, ſhall be rather to our advantage then otherwiſe, (which was the thing the Apoſtle had to prove by the example of Chriſt, v. 17. and is now reſumed and proceeded in, c. 4. 1.)

22. † Who is gone into heaven, and is on the right hand of God, Angels, and Authorities, and Powers being made ſubject unto him.] † Who is at the right hand of God being gone to heaven, Ὃς ἐστὶν δεξιᾷ τοῦ θεοῦ πορευθεὶς εἰς οὐρανὸν

Notes on Chap. III.

a. Κρυπτὸς καρδίας ἄνθρωπος] is a phraſe made up of two *Hebraiſmes*, 1. τὸ κρυπτὸν καρδίας *the hidden* or *ſecret of the heart*, is an *Hebrew* form of ſpeech, as when *Pſal.* 51. 8. the *Original* hath בְּסָתֻם *in clauſo, ſecretly thou haſt made wiſdome known to me*, the *Targum* read בְּטָמִיר לִבָּא *in the hidden*

Κρυπτὸς καρδίας ἄνθρωπος

of

of the heart, i. e. *in the heart* which is *hidden*. Then for κρυπτὸς ἄνθρωπος *the hidden man*, that is by the same *analogie* that παλαιὸς ἄνθρωπος *the old man*, and καινὸς ἄνθρωπος *the new man*, and καινὴ κτίσις *the new creature*, as they signifie *continuing* in *sin*, and *renovation* of life, and ὁ ἔσω ἄνθρωπος, *the inner man*, i. e. the *mind* of man, opposite to the *carnal* or *sensitive appetite*, and so κρυπτὸς καρδίας ἄνθρωπος *the hidden man of the heart* shall be no more than it's opposition to ὁ ἔξωθεν *the outward* &c. ver. 3. will inforce, viz: the *inward* invisible accomplishments, or *beauty* of the *heart*, according to that of the *Poet*,

Παλαιὸς ἄνθρωπος. Καινὴ κτίσις. Ὁ ἔσω ἄνθρωπος.

Γυναικὶ κόσμος ὁ τρόπος, κ' ὁ χρυσία,
behaviour, not golden ornaments, are the setting out of a woman.

b. Τὸ ἄφθαρτον *incorruptible*] here may signifie as ἀφθαρσία *incorruptibleness*, *Ephes.* 6. 24. the *durableness* and *constancy* of the *virtue* spoken of, that will not be *corrupted* or *debauched* by any *temptations* to the contrary, and this proceeding from the *sincerity* and simplicity of the *affection* at the present, which is likely to make it *durable*; As in *nature* the more *simple* and *uncompounded* things are, the lesse they are *corruptible*, whereas the *double principle* renders every thing the more *liable* to *corruption*; and therefore the *Scholiast* on *Homer* gives the reason, why the *plague* coming into the *army* Ἡμιόνους μὲν πρῶτον——
seized first upon the mules, which are a *mixt species*, made up of the *horse* and the *asse*, εὐδιάφθορον γὰρ πᾶν τοιοῦτο, for *such* creatures, saith he, are most *subject* to *corruption* and *infection* of all others. But another notion there is, of which the *phrase* is capable, in opposition to the χρυσία &c. *gold chains* and *ornaments* v. 3. for those, though *pretious*, are *corruptible*, and therefore chap. 1. 8. *silver* and *gold* are the instances of the φθαρτὰ *corruptible* things, And in opposition to those [ἐν ἀφθάρτῳ *in the incorruptible* &c. will here signifie that *incorruptible ornament* of a *meek* and *quiet spirit*, so much more *valuable* than *gold*.

τὸ Ἄφθαρτον Ἀφθαρσία

Χρυσία

c. That κατὰ γνῶσιν *according to knowledge*, doth here more probably denote that *knowledge* of *duty* by which a *Christian's life* and *actions* must be directed, is the opinion of *H. Grotius*, who applies to this sense those other places *Rom.* 15. 14. *filled with all knowledge, able to instruct others*, and 1 *Cor.* 1. 5. *inriched in all knowledge*, and 2 *Cor.* 6. b. *in purity and in knowledge*; To this it may perhaps be fit to adde (what hath been noted 1 *Cor.* 1. *note* c. and will again be enlarged on 2 *Pet.* 1. b.) that the word γνῶσις *knowledge* hath a *critical* notion in these *Books*, for a *special* χάρισμα or *gift* of the *Spirit*, 1 *Cor.* 12. 8. *viz:* that sort of *Christian knowledge*, which consists in *explaining* of *parables* or *mysterious* expressions in *scripture*; And that may be thus appliable to this place; The *duty* of the *husband* toward the *wife* is best to be learned from the *mystical* explication of the words, and *storie* of the *creation* of the *man* and *woman*, *Gen.* 1. 27. *God created them male and female, and blessed them, and said unto them, Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the aire, and over every living thing that moveth upon the earth, And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yeilding seed, to you it shall be for meat.* And c. 2. 22. *God* took out one of *Adam's ribs*, and made it a *woman*, *And Adam said, This is now bone of my bone, and flesh of my flesh, ——Therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.* That by this *rule* of the *Creation*, the *Christian doctrine* of the *duties* of *husbands* and *wives* is regulated, appears *Mat.* 19. 4. where to that *question* about *divorces Christ* answers, *Have ye not read that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother*, &c. *What therefore God hath joyned together, let no man put asunder.* And so *Mar.* 10. 6. So 1 *Cor.* 6. 16. *What, know you not* (making this a special piece of *knowledge*) *that he which is joyned to an harlot is one body with the harlot? for they two, saith he, shall be one flesh.* And *Ephes.* 5. 31. having said, *For this cause shall a man leave his father and mother, and shall be joyned to his wife, and they two shall be one flesh*, he adds v. 32. *This is a great mysterie*—— collecting *mysteriously* (or κατὰ γνῶσιν, *according to knowledge*, i. e. by the *skill* of *interpreting mysteries* of *scriptures*) all the *conjugal love* and *union*, as between *husband* and *wife*, so between *Christ* and his *Church* from that one passage in the *Creation*, So 1 *Cor.* 11. 8. to prove that the *wife* is to be *covered*, as a token of her *subjection* to her *husband*, he saith, *For the man is not of the woman, but the woman of the man, neither was the man created for the woman, but the woman for the man.* All which are but *conclusions* drawn, by this γνῶσις or *mystical* explication, from those passages in the *creation* of *man* and *woman*. And so it may be very fitly affirmed here of the several parts of the *husband's duty* to the *wife*, they are all evidently *concludible* (κατὰ γνῶσιν *according to knowledge*, or by explication of the *hidden sense*) from the words in the *creation*; 1. ζωοικοῦντες *cohabiting* (contrary to the infusions of the *heretick*s falsly called *Gnosticks*) is the interpretation of the first part of *God's blessing*, *Gen.* 1. 28. in these words, *Be fruitful and multiply*, and again of *their two being one flesh*. And this *Plato* himself appears to have learned from the *story* of the *Creation*, writing in his *Dialogue* περὶ ἔρωτος, that *antiently male and female were put together in one body*. 2^dly, The *woman's* being taken out of the *man's side*, doth, not onely with the *Jewes* in theirs, but with *Christ* and his *Apostles*, in their *Christian Cabala*, signifie, that the *woman* is *dependent* of the *man*, unable to *subsist* without him, from whence it follows here, that he must *provide* for her, *honour* or *maintenance*, as being the *weaker vessel* (see *note* d.) 3^dly, The *woman's* being *joyned* with the *man* in the *dominion* over the *creatures*, *God's* having given the *fruit* of the *earth* for *food* to them both, in *common* or *equally*, *Gen.* 1. 28, 29. is a direct *foundation* of what is here added, that they are συγκληρονόμοι *coheirs of the gift of life*, as ζωὴ *life* signifies the *necessaries* of *life*, of which therefore the *wife* is in all reason to *partake* with him, or if ζωὴ be taken for *life* it self, then it belongs to the *creation*, *male and female created he them*, which is again a *mystical* proof or argument

κατὰ Γνῶσιν

Γνῶσις

Μέγα μυστήριον

Συνοικοῦντες

Ζωὴ

of

of conviction, that they that partake of *life* equally, ſhould alſo partake of the *neceſſaries* of *life*. To which we ſhall not need to adde a third acception of ζωὴ *life* for *eternal* or *everlaſting life*, which ſeems not to be looked on here. See *note* e.

d. τιμὴ

The word τιμὴ ordinarily ſignifies *maintenance*, ſo 1 *Tim.* 5.3. τὰς χήρας τίμα *honour*, i. e. *maintain*, *relieve the widows*, and ſo when the *ruling elder* is ſaid to be *worthy* of *double honour*, 1 *Tim.* 5.17. that denotes ſuch a proportion of *maintenance* above others, as was wont to belong to the *elder brother* in the *family*, So *Act.* 28.10. of the *Barbarians* πολλαῖς τιμαῖς ἐτίμησ ἡμᾶς, *they honoured us with many honours*, i. e. made us many *entertainments*, when we were there, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τ χρείαν, *and when we went away, they brought us in all things for our uſe*. So in *Cicero*, *Medico honos debetur*, *honour is due to a Phyſician*, i.e. a *reward* or *fee*. So *Num.*22.37. *Am not I able to honour thee?* i. e. to *give* thee *mercedem a reward*, ſaith S. *Hierome*, for ſo the *Hebrew* כבד ſignifies both *honor* and *reward*, and alſo the *neceſſaries* or *proviſions* in an *army* (*opes*, *pecudes*, *ſupellectilem omnem*, *wealth*, *cattel*, *all* kind of *proviſion*, ſaith *Schindler*) *Jud.*18.21. And ſo as the *Hebrew* בוז ſignifies both to *deſpiſe*, and to *take no care of*, ſo to *take care* of, to *provide* for any, is expreſſed by *honouring*. So *Mat.*15.6. *and ſhall not honour his father* &c. i. e. ſhall afford him no *maintenance* or *relief*, And ſo here ἀπονέμειν τιμὴν to *afford ſupplies* or *maintenance* to the *wife*, as being the *weaker veſſel*, taken out of, and *depending* on him for the *neceſſaries* of *life*.

c. Χάρις ζωῆς

The ſeveral notions of the word χάρις *grace* in the *ſacred dialect* have been often taken notice of, ſee *note* on *Lu.*1.i. *Act.*2.f. *Heb.*13. c. *Act.* 18.e. All of them ſpringing from that primarie notion of it for *charity* and *liberality*. Thus is the word uſed 1 *Cor.* 16.3. τ χάριν ὑμῶν, *your charity* or *liberality* to the *poor Chriſtians*. So *Ecclus.* 17.22. ἡ χάρις &c. *the charity of a man*, and c.20.13. χάριτες μωρῶν *the charities of fools*, for ſo it follows v.14. *The gift of a fool* &c. and c. 40.17. it is rendred *bountifulneſſe*. Thus in *Ariſtotle* χάρις is definied ὅταν τὶς ὠφελῇ τῷ δεομένῳ μὴ ἀντὶ τινὸς μηδ' ἵνα τι ἀυτῷ τῷ ὠφελῆται, ἀλλὰ ἵνα τῷ ἐκείνῳ τι, *Rhet:* l. 2. c. 7. *When any man relieves him that wants, not that he himſelf may gain any thing by it, but onely that the other may*. Where the *Anonymus Scholiaſt* expounds it χάριν ἤτοι δωρεάν, *Grace, that is, gift*, and ſo *Heſychius* χάρις δωρεὰ. So 2 *Cor.*8.1, & 4. 'tis clearly uſed for a *gift* or *liberal beneficence* to the *poor*. Thus in this *Epiſtle* c. 4.18. ποικίλη χάρις θεῦ *the manifold grace of God*, is *God's liberality* of *divers* kinds, particularly the *wealth* that he hath given to men, as to *ſtewards* to diſtribute to them that ſtand in *need* of it, and at the beginning of the verſe it is called χάρισμα, Ἕκας καθὼς ἔλαβε χάρισμα, *Every man as he hath received wealth*, or any other ſuch *gift* of *God*. So the *grace* of *God*, ſo often mentioned, is the *mercy* and *gift* of *God*, as in the *benedictions*, *the grace of our Lord Jeſus Chriſt*, all one with ἀγάπη *God's love*, and κοινωνία *communication* after it. So *Joh.* 1.16. *we have received* χάριν *grace*, *mercy*, liberal effuſion of *goodneſſe*, ἀντὶ χάριτος *in reſpect* of (and in *proportion* to) his great *goodneſſe*, and *mercy*, and abundant *charity* to us, mentioned before v.14. and after v.17. where the *grace* of *Chriſt* is ſet oppoſite to the *ſtrictneſſe* of the *law*, which hath nothing of *mercy* in it. Agreeable to this notion of χάρις, as it ſignifies an act of this *mercy* in *God*, i. e. a *gift*, is the uſe of it in this place, where the *husbands* are commanded to *diſtribute* to their *wives* all things that they ſtand in *need* of, ὡς ζυγκληρονόμοι χάριτος ζωῆς *as copartners of the gift of life*, i. e. the *wife* and the *husband* are joyned together in receiving from *God* that *largeſſe* of his, whether it be ζωῆς, as that ſignifies *life* it ſelf, as we know it was in the *creation*, *God* equally *diſtributed* this *gift* of *life* to them, or as it notes the *comforts* and *neceſſaries* of *life*, the *wife* as well as the *husband* hath right of *inheritance* from *God* to all the *good things* of this *life*, as having equally *dominion* given to them both over the *fiſh*, and *fowle*, and *beaſts*, and *herb*, and *trees*, *Gen.*1.28. All which are *given* them for *meat* v.29.

f. Πνεύματός μου φυλακῇ

For the explicating of this very *obſcure* place, the beſt *riſe* will be that which S. *Hierome* on *Iſaiah* hath ſuggeſted to us, by looking on the words of *God* to *Noah* concerning the *ſins* of the *old world*, and his *judgments* deſigned againſt them, *Gen.*6.3. where conſidering *Noah* as a *prophet* (and *preacher* of *repentance* to the *old world*) it will not be ſtrange if the expreſſion be *prophetical* and *figurative*. The *Hebr:* hath it thus, לא ידון רוחי באדם, which the ordinary *Engliſh* render, *My ſpirit ſhall not alwaies ſtrive with man*, the *Greek* οὐ καταμενεῖ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις, *my Spirit ſhall not abide in theſe men*, perhaps reading לא ילון from לון to *lodge*, or *abide*, The *Engliſh* render the *Hebrew* ידון as if it came from דון *diſceptavit*, *judicio contendit*, to *contend* or *go to law*, But the word comes from נרן, which ſignifies a *ſheath*, 1 *Chron.*21.27. and is uſed for a *body*, *Dan.*7.15. *my ſpirit in the midſt of my body*] as being the *ſheath* or *receptacle* of the *ſoul*, and ſo the *writers* of the *Talmud* ordinarily uſe it, and *Tertullian de reſurrect: Caro vagina afflatus Dei*, *Fleſh is the ſheath of the breath of God*, no doubt referring to *this* place, and accordingly לא ידון is literally to be rendred [*ſhall not abide* as a *ſword* &c. in a *ſheath*,] As for רוחי *my ſpirit* or *breath*] that ſure is that *breath* breathed by *God* into man, *Gen.*2.7. by which he *became a living ſoul* (ſee *Jam.* 4. a.) *Spiritum meum filiis hominum indidi*, *I have given my breath* or *ſpirit*, (*afflatus Dei* in *Tertullian*) *to the ſons of men*, ſaith the *Hieruſalem Targum* there, according to that of *Seneca*, *Ep: 66. Ratio nihil aliud eſt quàm in corpus humanum pars divini ſpiritus merſa*, *Reaſon is nothing elſe but a particle of the divine ſpirit immerſed in a man's body*; and ſo in the *Poet* is a man's *ſoul* called *divinæ particula auræ*, *a particle of the divine breath* or *ſpirit*. From hence the meaning of thoſe words is clear, *My ſpirit ſhall no longer be ſheathed in man*, i. e. the *ſouls* which I have *breathed* or given to *men*, the *ſons* of *Adam*, and which are *ſheathed* in them, *impriſoned*, *detained* unprofitably, ſhall no longer *continue* or *abide* in them, and this as a *figurative* obſcure expreſſion, is twice afterward ſet down more clearly, *the Lord ſaid*, *I will deſtroy man*, *whom I have created*, *from the face of the earth*, v.7. and *the end of all fleſh is come before me*; *and*

I will deſtroy them from the earth, v.13. It muſt here be farther obſerved, that in the latter part of that *third verſe* is added, 1. The *reaſon* of that *ſentence* of *God*, 2dly, The *ſpace*, in his *long-ſufferance*, deſigned, before which was paſt, it ſhould not be *executed*. The former in theſe words, *For that he alſo is fleſh*, i. e. extremely given to the *ſatisfying* of the *fleſh*, that age being a moſt *carnal* and abominable age, uſed ordinarily by the *Jewes* (under the phraſe of דור המבול *the age of the deluge*) for an *example* of all *impiety*, and that I ſuppoſe here meant alſo by, *the earth was corrupt before God*, ver. 11, & 12. the *corruption* there, as φθορὰ in the *Apoſtles*, ſignifying all manner of *unnatural luſt* and *villanie*. And for the latter, it is evident that they were allowed *ſixſcore years* to *repent* in, and avert the *judgment*, and that *Noah* was ſent to *preach repentance* to them by denouncing the *judgment* and *building* the *ark*, *Ecce dedi ut reſipiſcentiam agerent*, *Behold I have given them* that ſpace, *that they might repent*, ſaith the *Hieruſalem Targum*. And accordingly this age is ordinarily, and by way of *Proverb*, uſed by the *Jewes* as an *evidence* and *example* of *God's* μακροθυμία his *patience* and *long-ſuffering* to *ſinners*, before he comes to *puniſh* them. And when the judgment came upon that *world* of *ungodly* men, yet a *remnant* was delivered, *Noah* and his *family* in the *ark* from *periſhing* in the *waters*. By this explication of that *verſe* in *Geneſis*, as it already appears, how perfect a *parallel* that was of *God's* dealing with the *Jewes*, giving them *time* to *repent*, *delivering* all that did *repent*, and deſtroying the whole *nation* beſides, ſo it is evident, that from thence this verſe of S. *Peter's* may be interpreted. For the τὰ ἐν φυλακῇ πνεύματα *the ſpirits in the priſon*, or *cuſtodie*, or *ſheath*, here (φυλακὴ ſignifying any kind of *receptacle*, *Rev.* 18.2.) are thoſe *ſouls* of men, that lay ſo *ſheathed*, ſo *uſeleſſe*, and *unprofitable* in their *bodies*, immerſed ſo deep in *carnality*, as not to perform any *ſervice* to *God*, who *inſpired* and placed them there (and 'tis elſwhere a *figurative* ſpeech to expreſſe *wicked* men, who are called *priſoners*, *in priſon*, i. e. ἐν φυλακῇ, *Iſa.* 42.7. and c. 49.9. and *bound in priſon*, *Iſa.* 61.1.) they, the *thoughts of whoſe hearts were evil continually*, v.5. To theſe *Chriſt*, i. e. *God* eternal πορευθεὶς ἐκήρυξεν ἐν πνεύματι, *went and preached in*, or *by* that *Spirit*, by which he was now *raiſed* from the *dead*, where 1. the phraſe πορευθεὶς ἐκήρυξεν, *went and preached*, or *going preached*, is but an *idiome* of the *ſacred* ſtyle, wherein πορευθεὶς *going*, and ſuch like words, are frequently uſed as παρέλκοντα *expletives*, ſo, to omit many more, *Epheſ.* 2.17. ſpeaking of *Chriſt* after his *departure* from the *world* (in the ſame manner as here *before* his *coming* into it) and of his *preaching* by his *Apoſtles*, not *perſonally* himſelf to the *heathen world*, S. *Paul* expreſſes it after the ſame manner as here, καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην, *and he went and preached peace*. 2dly, By his *Spirit* is evidently here meant that *divine power* by which he was *raiſed* from the *dead*, after his *crucifixion*, and by which he means now to act *revenge* on his *crucifiers*, after a while, if they *repent* not, but in the mean time to *preach repentance* to them; And that makes the *parallel* exact betwixt the matter here in hand, and the *ſtorie* of the *old world*, Here men are divided into two ſorts v.17. thoſe that *ſuffer* for *well doing*, the *pious*, conſtant, yet *perſecuted Chriſtians*, and thoſe that *ſhall ſuffer* for *evil doing*, the *contumacious obdurate perſecuting Jewes* and *Gnoſticks*, as there the *violent* and *corrupt* on one ſide, which were, after the *hundred and twenty years*, ſwept away with the *deluge*, and *Noah* (and his *familie*) on the other ſide, who by being ſet forth as an *example* of the *godly*, *delivered out of temptations*, 2 *Pet.* 2.5,9. appear to have been *oppoſed* and *wronged* by them; And therefore to prove (what was undertaken v. 17.) that even in reſpect of *this world*, it is farre *better* to be of the number of the *perſecuted*, who ſhall be *delivered*, then of the moſt *proſperous perſecuters*, which ſhall after a time be *deſtroyed*, as the *example* of *Chriſt* was very pertinent, v. 18. who having *ſuffered* a while, was raiſed in *power* to *deſtroy* the *crucifiers*, ſo the *example* of the *old world* is fitly made uſe of alſo, who are evidently pointed at, not onely by the πνεύματα ἐν φυλακῇ, *ſpirits in the ſheath*, or *cuſtodie*, or *priſon* (which ſo fitly agrees with the צרור *ſheathed* in the *old prophecie*) but by that which here follows [ἀπειθήσασί ποτε which were *diſobedient of old*,] ſee *note* g. (which clearly takes it off from belonging to the *Gentiles* of *Chriſt's* time, to which ſome *interpreters* are willing to apply the place) and that ποτὲ *of old*] defined by the ὅτε *when*] that follows, ὅτε ἅπαξ ἐξεδέχετο *when once God's long ſufferance waited* (or without *once*, ὅτε ἀπεξεδέχετο as the *King's MS.* reads it) ἐν ἡμέραις Νῶε *when it waited in the daies of Noe*, &c. which particular of *God's long-ſufferance*, *awaiting* their *repentance* 120 *years*, and daily *admoniſhing*, and *reproaching* them all that time (ſee *Heb.* 11.7.) by the κατασκευαζομένη κιβωτῷ *preparation of the arke*, and his *ſaving* the *remnant* (as the *ſon* of *Syrach* calls it *Eccluſ.* 44.17.) by this means, δι' ὕδατος *through* or *out of the water* (ſee 1 *Cor.* 3. *note* b.) are very commodiouſly applied to S. *Peter's* preſent purpoſe alſo, *Chriſt's deferring* this *vengeance* on the *Jewes*, *fourty years* after his *crucifixion*, being on purpoſe deſigned 1. to bring the *crucifiers* to *repentance*, 2dly, To make triall of the *patience* and *perſeverance* of the *ſincere Chriſtians*, and to *deliver* them peculiarly out of this *deluge* of *deſtruction*, *Rev.* 2.7. &c. when all others, *Jewes* and *temporizing Gnoſticks* were *deſtroyed*.

The word ἀπειθήσαντες *diſobedient*] is uſed for a courſe of great *notorious* ſin, ſpoken of the παραπικραίνουσας *exaſperators*, *provokers*, *Heb.* 3.16,18. againſt whom *God's oath* was gone out, that they ſhould not *enter into his reſt*, ver. 19. They are here certainly the *wicked men* of the *old world*, on whom the *flood* came, called ἀσεβῶν κόσμου, *the world of the ungodly*, 2 *Pet.* 2.5. which are there joyned with the *wicked* of *Sodome*; From whence and from ſome other *evidences* it is *probably* to be concluded, what their *ſin* was, which brought the *flood* upon them, viz: the *ſin* of *unnatural uncleanneſſe*, or *Sodomie*, contrary to that *breath* of *God breathed* on them, the *light* of *law*, and *reaſon*, and *nature*, and the very *ſoul* within them, For ſo *Gen.* 6.2. upon the *ſons* of *God* taking them *wives of the daughters of men*, preſently follows the *decree* of *God* to ſend the *deluge* upon them. The

g. Ἀπειθήσαντες

ſons of *God*, and of *men*, were certainly the *worſhippers* of the *one true*, and the *many falſe Gods*, and the *marrying* of thoſe *Idolaters* was the means of *inſnaring* the *godly* in the *heathen Idol-worſhips*, and all the *villanies* in their *practiſes*, or *ſacrifices* (as after it was *Num.*25.2.) This is there in general expreſſed, v.5. by, *The wickedneſſe of man was great upon the earth*, meaning by πονηρία *wickedneſs*, *villanie* (as ἀκρασία *incontinence Mat.* 23.25. is πονηρία *wickedneſs*, *Lu.*11.39.) & v.11. by, *The earth was corrupt before God, and filled with all violence*, by *corruption* ſignifying theſe *unnatural luſts*, ſo ordinarily called φθορὰ, and φθείρεσθ, *corruption* and *being corrupted* (ſee *note* on 2 *Pet.*1. b. & 2. a.) and by *violence* either the ſame again in the moſt *enormous* kind, ſuch as was by the *Sodomites* offered to the *Angels* (ſee *note* on 1 *Cor.* 5. h.) or elſe *perſecuting* all others, that would not goe on with them in all their *riotous* courſes, and both together expreſſed v. 12. by one of them, *corrupt*, *And all fleſh corrupted his way*, and both again by *violence*, v. 13. *The end of all fleſh is come before me, for the earth is filled with violence*, So that either of theſe *ſingle*, or, which in probability is all one, both together, is the *notation* of the *ſin* for which the *flood* came, and the interpretation of the ἀπειθήσασί ποτε, thoſe that *of old* were *diſobedient* in this place.

'Ακρασία Πονηρία

Φθορὰ

The *King's MS.* reads Ο Καὶ ἀντίτυπον &c. where Ο in *capital* letters (as that whole *book* is written) ſignifies oftentimes ὃ, as in an *inſcription* of an *antient cup* in *Athenæus* ΔΙΟΝΥΣΟ is written for Διονύσου. And ſo in an old *Copie* in *Magdalen College* in *Oxford* it is clearly ὃ ἀντίτυπον *the antitype of which.* h. Ὃ Ἀντίτυπον

CHAP. IV.

Paraphraſe.

1. Ye muſt therefore, ſeeing Chriſt hath ſuffered for you, a. reſolve to follow and imitate him in ſuffering alſo, or dying with him, viz: dying to ſin (ſee v. 6.) or ceaſing from it, as he that is dead, or hath crucified the fleſh with affections and luſts, alwaies doth,

1. FOraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm your ſelves likewiſe with the ſame mind: for he that hath [a] ſuffered * in the fleſh, hath ceaſed from ſin,] * or, to the fleſh, for the King's *MS.* reads σαρκὶ

2. That for the remainder of the life that ye live, this frail mortal life, ye live no one minute longer in obedience to thoſe luſts, or compliance to thoſe appetites that are ordinary among men, but in perfect obedience, and compliance to the will of God.

2. That † he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God.] † ye ſhould no longer live the reſt of your time εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις χρῆσθαι

3. For ye have ſure continued long enough in thoſe heathenish villanies, ſo ordinary in the Gentile world, ye have ſufficiently gratified them by accompanying them in unnatural acts of uncleanneſſe (ſee note c.) and carnal luſts, in drinking of wine, luxurious feaſts, Bacchanals, and thoſe deteſtable ſins of luſt, uſed in the idol-worſhips of the Gentiles, ſee note on 1 Cor. 5.1. b.

3. For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſſe, luſts, [b] exceſſe of wine, * revellings, banquettings, and abominable idolatries:] * feaſtings, drinkings, κώμοις, πότοις

4. Who wonder as at a ſtrange thing, and reproach and rail at you, if you make any ſcruple of thoſe unnatural abominable ſins, which are not to be ſpoken of, or refuſe to run on headlong with them to the commiſſion of them: c. d.

4. Wherein they [c] † think it ſtrange that you run not with them to the ſame [d] * exceſſe of riot, ſpeaking evil of you:] † wonder & blaſpheme ξενίζονται βλασφημοῦντες * confuſion

5. Who ſhall be moſt ſadly accountable to God the judge of all the world, who hath all the actions and thoughts of men, dead and living, ſo ready to him, that he can paſſe a moſt juſt ſentence on them, whenſoever he pleaſes, and will certainly ere long ſo deal with the provoking ſinners, Jewes and Gnoſticks, of this age, as he hath dealt formerly with the like through all times, ſince the beginning of the world.

5. Who ſhall give account to him that † is ready to judge the quick and the dead.] † hath in readineſſe ἑτοίμως ἔχοντι

6. For thus hath he formerly proceeded with the ſinners of the old world (ſee note on c. 3. f.) and all others that are now long agoe dead, firſt preached to them, (when they were alive) as now unto us, and made known his will and commandments, on this one deſigne, that they might mortifie all ſinfull luſts, reform their vicious abominable waies, and ſo ſuffer to the fleſh (ſee note a.) and for the future live new lives, obey the commandments of God.

6. For, for this cauſe was the Goſpel preached alſo to them that are dead, that they might be * judged according to men in the fleſh, but live according to God in the ſpirit.] * judged to the fleſh according to men, but live to the Spirit according to God

7. But that great fatal deſtruction to the obdurate Jewes, ſo oft ſpoken of by Chriſt and his Apoſtles (ſee note on Mat.10. g. & 24. c.) is now neer at hand, which is an obligation to all care in performing all acts of piety, in praying for the averting of Gods wrath, and ſecuring you from being overwhelmed in it, and to that end there is nothing ſo neceſſary as ſobriety, in oppoſition to the ſins forenamed v. 3, 4. and care and vigilance that the day of viſitation come not on you unawares.

7. But the end of all things is at hand; be ye therefore ſober, and watch unto † prayer.] † prayers προσευχὰς

8. But above all things, be ſure to maintain a moſt earneſt love, and charity toward your fellow Chriſtians, (the contrary to which, the contentions and factions of the Gnoſticks, ſhall concurre with their other villanies to involve them in the vengeance that befalls the perſecuting Jewes.) For this added to repentance from all thoſe other dead works, is the likelieſt means to propitiate God, and avert his judgments from you, ſee Jam. 5. 8.

8. And above all things have fervent charity among your ſelves: for charity ſhall cover the multitude of ſins.]

9, 10. Every one as he hath received wealth or any other good thing, ſo diſtributing it to them that want; as counting your ſelves but ſtewards of thoſe many gifts and liberalities of God, (ſee note on c.3. e.) and diſcharging that office, as it ought to be diſcharged, to the greateſt advantage of others.

9. Uſe hoſpitality one to another without * grudging:
10. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the † manifold grace of God.] * murmurings γογγυσμοῦ † various ποικίλης

11. If

*diſtribute διακονεῖ

11. If any man ſpeak, let him ſpeak as the oracles of God, if any man * miniſter, let him doe it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. Amen.]

11. He that teacheth the people, let him doe it with that uprightneſſe, as becomes one that is a ſteward, or diſpenſer of the oracles of God: He that exerciſes liberality to the poor (ſee note on Lu.8.a.) let him do it in proportion to that eſtate which God hath given him, that ſo God may be glorified in his gifts, i. e. receive honour by that uſe which is made of them, by your obedience to the Goſpel of Chriſt, who is God bleſſed for ever. Amen. (ſee Rom.9.c.)

† wonder not, or, be not ſurpriſed at this burning, or caſting into the fire that is among you, & is befallen you for your trials, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ

12. Beloved, † think it not ſtrange concerning the fiery trial which is to try you, as though ſome ſtrange thing happened unto you.]

12. Brethren, be not amazed, or much troubled at the terrible fire of perſecution and affliction which is among you at this time, it is that which God ſends for your trial, and 'tis no ſtrange or new thing to have ſuch things befall Chriſtians.

13. But rejoice, in as much as ye are partakers of Chriſt's ſufferings, that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.]

13. But count it matter of joy to you, that thereby you are made like unto Chriſt in ſuffering, and then as there was a reſurrection of Chriſt after his ſuffering, and that reſurrection the more glorious, becauſe of that forerunner, ſo after theſe ſufferings of yours, there will be a glorious revelation and coming of Chriſt, that ſpoken of Mat.24. (ſee note or 2 Theſſ.1.a.) to the deſtruction of thoſe crucifiers of Chriſt, and perſecuters of Chriſtianity, after which you ſhall have a great calm and tranquillity, and that will be matter of exceeding joy to you.

* for the ſtate of glory ὅτι τὸ τῆς δόξης (the King's MS. adds καὶ δυνάμεως, and of power) and the ſpirit of God καὶ τὸ τοῦ θεοῦ πνεῦμα

14. If ye be reproached for the name of Chriſt, happy are ye, * for the ſpirit of f glory and of God reſteth upon you; on their part he is evil ſpoken of, but on your part he is glorified.]

14. In the mean, whatſoever contumely or perſecution ye ſuffer for your Chriſtian profeſſion's ſake, it is the happyeſt thing that could befall you, For by your being reviled for being Chriſtians, it ſeems the very ſame condition which was in Chriſt incarnate, and wherein his power was moſt evident, and the very ſpirit, and temper of God is in you, which temper of Chriſt is looked upon with reproach by the men of the world, not conceiving how ſuffering can become a God, but by you, who have imitated it by your own ſufferings, it is commended and glorified.

15. But let none of you ſuffer as a murtherer, or as a thief, or as an evil doer, or as g a buſie body in other mens matters.]

15. But I deſire not that any of you ſhould be ſo in love with ſufferings from the heathen powers, as to do ought that may juſtly deſerve it from them, as by any act of murther, ſtealth, aſſuming, or pretending authority to make others, that belong not to your charges, to perform what you term their duties.

16. But if any man ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God on this behalf.]

16. But if keeping himſelf innocent from theſe and the like, he yet fall under perſecution for the faith of Chriſt and diſcharge of his Chriſtian duty, let this be matter of rejoicing to him, and of thankſgiving to God,

† That it is the ſeaſon that judgment ſhould begin * the firſt be from us, ἀφ' ἡμῶν

17. h † For the time is come that judgement muſt begin at the houſe of God; and if * it firſt begin at us, what ſhall the end be of them that obey not the Goſpel of God?]

17. That there being a firſt and ſecond draught of bitterneſſe, i. e. of puniſhments for men, one by way of chaſtiſement, or exerciſe, the other for utter exciſion, or one in this world, the far lighter of the two, the latter to come in another world, much more formidable; and the former now ſometimes befalling the deareſt ſervants of Chriſt, this is the time, or ſeaſon for that to fall on you. And if it be ſo, what is this but a very ominous ſign, that it will be very heavy and inſupportable to the wicked, the obdurate crucifiers of Chriſt, and perſecuters of Chriſtianity, whoſe portion is that other far bitterer part of the Cup, which is reſerved for them even in this world, a fatal exciſion now ſuddenly approaching, After the righteous have been ſufficiently tried, then their rod is to be caſt into the fire, and ſo an utter deſtruction of the obdurate Jews (ſee Lu.23.31.) and that in an heavier manner in another world after this life.

† hardly eſcape μόλις σώζεται

18. And if the righteous † ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?

18. And if the righteous have a compenſation, or portion of miſery in this life, Prov. 11. 31. and, though he eſcape, yet do it through many afflictions, then how fearful is the expectation of ungodly ſinful men?

* commit their ſouls or lives παρατιθέσθωσαν τὰς ψυχὰς

19. Wherefore, let them that ſuffer according to the will of God, * commit the keeping of their ſouls to him, in well doing, as unto a faithful Creator.]

19. By all this it appears to be moſt reaſonable, that they that ſuffer in Chriſt's cauſe, bear it patiently, and quietly, never doing, or attempting any unlawful thing to caſt the croſſe off from their own ſhoulders, but committing their lives and every thing to God, who having created all, and ſo being able to preſerve them as eaſily, if he pleaſe, and being moſt certain to perform all his promiſes to every faithful ſervant of his, will certainly preſerve them, if it be beſt for them, and if he do not, will make their ſufferings a paſſage to, and enhaunſement of their glory.

Notes on Chap. IV.

a. ὁ παθὼν ἐν σαρκὶ

What is here meant by *ſuffering in the fleſh*, (or, as the *King's* MS. reads, σαρκὶ, *to the fleſh*) which we are to do by way of *correſpondence* to *Chriſt's crucifixion*, doth not onely appear by many other *phraſes* elſewhere, as *being dead to ſin*, *crucified with Chriſt*, noting thereby *mortification* and forſaking of *worldly ſinful courſes*, but alſo by the diſtinct words here added [πέπαυται] ἁμαρτίας, *he hath ceaſed from ſin*] which refer the *phraſe* here to *reformation* of *wicked lives*, not to *ſuffering* of *afflictions*, as the words might be thought to ſignifie. And this irrefragably appears by v. 2. *That we ſhould no longer live the reſt of our time in the fleſh to the luſts of men, but to the will of God.* Which verſe if it be compared with that harder *phraſe*, κριθῶσι κατ' ἀνθρώπους σαρκὶ *judged to the fleſh according to men*, v. 6. it may poſſibly give ſome light to the explication of it, For ἐπιθυμίαις ἀνθρώπων *the luſts of men* v. 2. may well be anſwerable to κατ' ἀνθρώπους σαρκὶ, *the fleſh according to men*

πέπαυται ἁμαρτίας

Κριθῶσι κατ' ἀνθρώπους σαρκὶ

men v. 6. noting thereby the *customary sinful lusts* of the *Gentiles*, as on the other side [the *will of God*] v. 2. is all one with the *spirit according to God*, the *godly spiritual* inclinations and *dispositions*, and then why may not [μηκέτι βιῶσαι *living no longer*] i. e. *dying*, be all one with [κριθῶσι, be *judged*] or *condemned* or *sentenced to death*? For when all the phrases that belong to *Christ's sufferings, crucifixion, death, burial*, are applied by accommodation from *Christ* to the *Christian*, in respect of his *dying* to the *flesh*, to the *world*, to *sin*, and when the opposite to being *judged* is *living*, (and when that *opposition* is strictly observed in all other parts of the *phrase*, πνεύματι *spirit*, opposed to σαρκὶ *flesh*, and κατὰ θεὸν *according to God*, to κατ' ἀνθρώπους *according to men*) why should not [κρίνεσθαι to be *judged* or *condemned*] which is the thing immediately *preparatory* to *execution*, be taken here (though not often elsewhere) for *execution*, or *suffering* that *sentence*? And so κριθῶσι σαρκὶ *judged to the flesh*, be all one with *dead to the world*, or *flesh*, i. e. *mortifying* all *sinful lusts*, opposed to *living according to God to the spirit*, an *holy* and *godly life*. Another notion these words v. 6. may be thought capable of, ἵνα κριθῶσι μὲν κατ' ἀνθρώπους τῇ σαρκὶ (speaking of *penitent sinners* involved in a common *ruine*) that though as far as *men* can see, κατ' ἀνθρώπους *according to men*] they be *judged in the flesh*, swept away in the *calamity*, in respect of their bodily outward condition, yet they are at rest, and so in their *soul* or *spirit*, *live with God*. If *suffering in* or *to the flesh* v. 1. did belong to *afflictions*, this then might probably be the meaning of v. 6. But the former being otherwise determined by the *context*, this latter will best be interpreted by *analogy* therewith.

b. Οινόφλυξ — Οἰνόφλυξ, μέθυσος, ὁ εἰς τὸν οἶνον ὁρμῶν, φλύειν δὲ τὸ ὁρμὴν ἔχειν πρός τι, saith *Phavorinus*, the word signifies a *drunkard*, *one impetuously given to wine*. And again Οἰνοφλυγία, ἐπιθυμία οἴνου ἄμετρος, an *immoderate desire of wine*.

c. Ξενίζεσθαι — Ξενίζεσθαι is *to wonder* as at a *new* or *strange* accident. So in *Polybius*, ξενίζεσθαι καὶ διαπορεῖν διὰ τὸ παράδοξον, to *think strange and doubt*, *as at a paradox*, all one with ξενοπαθεῖν to be *surprized* with some *unexpected* event. So ξενίζω ἐκπλήττω in *Phavorinus*, and proportionably in the *passive* ξενίζεσθαι, ἐκπλήττεσθαι, to be *stricken* on a *sudden*, or *amazed*, so here again v. 12. μὴ ξενίζεσθε τῇ πυρώσει, *be not surprized, amazed, astonish'd*, or *vehemently* affected with *wonder*, at that πύρωσις which is among you.

d. Ἀνάχυσις — Ἀνάχυσις φυρμὸς, σύγχυσις, saith *Phavorinus*, where σύγχυσις signifying *confusion* is a general word, and would not much tend to the illustrating of the other, did not the φυρμὸς tell us what kind of *confusion* it was, viz. a *confusion* of *sexes*, in committing those *base* sins, for so saith he of φυρμὸς μολυσμὸς, ῥύπος, μίασμα, it notes those *filthy abominable pollutions*, and accordingly *Hesychius* having rendred it φυρμὸς ἁλακία, interprets the latter of these μαλακία *mollities*, the word so commonly used for *effeminacy*, and particularly for these *base sins*. Another notion of this word there is (the *primitive*, I suppose whence this is by *metaphore* derived) for *ponds* or *cavities* which are filled with the *sea* at the time of *flote*, and will carry *boats* at such times to the *main land*, and to *cities* built there. So saith *Strabo* l. 3. Λέγονται ἀναχύσεις αἱ πλήρεμναι τῇ θαλάττῃ κοιλάδες ἐν τοῖς πλημμυρίσι, καὶ πυρμῶν δίκλω ἀνάπλους ὅτι τὰ μεσόγαιαν ἔχουσαι καὶ τὰς ἐπ' αὐτῆς πόλεις. These *Ptolemee* calls ἀναχύσεις, as our *Humber* in *England* is by him express'd by Ἄβα (in all probability for Ἄβρα) εἴσχυσις. And this *overflowing* of the *sea* is very fit to express this of *extravagant enormous lust* (see *note* on *Jude* b.) Agreeable to this is the notion of Ἀσωτία here also joined with it, Ἄσωτος, ἀκόλαστος, ἀσελγὴς, and Ἀσώτως αἰσχρῶς, saith *Phavorinus*, it notes *incontinence*, and *lasciviousnesse*, or *filthinesse*, which what it signifies in that writer, will appear by the account which he gives of ἀσελγαίνειν, viz. that principally and properly it signifies τὸ παρὰ φύσιν τῇ γυναικὶ μίγνυσθαι, the *sin* mentioned *Rom.* 1. 26. from whence saith he, there was a *city* called Ἀσέλγη, ὅπου κακῶς ἐζῶν οἱ ἄνθρωποι, καὶ ἀλλήλοις ἐκοινώνουν, where such *unnatural villanies* were ordinarily committed, and κοινῶς, ἀσέλγεια, ἀκαθαρσία *uncleannesse*, but that especially of the *basest* and *foulest* sort, as may appear by his rendring Ἀρρηποποιΐα by ἀσέλγεια, αἰσχρεργία, by which it appears that these two words signifying each of them so *unsavourly*, are joined together to denote those ἀθέμιτοι εἰδωλολατρείαι *abominable practises* of the *Gentiles* in their *idolatries*, v. 3. Ἀσωτία

What πύρωσις] here signifies, will easily be defined in *general*, any kind of *adversity*, or *sharp persecution*, which (as *fire* blown up into *flames*, to *gold* or other *metals*, is the means of *exploring* and *purifying* them) is in like manner here said to be γινομένη ὑμῖν εἰς πειρασμὸν, *befallen them for their trial*. Thus *Prov.* 27. 21. δοκίμιον ἀργυρίῳ καὶ χρυσῷ πύρωσις *casting into the fire is the trial for silver and gold*, and *Psal.* 66. 10. ἐπύρωσας ἡμᾶς, ὡς πυροῦται ἀργύριον, *thou hast cast us into the fire, as silver is cast into the fire*, unless perhaps that should be read ἐπείρασας ὡς πειράζεται, *thou hast tried us as silver is tried*, and so in other places of the *Old Testament*. The word we have again *Rev.* 18. 9. where καπνὸς πυρώσεως we rightly render *the smoak of her burning* or *being set on fire*. If this be now applied to the *Jews* in general at that time, it may then be fitly interpreted of the great *combustions* and *seditions* caused by the Ζηλωταὶ and σικάριοι, *Zelots* and *seditious*, oft mentioned by *Josephus*, which raised such stirs among them, and brought such heavy, bloudy *slaughters* upon them before their *destruction* by the *Romanes*, and not onely in, but out of *Judæa*: And in *opposition* to these, perhaps it is, that they are advised to be Ζηλωταὶ τοῦ ἀγαθοῦ *Zelots of that which is good*, for so the *King*'s MS. reads in stead of μιμηταὶ *imitators* or *followers*, c. 3. 13. and accordingly now, when the τὸ τέλος ἤγγικε the *destruction* or *fatal excision* was but *approaching*, the πύρωσις is spoken of as already γινομένη ἐν ὑμῖν *befallen among* them, and so may fitly be the *forerunner* of their *destruction*, as *Josephus* observes it was. But if it be more strictly applied to the *Christians*, to whom S. *Peter* writes, it must then signifie the *persecutions* which from the *Jews* and *Gnosticks*, fell on the *pure* and *orthodox Christians*, wherever *Christianity* was *planted* in the *Provinces*, and was particularly εἰς πειρασμὸν, for the

e. Πύρωσις — Καπνὸς πυρώσεως — τὸ τέλος ἤγγικε

exploring

exploring and *trying* them, the *malice* of the *perſecuters* being ſuch (and no other means of appeaſing them, ſave the *denying* of the *faith*, or, by *compliances*, *ſeeming* to doe ſo) that whoſoever was not *ſincere*, was ſure to be *tempted* out of his *profeſſion*.

f. Δόξη That δόξη *glory* is anſwerable to the *Hebrew* *Schechinah* the *appearing* of *God* by *Angels*, or any other *glorious way*, hath been often ſaid, *note* on *Mar.* 1.a. (ſee 2 *Pet.* 1.3.17. and *Jude* 24.) and that that alſo ſignifies that *eminent* way of *God's appearance* (which is therefore called his ἐπιφάνεια) the *incarnation* and beeing of *Chriſt* here on the *earth*, hath been formerly *noted* alſo, on *Joh.* 1.b. So 2 *Cor.* 4.b. *the glory of God in the face of Jeſus Chriſt*, is the *glorious exhibition* of *God*, ſo viſible in *Chriſt* here on the *earth*; And ſo moſt probably here it ſignifies, and then τὸ τῆς δόξης δόξης will be the *ſtate* or *condition* of *Chriſt*, when he was here upon the *earth*, with which is here fitly joined τὸ πνεῦμα τοῦ θεοῦ, the *ſpirit of God* (ſo *Chriſt incarnate* was, *God bleſſed for ever*) i.e. the ſame way of *diſpenſation* and *œconomy*, which was uſed on *Chriſt*, when he was here on *earth* (ſee *note* on *Lu.* 9.d.) And that this is the meaning of it here, will be judged by the *context*, which pronounces them *happy*, that are *reproached for Chriſt's name*; becauſe by that means they are made *like Chriſt*, that prime perſon, that *ſuffered* for *well doing*.

Δόξα θεοῦ ἐν προσώπῳ Ἰησοῦ

τὸ τῆς δόξης

τὸ πνεῦμα τοῦ θεοῦ

g. Ἀλλοτριοεπισκοπὴ What the ἀλλοτριοεπισκοπὴ here ſignifies, will beſt be gueſt by obſerving firſt, that it is here joined with other *great* and *groſſe ſins*, *theft*, *murther*, *evil doing*; 2dly, by comparing it with another word of neer ſignification, περιεργία 2 *Theſſ.* 3.11. (againſt which the *Apoſtle* exhorts, 1 *Theſſ.* 4.1.) This crime is either of a *lower* or *higher* ſort, the firſt is *idleneſſe*, the ſecond improves it into *ſedition*, Againſt the former the *Apoſtolick doctrine* did proceed by way of *cenſure*, that they were not to be acknowledged in the *Catalogue* of thoſe *poor* that were to be *relieved* by the *Church* out of the *publick* ſtock, but rather under the title of Ἄτακτοι the ἄτακτοι *diſorderly* perſons, uſed as *thieves* (with whom they are here placed) which were to be *ſold* as *ſlaves*, *forced* to *labour*, and ſo taken off from their *idleneſſe* and *medling* with other men's matters. Thus among the *Ægyptians idleneſſe* was a *capital* crime; among the *Lucani*, he that *lent* money to any *idle* perſon was to *loſe* it; among the *Corinthians* the *ſlothful* were delivered to the *carnifex*, ſaith *Diphilus*. Another, higher then this, there was, of undertaking to have the *charge* of thoſe that do not belong to them, a fault which at this time was very obſervable among the *Jewiſh Zelots*, who pretending to and *promiſing* themſelves a perpetual *immunity* from all *power* of *men* (as the onely *children* of *God*, which were not therefore to be under any *man*, particularly under *heathens*, but to enjoy an ἀυτονομία or *immunity*) would force all men to join with them againſt the *Romanes*, i.e. againſt the *publick peace*, calling themſelves the εὐεργέται καὶ σωτῆρες *benefactors* and *ſaviours* of the *nation*, and *plundering* all that would not be as *active* and *ſeditious* as themſelves. Such as theſe were very *rife* at the time of writing this *Epiſtle*, and might juſtly be here ranked with *thieves* and *murtherers*, being moſt *eminently* both of theſe, under pretence of *zeal* to the *law*, and making all men *perform* their *duty*.

The ἔτι here will moſt conveniently be joined h. with the δοξαζέτω v. 16. as the matter of the Δοξαζέτω ἔτι *Chriſtians joy*, and occaſion of his *glorifying God*, that this is the *ſeaſon* of *judgments beginning at the houſe of God*. For there being *two* parts of *God's* κεῖμα or *judgment*, the one *tolerable*, the other *intolerable*, the one for *advantage* of the *ſufferer*, the other for the greateſt *diſadvantage*, the one here called ἀρξάμενος κεῖμα, the *beginning* or τὸ πρῶτον *firſt* part of the *judgment*, the other τὸ τέλος, the *end*, or *tail* of it, the one aſſigned to *pious* men, the οἴκῳ θεοῦ *houſe of God*, the other to the *impious*, *obdurate*, ἀπειθοῦντες *diſobedient* (ſee c. 3.g.) it muſt needs be look'd on as an *happy* condition, and that which is matter of *joy* and not of *ſorrow* to any; that they have their part in the *former* of theſe, and not in the *latter* of them. What the τὸ τέλος *the end* here is, may perhaps be *queſtioned*, whether any *vengeance* in *this life*, or that greater in *another life*, But the anſwer is eaſie, it belongs primarily to the *vengeance* that here ſhould light upon the *obdurate Jews*, their utter *exciſion* now *approaching*, ſtyled τὸ τέλος πάντων *the end of all things* v. 7. in compariſon with which the *perſecutions* that now fell on the *perſevering Chriſtians* from their hands, were very *light* and ſupportable, but this not to *exclude*, but to be the *entrance* on that *ſad arrear*, the *dregs* of that *bitter cup* in another world. What is here added of the δίκαιος μόλις σώζεται, *the righteous ſcarcely eſcaping*, is taken from *Prov.* 11.31. where that which is in the *Hebrew* הן צדיק בארץ ישלם and is from thence rightly rendred by our *Engliſh*, *behold, the righteous ſhall be recompenſed on the earth*, is by the *Septuagint* (by miſtake, as it is probable, of בארץ for ſome other word) rendred δίκαιος μόλις σώζεται, *the righteous hardly* (i. e. not without ſome *difficulties* and *perſecutions*) *eſcapes*, where, as the *recompenſe* on *earth*, which the *righteous* meets with, is the *puniſhments* and *afflictions* which befall him in *this life*, ſo the σώζεται *ſaved*, muſt be the *temporal preſervations* here, or *immunity* from *afflictions*, and μόλις σώζεται *hardly ſaved*, his bearing ſome *ſharp*, *pungent* part of them, but thoſe not comparable with that other part of *God's cup* of *trembling*, which expects the *ungodly* both here, in a remarkable *deſtruction*, and in *another world*.

Ἀρξάμενον κρῖμα τὸ πρῶτον τὸ τέλος

τὸ τέλος πάντων

Δίκαιος μόλις σώζεται

Μόλις

Σώζεται

Paraphraſe.

CHAP. V.

1. THe Elders which are among you I exhort, who am * alſo an elder, and a witneſſe of the ſufferings of Chriſt, and alſo a partaker of the glory that † ſhall be revealed.]

1. The Biſhops of your ſeveral Churches (ſee note on Act 11. b.) I exhort, who am my ſelf employed here at Rome to govern the Church, one that attended Chriſt at his crucifixion, and was alſo at his Transfiguration preſent at that diſcourſe, concerning the glory that ſhould be conſequent

* a fellow elder, συμπρεσβύτερος

† is ready to be μέλλουσα

quent to his death (ſee 2 Per. 1. 16.) the remarkable deſtruction of his crucifiers, and deliverance of his faithfull diſciples (ſee note on 2 Theſſ. 1.6.)

2. Take care of your ſeverall Churches, and govern them, not as ſecular rulers, by force, but as paſtors doe their ſheep, by calling and going before them, (Pſal. 80. 1.) that ſo they may follow of their own accord; nor out of conſideration of the gain which may be made by receiving the contributions of the Church put into your hands, as ſecular rulers again make gain of their governments, but ſo ruling them, that they may obey your doctrine and example cheerfully;

2. Feed the flock of God which is among you, † taking the overſight thereof, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind;] † governing it ποιμαινοντες

a. b. 3. Not making thoſe advantages of them that are under you,

3. Neither as a * being Lords over God's b heritage, but † being enſamples to the flock.]

which the Procurators or ſecular governors doe of their provinces, but contenting your ſelves with the portion belonging to you, and walking Chriſtianly and exemplarily before them.

* having dominion over your charges † becoming γινόμενοι

4. And when Chriſt which is your ruler and governor, as you are rulers of other men, ſhall come to judgment, you ſhall aſſuredly receive from him a crown, which is not made of ſuch fading materials, as thoſe in the Olympick games, but one that fadeth not, a crown of glory (ſee note on 1 Cor. 9. 25.) a reward of your good (i.e. eminently good) work, or office, 1 Tim. 3. 1. See note a.

4. And when the chief ſhepheard ſhall appear, ye ſhall receive a crown of glory that fadeth not away.]

5. And in like manner all inferiors muſt live obediently under their Biſhops, and ſo muſt all of you be ſubject to thoſe that are ſet over you (ſee note on Jam. 5. h.) putting on humility as your badge. Or, and ſo muſt all of you put on humility as your badge, For God, ſaith Solomon, ſetteth himſelf againſt the haughty and diſobedient, but is very favourable to the meek and obedient.

c. 5. Likewiſe ye younger, ſubmit your ſelves unto the elder: yea, * all of you be ſubject one to another, and † be c clothed with humility; for God reſiſteth the proud, and giveth grace to the humble.]

* or, all of you toward one another put on humility, for the King's MS. leaving out ὑποτασσόμενοι reads πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε: † put on as your badge

6. Submit your ſelves therefore in all obedience to all thoſe that are placed over you by God, that he may in that great ſeaſon of retributions, both here in the time of viſitation (ſee note on c. 2. 9.) and hereafter in the day of doom, exalt and reward your humility:

6. Humble your ſelves therefore under the mighty hand of God, that he may exalt you in * due time:]

* or the ſeaſon of viſitation, for the King's MS. reads καιρῷ ἐπισκοπῆς

7. And whatſoever difficulties ye have to wreſtle with; be not anxiouſly ſolicitous about them, but refer all to God's guidance, either to avert or enable you to ſupport, for he hath a particular care of you, and will not let any thing befall you, which is not really beſt for you.

7. Caſting all your † care upon him; for he careth for you.]

† μέριμναν ſolicitude

8. Obſerve carefully all the rules of ſobriety, and vigilance, or diligence, for the devill that upon all occaſions indicteth, and accuſeth you before God, is alwayes watching advantages to get you into his power and reach, and uſeth all means to that end, as a Lion doth roaring, to fright and amaze, and ſo catch his prey;

8. Be ſober, be vigilant, becauſe your adverſary the devill as a roaring Lion walketh about, ſeeking whom he may devour;]

9. Whoſe temptations can bring you no hurt, but by your yielding to them, and therefore it concerns you to reſiſt him with all conſtancy and fidelity, making uſe of the ſhield of faith, Eph. 6. 26. to repell all his aſſaults, that being the tryed inſtrument of overcoming the devil, as well as the world, 1 Joh. 5. 4. and for your encouragement to conſtancy, you cannot but know, that you are not the only ſufferers in the world, but that the Chriſtians at Rome, v. 13. and in other places, ſuffer in the very ſame manner that you doe.

9. Whom reſiſt * ſtedfaſt in the faith, knowing that the ſame afflictions † are accompliſhed in your brethren that are in the world,]

* firm, by faith στερεοὶ τῇ πίστει † befall your brotherhood which is in the world τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι

10. But the God of all mercy and conſolation, who by revealing Chriſtianity to you, hath advanced you to a capacity and (if you be not wanting to your ſelves) to the poſſeſſion of his eternall glory through the ſufferings of Chriſt, by his ſpecial providence reſtore you to a peaceable quiet condition of ſerving him, after theſe your diſperſions are over (ſee note on 2 Cor. 13. b.) and by that means confirm you to hold out to the end.

10. But the God of all grace who hath called us into his eternal glory by Chriſt Jeſus; after that yee have ſuffered a while, * make you perfect, ſtabliſh, ſtrengthen, ſettle you.]

* himſelf reſtore you, αὐτὸς καταρτίσαι ὑμᾶς, or, ſhall himſelf reſtore, for the King's MS. reads καταρτίσει

11. And his holy name be forever bleſſed and magnified by us all. Amen.

11. To him be glory and dominion for ever and ever. Amen.]

12. I have written this ſhort Epiſtle to you by Sylvanus, I take it, a worthy and faithfull perſon, perſwading you thus to perſevere, and aſſuring you that this which I now preach to you, is that faith which was at firſt received and beleived by you, wherein ye have continued ſo long.

12. By Sylvanus † a faithfull brother unto you, (as I ſuppoſe) I have written briefly, (exhorting and teſtifying that this is the true grace of God wherein * ye ſtand.]

† a brother faithfull to you ὑμῖν τῷ πιστῷ ἀδελφῷ * yee have ſtood ἑστήκατε

d. 13. The Church which is at Babylon (i. e. Rome, parallel to Babylon in many things) which is your partner in the faith, ſaluteth you, and Marcus one of my firſt converts, or children in the faith.

13. The Church which is at Babylon d † elected together with you, ſaluteth you, and ſo doth Marcus my ſon.]

† your fellow choſen

14. Let that kiſſe, the token of charity, be from me begun to you all, (ſee Rom. 16. c.) I ſalute and wiſh all proſperity to all the Chriſtians among you. So be it.

14. Greet yee one another with a kiſſe of charity: Peace be with you all that are in Chriſt Jeſus. Amen.]

Notes on Chap. V.

a. Κατακυριεύειν Καλαχυειδῶν is καλαχρᾶσθαι, ſaith *Phavorinus*, to *have* and *exerciſe dominion*; What this is, will appear by that place of the *Goſpel*, *Mat.* 20. 25. where 'tis explained by the *practiſe* of the *heathen rulers*, *Kings* or *Emperors* over them, who doe ἐξουσιάζειν, and καλαχυειδῶν (both to the ſame ſenſe) *act* as κύριοι, *Lords*, *maſters* of their *people*, and that not onely by *dominion* over their *perſons*, but Ἐξουσιάζειν

over

over their *eſtates* too, ſo farre as to maintain all their *ſtate* out of the peoples *purſes* by way of *tri-*
Διακονείσθω *bute* and *taxes*. This is the meaning of διακονεῖσθαι there v. 28. to be *ſerved* or *benefited* by their *ſubjects*, the ſame that *Xenophon* means by ὠφελεῖσθαι ὑπ' ἀυτῶν, *Præf:* to Cyr: Paed: *being profited by them.* For this is the manner of the *Kings* of the *nations* (and conſequently will be ſo of their *King*, if they will have one) 1 *Sam.* 8. 11. to *receive tributes* and the like from their *ſubjects*, and to be *maintained* by them in all their *ſplendor* and *greatneſſe* that belonged to them, all the *pomps* and *expences* of their *families* and *courts* being fetched out of their *ſubjects purſes* and *perſons*, Which conſideration would, ſaith *Samuel*, make them think their *preſent* eſtate under the θεοκρατία (being *governed* by *God* immediately) much better to them, v. 18. And that is the meaning of the κατακυριεύειν, to behave themſelves after the manner of theſe, to uſe their *power* in order to their own *profits*, and *greatneſſe*, (like thoſe *Neh.* 5. 5. where the word ἐξουσιάζειν is uſed) And this is here forbidden the *governours* of the *Church*, they may not make this their manner of *ruling*, to exerciſe this *power* over their *flock*, but to give them *examples* of all kind of *Chriſtian virtue*, and ſo neither to be πλήκται *ſtrikers*, *imperious*, *maſterly* perſons, *ruling roughly*, and *harſhly*, and in *oſtentation* of their *power*, nor ἀισχροκερδεῖς, *covetous*, *griping*, making advantage of *Eccleſiaſtical* power to ſqueez *gain* out of men. Which two things are ſo ſeverely interdicted the *Eccleſiaſtical ruler*, 1 *Tim.* 3. 3. & *Tit.* 1. 17. and perhaps are intended here alſo, v. 2. the firſt by ἐξ ἀναγκαστῶς *not forcibly*, in an *active* ſenſe, not uſing *violence* toward the *flock*, and the latter by the αἰσχροκερδῶς not *making filthy gain*, i. e. ſuch as the uſe of their *power* over the *flock* brings them in, over and above that *proportion*, which by the *Church* is allotted for their *maintenance*.

Πλήκται

Αἰσχροκερδεῖς

Ἐξ Ἀναγκαστῶς

b. Κλῆροι may here be the ſeveral *provinces* over which *each* of the *Governours* (mentioned together in the *plural* ver. 1.) are placed, So *Act.* 1. 25. κλῆρος διακονίας καὶ ἀποστολῆς *the lot of miniſtry and Apoſtleſhip*,] is that *charge* or *portion* aſſigned by *lot* to *Matthias*, whither he was to goe, and *officiate*, and *preach* the *Goſpel*, From which *diviſion* then made among the *twelve* at their ſetting out on their *travails* to *plant* the *Goſpel*, they and all others, ordained by *God* to be *Apoſtles* or *Biſhops*, had afterward their *provinces* to *govern*, ποιμαίνειν and ἐπισκοπεῖν to *rule* as *Paſtors* and *Biſhops* ver. 2. when they were converted to *Chriſtianity*; As among the *Romans*, the *Province*, which ſuch a *Proconſul* was to *adminiſter* or *govern*, was his *lot* or κλῆρος, according to which, κληρεχία in *Phavorinus* is rendred δεσποτεία *Lordſhip*. In relation to theſe *Provinces* among the *Romans*, over which *Procurators*, or *Prætors*, or *Proconſuls* were ſet, or to which they were advanced, as to a *Magiſtracie* or *preferment*, and raiſed great *wealth* there from their *Provinces* (as *Cicero* tells us of *Verres* and the *Prætor* of *Sicilie*) it is, that here the *Apoſtle* commands the *Biſhops*, not to bear *rule*, as they doe over their *Provinces* (i.e. by *force*, and with *griping* and *ſqueezing wealth* out of them, that is κατακυριεύειν τῶν κλήρων, and ἀναγκαστῶς, and αἰσχροκερδῶς, ſee *note* a.) but to *rule* them as *Paſtors* do a *flock*, going *before*, and ſo *conducting* them, which is here the meaning of τύποι γινόμενοι τοῦ ποιμνίου, *becoming examples of the flock*, after the manner of the *ſheep* in thoſe parts, where the *Paſtor* going *before*, the *ſheep hear* his *voice* and *follow* him, and that, as it is here, ἑκουσίως and προθύμως *willingly* and *cheerfully*.

Κλῆροι

Ποιμαίνειν

Τύποι τοῦ ποιμνίου

What ἐγκόμβωμα ſignifies, is particularly ſet down by *Julius Pollux*, Ὀνομαστ: l. 4. c. 18. in theſe words, Τῇ δὲ δούλῳ ἐξωμίδι ἱματίδιόν τι προσκειται λευκὸν, ὃ ἐγκόμβωμα λέγεται ἢ ἐπίβλημα, *Upon the ſervants coat is added a little white garment, called by this name*, by which it appears to be a *habit* peculiar to *ſervants*, and by what *Heſychius* and *Phavorinus* ſay, (ἐγκομβωθεὶς δεθείς, it ſignifies *being bound*, and again ἐγκόμβωμα δεσμὸς *a band*,) it appears to be ſome kind of *girdle* or *belt*, and agreeably *Heſychius* and *Phavorinus* explain κόσυμβος by ἐγκόμβωμα ἢ πρόσωμα Αἰγύπτιον, an *Ægyptian girdle*. This, as it is a *belt*, or *girdle*, is an *embleme* of *obedience*, and much more ſo, as that *girdle* was *proper* to *ſervants*, and ſo 'tis here uſed by the *Apoſtle* to denote *humility* to thoſe that are placed over them, as their *badge*, by which they may be known to be *ſervants* of *Chriſt*. That it is no *barbarous* word, ſee *Photius Epiſt:* 156. who cites out of *Epicharmus* ἐγκεκόμβωται, and ἐγκομβώσασθαι out of *Apollodorus*, τὴν ἐπωμίαν πλύξασα διπλῆ ἄνωθεν ἐνεκομβώσαμην, *I girt it upon me*, Which agrees with the notion of a *belt* which we have given of it. c.

Ἐγκομβώσασθαι

'Εκλέγειν to *chooſe* and ἐκκαλεῖν to *call* or *cull* out, are in effect all one, and agreeably ἐκλεκτὴ *choſen*, and ἐκκλησία *Church* are ſo too, noting the *ſociety* and *aſſembly* of *Chriſtians*, as they are *ſeparate* from the world, and in that reſpect ſaid to be *called*, or *picked*, or *culled* out of it. And then Συνεκλεκτὴ] will ſignifie that *Church* which was *planted together* with them, their *ſiſter Church*, ſee *note* on 2 *Joh.* a. That S. *Peter* was now at *Rome*, when he wrote this *Epiſtle*, in the 2d year of *Claudius*, is collected by *Baronius*, and accordingly Βαβυλῶν] here will be reſolved to ſignifie *Rome*, ſo called, either διὰ τὸ περιφανὲς, *becauſe of the great ſplendor* of that *city*, ſaith *OEcumenius*, or elſe, becauſe of the great *confuſion* of *idolatrie*, which S. *Peter* found there, ſee *Rev.* 18. *note* a. d.

Ἐκλέγειν

Συνεκλεκτὴ

Βαβυλῶν

THE

THE
a SECOND EPISTLE GENERAL
*OF
PETER.

a. Δευτέρα Πέτρου

* of the Apoſtle, for the copies ordinarily read τοῦ Ἀποστόλου Πέτρου

THat this *ſecond Epiſtle* of S. *Peter* was not at firſt received in the *Church* of *Chriſt* with ſo *univerſal* an agreement and *conſent*, as the *former*, may be concluded from *Euſebius*, and others of the *Antients*. But that either it was not received into the *antient Canon*, or not acknowledged to be written by that *Apoſtle*, is the too *haſty* affirmation of ſome few *later* writers; For the confirming of which becauſe the *poſthumous Annotations* of the moſt *learned and judicious Hugo Grotius* (a perſon, which hath deſerved ſo *extremely* well of this *laſt* age) have offered a *ſpecial argument*, it will not be amiſſe briefly to conſider it. It is this; *Peter*, as all know, *died* under *Nero*, but this *Epiſtle*, as it is there ſuggeſted, at leaſt the *third* Chapter of it, was written after the *deſtruction* of *Jeruſalem*, This is attempted to be thus proved, becauſe *no Chriſtian ever beleived that the end of the world would come till after the deſtruction of the Jewiſh ſtate* (but that, *ſoon after* that, it would come was the *opinion* of many,) *Whereas*, ſaith the *objection*, *the writer of this Epiſtle arms his readers with patience in expectation of the laſt day, if it came not ſo ſoon as they expected.* Hereupon the *concluſion* there is, that *Simeon*, the *Biſhop* of *Jeruſalem*, next after *James* is probably to be deemed the *writer* of this *Epiſtle*, who lived after the *deſtruction* of *Jeruſalem*, till *Trajan*'s time, and then was *crucified*. To make this good, theſe inconveniences are preſently foreſeen, which this opinion muſt neceſſarily fall upon, One from the *beginning* of the *Epiſtle*, where he is ſtyled *Simon Peter*, (which cannot belong to *Simeon Biſhop* of *Jeruſalem*, who was not called *Peter*) and Ἀπόστολος *Apoſtle of Jeſus Chriſt*, which as little belongs to *Simeon*, whoſe *predeceſſor James* in his *Epiſtle* ſtyles himſelf no more than δοῦλος a *ſervant* of *Jeſus Chriſt*. A ſecond from c. 3. 15. where he calls the *Apoſtle Paul* ἀγαπητὸς ἡμῶν ἀδελφὸς, *our beloved brother*. To theſe *inconveniences* the onely expedient that is there offered, is this *conjecture* (*Puto titulum fuiſſe* &c. that the word Πέτρος *Peter* ſhould be left out in the *title*, and ſo likewiſe the word *Apoſtle*, and ſo the form be reduced to that of *James* and *Jude*, Συμεὼν δοῦλος Ἰησοῦ Χριστοῦ, *Symeon the ſervant of Jeſus Chriſt*, and ſo likewiſe that the words rendred *our beloved brother*, were not in the *antient Copies*. But of this there is not pretended any colour of *authority* from any *antient Copie*, but onely *Credo ita comperturum ſi quis antiquiora, quàm nos habemus, Epiſtolæ hujus exemplaria invenerit, I beleive that he which ſhall meet with more antient copies than thoſe which we now have, will find it thus.* Which as it is an *acknowledgment* that no *copie* which we *now* have, favours this *conjecture*, and ſo that it is deprived of all *authority*, or probable ground, ſo it is an *evidence* of the *infelicity* and great *injury* done to *learned* men, whoſe *notes* and all their moſt *ſudden conjectures*, which never paſt the *Authors review*, or *ſecond, maturer* thoughts, are indifferently put together, and ſet out by others after their *death*, For it is not imaginable that that moſt *judicious learned man*, who was ſo great a *maſter of reaſon*, and ſo ſeldome, or never aſſumes to put off any *opinion* of his own, upon his own [*Puto* and *Credo*] *thoughts* and *beleifs*, or *conjectures*, ſhould thus leave out *words* and *expreſſions* upon his own *phanſie*, without any pretenſe of any one *Copie* to aſſiſt him. This will be yet more ſtrange, if it be remembred 1. that ch. 3. 1. this is ſaid to be a *ſecond Epiſtle*, written much to the ſame purpoſe with the *former*, which is very agreeable to S. *Peter*'s being the *author* of it, the former being wholly bent to fortifie the *Chriſtian ſufferers* in their *conſtancy* againſt the *baits* and *ſeductions* of the *Gnoſticks*, but can no way be competible to *Symeon* the *Biſhop* of *Jeruſalem*, of whom no *records* of thoſe times tell us that he ever wrote *any*, and of whom it is not by thoſe *Annotations* pretended, that he wrote *two Epiſtles*. 2dly, That ch. 1. 16, 17. there is a whole paſſage which cannot poſſibly belong to *Biſhop Symeon*, but ſignally doth belong to the *Apoſtle Peter*, that of having been on the *holy Mount* with *Chriſt*, and hearing thoſe words, *This is my beloved ſon &c.* which certainly belongs to the *tranſfiguration*, *Mat.* 17. where only *Peter* and *James* and *John* were preſent with *Chriſt*. And it is as ſtrange, which on thoſe *verſes*, is ſaid in thoſe *Annotations*, 1. that theſe words muſt not be referred to the *transfiguration* on *Mount Tabor*, but to that other paſſage, *Joh.* 12. 28. (whereas *H. Grotius* in thoſe *Annotations* (which are known to be his) on *Mat.* 17. diſtinctly applies the words to that on *Mount Tabor*) And 2dly, that when the voice *Joh.* 12. 28. was in the other words [ἐδόξασα καὶ πάλιν δοξάσω, *I have glorified, and will glorifie again*] it is there ſuggeſted, that the words [*This is my beloved ſon &c.*] were put in by ſome *ſcribes*, who took the *Epiſtle* for S. *Peter*'s, For which again there is not the leaſt *proof* offered from any *Copie antient*, or *modern*; So unhappy are all thoſe *conjectures* in this matter, and ſo *injurious* to him whoſe *name* they have aſſumed to give them *authority*. 'Tis true, there is ſome ſhew of *proof* offered there, that the phraſe [*holy mountain*] v. 18. cannot belong to *mount Tabor*, being uſed by the *Hebr:* only for the *mount Moriah*, where the *Temple* was; But that argument

is

is of ſmall *validity*, becauſe though *Moriah* be ordinarily ſtyled the *holy mountain*, and no other vouchſafed that *title* by the *Jewes*, becauſe of *God's preſence* peculiar to the *Temple*, which gave it the title of *holineſſe*, yet it is certain that other places, where *God* hath appeared to be *preſent* by his *Angels*, have by the *Jewes* and *God* himſelf been acknowledged and ſtyled *holy* (as when *Moſes* is commanded *Act.* 7. 33. *to put off his ſhooes, for the place where he ſtands is holy ground*) and it is evident that that *glorious appearance*, and *cloud*, and *voice* at *mount Tabor* were *evidences* of this *preſence*, which might therefore by *analogie* with the *ſacred ſtyle*, denominate it an *holy mountain*. To this purpoſe it is farther evident that S. *Jude* ver. 18. ſpeaking of the *ſcoffers* that ſhould *come in the laſt time*, *walking after their own luſts*, cites that *prediction* from the *Apoſtles of our Lord Jeſus Chriſt*, v. 17. where it is reaſonable to beleive that this *Epiſtle* ch. 3. 3. is referred to, (as indeed a great part of the *argument* of this *Epiſtle* is there made uſe of) for in it thoſe very words are met with, (and are not ſo in any other *Apoſtolick writing*) *Knowing this firſt that there ſhall come in the laſt daies ſcoffers, walking after their own luſts*. From all theſe premiſes conſidered, it is abundantly clear, that if there be *truth* in this *Epiſtle*, (which they that acknowledge it a place in the *Canon*, and onely *queſtion* its being written by S. *Peter*, cannot well be allowed to *doubt* of) or if S. *Jude* ſay true, then S. *Peter* was the *author* of it, For there are not greater and ſurer *evidences* of any *Epiſtles* being *written* by the acknowledged *author* of it, then are theſe forenamed, the *title* of *Simon Peter*, the addition of *an Apoſtle of Jeſus Chriſt*, the mention of a *former Epiſtle*, the having been with *Chriſt* on *mount Tabor*, the being called an *Apoſtle* of *Chriſt* by S. *Jude*; All which in all *copies* ſtand unmoved, to *ſecure* the *authority* of this *Epiſtle*, and to convince us of the *Author* of it. As for the argument taken from the *time* of S. *Peter's death* before the *deſtruction* of *Jeruſalem*, &c. it is void of all force; For, (to grant all the former parts of it, that S. *Peter died under Nero*, that that was *before the deſtruction of Jeruſalem*, that *all Chriſtians expected that deſtruction before the end of the world*) 1. It doth not follow, that if this *Epiſtle* were written by *Symeon*, it ſhall therefore fall to be *after* the *deſtruction* of *Jeruſalem*, for *James* the *firſt Biſhop* was put to *death*, and ſo *Symeon ſucceeded* in that *ſea* 8 years before the *deſtruction* of *Jeruſalem*, and 5 years before the *death* of S. *Peter*. 2^dly, It is not true which is ſuggeſted in the *argument*, and on which one thing all the validitie of it depends, that this *Epiſtle* was *written* after the *deſtruction* of *Jeruſalem*. And for the onely proof of that, taken from hence, that the *Author* of this *Epiſtle* arms his *readers* with *patience* in *expectation of the laſt day*, that is as farre from truth alſo, there being no word in this *Epiſtle* to that matter. One paſſage there is which referres to the *end* of the *world*, chap. 3. ver. 7. but not as *approaching* or *conceived* by any to *approach*; But the other paſſages of the *coming* of the *day* of the *Lord* as a *thief*, and the like, belong all to that *judgment* on the *Jewes*, expreſſed in like phraſes by *Chriſt*, *Mat.* 24. and by the *Apoſtles* in their *Epiſtles*, and not to the *day* of *univerſal doom* or *deſtruction* of the *whole world*, (ſee chap. 3. *note* d.) Having thus anſwered the pretenſions againſt the *Author* of this *Epiſtle*, it remains that we inquire of the *time* of *writing* it, which by c. 1. 14. may juſtly be concluded to have been a little before his *death*, and that in the time of his *laſt danger* before his *martyrdome*, from the evident *approach* whereof, or *revelation* concerning it, he affirms himſelf to *know*, that the *time* of his *putting off this* his *tabernacle*, i. e. his *death*, ταχινή ὅτι, is very *ſuddainly* to come, very *neer at hand*. That *Peter* and *Paul* from ſeveral parts of their *travails* came to *Rome* about the *twelfth* of *Nero*, to defend, and comfort, and confirm the *Church* that was *perſecuted* there, hath been reaſonably concluded by *Chronologers*, And in this year *Anno Chr:* 67. about the *beginning* of *October* they are *both* thought to be caſt into *priſon*. and ſoon after put to *death*, And then this is the moſt *probable* time for the writing this *Epiſtle*, Which being ſo neer the *warre*, on which followed the *deſtruction* of the *Jewes*, it is evident what *occaſioned* the writing of this *Epiſtle* (and S. *Jude's*, which being on the ſame *ſubject* muſt be *dated* about the ſame time) *viz:* the *confirming* the perſecuted *afflicted Chriſtians* in their *expectation* of that *deliverance*, which they ſhould now ſhortly meet with, by the *deſtruction* of their *perſecutors*; The *certainty* of which he declares, as alſo the *reaſons* of its being thus long *delayed*, and the *undiſcernibleneſſe*, when it *comes*, Fortifying them alſo againſt the *infuſions* of the *Gnoſticks*, who took advantage of the *continuing* of their *perſecutions* ſo long, and much ſolicited and aſſaulted the *conſtancy* of the afflicted *Chriſtians*; Of whom he therefore warns them, and that by *foretelling*, that they ſhould be ſoon *deſtroyed* alſo, and all that were *corrupted* by them.

CHAP.

Paraphraſe.

CHAP. I.

1. Simon, by Chriſt, whoſe diſciple I was, ſurnamed Peter, and by him after, with others, ſent by commiſſion to preach the Goſpel,

1. SImon Peter a ſervant and an Apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, * through the righteouſneſſe of God, and our Saviour Jeſus Chriſt,]

* in

2. Grace and peace be multiplied unto you through the † knowledge of God, and of Jeſus our Lord.]

† acknowledgement ἐπιγνώσει

To all the Jews where ever they are diſperſed, (ſee 1 Pet. 1. 1.) which have received the faith of Chriſt, (and in that reſpect are as valuable in Gods ſight, as we the Apoſtles of Chriſt) that faith, I ſay, whoſe object is the righteouſneſſe of Chriſt, our God, and Saviour, either as that ſignifies his way of juſtifying men now under the Goſpel (ſee note on Rom. 1. b.) or as it may note his fidelity, and juſtice, in performing what he hath promiſed us in the Goſpel.

2. I ſalute you, and wiſh you all that felicity, which I promiſe my ſelf you will enjoy by the receiving of the faith, and by your experience and evidence of God's goodneſſe, and faithfulneſſe to you in Jeſus Chriſt.

3. According as he of his goodneſſe, and by exerciſe of his

3. According as his divine power hath given unto us all things that pertain unto life and godlineſſe, through the * knowledge of him that hath called us † to glory and [a] virtue:

* acknowledgement δόξης † or, by his own glory, for the Kings *MS.* reads ἰδίᾳ δόξῃ

a.

controlling omnipotent power, hath afforded us all things that pertain to felicity hereafter, or to piety here, by means of our faith and profeſſion or acknowledgment of Chriſt, who hath revealed himſelf unto us, and called us into his ſchool, by moſt convincing arguments of his authority and miſſion from heaven, firſt by that glorious act of the holy Ghoſt's deſcending upon him, and the angel ſaying from God [This is my beloved ſon, in whom I well pleaſed, (For that that is the meaning of the word Glory, ſee note on Mat. 3. k. Rom. 9. b.) Secondly, by his miracles which he did among men here, and by his Apoſtles ever ſince:

4. By which two, as evidences and engagements of the

4. Whereby * are given unto us exceeding great and precious promiſes; that by theſe you † might be partakers of the divine nature, having eſcaped the [b] corruption that is in the world through luſt.]

* have been given δεδώρηται † may

b.

truth of them, huge promiſes have been made over to us of a moſt glorious, and valuable nature, on purpoſe to allure and attract you to all divine purity, by receiving the faith of Chriſt, and forſaking that abominable courſe of unnatural luſts, and other like ſins, which through the ſect of the Gnoſticks is now become ſo common and ordinary among the profeſſors of Chriſtianity, (ſee note on c. 2. a.)

5. In reſpect of whom it is neceſſary

5. * And beſides this, giving all diligence, add to your faith, virtue; and to virtue, [c] knowledge;]

* And to this purpoſe καὶ αὐτὸ τοῦτο, or, And you therefore, for the King's *MS.* reads καὶ αὐτοὶ δὲ

c.

that you be very careful and diligent, that conſtancy, courage, perſeverance (ſee note a.) be ſuperſtructed on your profeſſion of the Chriſtian faith; that knowledge of myſteries be joyned to that courage, and that it ſupplant it not;

6. That ſtrict continence be one thing that accompanies that knowledge,

6. And to knowledge, † temperance; and to * temperance, patience; and to patience, godlineſſe;]

† continence ἐγκράτειαν * continence

then to that continence, in avoiding the pollutions of the fleſh, to which the Gnoſticks would ſeduce you, under pretence of myſterious knowledge, add a chearful patience, or reſolution of bearing whatſoever may fall on you from the enemies of your profeſſion, whether Jews or falſe heretical Chriſtians; To that patience, piety and frequenting of the publick ſervice of God, not giving over the aſſembly as ſome of the Hebrews did, Heb. 10. 15. to avoid perſecution;

7. Then to your piety, kindneſſe to

7. And to godlineſſe, * brotherly kindneſſe; and to brotherly kindneſſe, charity.]

* kindneſſe to the brethren φιλαδελφίαν

all your fellow-Chriſtians (contrary to the fiery contentions and factions among them, cauſed by the Gnoſticks) and to that kindneſſe to your fellow-Chriſtian, perfect charity to all men, even your enemies and perſecuters.

8. For the practiſe of theſe virtues, eſpecially if they be in

8. For if theſe things be in † you and abound, they make you that you ſhall neither be * barren, nor unfruitful † in the knowledge of our Lord Jeſus Chriſt.]

† or preſent to you, for the King's *MS.* reads ὑμῖν παρόντα * ſlothful ἀργὸς † unto the acknowledgment εἰς ἐπίγνωσιν

you in any eminent degree, will render you good and faithful ſervants of Chriſt, and ſuch as becomes your Chriſtian profeſſion.

9. And he that falls back into any

9. But he that lacketh theſe things, is blind, and cannot ſee far off, and hath forgotten * that he was purged from his old ſins.]

* the purification of his former ſins, τῆς καθαρισμοῦ τῶν πάλαι

of thoſe ſins, contrary to thoſe virtues, is like a purblind man that cannot ſee things that are at a diſtance from him, thinks (through this fault in his eyes, or forgetfulneſſe in his underſtanding) that Chriſtianity may give him liberty and licenſe, (as the Gnoſticks ſaith it doth) whereas it was not long ago that Chriſtianity call'd him out of theſe pollutions, and wrought this purification upon him, which is directly contrary thereunto.

10. This, brethren, muſt oblige and engage you to

10. Wherefore † the rather, brethren, give diligence * to make your [d] calling and election ſure: for if yee doe theſe things, yee ſhall † never fall.]

† brethren, be ye the more diligent, μᾶλλον, ἀδελφοὶ σπουδάσατε * or, by your good works to make your conſo-

d

all care and diligence to make God's mercies in calling you to be Chriſtians, and deſigning you deliverances, effectual to you, This muſt be done by your vigilancy over your ſelves, that you relapſe not into thoſe former ſins, from which you came out, at your converſion to Chriſt, which if you do, you ſhall never miſcarry or forfeit that great benefit of being Chriſtians, and of being that remnant that ſhould now be delivered, when the reſt of the Jews, that beleive not, ſhall be deſtroyed.

lation and election firm, for the King's *MS.* reads διὰ τῶν καλῶν ὑμῶν ἔργων βεβαίαν ὑμῖν τὴν παράκλησιν- † by no means miſcarry ἐ μὴ πταίσητε

11. For

11. For ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdome of our Lord and Saviour Jeſus Chriſt.] 11. For by this means you ſhall be capable of being the men of which the kingdome of Chriſt ſhall be made up, that kingdome which begins in the vengeance executed on beleiving impenitent Jews, and in delivering the unbeleivers, and ſhall laſt moſt gloriouſly for ever in ſubduing of enemies, and delivering of diſciples.]

* or, I will put, for the King's MS. reads μελλήσω ὑμᾶς- 12. Wherefore * I will not be negligent to put you alwaies in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth.] 12. The vaſtneſſe of your concernments herein, makes me thus ſollicitous to inculcate theſe things unto you, Not that I think you ignorant in this point of doctrine concerning the method that ſhall be uſed by Chriſt in erecting his kingdome here on earth, v.z. by coming in vengeance on the obdurate, and delivering the conſtant perſevering Chriſtians; for I am ſure you have been taught it over and over again, and ſufficiently inſtructed, and ſatisfied in the truth of it.

† But א 13. † Yea, I think it meet, as long as I am in this tabernacle, to ſtir you up by putting you in remembrance,] 13. But I think it not amiſſe, as long as I live in this world, or in this fleſh, to be your remembrancer, and refreſh theſe notions, ſtir up that knowledge which is already in you,

14. Knowing that ſhortly I muſt put off this my tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me.] 14. Knowing that the time of my diſſolution now ſuddenly approacheth, according as Chriſt when he foretold of ſome that ſhould ſurvive this coming of his to the deſtruction of the Jews, (which now I ſpeak of) gave an intimation to me, that I ſhould not, Joh. 21.18. 22. and poſitively affirmed, that I ſhould be crucified, as ere long I expect to be.

* But א 15. * Moreover, I will endevour, that you may be able after my deceaſe, to have theſe things alwaies in remembrance.] 15. And therefore I being to dy before this comes to paſſe, but many of you likely to live to ſee it, it is my duty and purpoſe by this Epiſtle to fix it in you, that when I am dead and gone, you may remember this certain truth of Chriſt's kingdome, and coming to deſtroy the Jewiſh unbeleivers and crucifiers, and to preſerve and reſcue the beleivers among them (ſee c.2.9.)

16. For we have not followed cunningly deviſed fables, when wee made known unto you the power and [e] coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty.] 16. For they are not phanſies or deceivable arguments upon which we have grounded this doctrine concerning Chriſt's coming in power to the deſtruction of his enemies, and reſcuing of beleivers, but the very things which we ſaw adumbrated, and heard diſcourſed on by Moſes and Elias (ſee note on Mat. 17.a. and Lu.9.31. note b.) when I and James and John were with Chriſt on Mount Tabor, and ſaw the Majeſty that was inſtated on him at his transfiguration, Mat.17.

† receiving * magnificent μεγαλοπρεπῆς 17. For † he [f] received from God the father honour and glory, when there came ſuch a voice to him from the * excellent glory, This is my beloved ſon in whom I am well pleaſed.] 17. For at the time of his receiving that Majeſty from the Father by way of viſion, foretelling what ſhould ſoon be inſtated on him, there was a voice which came out of that ſhining cloud, Mat. 17.5. and with it theſe words, Thou art my beloved ſon &c. which ſignified God's deſign of inſtating the kingdome on him. f.

† we alſo heard καὶ ἠκούσαμεν *being ὄντες 18. † And this voice which came from heaven we heard, * when we were with him in the holy mount.] 18. And I alſo with James and John heard this voice which came out of the cloud Mat. 17.5. being then with him on that mount, where he was transfigured, and which by the evident preſence of God by his Angels there, became an holy place, ſee note on the Title of this Epiſtle.

† And we have a more firm prophetick word, καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον * morning ſtar 19. † We have alſo a more ſure word of prophecie, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the [g] * day-ſtar ariſe in your hearts,] 19. And beſide theſe adumbrations by way of viſion in the mount, we have many propheſies in the old teſtament concerning this matter, v.12. of the deſtruction of the Jews, and preſerving of a remnant, which together with Chriſt's predictions Mat. 24. are yet a more firm ſure infallible argument to us then any other. And 'tis well done of you to ſtudy and obſerve theſe propheſies, which may ſtay your hearts in this ſtate of affliction and perſecution, until that day of your deliverance come, or till the forerunners of it, Lu. 21.28. begin to ſhew themſelves unto you. g.

† of their own incitation, motion, letting looſe 20. Knowing this firſt, that no prophecie of the ſcripture is † of any private [h] interpretation.] 20. This being a principle known to all, that no Scripture-prophecie is without particular miſſion, and appointment from God, That which the prophets there have foretold being not the ſuggeſtions of their own ſpirits, what they thought good, but what God inſpired and moved them to, by his Spirit's coming upon them. h.

* For prophecy was not any time brought οὐ γὰρ ἠνέχθη ποτὲ προφητεία † being carried φερόμενοι 21. * For the prophecie came not in old time by the will of man; but holy men of God ſpake † as they were moved by the holy Ghoſt.] 21. For none of the prophets of any time have undertaken that office on their own heads, or prophecied their own phanſies or perſwaſions, but all the Scripture-prophets have been men called and ſent by God on his meſſages, and inſpired and inſtructed by the holy Spirit of God, every word which they have delivered. And therefore you cannot run any hazard in depending upon that which they have foretold ſhall come to paſſe, in theſe, which they called the laſt days, Joel 2. 28.30,31, 32. and in many other places.

Notes on Chap. I.

a. Ἀρετὴ The word ἀρετὴ *virtue*, beſide the ordinary known notion of it for *probity* of *manners among* men, as the *generical* word, that contains all *moral* and *Chriſtian virtues* under it, (in which ſenſe it is uſed *Phil*. 4. 8.) doth in this *chapter* ſignifie *two* things, very *diſtant* from one another, and both of them differing from this; In this *verſe* it ſignifies the *power* of *God*, which he ſhewed in *Chriſt*, eſpecially the *miracles* which he was enabled to work, and ſo 'tis here joined with the *glory*; whether the *deſcent* of the *Holy Ghoſt* on him, and on the *Apoſtles* (which is ordinarily called

Δόξα led *Schechina* and δόξα *glory*, see *Mat.* 3. c.) or whether the *glory* that *shone* in his *works* and *doctrine* be meant by it. So 1 *Pet.* 2. 9. ἀρετὰς καλέσαντος *the virtues* (in the *plural*) *of him that called us out of darkness into this great light*, i. e. his *miraculous* power, *divine actions* and *words* together. But then in the 5ᵗ ver. of this chap: the word seems to have yet a third notion, and belonging there evidently to *men*, not *God*, as here, it cannot yet be fitly interpreted by that word *Virtue*, which is the *general comprehensive* title of all *virtues*, for many of them are after named, as *continence*, *patience*, &c. and required to be superstructed upon this of ἀρετὴ *virtue*, which would not be so *proper*; but it seems rather to signifie (in that notion, wherein both the *Greek* ἀρετὴ and the *Latine virtus* are often used) ἀνδρίζεσθαι 1 *Cor.* 16. 13. *manhood*, *courage*, or *fortitude*, in adhering to *Christ*, *Mat.* 16. 24. which the *Gnosticks*, against whom he armes them, would so fain *rob* them of, now in time of *persecutions*; and so to their *virtue* or *courage* they must adde *knowledge*, i. e. that true *Christian knowledge*, to which their ψευδώνυμος γνῶσις *knowledge falsly so styled* was opposed; and to that, *continence*, contrary to their *uncleanness* and *filthiness*, and to that, *perseverance* &c. Just as 2 *Cor.* 6. 6. after *patience* in *afflictions* ver. 4. and *purity*, is γνῶσις *knowledge*, which again that it is set opposite to that *pretended* of the *Gnosticks*, see the *Context* there, and *note* a. on that *chapter*.

Ἀρετὴ καὶ Ἀνδρίζεσθε Γνῶσις Ἐγκράτεια

b. Φθείρεσθαι *corrumpi*, signifies sometimes to be *debauched* to *sin*, particularly, and in the most eminent manner, to those *sins* against *nature*, *abominable heathen lusts*, So 2 *Cor.* 7. 2. οὐδένα ἐφθείραμεν *we have corrupted no man*] seems to relate to those *false teachers*, the *Gnosticks* among them, who did thus *corrupt* and *seduce* their *disciples*, and so c. 11. 3. So perhaps διαφθείροντες τὴν γῆν, *Rev.* 11. 18. *corrupting the earth*, see *note* c. So *Ephes.* 4. 22. the *old heathen* condition is called the *old man*, φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, *corrupted according* to those *lusts of deceit*, i. e. the *unnatural lusts* of the *heathen world*, then brought into the *Church* by the *false teachers*, the *Gnosticks*, So *Jude* 10. ἐν τούτοις φθείρονται, *in these they are corrupted*, noting their *corrupt practises* contrary to *nature*. Thus οἰκοφθόρος in *Ignatius Epist: ad Ephes:* is by the *Translator* rendred *Masculorum concubitores*, and by *Hesychius* μοιχοί, and so παιδοφθόρος in the *Epistle* of *Barnabas*, in this sense, so vulgar in other *authors*. And thus it clearly signifies in this place, (and others of this *Epistle*) having [ἐν ἐπιθυμίᾳ *in lust*] added to it, and [τὸν ἐν τῷ κόσμῳ, *that is in the world*] referring to those *unnatural Gentile* practises. So φθορὰ *corruption* c. 2. 12. is all *unnatural filthiness*, see *note* on *Rom.* 8. 1. and *note* on 2 *Pet.* 2. a.

Διαφθείροντες τὴν γῆν Φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης ἐν τούτοις φθείρονται

c. Γνῶσις The true notion of the word γνῶσις *knowledge* in this and many other places will be best discerned by observing that the word is used 1 *Cor.* 12. 8. as a peculiar χάρισμα or *gift* of the *Spirit* (see *note* on 1 *Cor.* 1. c. & 1 *Pet.* 3. c.) and signifies the *understanding* of the *word* of *God*, i. e. the *scriptures*, in the *diviner* and more *mysterious sublime* sense, such as the *Judaizing Gnosticks* pretended to have an *abstract* of, *Rom.* 2. 20. called there μόρφωσιν γνώσεως, such as to which the *Jewes* preterd in their *Cabala*. So again c. 13. 2. where πᾶσαν γνῶσιν, *all knowledge* is the same with [εἰδῶ πᾶσαν γνῶσιν τὰ μυστήρια, *know mysteries*] precedent, and differs from πᾶσα πίστις, *all faith* in this, that πᾶσα γνῶσις *all knowledge* is that more subtile *mysterious understanding* of the *Old Testament*, and πᾶσα πίστις, *all faith*, is all kind of *Christian faith*, even that, that hath the gift of *miracles* annexed to it. So again ver. 8. where 'tis mention'd as an extraordinary *gift*, and joyned with *tongues*, and *prophecyings*, so c. 14. 6. *revelation*, *knowledge*, *tongues*, *prophecie*, and from thence it comes to signifie κοινῶς the *more exquisite knowledge* of *Christ*, and the *mysteries* of the *Gospel*, as *Col.* 2. 3. the *hidden treasures of knowledge*, which is also intimated by κλεῖδα τῆς γνώσεως, *the key of knowledge*, *Lu.* 11. 52. that *knowledge* which is *lock'd* up. So *Rom.* 11. 33. γνῶσις θεοῦ, *the knowledge of God*, of which there was such a βάθος *profundity*, and c. 15. 14. πᾶσα γνῶσις the *knowledge* of *all mysteries*, That this is it that is spoken of 1 *Cor.* 8. 1. appears by that which is affirmed of it, that it doth φυσιοῦν, *puffe up*, for so *knowledge* of *mysteries* is of all things most apt to doe, So ver. 10. that *knowledge* which another looks on in thee with that *reverence*, and on occasion of which, he, being not able to discern so *subtilly*, comes to *sin* and *perish* by reason of thy having and using it, ver. 11. So 2 *Cor.* 4. 6. *the knowledge of the glory of God in the face of Jesus Christ*, i. e. the *understanding* of that great *mysterie*, wherein *God exhibited* himself to us in the *person* of *Christ incarnate*, So when we read [περισσεύειν] *abounding*, or [ὑπερέχον] *excelling* joyned with it, *Ephes.* 3. 19. & *Phil.* 3. 8. From these notions of the word it is that the *Gnosticks* of those times took their *names*, pretending to all secret *mysterious understanding* of the *Old Testament*, and grounding all the *filthy passages* of their *doctrine* upon several places so interpreted by them after their own *polluted phansies*, as may be seen in *Epiphanius*. This is mentioned by the *Apostle* under the title of ψευδώνυμος γνῶσις *knowledge falsly so called*, 1 *Tim.* 6. 20. by them called γνῶσις *knowledge*, and the γνωστικοὶ *knowing* persons, but, saith he, ψευδώνυμος very *falsly* so styled by them, And according to this it is, that the *Apostle Barnabas* in his *Epistle* (those *fragments* of it that are come to us) setting himself distinctly against these *Gnosticks*, that out of the *mystical interpretation* of the *Old Testament*, brought in many *damnable doctrines*, (not only the necessity of *continuing circumcision*, &c. but the lawfulness of all *abominable unnatural filthiness*, and withall the *denying* of *Christ's* coming really in the *flesh*) sets up another γνῶσις, or *mystical exposition* of the *Old Testament*, and in that whole *Epistle* interprets many places of *scripture* to the maintaining of *Christianity* against them. And hence, I conceive, it is, that in this *Epistle*, which is so wholly designed as an *antidote* against the *Gnosticks* (as the *Epistle* of S. *Jude* also is) and particularly against their *abominable filthy practises*, the word γνῶσις *knowledge* is used not for that χάρισμα or *gift* of *mysterious knowledge*, but for the *true saving*, *Christian knowledge* in opposition to that *pretended* to by the *Gnosticks*, and therefore it is here encompassed with *virtue* on one side, meaning by it *courage* and *constancy*

Πᾶσα γνῶσις Εἰδῶ τὰ μυστήρια, Πᾶσα πίστις Φυσιοῦν Βάθος Γνῶσις θεοῦ Ψευδώνυμος γνῶσις Μόρφωσιν γνώσεως

in

in the *faith* (see *note* a.) so *opposite* to their *doctrine* of *compliances*, and ἐγκράτεια *continence* on the other side, and the adding of these one to another, *courage* to their *faith*, and *continence* to their γνῶσις *knowledge*, is by him advised to, on purpose to *testifie* and *demonstrate* their having *forsaken* the φθορὰ ἐν ἐπιθυμίᾳ ver. 4. those *abominable lusts*, ἐν κόσμῳ, so used in the *heathen world*, and brought into *Christianity* by the *Gnosticks*.

d. Κλῆσις Ἐκλογὴ

What is meant by κλῆσις *calling*, hath been said at large *note* on *Mat.* 20. c. the *mercy* of *God* in making them *Christians*, and so what by ἐκλογὴ *election*, *note* on 1 *Pet.* 2. b. that *peculiar* favour of being the *remnant*, to whom the promises of *deliverance* belonged, and in whom they should be *fulfilled*, when the *rest* of that *people*, remaining *obdurate* in their sins, should be *destroyed*. All the difficulty remaining is to determine what is meant by βεβαίαν ποιεῖν. *to make* either, or both these *firm*, or *sure*. And first that this referres not to the *assuring* our *selves* of either, i. e. to our being *confident* that we are *called* or *elected*, to our *acquiring* any *certainty* of *beleif* or *firmnesse* of *hope* in our own *minds*, that we are in the *favour* of *God*, which is ordinarily styled *certitudo subjecti*, the *certainty of the subject*, may appear by this, that there is in this *verse* no mention of either *faith* or *hope*, or any thing *in us*, but only of *calling* and *election*, which are acts of *God's favour without* and *concerning* us. The *King's MS.* reads it indeed with some change διὰ τῶν καλῶν ὑμῶν ἔργων βεβαίαν ὑμῖν τὴν παράκλησιν καὶ ἐκλογὴν ποιεῖσθε, *by your good works to make consolation and election firm to you*, where *consolation* doth more sound to that sense, than *calling* could doe; But of that *reading* it is observable, 1. that the *antient Latine* that appears to have read the first part of it, as it is in the *King's MS.* διὰ τῶν καλῶν ἔργων *by good works*, doth not acknowledge the latter, but retains κλῆσιν *calling* with the other *ordinary Copies*, 2dly, That the word *Calling* is oft in other places joyned with *Election*, but *Consolation* never, which is a farther *prejudice* against this *reading*, 3dly, That if παράκλησιν *consolation* were retained, yet it must necessarily signifie that *consolation*, as it is afforded by *God*, not as it is *in us*, his *real goodnesse* to us, not our *apprehension* of it, so that it may agree with ἐκλογὴν *election*, which we know is *God's electing* or *preferring* of us, or the *favour* done to us by *God*, without any intimation of our *apprehensions*. 2dly, this phrase cannot referre to the *promises* of *God*, so as to signifie our *making them sure* or *firm*, for they are *certainly* and *immutably* so already, and it is *God*, not *we*, that is to *make* them so, by *performing* them to us. It remains then that by this phrase βεβαίαν ποιεῖσθε *to make firm*, must be meant that, which through the *grace* of *God* is in the *Christians power* by *care* and *diligence* to doe, *viz.* to *qualifie* themselves with a *capacity* of *receiving* the *benefit*, and *fruit* of these *mercies*, and *favours* of *Christ*, to remove the *hinderances*, which will keep them from being *actually beneficial* to us, and so to render them *firm*, i.e. *effectual* to the good of our *souls*. And all the *promises* of *God* being *conditional*, and our *performance* of that *condition* being from us required, that the *favours* of *God* bestowed on us, his *calling* and *election*, may be *effectually* such to us, *really* for our *advantage*, not our *woe*, the only way to make them *effectual* to us, is our discharging our parts, *performing* the *condition*, and to this it is that our *diligence* is here required, which cannot be *available* in any thing else. That this is the meaning of the words may appear by the like phrase, *Rom.* 4. 16. εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, *that the promise may be firm to all the people*, which no way referres or looks to their *confidence* or *perswasion* of it, nor to the *firmnesse* of the *promise* only, but to the *benefit* and *fruit* and *effectualnesse* of it to them, so *Rom.* 15. 8. *Christ became a minister of the circumcision for the truth of God*, i.e. to *make good God's promises* to the *Jews*, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, *to make the promises of the fathers firm*, i. e. *effectual*, to *exhibite* and *perform* them to them, So *Heb.* 2. 2. *If the word which was spoken by Angels*, i. e. the *law* given to *Moses*, *be firm*, i. e. were *performed*, *failed* not of the *effect*, (without any reference to their *perswasion* of it) for so 'tis expressed by what follows, *and every transgression and disobedience received a just reward*, i. e. the *breaches* of that *law* were *actually punished*. And accordingly here their *diligence* in *making their calling and election firm*] is taking *care*, that the *mercies* of *God* toward them in *calling*, and *choosing*, or *preferring* them before others, may prove *effectual* to them, i.e. that they may obtain that *benefit*, which was *designed* them by *God* in these *mercies*, and which they certainly shall obtain, if they *perform* what is *required* of them. Thus in a like phrase, to *apprehend* or *lay hold* on *eternal life*, 1 *Tim.* 6. 12. is but the interpretation of, *fight the good fight*, going before, The only way to the *obtaining* of that βραβεῖον or *reward* (like that in the *Olympick games*) which is given to none but *conquerors*, being the *contending* νομίμως, according to the *laws* of the *agones*, *fighting* and *overcoming*, which is exprest *Phil.* 3. 12. by διώκω εἰ καὶ καταλάβω, *I pursue* or *run*, *if so be I may obtain*.

Βεβαίαν ποιῆσαι τὰς ἐπαγγελίας

Ἐπιλαβοῦ ζωῆς

e

That παρουσία Χριστοῦ *the coming of Christ*] signifies the remarkable *destruction* of the *impenitent Jewes*, and *deliverance* of the *beleivers* among them, hath been often shewed (see *note* on *Mat.* 24. b.) and particularly that 'tis called his *coming with power*, *Mat.* 24. v. 30. i.e. as a *King* or *mighty person*. Agreeably to that is here *the power and coming of our Lord Jesus Christ*, δύναμις καὶ παρουσία] in this sense of his *coming* to *discriminate* between the *persecutors*, and *disciples*, so that *one should be taken*, *and the other left*, *Mat.* 24. 40. the *obstinate* obdurate *Jewes* to be utterly *destroyed* by the *Roman Eagles*, as by *Christ's executioners*, and the *faithful* among them *delivered* out of that ruine. And to that doth the *context* here, and almost all the rest of this *Epistle* direct those words, see c. 3. 1, & 4. All the difficulty will be, how that which here immediately follows, *but were eye-witnesses of his majesty*, can belong to this particularly. To which I answer that the word μεγαλειότης is there set to expresse that *majesty*, which was by way of *vision* represented, and *instated* on *Christ*, at the time of his *transfiguration* on *mount Tabor*, at which *Peter* was *present* as an αὐτόπτης or *eye-witnesse*. This is clear from v. 17. by the *voice* that came out unto him *from the magnificent*

Δύναμις καὶ παρουσία

Ἐπόπται τῆς μεγαλειότητος

Μεγαλοπρεποῦς δόξης

glory (i. e. from that *ſplendid cloud*, *Mat.* 17. 5. *Mar.* 9. 7. and *Lu.* 9. 35. and that *glorious appearance* of *angels*, called his *glory*, *Lu.* 9. 31, 32.) *This is my beloved ſon* &c. the very paſſage that is there mentioned. Now this *Transfiguration* was meant by *Chriſt* to give *Peter* and *John* ſome *image* and *ſhadow* of (a kind of *parable* to expreſs) this *coming of Chriſt* in this *glorious* manner againſt his *crucifiers*, and for the *reſcue* of all *perſevering diſciples*. This appears by theſe two *circumſtances*, 1. by the paſſage immediately precedent (with which the *ſtory* of the *transfiguration* connects, in all the three *Goſpels*, where 'tis mentioned) viz. that *he that will ſave his life*, i. e. *forſake Chriſtianity*, to avoid the *preſent preſſures*, *ſhall loſe it*, i. e. ſhall be *deſtroyed* in that παναλεθρεία: *But he that will loſe his life for Chriſt's ſake*, i. e. *venture* the *utmoſt danger*, rather than *fall* off from *Chriſt*, *ſhall find*, or *ſave it*, i. e. be thus *delivered*, at *Chriſt's coming* to *execute vengeance* on thoſe *perſecuters*, which are the very words again uſed by *Chriſt* in the deſcribing of that *coming* of his to the *deſtruction* of the *Jews* *Lu.* 17, 33. And farther, that *he that ſhall be aſhamed of Chriſt*, *of him ſhall Chriſt be aſhamed*, *when he ſhall come in his own glory*, *and his Fathers*, *and the holy Angels*, i. e. when he *comes* in this *kingdome* of his (not onely at the *day* of *doom*, but) peculiarly within the *ſpace* of the *life* of ſome *by-ſtanders*, as all the *Goſpels* agree in that place, and as at another time *Joh.* 21. *Chriſt* ſaith particularly of S. *John*, who *lived* to ſee it. Of which that he might give them ſome *eſſay*, he had *three* of them up to the *mountain* and was *transfigured* before them, gave them ſome *glimpſe* of that *future* glorious *coming* of his. The ſecond circumſtance to make this appear reaſonable, is the *buſineſſe* of the *diſcourſe* which was betwixt *Moſes*, and *Elias*, and *Chriſt*, at that time, which appears by *Matthew* and *Mark* to be the *approach* of the *great* and *dreadful day* of the *Lord* from that *queſtion* of the *diſciples* *Mat.* 17. 10. and *Mar.* 9. 11. *Why then ſay the ſcribes*, *that Elias muſt firſt come?* who, ſaith *Malachi*, was to *come* before that *great* and *dreadful day*, This S. *Luke* more particularly mentions, c. 9. 31. ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ, *they ſpake of his exodus*, *which he was ready to perform at Jeruſalem*, What this Ἔξοδος was, hath there been ſaid, ſee *note* on *Lu.* 9. b. viz. *Chriſt's going out* of this *world*, as *Moſes* went out of *Ægypt*, *Heb.* 11. 22. (which one *ſtory* gives that title of *Exodus* to that *ſecond Book* of *Moſes* ſo called) and to this is that *great day* of the *Lord* reſembled *Jude* 5. being attended 1. with the *deſtruction* (as of the *Ægyptians* there, the *oppreſſors* of him and the *people* of *God*, and after of the *Iſraelites* themſelves that *beleived* not, *Jude* 5. ſo) of the *Jews* here, the *crucifiers* of *Chriſt*, and *perſecuters* of *Chriſtians*, and withall of all *vicious* abominable *Chriſtian profeſſors*, that turn the *Goſpel* into *licentiouſneſſe*, and 2dly, with the *deliverance* of *God's people*, as there of the *children* of *Iſrael*, ſo here of all the *true Iſraelites*, the *faithful diſciples* of *Chriſt*, that ſtick cloſe to him in deſpight of *perſecuters* and *ſeducers*. In reſpect of which as *Moſes* was their σωτὴρ, *ſaviour* or *deliverer*, and a *God* of *vengeance* to *Pharaoh*, &c. and as *ſaviours* are ſaid to *judge*, *Obad.* 21. ſo is this *coming* of *Chriſt*, the *coming* both of a *King*, and of a *Saviour*, to *deſtroy enemies*, and *deliver friends*, Which being the matter of *Elias* and *Moſes's diſcourſe* with *Chriſt*, at which S. *Peter* himſelf was preſent (and by thoſe very *perſons* ſomewhat was *adumbrated* alſo, *Elias* being he that called for *fire* from *heaven*, to *conſume*, and *Moſes* he that thus *delivered* the *Iſraelites* out of *Ægypt*) S. *Peter* here may very well mention it, as a *demonſtrative evidence*, by which he was able to make known unto them this *power* and *coming*, v. 16. i. e. this *powerful* regal *coming* of *Chriſt*, that now we ſpeak of.

What is meant here by λαβὼν παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν, *receiving from God the father honour and glory*] will eaſily be gueſſed both by what hath been ſaid, *note* e, and eſpecially by the μεγαλειότης, *majeſty* of *Chriſt*, of wch they are ſaid to have been *eye-witneſſes*, For this verſe being by the γὰρ, *for*, annex'd as a *proof* to the former, it muſt follow that the *honour* and *glory* which *Chriſt* received here, v. 17. is that *majeſty*, which they ſaw, v. 16. That ſurely ſignified the *dignity royal*, that there by way of *viſion*, or *prophecie*, he was *inſtated* in, this *Commiſſion* ſent him from *heaven*, as it were, by the *hands* of two *great men*, *Moſes* and *Elias*, who alſo *talk'd* with him on this *ſubject*, and told him what ſhould *befall* him, firſt in his *paſſage* to this *kingdome*, and then how it ſhould be *exerciſed* by him upon his *crucifiers*; And then this muſt be the meaning of his *receiving honour and glory* here, i. e. this *kingdome* being thus (*in viſion*) *inſtated* on him, A *ſolemnity* of which is that, which follows, φωνῆς ἐνεχθείσης τοιᾶσδε, *this* or *ſuch a voice being brought to him*, or *delivered out of the magnificent glory*, (i. e. out of the *bright ſhining cloud* (ſee *note* on *Mat.* 3. c.) that appeared in that *viſion*) *This is my beloved ſon* &c. ſignifying *God's* purpoſe of *ruling* the *world* by *him*, devolving the *government* of all upon *him*. Some place of *miſtake* here may be, by *confounding* together this *ſolemnity*, and this *majeſty*, from thence imagining that this *voice* from *heaven* was the τιμὴ καὶ δόξα *honour and glory* which he *received*; But this is a *miſtake*, it being firſt evident, that there were *two* things here mentioned of this *viſion*, one the *object* of their *ſight*, of which they were αὐτόπται *eye-witneſſes*, the other, of their *hearing*, or which ἠκούσαμεν *they heard*. And the former of theſe was in ſeveral phraſes, the μεγαλειότης *Majeſty*, and τιμὴ καὶ δόξα *honour and glory*, that was *veſted* on him, the latter the *proclamation*, as it were, before him, when, in *viſion* he *enters* on this *office*, And of this it is ſaid, v. 18. καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν, *This voice alſo we heard*, as before they had *ſeen* the *majeſty* or *honour and glory*, making theſe, two *diſparate* things, as the *lightning* and the *thunder*, the one to the *eye*, the other to the *ear*, but both *proofs* of the ſame matter (the *argument* or *ſubject* here in hand) the *kingdome* which *Chriſt* had, at his *reſurrection*, *entred* on, and ſhould now ſhortly *actually* exerciſe it in the *deſtroying* of his *crucifiers*. That λαβὼν here in the *Nominative* hath no *verb* following to *govern* it, is after the manner of theſe *Hebraizing writers*, and in the *conſtruction* muſt be ſet, as if it were λαβόντος, the *Genitive* taken *abſolutely*.

The word ἡμέρας *day*, for *Chriſt's coming* in *vengeance*

f. Λαβὼν τιμὴν καὶ δόξαν. Μεγαλειότης. φωνῆς ἐνεχθείσης τοιᾶσδε. Τιμὴν καὶ δόξαν. Λαβὼν.

g.

vengeance on his *crucifiers*, hath been interpreted formerly, See *note* on *Heb.* 10. a. *Rom.* 13. 12. and so most particularly here it signifies, ἡμέρας διαυγάζουσα, the *shining forth* of that *day*, that had been before but *obscurely prophecied* of, Then for the word φωσφόρος, that is a known *star*, which as a δαδοῦχος or *harbinger* to the *day* or *Sun*, ushers him into our *Hemisphere*. Proportionable to this are the particular remarkable passages which *Christ foretold*, as the immediate *harbingers* before this *coming* of his, such as are mentioned *Lu.* 21.28. which when they *begin* to appear, then, saith he, *lift up your heads*, take *comfort*, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν, *for* or *because your redemption draweth neer*. And so the *Lucifer* or *morning star* shall signifie the immediate *forerunners* of this *day*, which till it come, they must content themselves with the *darker prophecies*, and sustain themselves by that means. And if the addition of ἐν ταῖς καρδίαις ὑμῶν *in your hearts*] wherein the *Phosphorus* is said to *arise*, be thought to resist this *interpretation*, the account of that is ready, 1. That the *rising* of the *Phosphorus* here not being *literally* to be understood, was by this *addition* very fitly confined to the *metaphorical* notation, [*in our hearts*] being *opposed* to [*in the heavens*] 2. That our *hearts* being the *seat* of *practical judgment*, by which we *ponder*, and *consider*, this *morning star*, signifying the *forerunners* of that eminent, *famous day*, will *then* be said to *arise* *in our hearts*, when we, by consideration of the *predictions*, come to take notice of *them* as such. As the *faithful* are in *story* said to have done, when seeing the *Roman armies* to have *begirt Jerusalem*, they from thence concluded according to *Christ's* words, that the *destruction thereof was nigh*, and thereupon, as soon as they had the *advantage* of the *siege* being *raised*, they *fled* out of the *city* to *Pella*, and there continued.

Ἡμέρα διαυγάζουσα

φωσφόρος

ἐγγίζει ἡ ἀπολύτρωσις

ἐν ταῖς καρδίαις ὑμῶν

Ἔπαυσις] here seems to be an *agonistical* word, to signifie the *starting*, or *watch-word*, or *signe*, upon which the *racers* set out, or *begin* their *course*. The place from whence they set out is called ἀφετηρία, where when they *set out*, they are said to be *let loose*, and this is literally ἀπολύεσθαι; To this is the *sending* of *prophets* here compared, who are said to *run*, *Jer.* 23.21. *Ezech.* 13. 6. 7. *They run, and I sent them not*, i. e. οὐκ ἐπέλυσα, I gave them no *watch-word* to *run*, as in the *Psalmist*, *God gave the word, great was the company of preachers*. When any undertakes to *prophecie* without *God's sending*, this is ἰδίας ἀπολύσεως, of his *own starting*, and this is here *denied* of the *prophets* of the *Old Testament*, for, as it follows, οὐ θελήματι ἀνθρώπου ἠνέχθη ποτὲ, *it was never brought by the will of man*, i. e. 'twas never ἰδίας ἀπολύσεως, *of their own incitation, but holy men* φερόμενοι ὑπὸ πνεύματος, *carried by the Spirit*, διαφερόμενοι *inspired* and *carried* by *God*, did *prophecie* &c. h. Ἔπαυσις

ἰδίας ἀπολύσεως

CHAP. II.

Paraphrase.

1. BUt there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, * even denying the Lord that bought them, and bring upon themselves swift destruction.]

1. But as among those prophets sent, and incited by the holy Ghost, c. 1. 21. some false ones also slily crept in, so also now according to Christ's prediction Mat. 24. 11. shall there be false teachers among you, viz. the Gnostick Christians, bringing into the true faith, under pretence of greater perfection, most destructive doctrines of liberty, and licentiousnesse, and that count it an indifferent thing to deny Christ in time of persecution, (see 1 Pet. 2. 21. and note on Rev. 2. b.) and forswear him who redeemed them, that are thus unlike him, as not to venture any danger for him, who dyed for them, and do also by this means most imprudently incur the dangers, which they desire (and pay so dear) to avoid, by complying with the Jews, come to speedy destruction with them, according to that of Christ, Mat. 16. 25.

* and that denying ἀρνησάμενοι

2. And many shall follow † their pernicious ways, by reason of whom * the way of truth shall be evil spoken of.] βλασφημηθήσεται

2. And these carnal doctrines of theirs shall have many followers, Mat. 24. 11. and thereby the glorious pure Gospel of Christ shall be much defamed, when Christian professors shall live such filthy lives.

† or filthinesse, for so many antient copies, the King's *MS.* and that in Magdalen Coll. Oxon. read ἀσελγείαις

3. And † through covetousnesse shall they with feigned words make merchandise of you; whose judgement now of a long time lingreth not, and their damnation slumbreth not.]

3. And with cunning discourses shall they circumvent you, and gain you to all filthinesse, (see note on Ro. 1. h.) which shall within a while be most signally punished, with utter destruction here, and damnation attending it.

* or the glory of the truth, for the King's *MS.* reads ἡ δόξα

† with feigned speeches they will gain you to inordinate lusts, ἐν πλάσει λόγοις ὑμᾶς ἐμπορεύσονται

4. For if God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darknesse * to be reserved unto judgment;]

4. For if God, when the Angels rebelled against him punished them severely, and having decreed them to eternal hell, cast them presently out of heaven into the abysse, a kinde of dungeon, or dark prison, there to be reserved, as condemned malefactors, to the day of judgment, the time of their execution,

* or to keep them punished unto judgment, for the King's *MS.* reads εἰς κρίσιν κολαζομένους τηρεῖν

5. And spared not the old world, but † saved Noah the eight person, a preacher of righteousnesse, bringing in the flood upon the world of the ungodly,]

5. And if he punish'd the whole world of sinners in Noahs time, bringing a deluge on them, and onely preserved Noah (with seven more) who warned them, to amend their abominable lives, or else that vengeance would befall them,

† kept them to ashes ἐφύλαξε

6. * And turning the cities of Sodome and Gomorrha into ashes, condemned them with an overthrow, making them an ensample unto them that after should live ungodly,]

6. And if he adjudged the cities and suburbs of Sodome and Gomorrha to utter destruction by fire from heaven, and made them an exemplary spectacle, and document to all that should ever live in their sins,

* And condemned the cities to subversion, and burnt ὡς πόλεις--τεφρώσας κατεστροφῇ κατέκρινεν

7. At that time delivering Lot (and his familie) who was a perſon ſo farre from being guilty of that lewdneſſe and unnatural filthineſſe, that he was extremely vext, and moleſted by dwelling among thoſe that lived in thoſe villanies,

7. And delivered juſt Lot vexed with the † filthy converſation of the wicked.] † converſation of thoſe wch broke all laws in their uncleanneſſe τῆ τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς * tormented with their unlawful works) ἀνόμοις ἔργοις ἐβασανίζεν) † unrighteous being puniſhed unto the day of judgment, ἀδίκους εἰς ἡμέραν κρίσεως κολαζομένους

8. (For he being a very pure and chaſt perſon, yet inhabiting among them that were ſo impure, was from day to day continually afflicted, and tormented, to ſee them doe as they did.)

8. (For that righteous man dwelling among them, in ſeeing and hearing, * vexed his righteous ſoul from day to day, with their unlawfull deeds)]

9. If, I ſay, all theſe examples of vengeance on wicked obdurate rebels and carnal perſons, (the patterns of the crucifying Jews and lewd Gnoſticks) and withall, the deliverances afforded to the righteous in theſe paſſages of ſtory, be conſidered, we may then ſure learn from hence, how ready and able God now is, to reſcue the perſecuted conſtant Chriſtian out of the perſecuters hand, and to reſerve the perſecuters themſelves, and all wicked livers, that joyn or comply with them, by cutting them off here, to eternal perdition in another world, ſee note on Rom. 13. b.

9. The Lord knoweth how to deliver the godly out of temptations, and to reſerve the † unjuſt unto the day of judgment to be puniſhed ;]

10. Of this ſort eſpecially are the Gnoſticks, whoſe character it is to commit all filthineſſe, and to deſpiſe all kind of authority of magiſtrates or maſters (1 Tim. 3. 6.) a bold inſolent ſort of men, that can without any trembling or fear, ſpeak contumeliouſly of the Apoſtles themſelves, ſee note on Jude b.

10. But chiefly them that walk after the fleſh in the luſt of uncleanneſſe, and deſpiſe government : * Preſumptuous are they, ſelfwilled, they † are not afraid to ſpeak evil of dignities :]

τρέμουσι βλασφημοῦντες † tremble not when they raile at glories, δόξας δ' * daring men, contumacious or arrogant

11. Whereas the Angels of light, being ſure in a condition of greater power and height, than any Chriſtians, or men on earth, doe not deal ſo with the rulers of darkneſſe (Jude 9. noted.) when upon any occaſion they accuſe or implead them before God, or wage any diſpute with them, Jude 9.

11. Whereas Angels, which are greater in power and might, bring not * railing accuſation againſt them before the Lord.]

* a contumelious indictement βλάσφημον κρίσιν

12. But theſe men like beaſts ruled only by their natural, or brutiſh appetites, without any reaſon to reſtrain, and temper them, which are good for nothing but (as vultures to tear and pollute, ſo theſe) to ſpoil and debauch all they come neer, venturing to ſpeak reproachfully of all that they doe not underſtand, and ſo conſequently of the myſteries of Chriſtianity, taught by Apoſtles, but deſpiſed by them, (ſee Jude note c.) ſhall be deſtroyed in their beſtial ſins,

12. But theſe, as † natural brute beaſts, [a] made * to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, and ſhall utterly periſh in their own corruption ;]

† irrational natural living creatures, ἄλογα ζῶα φυσικὰ * to raven and to corrupt,

13. And receive that vengeance that is due to them, Thoſe I mean that in the day time take pleaſure in thoſe villanies, which are wont to need the night to cover the ſhame of them, that are become the reproaches of Chriſtianity, committing all villanie in their ſacred aſſemblies and feſtivities, and making uſe of their falſe doctrines to turn your Chriſtian feaſts into unclean laſcivious meetings, b.

13. And ſhall receive the reward of unrighteouſneſſe, as they that count it pleaſure to riot in the day time : ſpots they are, and blemiſhes, † ſporting themſelves in their own [b] * deceivings, while they feaſt with you,]

† rioting ἐντρυφῶντες * perhaps, love-feaſts

14. Their eyes are ſo filled with unlawfull objects, that they can receive nothing elſe, nor ever take them off from beholding them, they corrupt young new-converted Chriſtians, and have their hearts as their eyes, alwaies buſied with baſe filthy thoughts, perſons fit for nothing but a curſe.

14. Having eyes full † of [c] adulterie, and that * cannot ceaſe from ſinne, † beguiling unſtable ſouls, an heart they have exerciſed with * covetous practiſes, curſed children,]

† of the adultereſſe * ceaſe not ἀκαταπαύστους † enſnaring δελεάζοντες * inordinate luſts, πλεονεξίας, ſee note on Rom. 1. h.

15, 16. Which have forſaken the Chriſtian doctrine, and brought in heatheniſh, (ſo did Simon Magus mix Paganiſme with Chriſtianity, Carpocrates brought in Heſiods theologie to Chriſt, and adored all equally) after the example of Balaam, who to get a reward (ſee note on Jude b.) taught Balak to curſe the Iſraelites by inticing them to filthineſſe and idolatry together, Num. 25. 1. Rev. 2. 14. though this madneſſe of his were miraculouſly rebuked by the ſpeaking of a dumb creature, an Aſſe, and ſo forbidden by God ſeverely. d.

15. Which have forſaken the right way, and are gone aſtray, following the way of Balaam the ſon of [d] Boſor, who loved the wages of unrighteouſneſſe,

16. But was rebuked for his iniquity ; the dumb aſſe ſpeaking with mans voice forbad the madneſſe of the prophet.]

17. Theſe take upon them to be fountains of all deep knowledge, but have no drop either of truth or good practiſe among them, they pretend to be ſublime above other men, but are onely like clouds in the aire, that darken the skie, but never diſtill into rain, and thoſe driven impetuouſly by every wind, be it never ſo black or dark, from one vicious helliſh doctrine, and practiſe to another, and to theſe black ſouls is reſerved in the juſt judgment of God eternal darkneſſe and blackneſſe. e.

17. Theſe are † wells without water, clouds that are * carried with a [e] tempeſt, to whom the † miſt of darkneſſe is reſerved forever.]

† ſprings πηγαὶ * driven by a black wind † blackneſſe ζόφος

18. For attributing divinity to Simon & Helena, and exalting them idolatrouſly above the God of Iſrael, (ſee note on Jude h.) they entice and catch again, bring back to all manner of carnality and filthineſſe thoſe who had not long ſince gotten out of the heathen beſtiality, (ſee note one Jude b.) and really given them over.

18. For when they ſpeak great ſwelling words of vanity, they * allure through the luſts of the fleſh † through much wantonneſſe thoſe that * were clean eſcaped from them who live in error.]

* inſnare δελεάζουσι † in filthineſs ἐν ἀσελγείαις * had really eſcaped those- τοὺς ὄντως ἀποφυγόντας or had a little, or a little while agoe eſcaped, for the King's *MS.* reads ὀλίγως

19. And this upon pretenſe of giving them liberty, whereas they are themſelves the greateſt ſlaves in the world, to wit, enſlaved to all baſeneſſe and filthineſſe (ſee note on ch. 1. a.) for the title of victory giving dominion, they muſt needs be ſlaves of thoſe luſts which have conquered them, to whom they have yeilded themſelves captives.

19. While they promiſe them liberty, they themſelves are the ſervants of corruption ; for of whom a man † is overcome, of the ſame is he brought in bondage.]

† hath been overcome ἥττηται

20. For

† abominations μιάσμασι

* acknowledgement ἐπιγνώσει

20. For if after they have eſcaped the † pollutions of the world, through the * knowledge of the Lord and ſaviour Jeſus Chriſt, they are again intangled therein and overcome, the latter end is worſe with them than the beginning.]

20. And this is ſo farre from being extenuated by the priviledge of their being Chriſtians, that it is become the greater and more dangerous guilt by this means, for certainly they that have been converted from all their heathen ſins by accepting of the faith of Chriſt and then again relapſe and return to them, this latter eſtate of theirs, this Chriſtian heatheniſme is worſe than their bare heatheniſme at firſt,

† or return backward, or to what was behind, for the Kgs MS. reads εἰς τὰ ὀπίσω ἀνακάμψαι

21. For it had been better for them not to have known the way of righteouſneſſe, then after they have known it to † turn from the holy commandment delivered unto them.]

21. For it had been more for the advantage of ſuch never to have been taught the doctrine of Chriſt and Chriſtian practiſe, than when they have undertaken to obey it, to fall back again into their heathen, vicious courſes.

*But that of the true proverb is befallen them, The dogge returning — Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύων ὑποστρέψας-

22. * But it is happened unto them according to the true proverb, The dogge is turned to his own vomit again, and the f ſow that was waſhed to her wallowing in mire.]

22. But now their condition is a moſt profane unclean ſtate, beſt ſignified by a dogge and a ſwine, two moſt unclean profane creatures, which among the Jewes, ſtood interdicted both for ſacrifice and food, and are both obſerved proverbially for this quality, that the dogge when any thing lies upon his ſtomach, which cauſes him to vomit, when that trouble is over, he preſently licks up again; what he had before vomited up, (ſee Prov. 26. 11.) and the ſwine, when ſhe is waſhed never ſo clean, takes pleaſure to tumble again in the next mire ſhe comes to. f.

Notes on Chap. II.

a. Ἅλωσις

Γεγεννημένα εἰς ἅλωσιν

εἰς φθορὰν

The word ἅλωσις, *catching*, is here in an *active* ſenſe, to *prey*, or *take*, or *catch*, and not to *be taken*, and γεγεννημένα εἰς ἅλωσιν *made for taking*] are *creatures*, *beaſts* or *birds*, of *prey*, *vultures*, So *Job* 24. 5. לטרף (rendred by the *Greek* εἰς ἅλωσιν *to catch*) is in the *Chaldee Paraphraſe* expreſſed by *riſing up early to their prey*, So φθορὰ is alſo here in an *active* ſenſe, and ſo εἰς φθορὰν *to*, or *for the corrupting*, or *defiling*, or *polluting* of others. In reference to which it is that the *creatures* which are *caught* and *torn* by *wild beaſts*, the θηριάλωτα, are by the *Law* counted *unclean* or *polluted*, *Lev.* 17. 15. (ſee *Excerpta Gemaræ tr: Sanhedr:* c. 1. §. 7.) and are ordinarily by the *Rabbines* ſet to ſignifie all *forbidden meats*, as if the *lungs* of any thing have an *hole* in them, they call it טרפה that which is *torn* by *wild beaſts*, ſaith *Elias Levita* in *Thisbi* p. 139. And ſo theſe *vicious*, *luſtful*, *filthy Gnoſticks*, that like the *Sodomites*, *force*, and *corrupt* all that come in their way, and by making them their *prey*, doe alſo *defile*, and *pollute* them (as thoſe *creatures* that are *torn* by *wild beaſts* are accounted *polluted*) are here ſaid to be γεγυμνασμένα εἰς ἅλωσιν καὶ φθοράν, like thoſe *land-vultures*, *born to take*, *and pollute*, and nothing elſe, and I ſuppoſe are noted by ἅρπαγες *forcers*, *ſnatchers*, *raviſhers*, 1 *Cor.* 5. 10. ſee *note* h. on that chapter.

Ἅρπαγες

b. ἐν Ἀπάταις

That which is read here ἐν ἀπάταις, *in deceits*, may not improbably be miſtaken by the *ſcribe* for ἐν ἀγάπαις ὑμῶν, *in their Chriſtian feaſts*, inſtituted in order to *maintaining* of *charity*, but *defiled* by the *luxurie* of *carnal Goſpellers*, Thus it is read in *Jude* v. 12. (which in moſt things is agreeable with this *ſecond* of *Peter*) and that verſe in the other parts of it is directly *parallel* to this (there σπιλάδες *ſpots*, as here σπῖλοι καὶ μῶμοι, *ſpots and blemiſhes*, there συνευωχούμενοι, *feaſting together*, as here in the ſame *word*) and ſo probably alſo in this word, which differs ſo little from ἀπάταις, that it might be eaſily *miſtaken* for it.

c. Μοιχαλὶς

Μοιχαλὶς ſignifies diſtinctly *an adultereſſe* (not *adulterie*) and the phraſe of, *having eyes full of her*, is very agreeable to that of the *Rhetorician* cited by *Plutarch de verecund:* who deſcribing an *impure unchaſt* perſon, (an ἀναίσχυντον, one *without ſhame*) rhetorically ſaid of him, ὃ κορὰς ἀλλὰ πορνὰς ἐν τοῖς ὄμμασιν ἔχει that he *had whores in his eyes*, inſtead of κορὰς, which is an *equivocal* word, and ſignifies both a *maid* (or *virgine*, oppoſite to πορνὴ *whore*) and the *pupilla oculi*, the *apple* of the *eye* alſo, and is therefore made uſe of in that *Rhetor.*

d. Βοσὸρ

The name *Boſor* here is *Beor* in the *Old Teſtament*, the *Hebrew* being בעור, and the *Chaldee* pronouncing the ע by *S.* and accordingly the *Arabick tranſlation* reads here the *ſon of Beor.*

e. Λαίλαψ

Λαίλαψ is by *Heſychius* rendred καλαγὶς, and ἀνέμου ζυσροφὴ. what καλαγὶς notes is by him beſt expreſſed elſwhere, ὄπτροφὰ ἀνέμου ζορδῆς *the violence of a ſtrong wind.* To this *Phavorinus* adds ζκότος μὴ ζυσροφῆς ἀνέμου, *darkneſſe with a violent wind:* And ſo it is here fitly ſet to ſignifie that *black wind*, as it were, of *dark heathen errors* and *practiſes*, by which theſe νεφέλαι *cloud*, to which S. *Jude* adds ἄνυδροι, empty, *waterleſſe clouds*, the *Gnoſticks*, are *driven* and *carried* about, to which therefore is apportion'd ὁ ζόφος τοῦ σκότους, *the blackneſſe of darkneſſe for ever*, in the end of the *verſe.*

f. The *Hebrew* word for a *ſwine* חזיר is deduced from חזר *rediit, reverſus eſt*, *returning*, to note this *quality* of the *ſwine* taken notice of by this *proverb* of *returning* to the *mire* again.

CHAP. III.

Paraphraſe.

* your Apoſtles, for the King's MS. reads ὑμῶν Ἀποστόλων

1. THis ſecond Epiſtle, beloved, I now write unto you, in both which I ſtirre up your pure minds by way of remembrance,

2. That ye may be mindfull of the words which were ſpoken before by the holy prophets, and of the commandments of * us the Apoſtles of the Lord and Saviour,]

1, 2, I have now written two Epiſtles to you, both to the ſame purpoſe, to be remembrancers to you whoſe minds remain

yet untainted, of that which you cannot but have heard, being prophecied of in the Old Teſtament very frequently, Joel 2. and by Chriſt, Mat.24. and by us Apoſtles of Chriſt (ſee a teſtimonie out of Lactantius in note a. on the title of the Epiſtle to the Romans) viz: that within a ſhort time there ſhould come a notable deſtruction upon the unbeleiving or impenitent Jews, and all the polluted Chriſtians among them, and a remarkable deliverance of all the perſevering Chriſtians, the one an act of Chriſt as Lord, the other as Saviour or deliverer.

a. 3. But before this come, there is one thing to precede, a very remarkable defection of many from the Chriſtian profeſſion, ſee 2 Theſſ. 2. 3. according to what was foretold by Chriſt Mat. 24. 12. and thoſe that thus forſake Chriſt, ſhall betake themſelves to all unclean practiſes, And therefore this is now to be expected.

3. Knowing this firſt, that there ſhall come in * the laſt days [a] ſcoffers, walking after their own luſts,]

* the end of the days ἐφ' ἐσχάτου τῶν ἡμερῶν.

b. 4. And they that do thus forſake the faith, ſhall as a ground of it, pretend, that they perceive themſelves cheated by thoſe prophecies, which have promiſed, and foretold this coming of his (ſee c. 1. and Mat. 24. b.) which, ſay they, is ſo far from being performed, that all things ſtand unchanged, in the ſame conſtant form, from the beginning of the world till now, ſave onely that all the men that have lived upon the earth (father Adam, Noah, Abraham, &c.) are dead, and others now live in their ſteads among us. But for any thing elſe, ſay they, things have gone in a ſetled conſtant courſe ever ſince the creation, without any diſcernible or obſervable change.

4. And ſaying, Where is the promiſe of his coming? for † [b] ſince the fathers fell aſleep, all things continue as they were, from the beginning of the creation.]

† except that

c. d. 5, 6. To theſe I anſwer, and firſt for the latter of theſe (ſee note on Mat. 7. b.) Theſe Atheiſtical ſcoffers, that ſuppoſe or affirm that there hath been no conſiderable change ſince the creation, do not conſider what a change there was once in Noahs time, the whole world deſtroyed with a floud, for the ſins of impure impenitent ſinners, ſuch as theſe who now object thus, For the heavens being created at the beginning, and the earth ſo framed, that there was abundance of waters within the globe thereof, and it ſelf placed in the midſt of waters, in the clouds round about, God being pleaſed in the creation ſo to diſpoſe of it, in order to the puniſhing of wicked men, at length the windows of the heavens, i. e. the clouds were opened, and the fountains of the great deep broken up, Gen. 7. 11. and by this means the whole earth was covered and drowned by waters.

5. * For this they [c] willingly are ignorant of, that † by the word of God the heavens were of old, and the earth [d] ſtanding out of the water and in the water,

6. Whereby the world that then was, being overflowed with water, periſhed.]

* For they that are of this mind, are ignorant

† there were heavens from of old & the earth conſiſting of water & in the midſt of water, by the word of God, ἦσαν ἐκ ὕδατος καὶ δι' ὕδατος συνεστῶσαι τῷ τοῦ Θεοῦ λόγῳ

e. 7. But the world which now is, by the ſame appointment of God, is now ſecured that it ſhall be drowned no more, (God having given his promiſe for it Gen. 9. 11.) nor ſuffer any other kind of deſtruction but by fire, which is the puniſhment to be expected by abominable men.

7. But [e] the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgement and perdition of ungodly men.]

8. This anſwer being firſt given to the latter part of the Atheiſt's objection v. 4. [that all things continue as they were ſince the creation] I now proceed in the ſecond place, (by way of regreſſus, ordinary in Scripture, ſee note on Mat. 7. b.) to anſwer the former part propoſed by way of queſtion, [where is the promiſe of his coming? i. e. Sure God's promiſe in the Old Teſtament repeated by Chriſt Mat. 24. of his coming to puniſh the obdurate Jews and Gnoſticks, and delivering the pure perſevering beleivers, is not performed.] And my anſwer is this, That you may be miſtaken in reckoning of times, in thinking that what the prophets have foretold of the later days, the times of the Meſſias, muſt be inſtantly performed, as ſoon as Chriſt is gone to heaven, or elſe 'twill not be performed at all, In this matter it muſt be conſidered who it is that makes the promiſe, v. 2. an infinite God, and then though forty years (for example) is a very great time among us men, whoſe lives are ſo ſhort, yet with God, who is infinite, a thouſand years is no conſiderable ſpace, but a very ſhort or ſmall duration, Pſal. 90. 4. and therefore though the prophecy be not yet fulfilled, about three or four and thirty years after Chriſt's departure from us, yet it may, and will moſt certainly, and that within few years now.

8. But, beloved, be not ignrant of this one thing, that one day is with the Lord as a thouſand years, and a thouſand years as one day.]

9. As for any ſlowneſſe in performing his promiſe of coming, which they that expect and deſire to reap a ſudden fruit of it in their deliverance, or that others, which would corrupt them, and make them fall off through deſpair of it, are apt to charge upon God, it is meerly a miſtake in them, for it is not thus deferred out of want of kindneſſe to the perſevering Chriſtians, but out of abundance of patience and long-ſufferance to the worſt, and an earneſt deſire that they may all amend and be delivered, without which amendment, whenſoever this coming ſhall be, all are infallibly deſtroyed, ſee Act. 3. 19. note a.

9. The Lord is not ſlack concerning his promiſe, (as ſome men count ſlackneſſe) but is long-ſuffering to us ward, not willing that any ſhould periſh, but that all ſhould come to repentance.]

† for, for your ſake, for the King's MS. reads δι' ὑμᾶς

f. g. 10. But this judgment of Chriſt ſo remarkable on the Jews ſhall now ſhortly come, and that very indiſcernibly, (ſee Lu. 17. 20. 1 Theſſ. 5. 2.) and the temple ſhall be ſuddenly deſtroyed, the greater part of it burnt, and the citie and people utterly conſumed, ſee note d. and Mat. 24. 30. and Act. 2. 19. 20.

10. But the day of the Lord will come as a thief in the night, in which the heavens ſhall paſſe away [f] with a great noiſe, and the elements † ſhall [g] melt with fervent heat, and the earth alſo, and the works that are therein ſhall be * burnt up.]

* being on fire ſhall be diſſolved

† conſumed κατακαήσεται

11. Seeing then this deſtruction ſhall thus involve all, and now approacheth ſo neer, what an engagement doth this lay upon us to live the moſt pure ſtrict lives that ever men lived?

11. Seeing then that all † theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſſe?]

* theſe ſhall πάντων

12. Looking for the coming of Chriſt for our deliverance, and by our Chriſtian lives quickning and haſtning God to delay it no longer (ſee v. 9.) that coming of his, I ſay, which as it ſignifies great mercy to us, ſo it ſignifies very ſharp deſtruction to the whole Jewiſh ſtate, ſee note d.

12. Looking for and * haſting unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat.]

† haſtning the coming σπεύδοντας τὴν

13. Never-

* But ℵ

13. * Nevertheleſſe we, according to his promiſe, look for new heavens, and a new earth, wherein dwelleth righteouſneſſe.]

13. In ſtead of which we look for a new, a Chriſtian ſtate, in which all proviſion is made by Chriſt for righteouſneſſe to inhabit, according to the promiſe of Chriſt, concerning the purity that Chriſt ſhould plant in the Evangelical ſtate, ſee note d. and Rev. 21.1. and note a.

14. Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot and blameleſſe.]

14. This therefore being your expectation, you muſt in reaſon uſe all diligence to keep your ſelves from all pollution, ſpot, or blemiſh, from indulging to any of the carnal invitations that are now ſolliciting you, and ſo to continue till this coming of his, that you may then be found acceptable before him, and that then you may reap the profit of it, that all may be proſperous with you.

† or deliverance σωτηρίαν

15. And account that the long-ſuffering of our Lord is † ſalvation, even as our beloved brother Paul alſo, according to the wiſdome given unto him, hath written unto you.]

15. And reſolve that the end of God's delaying this judgement, this execution ſo long, hath been (ſee v. 9) on purpoſe to bring in, and encreaſe the number of convert Jews, thoſe to whom this deliverance is promiſed, according as S. Paul hath alſo ſaid, Rom. 2. 4, 5. and eſpecially Rom. 11. to which this place ſeems to refer, (ſee the ſum of that Chapter at the concluſion of the Paraphraſe of it)

* or, in all his Epiſtles, for the King's MS. leaves out ἐν πάσαις † among which things ſome are hard- ἐν οἷς ὄντι δυσνόητά τινα, but the King's MS. reads ἐν αἷς referring to Epiſtles.

16. * As alſo in all his Epiſtles, ſpeaking in them of theſe things, † in which are ſome things hard to be underſtood; which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own deſtruction.]

16. And indeed in moſt, if not in all his Epiſtles hath he ſaid ſomewhat of this matter, concerning this famous day of vengeance on the obdurate Jews, and deliverance of the faithful, and deferring that day of deſtruction on the former, on purpoſe (v. 15.) to gather in as many of the latter as he could. So Ro. 9. 29. 33. Ro. 10. 8, 9, 10 &c. Ro. 11. 5, Ro. 13. 11, 12. 1 Cor. 1. 7, 8. and c. 3. 13. 1 Theſſ. 2. 16. and c. 5. 1, 2, 3 9. and 2 Theſſ. 1. 6, 7, 8, 9, 10. & c. 2. 1, 2, 3. 8. & 1 Tim. 4. 1. & c. 6. 14. In which matter ſome things there are concealed by God purpoſely from the knowledge of men and angels, as the punctual time of the coming of it, &c. from whence ſome unskilfull unſetled Chriſtians have taken occaſion to fall off from the faith of Chriſt, and to ruine themſelves by ſo doing, This they do by deductions from ſome places of ſcripture, wreſted by them (as it is ordinary with them to wreſt and diſtort the writings of the prophets &c.) but it is through their ignorance and ungroundedneſſe on the Chriſtian faith that they do ſo.

* by the ſeduction of abominable men τῇ τῶν ἀθέσμων πλάνῃ

17. Ye therefore, beloved, ſeeing ye know theſe things before, beware leſt ye alſo being led away * with the error of the wicked, fall from your own ſtedfaſtneſſe.]

17. You therefore my brethren whom I have thus timely warned, and inſtructed, ought to make this prudent uſe of my admonitions, to take all care that ye be not inſnared by the filthy unnatural practiſes of the Gnoſticks (ſee note on Jude b.) and ſo apoſtatize from the faith.

18. But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: To him be glory both now and for ever, Amen.

18. But daily increaſe in the true profeſſion of the Goſpel, and in the knowledge and practiſe of the pure doctrine (in oppoſition to the Gnoſticks knowledge falſely ſo called, 1 Tim. 6. 20.) delivered to us by Chriſt our eternal God and bleſſed Saviour, who muſt be for ever praiſed by us. Amen.

Notes on Chap. III.

a. Ἐμπαῖκτου

Ἐμπαῖκτ) *ſcorners*] here, and *Jude* 18. is anſwerable to the *Hebrew* לֵצִים very frequent in the *Old Teſtament*, which denotes the *higheſt* degree of *defection* from and *renouncing* of *piety*, ſo *Pſ.* 1. 1. of the three *degrees* of *ungodly* men the לֵצִים *irriſores*, *ſcoffers* or *ſcorners* are the *laſt*. By theſe therefore are fitly here noted the *Chriſtians*, which at this time, in great *numbers*, *fell* off to the *Gnoſtick hereſie*, and by ſo doing complyed and joined with the *perſecuting Jews*, and *fell* into all the *villany* in the world, expreſt here by κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι, *walking*, i. e. *going on habitually*, as in a courſe, *according to their own deſires*, or, (as when there was *no King in Iſrael*) *every one doing that which was right in his own eyes*, without any *reſtraint* of *law*, of *nature*, or *Chriſt*, &c. Of theſe S. *Jude* ſaith, that the *Apoſtles of our Lord and Saviour Jeſus Chriſt had foretold*, they *ſhould come in the laſt time*. By the laſt *time*, or *days*, meaning there, and here, the *time* immediately preceding the *deſtruction* of the *Jews*, (as hath been often ſhewed) And ſo, as *Chriſt* had foretold *Mat.* 24. 11. that at that point of time *many falſe prophets ſhould ariſe, and deceive many*, and again that *many ſhould be ſcandalized*, or *fall off from Chriſt* v. 10. and *the love of many* i. e. their *zeal* to the *faith* of *Chriſt grow cold*, v. 12. ſo the *Apoſtles* of *Chriſt* in their preachings, and in their *Epiſtles* had alſo frequently foretold this, 2 *Theſſ.* 2. 3. that this *coming*, or *day* of *Chriſt*, v. 1, 2. was not to be ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον *unleſs the apoſtaſie firſt come*, this *apoſtaſie* of the *many Chriſtians* to the *foul Gnoſtick hereſie*, and v. 5. ὑμᾶς μνημονεύετε *do you not remember that when I was with you, I told you theſe things?* So 1 *Tim.* 4. 1. *the Spirit ſaith expreſly*, i. e. *Chriſt*, and his *Apoſtles* by their *prophetick ſpirit* every where, *that in the laſt times* ἀποστήσονταί τινες τῆς πίστεως *ſome ſhall apoſtatize from the faith*, προσέχοντες πνεύμασι πλάνοις *giving ear to impoſtor-ſpirits*, the very interpretation of *Chriſts* πλανήσει πολλούς that theſe *falſe teachers* ſhould *deceive many*, and theſe deſcribed in the following words, as thoſe that had caſt off all *Laws*, *forbidding to marry* &c. and ſo walking after their own *unnatural luſts*. And to theſe he refers again 2 *Tim.* 3. 1. *But know this*, &c. By all which it appears, that theſe that were thus foreſeen that they ſhould *fall off* at this time, and ſo mentioned here v. 2. were the *Gnoſtick hereticks*, and thoſe that were *ſeduced* by them, and ſo this weight there will be in the word πρῶτον, *firſt*] that as theſe were to *apoſtatize* thus, before that *coming of Chriſt* to the *deſtruction* of the *Jews*, ſo now in the diſcourſe of it, begun purpoſely

Πορευόμενοι κατὰ τὰς ἰδίας ἐπιθυμίας

ἐσχάτῳ χρόνῳ

Ἀποστασία πρῶτον.

Ῥητῶς λέγει

Ἀποστήσονται τινες

Πνεύματα πλάνα

τὸ Πρῶτον γινώσκοντες

ver. 2. this was the *first* thing to be set down, and that is the full meaning of Τοῦτο πρῶτον γινώσκουλες, *Knowing this first.*

b. Ἀφ' ἧς, *à quâ*, or, *à quo*, may be taken in respect of *time*, as an *Epocha*, from whence the writer takes his rise, from *such* or *such* a *time*, *excluding* what was *before*, and *including* all *since*. But it may also referre to *matters*, as well as to *time*, and then it notes no more than the *excluding* or *excepting* that which is *named*, and *including* all that is not named, and will then best be rendred [*unlesse it be*] or [*except that*] That this must be the notion of it here, and not the *former*, is evident by what follows, that *all things remain in the same manner from the beginning of the creation*, where the *creation* is an *Epocha* of a farre longer *date*, than that of the *death* of the *fathers*. Besides, it would be hard to define what *fathers* are here meant, if that were the meaning of it; For it cannot be appliable so to *Abraham*, *Isaac*, and *Jacob*, the *fathers* of the *people* of the *Jewes*, for to confute this speech of these *scoffers*, the *Apostle* draws his *proof* from the times of the *flood* which was long before them, Which would not be a good way of *arguing* against them, if they had *dated* their *observation* no farther then the times of *Abraham*, for they might well acknowledge a *change* in the *deluge*, though none since *Abraham*. But in the other notion the matter is clear, *From the creation of the world*, say they, there hath been no *change* in any material thing, so as to be fit to deterre men from *complying* with the *Jewes*, for the avoiding of *persecutions*, so as to make men *fear*, that *Christ* will now *come* in any *eminent* manner to *destroy* the *Jewes* or *Gnosticks*, or to *persevere* in *hope* that he will *deliver* the *persecuted Christians* out of their hands. One *change* they acknowledge there hath been in the *world*, some men have *slept* with their *fathers*, and others have *lived* in their stead, a *succession* of *fathers* and *sons* to replenish the *world*, *men* have not been *immortal*, the *fathers* have *died*, and given way to their *children*, But except this (which is an *unconsiderable* matter, not *pertinent* to the point in hand) all things else, say they, have *continued* in the *ordinary constant* course, without any discernible interposing of *God's providence* to *punish* one, or to *relieve* another. This sure is the *Atheists* objection, occasioned by the *delay* of *Christ's coming* to *destroy* the *Jewes*. And this it is which is punctually *confuted* in the following verses, and so that must in all reason be the notation of ἀφ' ἧς which is most *reconcileable* with this.

c. Θέλοντες The word θέλοντες] seems here to be taken in a *sense* not *ordinary* in other places, for being of *opinion*, or *affirming*, perhaps with this addition of asserting it *magisterially*, without any *reason* rendred for it, but a *Sic volo* &c. *So I will, I cõmand, my will is my reason.* Thus in *Latine* we are wont to use it, *Qui hoc volunt, they that will this*, for, they that are of this *opinion*, and thus ἃ βέλομαι 2 *Cor.* 1. 17. *the things that I will*, i.e. which I *teach*, or *affirm*, see *note* c. on that *chapter*. And so τοῦτο θέλοντες, *they that will this*] are, *they* that are *of this mind*, that affirm this.

d. The meaning of this *fift verse* will be best discern'd by considering it, as *preparative* to the *sixt*; For the one thing that was here to be affirmed and proved for the *confuting* of that *Atheistical aphorism* v. 4. that [there was no such thing as *punishment* inflicted on *wicked* men, or *deliverance* for the *godly*, to be expected from any *overruling* power of *heaven*, all things going on in a *constant* course, from the *beginning* of the *world* to that time,] was this, that the whole world was once drowned for the sins of the inhabitants, and that is said v. 6. But to *prepare* for this, here is, in this *verse*, a *description* of the *frame* of this *lower world* in the *first creation*, as it was formed τῷ τοῦ θεοῦ λόγῳ, *by the word of God*, that *word*, by which he said, *Let there be light, and there was light, let there be a firmament*, and *there was so*, and *God saw that it was good*, i. e. all that *he* did, was designed for such *uses*, as he in his *wisdome* thought agreeable. And that is thus described, ἔφασαν ἦσαν ἔκπαλαι, *there were heavens from of old*, i. e. *in the beginning the heavens were created*, and so the *earth* also *Gen.* 1. 1. the *earth* so formed, that whensoever *God* pleased, it might be *drowned* without *creating* any *new* thing, For thus it was *framed*, The very *globe* of the *earth consisted* of a great *quantity* of *waters*, called the *abysse* or *deep*, *Gen.* 1. 1. so *great* as to *cover* the *face* of the *earth*, till *God* put it into *one place*, *that drie land might appear*, *Gen.* 1. 10. And this is it that now makes the whole *body* of the *ocean*, and all other *rivers* in the world, and besides great *quantities* of *water* in the *bowels* of the *earth*, breaking forth in *fountains*, that *flow* perpetually, and *maintaining* with *supplies* all the *rivers*, and *seas* in the world. And this may fitly owne the *expression* that is here used of the *globe* of the *earth*, that it is ἐξ ὕδατος συνεστῶσα *made up of water*, hath *abundance of water* in its *compasse*, which is the *water*, which *Gen.* 1. 7. is called the *water under the* רקיע or *expansion*, i.e. *under the* body of the *aire*, and so makes up, as the *Philosphers* say, one *globe* with the *earth*. And so this part of the *frame* of the *earth* did competently prepare it for *drowning*, it being evident, that there was so much *water* in that *globe* of the *earth*, as, till it was put into *receptacles*, and *cavities*, it *covered* the *face* of the *earth*, no *drie land* appeared, *Gen.* 1 9. But beside this, there was great *store* of *waters* in the *clouds*, which is called the *waters above the expansion*, *Gen.* 1. 7. the *lower* region of the *aire* being *between* them, and the *earth*, and when *God* is pleased to *loosen* those *clouds* which is called *opening the windows of heaven*, then the *rain* falls, and adds to that store of *waters*, which was in the *globe* of the *earth* already. And these *clouds* encompassing the *earth* on every *side*, the *earth* is here also said to be συνεστῶσα διὰ ὕδατος, *placed in the midst of the waters*, for so the *preposition* διὰ *by*] is set to render the בתוך *in the midst*] and so 'tis used by this *author*, 1 *Pet.* 3. 20. διεσώθησαν δι' ὕδατος, *they were saved in the midst of water*, and so σωθήσεται ὡς διὰ πυρός, *he shall be saved but so as in the midst of fire*, 1 *Cor.* 3. 15. So in *Herodotus* διὰ νήσων] is *among*, or in the *midst of Islands*. And so *this* part of the *frame* being added to the *former*, the *clouds* and *cataracts incompassing* the *earth*, and *impendent* over it, the *earth* was ascertain'd to be *drown'd*, and *swallow'd* up, whensoever *God* should let *loose* these *cataracts* upon it, as in the *deluge* he did, *Gen.* 7. 11. and so there is the

foundation

Οὐρανοὶ ἦσαν ἔκπαλαι

Γῆ ἐξ ὕδατος συνεστῶσα

δι' ὕδατος συνεστῶσα. διὰ

Δι' ὧν *foundation* of the [Δι' ὧν *by which*] v.6. this *frame*, and *diſpoſition* of *Gods*, that the *earth* ſhould have ſo much *water* in its own *boſome*, and ſuch *clouds* of *water encompaſſing* it, was the means, by which the *old world being drowned by water periſhed*, and ſo this is the *clear* meaning of the place.

e. Οἱ οὐρανοὶ καὶ γῆ The phraſe οἱ οὐρανοὶ καὶ γῆ, *the heavens and the earth*, are here ſet to ſignifie the whole *compages* of this *ſublunarie world*, and all the *creatures* that are in it, all that was *deſtroyed* by the *flood*, and is now *ſecured* from *periſhing* ſo again, and is *reſerved for fire*, by which it is (by *perpetual tradition*) beleived, that the *world* ſhall *finally* be *deſtroyed*. The *Hebrews* have no *one* word to ſignifie this, but ordinarily uſe שמים וארץ *the heavens and earth*, And ſo the *heavens*, and *elements*, and *earth*, v.10, & 12. which would *literally* denote the *world*, ſignifie *figuratively* the whole *city* of *Jeruſalem*, *temple*, and *palace*, *towres*, and *buildings* of the *city*, not *one* ſignified by *one*, *another* by *another*, but all by all *together*, and proportionably to that, the *new heavens* and *new earth* are a *Chriſtian people*, ver. 13. And ſo 'tis ordinary in other *expreſſions* in that *language*, as, *his body*, *his fleſh*, *and his bones*, Eph.5.30. ſignifies *him*, and no more, and ſo the *evening and the morning* ſignifie the *natural day*, ſee *note* on *Mat.* 12.n. So the *Elders*, *high Prieſts and Scribes* every where in the *Goſpels*, ſignifie the *Sanhedrim*, and ſo in like manner the phraſe *Father and mother*, *and wives and children and fields &c.* ſignifies this *one* thing, *poſſeſſions* or *comforts* of *life*, and muſt ſo be rendred in the *groſſe*, and not in the *retail*, or elſe the true meaning of ſome places in the *New Teſtament* will not be intelligible, As *Mar.*10.30. when 'tis ſaid that he that *leaves father and mother* &c. *ſhall receive an hundred fold more in this life*, *houſes and brethren and ſiſters and mothers*, for 'tis clear enough that he ſhall not receive an *hundred mothers*; but as all theſe *ſeverals* put together, denote the *comforts* and *poſſeſſions* of this *life*, ſo it is to be expected that the *promiſe* of *God* will be performed to thoſe that part with any thing for *Chriſt's ſake*, ſee *note* on *Epheſ.* 5. h. and *Col.*1. c.

Οὐρανοὶ, στοιχεῖα καὶ γῆ

Καινοὶ δ' οὐρανοὶ καὶ γῆ καινὴ

Σῶμα, σὰρξ, ὀστέα

Οἶκοι, καὶ ἀδελφοί, καὶ μητέρες

f. Ῥοίζῳ, ῥιπῇ, ὁρμῇ. πρὸς ἔχῳ. Ῥοιζηδὸν, Φοδρῶς, μετὰ ἤχου, ſaith *Phavorinus*, ſo that it ſignifies *ſwiftly* as well as with *a noiſe*, and that the former is the meaning of it here, is probable, becauſe 'tis added to the *coming* of that *day* as a *thief*, *unexpectedly*, and in order to that is this of *ſwiftneſſe*, not that other notion of μετὰ ἤχου *with noiſe*; For *thieves* in the *night* doe not willingly doe ſo, or if they doe, loſe the advantage of the *night*, i.e. the *ſecrecie* of it.

Ῥοιζηδόν

g. Καυσούμενα λυθήσονται The *deſtruction* of *Judæa* is here v.10, & v.12. deſcribed by *diſſolution* or *conſumption* by *fire*, and ſo 2 *Iſa.* 9.5. & 66.15,16. & *Mal.* 4.1. & *Joel* 2.3.30. where that *deſtruction* is deſcribed; ſo 2 *Theſſ.* 1. 8. *In flaming fire taking vengeance* (which that it belongs to that matter, ſee the *context* of that place, and *note* b.) ſo *Heb.* 10.27. πυρὸς ζῆλος a *burning of fire* to *conſume* the ἀντικείμενοι all that *obdurately ſtand* out againſt *Chriſt*, & that belonging to this matter alſo, as will appear by comparing v.25. & v.37. ſee *note* a. on that *chap:* and ſo perhaps 1 *Cor.*3. 13,15. And this, either 1. *figuratively*, after the manner of *prophetick* ſtyle, wherein *fire*, and *burning*, and *melting* ſignifies *deſtruction* and *utter deſolation*; Or elſe 2^dly, in relation to the *Zelots*; and that πύρωσις raiſed by them, the fearfull *combuſtion* and *conflagration*, within the *nation*, and *city*, the *fire* of *ſedition*, and *contention*, which was ſo great an inſtrument of *deſtruction* among them, killing vaſt *multitudes* at once, *Joſeph: de Bell: Jud:* lib.7. cap.14. rifling the *palace* and all the *wealth* of the *city* (being at that time carried thither) and many other particulars of that kind in that *ſtory*. Or elſe 3^dly, in reference to the *exact truth* of the *fact* (of which this is a literal deſcription) the *burning* of *Jeruſalem* mentioned by *Joſephus*, l.7. c. 14. where 'tis ſaid of the *Romans* that they *fired* all unto *Siloa*. And again in the ſame chapter that the *Sicarii*, the other *faction* in the *city*, contrary to the *Zelots*, got into *vaults*, from whence they *fired* the *city* more than the *Romans*, and *murthered* them that eſcaping the *flames* fled into the *caves*. And again c. 16. *The Romans being entred fired houſes*, *and*, ſaith he, *many things that were fired were quenched with the blood of the ſlain*, *with which the ſtreets of the city flowed*, and again, *All the night long the fire encreaſed*, *and in the morning Sept:* 8th. *all was now on fire*, And c. 17. *they fired the outward parts of the city*. Then for the *burning* of the *Temple* particularly, that is ſet down l. 3. c. 9. firſt of the *dores*, where the *ſilver plate* being *melted* firſt, the *flame* quickly *fired* the *wood*, and from thence increaſed to the next *porch*, and *that day* and all the *next night*, the *fire encreaſed*, till *Titus* cauſed the *army* to *quench* it, But as it follows, *the ſentence of God had already determined that it ſhould be conſumed with fire*, And ſo it was on *Auguſt* 10. of which he pronounceth, *Now the fatal day was come after many years*, the *phraſe* ſo uſual in the *New Teſtament*, the *day*, and the *coming* of that *day*, And c. 10. a *ſouldier without command caſt a firebrand into the golden gate*, and preſently it ſet a *flaming*, and when *Titus* came *violently* in to *quench* it, no body would *hear* him, but cried the more to ſet it on *fire*, and neither his *commands*, nor *intreaties* would ſerve turn, but it was (abſolutely againſt his *will*) burnt down, and no *help* for it, ſaith he, becauſe the *deſtinies* had ſo *determined*, i. e. the *counſel* and *decree* of *God*, teſtified by *predictions*. What is here thus expreſt by S. *Peter*, is ordinarily conceived to belong to the *end* of the *world*, and by others applied to the *end* of *this world*, and the *beginning* of the *Millennium* or *thouſand years*, And ſo, as S. *Peter* here ſaith ver. 16. many other places, in S. *Paul's Epiſtles*, and in the *Goſpel*, eſpecially *Mat.* 24. are miſtaken, and wreſted; That it doth not belong to either of thoſe, but to this *fatal day* of the *Jewes*, ſufficiently appears by the purport of the whole *Epiſtle*, (ſee *note* a. on the *title* of it, and on ch. 1. *note* e. & g.) which is to arm them with *conſtancy* and *perſeverance*, till that *day come*, and particularly in this *chapter*, to confute them, who object againſt the *truth* of *Chriſt's predictions*, and reſolve it ſhould not come at all, Againſt whom he here oppoſes the *certainty*, the *ſpeedineſs*, and *terribleneſs* of its *coming*. That which hath given occaſion to thoſe other common miſtakes, is eſpecially the *hideouſneſs* of thoſe *judgments*, which fell upon that people of the *Jewes*, beyond

Πύρωσις

Ἡμέρα

beyond all that ever *before* are related to have fallen on *them*, or indeed on any *other* people; which made it neceſſary for the *prophets*, which were to deſcribe it, (and who uſe *tropes* and *figures*, and not *plain* expreſſions, to ſet down their *predictions*) to expreſſe it by theſe *high* phraſes of the *paſſing away*, and *diſſolving* of *heaven*, and *earth*, and *elements*, &c. which ſounding very tragically, are miſtaken for the *great*, *finall diſſolution* of the *world*. What is firſt *literaly*, and then *figuratively* meant by the *heavens and earth*, hath been ſaid, *note* d. As for the addition of the

Στοιχεῖα *στοιχεῖα elements*] annext to the *heavens*, that is no more then will bear due proportion to the

ἔργα ἐν αὐτῇ *ἐν αὐτῇ, the works therein*] which are join'd with *ἡ γῆ the earth*] By one is meant all that is in the *earth*, the *creatures* that inhabit there, and by the other is meant all that is in the *heavens*, צבאם *the hoſt of them*, *Gen.* 2. 1. for ſo the *Hebrew* word, coming from צבא a *military* word, for *ſtanding* or *moving* in *rank*, and *order*, is anſwerable to the *Greek* *στοιχεῖα*, which comes from *στείχω*, which bears the ſame ſenſe. And ſo *Wiſdome* 7. 17. *στοιχεῖα elements* are in the *Chaldee*, cited by *Rabbi *Moſes ben Nachman* מזלות *Planets*, or *ſignes* in *heaven*, which are ordinarily call'd the *hoſt* of *heaven*, and ſo *Juſtin Martyr*, *Apol.* 1. uſes *ἑπτάνια στοιχεῖα* for the *Sun*, *Moon*, *&c.* which are appointed by *God* for the *increaſe* of *fruits*, and *changes of ſeaſons*. So in *Theophilus ad Auto.* the *Sun*, and *Moon*, *&c.* are oft call'd *στοιχεῖα elements*, Only the word *heavens*] being an *equivocal* word, uſed either for the *ſuperior heavens*, whether *Empyreal*, or *Æthereal*, or for the *ſublunary heavens*, the *air*, (as the word [*World*] is either the *whole compages* of the *ſuperiour* and *inferiour*, or elſe onely of the *ſublunary lower world*) we may here reſolve, that the *οὐρανοὶ* and *στοιχεῖα heavens* and *hoſt*, or *elements* thereof] are *literally* the *ſublunary aereal heavens*, and all that is therein, *clouds* and *meteors*, &c. *fowls* and *flying creatures*, and ſo fit to join with the *earth*, and the *works that are therein*, &c. and both together *prophetically*, or *figuratively*, to ſignifie the *whole people* of the *Jews*,

Οἰκουμένη which are ſometimes call'd *οἰκουμένη the habitable world*, *If.* 10. 23. (compared with *Rom.* 9. 28.) and 13. 5. 9. & 24. 1. & *Lu.* 21. 26. & *Ro.* 10. 18. and which is all one, the *heavens and earth*, *Hagg.* 2. 6. & 21. *If.* 51. 15, 16. & c. 34. 2. 4, 5. ſee note d. Or if it be underſtood of the *Æthereal heavens*, and the *planets*, or *ſigns* therein, it will then be parallel to the *Sun*, *Moon*, and *Stars*, *Mat.* 24. 29. (agreeable to the *Prophetick* ſtyle *If.* 13. 10. & 34. 4. *Ezech.* 32. 7. *Joel* 2. 10. 31. & 3. 15.) and ſo again will fitly expreſſe the *city*, and *temple*, the *Civil* and *Eccleſiaſtical* ſtate of the *Jews*, or the *ruling* part of both, the *Prieſts*, and the

ἡ γῆ *Sanhedrin*, as the *people* are decyphered by *ἡ γῆ* the *earth*, and the *works* therein, and all theſe together are the *whole nation*, the *πανολεθρεία*, or *total final* deſtruction whereof is here deſcribed.

h. ἐν οἷς In this place the *King's MS.* reading *ἐν αἷς in which*] in the *feminine gender* (which if it be true, then it muſt refer to the *Epiſtles* fore-mentioned) but other *copies*, and the *printed* ones generally, reading *ἐν οἷς* in the *neuter*, which cannot agree with *Epiſtles*, but with *περὶ τούτων of theſe things*] it is not certain, which reading muſt be adhered to. That which ſeems to me moſt *probable*, is, that the ordinary reading ſhould be retained, *ἐν οἷς*, &c. and that render'd [*among which things ſome are hard to be underſtood* &c.] If this be the ſenſe, then Saint *Peter* doth not at all give this *character* of any parts of S. *Pauls Epiſtles*, that they are *δυσνόητα hard to be underſtood*, but that *among thoſe things* (of which S. *Peter* is now a *treating*, and of which, ſaith he, S. *Paul* hath *written* in all his *Epiſtles*, and generally the *prophets* of the *Old*, and the *Apoſtles* of the *New Teſtament*, v. 2.) *εἴ τινα δυσνόητά ἐστι ſome are hard to* be underſtood &c.] What the things here ſpoken of are, hath been cleared by the *Paraphraſe* of this, and the former *Epiſtle*, viz. in general, the *coming of Chriſt* to *deſtroy* his *crucifiers*, and *deliver* the pious *Chriſtians* out of their *perſecutions*. This is apparently ſpoken of by the *prophets* and by *Chriſt*, and by the *Apoſtles*, both in their *preaching* (ſee *note* a. on the *title* of the *Epiſtle* to the *Romans*) and in their *Epiſtles*, written but a little before it was to come. That it was ſo long deferred, was matter of ſome trouble to ſome, and *objection* againſt the truth of theſe *predictions* v. 4. to which this Apoſtle here anſwers v. 9. that the reaſon why *God* doth make ſome ſtay in this matter, is that men may have time to *repent*, and *reform*, and *eſcape* this *vengeance*, (which when it comes, will come ſo *ſuddenly* and *unexpectedly*, as to *ſurprize* many, that look not for it v. 10. and that he repeats again, v. 15. bidding them *count* the *long-ſuffering* of the *Lord* (i.e. this deferring his *judgements*) *ſalvation*, i. e. a means deſigned by *God* to bring men to *repentance*. And for this particular it is that he cites S. *Paul*, as concurring with him in this account of the *reaſon* of *Chriſts delaying* his *coming*, adding onely this of S. *Paul*, that in all his *Epiſtles*, he hath ſpoken of theſe things, i. e. ſaid a great deal concerning this *coming* of *Chriſt*. Having gone thus far, he paſſeth his obſervation of the then preſent *temper* of men, and behaviour in this matter, that there were ſome *giddy*, *unſetled Chriſtians*, which upon occaſion of ſome things not ſo clearly *revealed* by thoſe that have *foretold* this *coming* of *Chriſt*, have fallen into *pernicious* errors, What things thoſe were which are here ſaid to be *δυσνόητα hard to be underſtood*, and what *dangerous errors* drawn from thence, will perhaps be hardly defined by us at this *diſtance*. That *Cerinthus* by miſunderſtanding ſome of theſe *predictions* came to think that *Chriſt* ſhould have a *temporal kingdome* upon *earth*, where men ſhould *enjoy* all *carnality*, ſee *note* on *Rev.* 2. a. and he and his followers may be thought to be theſe *ἀστήικτοι* here, the unſtable *Chriſtians*, that *diſtorted* theſe *predictions*. Or becauſe it is added of the ſame men, that they doe *diſtort other ſcriptures alſo to their own deſtruction*, it will not ſo fitly be reſtrained to *Cerinthus*, but more generally be ſpoken of the *Gnoſticks*, who by a ſtrange liberty, which they uſed in expounding the *Scriptures* of the *Old Teſtament* (calling it *γνῶσις knowledge of myſtical ſenſes*) brought Γνῶσις in moſt *damnable doctrines* of *uncleanneſſe*, &c. And theſe ſure are the men here ſpoken of, called *unſtable*, becauſe they *fell* off from the *truth*, and Ἀστήικτοι *ἐμπαῖκται ſcoffers*, v. 3. as that notes *Apoſtates* (ſee ἐμπαῖκται *note* on *Jude* 18.) And having thus diſcovered, who the men were, it will be more poſſible by the

ſame

same clew to discover *what* the things were, which are by S. *Peter* called δυσνόητα, *hard to be understood.*] I shall here offer my *conjecture*. Our *Saviour*, when he foretells this his *coming* very particularly, *Mat.* 24. and defines the time so far, that it shall be certainly within the compasse of that *generation*, v. 34. (and in the life time of some that were there *present*, *Mat.* 16.28.) yet for the precise time of it, the *day and houre*, he pronounceth clearly that *no man, nor angel*, v. 36. (*no nor the Son himself*, *Mar.* 13.32.) knows of that, i.e. none but the *Father*. Accordingly he answers the *Apostles Act.* 1.7. demanding whether he would *then* (after his *resurrection*) *restore the kingdome to Israel? It is not for you to know the times and the seasons, which the Father hath kept in his own power*, i. e. the *day*, and *houre* in *Matthew*, the punctual time of this *kingdome* of *God*, this *coming* of *Christ*, *God* the *Father had kept secret*, revealed it neither to man nor *Angel*, neither should it be *revealed* to any. This I suppose is the meaning of 1 *Thess.* 5. 1, 2. that of the *times* and *seasons*, i. e. of the very time, which *God* in his wisdome had chosen for this remarkable *coming* of *Christ* upon his *crucifiers*, he *needed not write*, it being sufficiently known, that it was to *come*, *as a theif in the night*, i.e. not to be discerned before hand, In which place, that which is χρόνοι καὶ καιροὶ *times and seasons* v. 1. is ἡμέρα κυρίου *the day of the Lord* v. 2. just as *Act.* 1.7. *the times and seasons* are all one with *the day and houre*, *Mat.* 24. 36. and so in stead of *no mans knowing* of it *Mat.* 24. and *Gods* reserving it in his *own power*, so that it is not for them to *know* it, *Act.* 1.7. is there [*the coming of that day as a theif in the night*] by which may be concluded, that that phrase of that *dayes coming* as a *theif* in the *night*, is set to signifie the *uncertainty*, when that *day* would be; And so *Christ* explains that phrase; if the *good man of the house knew in what watch the theif would come* &c. intimating that the *coming* of a *theif* is supposed to bee unknown to him, that is to be robb'd by him. Now it is apparent that this saying of *Christ's*, in this sense, is here laid as the *foundation* of the discourse and words, which here wee are endevouring to explicate. *But the day of the Lord shall come as a theif in the night*, v. 10. that is, But the *punctual time* of this *coming* is unknown, upon which he builds all *watching*, and *caution*, and continual *expectance*, v. 12. And having added what advantage the *faithful Christians* shall receive by this means, peaceable days of *serving Christ*, expresst by *new heavens*, and *new earth*, i. e. a *new world*, *wherein dwelleth righteousnesse*, which therefore he adviseth all to wait for, (for that is the meaning of προσδοκῶμεν not προσδοκῦμεν, *let us* (not *we doe*) *expect* them, and *depend* on them according to his *promise*) he then gives them an account, why 'tis thus long *deferr'd*, and adviseth all to make the right use of it, make it their *season* of *repentance* v. 15. which being confirmed by S. *Pauls* authority, he hath no more to add on this matter, but this, that the *objection* of the *Apostates* v. 3. against the truth of *Christ's promise* of *coming* in this matter, was founded onely in the *obscurity*; and *unknownnesse* of some particulars in this matter, which very probably signifies, that profest *unintelligiblenesse* of the *punctual time* of *Christ's* coming, which because no body would, or could tell them, *when* it would be, therefore they will not *wait* for it, in *purity*, and *sobriety*, and *practise* of such *Christian* virtues, as were required to *prepare* them for it, when it should come, but *walk after their own lusts* v. 3. follow their own *sensual* courses, and perswade themselves, that it will never *come*, that no such judgement is likely to come at all upon them, and so *that day comes upon them unawares*, and they *perish* in it with the *crucifiers*, and so are fitly said to *detort* these δυσνόητα, the *uncertainty* of the *punctual time* (and some other such particulars) to *their own destruction*, to *perish* remarkably by this means. This is no improbable meaning of these words, compared with v. 3. from whence the rise of this discourse was taken. And if it be here objected, that this particular of the *day* and *hour*] was more then δυσνόητον, *hard to be understood*, *God* having kept it a perfect *secret* to himself, and so that this cannot be it, which is here spoken of, I answer, that words of this nature are not so strictly to be taken, as to be thought to signifie no *more* than *hard*; For when it is said of him *that trusts in riches*, that it is *hard* for him, to *enter into the kingdome of God*, that which is expresst by δύσκολον *hard*, *Mar.* 10.24. is presently interpreted to be *impossible*, not onely by the *matter* which is such, but also by the *similitude* of the *Camel entring through the eye of a needle*, v. 25. So when the *disciples* complain of an *hard saying*, *Joh.* 6.60. it follows, *who can hear* it? i. e. no man can possibly be supposed to *eat the Son of mans flesh*, and so *hard*] is *impossible*] there also, i. e. *morally* so, that which cannot be done without great *impietie*, and so δυσνόητα here in the forementioned *interpretation*, are not *absolutely impossible* to be *known*, because *God* may, though he *will* not, *reveal* it, but which could not be *understood*, supposing that *God* (as *Christ* had said) would *keep it in his own power*, and *reveal* it to no man.

THE

THE FIRST EPISTLE GENERAL OF JOHN.

† the Apoſtle John, for the copies generally read τοῦ Ἁγίου Ἀποστόλου Ἰωάνου:

a. Ἰωάννου πρώτη

OF the *Author* of this *Epiſtle*, that it was *John* the *beloved diſciple*, the ſame that *wrote* the *Goſpel*, and the *Revelation*, there hath never been any queſtion in the *Church* of *God*, which hath from all times ἀναμφισβήτως, *without any doubt*, received it into the *Canon*. That he begins not, as the other *Apoſtles* (all ſave onely the *Author* to the *Hebrews*) had done all their *Epiſtles*, with his *name*, and expreſſion of thoſe to *whom* he *wrote*, by way of *ſalutation*, may moſt fitly be interpreted by his *cuſtomary practiſe* in his other writings, who in the *Goſpel* ſcarce ever *names* himſelf, but chooſes to uſe ſome *circumlocution*, as, *he that ſaw, the diſciple whom Jeſus loved, he that lay leaning on Jeſus boſome*, and the like, and begins his diſcourſe without one word of *formality*, or *title*, or *preface*, which all the other *Evangeliſts* had uſed. In what *year* of *Chriſt* this *Epiſtle* was *written*, is no otherwiſe certain, then by what may be collected from ſome *paſſages* in it, as c. 2. 18. where it ſeems to have been a little before the great *deſtruction*, which befell the *Jewes*, called by other *Apoſtles* [the *day* of the *Lord*, and the *laſt day*] but by him [ἐσχάτη ὥρα, *the laſt hour*, or *part* of that *day*] and again the *true light already ſhining*] c. 2. 8. i.e. the *Chriſtian*, *bright ſtate* turning out the *Moſaical ſhadows*, or *typical ſervices*, which was *finally* to be done at the *deſtruction* of the *Temple*, And now *already* was done in ſome part. And the ſame again appears by the Ἀντίχριστοι, many *counterfeit Chriſts* and *falſe prophets*, that, in that 18th verſe he ſaith, were then among them, ſuch as *Chriſt* tells us, were to be the *immediate forerunners* of that *deſtruction*, *Mat.* 24. And accordingly the whole buſineſſe of the *Epiſtle* is to *encourage* them, chap. 1. 4. to *confirm* the *faith*, and *conſtancy* of the *Chriſtian profeſſors*, who were now ſolicited vehemently by theſe *ſeducers*, and the *Church* torn aſunder in every place by the *Gnoſticks*, (the *followers* of *Simon*) who now denied the *reality* of *Chriſt's coming* in the *fleſh*, and would no longer confeſſe a *crucified Chriſt*, or venture any *perſecutions* for that *confeſſion*. That it was called antiently the *Epiſtle* to the *Parthians*, is affirmed by S. *Auguſtine*, meaning thereby thoſe *converted Jewes*, which lived beyond *Euphrates*, of which there were great *multitudes*, ſaith *Joſephus*, *Ant.* l. 18. c. 12. And to them it is not improbable it was written.

Ἐσχάτη Ὥρα Φῶς ἀληθινὸν ἤδη φαίνει

Νῦν Ἀντίχριστοι-

CHAP. I.

Paraphraſe.

1. That which from the beginning of the world was in the decree and purpoſe of God (and was afterward foretold by him) but by us the Apoſtles of Chriſt heard from God ſpeaking from heaven, and really beheld and looked on by us, known and teſtified by all our ſenſes, concerning Chriſt and the Goſpel of Chriſt, ſhewing us the way to life eternal,

1. THAT which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled * of the word of life,]

* concerning περὶ

2. († For the life was manifeſted, and we have * ſeen it, and bear witneſſe, and ſhew unto you that eternal life which was with the Father, and was manifeſted unto us.)]

† And καὶ ſeen, and ἑωράκαμεν, καὶ

2. (Which Chriſt and which Goſpel were revealed unto us viſibly and diſcernibly, of which I can teſtifie as an eyewitneſſe, and doe therefore now declare to you Chriſt the fountain of eternal life, who from all eternity continued with the Father, and at laſt became man, and was clearly revealed to us.)

3. What, I ſay, we know thus aſſuredly, that we make known to you, that you may partake with us in it, and that participation be of all others the moſt bleſſed deſirable participation, (ſee Act. 2. d.) a participation of knowledge, and grace, and immortality, and that with God himſelf through Chriſt Jeſus.

3. That which we have ſeen and heard, declare we unto you, that ye alſo may † have fellowſhip with us; * and truly our fellowſhip is with the Father, and with his ſon Jeſus Chriſt.]

† partake with us κοινωνίαν ἔχητε

* and our partnerſhip be καὶ ἡ κοινωνία δὲ ἡμετέρα

4. This Epiſtle, and, in it, this teſtimony doe I write unto you, for your encouragement in the profeſſion of the Goſpel, which many Gnoſticks and falſe Chriſts are apt to ſhake you out of.

4. And theſe things we write unto you, that your joy may be † full.]

† completed πεπληρωμένη

5. And this is the ſumme of the Goſpel preached by Chriſt, which we now teſtifie unto you, that all purity is required of you, that all God's commands are pure, and that there is nothing which hath any degree of impurity in it, which God in Chriſt doth not now abominate, but on the other ſide, a farre greater purity now required than before, which may ſufficiently arm you againſt

5. This then is the meſſage which we have heard of him, and declare unto you, that God is a light, and in him is no darkneſſe at all.]

a.

againſt all the deceits of the Gnoſticks, which under the notion of Chriſtian liberty, are apt to lead you into all the impurity in the world.

* partnerſhip κοινωνίαν

6. If we ſay that we have * fellowſhip with him and walk in darkneſſe, we lie, and doe not the truth.] 6. If we ſay we are partakers of his purity, or have any likeneſſe or conformity with him, and live in any impure courſe, as the Gnoſticks doe, we neither ſpeak nor act according to the Goſpel, which prohibits and interdicts all ſuch waies as they daily and avowedly practiſe.

† or we have partneſhip with him, for though in the King's MS. there be here a ἡμῖν, yet the ſpace is not large enough for ἀλλήλων, but fit for ὢπι, and this is agreeable with v. 6. Beza ... Communionem habemus cum eo mutuam.

7. But if we walk in the light, as he is in the light, † we have fellowſhip one with another, and the blood of Jeſus Chriſt his ſon cleanſeth us from all ſin.] 7. But if we live pure lives, as he is perfectly pure, then we partake with Chriſt of his graces, and reſemble him in his purity, (ſee v. 3. and v. 6.) and the death of Chriſt is beneficial (to us, who thus imitate his purity) to cleanſe us from all the guilt of paſt ſins, and preſent infirmities.

* not ſin ἁμαρτίαν

8. If we ſay that we have * no ſin, we deceive our ſelves, and the truth is not in us.] 8. All theſe mens pretenſions to perfection are a perfect cheating of themſelves. Whoſoever conceive, as the Gnoſticks doe, (calling themſelves, The perfect &c.) that ſuch actions, as are done by them, are reconcileable with perfection, or innocence, they moſt miſerably deceive themſelves, and muſt know that they are ſo farre from any ſtate of perfection, that they act quite contrary to the rule, which the Goſpel gives for the regulating of mens lives.

9. If we confeſſe our ſins, he is faithfull and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe.] 9. The only way is to repent & acknowledge what we have done amiſſe, and then God, having promiſed pardon to all humble penitents upon ſincere reformation is obliged in fidelity, and juſtice to make good this promiſe to you, to free you from all puniſhment of ſin; And no other courſe but this will render you capable of his mercy.

b.

10. If we ſay that we have not ſinned, we [b] make him a liar, and his word is not in us.] 10. Nay they that live ſuch lives, as theſe men, and yet pretend to perfection, doe not onely lie, v. 6. deceive themſelves, v. 8. but proceed farther, and make God a lyar, who having ſent Chriſt into the world to reveal his will, to give certain rules of life, to define what is now ſin, and what is not, hath univerſally defined ſuch actions, as are committed by theſe pretenders to perfection, to be horrible and damning ſins, and therefore they that doe thus, and yet thus pretend, give God the lie, and manifeſt how farre they are from obeying his commands, living according to Gods will.

Notes on Chap. I.

a. Φῶς

The word φῶς *light*] is a *figurative* expreſſion to ſignifie the moſt *perfect*, *immaculate purity*; and Σκότος, *darkneſſe*] is directly the *contrary*, mixture of all *impurity*: The affirming of which concerning *God*, that he is *perfect purity*, without any *mixture* of *impurity*, is no ſuch *ſtrange* thing, as that the *Apoſtle* ſhould introduce it with ſo much *ceremony*, as here we ſee made uſe of, *That which we have heard and ſeen, which we have looked on, and our hands have felt.* v. 1. *What we have ſeen, we declare*, v. 3. and, *This is that meſſage which we declare*, ver. 5. That which all this *ſolemnity* was thought fit to introduce, was certainly ſomewhat either *doubted* of, and *queſtioned* by the *doctrines*, or *oppoſed* and *reſiſted* by the *lives* of thoſe, to whom he writes. And that which ſeems moſt probable to be the full *importance* of it, is in the *general* to denote the great *perfection* of *purity*, which is now *commanded* in the *Chriſtian law*, and more particularly the great *obligation* that lies upon *Chriſtians* not to make that *profeſſion* a *pretenſe*, or *excuſe* for the *favouring* themſelves in any degree of *liberty* or *impurity*. *Chriſt* came certainly from *God* to declare his *will* unto us, That *God* a *God* of all *purity*, and conſequently his *commandments* which *Chriſt* came to *reveale* (like himſelf) made up of *ſevere* rules of *purity*, And then how contrary to all *piety* and *Chriſtianity* muſt the *Gnoſtick infuſions* neceſſarily be, which allow and practiſe all *impurities*, and make them a *ſpecial* part of their *religion*, and call themſelves τέλειοι and γνωστικοὶ *perfect* and *knowing* men, beyond all others, and *living* in a *ſink* of all *uncleanneſſe*, *ſay they have not ſinned*, for all this, v. 10?

Ἀκηκόαμεν

b. Ψευστὴν ποιοῦμεν αὐτὸν

What it is [*to make God a lyar*] hath no great *difficulty* in it, it is certainly to *deny the truth* of that which *God* hath ſomewhere *affirmed*, And ſo 'tis uſed c. 5. 10. The greater *queſtion* is, wherein the *truth* of this *affirmation* here is founded, that *if we ſay, we have not ſinned, we* thus *deny* the *truth* of what *God* hath *affirm'd*, or give *God* the *lie*. The beſt way of deciding this, will ſure be taken from the *context*, where, v. 6. the *foundation* of this *ſpeech* is laid. There it is, *If we ſay we have fellowſhip or partnerſhip with God, and walk in darkneſs, we lie and doe not the truth.* There certainly we may diſcern, who are the [*we*] that are here ſpoken of, *viz.* not the *Apoſtle*, and the *pious Chriſtians* (for the *firſt perſon* doth not alwaies ſignifie ſo, but is uſed to *perſonate* any *other*, that the *Apoſtle* would ſpeak of, ſee *Rom. 7. note* d.) but thoſe that are ſuppoſed to *walk in darkneſſe*, i. e. to go on in *unchriſtian* ſinnes, and yet to *pretend partnerſhip* with *God*, i. e. to a ſtate of great *innocence* and *perfection*, Theſe are certainly the *Gnoſtick heretick*s, whoſe *character* that is, to *live* in all *carnality*, and *uncharitableneſſe*, &c. and yet to *pretend* themſelves to be the moſt *perfect* men; Of thoſe he there ſaith, that they *lie* notoriouſly, their *foul* actions, and *pretenſions* to *perfection* are very *contrary*, and they *doe not the truth*, they *live contrary* to that *rule* of life, which as *Chriſtians* they have received to *live* by. To theſe ſame perſons he proceeds ver. 7. to tell the *poſitive truth*, contrary to their *lie*, that if they *walk in the light*, i. e. *live Chriſtian lives of purity*, and *charity*, then they may truly be ſaid to have *partnerſhip* with *him*, (as the *King's MS.* ſeems to have read ὢπι and not ἀλλήλων, and as is moſt agreeable with v. 6.) i. e. to be *blameleſſe*, *pious*, *perfect men*, and then for any *frailties*, or *forſaken ſins*, the *blood* of

ἐὰν εἴπωμεν ὅτι ἁμαρτίαν

ἐν Σκότει περιπατεῖν.

Κοινωνίαν ἔχειν μετ' ἀυτῶ.

ὁ Ποιοῦμεν ἀλήθειαν.

ἐν Φωτὶ περιπατῶσιν.

Αἷμα Χριστοῦ καθαρίζει

of Christ is accepted as a *sacrifice* of *expiation* for such. This is again said (both in the former, and latter part of it, v. 8, 9. but with some little change of the *phrase*, which yet must sure be interpreted by *analogie* with the former. If we say ἁμαρτίαν οὐκ ἔχομεν *we have not sin*, that is all one with the *precedent*, [*we have partnership with him*] for *sinlessnesse* is that property of *Gods*, which they *pretended* to be *communicated* to them, and then though there be nothing in that *verse* answerable to their *walking in darknesse*, ver. 6. yet the *persons* being still supposed the *same*, that are spoken of in both *verses*, the *impious*, *carnal Gnosticks*, this of their *wicked lives* is *supposed* in the 8th ver. having been already, ver. 6. sufficiently *expresst*; and so as of them, whose lives of *carnality* and *pretensions* of *perfection* were so *contrary*, it had been affirmed ver. 6. *that they lie*, and *doe not the truth*, so in that 8th verse, 'tis said with little change, *they deceive themselves*, *and the truth is not in them*, which only adds to the former, the consideration of their *danger*, that they thus brought upon themselves, they *flattered themselves* to their *ruine*; whereas v. 9. *If they would acknowledge their sins and danger*, and *forsake* them, and flie to *God* for *pardon* upon *repentance*, he having *promised* it to such, would be *faithfull and just* to *forgive them their sins*, would deal with them according to his *promise*. And then follows v. 10. *If we say that we have not sinned* (which is directly all one with [*we have not sin*] ver. 8. see *note* on ch. 3. a.) i. e. If these men that *thus live*, *pretend* still that they are the *perfect*, (as of their followers in *Irenæus* we read, that they called themselves the *spiritual*, and affirmed that all the *foulest actions* did no more *pollute* them, then *gold* was *polluted* by being in the *mire*, or the *sunbeams* by shining on a *dunghill*) *they make God a lyar*, (which is an addition to their *lying* first, ver. 6. and then *deceiving themselves* ver. 8. and so frees these *repetitions* from *tautologie*) i. e. directly *give God the lie*, who hath every where declared such *actions*, as these men practised confidently, (*abominable pollutions* &c.) to be most *vile*, and most *punishable sins*. And so this appears to be the full meaning of this *verse*, and being so, leaves no place of *disputing* from hence, whether of any *regenerate* man it can be said at any time, that he *hath not sinned* (in that *notion*, which belongs to that *phrase* in these *Epistles* of S. *John*, and is explained *note* a. on ch. 3. to belong to *wilful, advised, deliberate sin*) for sure these *Gnostick, foul livers* were farre from *regenerate men*. That this is the full meaning of the place will farther appear by the words immediately *subsequent*, chap. 2. 1. *These things I write unto you that you sin not*, Which are very fitly adapted to *this* purpose, for there is no such way to *perswade* men not to *fall* off into those *foul sins*, that now *sollicited* them, as this, of *undeceiving* them in this point, and assuring them, that if they *lived Gnostick lives*, they should never be deemed *perfect* men, which as long as they entertained themselves with any *hopes* of, nothing could *convince* them of the *necessity* of forsaking them. Whereas any *other* way of understanding the place would not tend to that end of *exhorting*, and *warning* them *not to sin*, For if it were to be understood of all the *best* mens being *guilty* of *sinne*, how could that be a way of *inforcing* on them their *duty* of not *sinning*? Many more arguments might be used, by *refuting* all other imaginable *interpretations* of this place to *confirm* this, But this one of the *context* may be sufficient, which accordingly in the next chapter pursues the same subject more expressly. *Hereby we know that we have known him*, that we are *true Gnosticks indeed*, (and not those that *falsly assume* that name) *truly perfect* men, such as *Christianity* was designed to make us, *if we keep his commandements*, v. 3. practise those *virtues* of *purity* and *charity*, which *Christ commandeth*, and then v. 4. just as here in this *chapter*, but more *largely*, and *explicitly* than in this *verse*, *He that saith, I have known him*, i. e. *calls* himself a *Gnostick*, *perfect* man, *and keepeth not his commandements*, lives so contrary to the rules of *piety*, and *purity*, and all *Christian virtue*, as these pretended *Gnosticks* doe, ψεύστης ἐστὶ *is a lyar*, (just as c. 1. 6. *we lie*) *and the truth is not in him*, as c. 1. 8. *the truth is not in us*. *But who so keepeth his word*, v. 5. i. e. *lives* according to the *strict commands* of *Christ*, ἀληθῶς ἐν τούτῳ in this man *hath the love of God been truly perfected*, he may on some grounds of *truth*, pretend to *perfection* of *charity* toward *God*, to which these *Gnosticks* falsly *pretended*, and so was the *occasion* of all this discourse of *pretended perfection*, when men *live* in *vile sins*, as after of that *perfect love*, which if *truly* such, *casteth out fear*, chap. 4. i.

Ἁμαρτίαν οὐκ ἔχομεν.

ἑαυτοὺς πλανῶμεν

Πιστὸς ἵνα ἀφῇ-

Ταῦτα γράφω ἵνα μὴ ἁμάρτητε

Γινώσκομεν ὅτι ἐγνώκαμεν- Ἐντολὰς τηρῶμεν

Ὁ λέγων, ὅτι γνωκα αὐτὸν

Ὃς δ' ἂν τηρῇ τὸν λόγον Ἀληθῶς ἐν τούτῳ- Ἀγάπη Θεοῦ τετελείωται

Τελείαν ἀγάπην ἔξω φόβον

Paraphrase.

CHAP. II.

1. My tender Christians, I write this to you which I have last written, v. 6, 7, 8, 9, 10. (see ch. 1. note b.) to deterre and forewarn you of this deceit, that so many are now fall'n into, that you may not be drawn away into the heresie and impurities of the Gnosticks, either by following them into unclean, bestial sins, or by depending on, and pretending to such a perfection in your selves, which may secure you in any one act of deliberate sin, but that if you have fallen, or shall fall into any such act, that then presently you confesse it, and forsake it freely, and lay hold on Christ, who (for your encouragement, you may know) is on God's right hand, acting as an advocate, for those that have sinned, and now reform, and amend their lives, and, when the Church prates to him for any lapst sinner, he is just and faithfull to perform his promise, to hear the Churches prayers, and to present them to his Father, and to manage all that belongs to such, to their best advantage.

1. MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.]

2. And he, having entred by blood into the holy place, i. e. having died for us, and gone to heaven, where he is now invested with power, which he exerciseth in our behalf, is a powerfull means of reconciling God to us, of obtaining free pardon for our sins (on condition of our giving of our selves up to new life) and not for ours onely, but for all the sins of all the world of men, (on condition of faith in Christ, and new life.)

2. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.]

3. And

† that we have known him, ὅτι ἐγνώκαμεν αὐτὸν

3. And hereby we do know † that we know him, if we keep his commandments.]

3. And this is a character, by which

it may be diſcerned whether we truly know Chriſt or no, (as the Gnoſticks call themſelves by that name, which ſignifies knowledge, 1 Tim. 6. 20.) i. e. whether we have a right notion of Chriſt as he is our advocate, v. 1. and propitiation for our ſins, v. 2. and of his Goſpel, or no, viz. If we do what he commandeth us to do, live obedient to the directions of Chriſt, (ſee note on c. 1. b.)

* I have known ἔγνωκα

4. He that ſaith, * I know him, and keepeth not his commandements, is a liar, and the truth is not him.]

4. He that undertaketh to be a Gnoſtick, or perfect Chriſtian, i. e. one that hath more perfection of divine knowledge, and love of God, v. 5. then all others, if he expreſſe not this in a pure, and holy life, is the greateſt hypocrite in the world, (ſee c. 1. note b.)

† in this man hath the love of God been truly perfected, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη θεοῦ τετελείωται

5. But whoſo keepeth his word, † in him verily is the love of God perfected, hereby know we that we are in him.]

5. But the obſerving his commands is

the onely ſure argument, that he that doth ſo, is a perfect lover of God, truly ſo called, (the appellation being falſely aſſumed by the Gnoſticks) and an argument of evidence to himſelf, that he is a branch, a member of Chriſt, as the Gnoſticks boaſt that they are, and that whatſoever they doe, it cannot make them ceaſe to be ſo, (ſee note on c. 1. b.)

6. He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked.]

6. He that pretends to be a member of

Chriſt (ſee Joh. 15. 4.) doth by that engage himſelf to live as Chriſt lived, or if he doe not, to give over ſo pretending.

* or, the word which ye heard from the beginning, is the old commandment.

7. Brethren, I write no new commandment unto you, but an old commandment, which ye had [a] from the beginning: * the old commandment is the word which ye have heard from the beginning.]

7. 'Tis not any new matter; which I now diſcover, or

write unto you, but that which you were taught at the firſt preaching the faith unto you, and that which was taught you ſo early may deſerve to be ſtyled an old commandment.

† a thing which is true in it ſelf, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ

* or in us becauſe the ſhadow paſſeth, for the King's MS reads ἐν ὑμῖν, ὅτι ἡ σκιὰ παρέρχεται

8. Again, a new commandment I write unto you, † which thing is true in him and * in you: becauſe the darkneſſe is paſt, and the true light † now ſhineth.]

8. 'Tis that indeed that Chriſt called a new command-

ment, and ſo it is in compariſon with the Moſaical law, to which Chriſt hath added ſome degrees of perfection, but that is no prejudice to it, it is not the leſſe true for being ſo, nor the leſſe conſiderable to you, but ought in all reaſon (as proclaim'd by God from heaven, and Chriſt ſent on purpoſe to preach it) to be lookt on as a thing wherein we are at this time concerned moſt particularly, thoſe dark imperfect ſhadows of the Moſaical œconomy being now at an end, and the more perfect Chriſtian precepts which are to take place; and to turn out the Moſaical performances, being already, as the Sun, riſen, and ſhining in our Horizon, in full force, obligatory to all Chriſtians.

† already ἤδη

9. He that ſaith he is in the light, and hateth his brother, is in darkneſſe even until now.]

9. This conſideration obligeth you to

all Chriſtian practiſes, actions of light, particularly that of charity and kindneſſe to all your fellow-Chriſtians, contrary to thoſe emulations, and contentions, and ſeditions, and perſecuting of their fellow-Chriſtians, that are obſervable in the Gnoſticks among you.

* ſcandal σκάνδαλον

10. He that loveth his brother, abideth in the light, and there is no * occaſion of ſtumbling in him.]

10. He that is thus charitably diſpoſed, and inclined, is the true Chriſtian, and hath little occaſion to inſnare him in any ſin, little temptation to any ill, moſt of the ſins that men fall into, flowing from this original of uncharitableneſſe, ſee Mat. 6. 22.

11. But he that hateth his brother, is in darkneſſe, and walketh in darkneſſe, and knoweth not whither he goeth, becauſe that darkueſſe hath blinded his eyes.]

11. For as the dark keeps any man frō diſcerning which

way to go, ſo doth uncharitableneſſe obſtruct all Chriſtian practiſe.

12. I write unto you, little children, becauſe your ſins are forgiven you for his names ſake.]

12. A precept I have v. 15. which I

deſire to enforce upon all ſorts of you, 1. On the tender Chriſtians among you, becauſe God hath been ſo kind to you, as to forgive your ſins for Chriſt's ſake, which will be an engagement to you, v. 15. to take off your love from the world, and place it on God.

13. I write unto you, fathers, becauſe ye have known him that is from the beginning. I have written unto you, young men, becauſe you have overcome the wicked one. I write unto you, little children, becauſe ye have known the Father.]

13. The ſame I have for you, the moſt antient, for you know

Chriſt, (which is agreeable to thoſe of your age, to know the antient of days) and that may be an engagement to you, to love whom you know: And ſo 'tis likewiſe for young men, to whoſe age it is agreeable to entertain ambitions, and deſires of conquering, and have been enabled by God to do ſo, to overcome the evil one, both the devil, and every other that can mean you any hurt, and (if you adhere faſt to Chriſt) all temptations of the world or devil, Which ſure is an engagement to you not to love the world which you have overcome. And for you little ones again, your knowing of the Father is an obligation to love him with a moſt filial love.

14. I have written unto you, fathers, becauſe ye have known him that is from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.]

14. And again I reiterate and reinforce this exhortation upon you antient

men, as I did before, to impreſſe it the deeper, and ſo on you young men alſo; and the exhortation on which I lay ſo much weight to you all, is this,

15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.]

15. Love not the world, nor any thing

in it, for whoſoever doth ſo, that man hath not that love of God, which is preſcribed now under the Goſpel, of parting with all, when he calls for it, and following him.

16. For all that is in eſtimation in the world, thoſe things that tend to our ſenſual pleaſures, profits, honors, and the like, and the deſires that are faſtned on thoſe objects, (which are ſo obſervable all of them in the Gnoſticks, 1. their filthy abominable luſts, 2. their love of the world, which makes them deny Chriſt, rather then incur perſecution by profeſſing him, and 3. their looking on themſelves as men of deepeſt knowledge, and priding themſelves in thoſe perfections) are all from an earthy, not an heavenly principle.

16. For all that is in the world, the luſt of the fleſh, the luſt of the eyes, and pride of life, is not of the Father, but is of the world.]

17. And all theſe, all wherein they ſo delight thmſelves, what are they but poor momentany tranſitory things, whereas obedience to God's will helps us to perpetuity?

17. And the world paſſeth away, and the luſt thereof: but he that doth the will of God abideth for ever.]

b. c. 18. This diſſeminating of unchriſtian doctrines among you, is no more than what Chriſt foretold ſhould fall out about this time. For now the great day of deſtruction upon the obdurate Jewes, is cloſe at hand, (ſee note on Mat. 24. b. and Heb. 10. a.) and as Mat. 24. 5. 11, 12. 'tis foretold by Chriſt that immediately before the deſtruction of Jeruſalem, there muſt be falſe Chriſts, i. e. ſome that take upon them to be ſent from God, as Chriſt was, and ſo to be counter-Chriſts, falſe counterfeits of the the true, and again falſe prophets, bringing in new doctrines, and pretending to do miracles to get authority to them, ſo now we ſee it fulfill'd, there having already appeared many, who undertake to be the ſaviours and redeemers of the Jewes, to reſcue them (which is their notion of a Meſſias) out of their conquerours hands, &c. and now falſe teachers, the Gnoſticks, under Simon the Magician; by whom therefore you ought not to bee ſeduced, but to look on them, as the men foretold by Chriſt, which ſhould, if it were poſſible, deceive the very elect, and by which we know infallibly that this is that time there prophecied of, which though it bring us ſome perſecutions at preſent, yet withal it ſignifies, that if we continue conſtant in the faith, we ſhall ſhortly be delivered.

18. Little children, it is the [b] laſt * time, and as you have heard that Antichriſt † ſhall come, even now are there [c] many Antichriſts, whereby we know that it is the laſt *time.]

* houre ὥρα
† cometh ἔρχεται
* hour

19. The Antichriſts, or falſe teachers, that are now abroad, may perſwade you, and be conceived by you to be of the ſame piece with us diſciples, and Apoſtles, and Orthodox Chriſtians, and not to differ from us in any conſiderable matters, becauſe they lived in the ſame aſſembly with us, immediately before they thus went out, and taught theſe falſe doctrines among you; But let them not impoſe upon you thus: the truth is, they were not of us, or of the ſame faith with us, though they went out from among us, and an argument of that you may have from their leaving us, or going out from us; For if they had been of the ſame faith with us, what needed they to have ſeparated? they would certainly have continued communion with us; and their not doing ſo, is a manifeſtation, that though they did live among us, yet they were none of them of the ſame faith with us, when they thus forſook us.

19. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but *they went out* that they might bee made manifeſt, that they were not all of us.]

20. And that teſtimony of the truth of the Goſpel of Chriſt, which was given to it by the holy Ghoſt, is imparted to you, and gives you ſuch an aſſurance of the truth againſt theſe impoſtors, that you cannot in any reaſon be thus cheated by them, ſee note on Act. 10. c.

20. * But ye have an unction from the holy One, and ye know all things.] * And Καὶ

21. And conſequently my writing to you now, is not out of jealouſie, or ſuſpicion, that you are ignorant of the truth: for then I would write more largely on this matter, and give you the evidences, and proofs of all this, but I ſatisfie my ſelf with theſe brief admonitions, becauſe you are ſo firmly rooted in the truth, that you cannot but diſcern the difference of every ſuch falſe doctrine from the one revealed truth.

21. † I have not written unto you, becauſe ye know not the truth; but becauſe ye know it, and that no ly is of the truth.]

† I have written unto you, not becauſe οὐκ ἔγραψα ὑμῖν ὅτι

22. There is no ſuch liar, ſuch dangerous falſe teacher as he that denies Jeſus to be the Meſſias, and thus do the ringleaders of the Gnoſtick hereſie (ſee note a.) Whoſoever doth ſo, is an Antichriſt, denying in effect both the Father and the Son, the Son directly, the Father by conſequence, becauſe he hath teſtified of Chriſt by miracles, and voice from heaven, which teſtimony of the Father is not true, if Jeſus be not the Chriſt.

22. Who is a liar, but he that denieth that Jeſus is the Chriſt? * he is Antichriſt, that denyeth the Father and the Son.

* This is the Antichriſt denying ἔστὶν ὁ ἀντίχριστος ὁ ἀρνούμενος

23. And ſo whoſoever denieth the Son to be the Meſſias, renounceth the Father alſo, who hath teſtified him to be ſo. And this do the followers of Simon, the Gnoſticks, who deny Chriſt to have been born, or lived, or died truly, but onely in appearance.

d. 23. Whoſoever denieth the Son, the ſame [d] hath not the Father, but he that acknowledgeth the Son, hath the Father alſo.]

24. You therefore, whatſoever your temptations be, forſake not the doctrine, which from the beginning of your Chriſtianity you have received: To which if you firmly adhere, if you continue in the conſtant profeſſion of the true faith of Chriſt, at firſt revealed to you, you ſhall continue alſo in the favour and love of God the father, and of Chriſt, which is reward ſufficient for that conſtancy.

24. Let that therefore abide in you which ye have heard from the beginning: if that which ye have heard from the beginning ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father.]

25. And whatſoever hazard we run by ſo doing, it matters not, though it be to loſſe of life it ſelf, becauſe he hath promiſed eternal life to thoſe that ſtick faſt to him, though with the loſſe of this.

25. And this is the promiſe that he hath promiſed us, even eternal life.]

26. And this have I ſaid to arm you againſt the ſeducing Gnoſticks, &c. that are now among you, and are ſo ſollicitous to doe ſo.

26. Theſe things have I written unto you concerning them that ſeduce you.]

27. But

27. But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you; but as the ſame anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, * ye ſhall abide in him.]

27. And indeed I need give you no other armature againſt theſe, then what you have already, for the teſtimony of the holy Ghoſt, and ſo of God himſelf, given to the truth of that Goſpel, which hath been preached among you, is ſufficient to fortifie you, and that is ſtill among you, and you have no farther need of teſtimonies of that truth againſt all oppoſers and deceivers; Onely hold faſt and perſevere in that, which you have formerly been infallibly taught by that means, ſee ver. 20. And let not theſe ſeducers yet work upon you.

* or remain in him even now, or ſtill, for the Kgs MS. reads, and points it ſo, μένετε ἐν αὐτῷ νῦν.

28. And now, little children, abide in him, that when he ſhall appear, we may have confidence, and not be † aſhamed before him at his coming.]

28. I beſeech you, my tender children, keep faſt to Chriſt, unmoved, that when that great fatal day of viſitation comes, that coming of Chriſt ſo long expected (ſee note b. & Mat. 24. b.) wherein the obdurate unbeleivers ſhall be deſtroyed, and the beleivers delivered and preſerved, we may come with cheerfulneſſe and confidence (ſee Joh. 7. a.) and not be turned with ſhame from him, or as inconſtant (and ſo guilty) perſons, be aſhamed to meet him.

† aſhamed of, or from him, αἰσχυνθῶμεν ἀπ' αὐτοῦ

29. If ye know that he is righteous, * ye know that every one that doth righteouſneſſe is born of him.]

29. Reſolving of this, that Chriſt is a moſt juſt judge, and conſequently that every upright perſon is a child of his, like unto him, and certainly ſhall be uſed by him as a ſon, have all protection and inheritance from him.

† or know that alſo, for King's MS. reads γινώσκετε ὅτι καὶ

Notes on Chap. II.

a. There be in theſe *two* verſes, which ſeem *perſpicuous*, very many *difficulties*, which it will be fit to explicate, 1. What is meant by *the beginning*, and ſo by the *old Commandment*, *which they had heard from thence*. It hath been conceived by others, that *the old commandment* was that given to the *Iſraelites* by *Moſes*, and then *the beginning* muſt be the *beginning* of the *Jewiſh Church* under *Moſes*, And ſo there may be truth in it, that *the commandment*, which this *Apoſtle* now gives them, (whether more *generally*, that they that *profeſſe God*, ſhould not *fall* into thoſe *black heathen* ſins, c. 1. 6, 8, 10. & c. 2. 1, 3, 4. or more *particularly*, that *profeſſion* of *piety* muſt carry *charity* to our *brethren* along with it, which is the *precept* immediately ſubjoyned ver. 9, 10, 11.) was the very *doctrine*, and *commandment* of *Moſes*, whom the *Judaizers* ſo *zealouſly* adhered to, and therefore they were not to look upon it, as any *new*, or *ſtrange doctrine*, brought in by *Chriſt*. But it muſt be remembred, that thoſe whom this *Apoſtle* here writes to, being thoſe, which had formerly by his *preaching* received the *Chriſtian faith*, and the end of this *Epiſtle* being to *confirm* their *conſtancy*, againſt the *ſeducers*, that were now amongſt them, it might be to them a ſufficient *argument* to *receive*, what now he ſaid to them, that it was no more than he had *taught* them, and they had abſolutely *beleived*, and *entertained* at the *firſt preaching* of the *Goſpel* unto them; For the *Gnoſticks* pretending to be *perfect*, and ſo that whatſoever they did, they *ſinned not*, (ſee *note* on c. 1. b.) that which the *Apoſtle* here from the beginning of the chapter deſires to impreſſe upon them, is the unreaſonableneſſe of this, the *obeying* the *commands* of *God* being the one thing, wherein *true perfection* conſiſted, ver. 5. and the living of *Chriſtian* lives, after *Chriſt*'s pattern, the only way to approve themſelves *Chriſtians* v. 6. And to this it will be moſt pertinent to apply theſe words of the *Apoſtle*, v. 7. following immediately upon thoſe; and then [*from the beginning*] muſt ſignifie *from the beginning of the Apoſtles preaching*, and their receiving the *faith* of *Chriſt*, thus, that what he now ſaith unto them, they had *once received* for granted. when they *firſt embraced* the *faith*, And therefore why ſhould they now be led unto *other perſwaſions*, think they may live *unchriſtian* lives, and yet be *perfect* men, *good Chriſtians*. That this is the meaning of ἀπ' ἀρχῆς *from the beginning*] may be concluded from 2 *Joh.* 5. & 6. where the ſame phraſe is twice uſed, *I write no new commandment to thee, but that which we had from the beginning*, (& that in the ſame matter, ſpecified here againſt *uncharitableneſſe*, v. 9.) *that we love one another*, And v. 6. *This is the commandment, that according as ye have heard from the beginning, ye ſhould walk in it*. That this belongs to the *true, pure, Chriſtian* doctrine, taught them at the *firſt* planting of the *faith* among them, (and not to the *precepts* given to the *Jewes* by *Moſes*) and that in *oppoſition* to the *new, heretical* doctrines, lately brought into the *Church* of *Chriſt* by the *Gnoſticks*, may appear both by the *antecedents* and *conſequents* there. In the *antecedents*, v. 4. *I rejoiced greatly, that I found of thy children walking in the truth*, i. e. according to the *pure Chriſtian* doctrine of *charity* &c. *as we have received commandment from the Father*, referring to that *voice* of *Gods* in *mount Tabor*, in the hearing of this, and two other *Apoſtles*, that all were to *hear Chriſt*, i. e. *practiſe* what he had *commanded*, And upon that it follows, *And now I beſeech thee, not as writing a new commandment, but that which we had* (i. e. we *Apoſtles* had) *from the beginning*, when *Chriſt* firſt preached to us, *that we love one another*, that of *charity* being the *precept*, that *Chriſt* moſt *early*, and moſt *earneſtly* impreſt on his *diſciples*, *By this ſhall all men know that you are my diſciples, if you love one another*. So likewiſe appears by the *conſequents*, the mention of the *many deceivers entred into the world* v. 7. as the reaſon, why he inculcates that *commandment* which they *had had from the beginning*, *For many deceivers* &c. This concludes that the *doctrine* which he thus inculcates, was it, which they had *beleived*, before theſe *deceivers* came, and ſo fitly belongs to that *doctrine*, which from the *beginning* of *their Chriſtianity* they had *entertained*, and were now in danger to be *ſeduced* out of it, if they did not take care, to make good their *conſtancy*. By this *interpretation* of the *like* phraſes *there*, it is all reaſon to interpret them ſo *here* alſo, and then that whole 7th *verſe* will be very plain, Theſe *ſeducers* bring you *new doctrine*, That which I bring you, is *not* ſo, but the very *doctrine*, that you *received* at the *firſt* preaching the *Goſpel* to you, and that which you did *receive* ſo, deſerves ſure to be

ἀπ' Ἀρχῆς Παλαιὰ ἐντολὴ

Πολλοὶ πλάνοι

lookt on, not with *ſuſpicion*, as *novel*, but with *ſecurity*, as an *old commandment*, which you can no more miſtake in *adhering* to, then you can think you did, in your *firſt* receiving of the *faith*. And ſo that may be the moſt ſignificant rendring of the *laſt* words of the *verſe*, Ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς, either in the *order*, wherein they lie, *An old commandement it is, the word which you heard from the beginning*, or elſe, making ὁ λόγος the *ſubject* of the *propoſition*, *the word which ye heard from the beginning* (which ye *received* and *beleived*, when the *faith* was *firſt* preached to you) *is the old* (ſure no *novel*) *commandement*. This *difficulty* being thus explained, A *ſecond* follows, v. 8. what is meant by a *new commandement*? The *phraſe* ſure referres to the words of *Chriſt*, *Joh.* 13.34. *A new commandement I give unto you, that you love one another, as I have loved you, that you accordingly love one another*. Where the duty of *charity* to our *brethren*, though it had been commanded by *Moſes*'s *law*, yet was now elevated to an higher pitch by *Chriſt*'s *example*, and *precept* founded therein, even to *loving enemies*, and *laying down* or *venturing* our very *lives* for the *ſpiritual* advantages of other men. In which reſpect this *degree* of *charity* now required by *Chriſt*, is by him ſtyled a *new commandement*, And ſo 'tis here by this *Apoſtle*, And being ſaid to the *Jewiſh Chriſtians*, he foreſees ſome poſſible *prejudice* that may lie upon it, by being thus *new*, a *ſuperaddition* to *Moſes*'s *law*, (it being the *Gnoſticks* endevour to comply with the *Jewiſh Zealots*, and to maintain *Judaiſme* againſt *Chriſtianity* it ſelf) And therefore to *vindicate* it from this, he adds ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, or ἡμῖν, as the *King*'s *MS.* reads, *which thing is true in it ſelf, and in you*, or *us*] i.e. This *ſuperaddition* to the *Moſaical law* in this point of *charity* to other men, which makes it capable of the ſtyle of a *new commandement*, is *in it ſelf true*, i.e. it is moſt certainly *true*, that *Chriſt* made it, and in himſelf *exemplified* it to us, and therefore though it be in ſome reſpect *new*, yet all *Chriſtians* are obliged to *receive* it, and beſide that, it is *true in you* or *in us*, i.e. hath a ſpecial conſiderable *truth* in it to us at *this* time, and the reaſon of that laſt, is rendred in the enſuing words, ὅτι ἡ σκοτία (or as the *King*'s *MS.* reads, σκία) παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει *becauſe the darkneſſe, or the ſhadow paſſeth, and the true light already ſhineth*. What is the meaning of theſe phraſes, is yet a farther *difficulty*, but by *analogie* with other the like in theſe books, may be explained; *Chriſt is called* the *true light*, *Joh.* 1.9. *Light* in reſpect of his *doctrine*, which was the *direction* of every mans *life*, And *true light* in reſpect of the more *imperfect ſhadows* that had been before under the *Law*; Thus, when it is ſaid, *Grace and truth came by Jeſus Chriſt*, and that the *true worſhippers ſhall worſhip the Father in ſpirit and in truth*, *truth* denotes the *ſubſtance*, in *oppoſition* to *ſhadows*, the *ſubſtantial worſhip* in *oppoſition* to the *rudiments* of the *Law*. And this ſenſe is much favoured here by the *King*'s *MS.* which reads not σκοτία *darkneſs*, but σκία *ſhadow*, which is uſed of the *Law*, *Col.* 2 17. *Heb.* 10.1. and ſo the word παράγεται *paſſeth*] doth incline, for that is oft applied to a *ſhadow*, ([*my time paſſeth like a ſhadow* &c.) but not ſo to *darkneſs*. And indeed as *light* is oppoſed to *darkneſſe*, ſo *true light*, which is ſomewhat more, that in which is no *mixture* of *darkneſſe*, is moſt fitly oppoſed to a *ſhadow*, in which there is ſome of that *mixture*. 'Tis true indeed ver. 9, & 11. we read σκοτία *darkneſs*, which may make it probable, that it ſhould be σκοτία not σκία, *darkneſs*, not *ſhadow here*, But that *argument* is of little force, becauſe there the *oppoſition* being betwixt that, and *light ſimply*, σκοτία *darkneſs* was neceſſarily to be uſed, and by that is meant the *darkneſs* of *ſin* in both places, the *hating the brother*, But here it being not *ſimply light*, but with this *addition*, the *true light*, *ſhadow* is it, to which that is moſt properly *oppoſed*, And it need not ſeem ſtrange, that both theſe *oppoſitions* ſhould here be uſed ſo neer one to the other, it being *evident*, that the *doctrine* of *Chriſt* which is *oppoſed* to *ſin*, and ſo to *darkneſs*, which denotes that, is *oppoſed* alſo to the *Law of Moſes*, as a more *perfect*, to that which was *leſſe perfect*, an *higher* degree of *charity* now *exemplified*, and required by *Chriſt*, to a *lower*, and more *imperfect* degree of it, before required by *Moſes*. As for the *paſſing* of the *ſhadow*, and *ſhining* of the *true light*, that evidently ſignifies the *abolition* of the *Moſaical law*, and the *Chriſtian law* taking place, prevailing over it. Which this *Apoſtle*, which knew that to be the *laſt hour*, and ſo the *deſtruction* of the *Jewiſh Temple* (and conſequently *ſervice*) ſo ſuddainly to *approach*, could not but know that it was now at hand, And indeed the *Apoſtles* having received *revelations* to that purpoſe, (ſee *note* on *Rom.* 7.a.) it is here truly ſaid ἤδη φαίνει, this *true light already ſhineth*, the *Law* was *already aboliſhed*, and only the *Chriſtian doctrine* in force *already*. And ſo this is a moſt commodious, efficacious *reaſon*, to *prove* and *preſs* the matter in hand, that if this were a *new* cõmandment, wch here he ſpeaks of, and no *old Judaical* one, yet it was part of the *doctrine* of *Chriſt*, & that was now in full force over the world, the *Judaical law* being already *abrogated*, and the *deſtruction* of their whole *policie very near at hand*, v.18.

That ἐσχάτη ὥρα here ſignifies that *famous period*, the *deſtruction* of the *Jewes*, will not only appear by comparing that phraſe with many other of that kind in theſe *Books*, the τέλος *end*, and συντέλεια *conſummation* of the *age*, and ἐσχάτῃ ἡμέρᾳ *the laſt daies*, but alſo by the whole *context* in this place; For the ἠκούσατε (here following) *ye have heard*] being a form of *citing*, muſt neceſſarily referre us to ſome *prediction* that had before been delivered of the matter here ſpoken of, *viz:* the *coming* of *Antichriſt*. This *prediction* was certainly that of *Chriſt*'s, *Mat.* 24. where before this *fatal day*, in *three* ſtages of his *diſcourſe*, *three* ſeveral *times* he toucheth on this matter, firſt v. 5. *There ſhall come many in my name, ſaying, I am Chriſt, and ſhall deceive many.* Then v. 11. *many Pſeudo-prophets* (i.e. that pretend a *miſſion* when they have it not) *ſhall ariſe and deceive many*, Then v. 23. *If any ſhall ſay, Lo here is Chriſt, or there, beleive them not, for there ſhall riſe Pſeudo-Chriſts and Pſeudo-prophets, and ſhall ſhew many ſignes and wonders, ſo that they ſhall deceive, if poſſible, even the elect; behold I have told you before.* Of the firſt ſort are thoſe *counterfeit Chriſts* who pretended ſoon after *Chriſt*'s *aſcenſion*, Of which it is therefore ſaid,

ἤ Ἐντολὴ ἡ παλαιά ὅ λόγος-

Καινὴ ἐντολὴ

Φαίνει

Ἤδη φαίνει

b.

Ἐσχάτη ὥρα

Ἠκούσατε

ὁ Ἀντίχριστος ἔρχεται

ὅπου

Ἀληθινὸν φῶς

Σκία

Παράγεται

ἔπω τὸ τέλος ἔπω ὅτι τὸ τέλος, *the end is not yet*, they were to be some years before this *destruction*, Of this sort was *Theudas*, not he which is mentioned *Act.*5. Θεύδας 36,37. as *antienter* then *Judas Galilæus*; but another mentioned by *Josephus*, under *Claudius*'s reign, when *Fadus* was *Procurator* of *Judæa*, who, saith *Eusebius* l.2.c.1.a. out of *Joseph: Ant:*l.20. c.5. ἠπάτησε πολλὺς *deceived many*. Of this sort Αἰγύπτιος was the *Ægyptian*, *Act.* 21. 38. mentioned also by *Eusebius*, l. 2. c. κα. out of *Josephus*. And so also *Dositheus* or *Dosthes*, in *Origen cont:Cels:*l.1. and in *Hegesippus apud Euseb.* l. 4. c. κβ. and divers others who undertook to be *deliverers* of the *people*, which is in effect to be *Christs*, as a *Christ* μέλλων Λυτρώσθαι is defined by S. *Luke* c. 24. 21. μέλλων λυτροῦσθαι τὸν Ἰσραήλ, *he that should redeem Israel*. So again in the last place, the *false Christs* and *false prophets*, are the like to these, *differing* from them only in the *time*, wherein they should *shew* themselves, viz. *after* the *besieging* of *Jerusalem*, v. 15. when upon the sudden raising of it again by *Cestius Gallus* the *Christians* fled out of *Judæa*, v. 16. for then was it an opportunity for *false Christs* to attempt to gather *followers*, and undertake *deliverances*, if any would be *deceived* by them. But the *deceivers* that especially belong to this place, are those of the *second* or *middle* stage, *Mat.* 24. πολλοὶ ψευδοπροφῆται 11. called there πολλοὶ ψευδοπροφῆται *many Pseudo-prophets*, immediately before the *standing* of the *abomination of desolation in the holy place*, i. e. (as S. *Luke* interprets it) before *Jerusalem* was *incompast with armies*, i. e. *besieged*, as here the *many Antichrists* among them is a proof that it was the *last hour*. Of that *point* of *time* five things are there *foretold* by *Christ*, which are so exactly *fulfill'd* in this *time*, wherein S. *John* writes, that the very *reciting* them is almost the *sum* of this *Epistle*, 1. that the *Jewes* should be very *cruel* in *persecuting* the *Christians*, *Mat.* 24. v. 9. Secondly, that *many Christians* should be *scandalized* by this means, i. e. *renounce* the *faith*, to *comply* with the *persecuters*, v. 10. Thirdly, that they that did thus *renounce* the *faith* to *comply* with the *persecuters*, (viz. the *Gnostick hereticks*) should *persecute* those that stuck fast to *Christ*, and *deliver* them up to the *persecuters*, v. 10. Fourthly, that *Pseudo-prophets* should rise, and, upon this *advantage* of *ridding* men from *persecution*, *seduce* many, v. 10. Lastly, that upon this *increase* of *persecutions* upon the *orthodox Christians* both from the ἀνομία *Jews* & *Gnosticks*, called the *increasing* of *iniquity*, the *orthodox* themselves should *begin* to *faint*, their *love* to *Christ grow cold*, v. 12. After which it soon follows v. 14. *And then shall the end come*. By the accordance of all which passages there and ἀντίχριστοι here, it is manifest who are these *Antichrists* here set down, as the *immediate forerunners* of the *siege* of *Jerusalem*, viz. those *false prophets* 2 *Pet.* 2.1. who there are said to have *denied the Lord that bought them*, and here c. 4. 3. to *deny Christ to have come in the flesh*, and so were *Antichrists* properly so called, profest *enemies* to *Christ*, and withal the most *cruel enemies*, and *persecuters* of the *Christians*, i. e. the *Gnosticks* particularly, a *sect* of *unclean abominable Christians*, which being followers of *Simon Magus* laboured to *deceive* many, by rehearsing the *miracles* which he did, and by their *doctrines* of the *lawfulnesse* of *renouncing Christ* in time of *persecution* gathered many to them, who were first willing to *escape persecuting*, and then *hated*, and themselves *persecuted* all others. And to this 'tis clear that this whole *chapter* belongs, first asserting the *doctrine* of *Christ*, which these had *perverted* and *denied*, v 1. then the *necessitie* of *Christian practise* v. 3, 4, 5, 6. against these most *unchristian livers*, then particularly the *doctrine* of *Christian charity*, against their *hating* and *persecuting* other *Christians*, v. 9, 10, 11. then the *contempt* of the *world*, and *bearing* of the *crosse*, & of all *hardship* for *Christ*'s *sake*, v. 15. and then in this v. 18. having told them, that (according to *Christ*'s *prediction*) this was the *season* to expect such *deceivers*, he comes particularly to them v. 19. that they *went out* from the *Christians*, but *were not of them*, i. e. were not *true*, but *equivocal*, and onely *nominal Christians*, and ἐξ ἡμῶν ἐξῆλθον now were separated from them, as a *sect* that *brake* off and *went out* of the *Church*, and so were no longer to be counted *Christians*, v. 21. especially when they *denied Jesus* to be the *Christ*, as the *Gnosticks* did, And so he concludes that he had *written* to them of those that *deceive* them, v. 26. That this place, and peculiarly v. 19. belongs to the *Gnosticks* particularly, see *Cyrill* of *Jerusalem*, *Cat.* 6. p. 134. where speaking of *Simon Magus* he saith, Περὶ ἧς γέγραπται, ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν, *of whom it is written they went out from us, but they were not of us*, and as the *Barocian* MS. adds, εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκασιν ἂν μεθ' ἡμῶν, *If they had been of us, they would have remained with us*, which is that whole 19. verse applied to *Simon* and his *followers*, whom p. 137. he names, *Cerinthus*, (and in the *Barocian* copie, καὶ Μένανδρος) *Menander*, *Carpocrates*, *Ebion*, and *Marcion*, And again *Basilides* and *Valentinus*. Before him see *Polycarp* in his *Epist:* to the *Philippians*, p. 20. in these words, Πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι, καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τοῦ σταυροῦ, ἐκ τοῦ διαβόλου ἐστίν, καὶ ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας, καὶ λέγῃ μήτε ἀνάστασιν μήτε κρίσιν εἶναι, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ, *Every one that doth not confesse that Jesus Christ came in the flesh, is Antichrist, and whosoever confesseth not the martyrdome or testimonie of the crosse* (i. e. that doth not *confesse Christ*, when *danger* attends that *confession*) *is of the devil, and whosoever converts the oracles of God to his own lusts, and saith that there is neither resurrection nor judgement, he is the first-born of Satan*, (which is in the *antients* generally the *title* of *Simon Magus*) And accordingly in the *Epistles* of *Ignatius* the *primitive Martyr*, especially that to the *Smyrneans*, he fortifies them against this *doctrine* of the *Gnosticks*, that *Christ* did not *suffer*, nor was *born*, nor *rose* again ἀληθῶς ἐν σαρκὶ, *truly in the flesh*, but onely τῷ δοκεῖν *in appearance*.

Who the πολλοὶ Ἀντίχριστοι were v. 18. hath been e. at large deduced, *note* b. the whole *sect* of *Gnostick hereticks*; One mistake onely this matter may be farther liable to, by thinking the ὁ Ἀντίχριστος ὁ Ἀντίχριστος *the Antichrist*] here to be some *peculiar person*, distinct from the *many Antichrist*'s there. If there were any convincing reasons to conclude this, it would soon be decided, who it was, those

first-

firſt-fruits of *Satan*, *Simon Magus*, who may well be ſuppoſed *alive* at the *writing* of this *Epiſtle*, being affirmed by the *antients* to have contended with S. *Peter* and S. *Paul* at *Rome*, and that moſt probably at their coming thither, before their *martyrdome*, i. e. about the twelfth of *Nero*, very little before the *Jewiſh war*, which brought that *ruine* upon them, ſee *Arnobius* l. 2. *adver: Gentes Sulpicius Severus Hiſt: ſacr:* l. 2. *Cyril: Hieroſol: Catech: 6. Iſidore Peluſiot: Ep:* 13. All relating that contention between thoſe *Apoſtles* and him, and that, ſaith *Cyril*, after the *errror* of the *Gnoſticks* had ſpread it ſelf over the *Church*, and ſo made it neceſſary for the *Apoſtles* to oppoſe him publickly. Beſide him other *particular* perſons there were alſo, capable of this title, *Cerinthus* oppoſed by this *Apoſtle* S. *John* particularly, and *Carpocrates* and *Saturnilus* and others. But there is no reaſon thus to affix the *title*, the ὁ Ἀντίχειϛος *the Antichriſt* here being viſibly of the ſame *importance* with the ſame word v. 18. And that there, either all one with, or contained under the *many Antichriſts* that follow. For ſo the words muſt import, that the *prophecie* which had foretold that *Antichriſt comes* in the *laſt houre*, was *fulfilled* in the *many Antichriſts* that were then *come*: which could not be, if that *Antichriſt* foretold were another from thoſe *many Antichriſts*. And beſides it hath already appeared that the *coming* of that *Antichriſt* foretold, was the *ariſing* of *falſe prophets*, *Mat.* 24. 11. and then though the word be here in the *ſingular* number, yet muſt it be all one with thoſe ψευδοπροφῆται *falſe prophets* in the *plural*, And it is ordinary for a word in the *ſingular* to be a *complexum*, and ſo to ſignifie a whole *ſort* or *ſect* of people, as it is apparent ὁ ψευϛὴς *the liert* here v. 22. denotes all thoſe *falſe prophets*, i. e. *heretical falſe teachers*, that *deny Jeſus* to be the *Meſſias*, and not ſome *ſingular* perſon, that did ſo. By all which it appears, that what is here ſaid both of the *Antichriſt*, and the *many falſe Chriſts*, belongs equally to the times *before* the *deſtruction* of *Jeruſalem*, and denotes the *Gnoſticks* to be them, and cannot duly be applied to any other. And if it be here objected that there is a *difference* between *falſe prophets* and *Antichriſts*, and ſo that the *Antichriſt* here will not bee the *falſe prophets* *Mat.* 24. I anſwer, 1. that here appears not the leaſt difference in the importance of the words litterally taken, (and accordingly c. 4. 1. they that are here called *many Antichriſts*, and there v. 3. *the Antichriſt*, are πολλοὶ ψευδοπροφῆται) *many falſe prophets*, as appears alſo by comparing the *characters* of them there v. 2. with what is here ſaid of them.) for 1. *Chriſt* and *prophet* are all one, the word *Chriſt* denoting that *divine unction* or *commiſſion*, to that *great prophetick office*, which *Chriſt* exerciſed here on earth, and accordingly we know that *Moſes* foretells his *coming* in that ſtyle, *A prophet ſhall the Lord your God raiſe up unto you*, and ſo 2^dly, the words ἀντὶ and ψευδο] in *compoſition*, are oft all one, as in ἀντιποιεῖν and the like, as when we uſe the word *counterpart* of one thing made *like* another, which yet is *not* it, and ſo *counterfeit*, one which *pretends*, and looks *like* another, which he is not, And ſo Ἀντίχειϛος will be (moſt litterally) rendred a *Counter-Chriſt*, and that is a *Pſeudo-Chriſt*, or *falſe Chriſt*, And ſuch it is certain was *Simon Magus*, who profeſs'd himſelf to be *Chriſt Jeſus*, who appeared to *converſe* among the *Jews*, See *Cyrill* of *Jeruſalem* in *Catech:* περὶ αἱρέσεων. If this be not ſufficient, then 2^dly, I anſwer, that the *Gnoſticks* or followers of *Simon*, as they were *falſe teachers*, and ſo might be called ψευδοπροφῆται in that *reſpect*, ſo they were bitter *oppoſers* of *Chriſt*, and all the *orthodox Chriſtians*, *denied Chriſt* to be *come* in the *fleſh*, and *perſecuted* all that *aſſerted* it, and in that *reſpect* 'tis as viſible that they were ἀντίχειϛοι, as ἀντὶ ſignifies *oppoſition*, or *contrariety*, *Antichriſts* beyond all that ever any *Chriſtians* were, or can be imagined to be. And then though *Antichriſts* are ſomewhat more then *Pſeudo-prophets*, becauſe all *falſe prophets*, or *falſe teachers*, do not thus *deny* or *oppoſe Chriſt*, and the *fundamental articles* of our *redemption*, yet ſtill *the greater contains the leſſe under it*, and ſo that *prediction* that foretold there ſhould *come falſe prophets before the beſieging* of *Jeruſalem*, was abundantly *fulfilled* in theſe *falſe teachers*, which were, over and above *Antichriſts*, profeſs'd *oppoſers* of *Chriſt*, and *Chriſtians*.

To have the Father] is to be expounded by *analogy* with *having grace*, *Heb.* 12. 28. i. e. *retaining* it, *holding* it *faſt*, or making *uſe* of it, as in the *parable* of the *talents*, *He that hath*] is hee that *makes uſe* of, and *improves* the *talents* by ſo doing, ἔχειν for κατέχειν. Thus here *to have the Father*] is to *retain* and *hold* faſt his *doctrine*, not to *forſake* or *depart* from it, which every one muſt be ſaid to do (and ſo here οὐκ ἔχειν πατέρα *not to have the Father*) *who denieth Chriſt* to be the *Meſſias*, of whom *God* hath ſo *poſitively teſtified that he is ſo*. So again in the *end* of the *verſe*, the *phraſe* is uſed, and ſo c. 5. 12. *He that hath the Son*, *is he that adheres, and continues* in the *faith* of *Chriſt*. So 2 *Joh.* 9. *He that abides not in the doctrine of Chriſt, hath not God*, i. e. *forſakes and apoſtatizeth* from him, *but he that continueth in the doctrine of Chriſt*, *he hath both the Father and the Son*, by *adhering* to *Chriſt*, and that *doctrine*, which he hath *revealed* from his *Father*, *adheres* to *God* alſo.

Paraphraſe.

CHAP. III.

1. As for the perſecutions that befall the orthodox profeſſors at this time, and are ſuch diſcouragements to many, tempting them to fall off from their profeſſion, Mat. 24. 10. theſe are but effects neceſſarily conſequent to God's loving us: For is not God's love very particularly, and remarkably expreſs'd and teſtified to us, that he acknowledges us to be his ſons, and gives us the privileges that belong to ſuch? Certainly it is: And yet this is the very reaſon that we are ſo perſecuted by the world, They look on us as a people contrary to them, having other relations then they have; for they depend upon the world and not upon God, have nothing to doe with him, and therefore no wonder that this befalls us.

1. BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world knoweth us not, becauſe it knew him not.]

2. Beloved,

2. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be; but we know, that * when he ſhall appear, we ſhall be like him: for we ſhall ſee him as he is.]

* if he appear

20. My brethren, wharever our perſecutions at preſent are, this ſtate and condition of ours is the ſtate and condition of the ſons of God; and what we ſhall be hereafter, what inheritance ſhall be made over to thoſe ſons, is not yet revealed. But this we know, that when that bleſſed time ſhall come, we that are ſons of God, ſhall (as the notion of ſons ſignifies in the ſcripture) be like unto that Father of ours, like him in holineſſe, and like him in bliſſe, and that bliſſe ſhall conſiſt in ſeeing of him as he is, a fountain of all that is deſirable to our natures.

† on him ἐπ' αὐτῷ

3. And every man that hath this hope † in him, purifieth himſelf, even as he is pure.]

3. And whoſoever hopes or depends on God for any ſuch future ſtate, if he expect to receive it from him according to his manner of promiſing, not abſolutely, but conditionally, or indeed whoſoever ſets his heart on the viſion of God, a pure and bliſsful ſtate, not any ſenſual paradiſe, but a ſpiritual ſtate of bliſſe, made up of ſinleſneſſe and purity, will in all reaſon ſet a purifying here, be a practiſing and ayming after that excellent copie, that he may be capable of that perfect purity hereafter.

* doth alſo cômit tranſgreſſion

4. Whoſoever comitteth ſin, * tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law.]

4. Sin is a contrariety to the law of God, an act of diſloyalty to our King, and he that deliberately committeth any act of ſin, doth proportionably commit a rebellion and diſloyalty againſt Chriſt.

5. And ye know that he was manifeſted to take away our ſins, and in him is no ſin.]

5. And Chriſt both by his example, being ſinleſſe, never guilty of any act of ſin, and by all that he hath done and ſuffered for us, hath deſigned this ſpecial end to himſelf, to purifie our lives, and cleanſe us from all deliberate acts of ſin.

6. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him.]

6. He that adhereth faſt to him, that as a member of his, continueth in him, falleth not indulgently or deliberately into any act of ſin; he that doth ſo, diſclaims all true knowledge of God, (is no Gnoſtick properly called) or converſation with him.

7. Little children, let no man deceive you: he that doth righteouſneſſe, is righteous, even as he is righteous.]

7. My young tender Chriſtians, let not the Gnoſticks ſeduce you to your ruine, he that continues in all righteous actions, that actually performs the will of God, and not onely in intention of mind, and that through his whole courſe of life, and if he fail therein, returns again ſpeedily by repentance, this perſon, and none but this, is the Chriſtian righteous man, he and none elſe is accepted by God as righteous under the Goſpel, in like manner and proportion as Chriſt doing righteouſneſſe is ſaid to be righteous, upon that and not any other ground of denomination.

† diſſolve λύσῃ

8. He that [a] committeth ſin, is of the devil; for the devil ſinneth from the beginning: for this purpoſe the ſon of God was manifeſted that he might † deſtroy the works of the devil.]

8. He that deliberately committeth any act of known ſin, is, in that, or ſo farre, an imitator of the devil, for at the beginning, ſoon after his creation, he acted rebellion againſt God, and hath done ſo ever ſince; And to take off all men from following of him, was the very deſigne of Chriſt's coming into the world. a.

9. Whoſoever [b] is born of God, doth not commit ſin: for his ſeed remaineth in him, and he [c] cannot ſin, becauſe he is born of God.]

9. Whoſoever is a true childe of God, keeps himſelf ſtrictly from all deliberate ſin, and the reaſon is clear, becauſe that principle of ſonſhip, that from whence he is ſaid to be born anew, or of God, to wit, his ſincere reſolute converſion to God, if that continue to have any energie or life in him, is directly contrary to, and incompatible with the committing any ſin, and therefore he cannot thus ſin, becauſe he is a child of God, a regenerate perſon, i. e. ſuch ſinning is unreconcileable with that ſtate. b. c.

* By this Ἐν τούτῳ

10. * In this the children of God are manifeſted, and the children of the devil: whoſoever doth not righteouſneſs [d] is not of God, neither he that loveth not his brother.]

10. This is the character of difference between pious and wicked, regenerate and unregenerate men, He that lives an impious and uncharitable life, is no regenerate childe of God's, whatſoever he flatter himſelf of his ſtate. d.

11. For this is the meſſage that ye heard from the beginning, that we ſhould love one another.]

11. For this of charity is the grand fundamental doctrine, which was ſo often, and ſo earneſtly commanded by Chriſt, when he was here on earth.

† Cain was Καὶν ὃς

12. Not as † Cain, who was of that wicked one, and ſlew his brother; and wherefore ſlew he him? becauſe his own works were evil, and his brother's righteous.]

12. And how contrary is this to that emulation, and maligning of thoſe, that are better than they, which was the affection that put Cain on killing his brother, and doth the like in the Gnoſticks now abroad, who hate and perſecute all the orthodox Chriſtians to death, and can have no other quarrel to them, but that their own works are evil, and the others good.

13. Marvel not, my brethren, if the world hate you.]

13. But this you pure Chriſtians have no reaſon to wonder at, if it prove to be your lot.

14. We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not his brother, abideth in death.]

14. We know that wee are regenerate Chriſtians (ſee note on Lu. 15. c) by our charity to other men, which he that hath not, is clearly an unregenerate, unchriſtian perſon.

15. Whoſoever hateth his brother is a murtherer, and ye know that no murtherer hath eternal life abiding in him.]

15. The hating of others is by interpretation the killing of them, becauſe it is ſo in intention of heart, did not ſome outward reſtraint curb it, and he that is ſuch, is acknowledged by all men to be quite contrary to the Evangelical temper, the regenerate ſtate, from the having ſpiritual life abiding in him, which the Gnoſticks, that are ſo malitious, doe yet ſo much talk of.

16. Hereb

16. Chriſt's love to us was expreſſed in this, that he was willing to incurre the utmoſt hazard, even to venture his life to reduce us, and agreeably Chriſtian charity obligeth us to venture even our lives for other men, after the manner, and upon ſo noble a deſigne, as Chriſt did, i. e. to bring unto the Chriſtian faith (as the martyrs did) any one or more enemies of Chriſt, and ſo likewiſe in other caſes proportionable to this;

16. Hereby perceive we the love of God, * becauſe he laid down his life for us: and we ought to lay down our lives for the brethren.] * that ὅτι

17. But how contrary to this is the practiſe of the world, when rich men that have to ſpare for others, have yet no compaſſion, or charity to them; which he that doth, how can he be ſaid to be mercifull as God is mercifull, or how to love God, when he doth ſo contrary to his commands?

17. But who ſo hath this worlds good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?]

18. My dearly beloved tender Chriſtians, let our charity to our brethren ſhew it ſelf in actions of ſincere kindneſſe and bounty to them.

18. My little children, let us not love in word, neither in tongue, but in deed and in truth.]

19. And by loving one another thus, we are able to diſcern or judge of our ſelves, that we are ſuch as we profeſſe our ſelves to be, v. 18. and by ſo judging we ſhall have our hearts ſecure and confident, that God will hear our prayers, v. 22. & Joh. 9. 31.

19. And hereby we know that we are of the truth, † and ſhall ᵉaſſure our hearts before him.] † and we ſhall perſwade, πείσομεν

20, 21. And indeed that this diſcerning our ſelves to be ſuch as we pretend our ſelves to be, is neceſſary to the giving us this confidence toward God, appears by this, that on the one ſide our hearts condemning us, is a ſure argument that God will doe ſo too, (and then not hearken to our prayers) becauſe he knoweth all things of us that we can know of our ſelves, And on the other ſide, if we have nothing to charge on our ſelves, then we may come thus confidently to God, not fearing that he will lay any thing to our charge (ſee note on Joh. 7. a) that we are not guilty of, or that he will be wanting to them that walk ſincerely before him.

20. For if our heart condemn us, God is greater than our heart, and knoweth all things.

21. Beloved, if our heart condemn us not, then have we † confidence towards God.] * boldneſſe παῤῥησίαν

22. And he will certainly hear our prayers, ſuppoſing them ſuch, as to which his promiſe of hearing doth pertain, becauſe by obeying him we are qualified to have our prayers heard by him, ſee Jam. 1. b.

22. And whatſoever we ask, we receive of him, becauſe we keep his commandments, and doe thoſe things that are pleaſing in his ſight.]

23. And one prime part of that obedience is to continue conſtant in the profeſſion of Chriſt, and perform all the duty owing from us to Chriſt and our brethren, according as he by ſpecial precept hath required of us.

23. And this is his commandment, that we ſhould beleive on the name of his ſon Jeſus Chriſt, and love one another, as he gave us commandement.

24. And he that obeyeth him is really one of thoſe which the Gnoſticks pretend to be, i.e. dwelleth or continueth in Chriſt, and conſequently receiveth all gracious influences from him, as the members from the head, as long as that is united to them, and that we are ſuch, i.e. that Chriſt hath not yet forſaken, but ſtill continues united to us, appeareth by the gracious charitable temper and diſpoſition, ver. 10, 17. which we tranſcribe from him, ch. 4. 13. ſee note on Lu. 9. d.

24. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.]

Notes on Chap. III.

a. Ἁμαρτάνειν. Ἁμαρτίαν ποιεῖν. Ἁμαρτίαν ἔχειν.

Ἁμαρτάνειν, *to ſin*, and ἁμαρτίαν ποιεῖν, *to doe*, or *commit ſin*] which appear to be directly the ſame by comparing v. 6. & and v. 8. and ſo ἁμαρτίαν ἔχειν chap. 1. 8. *to have ſin*] all one with *having ſinned*, v. 10. have a ſpecial *energie* in the writings of this *Apoſtle*, to denote a *deliberate, preſumptuous commiſſion* of *ſin*, not every *ſin* of *ignorance, incogitance, frailty*, but, after *deliberation*, an *adviſed commiſſion* of it. This is here affirmed to be ποιεῖν ἀνομίαν, the *committing tranſgreſſion*, where ἀνομία ſignifies *oppoſition*, or *contrariety* to *Chriſt's law*; *Juſtinian* renders the word *iniquitatem* (*Inſtitut: 4. de injur: Iniquitas & injuſtitia quam Græci ἀνομίαν καὶ ἀδικίαν vocant*) and *iniquitas* is this *oppoſition* or *irregularity* to the *will* of *God*, viz: that *will* of his *revealed* to us by *Chriſt*, to which we now profeſſe *obedience*. It is here made matter of ſome *queſtion*, whether theſe *phraſes* ἁμαρτάνειν, and ποιεῖν ἁμαρτίαν, *to ſin*, and *to commit ſin*, are to be *interpreted* onely of an *habit* of ſuch *deliberate* ſin, or belong to *one ſingle act* of it. But the reſolution is eaſie, that though he that *lives impenitently* in any *habit* of *known* ſin, be moſt *eminently* ſaid to *ſin* and *commit ſin*, yet he that is *guilty* of any *one deliberate act*, is here primarily meant by theſe phraſes. This appears by the uſe of the words in *ſome* of the places, where it muſt neceſſarily denote an *act*, and not only an *habit*, as c. 2. 1. *Theſe things I write unto you, ἵνα μὴ ἁμάρτητε that ye may not ſin*, where it would be unreaſonable to think that the *holy Apoſtle* deſigned his *Epiſtle* to keep them from *habits* only, and not alſo from each *act* of *deliberate* ſin, This is again evident in this place, for not onely he that *lives habitually* in *ſin*, but he that *commits* any *one deliberate act* of it, ἀνομίαν ποιεῖ *committeth* a *tranſgreſſion* of the *law*, *oppoſeth* and *doth contrary* to the *law* of *Chriſt*, which ſeverely forbiddeth ſuch *ſingle commiſſions*, and not onely the *habits* of them, and ſo ver. 5. when it is ſaid that *Chriſt appeared that he might take away our ſins*, and that *there is no ſin in him*, 'tis evident that he *came* to *take away* our *acts*, as well as our *habits*, and that there was no *act*, as well as no *habit* of *ſin* in him, and ſo in all that *follows* v. 6, 8, 9, &c. one *act* of *ſin* is *contrary* to *abiding* in *Chriſt*, i. e. to *adhering* to him, to *ſeeing* and *knowing*, i. e. to *obeying* him, one *act* is *of* or *from the devil*, one *act* as *contrary* to that *ſeed*, that *purity*, that *principle* of *filiation*, that is in him that is *born of God*, and not only an *habit* of it.

ποιεῖν Ἁμαρτίαν

What

b. Γεννᾶς ἐκ Θεοῦ

What γεννᾶς ἐκ Θεοῦ, *being born of God*, signifies, hath been noted *Joh.* 1. *note* b. to have *received* some *special influence* from *God*, and by the *help* and *power* of that, to be *raised* to a *pious* life. Agreeably γεγεννημένος ἐκ τοῦ Θεοῦ, *he that hath been born of God*, is literally, he that hath had such a blessed *change* wrought in him by the *operation* of *God's Spirit* in his *heart*, as to be *translated from the power of darkness into the kingdome of his dear son, transformed* in the *spirit* of his *mind*, i. e. *sincerely changed* from all *evil* to all *good*, from *obedience* to the *flesh* &c. to an *obedience* to *God*: Onely it is here to be noted, that the *phrase* is not so to be taken, as to denote onely the *act* of this *change*, the *first impression* of this *virtue* on the *patient*, the single *transient* act of *regeneration* or *reformation*, and that, as in the *præter* tense, now *past*, but rather a *continued course*, a *permanent* state, so as a *regenerate* man, and a *child* of *God* are all one, and signifie him that *lives* a *pious*, and *godly life*, and *continues* to doe so, For so that phrase of being υἱὸς or τέκνον a *child* or *son* of any kind of *father*, signifies a *resemblance* or *similitude* of *inclinations* and *actions*, as a *child* of the *devil*] is one that *commits* (and so *continues* to doe) *Satanical wicked* practises, and so *sons of Belial*] are *vitious* persons, and so our *Saviour* interprets the *phrase*, *If ye were the children of Abraham, ye would doe the works of Abraham, but you are of your father the devil*, i. e. you *doe* those things which are *imitations* of him, such things as he doth, And so generally in this *Epistle*, he that is *born of God*] signifies a man truly *pious*, an *obedient* servant of *God*, and such is the *subject* of this *proposition* here, when of such an one it is said, he *cannot sin*.

Υἱὸς Τέκνον

c. ὁ Δύναται

What is meant by ὁ δύναται, *cannot*] here, will best appear by what S. *Chrysostome* on *Rom.* 8. saith of the *tree* in the *Gospel*, where 'tis said, *A corrupt tree cannot bear good fruit, nor a good tree corrupt fruit: he*, saith he, *that saith a corrupt tree cannot bring forth good fruit*, ὁ κωλύει τὴν ἀπὸ κακίας εἰς ἀρετὴν μεταβολὴν, *forbids not a change from vice to virtue* (denies not that to be *possible*) *but affirms*, that ἡ ἐν τῇ κακίᾳ διαμονὴ *the continuance in wickedness cannot bring forth good fruit, for*, saith he, *he said not that an ill tree cannot become good, but that, remaining evil, it cannot bear good fruit*. And so sure the *affirming* here of the *child* of *God*, the *regenerate pious convert*, that he *cannot sin*, is not the *affirming* that he cannot *cease* to be what he is, cannot *fall* off from the performance of his *duty* (against which the many warnings and *exhortations* that are given to *pious* men, ch. 2. 1. 1 *Cor.* 10. 12. *Heb.* 3. 12. 2 *Pet.* 3. 17. are *evidences* of the *possibility* of it) but that *remaining* thus, a *pious follower*, *imitator*, and so *child* of *God*, that in his *actions resembles* him, he cannot *yeild deliberately* to any kind of *sin*. To which purpose saith *Tertullian de pudicitiâ*, *Hæc non admittet omnino qui natus è Deo fuerit, non futurus Dei filius, si admiserit, He that is born of God will not at all admit such sins as these, he shall not be the child of God, if he doe admit* or *commit them*. And *Lactantius*, *Virtus sine ullâ intermissione perpetua est, nec discedere ab eâ potest, qui semel eam cepit*, *Nam si habeat intervallum, si quando eâ carere possumus, redeunt protenus peccata quæ virtutem semper impugnant, Virtue is that which is perpetual without any intermission*, *He that hath once undertaken it, cannot depart from it, For if it have any interval* (of *sin*) *if we can want*, or *be without it, sins presently return, which alwaies impugne virtue*. And so S. *Hierome* on *Mat.* 7. 18. *Bona arbor non fert malos fructus, quamdiu in bonitatis studio perseverat*, *A good tree bears not ill fruit, as long as it perseveres in the study or love of goodnesse*. And so S. *Augustine Serm:* 29. *de verb: Apost: Talia non facit bona fidei & spei Christianus*, *A Christian of a good faith and hope, doth not such things* as these, i. e. *homicide, adultery*, &c. In this sense is ὁ δύναται, *he cannot*, used by *Ignatius* οἱ σαρκικοὶ τὰ πνευματικὰ ποιῆσαι ὁ δύναται, *carnal men cannot doe spiritual things*. It will not farther be *pertinent* to enquire, whether the *sinning* here (so *unreconcileable* with a *regenerate state*) be an *act* only of wilfull *sin*, or an *habit*, because those *Apostate Gnosticks*, to whom this place is *opposed*, and all that went over to them, were guilty of more than *single acts*, even of the *foulest habits* of *impurity* and *persecuting* the *Christians*, v 10.

d. Εἶναι ἐκ τοῦ Θεοῦ

Εἶναι ἐκ Θεοῦ, *to be of God*] here (and chap. 4. 6. c. 5. 19. & 3 *Joh.* 11.) is a *phrase* to signifie one that *lives* as *God requires* and *approves* of, a *child of God* in the beginning of the verse, *born of God*, v. 9. a *sincere* acceptable *servant* of his, that *imitates* the *good*, 3 *Joh.* 11. or in brief, a *good Christian*; and that not only upon this ground, because all *Christian virtue* is of *God*, but especially because it is agreeable to his *will*, an *imitation* of that, which is most *eminently* and *originally* in him. And so on the contrary, *Vngodly living* is expressed by the *phrase*, to *be of the devil*, *Joh.* 8. 44. explained by what follows, θέλετε ποιεῖν ἐπιθυμίας αὐτοῦ, *doing*, or, *delighting to doe his desires*, and *his works*, v. 41. and so *to be of the world*. To this purpose many the like *phrases* there be observable in *scripture*, which are set to signifie this, as *being in God*, 1 *Joh.* 2. 5. & c. 5. 20. *seeing God*, 3 *Joh.* 11. i. e. having *considered* and observed *God* in his *actions*, in order to *imitating* of them, For so to *imitate* is expressed, *Joh.* 8. 38. by *doing what they have seen with their father*, so again having *known God* or *Christ*, 1 *Joh.* 2. 3. 13. i. e. so as to *imitate* or *transcribe* what we *see* in him, an evidence of which is, as it follows there, the *keeping his commandements*, and c. 4. 6. he that *knows God*, and he that *is of God*, are set as directly the *same*, and so ver. 7, 8. and very often in this *writer*. So *seeing*, and *knowing* him, together 1 *Joh.* 3. 6. and especially *Joh.* 5. 37. to *hear* his *voice*, and *see* his *appearance*, for that is there all all one with having his *word abiding in them*. So to be the *sons of God*, *Joh.* 11. 52. *the sons of God that are scattered abroad*, i. e. all that are or shall be *pious faithfull servants* of his all the *world* over, that are *qualified* aright for the *receiving* of *Christ*, when he *preacheth* to them, (such as are called the *children* of the *kingdome*, *Mat.* 13. 38.) and so oft in *these Epistles*, 1 *Joh.* 3. 2, 10. and to *be born of God*, 1 *Joh.* 3. 9. & 5. 4. & 18. (contrary to which are *generation of vipers*, and *children of darkness*, or *Belial*, of the *devil*, of the *wicked one*, in an *extreme* degree, and *born of blood*, &c. *Joh.* 1. 13. in a more *moderate* degree) signifying not any act of *spiritual*

Μιμοῦ τὸ ἀγαθὸν

Εἶναι ἐκ Διαβόλου. Θέλετε ποιεῖν.

Ἐν ἀυτῷ ἔσμεν Ἑωράκασι Θεὸν

ὁ Ἑωρακατέ ποιεῖτε

Ἐγνώκαμεν αὐτὸν

Γινώσκων τὸ Θεὸν

Φανερὰ ἐκπαίδες. Εἶδον ἐωράκασι

Τέκνα Θεοῦ διεσκορπισμένα

Υἱοὶ βασιλείας

Γεγεννημένοι ἐκ τοῦ Θεοῦ. Γεννήματα ἐχιδνῶν. Τέκνα σκότους

Ἐξ αἱμάτων.

ſpiritual birth, but a *ſtate* of *pious life*, of *reſemblance* unto *God*. So thoſe that are *given* to *Chriſt* by *God*, the *pious virtuous minded* men, being the onely *perſons*, that are by the *promiſes* and *grace* of the *Goſpel*, *really* attracted and brought to receive *Chriſt*, *Joh.*6.37. thoſe whom the *Father hath drawn* v. 44. whom the *promiſes* have *effectually* wrought on, which work only on *pious men*, ſo thoſe that are *taught of God*, or are *docile*, *teachable* by him. So they *whoſe heart God hath opened* *Act.* 16.14. i. e. whom *God* hath *affected* with the *love* of *virtue* or *Chriſtianity*. So to *abide* or *dwell* in *God*, 1 *Joh.* 3.6. and in the *love* of *Chriſt*, *Joh.*15.9. and *God in him*, c.3.24. & c. 4. to *walk in light*, 1 *Joh.* 1.7. to *abide in light*, c.2.10. to *walk as he walks*, c.2.6. *to walk worthy of the Goſpel*, *Phil.* 1. 27. of our *vocation*, *Epheſ.* 4.1. to *paſſe our ſojourning in fear*, 1 *Pet.* 1. 17. to *walk in good works*, *Epheſ.* 2. 10. *to have his word abiding in us*, 1 *Joh.* 2. 24.

Διδακτοὶ τῦ Θεοῦ ἵνα διήνοιξε τὴν καρδίαν

Μένων ἐν αὐτῷ.
Μενάλε ἐν ἀγάπῃ τῇ ἐμῇ.
Ἀξίως τῆς εὐαγγελίε πολιτευέδε.
Ἀξίως τ κλήσεως περιπατεῖν.
ἐν Φόβῳ ἀναστράφητε.

What *πείθειν καρδίας*, *to perſwade hearts*, doth fully import, will appear 1. by the uſe of the phraſe *πίσαδν ἀνδρὸν* *Mat.*28.14 *we will pacifie him*, and ſo in *proportion* it ſignifies to render our *hearts peaceable* and *tame*. 2dly, By two other *phraſes* that follow here, 1. Παῤῥησίαν ἔχειν πρὸς τὸν Θεὸν, v. 21. *having confidence toward God*, to *have boldneſſe*, to *dare appear before God*, to be ſuch as dare on good grounds have *confidence* to *pray* to him. 2dly, Λαμβάνειν ἃ αἰτῦμεν v. 22. to have our *prayers heard* by *God*, which he that can challenge, and ſo προσεγγίζειν τῷ Θεῷ *draw neer unto God* in *confidence* in *prayer*, is ſaid τελειῦδαι τῇ Συνειδήσει *Heb.* 9. 9. *to be perfected* or *conſecrated according to conſcience*, viz: by having the *conſcience purg'd*, to be made ſuch *prieſts*, as may with *boldneſs draw nigh* to *God*, which is the *prerogative* of every true *Chriſtian*, that doth that which is *pleaſing* in *God's ſight*, ver. 22. the *worſhipper of God* which *doth his will*, *Joh.*9.31. c.

Πείθειν καρδίας. Πείσομεν ἀῦτόν.

Παῤῥησίαν ἔχειν

Λαμβάνειν ἃ αἰτῦμεν

Προσεγγίζειν τῷ Θεῷ

Τελειῦδῆναι τῇ Συνειδήσει

Paraphraſe.

CHAP. IV.

1. My brethren, let me admoniſh you not to heed or follow every teacher that pretends to be inſpired (ſee note on Lu.9.d.) but to make trial of all that ſhall ſo pretend, by the rules afforded you both by Moſes and Chriſt; and ſo much the rather, becauſe as it hath been foretold by Chriſt, Mat. 24, that at this point of time many falſe teachers ſhould come into the Church, ſo now we find by experience there are many.

1. BEloved, beleive not every ſpirit, but trie the ſpirits whether they be of God; becauſe many falſe prophets * are gone out into the world.]

* have come out ἐξεληλύθασιν

2. By this you may know the teacher to be truly divine, if he confeſſe Chriſt thus born and crucified to be the Meſſias (ſee v.15.) For no falſe prophet will ever teach that, it being not uſefull to the intereſt of the falſe pretenders, or thoſe that conſider their own advantages, to follow a crucified Saviour to all kind of purity and ſelf-denial, and taking up the croſſe after him, ſuffering perſecutions, as now all that follow Chriſt are ſure to doe.

2. Hereby know ye the Spirit of God: every ſpirit that confeſſeth † that Jeſus Chriſt is come in the fleſh, is of God.]

† Jeſus Chriſt which is come in the fleſh, Ἰησῦν Χριςὸν ἐν σαρκὶ ἐληλυθότα

3. And the Gnoſticks that in time of perſecution doe renounce and forſake Chriſt, by that appear to be not from God, and theſe are the Antichriſtian ſeducers, of whom Chriſt foretold Mat. 24. (ſee note on 1 Joh. 2. b.) that before the fatal day that expected the Jewes, they were to come into the world, and now indeed they are come, Simon and his Gnoſticks, and are already every where viſible among us.

3. And every ſpirit that confeſſeth not * that Jeſus Chriſt is come in the fleſh, is not of God: and this is † that ſpirit of Antichriſt, whereof you have heard that * it ſhould come, † and even now already is it in the world.]

* Jeſus Chriſt which is come † that of Antichriſt τὸ τῦ Ἀντιχρ: * he cometh ἔρχεται † and now he is already νῦν ἤδη

4. You, my tender Chriſtians, have your doctrine from God, and have held out againſt the machinations and perſwaſions of thoſe falſe teachers; for the true Chriſt which is by his Spirit and his doctrines in you, is greater, and more powerfull than the falſe teachers, and falſe Chriſts, which are now abroad in the world, v. 3.

4. Ye are of God, little children, and have overcome them; becauſe greater is he that is in you, than he that is in the world.]

5. They come not by any commiſſion from God, but from the incitation of their own worldly hearts, to ſave themſelves from perſecutions, they are worldly-minded, their affections are placed on worldly pleaſures &c. and accordingly their doctrine is a doctrine of licentiouſneſſe, of ſecular intereſts, and freedome from perſecutions, and worldly-minded men follow them.

5. They are of the world; therefore ſpeak they of the world, and the world heareth them.]

6. Our doctrine is the true pure doctrine of Chriſt, hath nothing of worldly greatneſſe, or ſecular intereſts in it, but only of piety and purity, ſelf-denial, contempt of the world, and every pious perſon hearkeneth to us, and this is a way of diſcerning true from falſe prophets, one is all for purity and confeſſion of Chriſt even in perſecutions, the other for worldly advantages, and ſelf-preſervation.

6. We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us; hereby know we the Spirit of truth, and the ſpirit of error.]

7. Again, another evidence of our being from God is charity to our fellow-Chriſtians, for that is moſt ſtrictly commanded, and exemplified to us from God, and no practiſe renders us ſo like to God's example, and ſo concordant to his precepts, makes us ſuch Gnoſticks truly ſo called, as the ſincere exerciſes of this duty, and therefore that is my next admonition, to be ſure ye divide not, hate not, perſecute not your brethren.

7. Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God.]

8. He that is not poſſeſſed and throughly acquainted with that grace of Love, by that appears to be utterly unacquainted with God, to have nothing of God in him, who is made up of love and kindneſſe to mankind.

8. He that loveth not, knoweth not God, for God is love.]

9. And hath manifeſted that in a moſt eminent manner to us, in having ſent his only ſon into the world to reduce us ſinners to an holy and pious life.

9. In this was manifeſted the love of God * toward us, † becauſe that God ſent his only begotten ſon into the world, that we might live through him.]

* among us ἐν ἡμῖν † that ὅτι

10. Herein

10. Herein is love, not that we loved God, but that he loved us, and ſent his ſon to be the propitiation for our ſins.] 10. And in this appears the height of God's love to us, not that we were earlieſt in our love to him, but that he began to us, and firſt ſent his own ſon to propitiate, or appeaſe his wrath againſt us for our ſins, to deliver us from the puniſhment of them.

11. Beloved, if God ſo loved us, we ought alſo to love one another.] 11. This love of God to us muſt be anſwered with our imitating it toward our brethren, doing thoſe acts of charity toward them, which God is not capable to receive from us.

12. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.] 12. For God is not in our reach to be ſeen or converſed with by us: whereas kindneſſe, or love is moſtwhat among ſuch, the trial therefore of our love, whether we have any of that divine grace in us or no, and ſo whether God abide in us, i. e. whether thoſe eminent virtues (which are ſo remarkable in God, as that they are ſaid to be God himſelf, ſuch as charity, v. 8. 16.) are abiding in us, and whether the love which is in him toward men be copied out, and imitated, and ſo perfected by us (as the ſufferings of Chriſt are ſaid to be perfected in us, when we after his example ſuffer alſo) is this, by examining our ſelves if we are kind and loving to thoſe that are among us, our fellow men and Chriſtians, whom we doe ſee, and who are capable of kindneſſe, and the effects of love from us.

* remain μένομεν

13. Hereby know we that we * dwell in him, and he in us, becauſe he hath given us of his Spirit.] 13. This is an evidence indeed by which we know that we adhere to God, are diſciples indeed, and as ſuch acknowledged by him, (ſee ch. 3. 24.) becauſe that temper, and affection of love and charity, ſo illuſtriouſly obſervable in Chriſt, is obſervable in ſome meaſure in us alſo.

14. And we have ſeen and doe teſtifie, that the Father ſent the Son to be the Saviour of the world.] 14. And as an evidence of that, how great ſoever our hazard be from the enemies of the Goſpel, yet we continue conſtantly to preach Chriſt, and being eye-witneſſes of thoſe miracles &c. which evidence him to be what he pretended, we accordingly preach and teſtifie that Chriſt is the very Meſſias ſent by God.

† abideth μένει

15. Whoſoever ſhall confeſſe that Jeſus is the Son of God, God † dwelleth in him, and he in God.] 15. He that ſhall venture to be a Martyr for Chriſt, to confeſſe him v. 2. when dangers attend that confeſſion (ſee note on Rev. 2. b.) as God is faithfull to him, ſo ſhall he truly be ſaid to be faithfull to God, ſee Joh. 14. c.

* among us ἐν ἡμῖν

16. And we have known and beleived the love that God hath * to us, God is love, and he that dwelleth in love, dwelleth in God, and God in him.] 16. 'Tis acknowledged by all, that God hath given us a moſt eminent copie, and pattern of love, by us to be tranſcribed toward him, when he calls us to it, God is made up of love, and in that degree that we partake of that grace, we are members of God, not broken off from him, but continuing in conjunction with him, and God abideth in us, is allowed a place in us, is not rejected or caſt out by us (ſee Joh. 14. c.) as he is by thoſe that doe not through love hold faſt to him, doe not adhere, obey, and imitate him, in that great duty of charity.

† In this the love with us is perfected, that we have Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα

17. † Herein is our love made perfect, that we may have [a] boldneſſe in the day of judgment: becauſe as he is, ſo are we in this world.] 17. In this the perfection of that love which is to be found in a Chriſtian, (ſee note on ch. 1. b.) conſiſts, that in a time of danger when we are brought before Judges, and may probably loſe our lives for confeſſing of Chriſt, then we retain courage and cheerfulneſſe, and confeſſe him willingly, that we behave our ſelves in this world, as Chriſt did when he was here, i. e. lay down our lives in teſtification of the truth.

* hath not been perfected τετελείωται

18. There is no fear in love, but perfect love caſteth out fear, becauſe fear hath torment: he that feareth * is not made perfect in love.] 18. Now ſuch love as this which was in Chriſt, hath no fear in it, Chriſt ventured and underwent the utmoſt, even death it ſelf, for us, did not through fear draw back from any thing which love to man or conſtancy to the truth of God, could prompt him to, and ſo indeed perfect love baniſheth all fear of danger, even of death it ſelf, ſuffers it not to interpoſe or keep him from expreſſing acts of love, makes the lover extremely valiant, For fear, in whomſoever it is, hath pain and anxiety in it, permits him not to doe any thing that may bring danger with it, and ſo is quite contrary to perfection of love toward God, makes one man deny Chriſt, another draw back for fear of danger of confeſſing him, or elſe perhaps, fear brings puniſhment eternal of body and ſoul, Mat. 10. 28. and never permits any in whom it is, to arrive to any perfection, or reward of love, ſee note on Rev. 2. b.

† Let us love him Ἡμεῖς ἀγαπῶμεν αὐτόν

19. † We love him, becauſe he firſt loved us.] 19. And certainly this love and degree thereof, and hazard run by it, though it be death it ſelf, is but a meer duty of gratitude in us, becauſe Chriſt hath begun to us, and when we were his enemies, ſinners that had never deſerved any thing but hatred and vengeance from him, laid down willingly his own life for us.

20. If a man ſay, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?] 20. And it is not enough to profeſſe this our love to Chriſt by appearing to be ready to die for him, or run hazards for the teſtifying the truth of our faith; For there may be a great deal of hypocriſie in this profeſſing of our love to God, 1 Cor. 13. 3. and ſo there is certainly, if he that ſo profeſſeth, doth not love, but maligne and perſecute Chriſtians (it being impoſſible that any man ſhould truly love God, and not doe what God bids him, i. e. love his brother alſo) for the beſt way to trie our love, whether it be ſincere or no, is to obſerve how it expreſſes it ſelf on occaſion, when we meet with objects of charity, for if then we doe not exerciſe and teſtifie our love, ſure we have not that virtue in us, Conſequently, if to men, with whom we daily converſe, and meet with ſuch opportunities, we doe not expreſſe any love, what reaſon is there to imagine we ſincerely love God, when of our love to him, and the ſincerity of it, we were never able to make this trial, becauſe we never ſaw him, nor had opportunities offered us of ſhewing any real acts of love to him? And beſide, ſomewhat may be judged by the difficulty of the thing, for he that doth not the eaſier, will hardly be ſuppoſed to doe the more difficult, Now 'tis hard to love one that I never ſaw, ſight and converſation is one motive of love, and we ſee our brethren daily, but never ſaw God at any time, and therefore where the command, which is as punctual to the love of our brethren, as to the love of God v. 21. is not able to prevail upon us for this, and where, beſide the command, which is equal on both ſides, there is one advantage to allure our love to our brethren, which there is not to invite or oblige us to the love of God, if that man manifeſtly fail in the one, which is ſo much more commended to him by that one circumſtance, how can it be imagined, that he doth, or will perform the other?

21. It being evident that by his command, we are as really obliged to love our fellow Chriſtians, as to love Chriſt himſelf.

21. And this commandement have we from him, that he who loveth God, love his brother alſo.]

Notes on Chap. IV.

a. Παῤῥησία

Παῤῥησία is *bold* and *publick ſpeaking*, *confeſſion* of *Chriſt* before *men*, eſpecially when we have *diſcouragements* from doing ſo, ἄδεια *fearleſneſs*, ſaith *Heſychius*, So παῤῥησίᾳ περιπατεῖν, *Joh.* 11.54. is to *walk publickly* and *fearleſly*, which *Chriſt* did not, becauſe of their *conſultation* to *kill* him, v. 53. So in many other places, particularly *Heb.* 10.35. where παῤῥησία ὑμῶν is their *conſtant confeſſion* of *Chriſt*, to which all that *chapter* had exhorted them, (and that in deſpight of *perſecutions*) explain'd by ὑπομονὴ v. 36. *patience* or *conſtancy* in *ſuffering*, and oppoſed to ὑποστολὴ *cowardly withdrawing*, v. 38, 39. (ſee *note* on *Joh.* 7. a.) And ſo here being joyned with ἐν ἡμέρᾳ κρίσεως *in the day of judgment*, not the *final judgment* of *God*, but the *day* or time when we ſhall, for the *name* of *Chriſt*, be brought before any *earthly tribunal*, to be ſentenced even to *death* it ſelf. And ſo it is ſaid of *Ignatius*, in the *ſtory* of his *Martyrdome*, that he conceived that he could never come *ad dilectionem Dei in plenum*, *to the full love of God*, *neque perfectum ordinem doctrinæ obtinere*, *nor to the perfection of Chriſtian doctrine*, *niſi per Martyrii factam confeſſionem Domino appropinquaret*, *unleſſe he came neer unto God by martyrdome*. And ſo the meaning will be plain, that the ἀγάπη μεθ' ἡμῶν, the *love* or *charity* toward *God*, which is to be *in*, or *among* us *Chriſtians*, ἐν τούτῳ τετελείωται, *is perfected in this*, ἵνα παῤῥησίαν ἔχωμεν *that we have* this *conſtancy* in *confeſſing* him in the *time* of the *greateſt danger*; And this yet farther appears 1. by the explication that follows, that *as he is*, *ſo we are in this world*, i. e. that as *Chriſt laid down* his *life* in *confeſſion* of the *truth*, ſo we doe the ſame when occaſion ſerves; And 2dly, by the confirmation, which follows, v. 18. *There is no fear in love*, *fear* being indeed the contrary to this *boldneſſe* and *conſtancy*, wherein the *perfection* of our *love* conſiſts. Thus hath *Tertullian* interpreted the place in his *Scorpiacum* or *Antidote* againſt the *Gnoſticks*, *Johannes negat timorem eſſe in dilectione*, *John denies fear to be in love*; *Quem timorem intelligi præſtat*, *niſi negationis authorem? What fear muſt we here underſtand*, *but that which is the author of denying? Quam dilectionem perfectam*, *niſi fugatricem timoris*, *& animatricem confeſſionis? What perfect love*, *but that which puts fear to flight*, *and animates men to confeſſe Chriſt?* And ſo that which follows, *For fear hath puniſhment*, he thus interprets, *Quam pœnam timore puniat* (ſure it ſhould be, *quâ pœnâ timorem puniat*) *niſi quam negator relaturus eſt*, *cùm corpore & animâ occidendus in Gehennam? What is the puniſhment which fear hath*, or, *with which he puniſhes fear*, *but that which he that denies Chriſt ſhall receive*, *when he is killed body and ſoul*, *and caſt into hell*, *Mat.* 10.28. or which, ſaith he, is *threatned* to the *cowardly*, *among* (yea *before*) the other *reprobates*, in the *lake* of *fire*, *Rev.* 21. 8. See *Tertull: cont: Gnoſt:* c. 12. and *De fugâ in Perſecut:* c. 9. In theſe laſt words, ὁ φόβος κόλασιν ἔχει, *fear hath puniſhment*, the *poſthumous Notes* of the *learned H. Grotius* have attempted an *emendation*, and read κόλασιν for κόλασιν, rendring κόλασιν out of the *Gloſſaries*, *mutilation*, *imperfection*, κολόω, ἀτελῆ ποιῶ. For this *interpretation* of that unuſual word *Heſychius* may be conſulted, κυλόει, ſaith he, (it ſhould be certainly κολόει) κωλύει, ἐμποδίζει, κολοβοῖ, and κολέει, ἐλαττοῖ, and κολοῦς, κολοβοῦς, and κολόσμαλα, κλάσμαλα. To this the *context* would very well agree, the next words being, *he that fears is not made perfect in love*, where yet the ſame *Annotations* would turn ὁ δὲ φοβούμενος, *he that fears* into ὁ δὲ κολούμενος, *he that is mutilated*. But to impoſe ſo remote an *emendation*, without any *authority* of any *copie* to avow it, is too *adventurous* an attempt, Or, if it were not ſo, perhaps the *ſubſtituting* of κώλυσιν, *impediment*, *hindrance*, might be a more tolerable *emendation*, thus, *for fear hath hindrance*, it *ſtops* and *encumbers love* from doing ſuch *perfect* acts as it ought, or would otherwiſe be apt to doe, *he that feareth*, is by this *encumbrance* kept back, *is not made perfect in love*. But as theſe, or the like *emendations* ought never to be admitted without great *neceſſity*, ſo there appears no pretenſe of that in this place, For 1. it may thus be rendred, *Fear hath pain* or *torment*, a kind of *rack* in it, which alwaies keeps men in *awe*, as the *Apoſtle* ſaith, *Heb.* 2.15. that *through fear of death* ſome are *all their life-time ſubject to bondage* or *ſlavery*, never *dare* doe any thing of *virtue*, or *duty*, or *heroick action*, (and ſo 2 *Tim.* 1. 7. the *ſpirit of fear* or *cowardiſe* is ſet oppoſite to *power* and *love*) and conſequently never come to any *perfection* of *love* to *God*, or *conſtancy* of *confeſſion*, to *ſuffer* any thing for his ſake, as *love* doth, 1 *Cor.* 13. 7. and accordingly it follows, *he that feareth is not made perfect in love*, Or elſe 2dly, It may be ſet after *Tertullian's* way, the *conſtant love* of *God* is a moſt rewardable *perfection*, whereas *fear* of *worldly dangers* will be ſure to bring *deſtruction* of *body* and *ſoul* along with it, and therefore muſt be *caſt out* from having any thing to *interpoſe*, when the *perfecting*, or, as τελείωσις ſignifies, the *crowning* or *rewarding* of *love* is ſpoken of. *Fearfulneſs* is ſo unreconcileable with *perfect love*, that it is the moſt *deteſtable* forſaking of *God*, the *coward* is all one with the *Apoſtate*. Either of theſe ſenſes will accord very well with the *context*, and with the *literal* importance of the words, but eſpecially the former of them.

Κόλασιν ἔχει

Τελειώσεως

Paraphraſe.

CHAP. V.

1. Whereas the Gnoſticks profeſſe that they are the children of God, born of him, and alſo that they truly love God, as children a father, by theſe two marks you may judge of the

1. WHoſoever beleiveth that Jeſus is the Chriſt, is born of God; and every one that loveth him that begat, loveth him alſo that is begotten of him.]

the truth of theſe pretenſions, For the firſt, every one that beleiveth and profeſſeth Chriſt to be the Meſſias (and accordingly cleaves faſt to that profeſſion, whatſoever the temptations be to the contrary,) and expreſſeth the power of that faith by his love, by depending on his promiſes, and obeying his commands, and patient ſuffering of any perſecution that befals him, is a regenerate childe of God, and none elſe (ſee note on c. 3. b.) And for the ſecond 'tis as certain, that unleſſe a man love the brethren, he ſhall never be deemed to love God.

2. By this we know that we love the children of God, when we love God, and keep his commandments.] 2. And not onely our loving our brethren is an evidence of our loving God, without which we have no reaſon to think we doe love him, but ſuch an union and conjunction there is between theſe two, that if we would know whether we love our brethren ſincerely or no, we cannot better judge, then by knowing or examining whether we love God, for otherwiſe we may doe many acts of love to our brethren, which may flow from other principles, good nature, gallantry, vainglory, &c. and not from charity, whereas this love of God, which I now ſpeak of, muſt be ſuch, as expreſſes it ſelf by keeping God's commandments.

3. For this is the love of God, that we keep his commandments, and his commandments are not * grievous.] 3. Keeping his commandments I add becauſe this is to love God indeed, and of theſe let me tell you, they are not ſo heavy and ſo unſupportable, as is now pretended by many, who fall off from Chriſt, becauſe obedience to him is now like to coſt them ſo dear, but it is an eaſie, gainfull, gratious yoke, Mat. 11. 30.

* heavy Aspinw

4. For whatſoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. 4. For every loving obedient childe of God (ſee note on c. 3. b.) whoſe affections are taken off from the world, and ſet upon God, c. 2 5.7. doth with eaſe overcome the world, the terrors and other the temptations thereof, hath far ſtronger incitations to piety, than the world can offer him to the contrary; and that which ſo much out-weighs thoſe carnal allectives or terrors, is that which the faith of Chriſt poſſeſſes us of, and he that is carried captive to the world, cannot be counted a cordial beleiver; Faith is not onely the means of overcoming, but 'tis victory it ſelf.

5. Who is he that overcometh the world, but he that beleiveth that Jeſus is the ſon of God?] 5. And what faith is this ſo victorious? why, the cordial beleiving that Jeſus is the Meſſias, which containeth the beleiving all his promiſes, threats, and precepts, without which it is not imaginable that any man ſhould reſiſt the temptations of the devill, the delights and terrors of it, and with which it is eaſie to doe it.

† or, and the ſpirit, Jeſus-for the Kings MS reads καὶ πνεύμα-ΙΗΣ, and ſo again in the next part of the verſe.

6. This is he that [a] came by water and blood, † even Jeſus Chriſt; not by water onely, but by water and blood: and it is the ſpirit that beareth witneſſe, becauſe the ſpirit is truth.] 6. For of this Chriſt hath given us an emblem and example in himſelf, and ſo an obligation to it, his whole courſe here upon the earth was compounded of innocence and purity of life, and alſo of ſufferings, even of a ſhamefull death, and theſe two things in him are emblematically expreſſed by the water and blood that came, not one or the other alone, but both together out of his ſide at his crucifixion, (ſee Joh. 19. e) and one (if not both) of theſe, his ſinleſneſſe, and indeed his being the Meſſias v. 5. is alſo teſtified by the holy Ghoſt in many particulars (ſee note a.) and this teſtimony, being the teſtimony of the ſpirit of God, is authentick, and fit to be believed, for it is his title to be the ſpirit of truth. a.

7. For there are three that bear record in heaven, the Father, the Word, and the holy Ghoſt; and theſe three are one.] 7. For as there being in heaven three able to teſtifie, and thoſe three agreeing in one divine nature, and ſo being all infallible in their teſtimonies, they have all teſtified that Chriſt, as he was here on earth, was the Meſſias: God the father, by the voice from heaven, Mat. 3. 17. Joh. 12. 28. God the ſon, in his ſaying to Saul, Why perſecuteſt thou me? and ſtriking him down in the place for doing ſo; God the holy Ghoſt, in that deſcending on him as a dove, and after on the diſciples:

8. And there are three that bear witneſſe in earth, the ſpirit, and the water, and the blood; and theſe three agree in one.] 8. So on the earth there are three witneſſes too, 1. the holy Ghoſt, 1. on Chriſt, and 2dly on and in the Apoſtles, who ſaw, and witneſſed that the Father ſent Chriſt, c. 4. 13, 14. 2dly the water, and 3dly the blood, that came both out of his ſide, and by doing ſo firſt prove the reality of his humane nature againſt thoſe that ſay he was onely in appearance, not in fleſh, or reality, and 2dly were an embleme of his innocence and ſufferings, and ſo theſe three agree in this teſtimony, that Jeſus is the Son of God, v. 5. made up of all purity and patience, &c.

9. If we receive the witneſſe of men, the witneſſe of God is greater: for this is the witneſſe of God, which he hath teſtified of his Son.] 9. For the beleiving any thing, it is ordinarily thought ſufficient, to have the teſtimony of two or three creditable men, and then ſure Gods teſtimony from heaven, is much more worthy of beleif, And this teſtimony now produced for the truth of our beleif in Chriſt, is evidently the teſtimony of God.

* or witneſſe of God, for the King's MS. reads μαρτυρίαν τῦ Θεῦ

10. He that beleiveth on the Son of God, hath the * witneſſe in himſelf: he that beleiveth not God, hath made him a lier, becauſe he beleiveth not the record that God gave of his Son. 10. He therefore that thus beleiveth in Chriſt and in deſpight of the Gnoſticks Apoſtaſie, acknowledgeth the ſonne of God to have come truly in the fleſh, hath no reaſon to fear, having Gods teſtimony to ſecure him. And he that after all this, when God hath ſo teſtified in plain words, This is my beloved ſonne &c. doth ſtill refuſe to beleive it, he makes God a lyer, in not beleiving his teſtimony of Chriſt.

11. And this is the record, that God hath given to us eternal life; and this life is in his Son.] 11. And the ſum of this teſtimony of Gods concerning Chriſt is, that the way that Chriſt hath put us in, is the true way to eternall bliſſe, and that this is to be had, by following the example and precepts of Chriſt, whom therefore in that voice from heaven he commanded all men to hear.

12. He that hath the Son, hath life, and he that hath not the Son of God, hath not life.] 12. He that doth ſo, that thus inſiſts on Chriſt's doctrine, and pattern ſet before him, is as ſure of attaining this bliſſe, as if he were already poſſeſs'd of it, and he that doth not, hath nothing to doe with it.

13. This I have ſaid to all you that are true beleivers, to give you aſſurance that ſalvation, and all that on God's part belongs to it, is made over to you in Chriſt, that you may be incouraged to continue in the faith, and wholly depend on Chriſt for all that belongs to you, with all the confidence imaginable, and ſo never fall off in time of worldly preſſures.

13. Theſe things have I written unto you that beleive on the name of the Sonne of God, that ye may know that ye have eternal life, and that ye may beleive on the name of the Sonne of God.]

b. 14. And of this confidence this is one ſpeciall branch, that we come boldly and freely (ſee Joh. 7. a.) to make our requeſt to him, depending on that promiſe, which God in Chriſt hath made to us, viz. that he will hear all the faithfull requeſts of his ſervants; but that promiſe with theſe limitations, 1. that what they ask, be according to Gods will, not onely not abhorrent from it, but truly agreeable to it; and 2dly according to his wiſedome, that which at that time to that perſon he judgeth fit to be granted him, and neither contrary to any thing he hath decreed, or ſuch that by any accident God ſees either hurtfull, or not uſefull, or leſſe profitable to him, 3dly that he ask in faith, reſolved to ſtick faſt to God, whatſoever comes, to uſe no means of obtaining his deſires, but ſuch as are perfectly acceptable to him, See Jam. 1. 6.

14. And this is the confidence that we have † in him, that if [b] we aske any thing according to his will, he heareth us.]

† toward him πρὸς αὐτὸν

15. And if this of God's hearing our prayers be univerſally true of all whatſoever, that are thus qualified, then in proportion it muſt be true of every particular petition, which we have or ſhall aske of him, 'tis certain that he heareth, and granteth it inſtantly, and will actually, in his time, and in that manner and way that he ſees beſt for us (though not inſtantly, or in the kind which we aske) moſt infallibly beſtow it on us.

15. And if we know that he hears us, whatſoever we aske, we know that we have the petitions that we deſired of him.

c. 16. One inſtance of this I ſhall mention to you, If any man ſee his fellow Chriſtian fall into any deliberate ſin, yet ſo as not to refuſe admonition or contemne adviſe to reform, i. e. if he that thus ſins, doe not remain incorrigible under the cenſures of the Church, then in that caſe it is the duty of the Church, and of each particular Chriſtian, to pray to God for him, that he will pardon his ſin, and raiſe him ſpeedily by his grace to that ſtate from whence he is fallen, and for any ſuch offence, not obſtinately continued in, God will thus hear the prayers of the Church for him. But this not ſo, that God will upon any interceſſion pardon him before his returning and repenting, but that the Church may admit ſuch an one to repentance, and upon his approving his ſincerity of repentance, receive him by impoſition of hands, and bleſſing, and abſolution. But in caſe he goe on contumaciouſly and incorrigibly, there is then no mercy under the Goſpell for ſuch, nor promiſe that the prayers of the Church ſhall be availeable for ſuch.

16. If any man ſee his brother ſin a ſin which is not unto death, he ſhall aske, and he ſhall give him life for them that ſin not unto death. There is a [c] ſin unto death: * I doe not ſay that he ſhall pray for it.]

* of that I ſay not that he ſhould pray περὶ ἐκείνης λέγω ὅτι ἐρωτήσει

17. Tis true indeed, all deliberate ſin is ſuch as is not reconcileable with the fear and love of God, and conſequently mortiferous without repentance, yet ſome difference there may be in this, and ſome that have ſinned, may not yet be ſo contumacious, ſo deſperately incorrigible as others, And of thoſe I now ſpeak.

17. All unrighteouſneſſe is ſin, and there is a ſin not unto death.]

18. As for theſe deliberate ſinnes, which are not looked on as ſins unto death, mortiferous in ſo high a degree, we know that a pious perſon (ſee note on c. 3. d.) will not be guilty of any of them, He uſeth all care and diligence to keep himſelf pure, that the devill or tempter get no hold on him.

18. We know that whoſoever is born of God, ſinneth not; but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not.]

19. And we know that we Chriſtians have by our profeſſion undertaken pure and pious lives, are elevated to God, whereas the wicked riotous multitude of Gnoſticks &c. are ſet upon nothing elſe but villany, Exod. 32. 22.

19. And we know that we are of God, and † the whole world lieth in wickedneſſe.]

† the world is wholly ſet on evill, κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται

20. But againſt the doctrines and infuſions of theſe, we are armed ſufficiently by Chriſt, who, we are ſure, is come in the fleſh, and came on purpoſe to inſtruct us in the knowledge and obedience to the commands of the true God, So that hereby we have all ſecurity that we cannot miſtake, it being God who cannot lye, whom we adhere to, and his ſonne Jeſus Chriſt, of whom he hath given his teſtimony. And thus we may confidently reſolve that the Chriſtian religion is the true.

20. And we know that the Sonne of God is come, and hath given us an underſtanding, that we may know * him that is true: and we are in him that is true, † even in his ſonne Jeſus Chriſt. This is the true God, and eternall life.]

* or the true God, for the King's MS. reads ἀληθινὸν Θεὸν
† and in his ſonne καὶ

d. 21. Farewell my tender Chriſtians, and be ſure you keep your ſelves from offering ſacrifices to the falſe idol Gods (which the Gnoſticks would doe in caſe of perſecution) and from thoſe mixtures of heatheniſme, and uncleanneſſes, practiſed in their heathen worſhips by them, and brought in among Chriſtians by that licentious ſect, and even from images themſelves, which the Gnoſticks (who pretended to have forſaken the idolatries of the heathens, and ſo to have become Chriſtians) did again fall into, worſhipping the images and pictures of Simon Magus and Helena, and offering ſacrifices unto them. Amen.

21. Little children keep your ſelves from [d] idols. Amen.]

Notes on Chap. V.

a. ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος

What ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, *he that came by water and blond*] here ſignifies, will appear by conſidering the *context*, and the *relation* of theſe to the *former* words. There the *beleif* that *Jeſus is the Son of God*, is the means of *victory* over *the temptations* of the *world*, the *baits* then offered by the *Gnoſticks*, *carnal pleaſures* on one ſide, and *immunitie* from *perſecutions* on the other. And to that this *beleif* is a very proper *inſtrument*, For conſidering wherein *Chriſt's ſonſhip* was exerciſed here on earth, his *innocence* and his *ſufferings*, and that if we will behave our ſelves as *ſons of God*, we muſt *imitate* him, and that our *faith* in him conſiſts in thus *tranſcribing* theſe his *filial qualifications*, the *concluſion* hence follows, that he that is ſuch a childe of *God*, v. 4. i. e. that *beleives* that *Jeſus* is the *ſon of God*, v. 5. *doth*, or *will overcome the world*. This then being the force of the *Apoſtles* arguing, it muſt follow that theſe words, ἐστὶν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος,

this

this is he that came by water and bloud, must bee the *description* of *Christ*, as that *sonship* of his is expres'd for our *imitation* in this matter, i. e. as he approved his *innocence*, *faultlesnesse* to *God* on one side, and his *patience*, and (in spight of *temptations*, even of *death* it self) *perseverance* on the other side. And this is here *figuratively* expres'd, and the *figure* fetched from an eminent passage in the *story* of *Christ*, particularly considered, and related by S. *John*, and that with a special *weight* laid on it, both for the *truth*, and the *considerablenesse* of it, viz. the *water* and *bloud*, that at his *crucifixion* came out of his *side* at the *piercing* of it, the *water* being a most proper *embleme* of his *innocence*, and the *bloud* of his *patience* and *constancy*, and then the ἐλθὼν διὰ, his having *come by* these two, is no more then the having had these two *emblemes* and the things signified by them, most eminently *observable* in the *discharge* of his *office* here on earth, For we know that *being sent*, or, *coming*, are the words that refer to *discharge* of *office*, *Christ* is said to be *sent* by *God*. and, which is all one, to *come*, and is *proverbially* styled ὁ ἐρχόμενος, *he that cometh*, and, *he that cometh into the world*, i. e. the *great prophet sent* by *God* for the discharge of this *office*, which as *Son* of *God*, *Mat.* 3.17. he was *ordained* to, and for which he *came* into the *world*, and which he did with perfect *singlenesse*, and *resisting* unto *bloud*, suffering *death* in the *cause*; and those two were expres'd by that joint *embleme* at his *death*, the *water* and *bloud*, which *John* saw *flow* from him. In this matter also it is, that the *Spirit* is also joyned as a *testifier* (that is the meaning of ἐστὶ μαρτυροῦν, *is testifying*) viz. of the *innocence* of *Christ* (which being granted, the *constancy* and *sufferings* were sufficiently known and proved by that αἱματεκχύσεως, *flowing out of water and bloud*, which was an evidence of the *wounding* and *piercing* him to the *heart*,) For 1. the *Spirit's descending* on him at his *Baptism*, and *lighting* on him as a *dove*, was one *testimonie* of his perfect *innocence* and *acceptablenesse* in the sight of his *Father*: And 2^dly, by that *Spirit's descent* being instated on his *prophetick office*, he is also furnished with the *gift* of *miracles* &c. which were sure *testimonies* that what he *preached* was *God's message*, that he was no *sinner*, no *seducer*, no *false prophet*, seeing, as the *Jews* confess'd, he did such *miracles*. *Thirdly*, the coming down of that *Spirit* upon the *Apostles*, and that according to the *promise* of *Christ*, was a *testimony* of the *truth* of what else he said, and by this *descent* the *Spirit* became a *Paraclete* or *Advocate* of *Christ*, and so *testified* and *convinced* the *world*, as of their *sin* in *crucifying* him, so of his *righteousnesse*, in that, after his *crucifixion*, he was *raised* and taken up to the *Father*. All this being thus said in this *verse*, as it is the *proving* of what went before, by these *three witnesses*, so doth it *introduce* what *follows* v.7,8. which is but the saying the same again, and joining a *parallel* with it, For so, I suppose, the following words are to be understood, *For there are three that bear witnesse in heaven*, &c. not that that is a *reason* of what went immediatly before (for it would be hard to shew, how thus the *seventh verse* could be a *reason* of v. 6. how the *Trinity* of *witnesses* in *heaven*, should be a *proof*, that the *water*, and *bloud*, and *spirit*, do *witness*, v.6.) but that it is a *parallel* to *illustrate* it by, and might in sense be best expres'd thus, *As there be three that bear witnesse in heaven, the Father, the Word, and the holy Ghost, and these three are one: So also there are three that testifie on the earth, the spirit, and water, and bloud*, and these *three*, though they are not *one* by any kind of *unity* of *nature*, as the former *three* are; yet they *agree* in *one*, i. e. in *one testimony*, evidently *confirming* the same thing, which they were brought to *testifie v. 6.* Of such like *Idioms* of speech we have formerly noted many, in *note* on *Mat.* 9. d. By this means, as this whole place is competently explained, and freed from all *difficulty*, so is it *vindicated* from a *first mis-interpretation*, which some late writers have fastned on it, interpreting the [ἓν εἰσι, v.7. *are one*] by εἰς τὸ ἓν εἶναι, they *agree in one*. But of this 1. there can be no *evidence*, nor indeed any *reason* assigned that the *phrase* should be so suddenly altered v.8. if the same thing were meant, which was (so immediately before, v.7.) so differently expressed. If [ἓν εἰσι *are one*] had signified no more, but *agree in one testimony* v. 7. is it imaginable that of those other *three*, wch had so lately been affirmed to *testifie* the same v.6. this would have been affirmed in *other* (so much *plainer*) words, εἰς τὸ ἓν εἶναι, *are to one* purpose, or *agree in one?* If there had been any *reason* thus to *vary* the phrase, it would probably have been by applying the *obscurer* phrase to those *three*, of whom it had been before *sufficiently* affirmed, and the more *perspicuous* and *explicite* to the *three in heaven*, of whom it had not been formerly affirmed, and not so directly contrary, as here we finde it is. *Secondly*, the only *reason* pretended why [ἓν εἰσι, *are one*] should not infer *really*, as *literally* it doth, the *unity* of the *Trinity*, being this, because [εἰς ἓν εἰσι, *agree in one*] is attributed to the *three* on *earth*, That *argument* is of no kinde of *force*, for the *parallel* here held between those in *heaven*, and those on *earth*, being onely in respect of the *testimonies*, and of the *number* of the *testifiers*, there is no *necessity* that the *Apostle* or we should extend it to all other *circumstances*, or if there were, it would bee as *reasonable* to interpret the latter by the former, the εἰς ἓν εἶναι, *they are to one purpose*] by the ἓν εἰσι, [*they are one*] (which were *absurd*, and is not imagined) as the *former* by the *latter*, Indeed no reason for either of them; But on the other side, having to the mention of the *three witnesses* in *heaven*, annex'd, out of the *Christian doctrine*, the [οὗτοι οἱ τρεῖς ἓν εἰσι, *these three are one*] it was *reasonable*, when he came to the other three, of whom that could not be affirmed, to affirm of them as much as the *matter* would bear, i. e. that they are εἰς ἕν, *testifiers* to the *same purpose*, though not ἓν of *one* and the *same nature*. *Lastly*, if it were granted that ἓν ἐισι, *are one*,] did note (as εἰς ἓν doth) the *according* of their *testimonies*, yet that no way excludes the *unity* of the *testifiers*, because both those senses may belong to the place, and be true, the *unity* of the *testifiers* necessarily inferring the *according* of their *testimonies*, though the *according* of the *testimonies* infer not the *unity* of the *testifiers*. And then both these being so *consequent* one to the other, and so *pertinent* to the *Apostle's purpose*, (viz. the *consent* of all *witnesses* to the *truth* he had to *prove*) and the words being in themselves

Ἐλθὼν διὰ

Ὅτι Μαρτυρεῖν

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες

Εἰς τὸ ἓν εἶναι

Εἰς ἕν

ſelves ſo clear for the *aſſerting* of the *unity*, there can be no pretence or *reaſon* to doubt, but this is the *importance* of them. One thing onely is here needful to be added, that in the *King's MS.* (and many other *copies*) a great part of theſe *two verſes* is left out, and in ſtead of them no more read but this, ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, *For there are three that bear witneſſe, the ſpirit, and the water, and the bloud.* But of this it muſt firſt be obſerved, that the *ordinary* reading hath the *authority* of many *antient*, and *all*, but *one*, *printed copies*, 2dly, that the omiſſion may have been *caſual*, by the error of ſome *Scribe*, who having *tranſcribed* in the *copie* before him as far as ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, his eye might by error paſſe to ver. 8. where the ſame words are again repeated, and ſo leap over what is in the *midſt*, and immediately ſubjoin what there immediately follows after [μαρτυροῦντες] ἐν τῇ γῇ, τὸ πνεῦμα καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν. Many *examples* of viſible *omiſſions* on this occaſion are obſervable in this and moſt other *MSS.* as might largely be evidenced, and it is that to which the *haſt* of *tranſcribers*, and the neceſſity of taking off the *eye* from the *copie*, renders them very liable. Which *error* being once committed in *one copie*, he that ſhould come after, and *tranſcribe* that, might, upon *judgement* and *reaſon*, omit ſomewhat *more*, viz. [ἐν τῇ γῇ, and, καὶ οἱ τρεῖς εἰς ἕν εἰσι,] becauſe thoſe *two* parts of the *verſe* being ſet diſtinctly by way of *oppoſition* to two former, [ἐν τῷ οὐρανῷ, and ὅτι οἱ τρεῖς ἕν εἰσι] the *former verſe*, in which thoſe *two* were, being once *loſt*, theſe *later* were by congruity to goe *after* them, and to be left out alſo. To which purpoſe it is *obſervable*, that (as to theſe *two phraſes*) there is yet *a greater variety* in the *copies*, the *Syriack* and *Arabick* having the καὶ οἱ τρεῖς ἕν εἰσι, or εἰς ἕν εἰσι, *and theſe three are one*, or *to one purpoſe*, and many *copies* having ἐν τῇ γῇ, *on the earth*, which yet have not the former *verſe*; Which ſhews that the former *caſual* error was *firſt* committed before this other, which was taken up on *judgement*, and that all that followed the one, where there was no place of *choiſe*, did not, where there was *choiſe*, chooſe to follow the other. *Thirdly*, that it is not imaginable, how, if this of the *King's MS.* and thoſe others were the right *reading*, this which is now in the *ordinary copies*, ſhould get in, unleſſe it were by *groſſe fraud*, and *forgery*, for to the *infirmities* of a *Scribe* (to which *omiſſions* may) theſe *additions* cannot be *imputable*. *Fourthly*, that if the *addition* be thought imputable to a *fraud* on one ſide, the *leaving* it out may much more *reaſonably* be imputed to a *fraud* on the other ſide. For 1. ſuppoſing it thus far equal, that as the *omiſſion* was *uſeful* to the *Arrians*, and *Anti-Trinitarians*, ſo the *addition* was of advantage to the *Catholicks* or *Orthodox*, yet it is preſently viſible, that the *intereſt* of thoſe that were *condemned* in the *Church*, as *hereticks*, was far greater, and the *neceſſity* more preſſing on their part, (that I mention not the greater likelihood of *hereticks* adventuring to make uſe of ſuch a *forgery*) to *leave* out the *words* and commit this *fraud*, then that of the *Catholicks* was to put them in. For if the words be once acknowledged to be the *words* of *Scripture*, it gives a *concluſion* to all the *hereticks* pretenſions, and it neceſſarily follows, 1. that they that *deny* the *Trinity*, moſt *diametrally* oppoſe the plain words of *Scripture*, the ἐισι οἱ τρεῖς, *theſe three*, here, and 2dly, that they that *deny* the *Unity*, contradict diſtinctly S. *John's* affirmation of ἕν εἰσι, *theſe three are one*. 3dly, that they that deny the *holy Ghoſt* to be *God*, and yet do not affirm him to be a *creature*, and conſequently conclude him to be nothing but the *virtue* and *efficacy* of *God*, do oppoſe the plain words here, which diſtinguiſh the *holy Ghoſt* from the *Word*, and from the *Father*, as much, and in the ſame manner, as the *Word*, or *ſecond hypoſtaſis*, from the *Father* on one ſide, or from the *holy Ghoſt* on the other. And ſo as long as theſe words ſtand in force, it is not poſſible for the *hereticks* doctrines to be maintained, (And therefore it is that *Socinus* and his followers finde it *neceſſary* to affirm, that theſe words are *certainly ſuppoſititious*.) But for the *Catholicks*, that maintain the *doctrine* aſſerted by the *firſt*, *great general Councels*, againſt the *hereticks* of the *Church*, they had no ſuch need of *inſerting* and *forging* theſe words, Their *cauſe* might be *otherwiſe* maintained, if theſe words were expunged, and put out of the *Canon*, 1. by the *form* of *Baptiſm*, *Mat.* 28. 19. *inſtituted* by *Chriſt*, which 1. clears the *diſtinction* of the *Father*, the *Son*, and *holy Ghoſt*, as fully as this, and 2dly, by making them the *object* of our *faith*, ſuppoſeth each to be *God*, as well as any, the *holy Ghoſt*, and the *Son*, as well as the *Father*; which being ſuppoſed, the *Unity* may from thence be *collected* alſo, by force of *Eph.* 4. 5. where *parallel* to the *one Baptiſme*, is added *one God and Father of all*, noting the *one* form of *Chriſtian Baptiſme* [*In the name of the Father, and the Son, and the holy Ghoſt*] to be the *entring* of us into the *faith* and *name* of the *one God*. *Secondly*, by the expreſſe words of *Chriſt*, *I and my Father are one*, *John* 10. 30. which affirming the *unity* of the *Father* and the *Son*, leaves no place to doubt of the like *unity* of the *holy Ghoſt* alſo. *Thirdly*, by the *Apoſtles* ſwearing by *Chriſt*, and (which is all one) *calling* to *witneſſe* the *holy Ghoſt*, *Rom.* 9. 1. which is an act of *divine worſhip* appropriated to *God*, by whom *onely* we are to *ſwear*. *Fourthly*, by the *Apoſtle's praying* to our *Lord Jeſus Chriſt* for his *grace*, to the *holy Ghoſt* for his *communication*, or *liberal effuſion* of his *gifts*, as well as to *God* the *Father* for his *love*; which is become the *ſolemn* form of *Apoſtolical benediction* at the end of the *Epiſtles*. *Fiftly*, (as far as concerns the *holy Ghoſt*) by *Act.* 5. where *deceiving* or *robbing* the *holy Ghoſt* v. 3. is *lying* to *God* v. 4. and 1 *Cor.* 12. 11. where the *Spirit*, as a *perſon*, is ſaid to *work*, and to *divide to every one according as he will*; *Laſtly*, (as far as concerns *Chriſt*, who hath been moſt eminently oppoſed by all ſorts of *hereticks* from the *Gnoſticks* to the *Arians*, and *Photinians*) by the frequent *doxologies*, or forms of *giving glory* to *Chriſt*, in the very ſame *ſtyle*, as the *Jews* (from whom thoſe *forms* are taken) *cuſtomarily* and *ſolemnly* made uſe of, to *acknowledge* the *God* of *Iſrael* to be the *eternal God*, (ſee *note* on *Rom.* 9. c.) By all which, and much more, it appears, how *impertinent*, and *unneceſſary* it was for the *orthodox*, to *feign* and *forge* theſe words, and withal, how eaſie for their *enemies* to have *diſproved* them, and detected their

forgery

τρεῖς οἱ μαρτυροῦντες·

ἕτοι οἱ τρεῖς

Ἕν εἰσι

Εἰς θεός·

Ἐγὼ καὶ πατὴρ ἓν ἐσμεν

Ἐψεύσω τῷ θεῷ

forgery, if they had *attempted* it, and how much more *temptation* there was on the *hereticks* side, to free themſelves from the importunity of this place, by raſing that out of their *bibles*, which could not otherwiſe be perſwaded to comply with their *pretenſions*. And accordingly, as in S. *Cyprian*, (who wrote before *Arius* was born, and conſequently before the time, in which there could be any *motive* to have made this inſertion) the words are diſtinctly found, *l. de Unit: Eccleſ: Dicit dominus, Ego & Pater unum ſumus, & iterum de Patre, & Filio, & Spiritu ſancto ſcriptum eſt, Et hi tres unum ſunt, The Lord ſaith, I and my Father are one, and again of the Father, Son, and holy Ghoſt it is written, And theſe three are one.* And in like manner *Tertullian contr: Praxeam*, *Qui tres unum ſunt, Which three are one*; So it is confeſſed of S. *Hierome*, that he aſſerted the *truth* of our reading from the *Greek copies* which he had, and defended it againſt all, publickly complaining, and *conteſting* it, that in thoſe *copies* where it was wanting, it was *omitted* or *raſed* out by the *fraud* of *hereticks*; and ſo S. *Ambroſe* ſaith, that the *hereticks* did *erade* that place; And this was ſo farre from yeilding matter of *recrimination* againſt the *orthodox* in thoſe daies, that ſome *learned* men, who have expreſſed their *opinion*, that the addition of theſe words is *ſuppoſititious*, have laid that to the *Arians* charge alſo, who, ſay they, from thence deſired to conclude, that the *Father, Son*, and *Spirit* are *one only* by *conſent* in this *teſtimony*, as the *water*, and *blood*, and *ſpirit* are ſaid to be; But with how little reaſon this is *ſuſpected*, appears already by what hath before been ſaid, and needs no farther *anſwer* or *refuting*. It were here eaſie to deduce the *doctrine* of this *verſe*, as it is moſt *largely* ſet down, from the *tradition* of the *Church* through all times. I ſhall only affix ſome few *teſtimonies*, *before* the time of the *firſt Councel* of *Nice*, ſince which there can be no place of *diſpute*. In the *firſt* age, that of *Clemens Romanus* is obſervable, Ζῇ ὁ θεὸς, καὶ ὁ κύριος Ἰησοῦς Χριστὸς, καὶ τὸ πνεῦμα τὸ ἅγιον, *God lives, and the Lord Jeſus Chriſt, and the holy Ghoſt, A teſtimony* produced out of him by S. *Baſil* the *Great*, c. 29. περὶ ἁγ: πνεύμ: where ſpeaking of the *Doxologie*, as one eſpecial *Apoſtolical tradition*, and reckoning up the *antients*, from whom it was derived, he urgeth this ſaying of *Clemens* for the uſe of it. In the *ſecond Century* we have *Juſtine Martyr Apol: 2. pro Chriſtianis*, who having mentioned the *Father of righteouſneſs*, he adds, Ἀλλ' ἐκεῖνόν τε καὶ παρ' αὐτοῦ υἱὸν ἐλθόντα· πνεῦμά τε τὸ προφητικὸν σεβόμεθα καὶ προσκυνοῦμεν, *Him and the Son coming from him, and the prophetick Spirit we worſhip and adore.* A *tract* alſo there is cited by *Leontius Hieroſol:* and by *Euthymius* owned as *Juſtin's*, περὶ τῆ ἁγίας καὶ ὁμοουσίου τριάδος, *Of the holy and coeſſential Trinity*, which, if *genuine*, will clear the whole matter, for there we have ὁ τῶν ἁπάντων θεὸς ἐν παρὶ, καὶ υἱῷ καὶ ἁγίῳ πνεύματι γνωριζόμενος, *the God of all, who is known in Father, Son, and holy Ghoſt:* and of them all, τὰ τῆς αὐτῆς καὶ μιᾶς οὐσίας μετέχοντα, τῆς αὐτῆς καὶ μιᾶς θεότητος ἀξίωνται, *theſe three partake of one and the ſame eſſence, have one and the ſame divinity:* and τὰ τρία πρόσωπα, *three perſons*, aſſerted and cited from S. *Paul*, 2 *Cor.* 13. 13. and from *Chriſt*, *Mat.* 28. 19. and μόνας ἐν τριάδι νοεῖται, καὶ τριὰς ἐν μονάδι γνωρίζεται, *Unity in Trinity, and Trinity in Unity.* So again the *Author* of the *Queſtions*, and *Anſwers ad Orthodoxos*, under *Juſtin's* name, *reſp: ad Quæſt: 139.* Εἷς ἐστὶν ὁ θεὸς τῇ συνυπάρξει τῶν τριῶν θείων ὑποστάσεων καὶ διαφερουσῶν ἀλλήλων, οὐ τῇ οὐσίᾳ, ἀλλὰ τοῖς τῆς ὑπάρξεως τρόποις, *There is one God in the coexiſtence of three divine ſubſiſtences, differing from one another not in eſſence, but in the manner of exiſtence.* So *Athenagoras* in his *Ambaſſie* for the *Chriſtians*, who were by the *heathens* looked on as *Atheiſts*. Τίς οὖν ἂν ἀποθήσαιτο λόγους θεὸν πατέρα καὶ υἱὸν θεὸν, καὶ πνεῦμα ἅγιον, δεικνύντας αὐτῶν καὶ τὴν ἐν τῇ ἑνώσει δύναμιν, καὶ τὴν ἐν τῇ τάξει διαίρεσιν, ἀκούσας Ἀθέους κεκλημένους; *Who would not wonder to hear them called Atheiſts, who acknowledge God the Father, God the Son, and God the holy Ghoſt, and demonſtrate their power in the Union, and their diſtinction in the order?* So *Clemens Alexand:* in the *concluſion* of his *Pædagogus*, Τῷ μόνῳ πατρὶ καὶ υἱῷ· σὺν καὶ τῷ ἁγίῳ πνεύματι, πάντα τῷ ἑνὶ· *To the only Father and Son- with the holy Ghoſt, one in all things* &c. So in the *third Centurie Origen* is by S. *Baſil* περὶ πνεύμ: ἁγ: reckoned among the aſſertors of this *Tradition*, l. 6. *Comm: in Johan:* τῇ θεότητι τῆς προ-ζώσης τριάδος, *the Deity of the Trinity, which is to be adored*; and on the *Romans*, καὶ τὸ ἁγίου πνεύματος θεότητος, *the Deity of the holy Ghoſt.* So *Dionyſius Biſhop* of *Rome* cited by *Athanaſius* in *Epiſt: de Decret: Synod: Nic:* ἔστι γὰρ τριὰς μὴ κηρυσσομένη καὶ τῆς θείας γραφῆς σαφῶς ὁπίσω, Τρεῖς ὁ θεὸς ἔστε παλαιὰν ἔστε καινὴν διαθήκην κηρύξεις, *Theſe*, i. e. the *true diſciples* of *Chriſt, evidently know that the Trinity is preached by divine Scripture, but that three Gods are not preached by the Old or New Teſtament.* So *Tertullian* againſt *Praxeas*, *Deum unicum quidem, ſed cum œconomiâ eſſe credendum, expaveſcunt ad œconomiam, numerum & diſpoſitionem Trinitatis, diviſionem credunt Unitatis, quando Unitas ex ſemetipſo derivans Trinitatem non deſtruatur ab illâ, ſed adminiſtretur, We are to beleive one God, but with the œconomie or adminiſtration; they are affrighted at the œconomie, and think the number and order of the Trinity is the diviſion of the Unity, when indeed the Unity deriving the Trinity from it ſelf is not deſtroyed by it, but adminiſtred.* And, *Ecce dico alium eſſe Patrem, alium Filium, alium Spiritum ſanctum, non tamen diverſitate alium, ſed diſtributione, nec diviſione alium, ſed diſtinctione, Loe I affirm the Father to be another, the Son another, the holy Ghoſt another, yet not another by diverſity, but by diſtribution, nor another by diviſion, but diſtinction*, And, *Qui tres unum ſunt, non unus, Quomodo dictum eſt, Ego & Pater unum ſumus, ad ſubſtantiæ unitatem, non ad numeri ſingularitatem, Theſe three are one (nature) not one (perſon) as it was ſaid, I and my Father are one, for the unity of the ſubſtance, not the ſingularity of the number.* The like place out of S. *Cyprian* was before produced, and this *text* from 1 *Joh.* 5. made uſe of for the aſſerting it, And ſo we ſee the truth of what we find in the *debates* of the *firſt Nicene Councel*, on which their *decrees* are founded, *Chriſtum conſubſtantialem Filium Patri- juxta olim traditam Eccleſiæ Apoſtolicam fidem expreſſis teſtimoniis demonſtrantes*, that the *doctrine* of the *conſubſtantiality* of *Chriſt*

Chriſt the Son to the Father- is *by expreſs teſtimonies demonſtrated to be according to the Apoſtolick faith of old delivered to the Church*, and that of *Hoſius* in the name of the *Councel*, *Trinitatem individuam, ineffabilem, unam divinitatem, & eandem ipſius eſſentiam eſſe credentes, & eandem confitemur juxta nobis ab initio traditam ipſius fidei dogmatum integritatem, à Domino per ſanctos ejus Apoſtolos, & à ſanctis ejus Apoſtolis, & à ſanctis antiquis noſtris patribus qui Apoſtolorum ſanctam fidem illibatam conſervaverunt*, *We beleive the individual Trinity, the ineffable, one Godhead, and that the eſſence thereof is the ſame, and we confeſſe it the ſame according to the integrity of the doctrines of the faith from the beginning delivered to us from our Saviour by his holy Apoſtles, and from his holy Apoſtles, and from our holy antient fathers, who conſerved the holy faith of the Apoſtles intire.* So in * *Athanaſius's Epiſtle* to the *Africanes*, telling them of the *Acts* of the *Councel*, and of the *decree* of adding ὁμοούσιον τῷ παρὶ ἢ ὑὸν, the *conſubſtantiability of the Son with the Father*, he adds, Οἱ ὃ ἐπίσκοποι ἐχ' ἑαυτοῖς ἐυρόντες τὰς λέξεις, ἀλλ' ἐκ τῶν παλέρων ἔχοντες ἢ μαρτυρίαν, ὅτως ἔγραψαν, Ἐπίσκοποι γὰρ ἦσᾳ ἀρχαῖοι πρὸ ἐτῶν ἐγγὺς πεντακοσίων τριάκοντα ἢ τε μεγάλης Ῥώμης, καὶ ἢ ἡμετέρας πόλεως, οἱ ἠπάσαντο τὸν ποίημα λέγοντας ἢ ὑὸν, καὶ μὴ ὁμοούσιον τῷ παρὶ, *The Biſhops* in the *Councel*, *did not invent theſe words for themſelves, but having teſtimony from their fathers, thus they wrote, For there were antient Biſhops about one hundred and thirty years* before that *Councel, both of Rome, and of this city, who reprehended thoſe who affirmed the Son to be a creature, and not conſubſtantial with the Father.* Καὶ τοῦτο, ſaith he, ἐμήνυσεν Εὐσέβιος ὁ μόνον Ἐπίσκοπος ἢ Καισαρείας, πρότερον μὲν συνέχων τῇ Ἀρειανῇ αἱρέσῃ, ὕστερον ὃ ὑπογράψας τῇ ἐν Νικαίᾳ συνόδῳ, ἔγραψε καὶ τοῖς ἰδίοις διαβεβαιούμενος, ἔτι καὶ τῶν παλαιῶν τινας λογίους, καὶ διαφανεῖς διδασκάλους καὶ συγγραφέας ἐυρομὼν, διὰ τὸ τοῦ παρὸς καὶ τοῦ ὑἱοῦ θεότητος τῷ τοῦ ὁμοουσίου χρησαμένους ὀνόματι, *And this Euſebius Biſhop of Cæſarea acknowledged, who having formerly gone on in the Arian hereſie, but afterward ſubſcribed to the Councel of Nice, wrote and confirmed it with his own words, ſaying, We have found ſome of the antients, conſiderable perſons, and eminent Biſhops and writers, which concerning the divinity of the Father and the Son uſed the word Conſubſtantial.* And theſe words of *Euſebius* are at length to be ſeen in his *Epiſtle* in *Theodoret*, l. 1. c. 11. All which being evidences of the *doctrine* of the *Church before* the *Councel* of *Nice*, are of full force to demonſtrate that which I have now in hand, *viz:* that the *Catholicks* in their *controverſie* againſt the *Arians* had no occaſion to inſert theſe words, and that this was the *doctrine* of the *Church before* that *Councel* of *Nice*. Much more might be added on this ſubject. This I have choſen to ſay, on ſo great an *occaſion*, once for all.

* See *Theodoret: Eccl: Hiſt:* l. 1. c. 7.

b. Αἰτεῖδε κατὰ τὸ θέλημα ὠτῦ

Αἰτεῖδε κατὰ τὸ θέλημα ὠτῦ, *asking according to God's will*, ſeems to comprehend *two* things, the *firſt* in reſpect of the *matter* of his *prayer*, that that be *according to God's will*; and the *ſecond* in reſpect of the *diſpoſition* of the *petitioner*, that he duly behave himſelf, in *asking*, *according to God's will*. For the former of theſe, the *matter* of the *prayer*, that muſt be *according to the will of God*, and ſo it may be two waies, 1. By being not only perfectly *lawful*, and ſo not *contrary* to his *will*, (for ſo is every *indifferent* thing, which we have no reaſon to be *confident*, that *God* will grant us upon our *demand*) but alſo *good* and *acceptable* in the ſight of *God*, ſuch is the *gift* of his *Spirit*, *Lu.* 11. 13. ſuch the *increaſe* of *faith*, which the *diſciples* prayed for, meaning thereby *God's* gift of *grace*, ſo farre as to *enable* them thus to *grow* and *increaſe*; not the *habit*, or *degrees* of the *habit* of that *virtue*, for thoſe are regularly to be *acquired* by our *acts*, or *exerciſes* of that *ſtrength* which *God* beſtowes, our making *uſe* of that *talent* intruſted to us, to which his *promiſe* of *more grace* is confined, whilſt from him that *laies it up in a napkin* he *takes away that which he hath*, Nor again the *acts* of that *virtue*, for thoſe are no otherwiſe *given* us by *God*, than as he *gives* us *ſtrength* to *perform* them, which the *Apoſtle* expreſſes by ἐνεργῶν ἐν ἡμῖν τὸ ἐνεργεῖν, *Phil.* 2. 13. his *working in us to work* or *doe*, upon which the exhortation is founded of the κατεργάζεσθε, *working*, and *working out our own ſalvation*. Secondly, It may be *according to his will*, by being *agreeable* to his *wiſdome*, which alwaies *bounds*, and *limits*, and *determins* his *will*. And thus a thing may be ſuppoſed to be three waies, 1. When that which is *prayed* for, is not *contrary* to any *decree* of *God*, which being an act of his *will*, is alſo an *efflux* of his (incomprehenſible) *wiſdome*, This *decree* of *God* is to us expreſſed by *God's oath* paſt on any thing, which makes it *immutable*, *Hebr.* 6. 17. as when of the *provokers*, *Hebr.* 3. 18. *God ſware that they ſhould not enter into Canaan*, for in that caſe it was certain that neither *Moſes's prayers* for them, nor their own for themſelves ſhould prevail to *reverſe* it, though that others, who did not thus *provoke* ſhould thus *enter*, was perfectly *acceptable* to *God*, *agreeable* to his *will* and *wiſdome*; And ſo when the *iniquity* of the *people* is grown to ſuch a *pitch*, that *God decrees* their *exciſion* (and the ſame may be ſaid of any *particular* man, that hath ſo *fill'd up* his *meaſure*) *though Noah, Daniel and Job* ſhould *intercede*, they ſhall not *prevail* for them. 2^dly, When that which is *prayed* for, is not *foreſeen* by *God* to be *inconvenient*, or *hurtful* for him that *prayeth* for it, for if it be, in that caſe *God's denying* to *grant* the *prayer* is a greater *mercy* than the *granting* of it; He were an *enemy*, if he would thus *hear* us to our *ruine*.

Evertere urbes totas optantibus ipſis
Dii faciles: —— The *heathens* could charge it on their *Gods* as too great a *facileneſs* to *deſtroy whole cities* by this means of *granting* men their *wiſhes*. 3^dly, When, although that which is *prayed* for be *good* for the *petitioners*, yet ſomewhat elſe is *better*, and really more *deſireable* to them, And then thus to *deny* what is *asked*, and thus to *exceed* their *asking*, what is that but the *divineſt* and moſt *advantagious* way of *granting* it? and in that caſe *God*, that knows what we *really* moſt want, what is moſt truly agreeable to our *deſires*, being able to *chooſe* for us better than we for our ſelves, when he *grants* not our *prayers* in the *kind*, yet he *grants* them by way (not only of *equivalence*, but) of *running over*, *denies* us what we *demand*, and *gives* us what is more for

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our *advantage*, *denies* us what is good, but *grants* us that which is much *better* for us: Thus when *Chriſt pray'd* for the *departure* of that *cup*, his *prayer* was not *heard*, but in ſtead of it the *angels* ſent to *ſtrengthen* him, and *enable* to *drink* it up, as that which was more for his, and the *world's advantage*; And thus when S. *Paul prayed thrice that the thorn in the fleſh ſhould depart from him*, that *prayer* was not *granted*, but in ſtead of it that *grace* given, which was *ſufficient* to *enable* him to *ſupport* that *affliction*, and that was *better* to him, than the other, for *God's ſtrength* was *perfected* and *magnified* in him through that *weakneſſe*, or *affliction*, viz. by his *Chriſtian bearing* of it. The *ſecond* thing, that which reſpects the *diſpoſition* or *qualifications* of the *petitioner*, may be reduced to theſe *three* branches, 1. That he be ſuch as to whom *God's promiſes* do belong, ſuch an one as *performs his* part of the *Covenant* of *mercy*, the *pious Chriſtian* liver, he that is a *worſhipper of God, and doth his will*; For otherwiſe *God* which is a *hearer* of *prayers indefinitely*, is not the *hearer* of *his*, *we know that God heareth not ſinners*, *If they incline to iniquity in their heart*, *the Lord will not hear them*, when *they make their long prayers*, *the Lord will hide his face*, *their hands are full of bloud*, they muſt *waſh* and *make* them *clean*, before they have any title to *God's hearing* or *anſwering* their *prayers*. 2^dly, that in that *particular*, for which he *prays*, he apply himſelf *onely* to *God*, and ſuch *means* as he knows to be *acceptable* to him, This is it which is called in S. *James*, *asking in faith* c. 1. b. and is oppoſed to *wavering* (i. e. *doubting* and *demurring* whether *God's wayes* or his *own* are to be *adhered* to for the *obtaining* his *end*) and to the ἀνὴρ δίψυχος *double-minded* man, v. 8. who ſending one *mind*, one *will* unto *God* in *prayer*, hath another for the moſt ungodly *inſtruments*, makes a *ſecret addreſſe* unto them, ἀκατάστατος which renders him there ἀκατάστατος, *unſetled* and *various*, one while in the *ways* of *God*, and another while of the *Devil*, and, *Let not ſuch an one think*, ſaith the *Apoſtle*, *that he ſhall receive any thing of the Lord*, ver. 7. 3^dly, That his *asking* be joined with *importunity*, for to that *qualification* of our *prayers* the *promiſe* is expreſsly made, in the *parable* of the *widow*, and the *unjuſt judge*, and in the joining together of *asking*, *ſeeking*, *knocking*, to which the *having*, *finding*, *opening unto*, are *promiſed* by *Chriſt*; By this *importunity* meaning a *continuance*, and *perſeverance* in our *prayers* for that which we *want*, and when at the *firſt* asking, the *mercy* is not *conferr'd*, *repeating* & *re-inforcing* the *requeſt*, *waiting upon the Lord which hideth his face*, and never giving over the *importunity*, until the *requeſt* be *graciouſly* anſwered by *God*. All theſe being thus ſet down, are the ſeveral *ingredients* to make up the *intire qualification* ſignified hereby, *praying according to God's will*, and to them that are thus *qualified* in each branch, this *confidence* here belongs, that *whatſoever they ſhall* thus *ask God* will *hear* them. By which it appears in what ſenſe it may be deemed to be required of the *petitioner* to *beleive*, that his *petition* ſhall be *granted*, viz. onely according to the *importance* of theſe words thus explicated, It being certain that no *man* is bound to *beleive* that which is not *true*, or to *beleive* that *abſolutely*, which depends upon ſo many *conditions*, upon performing of which, as he *lawfully* may, nay (as a *duty* of *faith* to *God's promiſes*) is *obliged*, and *muſt beleive*, that what he thus *prays* ſhall be *granted*, ſo if he *perform* them not, he is not *obliged* to *beleive* that his *prayers* ſhall be *granted* him, and if through a great meaſure of *humility*, and *undervaluing* his own performances, he chance to *erre*, and think himſelf *unqualified*, when he is not *unqualified*, and conſequently want this *confidence* toward *God*, that he will *hear* his *prayers*, when he hath (if he *knew* it) due *grounds* for that *confidence*, it is not to be imagined, that the *want* of that *confidence*, or the *exceſs* of that *humility*, which is ſo *acceptable* in the ſight of *God*, ſhould render him, or his *prayers unacceptable* and *ineffectual* to him. And accordingly αἰτείτω ἐν πίστει, *Let him ask in faith*, in S. *James* chap. 1. 6. muſt no otherwiſe be *interpreted*. αἰτείτω ἐν πίστει

What is meant by ἁμαρτία εἰς θάνατον, *a ſin unto death*, may, I ſuppoſe, be beſt learned from what we read in the *Law*, of him that *ſins contemptuouſly*, to whom *death* without *mercy* was *preſcribed*: This was *deſcribed*, *Heb.* 10. 28. Ἀθετήσας τὶς νόμον Μωσέως, *He that ſet at nought Moſes's Law died without mercy*, upon a ſufficient proof of it, And ſo he that is *guilty* of that, and, proportionably to him, he that uſeth the *Son* of *God*, now under the *Goſpel*, after that manner, καταπατήσας *treading* or *trampling* upon the *Son* of *God*, v. 29. ſetting his *commands* and *terrors* at *nought*, as there he is *thought worthy of ſorer puniſhment*, ſo here his *ſin* may fitly be ſaid to be εἰς θάνατον, *unto death*. What this *contempt* is, may appear by the *ſecond Councel* of *Nice*, which expounds the *ſin unto death* by ἀδιόρθωτον μένειν, *to continue unreformed*, and *incorrigible* after all the *admonitions* and *cenſures* of the *Church*; of which as there were ſeveral *degrees*, ſo hee that did not *reform* upon the *firſt*, was, within ſome time, to be put under the *ſecond*, or higher, and not *reforming* then, was to fall under the *third*, which was wont to be called by the *Jewes*, *Schammatha*, which ſignifies, *there is death*, a *puniſhment* proportioned to this *ſin*, and from the *title* thereof, this ſeems to be called here a *ſin unto death*, Not that every *deliberate*, or *wilful ſin* is here ſo ſtyled (though that alſo be *mortiferous* without *repentance*) for of this ſort is ἁμαρτία, *ſin*, (*indefinitely* taken, according to the uſe of this *writer*, ſee *note* on c. 3. a.) and according to that which follows v. 17. πᾶσα ἀδικία ἁμαρτία ἐστὶ, *every iniquity is ſin*, and yet *every* ſuch, as it there follows, is not εἰς θάνατον, *unto death* in this ſenſe, but the phraſe peculiarly belongs to a *wilful ſin* (to which, without *repentance* or *reformation*, *eternal perdition* is *denounced*) *hightned* and *aggravated* farther with the addition of *obſtinacy* againſt all *perſwaſions*, and means of *melting*, which renders him *hopeleſſe* and own'd to *ruine*, and there is nothing left for him, *but a fearful looking for of judgement and fiery indignation which ſhall devour the adverſaries* τοὺς ὑπεναντίους, theſe that walk thus *contrary* to *God*, reſiſt his *admonitions*, his *grace*, all his methods of *reducing* them. Of theſe the *Apoſtle* here ſaith, οὐ λέγω ἵνα ἐρωτήσῃ, *I ſay not that he*, i.e. the c. Ἁμαρτία εἰς θάνατον. πᾶσα ἀδικία ἁμαρτία ἐστὶ τοὺς ὑπεναντίους οὐ λέγω ἵνα ἐρωτήσῃ

the *Chriſtian brother*, *ſhall pray* for ſuch an one, Which words may ſeem very cautiouſly ſet, not that he *forbids*, but onely doth *not command* to pray for them, or doth not *promiſe* any good ſucceſſe to the *prayers* that are *offered* up for ſuch an one, Agreeably to what is ſaid of the ἑκουσίως ἁμαρτάνοντες c. 10. 26. thoſe that *ſin wilfully* after the receiving the *knowledge* of the *truth*, (where the *wilfulneſſe* is added to the ἁμαρτάνειν, the *ſinning deliberately*, and denotes the *contumacious continuing* in any ſuch ἁμαρτία, or *deliberate ſinne*) that οὐκ ἔτι ἀπολείπεται θυσία, *there remains no longer any ſacrifice*, περὶ ἁμαρτιῶν, *for* ſuch *ſinnes* ſo *wilfully continued* in, noting thereby the *ſuſpenſion* of the *prayers* of the *Church* (or the *inefficaciouſneſſe* of them) which are anſwerable to the *ſacrifices* of old time; As when of *obdurate ſinners* it is ſaid, that if *Noah*, *Daniel*, and *Job*, the three great examples of powerfull *interceſſion*, were there a *praying* for them, they ſhould not be available for the *pardon* of ſuch, That ſuch as theſe were deprived of the *benefit* of the *prayers* of the *Church*, and out of meer *pity*, *delivered up to Satan*, as the onely remaining *charitable* method, by that means to *rouze* and *awake* them out of *ſinne*, is ſufficiently known in the *Antient Canons*, And it is the advice of *Clemens Alexandrinus Str. l.* 7. concerning ſuch *inſenſate*, *incorrigible* ſinners, that we ſhould *pray* to *God* for ſome *temporal puniſhments* upon them, as the onely reſerve behinde to make *impreſſion* on them. And that was done in the *anathema* or *Cherem*, where they uſed *execrations* upon them, not as an act of *hatred*, but *kindneſſe* toward them, εἰς ὄλεθρον σαρκὸς, *to the deſtruction of the fleſh*, *that the ſpirit might be ſaved in the day of the Lord*. Where ſtill it is not defined *unlawful* to *pray* for ſuch, either for their *pardon*, or for their *repentance* to *qualifie* them for it, but they are onely look'd on as *excommunicate* perſons, that muſt not be *encouraged* with *admiſſion* to the *publick prayers* of the *Church* or the *privileges* of *Chriſtians*, but marked out and *branded* and *ſhamed* to *reformation*.

ἑκουσίως ἁμαρτάνοντες

οὐκ ἔτι ἀπολείπεται θυσία

εἰς ὄλεθρον σαρκὸς

The *idols* that are here mentioned are ſure thoſe that the *Gnoſticks* uſed, To which purpoſe there is an eminent place in *Euſebius*, οἱ τῷ καθ' αὐτὸν μετόντες αἱρέσιν, τῷ Χριστιανῶν φιλοσοφίαν ὑποκρινόμενοι, ἧς μὴν ἔδοξαν ἀπαλλάττεσθαι περὶ τὰ εἴδωλα δεισιδαιμονίας, εἰδέναι ἔστιν αὖθις ὑπολαμβάνοντες, καταπίπτοντες ὅπη χαφὰς καὶ εἰκόνας αὐτῆ τε τῆ Σίμωνος, καὶ τῆ αὐτῷ συναθεΐσης Ἑλένης, θυμάμασί τε καὶ θυσίαις καὶ σπονδαῖς τύτες θρησκεύειν ὑπισχνῦντες, Τὰ δὲ τύτων ἀπορρητότερα---- *Thoſe that were of the hereſie of Simon Magus, pretended to be of the Chriſtian religion, and to have forſaken the ſuperſtition of the heathens in worſhipping of idols, and yet came back again to that which they pretended to have forſaken, falling down to the pictures and ſtatues of Simon and Helene, and by ſacrifice, and incenſe, and drink-offerings doing adoration to them. And beſides theſe, many abominable impurities, not fit to be named*, there were among them. All which together may well be the εἴδωλα, *idols*, which the *Chriſtians* are here warned to *beware of*. d. Εἴδωλα

THE

THE [a]SECOND [b]*EPISTLE OF [†]JOHN.

a. b. * Catholick or General Epiſtle, Ἐπιστολὴ Καθολικὴ † the Apoſtle Iohn, for the copies generally read τοῦ Ἀποστόλου.

THat this *ſecond* (and ſo likewiſe the *third*) *Epiſtle* of *John*, was not written by *John* the *Apoſtle*, is conjectured in the *poſthumous Annotations* of the *learned Hugo Grotius*, and that much more tolerably, than what hath been mentioned concerning the *ſecond Epiſtle* of *Peter*. There many *changes* were to be made in the *Text* to make the conjecture paſſable, but here all *circumſtances* of the *Text* doe fitly enough concurre to make it poſſible, that *John*, which was by S. *John* the *Apoſtle* made *Biſhop* of the *Jewiſh Chriſtians* at *Epheſus*, ſhould be the *Author* of theſe *Epiſtles*. Of that *John* the *antient Author* of the *Conſtit: l.7. c.45.* makes mention, that as *Timothy* was made *Biſhop* of *Epheſus* by S. *Paul* (i.e. *Biſhop* of the *Gentile Chriſtians* there by the *Apoſtle* of the *Gentiles*) ſo Ἰωάννης ὑπ' ἐμοῦ Ἰωάννης *John was ordained by John*, i. e. a *ſecond John* made *Biſhop* of the *Jewiſh Church* there, by *John* the *Apoſtle* of the *circumciſion*, *Gal. 2.9.* who *planted* the *Jewiſh Church* at *Epheſus*: That this *ſecond John*, the *Biſhop* of *Epheſus*, was the *writer* of theſe *Epiſtles*, the chief argument that is produced, is that from the title, Ὁ Πρεσβύτερος, *The Elder*, by which this *writer* calls himſelf, and not Ἀπόστολος *Apoſtle*. A *ſecond* from the incomplete *reception*, that theſe *Epiſtles* had in the *firſt* ages, being not acknowledged by ſome *Churches* for a while, A *third* from *Diotrephes*'s *oppoſing* this *Author*, 3 *Ep: 9.* which it is thought ſtrange that any *Chriſtian* ſhould doe to an *Apoſtle*. But theſe *arguments* have very ſmall force in them toward the inferring the *concluſion*. For 1. Πρεσβύτερος, *Elder*, being a word of *honour* and *dignity*, and belonging, in the *New Teſtament*, to the *ſupreme Ruler* of any *Church* (and to none elſe, that we can diſcern, ſee *Act. 11. note* b.) it may very fitly belong to an *Apoſtle*, reſiding and *preſiding* in any *Church* (as it is certain S. *John* had done at *Epheſus* for ſome time) and the rather, being [ὁ Πρεσβύτερος, *the Elder*] by way of *eminence*. And this will be more probable, if it be conſidered what account hath formerly been given (*note* on *tit:* of 1 *Joh.*) of the *character* of this *Apoſtles ſtyle*, who uſeth not in his *Goſpel* (and accordingly it is in his former *Epiſtle*, which is acknowledged to be his) to *name* or mention himſelf, unleſſe it be by ſome *circumlocution*. And ſuch is the ὁ Πρεσβύτερος, *the Elder*, here. Nay 2^dly, the *perſecutions*, which were at this time againſt the *Church*, and wherein S. *John* was peculiarly *involved*, might make it prudent thus to conceal his *name*, and *diſguiſe* it under this *title*. Or 3^dly, whatſoever was the reaſon of *wholly omitting* his *name* or *title* in the *firſt Epiſtle*, may here be of force for his *omitting* it thus farre here, And this will be a ground of *anſwer* to the *ſecond* reaſon alſo. For though thoſe *Churches*, whither theſe *Epiſtles* were ſent, knew from whom they came, and accordingly never denied them *reception*, yet having not ſo *publick* a *character* upon them as others had, and being not *own'd* by the *Author* in the *title*, as all S. *Paul*'s (unleſſe that to the *Hebrews*) were, this might well be the *cauſe* that they had not ſo *univerſal* a *reception* at firſt, which notwithſtanding, it yet appears, that ſoon after it was received into the *Canon*, and this *inſcription* prefixt to it by the *Church*, Ἰωάννου τοῦ Ἀποστόλου Ἐπιστολὴ καθολικὴ δευτέρα, *The ſecond Catholike Epiſtle of John the Apoſtle*. As for the third reaſon, that of this *Author*'s being *oppoſed* by *Diotrephes*, which is thought to be a proof that he was not an *Apoſtle*, this is of no validity, becauſe the *hereticks* of thoſe times, the *Gnoſticks*, are known to have *oppoſed* and *rejected* the *Apoſtles* themſelves; So of the *Biſhops* of *Aſia* we find S. *Paul* complain, 2 *Tim.* 1. 15. that ἀπεστράφησάν με *they had turned aſide* from him, *rejected* his *authority*; and ſo of *Alexander* he ſaith, *he hath greatly withſtood our words*, 2 *Tim.* 4. 15. So of the *Gnoſticks* we read, *Jude* 11. that they were guilty of the *gainſaying of Coreh*, and that, we know, conſiſted in their *oppoſing Moſes* and *Aaron*, and ſo in the *parallel* muſt denote the *oppoſing* the *Apoſtles*, or *Governours* of the *Church*, ſent immediately by *Chriſt*, and that that is the meaning of the βλασφημοῦσι δόξας, *ſpeaking evil of glories*, *Jude* 8. & 2 *Pet.* 2. 10. ſee *note* on *Jude* b. To the ſame purpoſe alſo it is, that S. *Paul*, having ſpoken of the *Gnoſticks*, 1 *Cor.* 8. through the whole *chapter*, proceeds immediately c. 9. to the *vindicating* his *Apoſtleſhip*, and the *privileges* thereof; and ſo *Gal.* 1. and ſpeaking to *Titus* of theſe *deceivers*, he calls them ἀνυπότακτους, *Tit.* 1. 10. *refractary*, *diſobedient*; Of theſe 'tis *Ignatius*'s affirmation, that they took upon them to *know* more than their *Biſhops*, Εἴ τις γνωσθῆ πλέον τοῦ Ἐπισκόπου, ἔφθαρται, *If any know more than the Biſhop, he is corrupted*, *Ep: ad Polycarp:* And not onely ſo, But of *Marcus*'s followers (a *progenie* of theſe *Gnoſticks*) *Irenæus* plainly affirms, *l.1.c.9.* (and from him *Epiphanius l.1. hær:* 14. & 34.) that they were ſo *arrogant*, that they *contemned* the *Apoſtles* themſelves, and *l. 3. c. 2. dicentes ſe non ſolùm presbyteris, ſed etiam Apoſtolis exiſtentes ſapientiores*, *ſaying they were wiſer, not only than the Presbyters* or *Biſhops*, *but even than the Apoſtles* themſelves. Which takes away all force from this *argument*. And then nothing hinders but that the *inſcription* of this *Epiſtle* may be true, and *John* the *Apoſtle* be *determined* to be the *author* of it. And that will be

a. Διαδέξασθαι Ἰωάννου

ὁ Πρεσβύτερος

Βλασφημοῦσι δόξας

ἀνυποτάκτους

more

more probable, if we obſerve how agreeable the matter of this is to the *former Epiſtle*, fortifying them in the *truth* v. 4. in the *practiſe* of *charity* v. 5. and warning them of the *Gnoſtick deceivers*, or *Antichriſts*, v. 7.

b. Καθολικὴ

How theſe *Epiſtles* ſhould be calld Καθολικαὶ, may perhaps be *queſtion'd*, being not, as that of S. *James* and S. *Peter* appeared to be, addreſſed to the *Jewes* of the *diſperſion*, *univerſally* or *indefinitely*, but one of them, ἐκλεκτῇ Κυρίᾳ, ordinarily rendred, *To the elect Lady*, and the other to *Gaius*, a *particular* perſon. But to this it may be ſaid, 1. That it is not certain that theſe are *two particular* perſons, to whom theſe *Epiſtles* belong (ſee *note* a. on this *Epiſt:*) 2dly, That to whomſoever they were *firſt* addreſt; they were yet deſigned to be *tranſcribed* by them and ſent to others alſo, and that is the meaning of *Catholick* (the ſame that of ἐγκύκλιοι ἐπιστολαὶ) *viz:* that theſe *Epiſtles* were deſigned to go from one *Church* unto another, and were not *confined* unto any, (ſee *note* b. on the *title* of S. *James*.) But then 3dly, another notion of Καθολικὴ *Catholick* there may poſſibly be, to ſignifie the *univerſal reception* of theſe *Epiſtles* in the *Church*; At the firſt, beſide thoſe *Epiſtles* which carry S. *Paul's* name in the front of them, there were but few that had an *univerſal reception*, onely the *firſt* of *Peter*, and the *firſt* of *John*, the reſt were not ſo *univerſally* received into the *Canon* of *Scripture*, Hereupon thoſe two ſo received, might at the firſt be called *Catholick* (and ſo κανονικαὶ *Canonical* alſo) in *oppoſition* to thoſe others, which were not ſo *Catholickly* or *univerſally* intertained, And then, when upon farther evidence made to the *Church*, theſe others were *without contradiction received* alſo, this word Καθολικὴ might in like manner by the *Church* be added to their *inſcriptions*, to ſignifie that now they were *univerſally received* alſo, i. e. *accepted* into the *Canon*.

Paraphraſe.

S. JOHN II.

a. 1. John the Apoſtle and governour of the whole Church of Aſia, to the Church (unnamed) and to all the Chriſtians therein, whom I value and love in Chriſt, and not I onely, but all other true Chriſtians;

1. THE Elder unto the [a] elect Ladie and her children, whom I love in the truth; and not onely I, but alſo all they that have known the truth;]

2. For the truth's ſake which dwelleth in us, and ſhall be with us forever:]

2. Becauſe of the Chriſtian profeſſion, the ſame in you that remaineth in us, and ſhall doe ſo, I pray and hope, forever:

3. I ſend you greeting, and wiſh you all gifts, and mercy, and proſperity from God the father, and the Lord Jeſus Chriſt, and particularly that you may, in deſpight of all ſollicitations of hereticks and ſchiſmaticks, continue conſtant in the acknowledgment of the truth of the Goſpel, and in the exerciſe of all works of charity to one another.

3. Grace be with you, mercy, and peace from God the Father, and from the Lord Jeſus Chriſt the Son of the Father, in truth and love.]

4. Some of the Chriſtians which belong to thee I lately met with, where I was, and diſcerned them to ſtand conſtant in the truth of the Chriſtian doctrine, agreeably to that commandment given to us by God the Father, This is my beloved ſon, hear him, Mat. 17. 5. when Peter, and James, and I were in the mount with him; And this conſtancy of theirs was the more conſiderable, becauſe of the great ſtore of falſe doctrine that is now every where abroad in the Church; And this was matter of ſpecial joy to me. See note on 1 Joh. 2. a.

4. I rejoiced greatly that I found of thy children walking in the truth, as we have received a commandment from the Father.

5. And now all that I have to beg of you, is, that to the profeſſion of the truth, ye adde the practiſe of Chriſtian charity, that we may all live in unity, and peace, and concord one toward another. And this is no new commandment of mine, but that which Chriſt required of all his diſciples, and to which ye are moſt ſtrictly obliged by being Chriſtians.

5. And now I beſeech thee, Lady, not as though I wrote a new commandment to thee, but that which we had from the beginning, that we love one another.]

6. And this conſiſts in your doing what Chriſt hath preſcribed, and his preſcription is, that we ſhould not hearken to new doctrines, but go on in the courſe in which we were firſt ſet by him, and his Apoſtles, the preachers of the faith unto us. From which they that depart, fall into faction, and malice, and uncharitableneſſe againſt all others.

6. And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye ſhould walk in it.]

7. For many Impoſtors are come among you, who will not acknowledge Chriſt to be the Meſſias, (ſee note on 1 Joh. 2. b.) and whoſoever doth ſo, is an Impoſtor, and an Antichriſt, ſuch as were prophecied of, that now they ſhould come, ſee 1 Joh. 2. c.

7. For many deceivers are entred into the world, who confeſſe not * that Jeſus Chriſt is come in the fleſh. This is a deceiver, and an Antichriſt.]

* Jeſus Chriſt coming in the fleſh, Ἰησοῦν Χριστὸν ἐρχόμενον.

8. Take care then that by relapſe you deſtroy not all, and forfeit the reward of your good beginnings, for want of perſeverance, but that continuing to the end, ye may receive a complete reward or crown.

8. Look to your ſelves, that † we loſe not thoſe things which we have wrought, but * that we receive a full reward.]

† ye deſtroy not what ye, for the King's MS. reads ἀπολέσητε ἃ εἰργάσασθε, * receive ἀπολάβητε

9. Every one that now apoſtatizeth, and falls off from the doctrine of Chriſt to the corruptions of the Gnoſticks, forſaketh God himſelf and all piety, (ſee note on 1 Joh. 2. d.) and he that adhereth and ſticketh faſt to the orthodox profeſſion, now it is ſo oppoſed, ſhall be looked on as a truly pious and Chriſtian perſon.

9. Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God; he that abideth in the doctrine of Chriſt, he hath both the Father and the Son.]

10. If

10. If there come any unto you, and bring not this doctrine, receive him not into your houſe, [b] neither bid him, God ſpeed.]
10. If any man bring you any doctrine beſide this, the one doctrine of Chriſt, give no kind of admiſſion, or ear, or encouragement to him. b.

11. For he that biddeth him, God ſpeed, * is partaker of his evil deeds.]
11. He that doth not diſcountenance him as much as is poſſible, aſſiſts and encourages him.

* contributes to κοινωνεῖ

12. Having many things to write unto you, I would not write with paper and ink, but I truſt to come unto you and † ſpeak face to face, that our joy may be full.]
12. What I have more to ſay to you, I do chuſe not to commit to this publick way of Epiſtle, but refer it till I come unto you, which I hope will be ere long to our mutual comfort.

† mouth to mouth to talk with you, στόμα πρὸς στόμα λαλῆσαι

13. The children of thy * elect ſiſter greet thee. Amen.]
13. The members of thy fellow Church from which I write, ſend thee greeting, ſee note a.

* ſiſter the choſen τῆς ἀδελφῆς σε τῆς ἐκλεκτῆς

Notes on John II.

a. Ἐκλεκτὴ Ἀδελφὴ ἐκλεκτὴ

That ἐκλεκτὴ ſignifies a *Church*, and that συνεκλεκτὴ is uſed in that ſenſe for another, or *ſiſter Church*, in the ſame manner as here v. 13. ἀδελφὴ ἐκλεκτὴ, hath been ſaid *note* on 1 *Pet.* 5. 13. d. Now for Κυρία, it may fitly be ſet to ſignifie no more than τῇ δεῖνα, an appellation fit to be uſed, when the *name* is either *unknown* or *concealed*, for in that caſe, and not onely as a title of *honour*, and *dignity*, 'tis ordinary to ſay Κύριε (which probably is grown to be in *Engliſh Cyr* or *Syr*) ſo *Joh.* 20. 15. the *woman* taking *Chriſt* for the *Gardiner*, and addreſſing her ſpeech to him as one whoſe *name* was not *known* to her, begins with Κύριε, *Syr.* But beſide this, it is obſervable, that both Κυρία among the *Athenians*, and *Curia* among the *Romans*, ſignifies the very ſame that ἐκκλησία and *Eccleſia* doth, i. e. the *aſſembly*, both as that ſignifies the *perſons* congregated either for *civil* or *ſacred* uſes, and the *place*, where they thus meet. See the worthy Sir *Henry Spelman's Gloſſarie*, p. 195. And then the words will be beſt rendred, *the elect Church* or *congregation*, ſome which here is not thought fit to be mentioned by *name*, or particularly. That he names not this *Church*, may be for the ſame reaſon, for which among others he names not himſelf, any otherwiſe then ὁ πρεσβύτερος, *the elder*, viz. becauſe of the *perſecutions* that were then abroad in the *world*. And indeed that both this and the *third Epiſtle* were deſigned to be ſent *clancularly*, and purpoſely avoided the *eyes* of men, appears by the cloſe, *common* to both, that he had *many things to write*, but would not *commit them to paper and ink*, 2 *Joh.* 12. and 3 *Joh.* 13. in reſpect of the *hazard* that that might bring either on them, or him, in caſe they were *intercepted*, or fell into other *hands* then thoſe to which he *deſigned* them. Agreeable to this it is, that we here have mention of the [τέκνα αὐτῆς her *children*] v. 1. and in the like manner v. 13. by which phraſe the *Chriſtians* of any *Church* are fitly ſignified, the title of *mother* being ſo proper for a *Church*, and ſo uſed *Gal.* 4. 26. *the mother of us all.* But what *Church* it is that was here deſigned, or what that other v. 13. we have no means to define, any farther than by remembring, that *all Aſia* being (as far as the *Jewiſh Chriſtians* there) the ſpecial *charge* and *province* of S. *John*, and there being *ſeven chief Churches*, or *Metropolical Sees* in that *circuit*, enumerated *Rev.* 1. 11. it is moſt probable, that S. *John* being in *one* of theſe *Churches* at this time, he wrote unto the other. And if *Epheſus* were that to which he wrote (from thence to be communicated to the reſt) there will then be another ground of calling it κυρία, as that literally ſignifies *chief* in *power* or *authority*, *Epheſus* being indeed the chief *Metropolis* of all *Aſia*.

ἐκ ἠθελήθην διὰ χάρτου τέκνα αὐτῆς Κύρια

This form of interdict here is an imitation of the practiſe of the Jewes in their חרם or *anathema* againſt the מומרין or *apoſtates*, who were to be *excluded* not onely from *commerce*, but from the *ſmalleſt* kind of ordinary *ſalutation*. h. χαίρειν μὴ λέγειν.

THE THIRD * EPISTLE OF a JOHN.

* Epiſtle general ὅπερ-λὴ καθολικὴ

a the Apoſtle John τῦ Ἀποςόλε

2. 1. THE Elder unto the well beloved a Gaius, whom I love in the truth.

2. Beloved, I * wiſh above all things that thou maiſt proſper, and be in health, even as thy ſoul proſpereth.]

* I pray εὔχομαι

2. It is my fervent prayer for thee, that it may be with thee in all outward things, as it is in reſpect of thy ſoul, that every thing may ſucceed proſperouſly with thee.

3. For I rejoiced greatly when the brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth.]

3. For it was great matter of comfort and joy to me, when the Chriſtians that came out of Judæa, came and told me of the ſincerity of thy Chriſtian courſe, (ſee note on 1 Cor. 13. g.) and gave me aſſurance of thy perſeverance.

4. There is nothing that I more delight in in the world, or of which I more abundantly rejoyce, then to hear that thoſe which have been converted by me, do adhere to that profeſſion, and live after a true Chriſtian manner.

4. I have no greater joy then to hear that my children walk in truth.]

5. It is moſt Chriſtianly done of thee to do as thou doſt toward the poor Chriſtians, and ſtrangers that have been among you, Rom. 16. 23.

5. Beloved, thou doſt † faithfully whatſoever thou doſt to the brethren, and to ſtrangers,]

† a faithful thing πιςὸν

6. Who gave publick teſtimony of thy charity ſhewed to them; And as then thou didſt, ſo it will be a pious work in thee to help them now again, and furniſh them for their travail (ſee 1 Cor. 16. a.) in publiſhing the Goſpel, and that in a Chriſtian manner, and for Chriſt's ſake, whoſe miniſters they are.

6. Which have born witneſſe of thy charity before the Church, whom if thou * bring forward on their journey † after a godly ſort, thou ſhalt do well.]

* furniſh for προπέμψας

† ſo as may be worthy of God ἀξίως τῦ Θεῦ

b. 7. For 'tis on Chriſt's errand that they have taken this journey, i. e. to preach the Goſpel of Chriſt, or, for the teſtimony which they have given to the Goſpel, i. e. becauſe they have publiſhed the Chriſtian faith, they have been driven out of their Countrey, i. e. Judæa, by the Jewes, and being ſo, they are alſo look'd on ſhiely by the Gentile Chriſtians where they come v. 10. Caſt out by their Countrey-men the Jews for being Chriſtians, and not entertained with any kindneſſe by the Gentile Chriſtians, for being Jewes.

7. Becauſe that for his names ſake they b went forth, taking nothing of the Gentiles.]

8. And therefore 'tis but neceſſary that they be relieved by ſome, and they that ſhall relieve them, ſhall thereby have the comfort of co-operating and contributing their part toward the propagating of the Goſpel of Chriſt.

8. We therefore ought to receive ſuch, that we * might be fellow-helpers to the † truth.]

* may become fellow-labourers with ἵνα συνεργοὶ γινώμεθα τῇ

† or Church, for the King's MS. reads ἐκκλησίᾳ

c. 9. To this purpoſe I wrote to the Church but Diotrephes, that would fain be Biſhop there, gives no heed to my Letters.

9. I wrote * unto the Church, but c Diotrephes, who loveth to have the preeminence among them, receiveth us not.]

* or ſomewhat to- for the King's *MS.* reads τι τῇ

10. For which contempt of his, I ſhall at my coming uſe ſome ſeverity upon him, and teach him to uſe me better, eſpecially ſeeing he is not content thus to ſleight and baffle me, and to reject the Chriſtian Jewes that come thither, but farther reſtrains others that would not have been ſo unhoſpitable, will not permit the Gentile Chriſtians to receive them to their communion, but utterly rejects them out of the Church.

10. Wherefore if I come, I will remember his deeds which he doth, † prating againſt us with malicious words: and not content therewith, neither doth he himſelf receive the brethren, and forbiddeth them that would, and caſteth them out of the Church.]

† baffling us with wicked ſpeeches λόγοις πονηροῖς φλυαρῶν ἡμᾶς

11. Brethren, be not ye followers of theſe evil ways, but contrariwiſe follow all Chriſtian meekneſſe towards the Jewiſh Chriſtians, Rom. 14. 1 He that is kinde, and merciful, and willing to receive all to communion, is of a Chriſtian temper, and ſo ſhews himſelf to be, but he that is malicious, and proud, and ſeparates from others, knows not what belongs to Chriſtianity.

11. Beloved, * follow not that which is evil, but that which is good. He that doth good, is of God: but he that doth evil, hath not ſeen God.]

* do not imitate the evil but the good μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθὸν

12. Demetrius indeed a Gentile convert hath a very good teſtimony from all men that know him, and indeed hath done many things which teſtifie more fully of him then the ſuffrages of men can doe, And the ſame teſtimony I and others with me give him alſo, and ye know that what we ſay is true.

12. Demetrius hath good report of all men, and of the truth it ſelf: yea and we alſo bear record, † and ye know that our record is true.]

† or thou knoweſt, for the King's *MS.* reads οἶδας

13. I

*talk mouth to mouth στόμα πρὸς στόμα λαλήσω

13. I had many things to write, but I will not with ink and pen write unto thee. See 2 Joh. 12.

14. But I trust I shall shortly see thee, and we shall * speak face to face. Peace be to thee. † Our friends salute thee. Greet the friends by name.

† or the brethren, for the King's MS. reads ἀδελφοί

Notes on Joh: III.

a. Γαΐῳ

Who this *Gaius* was, cannot certainly be affirmed. That it is the same that is mentioned by S. *Paul*, *Rom.* 16. 23. may seem *probable* by that which is there said of him, that he was ξένος μου, the person that *entertained Paul*, and the *whole Church* or *generality* of *Christians*, in like manner as here, ver. 5. *Gaius* is said to have been very kind to the *brethren* and to the *strangers*, and to have *furnished* them for their *journey* in a very *liberal* manner. But one circumstance there is, which is of force against this, This *Gaius Rom.* 16. appears to be a *Corinthian*, and so to be mentioned there (from whence S. *Paul* writes that *Epistle*) as his *host*, and so as an *inhabitant*, not a *stranger* there. And then there is little reason to doubt but that this is he that is mentioned 1 *Cor.* 1. 14. as one that was there *converted* to the *faith*, and *baptized* by *Paul*, whereas the *Gaius* here is by S. *John* called his *son* or τέκνον, v. 4. which signifies him to have been *begotten* in the *faith*, i. e. *converted* by S. *John*. Another of that name there is mentioned, *Act.* 19. 39. of whom it is said that he was συνέκδημος τῷ Παύλῳ *fellow-travailer of Paul*, and this was a *Macedonian*, and of the *city* of *Derbe*, *Act.* 20. 4. and so distinct from him of *Corinth* also, and probably from him that is mentioned here, who could not have been so fit for the employment v. 5. of *entertaining* the *brethren* and *strangers*, if he were employed in *preaching* the *Gospel*, as a *fellow-travailer* of S. *Paul*, It remains therefore that this *Gaius* here be some *third* person, of a *Roman* name (*Gaius* and *Caius* being all one, and a very *common* and vulgar name, of which therefore it is not strange that there should be *three* distinct persons mentioned in the *New Testament*) and so some *Gentile Christian*, an *eminent* member of that *Church*, v. 9. to which S. *John* seems to have written his *second Epistle* (see *note* on 2 *Joh.* a.) no where else, but in this place, mentioned in the *New Testament*.

Τέκνον

b. Ἐξῆλθον ὑπὲρ ὀνόματος αὐτοῦ

The word ἐξῆλθον, *went out*, is capable of two notions, 1. It may signifie a *voluntary* going out, and then ὑπὲρ ὀνόματος αὐτοῦ, *for the name* of *Christ*] must signifie their *preaching* and *propagating* the *Gospel*, for which they took their *travail* from their own *countrey*; But ἐξέρχεσθαι may signifie also a *violent* ejection, So *Mat.* 17. 21. speaking of the *ejection* or *casting* out of a *devil*, the like phrase is used, τοῦτο γένος οὐκ ἐκπορεύεται, *this kind goeth not out*- by *going out*, meaning *ejection*. Thus נפק signifies in *Syriack*, to *go out*, and to *be cast out* also, and accordingly *Mat.* 8. 12. the *Syriack* hath נפקין, *exibunt*, *they shall go out*, but the *Greek* ἐκβληθήσονται, *they shall be cast out*. According to which it is that ἐκβάλλειν and ἐκπέμπειν to *cast out* and *send out*, are used promiscuously the one for the other, see *note* on *Mat.* 9. i. And then *going out* for *Christ's name*, is being *banished* or *cast out* of their *countrey* for the *profession* of the *faith* of *Christ*, which we know the *Jewish Christians* were, *Act.* 8. 1. & 11. 19.

Ἐξῆλθον

Ἐκπορεύεται

Ἐκβληθήσονται

c. Διοτρεφὴς

This *Diotrephes* was a *Christian* that from *Gentilisme* received the *faith* in that *Church* to which *Gaius* belonged, and to which the *Apostle* seems to have written the former *Epistle commendatory of the brethren*, ver. 9. From hence appears that which was intimated, *Rom.* 14. 1. that the *Gentile Christians* were in part guilty of the *breach* betwixt the *Jewish Christians* and them, and not onely the *Jewes*. There it seems, as the *Jewish judged* and *condemned* the *Gentile Christians* for using their *Christian liberty*, so the *Gentile Christians despised*, and *set at nought* the *Jewish*. Here it seems, the matter was driven *higher*, i. e. they did not so freely *relieve* the *Jewish Christians*, that were driven out of their *countrey* for the *faith*, as they ought in *Christian liberality* to have done. That seems to be the meaning of ver. 7. that the *Jewish Christians* that were *driven* out of *Judæa* for the *profession* of the *faith* (see *note* b.) were not now in this *Church* of *Asia* so *liberally* and *hospitably* treated, as the *laws* of *Christian charity* obliged, and as belonged to them as *strangers* v. 5. to *furnish* them for their *journey*, v. 6. 2dly, They were, some of them, so farre guilty in this matter, that when S. *John* wrote his *letters* of *commendation* for them, these were not *effectual*, *Diotrephes rejected*, or gave no *reception*, or heed to his *letters*, and by this means the rest of the *Church* also, being otherwise *willing* to have *entertained* them, were *detained* from doing it, ver. 10. 3dly, He not only denied them that *hospitable* reception and relief, but utterly *rejected* them from their *communion*, *cast them out of the Church*, ver. 10. Whether this *Diotrephes* were a *Bishop* in this *Church* it may be doubted, or whether only one that *immoderately affected* that *dignity*, or *assumed* it, not belonging to him, Φιλοπρωτεύων may signifie one that *loves*, and useth *immoderately* this *dignity* when he *hath* it, and one that *seeks* it *inordinately*, or *assumeth* it. It is possible that he was a *Bishop*, and being so did ἐκβάλλειν *cast out* the *Jewish Christians* out of the *Church*, and that in spight of S. *John's commendatory letters*, who had an *Apostolical power* over him, and all other *Bishops* of *Asia*; But it may also be very probable, that as the *hereticks* of those times did *contemn* and *affront* the *Bishops* and *Apostles* themselves, so this *Diotrephes* might doe, without having any real *authority* in the *Church*, but only *assuming* it, as αὐθάδης and τολμητής, a *presumptuous*, *confident*, *bold* person.

Φιλοπρωτεύων

Αὐθάδης Τολμητὴς

THE GENERAL EPISTLE OF † JUDE.

† Iude the Apoſtle

a. Ἰούδα

a. IT is but agreeable to the former *conjectures* in the *poſthumous Annotations* of the moſt *learned H. Grotius*, to determine *here* alſo, as in the *ſecond* of *Peter*, and *ſecond* and *third* of *John*, that the writer was not *Jude*, one of the *twelve Apoſtles*, and accordingly to affix it to *Jude* a *Biſhop* of *Jeruſalem*. But of this there is no proof offered, ſave only 1. That he calls himſelf δοῦλος, a *ſervant*, not Ἀπόστολος *Apoſtle* of *Jeſus Chriſt*. 2dly, That it was not *tranſlated* into *all languages*, and received into *all Churches*. 3dly, That in the *Catalogue* of the *Biſhops* of *Jeruſalem*, the *fifteenth* that is named, is called *Judas*. To the firſt of theſe it may be ſufficient to anſwer that as Ἀπόστολος Ἰησοῦ, *an Apoſtle of Jeſus*, ſignifies one *ſent* upon the *ſervices* of *Chriſt* with *commiſſion* from him, ſo it is in effect all one with δοῦλος Ἰησοῦ δοῦλος Ἰησοῦ, *a ſervant of Ieſus*, and ſo the latter, as proper a ſtyle of any *Apoſtle* of *Chriſt* as the former. But then 2dly, in the *title* of the *Epiſtle*, which is the ſenſe of the *antient Church* in this matter, it is Ἰούδα τοῦ Ἀποστόλου, *of Jude the Apoſtle*, and in the *Text* it ſelf there is a mark as *characteriſtical*, ἀδελφὸς Ἰακώβου, *the brother of Iames*, which can belong to none but to *Jude* the *Apoſtle*. To the *ſecond* I anſwer (as before to that of the *ſecond* of *Peter*) that this *Epiſtle* was not ſo *univerſally* known and undoubtedly received at firſt, as other parts of the *New Teſtament*; which notwithſtanding, it was yet, ſoon after, *univerſally known*, and *tranſlated*, and *received* into the *antient Canon*, and the *Apoſtolicalneſſe* of the writing never ſo queſtioned by any, as to aſſigne it any other *author*, or to doubt of the *truth* of any thing contained in it. As for *Jude* the *fifteenth Biſhop* of *Ieruſalem*, that opinion of his being the *author* of it, affixeth it to the time of *Adrian*, whereas this *Epiſtle*, by the *ſubject* of it, *common* to it with the *ſecond* of *Peter*, and by the many paſſages of agreement, appears to have been written on the ſame *occaſion*, and about the ſame *time* that the *ſecond* of *Peter* was, which hath already appeared (ſee *note* on 2 *Pet. tit:* a.) to have been written before the *deſtruction* of *Ieruſalem*. And if that were indeed granted to be written by *Simeon* the *ſecond Biſhop* of *Ieruſalem*, yet that would be a competent *diſtance* from *Iudas* the *fifteenth Biſhop* there. The whole buſineſſe of this *Epiſtle*, as of S. *Peter*, is ſuch as is fully applicable to the times foregoing the *deſtruction* of *Ieruſalem*, and the ruine of the *Iewes*, and *Iudaizing Chriſtians*, and *Gnoſticks* involved in the ſame *calamity*, out of which only the *conſtant Chriſtians* were to have *deliverance*, v. 3. And ſo it may very reaſonably be affirmed to be written by the *Apoſtle* S. *Jude*, clearly defined to be the *brother* of *James* (an *argument* of ſuch force againſt all the *contrary* pretenſions, that thoſe which doubt of the *Apoſtolicalneſſe* of the *Epiſtle*, are fain to leave out thoſe words, but without the *authority* of any one *copie* to countenance them) and that, as the *Epiſtle* of S. *James*, and thoſe of S. *Peter*, addreſſed to the *Jewiſh Chriſtians* in the *diſperſion*, on purpoſe to fortifie them againſt the *corruptions* of the *Gnoſticks*, which had now *broke* in among them.

Paraphraſe. S. *JUDE.*

1. Jude, one of the diſciples (and Apoſtles) of Chriſt, the ſon of Alphæus (as James alſo was) and called alſo Lebbæus and Thaddæus, Mat. 10. 3. to thoſe that have received the faith, the diſperſed Jewiſh Chriſtians (ſee Mat. 20. c. Rom. 1. a.) ſanctified, or beloved by God the father, and preſerved by Chriſt from that deſtruction and judgment that befalls others (the contumacious reſiſters and crucifiers) both here and to all eternity:

1. JUDE the ſervant of Jeſus Chriſt, and brother of James, * to them that are † ſanctified by God the father, and preſerved * in Jeſus Chriſt, and called:]

† to the called that have been ſanctified τοῖς ἡγιασμένοις κλητοῖς

† or beloved, for the King's MS. reads ἠγαπημένοις

* by

2. Mercy unto you, and peace, and love be multiplied.]

2. I ſend you greeting, and wiſh and pray for all the bleſſings of heaven to be multiplied upon you, particularly that great bleſſing and virtue of Chriſtian peace and charity.

2. Beloved, I thought it my office to write briefly unto you, upon one ſubject wherein you are nearly concerned, viz: that ſpecial promiſe of Chriſt (now ſhortly to be fulfilled among you) of an univerſal preſervation and deliverance (ſee Rom. 13. note c.) that ſhall befall the Chriſtians, when the unbeleiving Jewes ſhall be utterly deſtroyed; And being to write to you on that ſubject, there was nothing more neceſſary for me to begin with, than to exhort you to adhere conſtantly to, and contend for the Chriſtian doctrine (preached

3. Beloved, when I gave all diligence to write unto you of the common ſalvation; † it was needfull for me to write unto you, and exhort you that you ſhould earneſtly contend for the faith which was once delivered to the ſaints.]

† I thought it neceſſary ἀνάγκλω ἔσχον

(preached uniformly to all by conſent of all the Apoſtles, whitherſoever they have gone out) and not to renounce it in time of perſecution, as ſome would teach you.

* thoſe that were of old ſet forth for † our onely maſter, God and Lord, Ieſus Chriſt.

4. For there are certain men crept in unawares, * who were [a] before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſſe, and [b] denying † the onely Lord God, and our Lord Jeſus Chriſt.]

4. For as it hath been foretold by Chriſt, Mat. 24. 10. that it ſhould, ſo now it is come to paſſe, there are come in very ſlily into the Church, falſe teachers, who ſhall be deſtroyed by that notable coming of Chriſt (ſee 2 Theſſ. 2. 8. &c.) and are for their ſins and vileneſſe prophecied of, that they ſhall be ſo deſtroyed, abominable perſons, converting the Goſpel, or Chriſtianity into all manner of unnatural luſt, and denying Jeſus Chriſt our only Maſter, our onely God, our only Lord, and ſetting up Simon Magus in ſtead of him (and of God the father alſo.)

a. b.

* But I deſire to Βούλομαι δὲ † you which once knew εἰδότας ὑμᾶς ἅπαξ * or all things, for the Kings MS. reads πάντα

5. * I will therefore put you in remembrance, † though you once knew * this, how that the Lord having ſaved the people out of the land of Ægypt, afterward deſtroyed them that beleived not.]

5. In reſpect to whom I deſire to put you in mind of what you know ſufficiently in the reading the ſcripture, where all other ſuch knowledge is communicated to you, that when God delivered the Iſraelites out of Ægypt, the unbeleiving murmurers of thoſe Iſraelites, thoſe that renounced the God and the Moſes which had delivered them, were in the compaſſe of fourty years all of them deſtroyed by God in the wilderneſſe, and ſo now though all theſe conſtant beleiving Chriſtians be to expect deliverance, yet thoſe Chriſtians that fall into ſuch ſins as theſe, ſhall have their vengeance alſo, deſtruction with the unbeleivers.

† principality τῷ ἀρχῷ * proper ἴδιον

6. And the Angels which kept not their † firſt eſtate, but left their * own habitation, he hath reſerved in everlaſting chains under darkneſſe, unto the judgment of the great day.]

6. And the ſame is obſervable of the Angels created by God for glory, and bliſſe, and conſtant obedience to him, but thoſe of them that preſently fell and Apoſtatized from God, were caſt out of heaven, and are now bound over to eternal hell, at the preſent in a dark miſerable ſtate, but ſuch as at the day of doom ſhall be made much more miſerable to them. And the like puniſhment are the vicious Apoſtate Chriſtians to expect, a preſent ſtate of miſery and deſtruction here with the perſecuting Jewes, and eternal hell hereafter.

† in the like manner with theſe ὅμοιον τούτοις τρόπον * other ἑτέρας

7. Even as Sodome and Gomorrha, and the cities about them, † in like manner giving themſelves over to fornication, and going after * ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.]

7. After the manner that befell Sodome & Gomorrha & Adma and Zeboim, which were guilty of the ſame unclean ſins, that theſe Gnoſticks or corrupt Chriſtians are now guilty of, giving themſelves up to all unnatural luſt, and accordingly moſt exemplarily puniſhed with utter deſtruction, ſee note on Lu. 1. 0. and on 2 Theſſ. 1. b.

c. See Review. p.

† And yet in like manner Ὁμοίως μέν- τοι καὶ * that dream, or are acted or led by dreams ἐνυπνιαζόμενοι † glories

8. † Likewiſe alſo theſe * filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of † [c] dignities.]

8. And yet for all theſe examples, theſe Gnoſticks that are led themſelves by their own dreams and irrational doctrines, and obtrude them upon the people, 1. Fall into all unnatural filthy practiſes, And 2[dly], teach the doctrine of Chriſtian liberty ſo as to free all Chriſtians from all authority of Maſter or King (ſee 1 Tim. 6. 1. &c.) And 3[dly], ſpeak contumeliouſly of the Apoſtles and Governours of the Church, all that have any ſuperiority above or authority over them, ſee 2 Pet. 2. 10. (which three libertine, and inſolent doctrines, and practiſes, are the peculiar character of thoſe hereticks.)

c.

9. Yet Michael the Archangel, when contending with the devil, he diſputed about the [d] body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, The Lord rebuke thee.]

9. Whereas the chief of the good Angels in a controverſie with the prince of Devils or evil angels about the Temple of the Jewes, which God commanded to be reedified, Zach. 3. 1. did not think fit to give him any reproachfull words, but onely ſaid to him, The Lord rebuke thee, &c. v. 2.

d.

* rail at βλασφημοῦσι † irrational creatures ἄλογα ζῶα

10. But theſe * ſpeak evil of thoſe things which they know not, but what they know naturally as † brute beaſts, in thoſe things they corrupt themſelves.]

10. But theſe Gnoſticks that pretend to know all things, upon this conceit ſpeak contumeliouſly of thoſe things which are out of their reach, above their knowledge, but in things which nature it ſelf even in irrational creatures, and ſo in them, teaches them to be unlawfull, they againſt light of nature wilfully ingulf and immerſe themſelves in thoſe things.

* have been poured out, or run out, or ſet on fire by the ſeduction of Balaam by way of reward,

11. Woe unto them, for they have gone in the way of Cain, and * ran greedily after [e] the error of Balaam for reward, and periſhed in the gainſaying of Core.]

11. Woe to them, For three things they are notable for, 1. Hatred, malice, and perſecuting of their fellow Chriſtians (whereupon S. John in all his Epiſtles inculcates charity) even proceeding to murther it ſelf, as Cain did to his brother. 2[dly], The great villanie that Balaam, to get a reward, infnared the Iſraelites in (ſee Rev. 2. 14.) And 3[dly], the contempt and rebellion againſt ſuperiors, ſuch as was in Core againſt Moſes and Aaron (ſee note c.) and this will ſuddainly bring certain ruine upon them, as it did on thoſe other.

e.

† autumnal trees

12. Theſe are ſpots in your feaſts of charity, when they feaſt with you, feeding themſelves without fear: clouds they are without water, carried about of winds; † [f] trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots;]

12. Theſe are unfit to be admitted (as blemiſhed ſacrifices were unlawfull to be offered) to your feſtival Chriſtian meetings, adjoyned to the ſacrament (ſee note on 1 Cor. 5. g.) and coming thither they feed there luxuriouſly; Men that make a ſhew like clouds in the aire, as if they had much water in them, for the making men grow and bear fruit in godlineſſe, but indeed are empty, and have nothing in them, and conſequently are carried about from one vanity to another, as clouds that are eaſily driven by the wind; Trees they are, ſuch as in the Autumne, defaced, and deprived of their very leaves, as for fruit, they are not of the kind that beareth that, for in ſtead of Chriſtian fruits of purity, &c. theſe Gnoſticks bring forth all kind of impurities, and ſo after their Chriſtianity falling back into theſe villanies, they are twice dead in ſin, once before, then again after their converſion (ſee 2 Pet. 2. 22.) and ſo fit for nothing but eradication, which ſhall certainly befall them together with the Jewes, with whom they comply and joyn againſt the Chriſtians.

f.

13. Raging waves of the ſea, foaming out their own ſhame; wandring ſtars, to whom is reſerved the blackneſſe of darkneſſe forever.]

13. Unſetled, fierce, tumultuous people, troubling all the world, and like the ſea, in another reſpect, foaming out thoſe obſcenities that they ought to be aſhamed

aſhamed of, taking upon them to be teachers, but are uncertain, wandring teachers, departing from the true faith delivered to them, And to ſuch ſtarres as theſe, eternal darkneſſe is reſerved, their juſt reward and puniſhment.

g. 14. To theſe men belongs that prophecie of Enoch againſt wicked men, pronouncing fearful deſtruction againſt them from heaven, by the miniſtery of his holy Angels, thoſe infinite multitudes and hoſts of them, which attend and execute the judgements of God,

14. And Enoch alſo, the ſeventh from Adam, prophecied * of theſe, ſaying, Behold, the Lord g cometh with † ten thouſand of his Saints,]

* to theſe τούτοις

† his holy myriads

l. 15. Utterly to deſtroy all ſuch impious men for all their abominable practiſes, and all their proud contumelious language, which the enemies of God and men have ſpoken againſt Chriſt and his Apoſtles, and all his faithful members, that for their conſtancy to the faith are hated, and reproached, and perſecuted by them.

15. To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him.]

h. 16. Theſe are proud preſumptuous perſons, that refuſe to be governed, always unſatisfied and querulous at their preſent condition, following their own luſts, without any reſtraint of laws, even of nature it ſelf, talk great high things of their Simon and Helena, as ſuperiour to the makers of the world, crying up ſome mens perſons as deep perfect knowing men, to the deſpiſing of all others, and all this to get gain by it, to avoid perſecutions from the Jews.

16. Theſe are murmurers, complainers, walking after their own luſts, and their mouth ſpeaketh h great ſwelling words, having men's perſons in admiration becauſe of advantage,]

17. For the fortifying you againſt theſe ſeducers do you remember what was foretold by Chriſt, Mat. 24. 10, 11, 12. and from him oft repeated by the Apoſtles, particularly S. Peter, 2 Pet. 3. 3.

17. But, beloved, remember ye the words which were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt,]

18. That before the coming of that fatal vengeance on the Jews, there ſhould be an eminent defection among Chriſtians that ſhould fall off to the hating and reproaching all orthodox conſtant profeſſors, (ſee note on 2 Pet. 3. a.) and give themſelves up to all impious living.

18. How that they told you * there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts.]

* or, that under the laſt time ſhall come, for the King's MS. reads ἐπ' ἐσχάτου τοῦ χρόνου ἐλεύσονται

i. 19. Theſe deſpiſe and ſcorn, and ſeparate from all others, as being much more perfect than others, calling themſelves the ſpiritual, and all others meer animal men, that have nothing of the Spirit in them, whereas indeed they themſelves are the animal men, and have nothing of the Spirit, to which they ſo pretend, far from any thing of true Chriſtianity or ſpirituality, and ſo their ſenſual actions convince.

19. Theſe be they who ſeparate themſelves, † i ſenſual, having not the Spirit.]

† animal men

k. 20. But you, my brethren, perſevering and growing in faith, according to that doctrine of truth and purity delivered to you v. 3. and keeping to the publick aſſembly, where the holy Spirit uſeth to aſſiſt, (and where he that hath the gift of prayer, performs that duty, ſee Eph. 6. 18.) and joining with him conſtantly,

20. But ye beloved, building up your ſelves on your moſt holy faith, praying in the holy Ghoſt,]

21. Continue in your zeal and conſtancy toward God, and in your hope and dependence on him, for mercy to preſerve you here, and to bring you to bliſſe eternal.

21. Keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

l. 22, 23. And for others that are any way corrupted * by theſe falſe teachers, deal with them after different manners, as their condition requires, thoſe that waver, and are unſteddy, rebuke, and ſo recover them out of their danger with mildneſſe, do not caſt them out of the Church, deal mildly and mercifully with them, receive and pardon them. And for others that are intangled and corrupted by theſe ſeducers, deal with them as the Angel did with Lot, proclaim the terrors of the Lord unto them, the approaching deſtruction that will ſuddenly overtake them, hazen them to fly for their life, to get out of this Sodome, this ſinful, abominable and formidable condition, as men that are ready to have the vengeance of heaven fall upon them, and theſe men ſnatch as out of a fire, which will ſinge them, if they ſtay but one minute in it, and will devour them if they make any longer abode there, and bring them to a hatred of all the beginnings and leaſt degrees of impurity and uncleanneſſe, as when a man would avoid the infection of the peſtilence, he will fly from and not dare to touch any garment of an infected perſon, ſee Rev. 3. 4.

22. * And of ſome have compaſſion, making a difference,

23. And others ſave with fear, pulling them out of the fire: hating even the garments ſpotted by the fleſh.]

* or, And ſome being wavering, rebuke, Others ſave (or reſcue) ſnatching them out of the fire, and on others have pity with fear (or in fear) for the King's MS. reads Καὶ ὃς μὲν ἐλέγχετε διακρινόμενος, ὃς δὲ σῴζετε ἐκ πυρὸς ἁρπάζοντες, ὃς δὲ ἐλεᾶτε ἐν φόβῳ

24. Now to him who is able to ſupport you from apoſtatizing, and having done ſo, to preſent you to himſelf at his appearance to deſtroy his enemies, ſuch as ſhall be accounted blameleſſe before him, and to have matter of rejoicing and triumph, not of ſadneſſe or fear from that coming of his,

24. Now unto him that is able to keep you from falling, and to preſent you faultleſſe before the preſence of his glory with exceeding joy,]

25. To him whoſe diſpenſations and methods of œconomy are ſo infinitely wiſe, and thoſe ſo wonderfully expreſs'd in this very matter, that none elſe can pretend to the like in any degree, to him who hath thus dealt with us in Jeſus Chriſt, preſerved us wonderfully, who beleive and keep conſtant to him, be aſcribed all glory and divine greatneſſe, all dominion over all men and creatures from all eternity through all time, (particularly at this time wherein his power ſhines ſo illuſtriouſly) and to all eternity. So be it.

25. To the † onely wiſe God, our Saviour, be glory and majeſty, dominion, and power, now and ever. Amen.]

† or, onely God our Saviour through Jeſus Chriſt our Lord be glory, majeſty, power, and authority before all the ages, and now, and to all ages. Amen. For the King's MS. reads, μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ Κυρίου ἡμῶν δόξα, μεγαλωσύνη, κράτος, καὶ ἐξουσία καὶ πᾶσιν τοῖς αἰῶσι, καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

The

a. οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα

The way to interpret this, as almoſt any other difficulty in this *Epiſtle*, will be by comparing it with the 2d of *Peter*, which is almoſt perfectly *parallel* to this, There theſe men are ſpoken of, c. 2. 3. and the paſſage that there ſeems parallel to οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, is, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν, ver. 1. *bringing on themſelves ſwift deſtruction*, and, οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει, *for whom judgment for ſome while lingreth not, and their deſtruction doth not nod*, v. 3. which ſignifies in both places the *certain* and *quick deſtruction*, that is likely to come upon thoſe men, who by *complying* with the *Jewes*, and profeſſing themſelves to be ſuch, to avoid their *perſecutions*, are by the *Roman deſtroyers* taken for *Jewes*, and ſo ſpeedily (ſoon after this time) *devoured*. Onely in *this* place is mentioned the πάλαι προγεγράφεσθαι, being *formerly ſet forth*, or *written of*] anſwerable to which is 2 *Pet.* 2. 1. [ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, *among you ſhall be falſe teachers*] which being an affirmation that *there ſhall be*, muſt be grounded on ſome *prophecie*, or *prediction* that there ſhould. And that is clearly to be found in *Chriſt's prediction* of the *deſtruction* of the *Jewes*, *Mat.* 24. 10. before which there *ſhould come falſe prophets*, all one with the *falſe teachers* in S. *Peter* (ſee 1 *Joh.* 2. 6.) by which the *Gnoſticks* are certainly to be underſtood; (ſee *note* on *Mat.* 24. d.) And therefore at the writing of S. *Jude's Epiſtle*, theſe being *actually* come in, he ſpeaks not of them by way of *prophecie* that they *ſhall come*, but applies to them the former *prophecie*, that they are the men that were *before written* or *prophecied* of by *Chriſt* in the *Goſpel* of S. *Matthew*, and ſo capable of that title. In ſtead of this, when S. *John*, 1 *Joh.* 2. 18. ſpeaks of this very matter, he ſaith, καθὼς ἠκούσατε ὅτι ὁ Ἀντίχριστος ἔρχεται, καὶ νῦν πολλοὶ Ἀντίχριστοι γεγόνασι, *as ye have heard that Antichriſt cometh, ſo now there are many Antichriſts, by which*, ſaith he, *we know that it is the laſt hour*, juſt as S. *Matthew* had made it a *prognoſtick* of the coming of that παυολεθρία or *fatal period* of the *Jewes*. By this it appears 1. that πάλαι *formerly*, here referres to *Chriſt's* time, προγεγραμμένοι *forewritten of*, to *Mat.* 24. or the paſſage there ſet down, and τὸ κρῖμα *judgment* or *condemnation*, to that great *deſtruction* that ſhould fall about that time upon all the *obdurate*, *unbeleiving Jewes*, and *falſe teachers*, *Gnoſticks*, or other *abominable Chriſtians*, whoſe ſin is ſet down in the following words, ἀσεβεῖς, *impious* &c. their *judgment*, or *condemnation* in theſe. As for the word προγεγράφεσθαι it ſelf, it ſignifies no more than to be *ſet forth*, or *expoſed* to *publick view* (as προγραμμα is any thing *paſted* up upon a *dore* to ſignifie ought, ἔνδειγμα in *Phavorinus*) and ſo we have it uſed, *Gal.* 3. 1. οἷς κατ' ὀφθαλμοὺς προεγράφη, *to whom Chriſt hath been ſet forth before their eyes*, Only by the πάλαι added to it, it is here made to ſignifie *prophecie* or *prediction*, ſomewhat *formerly ſet forth*, or *declared* of them. And that not only their *ſin*, their *falſe doctrine*, and *ſlie coming* in was *foretold*, but their *puniſhment* and *deſtruction* alſo (by this famous *coming* of *Chriſt* to the *deſtruction* of his *crucifiers*) appears 2 *Theſſ.* 2. 8. &c. where S. *Paul foretelling* it, moſt probably referres to ſome *prediction* of *Chriſt* to this matter, And ſuch is that of *Mat.* 16. 25. that *they that will ſave their lives*, *ſhall loſe them*, and only they that *hold* out and continue *conſtant* in their *confeſſion* of *Chriſt*, ſhall *eſcape* this *ruine*, *Mat.* 10. 22. & 24. 13. And ſo this is the full meaning of this *phraſe*, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, men whoſe *impoſtures* firſt, and then their *vengeance* alſo have been *foretold* by *Chriſt*, Unleſſe we ſhould farther adde to this, that the *judgments* that *formerly* fell on the *like wicked* men, and the *denuntiations* of thoſe *judgments* by *Enoch* &c. v. 14. ſhould here be referred to alſo, as *emblematical* and *typical predictions* of the *puniſhment* that is ſure to fall on theſe men, upon that principle of *divine judgment*, that they who are *parallel* in the *ſins*, ſhall be ſo alſo in the *puniſhment*.

b. Δεσπότην θεὸν καὶ κύριον

The *various* readings in this place, ſome having, but the *King's MS.* leaving out the word [θεὸν, *God*] deſerve to be conſidered. If θεὸν, *God*] be not read, then the whole *period* will belong to *Jeſus Chriſt* alone, without any mention of *God* the *Father*, and affirm of him, that he is our onely *Maſter* and *Lord*, referring to his great work of our *redemption*, by which he thus *purchaſed* us unto himſelf to be his *peculiar* ſervants, ſo as any other falſe *Gods* or *Devils*, ſo as *Simon Magus*, that now ſet up againſt him, muſt never have any part of our *honour*, or *worſhip*, or *obedience* from him. But if θεὸν, *God*, be read, then it will be doubtfull which of theſe two ſenſes is to be affixed to it, For 1. it may be thus rendred, Τὸν μόνον δεσπότην θεὸν καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν, *Our only Maſter, God, and Lord, Jeſus Chriſt*, making thoſe *three* the ſeveral *attributes* of *Jeſus Chriſt*, viz: that he is 1. *our only Maſter*, 2dly, *our only God*, and 3dly, *our only Lord*, And this, underſtood in the *Catholick* ſenſe of the *antient Fathers* and *Councels*, is a moſt *divine* truth, that *Chriſt* is our *Maſter*, by title of *redemption*, and our *only Maſter*, not excluding *God* the *Father*, and *God* the *holy Ghoſt* (for as *he* and his *Father* are *one*, ſo *he* and the *holy Ghoſt* are *one* alſo) but all other pretenders, ſuch as *Simon*, that thus aſſumed to himſelf to be that *truly*, which *Chriſt*, ſaid he, *appeared* to be here on *earth*; and ſo in like manner, in the ſame way of *interpretation*, that *Chriſt* is our *only God*, and *only Lord*. And this interpretation proceeds upon that way of *punctation* which is ordinarily retained in our *copies*, no *comma* after θεὸν, *God*, but all read in one coherent ſenſe [τὸν μόνον δεσπότην θεὸν καὶ κύριον, *our only maſter God and Lord Jeſus Chriſt.*] A ſecond rendring may alſo poſſibly belong to it, in caſe there were, or ought to be, a *comma* after θεὸν, *God*, For then θεὸν, *God*, being ſeparated from that which follows, would denote *God* the *Father*, and conſequently τὸν μόνον δεσπότην, *the only Maſter*, muſt belong to him, which if it doe, then it muſt be affirmed of theſe *Gnoſtick hereticks*, the followers and *worſhippers* of *Simon*, that they did *deny God* the *Father*, our *only maſter*, as well as they *denied* our *Lord Jeſus Chriſt*. And ſo indeed we read of him that he aſſumed to be that *God*, who appeared to *Moſes* in *mount Sinai*, and accordingly the *ſtatue* was erected to him at *Rome*, and that is the meaning of *exalting himſelf above all that is called God*, 2 *Theſſ.* 2. 4. and of what *Irenæus* ſaith of him,

him, that he affirmed himself to be *sublimissimam virtutem, hoc est, eum, qui sit super omnia Pater, the sublimest virtue, that is, him, who is the Father above all things*, and that the *Jewes God* was one of his *Angels*, and a great deal more, (see 2 *Thess.* 2. *note* e.)

c. Δόξαι — What the word δόξαι signifies in this place, and the *parallel* of S. *Peter*, 2 *Pet.* 2.10. is a little uncertain; Though it be litterally rendred *Glories*, in the *abstract*, yet there is no doubt but that it denotes the *persons* (the subjects of that *glory* or *greatness*) in the *concrete*, as ἐξουσίαι *powers*, *Rom.* 13.1. signifies *rulers*, or *men* in *power* and *authority*, and Κυριότης, 2 *Pet.* 2. 10. those in whom *dominion* is vested, But whether these be *men* or *Angels*, is not so clear; That they are *Angels* is made probable by these arguments, 1. Because the *appearance* of *Angels* in the *Old Testament*, is ordinarily expressed by δόξα Κυρίε, *the glory of the Lord*, the *appearances* of them being visible in *bright shining clouds*, as hath oft been said, And so agreeably *Angels* in the *plural*, or the *order* or *hierarchy* of *Angels* considered together, may be called Δόξαι *Glories*, i. e. those *glorious creatures*, that *attend* and wait on *God*. 2^dly, 'Tis observable *Col.* 2.8. that the *Apostle* speaking of *Angels*, useth the phrase ἃ μὴ ἑώρακεν *which he*, i.e. *man*, *hath not seen*, expressing the *Angels* by that *periphrasis*, those that are *invisible spirits*, never *seen*, nor consequently particularly known by any man, *creatures above* us, out of our *reach*, And so in like manner this *Apostle* here speaking more of these δόξαι, *glories*, v.10. expresses them by ὅσα μὴ ἴσασι οἰδασι, *those things which they know not*, and 2 *Pet.* 2. 12. ἃ ἀγνοοῦσι, *those which they are ignorant of*, which is an expression directly parallel to that other used by Saint *Paul* of *Angels*. 3^dly, Because of other *dominions* their *contempt* had been set down before, both in S. *Peter* and here, by the phrase ἀθετοῦσι and κατὰφρονοῦσι, *setting at nought*, making *nothing* of, and *despising*, *scornfully* behaving themselves toward their *superiors*, and so needed not be repeated again in these words. But yet on the other side it must be said, that what was before said of their *setting dominion* at *nought*, may referre to their *doctrine* of *Christian liberty*, or their not being *subject* to any *ruler* or *master*, which is noted in them, 1 *Tim.* 6. 1. and then this of their *practise* superstructed on that *doctrine*, their *speaking contumeliously* of those that *exercise* that *dominion*, may be fit enough to be added to the former, and so may be set down in that phrase, βλασφημοῦσι δόξας, *they speak evil of glories*. And that it doth so signifie, is most probable, 1. Because we find not in any *Church-writers* that the *heresie* of the *Gnosticks* had any thing in it of particular *opposition*, or *defiance* to *Angels*, but on the contrary the *Æones*, noting the *Angels*, make up a great part of their *divinity*. A 2^d *argument* may be taken from the mention of the *gainsaying* of *Core*; whereby this *sin* of these *Gnosticks* is exemplified, ver.11. where, as ἀντιλογία *contradicting*, & βλασφημία, *evil speaking* are of the same importance; so we know the *sin* of *Core* consisted in the *murmuring* and *rebelling* against *Moses* and *Aaron*, that were by *God* set over them And for thus doing the *Gnosticks* are (2 *Tim.* 3) distinctly compared to *Jannes* and *Jambres* the *Ægyptian Magicians* (and such was *Simon* and *Menander*, and the *chief* of these) who by their *sorceries resisted Moses* coming in *God's* name to the *Israelites* and to *Pharaoh*, as these did the *Apostles* of *Christ*. And so this will be the meaning of the *phrase*, *speaking ill of those that are set over them*, i.e. *contumelious usage* of the *Apostles* or *Governours* of the *Church* (who are called δόξα Χριστοῦ, *the glory of Christ*, 1 *Cor.* 8. 23.) with whom particularly they had many *controversies* and *disputations* (referred to v. 9.) in which those *contumelious speeches* on the *Gnosticks* part would be but *effects* of their great *daring pride* (mentioned 2 *Pet.* 2.10. immediately before it) and of their *discriminating* themselves from all others, v. 19. and so is very probable to have been *observable*, and *accusable* in them. See *note* on the *title* of 2 *Joh.* a.

ἃ μὴ Ἑώρακεν

ὅσα οὐκ Οἴδασι

Ἃ Ἀγνοοῦσι

Βλασφημοῦσι δόξας

Ἀντιλογία

What the *body* of *Moses*] here signifies, will easily be discerned by *comparing* it with the place from whence this *controversie* of the *Angel* with the *Devil* is here cited, and that is undoubtedly *Zach.* 3. 1. There we have *Joshua* the *high priest* *standing before* the *Angel* of the *Lord*, and *Satan* *standing at his right hand to resist him*, or *dispute* or *plead* against him, as the *standing at the right hand* notes an *accuser*, *impleading* another, (*Let Satan stand at his right hand*, *Psal.* 109.) And the onely words which are there mentioned from the *Angel* (under the name of the *Lord*) to *Satan*, are these here set down, *The Lord rebuke thee*. Now the matter of *controversie* then between the *Angel* and the *Devil*, the *good* and *bad Angel*, was (that which is the *subject* of that present *vision*) the *reedifying* of the *Temple*, and restoring of the *service* of *God* among the *Jewes* at *Jerusalem*, This is called the *body* of the *Jewes*, 2 *Mac.* 15.13. where we have *Onias praying* for the whole *body* of the *Jewes*, And may as fitly be styled the *body* of *Moses*, in the same manner as the *Christian Church*, or *assembling* of *Christians* for the *service* of *Christ*, is called the *body* of *Christ*, 1 *Cor.* 12.20,25,27. *Ephes.* 1.23. & 4.12,16. *Col.* 1.18. *Jam.* 3. 2. The *Judaical Temple* and *worship* and *service* depending upon *Moses*, as the *Lawgiver*, or *principle*, or *head* under *God*, from whence it came, as *Christ's* being the *Lawgiver* of the *Christian Church*, and instituting *Apostles* &c. in it, is the reason why he is called the *head* of that, and the *Church* the *body* of *Christ*, as on the other side, we know he calls his *body* a *Temple*, *Destroy this Temple*, &c. and the *Apostle* of us, that *our bodies are the Temples of the holy Ghost*. Agreeable hereunto it is, that all *Christians*, as they live together in *publick communion*, congregating together in *assemblies*, are called (in reference to this notion of *body*) *members* and *fellow-members*, and the *restoring* the *congregations* or ἀποκατάστασαι αὐτῶν is called καταλλισμὸς, (see *note* on 2 *Cor.* 13 c. & *Ephes.* 4.12.) And so in *Ignatius's Epistle* to the *Church* of *Smyrna*, he talks of congratulating with the *Church* of *Syria*, because they are in *peace* and ἀποκαλεσάσθη εὐλοῖς τὸ ἴδιον Σωμάτειον, *their body is restored to them*, where their *restitution* to the free *publick service* of *God* (such as here *Joshua* and *Zerubbabel* were foretold to *labour* for, and *Satan* to labour against, and the *Archangel* to *contend* with him about it) is expressed by the *restoring*

d. Σῶμα Μωσέως

Ἐπιτιμήσαι σοι Κύριος

Καταλλισμὸς

of

of their *own body*. One difficulty here ſtill remaineth, how this *example* is proper to the point in hand, *ſpeaking evil* of *glories*, or *dignities*, or *dominions*, And that which ſeems moſt reaſonable is, that the *devil* here is the ſame that in other places is called *Belzebub* the *Prince* of *devils*, the *Prince* of the *air*, and Prince of *darkneſſe*, and *Rev.*9.11. in the *antient MS.* in the *King's Library* ὁ ἄρχων τ ἀβύσσ ὁ ἄγγελ, *the Angel, the Prince of the Abyſſe* or *Pit*, who having been once a *principal Angel* in *heaven*, having loſt that *dignity*, is now the *Prince* of *hell*, and otherwhere is noted by *Principality* or *Power*, he that hath *power* over the other *devils*. Now if *Michael* the *Archangel* in a quarrel with him, about a matter of ſuch weight, as was the *reſtitution* of the *ſervice* of *God* among the *Jewes*, would not uſe any *bitterneſſe* or *execration* againſt him, then how unreaſonable is it for theſe *Gnoſticks*, how without all excuſe, thus to demean themſelves toward the *Apoſtles* of *Chriſt*? That the *devil* is here look'd on in this notion, may be concluded by comparing it with 2 *Pet.* 2.11. (which ſure is parallel to this) where *ſpeaking evil* of them, muſt needs refer to the δόξαι *glories* or *dignities* v. 10. And therefore if the *devil* be comprehended there under that *phraſe*, (as here he is diſtinctly named) it muſt follow that he is here look'd on as a δόξα or *dignity*, i. e. as a *Prince*, though it be of *devils*.

e. This expreſſion of S. *Jude*, τῇ πλάνῃ τ Βαλαὰμ μισθ ἐξεχύθησαν, hath much of difficulty in it. Πλάνη What is meant by πλάνη *error* may appear by *Rom.* 1.27. where it is clearly ſet to ſignifie their *ſeduction* to *Idolatry*, of which the *Gnoſticks* were guilty, and whereby they fell into all thoſe *unnatural ſins*, ἄρσενες ἐν ἄρσεσι, contrary to the φυσικὴ χρῆσις τ θηλείας, in the *beginning of* that *verſe*. Thus is the word πλάνη uſed 1 *Theſſ.*2.3. not onely for *ſeduction* in *general*, but *particularly* that of the *Gnoſticks*, being there joined with ἀκαθαρσία, *uncleanneſſe*, and ſo perhaps *Eph.* 4. 14. where the *cunning* of the *falſe teachers* is ſaid to be uſed εἰς μεθοδείαν πλάνης, *for the contriving*, or *deſigning of deceit*, or *ſeduction*, i. e. for the *infuſing* this great *corruption* of the *Gnoſticks*, all manner of *luſt* and *filthineſſe*, ſo it is clearly taken 2 *Pet.* 2. 18. where πλάνη is interpreted by the ἐπιθυμία σαρκὸς and ἀσέλγειαι, *luſts of the fleſh*, and *filthineſſes*, preceding in that verſe, and as clearly 2 *Pet.* 3. 17. τῇ ἀθεσμων πλάνῃ συναπαχθέντες, *led away with the deceit of unruly men*, referring to the *ſeduction*, and *abominable* doctrines of the *filthy* Πλάνη Βαλαὰμ *Gnoſticks*. For that this was the πλάνη τ Βαλαὰμ, *the ſeduction* into which *Balaam* brought the *Iſraelites* by his counſel to *Balak* (when, as the *Hieruſalem Targum* reads *Numbers* 25. 14. he adviſed *Balak* in theſe words, *Veni nunc, conſulam tibi quid populo huic facies, Fac eos peccare, Come now, I will counſel thee, what thou ſhalt do to this people: Make them ſin.*) appears by *Num.* 25. 1. but eſpecially by 2 *Pet.* 2. 15. and *Rev.* 2. 14. where this πλάνη is called in one ἡ ὁδὸς, in the other ἡ διδαχὴ Βαλαὰμ, *the way*, and, *the doctrine of Balaam*. Now for Ἐξεχύθησ ἐξεχύθησαν, ſome probability there is by comparing it with that place of *Rom.* 1. 27. (which hath much agreement with this paſſage) that it ſhould be a *miſtake* in the *copy* for ἐξεκαύθησαν, *burning*, there, and denote *burning* in *luſt*. And thus 'tis clear the *Syriack* read it, who render it אשתרחו *exarſerunt*, or, as the *new Paris Edition* renders it *libidinosè exarſerũt*, *they burnt libidinouſly*, but the word as it is, is capable of a very commodious interpretation, ſo as to agree with the notion given of ἀνάχυσις, 1 *Pet.* 4.4 for thoſe *unnatural ſins* of *uncleanneſſe* and *confuſion* of *ſexes*. Thus when the *Gloſſe* of *Phavorinus* (as the *printed copies* have it) renders ἐξεχύθησαν by nothing but ἠφανίσθησαν *were deſtroyed*, and *Heſychius* by ἐφανίσθησαν (which muſt needs be *falſe printed*) that may very probably be a *miſtake* of the *Copy* for ἐπλανήθησαν, uſed in ſtead of this word in the *parallel* place 2 *Pet.* 2.15. (So *Pſal.* 13. 2. παρ' ὀλίγον ἐξεχύθη *almoſt gone out of the way*) noting here thoſe great *declinations* and *deviations* from the *right way*, theſe *tranſgreſſions* of the *Law* of *Nature*: And ſo ἐξεχύθησαν will ſignifie the *breaking* or *running* out (as a *veſſel Lu.* 5. 37.) into all *confuſion* of *luſts* and *baſe* practiſes, ſuch as wherein the *Gnoſticks* tranſcended and exceeded all the men in the world. Laſtly, the word μισθ hath Μισθῷ *difficulty* and *doubt* in it, whether being uſed *adverbially* it be to be rendred ἀντὶ μισθ, *by way of reward*, or elſe ἕνεκα μισθ, *for reward's ſake*. The *parallel* place, 2 *Pet.* 2. 15. inclines to the latter of theſe, for there on the mention of *Balaam* 'tis added, ὃς μισθὸν ἀδικίας ἠγάπησεν, *who loved the* Μισθὸν ἀδικίας *reward of unrighteouſneſſe*, noting that what he did by his *counſel* for the bringing the *Iſraelites* to theſe *ſins*, he did out of *covetouſneſſe*, or μισθ ἕνεκα, to get *reward* from *Balak*. But the other place (which may paſſe for a *parallel* alſo) *Rom.* 1. 27. perſwades the former, for there all their *obduration* of *heart* v. 28. *God's delivering* them up to the νῦς ἀδόκιμ, *reprobate minde*, in doing τὰ μὴ καθήκοντα, going on ſenſelefly in all their *abominable ſins*, is ſaid to be ἀντιμισθία πλάνης *a retribution*, or *reward*, or *puniſhment*, proportioned to their *Idolatrous* practiſe, and ſo here it will be true of the *ſeduction* of *Balaam*, or that *Balaamitical filthineſſe*, that the *Gnoſticks* were permitted to *fall*, or by *God* were *delivered* up to it without any *reſtraints*, as a *puniſhment* to their *ſin* in converting *Chriſtianity* into *Licentiouſneſſe*. And this ſeems to be the more probable rendring of the place, thus, that they fell into thoſe *filthy libidinous burnings*, or *confuſions* of *luſts*, the ſame that *Balaam* ſeduced the *Iſraelites* into, and this by way of *reward*, or *juſt puniſhment* from *God*, who thus *puniſhed* them with *deſertion*, and tradition unto this ſtupid ſenſeleſſe continuing, and multiplying of theſe ſins. Thus when the *Syriack* renders it ובתר טעיותה דבלעם באגרא אשתרחו the *Latine* interpreter reads *verbatim*, *Et poſt errorem Balaam in mercede exarſerunt*, and the *Latine Paris Edition in mercedem*, both joining the μισθ to the ἐξεχύθησαν, that they by way of *reward*, or for their *puniſhment*, and *reward*, did thus fall into theſe *libidinous burnings*, not referring to that of *Balaams* doing what he did, in contemplation of *reward*.

Ἀντιμισθία πλάνης

Φθινόπωρον is a *ſeaſon* of the *year*, ὅπου μετὰ τὸ θέρος, ſaith *Phavorinus*, *the ſeaſon after the Summer*, and again ὁ ἀπὸ τ πέντε ἡ δεκάτης Αὐγούστ μηνὸς, the ſeaſon beginning *from the fifteenth*, or, ſay f. Φθινόπωρ

others

others, the 22. of *Auguſt*, continued to the ſame *day* of *December*. Thus is the *year divided* in *Sextus Empiricus adv. Mathem.* l. 5. c. 1. Ἐν Κεῳ̃ ἐαρινὴ γίνεϑ ϑερ̃ι, ἐν αἰγοκέρῳ δὲ χειμερινὴ, ἐν καρκίνῳ δὲ ϑερινὴ, καὶ ἐν ζύγῳ φθινοπωρινὴ, making this to *winter*, as the *ſpring* is to *ſummer*. And *Olympiodorus* in *Meteor.* p. 20. ϑέρος εἰς β διαιρεῖϑ εἰς ϑέρ☉, ὅταν ἥλιός ὄϛιν ἐν Καρκίνῳ καὶ παρϑένῳ, καὶ εἰς ὀπώραν, ἡνίκα ὄϛιν ὁ ἥλι☉ ἐν λέοντι, ὅταν ὁ σείρι☉ φαίνεϑ, ἢ ὃ ἑξῆς ὥρα φθινόπωρον καλεῖϑ, ὡς ἂν μετὰ τ φθίσιν γενομένη. By which it appears that φθινόπωρον begins after both parts of *Summer* are ended, ϑέρος and ὀπώρα, after the *dog-ſtar* hath done *ſhining*, when it draweth toward *winter*, and the *ſeaſon*, though it begins in *Auguſt* on the 15. or 22. yet reacheth out to *Chriſtmaſſe*, i. e. to the *ſharpeſt*, and *depth* of *winter*, and is ſo called, becauſe it *begins* from the *end* of the *ſeaſon* of *ripe fruit*, i. e. φθινόσης ὀπώρας. In this ſenſe of the *ſubſtantive*, φθινοπωρινὸς the *derivative adjective*, muſt ſignifie that, which belongs to that *time*, and ſo the *Arabick Interpreter* in the *New Paris Edition* of the *Bible* reads דְּרוּפִיּוֹת *autumnales*, and ſo S. *Hierome* alſo, and ſo φθινοπωρινὰ δένδρα] will be *trees* in that condition, in which they uſe to be at that time of *year*, i. e. *bare*, having loſt their *leaves*, and having nothing *deſirable* on them (like the *waterleſſe empty clouds* precedent) and this a *direct embleme* of the *Gnoſticks*, and quite contrary to the *godly* man, deſcribed *Pſal.* 1. 3, 4. *whoſe leaf doth not wither*, and then to theſe is fitly added ἄκαρπα, *fruitleſſe*, *trees* that have neither the *verdure* of *leaves*, nor *profit* of *fruit* on them, *trees* which, beſide that they bear no *fruit*, are *deprived*, and *naked*, and *bare* of *leaves* alſo, and ſuch are thoſe that are come to the *denying* of *Chriſtian profeſſion* it ſelf, as we know the *Gnoſticks* did. Another ſignification ſeems to be followed by the *Syriack*, who read רָאֹפֵי אִבְרוֹן *quarum fructus emarcuit* or *defecit*, *whoſe fruit hath withered* or *failed*, according to a notion of φθινόπωρον for ἡ νόσος, *a diſeaſe*, in *Phavorinus*, that *diſeaſe* probably ſuch, as befalls *fruit* and *trees*, φθίνουσα ὀπώρας, a *blaſt* or *ſut*, perhaps ἐρυσίβη *ærugo*, that ſpoils *fruit* and *corn*, for ſaith *Phavorinus* and *Heſychius*, φθίνα ἡ ἐρυσίβη, and then δένδρα φθινοπωρινὰ will be *blaſted trees*, and this will alſo do well to ſignifie theſe *rotten* putrid *Gnoſticks*, a *blaſted* ſort of *Chriſtians*, withal ἄκαρπα, without any kinde of *fruit* on them. But the former of theſe is moſt agreeable to the nature of the word, and ſo fitteſt to be *adhered* to.

Ἄκαρπα

g. What the *coming of God* ſignifies, hath oft been ſaid (ſee *Mat.* 16. m. and 24. b.) executing *vengeance* upon *wicked* men, and that *coming* of his μετ' ἀγγέλων, *with his Angels*, *Mat.* 16. 27. thoſe being the *miniſters* and *executioners* of his *vengeance*, and withal his *ſatellitium*, or *guard*, whoſe *preſence* in any place is the onely thing to determine *God's omnipreſence* to one place more than to another, And theſe are the μυριάδες ἁγίων] here, (not *myriads* of *Saints* or *holy* men, but ſuch as are mentioned *Heb.* 12. 22. μυριάδες ἀγγέλων *myriads* of *Angels*, or as the *Targum* on *Deut.* 33. 2. *Myriades angelorum ſanctorum*, where we read onely *ſaints*, from the *Hebrew* which reads of *holy ones*, i. e. *Angels*, but I ſay) his *holy myriads*, or *hoſts* of *Angels*, with *ten thouſands* in each, which makes his *coming* ſo *ſolemn* and ſo *formidable* a thing. And thus in the *prophecie* of *Zacharie* c. 14. 5. where we read, *The Lord my God ſhall come*, *and all the ſaints with thee*, it is to be read from the *Hebrew* *with all his holy ones*, i. e. with his *guard* of *Angels*, and that (it ſeemeth) here, ποιῆσαι κρίσιν, *to execute judgement, and rebuke &c.*

Ἦλθε κύριος ἐν μυριάσιν ἁγίαις μετ' Ἀγγέλων

Μυριάδες ἁγίων

h. What is meant by the λαλεῖν ὑπέρογκα here, may beſt be gueſt by comparing it with *Dan.* 11. 36. where we have the ſame *phraſe* [λαλήσει ὑπέρογκα] there the *context* will ſufficiently interpret it, *The King ſhall do according to his will*, *and he ſhall exalt himſelf*, *and magnifie himſelf above every God*, *and ſhall ſpeak* (*marvellous*, we render) *high ſwoln things againſt the God of Gods*, There *doing according to his will*, is caſting of all *fear*, or care of *laws*, or *juſtice*, his *exalting* and *magnifying* himſelf *above every God*, is his *Atheiſtical* deſpiſing of all *religion*, whether the *true*, or the *falſe*, the *Jewiſh*, or *Heathen worſhip*, and his *ſpeaking the high ſwoln things againſt the God of Gods*, is undervaluing the *God* of *Iſrael*, the onely *true God*, and ſetting up ſome body elſe, as *ſuperiour* to him, the ſame that is ſaid of the *Gnoſtick hereſie* and their *leader Simon*, 2 *Theſſ.* 2. 4. that *he oppoſeth*, *and exalteth himſelf over or againſt all that is called God*, *or worſhip*. The ſame phraſe is again uſed, *Dan.* 7. 8. στόμα ὑπέρογκα λαλῶν *a mouth ſpeaking great*, or *ſwelling*, or *lofty things*. To one or both theſe paſſages of *Daniel* this place of S. *Jude* ſeems to relate, joining theſe two together, *walking after their own luſts*] and their *mouth ſpeaketh* ὑπέρογκα, *high ſwoln words*] as *Dan.* 11. *doing according to his will*, and *ſpeaking high ſwoln things* &c. And therefore we have *here reaſon* to take it in the ſame ſenſe, that *there* it appeareth to be uſed in, and though *here* be not mention of the *God* of *Gods*, againſt whom theſe *ſtout things* are ſpoken, yet to *ſupply* it from thence, And ſo it will agree moſt perfectly to the *character* of the *Gnoſticks*, 2 *Theſſ.* 2. 4. who certainly are the perſons here deſcribed. For of them it is evident (ſee 2 *Theſſ.* 2. *note* e.) that they *attributed divinity* unto *Simon*, made him the *uppermoſt God*, and the *God of Iſrael*, but a part of his *creation*, *worſhipt* him and *Helena* his whore, with *ſacrifices* &c. and ſo did the very thing, that there is ſaid of the *King* in *Daniel*. And whereas S^t *Peter* in ſetting this down 2 *Pet.* 2. 18. adds unto it ματαιότητος *of vanity*, that may fitly be accorded with this in the notion of *vanity* for *idolatry*, (ſee *Ro.* 8. *note* h.) for ſuch was their *worſhip* of *Simon*, ſee note b.

Λαλεῖν ὑπέρογκα

Ματαιότης

i. Ψυχικὸς ſignifies here thoſe that have no taſte of any higher *principle* in them, but of the *ſenſitive* ſoul, that ſuffer thoſe *affections* to carry them away, to *rule* and have *dominion* over them: Contrary to theſe are the πνευματικοὶ *ſpiritual*, they that move by an *higher principle*, that having the *aſſiſtance* of *God's Spirit*, and *divine revelation*, do *act*, and *move* accordingly. From hence it is that *hereticks*, that pretend to greater *purity* than other men, and ſo *ſeparate* from all others alſo, have generally deſired to *diſcriminate* themſelves from all others by calling themſelves πνευματικοὶ, the *ſpiritual*, and all others ψυχικοὶ, *animales*.

Ψυχικοὶ

Πνευματικοὶ

And

And ſo particularly did the *Gnoſticks* and their followers in *Irenæus*, they forſooth were the *ſpiritual*, φύσει πνευματικοὶ *naturally ſpiritual*, and had no need of any of thoſe *graces* and *gracious actions*, which were required to other men, and by their ἀπολύτρωσις, a kind of *baptiſme* they had, became *inviſible* to the *Judge*, and all the *ſins* they could commit, could no more *pollute* them, than the *Sun beams* could be *defiled* by *ſhining* on a *dunghil*, or *Gold* by being in a *kennel*, the very *character* (a little improved) of theſe here v. 18. *walking after their godleſſe luſts.*

k. ὧν πνεύματα ἅγια θεοῦ ἐνεχόμενον

It is ſufficiently known, that the *Apoſtles*, and thoſe that were by the *holy Ghoſt* ſet apart for the *planting* of the *Church*, had many *miraculous gifts*, eſpecial χαρίσματα or *graces*; Not every one all, but one one, another another, Among theſe, ſaith S. *Chryſoſtome*, there was in theſe firſt times, χάρισμα εὐχῆς, the *gift* of *prayer*, as alſo the *gift* of *healing*, of *ſinging*, *prophecying* &c. 1 *Cor.* 14.26. (ſee *note* on *Epheſ.* 6. e.) This, ſaith he, was beſtowed εἰς ἕνα τινά, *upon ſome one*, who did *pray* for the reſt, and *aske* thoſe things which were *uſeful* for them, and teach others how to form *prayers*. Some of theſe *ſpecial prayers* thus conceived, and frequently uſed by them, which were fit for the common *perpetual* uſe of all *Chriſtians*, were received, and kept by thoſe, whom they thus *taught*, and are they, which the *antients* mean by the *Liturgies* of S. *James* &c. which, or ſome other in that diſguiſe (or rather thoſe with ſome other *later mixtures*) are ſtill uſed by the *Greek Church* on *ſolemn* daies. Theſe extraordinary χαρίσματα, as long as they laſted, are here called (as other *ſpecial gifts* of the *Spirit* alſo are) πνεῦμα ἅγιον, *the holy Ghoſt*, and πνεῦμα *Spirit*, *Epheſ.* 6. 18. the immediate *moderator*, as it were, of all the *petitions* of the *Church* at that time. But when thoſe *extraordinary* χαρίσματα ceaſed, it is clear there was need of ſomewhat elſe to ſupply that place, and that would not be, (in any reaſon) to let *every* man *pray* as he *would* (for, for the preventing of that, and the *ill conſequents* of it, it was, that the χάρισμα εὐχῆς *gift of prayer*, had before been given) but ſet prepared *forms*, for the daily *conſtant* uſes, and thoſe provided by the *Governours* of the *Church*, *Apoſtolical* men, which had benefited under the *prayers* of thoſe that had the χάρισμα or *gift*, and remembred ſome *forms* of theirs, at leaſt the *method* and manner uſed by them. And this is the *original* of *Liturgie* among *Chriſtians*.

l. διακρινόμενοι

What διακρίνεσθαι in the *middle* voice ſignifies, hath been ſaid, *note* on *Jam.* 2. c. and *note* on c. 3. f. *viz:* to *waver*, or *doubt*. And accordingly if it be here rendred (as in *reaſon* it muſt, and by *analogie* with the uſe of the word in other places) it will be neceſſary to adhere to the *reading* of the *King's MS.* (which the *vulgar Latine* alſo appears to have followed, and the *nominative* διακρινόμενοι will have no ſenſe) οὓς μὲν διακρινομένους, *Some indeed*, viz: *thoſe that waver*, though they are not yet *faln* off, either ἐλεεῖτε *have pity* on them, and out of *compaſſion* to ſuch *weaklings*, doe all that may tend to the *ſetling*, or *confirming* them, or elſe (as the *King's MS.* reads) ἐλέγχετε, *reprove them*, after the manner of *fraternal correption*, and *admonition*, by that means timely to *reduce* them to *perſeverance*, and *conſtancy*, before yet they *fall* off and make *ſhipwrack* of the *faith*. Whereas others that are *already faln*, muſt be more *nimbly* handled, even *ſnatcht out of the fire*, &c.

A PREMONITION
Concerning the Interpretation OF THE
APOCALYPSE.

HAving gone through all the other parts of the *New Teſtament*, I came to this laſt of the *Apocalypſe*, as to a rock, that many had miſcarried and ſplit upon, with a full reſolution not to venture on the expounding of one word in it, but onely to perform one office to it, common to the reſt, the review of the *tranſlation*; But it pleaſed *God* otherwiſe to diſpoſe of it; For before I had read (with that deſigne of tranſlating only) to the end of the firſt verſe of the book, Theſe words [ἃ δεῖ γενέσθαι ἐν τάχει, *which muſt come to paſſe preſently*] had ſuch an impreſſion on my mind, offering themſelves as a key to the whole prophecie, (in like manner as [*this generation ſhall not paſſe till all theſe things be fulfilled*, *Mat.* 24. 34.] have demonſtrated infallibly to what *coming of Chriſt* that whole *Chapter* did belong) that I could not reſiſt the force of them, but attempted preſently a general ſurvey of the whole *book*, to ſee whether thoſe words might not probably be extended to all the *prophecies* of it, and have a literal truth in them, *viz:* that the things foretold and repreſented in the enſuing viſions, were preſently, *ſpeedily to come to paſſe*, one after another, after the writing of them. But before I could prudently paſſe this judgment, which was to be founded in underſtanding the ſubject-matter of all the *viſions*, ſome other evidences I met with, concurring with this, and giving me abundant grounds of confidence of this one thing, that, although I ſhould not be able to underſtand one period of all theſe *viſions*, yet I muſt be obliged to think, that they belonged to thoſe times, that were then *immediately* enſuing, and that they had accordingly their completion, And conſequently that they that pretended to finde in thoſe viſions, the predictions of events in theſe later ages, and thoſe ſo nicely defined, as to belong to particular *acts*, and * *perſons* in *this*, and ſome other *kingdomes* (a farre narrower circuit alſo, than that which reaſonably was to be aſſigned to that one *Chriſtian* prophecie for the *Univerſal Church* of *Chriſt*) had much miſtaken the drift of it.

Γενέσθαι ἐν τάχει

* *Thomas Cromwell & Cranmer c.14.18. Qu: Elizabeth, Chemnitius, Lord Treaſurer Cecill, the three firſt Angels, c 16.1,3,4. Brightman Apoc. Apoc:*

The arguments that induced this concluſion were theſe, 1. That this was again immediately inculcated, v. 3. ὁ γὰρ καιρὸς ἐγγύς, *for the time is nigh*, and that rendred as a proof that theſe *ſeven Churches*, to whom the prophecie was written, were concerned to obſerve and conſider the contents of it, *Bleſſed is he that reads, and he that hears*, &c. (ἐμπράκτως ἀκοήν, ſaith *Arethas*, that ſo *hears* as to *practiſe*) *for the time*, or ſeaſon, the point of time is *near at hand*. 2dly, That as here in the front, ſo c.22.6. at the cloſe, or ſhutting up of all theſe *viſions*, and of S. *John's Epiſtle* to the *ſeven Churches*, which contained them, 'tis there again added, that *God hath ſent his Angel to ſhew to his ſervants*, ἃ δεῖ γενέσθαι ἐν τάχει, *the things that muſt be ſpeedily* or *ſuddainly*. And immediatly upon the back of that are

Κωφὸς ἐγγύς

ſet

ſet the words of *Chriſt*, the author of this prophecie, ἰδοὺ ἔρχομαι ταχύ, *Behold I come quickly*, ἔρχομαι ταχὺ not in the notion of his final *coming* to judgment (w^th hath been the cauſe of a great deal of miſtake, ſee note on *Mat.* 14. b.) but of his *coming* to *deſtroy* his enemies, the *Jewes* &c. and then, *Bleſſed is he that obſerves, or keeps the prophecies of this book*, parallel to what had been ſaid at the beginning, c. 1. 3. 3^dly. That v. 10. the command is given to *Iohn*, *not to ſeal the prophecie of the book*, Which that it ſignifies that they were of *preſent* uſe to thoſe times, and therefore to be kept *open*, and not to be *laid up*, as things that *poſterity* was only, or principally concern'd in, appears by that reaſon rendred of it, ὅτι ὁ καιρὸς ἐγγύς ἐστι, *becauſe the time is nigh*, the ſame which had here at the beginning been given, as the reaſon that he that conſidered the *prophecies*, was *bleſſed* in ſo doing.

This being thus far deduced out of ſuch plain words, ſo many times repeated, The next thing that offered it ſelf to me was, to examine and ſearch what was the deſigne of *Chriſt*'s ſending theſe *viſions* in a letter to the *ſeven Churches*. For by that ſomewhat might generally be collected of the matter of them. What that deſigne was, appeared ſoon very viſibly alſo from *plain* words, which had no *figure* in them, *viz:* that they and all *Chriſtians* of thoſe times, being by the *terrors* of the then preſſing perſecutions from the *Jewes*, and by the ſubtile inſinuations of the *Gnoſticks* (who taught it lawfull to *diſclaim*, and *forſwear Chriſt* in time of perſecution) in danger to loſe their *conſtancy*, might be fortified by what they here find of the *ſpeedineſſe* of *Gods* revenge on his enemies, and *deliverance* of beleivers, that continued *conſtant* to him. This is the full importance of c. 1. 3. and the ſame again c. 22. 7. *Bleſſed are they that keep &c. for the time is nigh.* So in the proeme, or ſalutation, by *Iohn* prefixt to this *Epiſtle* of *Chriſt* (which from v. 4. to v. 9. was the reſult of his *obſervations* upon the *viſions*, and was not any part of the *viſions* themſelves, and ſo gives us his notion, and *interpretation* of this matter) we have theſe words, v. 7. *Behold he cometh with clouds* &c. Where the *coming of Chriſt* being a known, and ſolemn phraſe to ſignifie remarkeable *judgment*, or vengeance on ſinners (and in the firſt place on the *Jewes* that crucified him) and *deliverance* for perſevering *beleivers*, (ſee note on *Mat.* 24. b.) and the addition of the mention of *clouds* referring to *Gods* preſence by *Angels*, the *miniſters* of his *power*, whether in *puniſhing* or *protecting*, this ἔρχεται, or *coming* in the *preſent*, agrees perfectly and literally with what was before obſerved of the *ſpeedineſſe* of its approach at that time, and is an expreſſe ſignification, what was the *deſigne* of ſending the *viſions* to the *Churches*, *viz:* to *fortifie* them by that conſideration. Μακάριοι οἱ ῥηνλες· ὅτι καιρὸς ἐγγύς Ἔρχεται

Proceeding therefore by theſe degrees, it preſently appeared by demonſtrable evidences, that the *firſt* part of that which was thus *ſuddenly* to come to paſſe, was the illuſtrious deſtruction of the *Jewes* (which was alſo, of all things imaginable, the ſureſt and opportuneſt *comfort* and *fortification* to the *Chriſtians*, at that time, who were virulently perſecuted by them, and indeed, as *Tertullian* ſaith, owed the *beginning* of all their *perſecutions* to the *Jewes*). This appeared 1. by the latter part of the 7^th *verſe* of the *firſt chapter*, where the οἵτινες αὐτὸν ἐξεκέντησαν, *as many as pierced Chriſt*] and πᾶσαι αἱ φυλαὶ τῆς γῆς *all the tribes of the land*] moſt clearly denote the *Jewes* (as ἡ γῆ the *earth* or the *land* hath been often ſhewed to ſignifie, and הארץ *the land* among the *Jewiſh* writers, ſee *note* on *Mat.* 24. b.) whoſe *wailing* (there mentioned in the very words that are uſed *Mat.* 24. 31.) was to be for the *miſeries that came upon them*, *Jam.* 5. 1. For although ſome few words in this *ſeventh verſe* (as the *looking on him whom they had pierced*) would ſeem to make that *ſeventh verſe* parallel to that of *Zach.* 12. 10. and ſo, that it ſhould belong to the *contrition*, or *repentance* of the *Jewes*, for the *crucifying* of *Chriſt*, as that ſeems to doe (and if it doe, may have had its *completion* at ſeveral times in many *thouſands* of that *nation*, (ſee *Act.* 21. 20.) about *three thouſand* being converted in one day, *Act.* 2. 39, & 41.) yet the whole frame of the words of this 7^th *verſe* together, [*Behold he cometh with clouds and every eye ſhall ſee him, and all that had pierced him, and all the tribes of the land ſhall mourn over* or *upon him*] doth much more fully agree with the like words, *Mat.* 24. 30. where in the *deſtruction* (or the *coming of the Son of man* to this *deſtruction*) of the *Jewes*, we have theſe words, [*And then ſhall all the tribes of the land mourn, and ſhall ſee the ſon of man coming in the clouds of heaven with power and great glory*, which clearly belongs to the deſtruction of the *Jewes*; To which I ſhall only adde, that becauſe that royal *coming of Chriſt* conſiſted of *two* parts, to *deſtroy* the impenitent *Jewes* remarkeably, and as remarkeably to *reſcue*, or *ſave* the penitent *beleivers* (and therefore in that place of *Matthew* it follows, v. 31. and his *Angels ſhall gather the elect*, &c. which belongs to that delivering of the penitent, *Chriſtian Jewes*) therefore that alſo of the *Jewes* repenting for the *crucifixion* of *Chriſt* (that is, of thoſe οἱ τινες ἐξεκέντησαν πᾶσαι φυλαὶ τῆς γῆς

Jewes that at any time did repent) may here be taken in, in the richneſſe of this divine writing, and ſo the ordinary ſenſe of the word in *Zachary* alſo will not be left out by this interpretation, which applies this verſe to the deſtruction of the *Iewes*; So c.6.9,10,11, *the ſouls beneath the altar*, that *crie for vengeance of all the blood that was ſhed in the land*, is juſt parallel to that of *Mat.*23.35. that *on the Iews of that generation ſhould come all the* αἷμα ὃν ἐπὶ γῆς, *the blood that* had been ſhed *on the land*, &c. And accordingly all the reſt of that 6t chap. of the great *earthquake*, the *ſun becomes black*, and *moon as blood*, and the *ſtars falling from heaven*, &c. are thevery particulars mention'd in the immediate ſubſequent diſcourſe of *Chriſt*, *Mat.* 24. So moſt eſpecially c.11.8. that the ſcene of theſe tragedies is the *city where our Lord was crucified*, i.e. certainly and literally *Ieruſalem*, called *Sodome* there, but that only πνευματικῶς *myſtically* or *ſpiritually* (or in the viſion) as the text ſpecifies. And ſo that *Comment*, which *Biſhop Tunſtall* ſet out for S. *Ambroſe*'s, interprets the ſixt chapter to be meant of the *Iewes*. And in *Arethas* on c.6.12. concerning the *earthquake*, we find theſe words τινὲς ταῦτα εἰς τὴν ὑπὸ τῶ Οὐεσπασιανῶ πολιορκίαν ἐξέλαβον, τὰ εἰρημένα τροπολογήσαντες, *ſome expound this tropologically of Veſpaſian's ſiege*, where the thing of which he makes *doubt* in that interpretation, is the τροπολογία the *figurativeneſſe* of the ſpeech; (whereas perhaps it may be underſtood of real *earthquakes*, ſee note on c.6. f.) but he objects not againſt the interpretation or application of it to thoſe times of *Veſpaſian* and the *Iewes*; So *Rupertus Tuitienſis* interprets that chapter of the *Iewes*, and I ſhall not need make uſe of the *ſuffrages*, and conſent of many more, who have been forced to *acknowledge* that truth. But I muſt ſuppoſe that it will be objected and pretended, that this deſtruction of *Ieruſalem* was paſt at the time of *Iohn*'s receiving and writing this *viſion*, becauſe 'tis affirmed by *Euſebius*, out of *Irenæus*, that 'twas received or ſeen (* ἑωράθη *it was ſeen*) πρὸς τῷ τέλει Δομετιανοῦ ἀρχῆς, *at the end of Domitian's reigne*. To this I might reply from the opinion of † S. *Auguſtine*, and ſome others, that theſe viſions were not all *predictions* of what was *future*, but the deſcription of what had *paſſed from the firſt coming of Chriſt*, And from *venerable* * *Bede*, that *Iohn recapitulates from the ſuffering of Chriſt*, And † *Rupertus Tuitienſis*, that the *Apocalypſe comprehends what had been, what is, and what ſhould be the ſtate of the Church*, And this to very good purpoſe, by what was *paſt* to confirm *Chriſtians* in what was *future*, and now farther to be declared. And 'twould be no great objection againſt this, that 'tis all ſet down as a *prophecie*, for 'tis no new thing for *prophecies*, ſometimes to ſpeak in the *future* tenſe of things that are *paſt*, as *Dan.* 7.17. *Theſe great beaſts which are four, are four kings, which ſhall ariſe out of the earth*, where yet the *Chaldæan Monarchy* was long before *riſen*, and now neer expiration. But to paſſe this over, I anſwer more diſtinctly to the teſtimony of *Irenæus*, 1. That what he affirms concerning *Iohn*'s viſion at the end of *Domitian*, is not of all, but particularly of that *viſion* of the *number* of the *beaſt*, ch. 13. 18. Thus will *Euſebius*'s words be underſtood, Εἰ δὲ ἔδει ἀναφανδὸν ἐν τῷ νῦν καιρῷ κηρύττεσθαι τὸ ὄνομα αὐτῶ, δι' ἐκείνου ἂν ἐῤῥέθη τῶ τὴν ἀποκάλυψιν ἑωρακότι, ὁ δὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, &c. *If the name of Antichriſt ought to be proclaimed openly now, it would have been declared by him that ſaw the revelation, for it was not ſeen any long time agoe*, Where 'tis clear that ἑωράθη *was ſeen*] may belong to τὸ ὄνομα *the name of the beaſt*] as before [ἐῤῥέθη *declared*] did. And that it not only may, but muſt be ſo underſtood, appears by the *Latine* of *Irenæus* (wch only is extant) which reads it thus, *Antichriſti nomen per ipſum utiq; editum fuiſſet, qui & Apocalypſin viderat, neq; enim ante multum temporis viſum eſt, ſed penè ſub noſtro ſeculo ad finem Domitiani imperii*, *The name of Antichriſt would have been publiſhed by him, who ſaw the Apolypſe, for it was not ſeen any long time ſince, but almoſt under our age at the end of Domitian's Empire*. Where the word *viſum* in the neuter, *ſeen*, not *viſa* in the feminine, belongs apparently to the *name*, not to the *Apocalypſe*. *Secondly*, I anſwer, that although it ſhould ſtill be acknowledged to be the opinion of *Irenæus*, that *Iohn* received the *Revelation* & all his viſions at the end of *Domitian*, yet on the other ſide 'tis the affirmation of * *Epiphanius*, that *Iohn prophecied in the time of Claudius Cæſar, when*, ſaith he, *he was in the Ile Patmus*. And that which may give authority to *Epiphanius*'s *teſtimony*, is this, 1. That *Epiphanius* in that place is a writing againſt the *Montaniſts*, about the authority of the *Apocalypſe*, and that the later it were *ſeen* or written, the more it would have been for his turn toward confuting, or anſwering them, whoſe objection it was, that the *Church* of *Thyatira*, mentioned in the *Apocalypſe*, was not yet a *Church*, when that was ſaid to be revealed. And therefore if it had been but uncertain whether it were written ſo *early* or no, he would without all queſtion have made uſe of this, as ſome advantage againſt his *adverſaries*, whom he was then in confuting. 2dly, That *Epiphanius* is ſo farre from doing this, that

Πνευματικῶς Σόδομα

* *Ecclſ: Hiſt:* l.3.c.18.

† *Apocalypſis complectitur totum tempus à primo adventu Chriſti. De Civ: Dei,* l.20. c.8.

* *Johannem à paſſione Chriſti recapitulare.*

† *Apocalypſis complectitur qualis fuiſſet, qualis eſt, & qualis futurus eſt Eccleſiæ ſtatus.*

* ἀπὸ τοῦ προφητεύσαι ἐν χρόνοις Κλαυδίου Καίσαρος ὅτε εἰς τὴν Πάτμον νῆσον ὑπῆρξεν. *Hær:* ἀλογ: 51. & μετὰ τὸ εἰπεῖν ὅτι ἐπὶ Κλαυδίου ἐν τῇ Πάτμῳ ἦν ὁ Ἰωάννης, *Ib:*

he doth twice in the same place expresly affirm, 1. That his being in the *Isle of Patmus*, 2dly, That his *seeing* these *visions* there, were in the time of *Claudius*. Having said this for the confirming this assertion of *Epiphanius* to have as much authority as his testimony can give it, Three *arguments* I shall adde for the truth of it, 1. That about the *ninth year* of *Claudius* the *Christians* were *pursued*, and *banisht* by the *Roman Powers*. That at that time *Claudius banished* the *Iewes* out of *Rome*, is evident by *Iosephus*, and acknowledged by all, And that by the *Iewes* the *Christians* are meant, appears by *Suetonius* in the life of *Claudius*, c. 25. *Iudæos impulsore Chresto assiduè tumultuantes Româ expulit, He banished the Iewes out of Rome for the tumults which they daily raised by the impulsion of Chrestus.* By *Chrestus* it is certain that the *Roman writers* meant *Christ*, calling him *Chrest*, and his followers *Chrestians*, as *Tertullian* observes *Apol:* c. 3. And so they that were acted by the *impulsion* of *Chrest*, in that narration, must, though called *Iewes*, necessarily be resolved to be *Christians*; And what was done at *Rome*, is to be supposed to have been done also in other parts of the *Emperors* dominions, And so that *edict*, mention'd *Act*. 18. 2. was in reason to reach to *Ephesus*, and may justly be thought to have involved S. *Iohn* there. And accordingly *Chronologers* have placed this banishment of his to *Patmus* in that *year*. *Secondly*, That about *Claudius*'s time it was that the unbeleiving *Iewes* began and continued to oppose and persecute the *Christian Iewes*, and thereupon the *Gnosticks* compliances (and making as if they were *Iewes*, to avoid persecutions) are so oft taken notice of by S. *Paul*, *Gal* 6. 12. and elswhere. And by all the *Epistles* both of him, and the rest of the *Apostles* written from about that time of *Claudius*, the *Gnosticks* are every where toucht on, as the *pests* that were creeping into the *Churches*, against which they endevoured to fortifie the beleivers, and assure them, that those *persecutions* of the *Iewes* should be shortly ended by their *destruction* (*that night* of *sadnesse farre spent*, *and the day* of *deliverance*, and *refreshment at hand*, *Rom*. 13. 12. & c. 16. 20.) and that then the complying *Gnosticks*, which were so sollicitous to *save their lives*, *should lose* them, i. e. should *perish* with them. Accordingly, to the very same purpose is most of the vision here, that concerned the *seven Churches* c. 2. 2. & 4. & 9. & 14. & 20. & c. 3. 9, 10. &c. and much of the following *prophecie*, to assure them, that *God* would take revenge on these *impenitent*, and impure *professors*, and rescue the *constant Christians*. And that makes it very reasonable to beleive, that *this vision* was received about the same time also. A 3d argument will be taken from the account of the *eight Kings*, or *Emperors*, c. 17. 10. which cannot, I beleive, otherwise be made intelligible, but by beginning the account from *Claudius*, so that he, and *Nero*, *Galba*, *Otho*, *Vitellius*, shall be the *five that were faln*, and then *Vespasian* (in whose time I suppose these *visions* were committed to writing by S. *Iohn*) being the *sixt*, shall be the [*one is*,] and *Titus* the *seventh*, *that is not yet come*, *and when he comes shall stay but a little while*, reigning but two years and two moneths, and then the *beast that was and is not*, *and is the eighth*, *and is of the seven*, *and goes to destruction*] will fall out to be *Domitian*, to whom (and to whom only of all the *Emperors*, nay of all men in any story) all those distinctive *characters* will appertain, as that he exercised the office of the *Emperor*, and was called *Emperor at Rome*, when *Vespasian* was gone into *Iudæa*, and after his return became a private man again, delivered up the *Empire* to him, and so was, and is not, and then was the *eighth* (reckoning from *Claudius* as the first) and the son of *one of the seven*, viz: of *Vespasian*, and should be a bloody persecutor, and accordingly punisht, and so go to *destruction*. This seems to me to be a demonstrative *character* of the time, wherein the *first* of these *visions* was delivered, and will farther yeild some answer to the authority of *Irenæus*, by interpreting his words [πρὸς τῷ τέλει Δομετιανοῦ ἀρχῆς] of the conclusion of that reign of his at *Rome*, when his father *Vespasian* was in *Iudæa*, in respect of which it is said of him, *that he was and is not*, i. e. that reign of his was come to its τέλος or *end*, was now concluded, Making this not improbably that authors meaning, that *Iohn* did first (in this time of *Claudius*) receive some *visions* concerning this destruction of the *Iewes*, and the other attendants of it, and afterward in *Vespasian*'s time, while he was in *Iudæa*, and *Domitian* reigned at *Rome*, receive more visions, that particularly of the *number of the beast*, For I suppose the *several* visions of this book were (as those of *Isaiah* c. 1. 1 *Ieremiah* 1. 2, 3. *Hosea* 1. 1. *Amos* 1. 1. *Micah* 1. 1. in the reigns of several *Kings*) received at several times, not all at once, or in one day. And if against that presumption it be objected, that they were here sent all together to the *Churches* of *Asia*, and therefore were all received, and written at the same time, to this the answer is most obvious, from what we see done in the forementioned *prophecies* of *Isaiah* &c. in the *Old Testament*, which though clearly received in

πέντε ἔπεσαν

ὁ εἷς ἐστι,

ἄλλος οὔπω ἦλθε

καὶ ὅταν ἔλθῃ ὀλίγον δεῖ μεῖναι.

Ἦν καὶ οὐκ ἔστιν

ſeveral *Kings* reigns, and each ſent to that *King* or the people under him, to whom they belonged, as 'tis evident that of *Hezekiah* was, (and not concealed, and reſerved, till after their *death*, who were concerned in them) were yet long after the time of *receiving* the firſt of them, put into a *book*, and a *title*, comprehending them all, prefixt to them. And accordingly there is no difficulty to conceive that *Iohn* having firſt received the viſion of the *ſeven Churches*, and, according to direction, c. 1. 11. ſpeedily ſent it to them, did *after that*, (as μετὰ ταῦτα c. 4. 1. literally imports) receive more *viſions*, at ſeveral times, and *after all*, put them together into a *book* or *volume*, and dedicate them anew to the *ſeven Churches*, c. 1. 3. and this about the forementioned *end* of *Domitians* reigning in his *Fathers* ſtead, i. e. in *Veſpaſian*'s time, when he was returning from *Iudæa*, to *reſume* his *power* again. I can foreſee but one farther objection againſt this date of theſe viſions, viz: that in the *Epiſtle* to the *Church of Pergamus* c. 2. 13. there is the mention, and very name of *Antipas* the *martyr*, ὃς ἀπεκτάνθη *who was killed*,] which may be thought to imply that this *viſion* was received, after that part of *Domitian*'s reign, wherein *Antipas* is affirmed to have been ſlain. To this I anſwer, that this naming of *Antipas* by way of *prophecie*, may be as eaſily and probably beleived of the Spirit of *God*, before the time of his ſuffering, as the naming of *Cyrus* before he was born, which we know was done in the *Old Teſtament*, nay as *Chriſt*'s telling S. *Peter* that he ſhould be put to death, and particularly crucified, or as *Agabus* telling S. *Paul*, what ſhould befall him at *Ieruſalem*, *Act*. 21. 10. or, as I conceive, *Simeon*'s telling the mother of *Chriſt*, that a *ſword ſhould paſſe through her ſoul*, *Lu*. 2. 35. And if *Zacharias the ſon of Barachias*, *Mat*. 23. be that *Zachary* the ſon of *Baruch*, that was killed cloſe before the ſiege of *Ieruſalem*, (of which there is little reaſon to doubt) there is then a direct example of what is here thus ſaid of *Antipas*, the [ἐφονεύσατε *ye have killed*] being there ſaid of him, as [ἀπεκτάνθη *he was killed*] here (ſee note on *Mat*. 23. g.). That *Antipas* was a contemporary of the *Apoſtles*, and when he died, was extreme old, will hereafter appear out of the *Menologie*, and therefore at what time ſoever this viſion were written, 'tis certain there was ſuch a man as *Antipas*, and no doubt a *Chriſtian*, if not *Biſhop* of *Pergamus* then; And ſo 'tis leſſe ſtrange, that he ſhould be here mentioned by name, then that *Cyrus* ſhould, before he was born, and no more ſtrange, than for any other living perſon to have his *martyrdome* particularly foretold. As for the ſenſe of ἀπεκτάνθη *was killed*] which may be thought to conclude him *already killed*, ſure that is of little weight, it being very ordinary for *prophecies* to be delivered in words, which ſignifie the time *paſt*. All this may ſerve for a competent ſatisfaction to the grand difficulty, And howſoever in a matter of ſome uncertainty we may poſſibly miſtake in the particularity of *time*, wherein the *viſions* were received, yet that they belong (much of them) to the buſineſſe of the deſtruction of the *Iewes*, there will be little queſtion, when the particulars come to be viewed.

This being thus farre evident, it follows to be obſerved, that the deſtruction of *Ieruſalem* under *Titus* was but one part of this *coming of Chriſt*, I mean of the *judgments* upon the *Iewes*; Many other bloody *acts* there were of this *tragedy* ſtill behind, when that was over. Not to mention *Domitian*'s edict of killing all *David*'s *kin*, (*Euſebius* l. 3. c. 19.) The firſt I ſhall inſiſt upon, is that under *Trajan*, till whoſe reign S. *Iohn* himſelf lived (ſaith *Euſebius* l. 3. c. 23. out of *Irenæus* l. 2. c. 39. & l. 3. c. 3. and out of *Clemens Alexandrinus*) though not to this part of it. In this *Emperors* time it went very heavily with the *Iewes*, τὰ τῆς Ἰουδαίων Συμφορᾶς κακοῖς ἐπαλλήλοις ἤκμαζεν, ſaith he, *their calamities came tumbling in upon them, one on the back of another*; For both in *Alexandria*, and the other parts of *Ægypt*, and even in *Cyrene*, many *Iewes* behaving themſelves ſeditiouſly, and at laſt breaking out into open warres and horrid cruelties, deſcribed by *Dion*, and *Spartianus*, as well as *Euſebius*, and once having worſted the *Grecians*, they of *Ægypt*, and they of *Cyrene* joyning together under the conduct of *Lucuas*, and overrunning all *Ægypt*, the iſſue of it was, that *Trajan* ſent *Marcius Turbo*, with an army by ſea and land, horſe and foot, who in a long continued warre killed great multitudes of them, and leſt they in *Meſopotamia* ſhould, or ſuſpecting that they had already joyned with them, the *Emperor* ſent to *Quintus Lucius Æmilius*, that he ſhould deſtroy them all utterly out of that province, and for his care in obeying that command, he was, ſaith *Euſebius*, conſtituted Ἰουδαίας ἡγεμὼν *Ruler of Judæa* under the *Emperor*. Theſe paſſages we find in *Euſebius* l. 4. c. 2. and, ſaith he, all the *Greek* writers of the heathens, who ſet down the ſtories of thoſe times, have the ſame verbatim; and ſo indeed they have, See *Dio*, as alſo *Spartianus*. And the number of the ſlain *Iewes* in that calamity is reckoned to be no leſſe than *two hundred thouſand* in that reign of *Trajan*'s And this, if there had been none before, and if there were no more behind, might well be ſtyled

Ἀπεκτάνθη

Ἀντίπας

Ἐφονεύσατε

Euſeb: l. 4. c. 2.

ſtyled a *coming of Chriſt* in the *clouds* againſt his crucifyers, a lamentable judgment on all the *tribes* of that *land*, and ſo might own the expreſſions in that 7th verſe, and ſome part of the after *viſions*.

But beſide this, yet farther, within few years more, in the time of *Adrian*, *Trajan*'s immediate ſucceſſor, (who began his reign *An. Dom.* 118.) there befell more ſad deſtructions upon the *Jewes*, and particularly upon *Jeruſalem* it ſelf occaſioned by the riſing of *Barchocheba*, who being but a *villain*, φονικὸς καὶ λῃστρικός τις ἀνὴρ, one that lived by *robbing* and *killing*, took upon him to come as a *Meſſiah*, as a *light* from heaven to the *Jewes*, and therefore ſtyled himſelf, *Son of a ſtarre*. And with thoſe that he thus raiſed, a great warre there was waged by the *Romans* in the eighteenth year of *Adrian*, at the *Town Bethek* not farre from *Jeruſalem*, and the iſſue was, that the *Iewes* were under a moſt miſerable ſiege, and *Rufus* governour of *Judæa*, on occaſion of this riſing, without any mercy, deſtroyed all he could come to, men, women, and children, μυριάδας ἀθρόως, ſaith *Euſebius* l.4. c.6. *whole myriads together*, and, to conclude, there came out an Edict of *Adrian*'s, after the death of the ringleader, interdicting all *Iewes*, and forbidding them to return to their city *Ieruſalem* again, or ſo much as to look toward it; To which end the foundations of the *Temple* were ploughed up by *Rufus*, (and ſo *Chriſt*'s prophecie not till now exactly fulfilled, of not *one ſtone upon another*) the city inhabited by the *Romans*, new built, and named *Ælia* from *Ælius Adrianus*, and (they ſay) the *ſtatue of a ſwine* ſet over the gate of it, to reproach the *Iewes*, and baniſh their very eyes from it. And this was another paſſage wch might well be referred to in that place, as matter of *mournful* ſpectacle to all the *Tribes of Judæa*, and as mournfully repreſented in ſome of the *viſions*. To wh muſt be farther added that the unbeleiving *Iews* are not the only men, to whom the deſtruction here reveal'd in theſe *viſions* did belong, but as notably alſo, and wel-nigh as ſoon, the erroneous vile *Chriſtians* of thoſe times (which were many of them *Jewes* alſo, and (thoſe that were not) *Judaizers*, or compliers with the *Jewes*) *viz.* the *Gnoſticks* ſo oft ſpoken of in S. *Paul's Epiſtles*, and by S. *Peter*, and S. *Iames*, S. *Iude*, and S. *Iohn* alſo, with intimation of their approaching *deſtruction*, which here is viſible in the *viſion* of, and the *cauſes* of the ſeveral deſtructions, that lighted on the ſeven *Churches* of *Aſia*, (if not wholly, yet) at leaſt on the *Gnoſticks* and other *hereticks* among them, Of whom, ſaith *Euſebius*, after the enumerating of their hereſies, λόγῳ δεῦτλον εἰς τὸ παντελὲς ἀπεσβήκασι, *they vaniſhed to nothing in a moment*, and this, ſaith he, in *Trajan*'s time, l.3. c. κθ'. And then in the ſecond place, the other enemies of *Chriſt*, partakers in the crucifying of him, and afterward eminent *perſecuters* of *Chriſtians*, thoſe of *heathen Rome*, as will appear in the expoſition of the *viſions*. And then 3dly, as in a parentheſis, *Gog* and *Magog* c. 20. 8. which after the peaceable flouriſhing of *Chriſtianity* for a thouſand years, ſhould waſte the *Church* again, The *Turks* in the *Eaſt* &c. And then all the enemies of *God*, at the fatall laſt day of *doom*, c. 20.11.

That this was the ſummary matter of theſe enſuing viſions, the moſt ſerious pondering of every part ſoon made unqueſtionable to me. And of it the Reader may here before-hand receive this ſhort *ſcheme*, *viz.* that, after the *Preface*, in the firſt Chapter, to v.10. and the *viſions* about the *ſeven Churches* of *Aſia*, each of them ſet down diſtinctly, c. 2, and 3. This book contains, *Firſt*, the proceedings of *God* with the *Iewes*, from the fourth to the twelfth chapter; *Secondly*, the *infancy* and growth of the *Church* of *Chriſt* in order to the *heathen* world, till it came through great oppoſitions, to get poſſeſſion of the *Roman Empire*, partly by deſtroying, partly by converting the *heathen* and *villanous*, impure *Idoll-worſhippers*; from the twelfth to the twentieth chapter. *Thirdly*, the *peaceable*, *flouriſhing* ſtate of the *Church* for a *thouſand years*, (and after that the breaking out of the *Turk*, and haraſſing the *Eaſtern Churches*, briefly toucht, together with their *deſtruction*, and the end of the *world*) moſt *rhetorically* deſcribed, from chap. 20th to the 6 verſe of ch. 22. And from thence to the end of the Book a formal *concluſion* of the whole matter. All which is ſomewhat proportionable to that which old *Tobit prophetically* ſpoke of the times that were to follow him, c.14.5. which he divided into three diſtinct ſpaces: *Firſt*, the *re-building of the Temple*, which was now long paſt, and this Book hath nothing to doe with that. *Secondly*, the *conſummations of the ſeaſons of the age*, i. e. the *deſtruction of the Iewiſh ſtate*, which is the firſt main period here; This is not ſo clearly ſet down in our *ordinary Engliſh verſion*, as in the *Greek* it is, for that reads not as the *Engliſh* doth [*until the time of that age be fulfilled*] confining the continuance of the *ſecond temple* to the *time* of *that age*, but [ἕως πληρωθῶσι καιροὶ τοῦ αἰῶνος, *till the ſeaſons of*

the age be fulfilled,] a phraſe neer of kin to thoſe many which are uſed in the *New Teſtament*, for the *deſtruction* of this *people* [the *latter days*, or *ſeaſons*, συντέλεια αἰῶνος *the conſummation or concluſion of the age*] *Mat.* 24. 3. But in the *Hebrew* copy ſet out, and rendred by *Paulus Fagius*, (which appears to be tranſlated skilfully by ſome *Iew* out of the *Original Chaldee)* there is a very conſiderable addition to this purpoſe, וְעוֹד יֵצְאוּ בְּגָלוּת לֵב וְגָדוֹל, *And again they ſhall go into a long and great captivity, noting the greatneſſe and duration of this* beyond all the former. That theſe words in that *Hebrew copy* are the true reading, appears by the *ſubſequent* mention of a *return*, which cannot be ſenſe, without this *precedent* mention of a *captivity*. And that it belongs to that deſtruction of them by the *Romans*, appears by another paſſage, *added* alſo in that *Hebrew copie*, and directly parallel to *Mat.* 24. 31. for as there after the *deſtruction of Ieruſalem* v. 29. is mention of the *Angels ſent to gather the elect Iewes from the four windes*, (parallel to the viſion of the *ſealing*, *Rev.* 7.) ſo it follows in *Tobit*, but *God, holy and bleſſed ſhall remember them, and gather them from the four corners of the world.* After which follows, *Thirdly, the ſtate of Chriſtianity*, the glorious building of *Ieruſalem, and the houſe of God, foretold the prophets*, (and that *building* ſet down c. 13. 18. 17. with *Sapphires, Emrods, precious ſtones, pure gold, Beryll, Carbuncle, ſtones of Ophir*, in the ſame manner, as 'tis deſcribed in theſe *viſions*, c. 21. 18, 19.) and that to *continue for ever* or, as the *Hebrew* reads, *for ever and ever*; and as a prime branch of that period *the converting of the nations, and burying their idols*, (which is here the *ſecond* main *period*) v. 6, 7. This *parallel prediction* in *Tobit* may be of ſome force to *authoriſe* the *interpretation* of theſe *viſions*; In all which, as there may be ſeveral particular paſſages either ſo *obſcure* (from the nature of *prophetick* ſtyle) as not to be eaſily explicated, or ſo *copious*, (and capable of more than one explication) as to render it *uncertain*, which ſhould be preferr'd (In which reſpect I hope, and expect that much more light may be added to it, by more ſtrict ſurvaies, and *comparing* the expreſſions in this Book with the like phraſes, or paſſages in the *Prophets* of the *Old Teſtament*) ſo for the *general* matter of theſe *viſions*, I ſuppoſe, upon pondering the whole, there will be little doubt, but theſe are the true *lineaments* of it.

And it hath been matter of much ſatisfaction to me, that what hath upon *ſincere* deſire of finding out the truth, and making my addreſſes to *God* for his particular directions in this work of difficulty (without any other *light* to go before me) appeared to me to be the meaning of this *prophecie*, hath, for the main of it, in the ſame manner repreſented it ſelf to ſeveral perſons of great *piety*, and *learning* (as ſince I have diſcerned) none taking it from the other, but all from the ſame *light* ſhining in the *prophecie* it ſelf. Among which number I now alſo finde the moſt *learned Hugo Grotius*, in thoſe *poſthumous* notes of his on the *Apocalypſe*, lately publiſht.

And this is all that ſeemed uſeful to be here *premiſed* concerning the *interpretation* of this *Book.*

THE [a]REVELATION OF John[b] the Divine.

a.

b.

THE *title* of this Book as it is ordinarily ſet [Ἀποκάλυψις Ἰωάννε τȣ̃ θεολόγȣ, *the Revelation of John the Divine*] hath in it ſome ſeeming difference from the firſt words of the Book, which were written by S. *John* himſelf, (whereas that other (as the reſt of the *titles* of the Books of the *New Teſtament*) was by the *Church* of the firſt ages affixt unto it) Ἀποκάλυψις Ἰησȣ̃ Χριστȣ̃, *the Revelation of Jeſus Chriſt*. And this difference is to be reconciled not by making one of them to refer to the perſon that *received*, the other to him that *gave* the *Revelation*, for as *John* received it from *Chriſt*, ſo *Chriſt* alſo received it from his *father*, and therefore 'tis here added v. 1. [*which God gave him*] but it muſt be by diſtinguiſhing of the *time* and *manner* of theſe *revealings*. *God* formerly revealed theſe future events to *Chriſt* the Son of man, as the *Mediatour* by him now deſigned to conveigh all *knowledge* and *grace* to us; and this he did, when *Chriſt* entred on his *Prophetick* office (long before the time here ſpecified) from whence it was, that *Chriſt*, whilſt here on earth, foretold (in the parable of the *King* and the *Husbandmen*, *Lu.* 20. 16. and *Mat.* 24. and *ſparſim* at other times) many of the particulars repreſented in this *prophecie*, eſpecially that of the *deſtruction* of the *unbeleiving Jewes*. And in this reſpect this whole Book is entituled [the *Revelation of Jeſus Chriſt*] i. e. that *prophecie*, which *Jeſus Chriſt* received from his Father, as *the viſion of Iſaiah*, &c. is the *prophecie*, which *Iſaiah* received from *God*, or, that *God gave to Iſaiah*. But then as *Chriſt* thought fit to give a *repreſentation* of this to his *beloved diſciple*, *John*, and ſo *John* received it, as a *prophecie*, to deliver to others, So 'tis fitly ſtyled (here in the title) *the Revelation of John*, who received it (in *viſion*, or *extaſie*, v. 10.) by the *Angel* from *Chriſt*, as *Chriſt* received it from his *Father*. For this is the meaning of the word Ἀποκάλυψις *Revelation*, a word ordinarily uſed in *Daniel*, to ſignifie any *knowledge*, extraordinarily communicated to any by *God*, Thus is the word uſed 2 *Cor.* 12. 1. where he puts together *viſions* and *revelations of the Lord* (and perhaps expreſſes it, v. 2. by ἄνθρωπον ἐν Χριστῷ *a man in Chriſt*, as here v. 10. by being in the *Spirit ſnatcht into the third Heaven*, ſo again v. 7. *abundance of Revelations*. So *Gal.* 2. 2. *I went up by Revelation*, i. e. by impulſion of the *Spirit of God*, and *Epheſ.* 3. 3. By *Revelation* (i. e. by *Chriſt*'s ſpeaking to him from *heaven*, and other the like viſions, which, it appears, he had, 2 *Cor.* 12. 7.) *God made known to me the myſtery*. In other places, the word is uſed in a greater latitude, for an *expoſition*, or *interpretation* of any *ſacred figure*, &c. however come by, though not by immediate *inſpiration* from *God*, the דרש among the *Hebrews*, expounding of difficulties (ſee note on 1 *Cor.* 14. b.) and yet more widely 1 *Pet.* 1. 7. for *Chriſt*'s *revealing* himſelf in *judgement* on his adverſaries, and reſcuing the *faithful*. But here it is according to ſtrict idiome, no more then *viſion*, or *prophecie*, and ſo the title of *Enoch*'s book, cited *Jude* 15. was Ἀποκάλυψις Ἐνὼχ *the Revelation of Enoch*, but in S. *Jude*'s ſtyle (προεφήτευσε Ἐνὼχ) *the prophecy of Enoch*. And if in this notion of the word (which is peculiarly that, which here and c. 1. 1. belongs to it) M^r *Brightman* intituled his comment on this book, *Apocalypſim* Ἀποκαλύψεως, *the Revelation of the Revelation* (as it ſeems he did by [a] applying the words of *Scripture* [*the Lord hath ſpoken, who can but prophecie?*] to his own performances in that *comment*, adding that *God* not onely ſpake of old by *dreams* and *viſions*, but *daily* now, *whenſoever he inlightens the mindes of his ſervants, to the fetching out any hidden truth of his word, and that when God doth thus communicate with any, he underſtandeth a neceſſity impoſed on him to make it known to others, and that the danger is not ſhewn to him for his own private ſake*) I cannot but affirm that he hath groſſely miſtaken his buſineſſe, and endevoured to impoſe *falſe prophecies* upon his Reader. For though by the help, and *grace of God*, ſought onely by *prayer*, and by the uſe of *means*, *inſtrumental* to that *end*, and *ſubordinate* to that *grace* (ſuch are comparing *Scripture* with *Scripture*, and *Prophetick* expreſſions with the *Prophetick* ſtyle, and *Symbols* with *Symbols*, and the obſervation of the uſe of *words*, and *phraſes* in the *ſacred dialect*) it be poſſible to attain to the expounding or revealing ſome ſecret ſenſes of *Scriptures*, which without the uſes of theſe means, will not be attainable, yet may not the interpretations of any meer man (which hath not the *gift of prophecie*, pretend to be the *word of God*. And whoſoever ſhall profeſſe, thus to *reveal the Revelation*, by *God ſpeaking to him*, and doth not evidence his *calling* and miſſion *prophetick*, eſpecially if he pretend to have learnt from the *Revelation* things ſo diſtant from what there we read, as are *Germany*, and *France*, and *Britanny*, of this laſt *Century*, from the *Churches* of *Sardis*, *Philadelphia*, and *Laodicea*, in *Aſia*, then in being, when S. *John* by *Chriſt*'s appointment wrote this prophecie to them, muſt needs be lookt on as a *falſe ſeer*,

a. Ἀποκάλυψις Ἰωάννȣ

ἣν Ἔδωκεν αὐτῷ

Ἀποκάλυψις

Ἄνθρωπον ἐν Χριστῷ

ἐν Πνεύματι

a *Dominus locutus eſt, quis non prophetet? Non ſolum enim Dominus per ſomnia & viſiones antiquitus locutus eſt, ſed etiam loquitur quotidie, quoties mentes ſervorum ſuorum illuſtrat ad erudendam latentem veritatem verbi ſui, eandémque proferendum in apricum. Quicum autem Deus hoc pacto communicat, neceſſitatem intelligit impoſitam ſibi patefaciendi aliis quod ipſe accepit. Nunquid enim accenderetur lucerna, ut ſubter modium poneretur? An commune periculum alicui privatim in ſuam unius gratiam indicaretur? &c. Epiſt. dedicat.*

or

or *falſe prophet*. And this is done by Maſter *Brightman* in expreſſe words, ſaying, that he [b] had learnt out of the *Apocalypſe* that *a moſt heavy trial was now ſuddenly to invade the Chriſtian world* (as if what was ſaid to be *ſudden* neer 1600 years ſince, were ſufficiently fulfilled by being *neer at hand* fourty four years ago) *that the Churches of Britain, Germany, and France, were moſt favourably admoniſhed of this tempeſt by Epiſtles written to them by name, that he by divine impulſion or direction* (or what elſe *divinitùs* can ſignifie) *found theſe very Epiſtles, which ſignifie this thing, and from the inſcriptions of them underſtood, to whom they were ſent, and durſt not but diſpatch them to them, leſt either by intercepting or concealing them he ſhould be condemned of wrong offered to the divine Majeſty*. And that [c] *thoſe Epiſtles do not foretell this by any doubtful conjecture, but teach in clear words, what he thus thinks fit to affix on them*. The leaſt that can be ſaid of this, is, that 'tis the *adding to the prophecies of this book*, c. 22. 18. the obtruding his own fancies for *divine revelations*. And if the ſad calamities which have befaln this *Britiſh Church*, ſince the writing of this *New Apocalypſe* of his, be conceived to conclude him a *true Prophet*, in his preſaging againſt the *Angel* of that *Church*, It will be as reaſonable to aſcribe divinity to the *heathen Auguries*, and *Oracles* alſo, as oft as any part of the event followed any one of them, whereas indeed of any *contingent* future event, there being only two things poſſible, either that it will, or that it will not come to paſſe, and *perſecutions*, and *ſchiſms*, and *commotions*, and *ſeditions*, and changes of *Government* being ſo frequent, that whatſoever *Church* or *Kingdome* hath long withſtood ſuch onſets, may at laſt by ſome advantage induſtriouſly ſought, and maliciouſly laid hold on, not improbably ſink and fall under them, whatſoever is, or can be foretold in this kinde with any common prudence, will not be *improbable* to fall out (in ſome part) within fourty or fifty years ſpace. Nay whatever 'tis, ſome advantage it will have toward the *completion* by having been *foretold*; As when by the flying of the *birds* (ſo caſual, and unſignificant a thing, as that) the *Roman Augurs* promiſed the ſouldiers a victory on their ſide, the courage thus infuſed into them by *beleiving* that *prediction*, did oft contribute very much to the obtaining the *victory*; The ſame may in ſome meaſure be ſaid in this particular. But much more conſiderable is the influence, and conſequence of that *doctrine*, which is ſo frequently inculcated by the *Expoſitors* of this Book, That the *people* are they, that muſt pull down *Antichriſt*, whilſt *Kings* eſpouſe his cauſe, then which nothing can be more effectual and direct toward the raiſing and fomenting of *commotions*, to which the proſperity of them is as probably conſequent, as *victory* to the number, and courage of an *Army*; and ſo though the *preſcience* of *God* (which is not his *decree*) and the *predictions* of true *Prophets*, which are but rayes of that *preſcience*, have no *proper immediate* influence on the *effect*, nothing of *cauſality* in them, yet theſe vain deluſions of thoſe *falſe Prophets* may have had much of (*improperly* ſo called, yet) *real efficiency*, and if ſo deſigned by them, of *guilt* in them. All which, proves the *wickedneſſe* and dangerouſneſſe of ſuch deſignes, but gives no *Authority* to the interpretations.

Having ſaid thus much in *general* of Maſter *Brightman's Apocalypſe*, I ſhall not think it amiſſe to give the *Reader* ſome view, or taſte of his way of interpreting, and the grounds wherewith he contents himſelf, And it ſhall be by mentioning his explications of the *prophecies* of the *ſeven Churches*, which are in themſelves the moſt clear, and intelligible of any part of the whole book, (as belonging peculiarly and by *name* to the chief *Epiſcopal* Sees of *Aſia*, ſufficiently known to all, and, in reſpect of the *matter* and *expreſſions* uſed in them, more perſpicuous, then almoſt any part of the *prophecies* of *Iſaiah*, but much more than thoſe of *Ezekiel* and *Daniel*) but by him detorted and wreſted from their *native intelligible* ſenſe to far diſtant purpoſes. This view I ſhall not chooſe to give here out of its place, but leave the *Reader* to make it up, by putting together theſe few *notes* on the three enſuing Chapters, *ch.* 1. d. *ch.* 2. b. d. g. *ch.* 3. a.

b. That the title of Θεολόγος *the Divine*] is here given to the writer of theſe *viſions*, and not Ἀπόστολος *the Apoſtle*] is not from any imagination of thoſe that affixt it, that the *Apoſtle John* was not *writer* of them, but becauſe that title of Θεολόγος was by the *Antients*, *Origen* eſpecially, beſtowed on this *Apoſtle*, in reſpect of the *divinity* and *ſublimity* of his manner of *writing*, obſervable in his *Goſpel*, and particularly becauſe he began it with ſetting down the *divinity* of *Chriſt* (whereas others begin with his *birth*, or *humanity*) the Θεὸς ἦν ὁ λόγος, *the word was God*. This title had by the *Platoniſts* been given to *Orpheus*, in relation to the book concerning the *Gods*, written by him, and ſo to *Linus* and *Muſæus* alſo; thoſe *three* ordinarily known by the name of *Theologi poetæ*.

Θεολόγος

b *Cum ex Apocalypſi didiciſſem graviſſimam tentationem in totum Chriſtianum orbem nox invaſuram &c. atque vos Chriſtianos Britanniæ, Germaniæ, Galliæ Eccleſias ſcriptis nominatim Epiſtolis de hac tempeſtate indulgentiſſimè moneri, Ego has ipſas Epiſtolas quæ rem hanc ſignificant, quaſi projectas in medium divinitus offendens, ac intelligens ex inſcriptionibus ad quas datæ erant, non aliter eram eaſdem vobis non reddere, ne intercipiendo & clam habendo apud me, læſæ divinæ majeſtatis condemnarer. Ep Ded*

c *Epiſtolæ hæ non ambigua conjectura rem augurantur, ſed diſertiſſimis verbis docent &c.*

CHAP.

CHAP. I.

Paraphraſe.

1. THE Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his ſervants × things that muſt * ſhortly come to paſſe, and † he ſent and ſignified it by his Angel unto his ſervant John;]

1. The prophecie, or viſion, or Revelation of Jeſus Chriſt, which (as to our great Prophet, and Interceſſor, or Mediator, between God and us) was put into his hands by his Father, that he might, as he pleaſed, make known to his Apoſtles ſome things that ſhould ſuddenly come to paſſe (many of them in the age wherein they lived, as his dealing with his crucifiers, and their perſecutors, the Jewes) And (as ſome of them he made known to them all together, whilſt he was alive, as then neer at hand, Mat. 24.34. Lu. 21. Mar. 13. ſo) now he hath thought fit to ſend a Symbolical repreſentation of the ſame, and all the reſt, the whole matter of this prophecie by an Angel to John his moſt beloved diſciple;

2. That John, that had preached or given in his teſtimony concerning the word of God, the doctrine, and deeds, and ſufferings and reſurrection of Chriſt (whereby he teſtified his to be the doctrine, and will of his Father) and ſome particulars, which he peculiarly ſaw, (ſee Joh. 19. note d. and 1 Joh. 1. 1.) not taken notice of by others.

2. * Who bare record of the word of God, of [a] the teſtimony of Jeſus Chriſt, × and of all things that he ſaw. × *and whatſoever things he had ſeen*

3. Bleſſed is he that readeth, and they that hear the words of this prophecie, and keep thoſe things which are written therein, for the time is at hand.]

3. In this Revelation other prophecies there are, and predictions of things future (after this of the Jewes deſtruction) and therein, mixt, the admirable ways of God's providence in permitting and puniſhing his enemies, exerciſing and rewarding the patience of his ſervants, the conſtant Chriſtians. And ſo the prophecies here ſet down of the deſtructions of the enemies of Chriſt, are matter of comfort to all them, that are now under perſecution, and are ſuch as concern every one that now lives to read and obſerve, and to perform what herein he is admoniſhed to perform. For the time is cloſe at hand, wherein one after another, all theſe prophecies, tending all to ſet forth Gods wonderful providence in puniſhing his enemies, and protecting his ſervants, ſhall be ſucceſſively fulfilled.

4. John to the ſeven Churches in [b] Aſia, Grace be unto you and peace † from him which is, and which was, and which is to come, and from the [c] ſeven ſpirits which are before his throne,]

4. Theſe Revelations which I John thus received, I ſend in an Epiſtle to the ſeven Churches of Aſia, which I ſalute my ſelf, and am commanded to ſend them greeting, from the eternal God, whoſe name is Jehovah, which ſignifies, He that is, and was, and ſhall be, and from the Angels which attend and wait upon God ch. 4. 5. and are as, in the Sanhedrim, the officers waiting on the head of the Sanhedrim, to go on all their meſſages, or, as in the Church, the Deacons, to attend the commands of the Governour of the Church, and to perform them (ſee Mat. 18. note a.)

5. And from Jeſus Chriſt, who is the faithful witneſſe, and the * firſt begotten of the dead, and the Prince of the Kings of the earth: unto him that loved us, and waſhed us from our ſins in his own blood,]

5. And from Jeſus Chriſt, him that teſtified & made known, being here on earth, the will of his Father, with all fidelity, (ſee note a. & ch. 3. c.) and that being crucified, roſe from the dead (and ſo as our firſt-fruits, 1 Cor. 15. 20. aſcertained our reſurrection, wherein we his brethren ſhall be like him our elder brother) and hath all power given unto him in heaven and in earth, is ſuperiour to all the Princes of this world, (Dan. 4. 17.) whoſe power or perſecutions ye may fear, To him that hath made uſe of that power, to expreſs the reality of his love to us, in purging us from our ſins, obtaining juſtification and ſanctification for us, by the ſatisfaction, wrought by the ſhedding of his blood, and all the merits of his death (and the power of his reſurrection, and the bleſſed conſequents of it, the ſending of his Spirit, and his own Interceſſion at the right hand of his Father) all conſequents of that blood-ſhedding of his, upon which God ſo highly exalted him above all, Philip. 2. 9.

6. And hath made us [d] Kings and Prieſts † unto God and his Father: To him be glory and dominion for ever and ever. Amen.]

6. And all this that he might purchaſe to himſelf a Church of obedient ſervants (and accordingly he hath now ſet us apart as conſecrated perſons (ſuch as Kings and Prieſts were of old) to perform daily ſervice unto him, and delivered us from our perſecutors that we may do ſo) To this Saviour and Redeemer of ours be aſcribed, as to our eternal God, all glory and dominion for ever and ever, Amen. (Which acknowledgment of that diſciple of his, attributing the ſame to Chriſt, which Chriſt teaches us to attribute to our Father in heaven, Mat. 6. and which belongs onely to God, is a ſure teſtimony that Chriſt is God, ſee note on Rom. 9. c.)

7. Behold, he cometh [e] with clouds, and every eye ſhall ſee him, * and they alſo which pierced him, and all † kindreds of the earth ſhall * wail becauſe of him,] even ſo, Amen.

7. Behold, this is his ſeaſon wherein he cometh to protect his ſervants, and to inflict vengeance on his enemies, (ſee note on Mat. 24. b.) as diſcernibly, as when by the appearance of Angels in white clouds, or with thunder and lightning &c. he exhibits himſelfe (ſee Dan. 7. 13.) and all men ſhall diſcern his particular hand in theſe judgements, and all that had to doe in the crucifying of him, and all the nation of the Jews, whether at Jeruſalem, or whereſoever ſcattered (ſee the Premonition, and Mat. 24. b.) ſhall diſcern that theſe judgements are inflicted on them for their crucifying of Chriſt, and perſecuting Chriſtians, and ſhall ſee what cauſe they have to lament for their cruel uſage of them, which now lights ſo heavy upon themſelves.

8. I am Alpha and Omega, the beginning and the ending, ſaith the Lord, † which is, and which was, and which is to come, the * Almighty.]

8. The firſt and laſt letter of the Greek Alphabet is a deſcription of me, ſaith Chriſt, who am before and after all things (and ſo he whoſe kingdome hath no beginning nor end) and am able to ſecure all faithful ſervants of mine, and to ſubdue and deſtroy mine enemies, and now mean to evidence ſome of my royal power in puniſhing my enemies, or ill ſubjects.

9. I

9. I John, who write this Epiſtle to you, and who with other the faithfull Chriſtian Jewes have ſuffered perſecution, and doe ſtill hold out conſtant and patient, through the power of Jeſus Chriſt (who now reignes though once he ſuffered) not permitting any temptation to ſhake my faith, or drive me from the profeſſion of Chriſtianity, was in the Iſle of Patmos, baniſhed thither for preaching and promulgating the doctrine and faith of Jeſus Chriſt. (See v. 2. note a.)

9. I John, who alſo am your brother and companion in tribulation, and in the kingdome and patience of Jeſus Chriſt, was in the Iſle that is called Patmos for the word of God, and for the teſtimony of Jeſus Chriſt.] μαρτυριαν ιησουν. Heb

10. And being there excluded from the ſociety of men, I was vouchſafed by God to receive Revelations from him, and accordingly I fell into an extaſy or tranſportation, on the * day of Chriſts reſurrection, the firſt day of the week, either the annuall, or the weekly feſtivity, ſet apart to commemorate his reſurrection, and as upon a feſtivity. I heard the ſound of a trumpet, Pſal. 47. 5. or a voyce as loud as the ſound of the trumpet, and that voyce behind me, Iſ. 30. 21. calling to me unexpectedly.

10. I was in the ſpirit on the Lords day, and heard behind me a great voice, as of a trumpet,] *Κυριακὴ τῆς ἀναστάσεως Χριστῦ μνημόσυνον Φέρουσα, Andr: Cæſar. The Lord's day is that which carries the memorial of Chriſt's reſurrection.

11. And that which was ſaid, was, that he that ſpake to me was the eternal God, and that I was commanded by him to write down what was or ſhould be (at this or at any other time) ſhewed me, and to ſend all together in an Epiſtle to the ſeven Churches of Chriſt in Aſia, of which Epheſus was the chief Metropolis, which accordingly now I doe.

11. Saying, I am Alpha and Omega, the firſt and the laſt, and, what thou ſeeſt, write in a book, and ſend it unto the ſeven Churches which are in Aſia, unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.] Alpha, τὸ Α. ὃ πέμψον ruis

12. And hearing the voyce behind me, I turned to ſee who it was, from whence this voyce came to me, And upon this occaſion of turning, there appeared unto me in the viſion the repreſentation (in Symbols or viſible Hieroglyphicks) of what that voyce v. 11. ſaid unto me. To ſignifie the ſeven Churches, appeared ſeven golden Candleſticks.

12. And I turned to ſee the voyce that ſpake with me, And being turned I ſaw ſeven golden Candleſticks,]

13. To ſignifie Chriſt, that eternall God, that ſpake to me, and ſaid I am Alpha and Omega, there appeared an Angel in the midſt of the Candleſticks (like him, deſcribed Dan. 10. 5.) in a very ſolemn manner, habited like the high prieſt, Levit. 6. 12. and 16. 4. (to ſignifie Chriſt our mercyfull high prieſt, who hath compaſſion on our infirmities, and intercedes, and prayes for us, to be repreſented by this Angel) in an upper garment, long, ſuch as he uſed to weare (ſee note on Mat. 5. 0.) and girt with a girdle, (as he was too) and that of gold, (as Rev. 15. 6.) after the manner of the high prieſt, the curious girdle of whoſe Ephod was of gold, blue, purple, ſcarlet, and fine twined linnen, Exod. 39. 5. and by that intermixture of gold, diſcriminated from the girdles of ordinary prieſts (ſee note on Lu. 12. b.) and this belt or girdle, girt about the paps.

13. And in the midſt of the ſeven Candleſticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden guirdle.]

14, 15. And his appearance from head to foot, was like a flaming fire, noting his coming to doe vengeance, to conſume with the brightneſſe of his preſence 2 Theſſ. 2. 8. And his voyce was like the ſound of a great many waters met together, or of a multitude, Dan. 10. 6. making a huge terrible roaring noyſe.

14. His head and his haires were white † like wooll, * as white as ſnow, and his eyes were as a flame of fire,

15. And his feet like unto † f fine braſſe, as if they burned in a furnace, and his voyce as the ſound of many waters.] * φωνὴ

† as it were a white fleece ὡσὲι ἔριον λευκὸν * as ſnow ὡς χιὼν † amber, as it were ſet a fire in a kilne χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι

16. And his right hand ſeven ſtarres in his mouth (ſignifying his approbation and care of the ſeven ſingular Governors, which were placed in thoſe ſeven Churches, repreſented by the Candleſticks) and there came out of his mouth, in ſtead of a tongue or words, a ſword of ſuch a kind as betokened ſuddain deſtructions, and the ſame was ſignified by his lookes, which was the reſemblance of the ſunne, when it ſhineth in its greateſt brightneſſe.

16. And * he had in his right hand ſeven ſtars, and out of his mouth went a ſharp two-edged ſword, and his countenance was as the ſunne ſhineth in his ſtrength.]

* or, in his right hand were ſeven ſtarrs, for ſo the King's MS. reads καὶ ἐν τῇ δεξιᾷ αὐτοῦ ἀστέρες ἑπτά

17. And when I ſaw Chriſt thus repreſented, the terribleneſſe of the viſion and Chriſts appearance in it was ſuch, that it put me into a fainting fit (ſee Dan. 10. 8.) but he held me up, and encouraged me not to fear, but to truſt in him, as the eternall God, who would certainly doe me no hurt, how terrible ſoever he proved to his enemies, putting me in mind, who he was, the God of heaven though vilified and crucified upon the earth, (which crucifying of him, and proceeding in like manner with his ſervants, is the thing that he comes now to puniſh, and therefore there would be no matter of feare, (but much rather of comfort and joy) to any faithfull Chriſtian.)

17. And when I ſaw him, I fell at his feet as dead, and he laid his right hand upon me, ſaying unto me, Fear not, I am the firſt and the laſt,]

18. Even that Chriſt which lived here on earth and was put to death (and ſo knowes how to have compaſſion on all faithfull Chriſtians, that ſuffer in like manner, Heb. 2. 17.) and roſe again to life, and now lives never to dye again, and hath all power over that inviſible ſtate and continuance in death, and over death it ſelf (ſee note on Mat. 11. i.) being able to fetch any man out of that condition, and reſtore him to life again, and ſo fit to relieve and reward any that ſuffers, though it be death it ſelf for his ſake. To which purpoſe, ſaith he, for the evidencing the truth of what now I ſay, i. e. of my faithfull care of all thoſe that continue conſtant to me (whilſt I deſtroy the obdurate)

18. I am he that liveth and was dead, and behold I am alive for evermore, Amen, and have the keyes of † hell and death.] † hades ᾅδου

19. Do thou write the viſions which thou haſt formerly ſeen, a repreſentation both of the things which are now a doing, and of others which ſhall ſoon follow after them.

19. Write the things which thou haſt ſeen, * and the things which are, and the things which ſhall be hereafter.] * both which are, and which are to come after them.

20. And for that which thou now ſeeſt, which thou art to write alſo, (as I bad thee, v. 11.) the meaning of it is, that it repreſenteth to thee the ſeven Churches, to which thou muſt communicate theſe viſions in an Epiſtle, and the ſeven Governours of them; The ſeven ſtarres which were ſhewed thee in the viſion, ſignifie ſo many Governours of thoſe ſo many Churches, v. 11. and the Candleſticks ſignifie the Churches themſelves.

20. The myſterie of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden Candleſticks. The ſeven ſtars are the h Angels of the ſeven Churches, & the ſeven Candleſticks which thou ſaweſt are the ſeven Churches.]

a. Μαρτυρία Ἰησοῦ

The teſtimony of Jeſus, is the *Goſpel*, as it was *preached*, and *teſtified* by him, the μάρτυς πιστὸς, moſt *creditable authentick witneſſe* ver. 5. and accordingly 'tis called 1 *Cor.* 1. 6. *the teſtimony of Chriſt*, and 2 *Tim.* 1. 8. *the teſtimony of our Lord*, and the *teſtimony of God*, 1 *Cor.* 2. 1. For as there is the μαρτυρία *record* or *teſtimony*, that *God teſtified of his ſon*, *Joh.* 8. 18. both the *voice* from *heaven*, and the *miracles*, which he did, &c. and as the *Apoſtles* office (and the *Baptiſts*, *Joh.* 5. 30.) was peculiarly, that they ſhould *teſtifie of Jeſus*, *Joh.* 19. 35. & 21. 24. *Act.* 1. 22. ſo it was the great *Prophetick office* of *Chriſt*, that he ſhould *teſtifie of the truth*, declare the will of *God*, and demonſtrate (by *prophecies*, by *miracles*, by *laying down* his *life*, and by his *reſurrection*, and *deſcent* of the *holy Ghoſt*) that it was ſuch, (ſee note on ch. 3. c.) Thus in the 9th *verſe* of this *chapter*, where *John* is ſaid to be *in the Iſle Patmos*, (i. e. *baniſhed for the word of God*, and for the *teſtimony of Jeſus*, the meaning is evident, that he was in that *exile* for having *preached* that *Goſpel* of *Chriſt*; Λόγος θεοῦ, εὐαγγέλιον ὃ ἔγραψεν, ſaith *Andreas Cæſarienſis*, *the word of God*, *is the Goſpel*, *which he wrote*, not that it is certain, that he *had written* it, when he was *baniſhed* into *Patmos*, but becauſe that very *Goſpel*, which he *wrote* upon the *entreaty* of the *Aſian Biſhops*, for the *confuting* of *Cerinthus*, &c. was in *ſubſtance* preached before by him, throughout all *Aſia*, and many converted to the *faith* by it.

b. Ἀσία

That *Aſia* here ſignifies not that *fourth* part in the *diviſion* of the *world*, but in another notion of the word known to *Geographers*) the *Lydian*, or *Proconſular Aſia*, is largely demonſtrated by the *moſt reverend Archbiſhop of Armagh* in his diſcourſe on that ſubject. Thus the word is uſed *Act.* 19. 26. where *Paul* is ſaid to have *perſwaded much people not only at Epheſus*, *but almoſt through all Aſia*, Where *Aſia* muſt needs be that *Province*, of which *Epheſus* was the *chief Metropolis*; and ſo *Act.* 20. 18. all the *Biſhops* of *Aſia* are (by letters ſent to *Epheſus*) ſummoned to meet *Paul* at *Miletus*; Where as he foretells them v. 29. that ſoon *after his departure cruel ravenous wolves will enter in*, *not ſparing the flock*, and that among *themſelves will ariſe falſe teachers*, and accordingly *Timothy* was then left *Metropolitan* of *Epheſus*, that *he might charge* ſuch μὴ ἑτεροδιδασκαλεῖν *not to diſſeminate theſe falſe doctrines*, 1 *Tim.* 1. 3. ſo it appears, it ſoon fell out, for S. *Paul* tells *Timothy* 2 *Tim.* 1. 15. as a thing known by him, that πάντες οἱ ἐν τῇ Ἀσίᾳ *all they that were in Aſia rejected him*, which in all reaſon is to be underſtood of the generality of the *Biſhops* neer, if not under this *Metropolitan*, of whom two are there named by him, *Phygellus*, and *Hermogenes*; That it was the *hereſie* of the *Gnoſticks*, that thus infeſted theſe *Churches*, may appear by the *Epiſtles* to *Timothy*, where they are diſtinctly named by the ψευδώνυμος Γνῶσις, *Science falſly ſo called*, 1 *Tim.* 6. 20. and by the μῦθοι and γενεαλογίαι, *fabulous*, *Poetical Theologie*, conſiſting of ſtrange *Genealogies*, imitated from the *heathen Poets*, which the *Valentinians* had from the *Gnoſticks*, and are deſcribed at large by *Irenæus* in his deſcription of that *hereſie*, And accordingly here is *Chriſt's* meſſage ſent to theſe *Biſhops* of *Aſia*, to reprehend, and warn them againſt this *hereſie*. Now in this *Aſia* as there were many *cities*, ſo there were ſome *metropoles*, *chief*, or *mother cities*, to each of which the *leſſer* adjacent cities were *ſubordinate*, Of this ſort the firſt was *Epheſus*, ſaith *Ulpian*, τῆς μητροπόλεων Ἐφεσος πρώτη, *in l: Obſerv: D. de Off: Proconſ:* Such again was *Thyatira*, ſaith *Ptolemie*, Θυάτειρα μητρόπολις, *Geogr:* l. 1. c. 2. Such *Philodelphia*, in the * *Councel of Conſtantinople ſub Menâ*; Ἐπίσκοπος τῆς Φιλαδελφέων μητροπόλεως τῆς Λυδῶν ἐπαρχίας, *the Biſhop of the Metropolis of Philodelphia of the Province of the Lydians*. Of the ſame rank are *Laodicea*, *Sardis*, *and Smyrna* affirmed to be by *Pliny*, (*nat: hiſt:* l. 5. c. 29.) as cities wherein the *Roman Proconſuls* reſiding, kept *courts* for all the *adjoyning cities* to reſort to, And the ſame he affirms of *Pergamus*, c. 30. By which it appears that all the *ſeven cities* here named were *Metropoles*, and accordingly under theſe *ſeven* all other *Chriſtian Churches* of this whole *Proconſular Aſia* were contain'd; Of which number as it is reaſonable to think that there were more than *ſeven*, at the time of writing this *Epiſtle*, (*Paul* having ſpent *three years* in preaching the *Goſpel* in *Aſia*, and all the *inhabitants* ſaid to have received the *faith*, *Act.* 19. 10.) ſo it is evident in *Ignatius's* time (which was not long after this) that *Magneſia* and *Trallis*, upon the *banks of Mæander* (Τράλλεις πόλις Λυδίας πρὸς τῷ Μαιάνδρῳ ποταμῷ, ſaith *Stephanus Byzantius* περὶ πολ:) being conſequently included in this *Aſia*, were *Epiſcopal Churches*, or *cities*, *Damas* being *Biſhop* of one, *Polybius* of the other, and ſo ſubordinate to the *Metropolitan* of *Epheſus*.

There is ſome *queſtion* what is here meant by the ἑπτὰ πνεύματα *ſeven ſpirits*, Some interpret them to be the *holy Ghoſt*, in reſpect of the *ſeven graces* of that *Spirit*, ſome the ſeveral *operations* of *God's providence*, which they conceive to be mentioned ch. 5. 12. and noted by the *ſeven eyes*, *Zach.* 4. 10. and *Rev.* 5. 6. which are there called the *Seven ſpirits of God ſent unto all the land*. But δοκιμώτερον τοῦ ἀγγέλους ταῦτα νοεῖν, *'Tis more reaſonable to underſtand the Angels by them*, ſaith *Andreas Cæſarienſis*, So *Clemens Alexandrinus*, *Strom:* 6. Ἑπτὰ μέν εἰσιν οἱ τὴν μεγίστην δύναμιν ἔχοντες πρωτόγονοι ἀγγέλων ἄρχοντες, *there are ſeven which have the chiefeſt power the firſt begotten princes of the Angels*; where the πρωτόγονοι ἄρχοντες *firſt born princes*] is ſure taken from *Dan.* 10. 13. where the *Hebrew* reads שָׂרִים הָרִאשֹׁנִים *the chief princes*, of *which Michael* is there ſaid to be *one*, or *of the firſt*. So *Tobit* 12. 15. *Seven holy Angels*, *which preſent the prayers of the Saints*. And there appears no reaſon why the *ſeven eyes*, in *Zacharie*, and here, c. 5. 6. interpreted the *ſeven ſpirits* of *God*, ſhould not be the *Angels* of *God*; the ſame that ſtood *before God*, chap. 8. 2. as here they are *before his throne*. It being ordinary for the Officers employed by perſons to be called *eyes*. Theſe *ſeven Spirits* we find again ch. 4. 5. where, in reference to the number of the *lamps* on the *candleſtick* in the *ſanctuary*, they are called *ſeven lamps*. And they there ſeem to referre to the *ſeven deacons* in the *Church* of *Jeruſalem*, *God* being before likened to the *Biſhop*;

c. Ἑπτὰ πνεύματα

ſhop, and the *Saints* to the 24 *Elders*. And if it be thought ſtrange that *John* ſhould pray for *Grace* and *Peace* from the *Angels*, which here he ſeems to doe from the *ſeven Spirits*, I anſwer, 1. that theſe, and the like words, [*Peace be to*, or, *with you*] are but a form of *greeting*, or *ſalutation*, which includes in it all *good wiſhes* of the things mentioned, but not a *ſolemn prayer* to thoſe perſons named in the form. This may appear by *Chriſt*'s taking leave of his *diſciples*, *Joh.* 14. ver. 27. where, he tells them, he *leaves peace with them*, and *gives his peace to them*, i.e. he takes his *leave* of them, *greets* them at parting (and bids them not be *troubled* at it, nor *affrighted*) adding that he *gives* it to them, *not as the world gives* it, i. e. he *greets* them *heartily* and *affectionately*, and in doing ſo, doth more than in the *world* is wont to be done by ſuch *ſalutations*; *Men* are *wont* to uſe theſe words, *Peace be to you* &c. *formally*, and by way of *civility*, but oft doe not *wiſh* it, when they *ſay* it, and can never doe any more than *wiſh* or *pray* for it; but *Chriſt* beſtows it by *wiſhing* it. Where 1. *Chriſt* uſes this *greeting*, and yet doth not *pray* to his *Father* in doing ſo, but *actually* beſtows it, and ſaith he *gives* it them, nay the *men* of the *world* are ſaid to *give* it, though *not as Chriſt* doth. Both which note a *difference* betwixt ſuch *ſalutations* and *prayers*. But then 2^dly, ſuppoſing it a *prayer*, yet the action of *prayer* being not *addreſt* to the *ſeven ſpirits*, whether *immediately* or *terminatively*, there can be no *inconvenience* from thence to define the *ſpirits* to be *Angels*. For 'tis certain that the *Angels* are uſed by *God* as *inſtruments* to *conveigh* his *mercies* to us (and the word *Peace*, as the *Hebrew* שלום in *ſalutations* eſpecially, ſignifies all kind of *mercies*, all *proſperity*) and then thoſe *mercies* come from the *Angels immediately*, though *originally* from *God*. And accordingly *Jacob* in *bleſſing Joſeph's ſons*, having mentioned *God*, before whom his *fathers* did *walk*, the *God* which had *fed him all his life*, *Gen.* 48. 15. adds v. 16. *the Angel which redeemed me from all evil* (i.e. the *Angel*, by whom as by an *inſtrument*, or *ſervant*, *God* had done this for him, and which had ſo often appeared to him) *bleſſe the lads* &c. where though he *prayes* not to the *Angel*, but to *God*, yet he may, and doth *pray*, that *God* would continue to uſe the *Angel*'s *ſervice* in *bleſſing* the *lads*, which he had uſed in *bleſſing* him: And if it be farther *objected*, that theſe *ſpirits* here are named before *Chriſt*, and therefore muſt not be *Angels*, I anſwer, 1. that the *order* of ſetting down is no note of *dignity*, or *priority* in the *ſcripture*, In theſe *benedictions* the *Lord Jeſus* is generally named before *God* the *father*; And 2^dly, if the *ſpirits* ſhould ſignifie the *various operations* of the *divine providence*, as ſome, or the *graces* of the *Spirit*, as others would have them ſignifie, this *inconvenience* will alſo hold againſt either of thoſe, that they ſhould be named before the *ſecond perſon* in the *Trinity*, and a farther inconvenience alſo, that *grace* ſhould be ſaid to come from *graces*, or from *operations*, or that any thing but *perſons*, *God*, or *Angels*, ſhould have to doe in *conveighing grace*, and *peace* unto us. But then 3^dly, the *reaſon* why the mention of *Chriſt* is left to the laſt place, is evident, 1. Becauſe the *Angels* being *God*'s *attendants* are accordingly joyned with him, not as one *equal* with another, but as *ſervants* following the *Maſter*, And 2^dly, becauſe there was more to be ſaid of *Chriſt*, than the bare *naming* him, as appears v. 5,6,7. which made it more convenient to *reſerve* his *mention* to the laſt place, in which that might moſt commodiouſly be ſpoken.

Διδόναι ὑφίσημι ἡμῖν

This phraſe βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ] is taken out of the *Jeruſalem Targum*, *Exod.* 19. 6. There the *Hebrew* reads מַמְלֶכֶת כֹּהֲנִים *a kingdome of prieſts*, but that *Targum* reads מַלְכִין וְכָהֲנִין *Kings and prieſts*, and the *Septuagint* βασίλειον ἱεράτευμα *a royal prieſthood*. From the *Septuagint* S. *Peter*, 1 *Pet.* 2. 9. reads βασίλειον ἱεράτευμα *a royal prieſthood*, writing to the *Jewes* of that *diſperſion*, which had the *Septuagints tranſlation* in their hands, and S. *John* here, and ch. 5. 10. βασιλεῖς καὶ ἱερεῖς *Kings and Prieſts*] in reſpect of thoſe *Jewes* again, who had that *Targum* in their hands alſo. And the meaning of both the phraſes is to be conceived the ſame, agreeing with the firſt notation of the *Hebrew* phraſe, *a kingdome of prieſts*, i. e. a *nation* not going on in the waies or cuſtomes of other people, but *populus alius*, a *ſeveral diſtinct people*, as the *Targum* reads it, v. 5. *conſecrated*, as it were, and *ſet apart* for the *ſervice* of *God*, as the *prieſts* office is to *wait* upon *God*'s *ſervice continually*. Such were the *Jewes* to be by *God*'s command, and by their entring into *covenant* with *God*, *Exod.* 19. 6. And ſuch muſt the ſociety of *Chriſtians* be now with *Chriſt*, who requires them to perform theſe offices of Devotion, and that in *publick aſſemblies* inſtituted for that turn, and not only at ſome few ſet *feaſts* or times, but *continually* (*morning* and *evening* at leaſt) The whole *Chriſtians* life, being typified by the *Jewes ſabbath*, and ſo the neceſſity lying on them to *ſerve God truly*, *praiſe* him, *bleſſe* him, *pray* to him ſolemnly *all the daies of their lives*; That we ſhould doe ſo was the main end of *Chriſt*'s *redeeming* us, *Lu.* 1. 74. *Tit.* 2. 14. and in relation to that 'tis here ſaid, that *Chriſt waſhed us from our ſins by his blood*, *and made us kings and prieſts to his God and father*, i. e. by his *blood* bought us to be the *conſtant ſervants* of *God*, waiting on him, and ſerving him (the whole *Chriſtian Church*) avowedly, *all the daies of our life*; To this ſenſe is the place of S. *Peter*, 1 *Pet.* 2. 9. to be underſtood, For ver. 5. he is upon an exhortation, that they, as *living ſtones* of this *holy building built on Chriſt a living foundation*, *joyn together into a ſpiritual houſe*, *an holy prieſthood to offer* &c. i. e. to *joyn together* into a *Chriſtian aſſembly* or *Church*, meeting together continually (as the *prieſts* were wont) to *ſerve God*, and *pray* to him, and *praiſe* him, which *God* will accept of through *Chriſt*, as he did of the corporeal *ſacrifices* of the *Jewes*; To this he adds a *teſtimony* out of the *Old Teſtament* to enforce it, v. 6. which foretells *God*'s purpoſe to gather a *Church*, that ſhould *beleive* and *confeſſe* him *publickly* (i.e. the meaning of *not being aſhamed* of him, *Rom.* 10. 10, 11.) which teſtimony being applied to them (as alſo in another part of it, which comes in as an acceſſary to the former) v. 7,8. he comes back again v. 9. ὑμεῖς δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, but *you are a choice ſtock*, *a royal prieſthood*, which in all probability is, as the firſt verſe had been, not only, (or ſo

d. Βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ

Βασίλειον ἱεράτευμα

Λύσαντι ἡμᾶς ἐκ τῶν αἱμάτων

Καλυπτόμενοι φίσταται

ſo much) an *affirmation* what they were, but an *exhortation*, what they ought to approve themſelves to be, or if an *affirmation*, yet that in the force of an *exhortation* (like that in *Exodus*, whence 'tis taken, *Ye ſhall be to me a kingdome of prieſts*, i.e. I command or require you to be ſo, or, If you will *obey* my *voice*, you ſhall, i. e. this act of *obedience* I require from you, ſo there) *ye are a choice kindred, a kingdome of prieſts* (i.e. *Chriſt* hath *bought* you that you *ſhould*, and therefore you *ought* to be ſo) *a peculiar people*, ſet apart on purpoſe to this office, as it there follows to *praiſe* and *magnifie God*, and declare the power of his *grace*, which hath wrought ſuch a change in you, And this is moſt effectually done by a conſtant *publick ſervice* of him. To the ſame purpoſe alſo is that other place, wherein theſe words are again made uſe of, *Rev.*5. 10. where the *living creatures* and *Elders* offering up the *prayers* of the *Saints* v.8. (i. e. the *perſecuted Chriſtians alive* then, before the deſtruction of the *Jewes*, approaching, and drawing nigh, v. 9.) and thoſe *prayers*, it ſeems, *prophetick praiſes* (expreſt there by *incenſe*) for what they foreſee *Chriſt* would ſpeedily doe for them, they *ſing a new ſong*, the effect of which is, that *Chriſt* having been *crucified* by the *Jewes*, ſlaughter'd, as other *prophets* had been, ſhould yet have the privilege beyond all them, to work a notable *vengeance* upon thoſe *bloody* men, i. e. to *open the ſeals of the book*, which contained all thoſe *woes* in it againſt that people, ver. 9. and by doing ſo, by acting that *revenge* on his *crucifiers*, and the *perſecutors* of *Chriſtians*, it follows there in the *ſong*, that *God* had gathered them, (i.e. the *Saints* that prayed) and brought them back from their diſperſions and captivities, as it were, and made them *kings and prieſts* unto *God*, i.e. a *kingdome of prieſts*, a *congregation*, or *Church*, or multitude of men *daily ſerving God*, meeting at the *publick aſſemblies* to *worſhip*, and *ſacrifice* to him; Which was remarkeably the effect of the *Jewes* deſtruction at that time, thoſe having been the chief *perſecutors* of *Chriſtianity*, and hindring their *publick aſſemblies*, where they had power, and where they had not, yet ſo calumniating the *Chriſtians*, to the *Roman Emperours* and *officers*, that they had for ſome time brought great perſecution upon them, and moſt ſevere interdicts of all *publick meetings*; As for that, which this place in the *Epiſtle* to the *Churches* peculiarly referres to, I ſuppoſe, it is that degree of *indulgence*, which the *Chriſtians* now had received from the *Emperors*, in ſome degree, from *Veſpaſian*, and others after him, according to that of *Tertullian*, in his *Apologetick*, *Quales ergo leges, quas adverſũ nos ſoli exequuntur impii, injuſti, turpes, truces, vani, dementes, quas Trajanus ex parte fruſtratus eſt, vetando inquiri Chriſtianos, quas nullus Adrianus, nullus Veſpaſianus, quanquam Judæorum debellator, nullus Pius, nullus Verus impreſſit, The laws againſt Chriſtians Trajan took away in part, and neither Adrian, nor Veſpaſian, nor Antoninus Pius, nor Antoninus Philoſophus required to be executed on them.* So ſaith *Euſebius* of *Veſpaſian*, μηδὲν καθ' ἡμῶν ἔτοπον ἐπινοήσας, *he practiſed no cruelty againſt the Chriſtians* (ſee 2 *Theſſ.*2.1.) And this is there expreſt, *Rev.*5.10. by [*we ſhall reign upon the earth*] i.e. we ſhall

Βασιλεύσομεν ἐπὶ τῆς γῆς

live here (in ſtead of a ſtate of *perſecution*) in a *royal, cheerful* way of *liberty*, to *aſſemble* and ſerve *God publickly*. And ſo ch. 20 4. ἐβασίλευσαν *they were kings*, or *reigned with Chriſt a thouſand years*, i. e. enjoyed *peaceable* daies of *Chriſtian* profeſſion. As *Dan.*7.18. [*The ſaints of the moſt high ſhall take and poſſeſſe the kingdome*] ſignifies, that the *Jewes* ſhould be delivered from the *perſecutions* of *Antiochus Epiphanes* (as it fell out in the time of the *Maccabees*) and have liberty to ſerve *God publickly* in the *aſſemblies* again, And ſo *Rev.* 20. 6. being *prieſts* unto *God*, and *reigning a thouſand years*] ſignifies the *Churches* enjoying *freedome* and *tranquillity* (under the *Chriſtian Princes* favour) to ſerve *God* in the congregation. That theſe are called ἡμέρας ἀναψύξεως *daies of refreſhing* ſee *Act.*3.19. This gives a ground of probable conjecture concerning the *time* when this *entire* book of *Viſions*, put all together, was, with this *Preface*, ſent to the *Churches*, viz: in thoſe daies of *Veſpaſian*, wherein (as farre as concern'd the *Emperors Edicts*) the *Church* received this great *tranquillity*, but that not *perfected* to them, till the *Jewes* were *deſtroyed*, at which time 'tis again repeated *Rev.* 5. (ſee note on ch.17. d.) And if againſt all this it be objected, that theſe *perſecutions* of the *Chriſtians*, though for a while ſuperſeded in *Veſpaſian*'s and *Titus*'s times, yet ſoon returned again in *Domitian*'s, and in ſome degree in *Trajan*'s, and ſoon after were very *frequent* in great violence, ſo as to fill up the number of the *ten perſecutions* within *two hundred* and *ſeventy years* after *Chriſt*. To this I ſhall anſwer in the words of *Euſebius Eccl: hiſt:* l. 8. c. 1. ſpeaking of the times immediately before *Diocletian* the laſt *perſecutor*, *To ſhew*, ſaith he, *what glory and liberty the Chriſtian doctrine had obtained among all men both Greeks & Barbarians, before the perſecution of Diocletian, requires too great a work for me to perform; This*, ſaith he, *appears by the good will of the Emperors, and the great favour of their officers to whom they intruſted the governing of countreys, who have granted the Chriſtians liberty and ſecurity, permitted them in their palaces, and in their ſight, them and their whole families*, &c. *Who*, ſaith he, *can recount the multitudes of aſſemblies in every city? who can deſcribe the confluxes to the Oratories, and the ſpacious Churches which they built from the foundation, not contenting themſelves with the antient edifices? Theſe*, ſaith he *no envy could ſuppreſſe, no evil ſpirit bewitch, nor man hinder, as long as Chriſtians lived worthy of God's protection, But when the lives of Chriſtians degenerated through too much liberty into ſoftneſſe and ſloth, and Chriſtians hated and reproached one another, and with thoſe weapons of the tongue invaded and fought with one another, when Biſhops ſet upon Biſhops, and people raiſed ſeditions againſt people, when hypocriſie and ſhews of piety fill'd all places, then by little and little the judgments of God, as they are wont, began to viſit us, and when we uſed no means to appeaſe God, but multiplied ſin upon ſin, as if God did not reſpect or conſider our ſins, and ſo there was nothing left among Chriſtians but contentions, emulations, hatred, enmity, ambition, tyranny*, &c. *then God, as he ſaid by Jeremy, made the daughter of Sion dark, and caſt*

down the glory of Iſrael, and remembred not his footſtool in the day of his wrath, &c. *and all this*, ſaith he, *was fulfill'd upon us*; *Churches pull'd down, bibles burnt, Biſhops of the Church contumeliouſly uſed*, &c. *Of which, all that I have to ſay, is to juſtifie the righteous judgment of God*, and ſo he proceeds to ſet down the *words of the Emperors edict againſt the Chriſtians*, c. 3. In which words is contained a full anſwer to this *objection*, For *God*'s *promiſes* being but *conditional*, and the *mercies* contained in them, no longer *aſcertained* to us, than that *condition* is perform'd by us, this *tranquillity*, and *peaceable* enjoyment of *aſſemblies*, which is here *promiſed*, and afterwards oft repeated, cannot be expected to *continue* any longer, than *Chriſtians* walk *worthy* of it, and when they doe not, the greater the *bleſſing* is, the fitter is it to be withdrawn from them, the *diſcipline*, which is provided for *Chriſtians*, being a *delivering up to Satan*, when they offend againſt the *Chriſtian* rule, that ſo they may be taught *amendment*. But beſide this, other uſes there are of the *frequent* returns of *perſecutions*, to teach them *vigilance*, and make *trial* of their *Chriſtian fortitude*, and to give them occaſion to *practiſe* all other *Chriſtian duties*, of *patience* and *meekneſſe*, and ſo make their *light ſhine before men*, which would otherwiſe be more *dimme*. And in this matter, it is obſervable, that as *Chriſt's promiſe* of the greateſt *temporal felicities*, the richeſt *harveſt*, the *hundred fold more in this life*] hath the *mixture* of θλίψις *perſecutions* joyned with it, ſo this *promiſe* of being *Kings* and *Prieſts* unto *God*] had its *mixtures* alſo. When the *Jewes* were *deſtroyed* by *Titus*, and ſo the *Chriſtians perſecutions* ceaſed under *Veſpaſian*, and *Titus*, yet in *Adrian*'s time, the *Jewes* under [*Barchocheba* raiſe a *ſedition* again, and lie very heavie upon the *Chriſtians*, becauſe they would not *riſe* and *joyn* with them, (ſee ch. 11. 7.) and ſo there were ſome *gleanings* of *evils* ſtill behind from the *Jewes*, after this *ſignal ceſſation* here ſpoken of. And when the *Jewiſh* malice was at an end, then the *heathen Emperors* are ſtirred up by the *devil*, *magicians*, and *oracles*, to *perſecute* the *Chriſtians*, and ſo it often fared with them till *Conſtantine*'s time, i. e. till the *Roman Emperour* was converted to the *faith*, and then the *promiſe* is c. 20. that for the *ſpace* of a *thouſand years* they ſhall *live and reign with Chriſt*, i. e. that for that *ſpace Chriſtian religion* ſhall be no more *interdicted*, or *perſecuted*, and that *promiſe* was perfectly performed, And ſo ſtill the *objection* is of no force againſt the truth of this *promiſe* thus interpreted. This hath been here thus largely ſaid once for all, to clear the many *paſſages* of this *nature*, which are to be met with in theſe *viſions*, and in other parts of theſe *books*.

θλίψις

That *Chriſt's coming* denotes this middle *coming* of *Chriſt* in *vengeance* on his *enemies*, and for the reſcue of his conſtant *ſervants*, this eſpecially now approaching in the *deſtruction* of the *Jewes*, hath been ſhewed, *Mat.* 24. *note* b. And that the addition of the *clouds*, *with which he comes*, is not an argument againſt this ſenſe, may appear by the *cloud* in the *wilderneſſe*, which ſignified *God's preſence* to *defend* the *Iſraelites*, and the *cloud* on the *tabernacle*, which noted *God*'s ſpecial *preſence* there, and by the *Pſalmiſt* calling the *clouds his chariot*, the *ordinary* way, wherein *God exhibits* himſelf *preſent* to men, to *protect*, or to *puniſh*, (and not only at the *day* of the *final doom*) and by *Iſa.* 4. 5. where the *cloud* upon *mount Sion* is *the defence* in the end of the *verſe*, and by the very ſame phraſe, *Dan.* 7. 13. *the ſon of man coming with the clouds of heaven*, when *dominion*, *glory*, and a *kingdome are given unto him*, v. 14. (which is not by any pretended to belong to the *day* of *doom*, but to *Chriſt's kingdome* here *in*, though not *of* this world) and by the ſame phraſe repeated *Mat.* 24. 30. *the ſon of man coming in the clouds of heaven with power and great glory* (which yet was to be within the compaſſe of *that generation*, ver. 34.) and ſo *Lu.* 21. 27. And ſo among the *heathen* we have the like phraſe, as when *God* is ſaid by *Homer* to come to *Diomedes Iliad.* 5.

—— νεφέλῃ εἰλύμενος ὦμος, *having his ſhoulders wrapt in a cloud*, and that there on purpoſe to *defend* him, And in *Virgil*, when *Jupiter* came to *aſſiſt Æneas*, *Æn.* 7. it is ſaid of him, that

——*radiis ardentem lucis & auro*
Ipſe manu quatiens oſtendit ab æthere nubem,

he ſhewed a cloud from heaven burning with rayes of light and gold. By all which appears how properly is ſignified by this phraſe *Chriſt*'s protecting his conſtant ſervants, as well as *puniſhing* his *enemies*, which are *two* ſpecial acts of his *regal power*, to which he is *inſtalled* by his *reſurrection*.

That χαλκολίβανος] ſhould be rendred *fine braſſe*, will be lyable to this exception, that 'tis againſt *analogie*, that the former part of the word [χαλκο] ſhould be ſet to denote the thing it ſelf, which muſt rather denote ſome *attribute* of, or ingredient in the thing ſpoken of, as χαλκένερος] ſure is *one that hath entrails of braſs*, not *braſſe that hath entrails*, and χαλκοχίτωνες] *they that have coats of braſſe* (*armour*) not *braſſe that hath coats*, ſo χαλκόμυια] is not *braſſe like a flie*, but a kind of *flie*, whether in colour or ſomething elſe, having a reſemblance of *braſſe*. And ſo in all other the *compounds*, the latter part of the word noting the *thing* or *perſon*, the former ſome *attribute* of it. That interpretation of *Andreas Cæſareenſis* ſeems more reaſonable, who after the former (and one more for *braſſe that is digged out of mount Lebanon*) gives a third notion of the word, that 'tis χαλκοειδὴς λίβανος, ὃν ἰατροὶ παῖδες ἄῤῥενα καλοῦσιν, εὐώδης, πυρὶ ὁμιλῶν, ἀτμὸς ἀποπέμπων, *Amber that looks like braſſe*, *which Phyſitians call the male-amber*, *which coming neer the fire*, *ſends out a perfume*. Of this *Dioſcorides* ſpeaks thus; Πρωτὴ ὁ ἄῤῥην καλούμενος σταγονίας, *the male is more excellent called Stagonias*. And of this doth *Suidas* farther ſpeak, χαλκολίβανον εἶδος ἠλέκτρου, πιωότερον χρυσοῦ, ὅτι ὃ τὸ ἠλεκτρον ἀλλότυπον χρυσίον μεμαγμένον ὕελῳ, καὶ λιθείᾳ, ὁποίας ὅτι ζωοτόκου ἡ ἁγία τράπεζα τοῦ μεγάλου ἐκκλησίας, *It is a ſort of amber more valuable than gold. Now this amber is mixt with glaſſe and ſtone*, *of which mixture is the communion-table of the great Church*. Thus *Ezech.* 1. 27. *I ſaw as the colour of amber*, *as the appearance of fire*, *round about within it*, where as the *appearance of fire*, and the *colour of amber* are of the ſame importance, ſo here his *feet* that

f. Χαλκολίβανος

e. Ἔρχεται

μετὰ νεφελῶν

are

are said to be *like amber*, are in the next words again expreſt, ὡς ἐν καμίνῳ πεπυρωμένοι, *as it were ſet on fire in a fornace*. This *amber* being of all things neareſt the *colour* of *fire*, and not of the *flame* of *fire*, for to that before his *eyes* were compared, which two being joyned with his *head* and *hair*, *white as a fleece*, make up the repreſentation complete, For as in a great *flaming fire*, the lower part, the *fire* it ſelf, lookes like *amber*, then the *flame* being higher than the *fire*, differs in *colour* from that, but the *top* of the *flame* looks perfectly *white*, So 'tis here, the *head* and the *hair* are *white* (being the *uppermoſt* part) the *eyes* or countenance, as an *ordinary flame*, but the *feet*, or *lower* part, of the *colour of amber*; All together making up a *fiery flaming* appearance, (ſee ch. 9. *note* f.) to repreſent the *glorious neſſe* of this *coming* of *Chriſt* to *judgment* upon his *enemies*, as he doth in the ſubſequent *viſions*. After the ſame manner *God* ſitting in *judgment* is repreſented *Dan.* 7. 9. he *himſelf*, his *head*, *hair*, and *garments*, *white* as *ſnow* or *wool*, then under that, the *throne* like a *flame* of *fire*, and under that the *wheels* as *burning fire*.

g. ᾶ εἰσι καὶ ᾶ μέλλει γίνεσθαι

The phraſe καὶ ἃ εἰσι, καὶ ἃ μέλλει γίνεσθαι] may poſſibly be rendred, [*and which are, and which ſhall come to paſſe*] and if it be ſo, then it muſt denote theſe two other ſorts of things, the one, then *preſent*, and the other *future*, over and above what he had now *ſeen*, v. 13. (which was only the laying of the *ſcene*, and the *title* as it were, and *breviate* of the enſuing *viſions* of the 7 *Churches*, his *care* of them, and his *ſeverity* to all that provoke him to it) But 'tis much more probable, that the firſt [καὶ] ſhould be rendred [*both*] thus, *Write the things which thou haſt ſeen*, viz: the *ſeven lamps*, v. 13. and 7 *ſtarres*, &c. v. 16. (of which 'tis here added, v. 20. ὃν εἶδες, *which thou haſt ſeen*, where the [εἶδες, *thou haſt ſeen*] belongs to *this*, not to any former *viſions*) *both which are, and which ſhall come to paſſe after them*, noting this *viſion* (if it belong only to that) to deſcribe both the *preſent*, and *future* eſtate of thoſe *Churches*, but if it extend farther to the reſt of the *prophecie*, then noting the ſubſequent *viſions* to contain theſe two heads of matter, the *preſent*, and *future* dealings of *Chriſt* with his *Church*, permitting them for their trial to ſuffer a while, but at length upon their perſeverance rewarding them. Of both theſe it will then be here ſaid [γράψον ἃ εἶδες, *write the things which thou haſt ſeen*] of both theſe ſorts, ſome the repreſentation of *preſent* events, the *preſent* eſtate of *Chriſtianity*, and then others the repreſentation of what ſhould for the *future* come to paſſe; In both which *Chriſt*'s care of his faithfull ſervants, and *puniſhing* of his *enemies*, and of all that fall off from him will be diſcernible. In the expounding theſe words M^r *Br:* hath made uſe of a ſpecial ſubtilty, and on that (as he * confeſſes) built his enſuing interpretations. For having rightly concluded from the plain words, that the [ἃ εἶδες, *the things which thou haſt ſeen*] are *tam res futuræ quàm præſentes*, *things future as well as preſent*, he inteprets *that* thus, that every one of thoſe *ſeven Churches* ſignifies two things, one *literally* then *preſent* (of which, being the only *true*, he hath generally little to ſay) and another by way of *Antitype* in that *prophetically* contained (as the *Church of Epheſus*, beſide that which literally it ſignifies muſt be the whole *primitive Church* from the *Apoſtles* to *Conſtantine*, and the like) and by that means hath obtained a liberty of *phanſying* whatſoever he will, though never ſo diſtant, and affixing it, as the *antitype*, or *ſecond interpretation* of thoſe *viſions* of the *ſeven Churches*. The falſneſſe of which proceſſe is farther viſible from the very words on which he laies all his weight (confeſſing the obſervation of that *little thing* to have been his *key* to the whole interpretation) For if, as he would have it, the thing there affirmed, were, that the ſame things were *both preſent and future*, the phraſe muſt then be [ἃ καί εἰσι καὶ μέλλει γίνεσθαι, *which both are and ſhall be*,] whereas the phraſe is quite otherwiſe, *the things which thou haſt ſeen*, καὶ ἃ εἰσι καὶ ἃ μέλλει, *both which are and which ſhall be*, or poſſibly, *and which are*, &c. which clearly is a diſtribution of the *viſions* in reſpect of the *matter* of them, into two ſorts, One, the matter of which was then *preſent*, the other the matter of which was to *come* to paſſe not long after: and no way a diſtribution of their *completions*, that theſe *viſions* were to be *doubly* fulfilled, once at that *preſent*, a ſecond time, 1600 *years* after. The groſneſſe of this deceit was here to be diſplayed, as being the one (*groundleſſe*) ſupport of the whole enſuing interpretation, which all preſently vaniſheth (as farre as concerns this *ſecond completion*) without any farther confutation.

h. Ἄγγελος

Ἄγγελοι here are, no queſtion, the *governours* of theſe *ſeven Churches*, ἐπὶ ἑκκλησίας ἱπτείθμοι ἔφορει Ἄγγελοι, ſaith *Andr: Cæſareenſis*, *ſo many overſeers for ſo many Churches*, ſo many *ſingular* perſons to *rule*, *one* in each of them. Thus called, as the *officers* and miniſters of *Chriſt* (*aſcending*, as it were, and *deſcending* on *Jacobs ladder* between *God* and them) in *ruling* them, delivering *God*'s meſſages to them, and alſo returning their meſſages, or *prayers* to *God*. Thus in a *Saxon MS.* Biſcopaſ ſynðon ȝoðeſ biðelaſ, *Biſhops are Gods bydels*, i.e. *meſſengers* or *officers*. See S^r *Hen: Spelman*'s *Gloſſary* in the word *Bedellus*. This title was given to the *chief prieſt*, in the *Old Teſtament*, particularly in *Malachi*, *For he is the Angel*, or *meſſenger of the Lord of hoſts*, whoſe *lips* therefore were to *preſerve knowledge*, and from thence, as from the *oracle*, the *people were to require the law*, to receive knowledge and direction for their duty. Theſe *Angels* are by *ancient* writers known & affirmed to be *Biſhops*, one in every of thoſe ſeas, (and not only ſo, but *Metropolitans*, to whom the *Biſhops* of the *adjacent cities* were *ſubordinate*, ſee *note* b.) And this courſe of *government* is here owned and approved by *Chriſt* himſelf by his ſending thoſe meſſages to thoſe *Angels* in theſe *Churches*, and by his holding the *ſtarres*, which reſemble them, in *his right hand*, v. 10. & ch. 2. 1. whilſt he *viſits or walks in the midſt* of the *Candleſticks* or *Churches*. As for M. *Brightman*'s only argument to the contrary, becauſe there is mention of many *Biſhops* or *Elders* of *Epheſus*, *Act.* 20. 17, 28. That is eaſily anſwered, that the *Biſhops* of *Aſia* were the men underſtood in that place, who met *Paul* at *Miletus*, but that they are *Epiſcopi Epheſi*, *Biſhops of Epheſus*, is a direct falſification of his, there being no ſuch phraſe uſed in that place. And for that one objection which by ſome

* *Cujus exiguæ rei obſervatio viam mihi aperuit ad intelligendum, ut arbitror, particulares Epiſtolas.* p. 16.

is drawn againſt their being *ſingle perſons*, becauſe c. 2. 24. after ſpeaking to the *Angel* of *Thyatira* it is ſaid, ὑμῖν δὲ καὶ λοιποῖς τοῖς ἐν Θυατείροις, *but to you and the reſt that are in Thyatira*, as if the *Angel* before, were the [ὑμεῖς *you*] here, The anſwer will be eaſie, if it be obſerved, that in the antient *Greek MSS.* particularly that at S. *James's*, the καὶ is left out, and the words read, ὑμῖν δὲ λέγω τοῖς λοιποῖς ἐν Θυατείροις, *To you the reſt*, or, *To the reſt of you that are in Thyatira, and who have not known the depths, as they call them*, but thoſe *depths of Satan*, &c. Where the [ὑμῖν τοῖς λοιποῖς, *you the reſt*, or *the reſt of you*] is ſet in oppoſition to the *Gnoſtick* complying party among them, before mentioned, and belongs not to the *Angel* or *Biſhop*, but as *one*, and the *prime* of that *pure*, conſtant party. I need add no more for anſwer to this ſo ſlight an objection. Theſe *Angels* are here deſcribed by the *hieroglyphick* of *ſtars*, in token of their office to *illuminate* and ſend out *influences* to *rule* the faithful under them, as the *Sun* and the reſt of the *ſtars* do this inferiour *world*, and the *Churches* where they *preſide*, are called λυχνίαι *ſockets for lamps*, or *candleſticks*, as being the places, where theſe *ſtars*, as ſo many *lamps* or *torches*, doe ſhine, where they are ſet or faſtned, to give *light* to all that come into the room. Now becauſe theſe *Angels* are ſo conſiderable *parts* in the *Churches*, therefore it is that the meſſages which are ſent to the whole *congregation* of *Chriſtian* profeſſors under them, are here addreſſed particularly to the *Angels*, c. 2.1. And ſo in the reſt, where though the *Angels* were *ſingle perſons*, yet what is ſaid to them, is not ſaid onely to their *perſons*, but to the univerſality of the *people* under them, whoſe *non-proficiency*, or *remiſſion* of degrees of *Chriſtian virtue*, eſpecially their *falling off* from the *conſtancy* and *courage* of their *profeſſion*, do deſerve (and are accordingly threatned with) the removal of that *Chriſtian knowledge*, that *grace*, thoſe privileges of a *Church*, which had been allowed them, c. 2.5. which is not ſo properly appliable, as a puniſhment of the *Biſhop*, as of the *people* under him. And therefore in the *Paraphraſe* I have generally changed the *ſingular* into the *plural* number, by that means to leave it *indifferently* to the *Biſhop*, of each *Church*, and the *people* under him, and yet farther to the *other Churches*, ſubordinate to each of the *Metropoles* here named. (Of the word Ἄγγελος ſee more *note* on *Act.* 12. d.)

τοῖς λοιποῖς ἐν Θυατείροις

Ἀστέρες

Λυχνίαι

Paraphraſe.

CHAP. II.

1. To the Biſhop, and, with him, the Church of Epheſus deliver this meſſage, Thus ſaith Chriſt, (deſcribed c. 1. 13. and 16.)

1. UNto the Angel of the Church of Epheſus write, Theſe things ſaith he that holdeth the ſeven Starres in his right hand, who walketh in the midſt of the ſeven golden Candleſticks;]

ſuſtaining and honouring with his right hand the ſeven Governors or Biſhops of the ſeven Churches, and coming now to viſit and examine, and (according to deſert) to puniſh, or reward the members of theſe Churches, and to admoniſh them timely, what may be mended in them;

2. I obſerve and approve your labour, and great induſtry in the Goſpell, and your moſt conſtant patience and perſeverance in the faith, your no kind of complyance with the vitious men that creep in among you, Ye have put the falſe teachers to the teſt, examined their doctrine and miſſion (ſee note on Joh. 20. b.) and found them to be counterfeits,

a.

2. I know thy workes, and thy labour, and thy patience, and how thou canſt not bear them which are evill, and thou haſt tryed them which [a] ſay they are Apoſtles and are not, and haſt found them lyers;]

3. And you have formerly undergone many preſſures, and perſecutions, and held out againſt all aſſaults of terror or difficulty, and for the profeſſion of Chriſtianity have endured very ſore and ſharp afflictions, and were not then diſheartned in your courſe by perſecutions in the way.

3. And haſt born, and haſt patience, and for my names ſake haſt * laboured, and haſt not fainted.]

* undergone hard labour or, toyled κεκοπίακες

4. But one charge or accuſation (ſee Mat. 5. 23.) I have againſt you of this Church, that that vehement, pure, Chriſtian love, (caſting out all fear of danger) which at firſt was in you, and evidenced it ſelf by your confeſſion of the faith with courage, and without fear, you ſince have ſomewhat remitted, and are not altogether ſo fervent, and intenſe, and valiant, as at the firſt you were.

b.

4. Neverthleſſe † I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love.]

† I have againſt thee that thou haſt remitted τὸ σὸν ὅτι

5. Call to mind therefore that degree of Chriſtian zeal and courage, which was in you at the firſt, and being ſenſible of the decay, return to it again, and act as Chriſtianly and valiantly in all things, as at firſt you did, Or elſe I will ſuddenly puniſh you by removing the light of the Goſpell from you, by leaving no Church among you.

5. Remember therefore from whence thou art fallen, and repent, and doe the firſt workes, or elſe I will come unto thee quickly, and will remove thy candleſtick out of its place, except thou repent.]

6. Yet one thing is to be ſaid in your commendation, that the temptations of the Gnoſticks being of two ſorts, the baites of luſts, as well as the terrors of worldly ſufferings, though you have been wrought on by the latter of theſe, yet for the former you are free, you deteſt thoſe abominable villanies of luſt, which come from the Nicolaitans, and are gotten into other Churches, v. 15. and 20.

c.

6. But this thou haſt, that thou hateſt the deeds of the [c] Nicolaitans, which I alſo hate.]

7. Let this warning of mine in this viſion be laid to heart by the Chriſtians of Epheſus, and all that are under that metropolis, for it is of neer concernence to all; And as it brings terrors to all who ſhall be involved in the ſin mentioned, ſo every one that ſhall hold out, and overcome the

7. He that hath an eare, let him hear, what the Spirit ſaith unto the Churches. To him that overcometh will I give to eat of the tree of life, which is in the midſt of the paradiſe of God.]

temptations, he ſhall have deliverance here, and hereafter eternall life beſtowed upon him, which is the meaning of eating of the tree of life Gen. 2. 22. and may be encouragement and reward ſufficient to thoſe that ſhall lay down their lives for Chriſt, and ſo here is fitly mention'd to thoſe, who would not confeſſe Chriſt in time of perſecution.

8. And unto the Angel of the [d] Church in Smyrna, write, Theſe things ſaith the firſt and the laſt, which was dead and is alive;]

8. Another meſſage deliver to the Biſhop of Smyrna another metropolis of Aſia, in theſe words, Thus ſaith Chriſt, the eternall God, that was ſo deſpiſed and contemned by men, who was put to death, but roſe from the dead (ſee c. 1. 11.) and ſo is fit to encourage you in your patience, and ſure to reward you, whatſoever it coſt you, though it be the loſſe of life and all. d.

9. I know thy workes, and tribulation, and poverty, but thou art rich, and I know the * blaſphemy of them, that [e] ſay they are Jewes, and are not, but are the Synagogue of Satan.]

* contumely βλασφημιαν

9. Your works have been very pious, and Chriſtian, your diligence remarkable, and great perſecution and poverty you have ſuffered (but this very thing tends to the encreaſing of your wealth treaſured up for you, and your contentedneſſe is at the preſent all riches) and you have been tempted by the contumelies, and reproches and railings caſt upon you by the Gnoſticks, who are a ſort of men that take upon them to be Jewes, to avoid perſecutions from them, but indeed are not, live not according to the law, Gal. 6. 13. that profeſſe to dive into the ſecrets and myſteries of the old Teſtament (for the underſtanding of which they call themſelves Gnoſticks) and from thence to fetch great ſecrets, which are all nothing, but helliſh abominations, and their practiſes conſequent to them meerly diabolicall, accuſing, calumniating, and perſecuting the Orthodox Chriſtians. And therefore if they are of any ſociety, or Synagogue, any religion, tis not that of Moſes (from God,) but of the devils inſtitution. Theſe I know have reproached and railed at you, and ye have ſuffered much from them. e.

† art ready to, μέλλεις * tempted πειρασθῆτε

10. Fear none of thoſe things which thou † ſhalt ſuffer: behold, the devill ſhall caſt [f] ſome of you into priſon, that ye may be * tried, and ye ſhall have tribulation ten dayes: be thou faithfull unto death, and I will give thee a crown of life.]

10. Take courage againſt all poſſible dangers, remembring me, as I have repreſented my ſelf to you, v. 8. And now I tell you before hand, that your conſtancy to the faith muſt in reaſon be expected to raiſe you up enemies, both at this preſent the Jewiſh zelots for the Synagogue v. 9. (incenſed againſt you by the Gnoſticks) and afterwards the Roman officers, aſſertors of the diabolicall Idol-worſhip againſt Chriſtianity, And theſe latter ſhall apprehend and impriſon ſome of you, being permitted by God to doe ſo, on purpoſe for the farther tryall of your conſtancy: And this perſecution, which ſhal come upon you, when the Jews are deſtroyed (in the time of Marcus Aurelius and Verus, under which Polycarpe the Biſhop of this Church ſhall ſuffer death) ſhall then laſt for a little while; And all this ſhall prove a foundation of greater glory to you, and help them to the reward and crown of Martyrdome, which ſuffer in it, and that is all the hurt which your conſtancy ſhall bring you.

11. He that hath an eare, let him hear what the Spirit ſaith unto the Churches, [He that overcometh ſhall not be * hurt of the ſecond death.]

† injured ἀδικηθῇ

11. They that hold out to the end, that perſevere in deſpight of all theſe temptations, ſhall continue a proſperous flouriſhing Church, ſhall not have their Candleſtick removed from them, as all they ſhall, that by the ſharpneſſe of perſecutions are ſcandalized and fall off from Chriſt (ſee note on c. 20. d.)

12. And to the Angel of the Church in [g] Pergamos write, [Theſe things ſaith he who hath the ſharp ſword with two edges,]

12. This is the meſſage of Chriſt to you, who looketh upon you, as a judge, and ſeeth ſomewhat in you, which ſhall be puniſhed moſt ſeverely if you repent and reform not ſpeedily. g.

13. I know thy workes, and where thou dwelleſt, even where ſatans [h] ſeat is, and thou holdeſt faſt my name, and haſt not denyed my faith, even in thoſe dayes, wherein [i] Antipas was my faithfull Martyr, who was ſlain among you, where ſatan dwelleth.]

13. I cannot but commend your Chriſtian behaviour and conſtancy, and that the greater, being conſidered with the circumſtances of the place of your abode, in the midſt of ſuch temptations to the contrary, and of the times approaching, wherein Antipas for his fidelity and courage in preaching the Goſpell, will be (I foreſee) cruelly martyr'd, and where the inſtant malices of the adverſary might poſſibly have terrified you. h. i.

14. But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balac to caſt a * ſtumbling block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication.]

* ſcandal, or ſnare σκάνδαλον

14. But yet for all this courage, great faults there are among you, though the whole Church be not guilty of them, viz. the doctrines and practiſes of the Gnoſticks are gotten in among you, which are but a tranſcript as it were, of that famous counſell of Balaam to Balac, which brought that curſe and ruine upon the Iſraelites, when nothing elſe could doe it, conſiſting in joyning and complying with the Idolaters (ſee note b.) and committing all abominable uncleanneſſe (ſee Jude, e.)

15. So haſt thou alſo them that hold the doctrine of the Nicolaitans, which thing I hate.]

15. In like manner there is gotten among you, and permitted, or not puniſht by your Biſhops, that unclean doctrine and practiſe of the Nicolaitans (ſee note c.) which being moſt odious to me, ought moſt ſharply to have been puniſht by them.

16. Repent, or elſe I will come unto thee quickly, and fight againſt them with the ſword of my mouth.]

16. And if this lenity be not ſpeedily mended, I will viſit and deſtroy you ſuddenly by judgements parallel to the ſword, that fell on thoſe Iſraelites, that were corrupted by Balaams counſell, Num. 25. 5.

17. He that hath an eare, let him heare what the Spirit ſaith unto the Churches, To him that overcometh will I give to eat of the [k] hidden Manna; and I will give him a [l] white ſtone, and † in the ſtone a new name written, which no man knoweth ſaving he that receiveth it.]

† upon the ἐπὶ τὴν

17. And for all thoſe that keep themſelves pure and ſpotleſſe from theſe temptations, this complyance, and uncleanneſſe, let them know that the joyes and comforts that come in to them by the practiſe of the contrary Chriſtian virtues of courage and purity, are, though inviſible, yet far greater then thoſe, which theſe carnall Goſpellers enjoy, 1 Cor. 2. 9. and beſide this portion of inward bliſſe (adherent to the practiſe of duty at the preſent, k. l.

preſent) prepared for them by God, and ſhowr'd down like Manna upon their ſoules, they ſhall over and above (as victors have a ticket given them by the judges, to receive the reward that belongs to them, the value or quality whereof, and their names, is written in that ticket) have a token, or ticket given them, with the name of Chriſt written on it, ſignifying the Chriſtian reward of grace and glory, but that ſuch, as is not to be conceived what or how valuable it is, but by the enjoying of it.

m. 18. Chriſt, that appeared to thee ſo gloriouſly c. 1. 15. in token of the judicature, which he means to exerciſe, the rewards and puniſhments which he hath in his diſpenſing.

18. And unto the Angel of the Church in [m] Thyatira, write, Theſe things ſaith [the Son of God, who hath his eyes like unto a flame of fire, and his feet are like † fine braſſe,]

† amber note on c. 1. d.

19. I take notice of your Chriſtian actions, and courage in confeſſing of Chriſt (ſee note b.) and your charity or liberality to the poore brethren, and your conſtancy againſt all terrors, and all theſe Chriſtian actions daily improving, and growing greater, and more abundant in you.

19. I know thy workes and charity, and * ſervice and faith, and thy patience, and † thy workes, and the laſt to be more then the firſt.]

* adminiſtration διακονίαν

† or thy laſt works more then the firſt, for the King's MS. reads τὰ ἔργα σε τὰ ἐσχατα

n. 20. Yet one quarrel I have againſt you, that you permit that hereſie of the Gnoſticks that take upon them to underſtand myſteries beyond all others, to delude ſome members of your Church, and infuſe their falſe doctrines into them, and among others, thoſe forementiond v. 14. of filthineſſe, and communicating in Idol-worſhips.

20. Notwithſtanding I have a few things againſt thee, becauſe thou ſuffereſt that woman [n] Jezebel, * which calleth her ſelf a propheteſſe, to teach, and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto, Idols.]

* or, which calling her ſelf a propheteſſe doth teach & deceive, for the Kgs MS. reads ἡ λέγουσα ἑαυτὴν προφῆτιν, καὶ διδάσκει καὶ πλανᾷ

21. And theſe filthy heriticks have not made uſe of the warning by me given them to repent, but ſtill goe on in their impieties.

21. And I gave her ſpace to repent of her fornications, and ſhe repented not.]

22. And therefore you may expect, that the judgements that ſhall ſuddenly fall upon them, and all that joyn with them, ſhall be very heavy, if not prevented by their ſpeedy reformation.

22. Behold, † I will caſt her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds.]

† I caſt her into priſon, for the King's MS. reads βάλλω αὐτὴν εἰς φυλακὴν

23. And all that are either leaders or followers in this impietie, ſhall be deſtroyed, to be an example to all the Chriſtian Churches in the reſt of Aſia, that theſe doctrines and practiſes may be avoided by them, upon ſight of my ſevere viſitation upon theſe, which may aſſure you all, (you Churches of Aſia) that according as you behave your ſelves, ſo you may expect to be rewarded by me.

23. And I will kill her children with death, and all the Churches ſhall know that I am he, which ſearcheth the reins and hearts, and I will give unto every one of you according to your works.] *to you* ἑνὶ ἑκάστῳ ὑμῶν

24, 25. But to the reſt of you, thoſe of Thyatira which are not thus guilty, which have not given ear to theſe ſecret depths of Gnoſtick villany, To you, this acknowlegement and commendation is due, that you are ſuch, that God requires nothing more of you, but perſeverance, that you hold out untoucht and untainted, till this judgement comes upon thoſe wicked, that are now among you, and till I come to reward your fidelity and conſtancy.

24. But unto * you, I ſay, and to the reſt in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they ſpeak, I will put upon you none other burthen, caſt

25. But which ye have already, hold faſt † till I come.

* you I ſay the reſt for the King's MS. reads ὑμῖν λέγω λοιποῖς

† until the time when I ſhal come ἄχρις οὗ ἂν ἥξω

26, 27, 28. And they that thus perſevere in the performance of all Chriſtian duties, pure and ſpotleſſe from all theſe abominable heretical mixtures, they that hold out againſt all perſecutions and temptations, firm and ſpotleſſe, ſhall, when the days of perſecution are over, be made uſe of to propagate the Goſpel to the Nations, convert the Gentile Idolaters to the faith, and become Biſhops of other Churches, And this they ſhall do ſucceſſefully and efficaciouſly over the Eaſtern Nations.

o 26. And he that overcometh, and keepeth my works unto [o] the end, to him will I give power over the Nations,

27. (And he ſhall rule them with a rod of iron, * and as the veſſels of a potter ſhall they be broken to ſhivers) † even as I received of my Father,

28. And I will give him the morning ſtar.]

* as the potter's veſſels are broken together ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται

† as I alſo εἰς κἀγὼ

29. He that hath an ear, let him hear what the Spirit ſaith unto the Churches.

Notes on Chap. II.

a. Φάσκοντες εἶναι Ἀποστόλους

Who theſe *Pſeud-Apoſtles* were, that this *Church* of *Epheſus* had *tried*, and found *lyars*, may perhaps be reaſonably affirmed out of the *ſtories* of thoſe times. *Gaius* in *Euſebius* l. 3. c. κή. ſets down the ſtory of *Cerinthus* the *Leader* of an *hereſie*, that he pretended *Revelations*, written ὡς ὑπὸ Ἀποστόλου μεγάλου, *by ſome great Apoſtle*, and related τερατολογίας *prodigious narrations*, ὡς δι' Ἀγγέλων αὐτῷ δεδειγμένας, as *ſhewed him by Angels*, and then delivered his doctrines of a *temporal kingdom* of *Chriſt* after the *reſurrection*, and that men ſhould in *Jeruſalem* live again, and δουλεύειν ἐπιθυμίαις καὶ ἡδοναῖς, *ſerve luſts and pleaſures*, and ſpend the ſpace of a *thouſand years* ἐν γάμου ἑορτῇ, as *in a nuptial feſtivity*. The ſame doth *Dionyſius Alexandrinus* in his ſecond book τῶν ἐπαγγελιῶν ſet down, ſpeaking of *Cerinthus* and his followers and their doctrine, ὀπίγεον ἔσεσθαι τὴν τοῦ Χριστοῦ βασιλείαν, *that Chriſt's kingdome ſhould be an earthly one*, and (agreeable to his phanſie who was φιλοσώματος καὶ πάνυ σαρκικὸς, *a very carnal man and lover of the body*) that it ſhould conſiſt in the ſatisfying of the *panch, and luſt*, σιτίοις, ποτοῖς, καὶ γάμοις, *in meats, drinks, and marriages*, and to that purpoſe (that there might be the more plenty of theſe) ἑορταῖς καὶ θυσίαις καὶ ἱερείων σφαγαῖς, *in feaſts, and ſacrifices, and killing of beaſts*, or *victims*: And *Irenæus* l. 1. goes farther, mentioning ſome ἀπορρήτοτέραν ψευδοδοξίαν, *doctrines* of filthineſſe not fit *to be named*, which he taught his *diſciples*. And this, it ſeems, in *Aſia*, and 'tis very probable in *Epheſus* it ſelf, of which we now ſpeak. For that *John* after his return from *baniſhment* lived there, we finde affirmed by *Clemens* in his narration of him

him tranſcribed by *Euſebius, Eccl. Hiſt. l. 3. c. κγ'.* And that he going into a *bath* on a time, and finding *Cerinthus* to be there, leaped back, and went out, not enduring to be under the ſame *roof* with him, for fear, as he ſaid, that it ſhould fall, when ſuch an enemy of *Chriſtianity* as *Cerinthus* was in it, is the affirmation of *Irenæus*, l. 3. out of a *tradition* of *Polycarp*, ſee *Euſeb:* l. 3. c. κη'. And two circumſtances more to our preſent purpoſe will be obſervable in that *author*, firſt, that the *Nicolaitans* here mentioned to be hated by this *Church*, v. 6. did riſe *immediately after Cerinthus*, and his followers, (ὅθεν τέτων ἦν λα, ſaith *Euſebius*) and are therefore ſet down immediately after them in the courſe of his *hiſtory*, c. κθ'. 2^dly, that *Dionyſius Alexandrinus* comes to take him in, in his diſcourſe on occaſion of this very book, the *Revelation*, περὶ τ Ἰωάννε ἀποκαλύψεως εἰπών τινα ὡς ἐκ τ ἀνέκαθεν παραδόσεως, ſaith * *Euſebius, having expounded ſome parts of the Revelation out of an antient tradition.* Whether this were the place of the *Revelation*, which he ſo expounded, I cannot affirm, but of this I am ſure, that he and his followers pretending to have received their *Revelations* from ſome *prime Apoſtle*, and affirming the *prodigies*, he ſpake of, to be ſhew'd him by *Angels*, may well be ſaid to *ſay they are Apoſtles* (i. e. to have *commiſſion* from *heaven* for their doctrines) when aſſuredly they were not ſuch; And that the *Church* of *Epheſus* was not deceived by him, but found out and rejected his errors, appears by S. *John* avoiding him in that place, as one that was ſo known an enemy of the truth, that he ſpeaks to all that were with him, φεύγωμεν &c. *Let us not come neer this vile perſon*, which is an interpretation of the ὃ δύνῃ φαγεῖν κακὸς] here in this verſe, their *not enduring* theſe vile carnal *Goſpellers*, but ſeparating from them.

* l. 3. c. κη'

Βαςάσαι κακὸς

b. The phraſe ἀφῆκας τ πρώτλω ἀγάπλω] is to be rendred, *thou haſt remitted*, or *abated thy firſt love*] for ſo ἀφιέναι ſignifies (being applied to things of this nature) *remiſſion* of degrees of any thing, as that is contrary to *intenſion* of them, Maſter *Brightman's* phanſie on the word is very obſervable (and from thence it will be eaſie to judge of the ſolidity of the grounds, on which he proceeds in his *interpretations*) * *Every one of the Churches*, ſaith he, *hath ſuch a name given it, as will declare its whole condition, as it were by marks written in the forehead.* Thus, ſaith he, ἀφῆκας *thou haſt remitted*] doth ſufficiently teach, what *the* † *Spirit conſidered in this city*, viz. that 'twas *Epheſus*, as it were ἄφεσις *Apheſis*, *omiſſion* &c. from whence he preſently gathers that by *Epheſus* is meant the whole *Primitive Church* till *Conſtantine's* days. Thus pitifully ſlight are the marks, and *characters* by which he paſſeth his judgement; and on which he *founds* his *interpretations*. For beſides that *Epheſus* is the name of a *city*, and *Church* known in the *Scripture*, and doth as punctually ſignifie that, and nothing but that, as *London* ſignifies *London*, (and it may be as reaſonable to ſay that the *Epiſtle* of *Paul* to the *Epheſians* had a particular aſpect on the whole *Church* till *Conſtantine*, as that this part of S. *Johns Epiſtle* to the *Angel* of the *Church of Epheſus* belongs to it) the alluſion of *aphecas*, (for that is the word, ἀφῆκας) to *Epheſus*, is as remote in *ſound*, as one could well imagine, but then in *ſignification* much more, ἔφεσις ſignifying *deſire*, or *appetite*, but ἄφεσις *remiſſion* or *looſing*. Now for the other part of this phraſe [πρώτη ἀγάπη] 'tis here not the *love*, or care of the *Biſhop* toward the flock, as Maſter *Brightman* would have it, but the *great love* toward *Chriſt*, which *firſt* was in them (not their *firſt love*, as that ſignifies the *object* of it, *Chriſt*, for the *leaving* or utter forſaking of *him*, were not reconcileable with the other commendations, which are here given of them, particularly, the [ὑπομονὴν ἔχεις, *thou haſt patience*] at the preſent, thou *perſevereſt* ſtill in the *Chriſtian* faith) but it is their *firſt zeal*, and *fervency* of *love* toward *Chriſt* (ſee *Mat.* 24. 12.) which it ſeems was in proceſſe of time much *remitted* in the *Chriſtians* of that *Church*. This *love* when it is *perfect*, *caſteth out fear*, he that hath it, will make no ſcruple to *dy*, or undergo any danger for *Chriſt*. And thus had this *Church* formerly behaved themſelves toward *Chriſt*, κεκοπίακας καὶ ὐ κέκμηκας v. 3. *they had endured, and paſt through difficulties*, and not *fainted*. But now it ſeems they were fallen into a great and dangerous *remiſſeneſſe* in this particular, Of which therefore if they *repent not*, they are threatned with *removal of their Candleſtick*. What this *remiſſeneſſe* was, may perhaps be gueſt by what we ſee *prophecied* of by *Chriſt*, *Mat.* 24. 12. and by what we finde affirmed of the *Gnoſticks* (and among them of a famous leader *Baſilides*) who, we know by S. *Paul's Epiſtles*, had crept at that time into the *Churches*, particularly into that of *Epheſus*. Now of their many doctrines and opinions, this one is by *Euſebius* diſtinctly mentioned l. 4. c. ζ'. ἀδιαφορεῖν εἰδωλοθύτων ἀπογδομένες καὶ ὀμνυμένες ἀπαρεφυλάκτως τ πίςιν, κατὰ τὰς τ διωγμῶν καιρὰς, *that it was an indifferent thing, and no ſin to eat things offered to Idols, and confidently to abjure the faith in times of perſecution.* This doctrine of the *Gnoſticks* had, it ſeems, gotten into other *Churches*, for to it the Apoſtle diſtinctly ſpeaks (at leaſt as far as belongs to the *firſt* part of it, which generally was attended with the other, the *eating of Idol-ſacrifices* being deſigned by them to avoid the *perſecution* of the *Pagans*, as well as the other of renouncing the *faith*, was to avoid the perſecution of the *Jews*) 1 *Cor.* 8. 1. and thereupon it is that he ſpeaks of γνῶσις *knowledge* ſo much, v. 1, 2. 7. 10, 11. and oppoſes to it ἀγάπη, *charity* or *love* v. 1. this *love* of *Chriſt*, the thing which now we ſpeak of, and bid them to take heed, how they uſe their ἐξουσία, the *Chriſtian liberty*, upon which they grounded the *indifferency* of doing thus. And upon this ground, and in this ſenſe of *loving the Lord Jeſus Chriſt*, it is, I ſuppoſe, that c. 16. 21. he pronounces *anathema* in the higheſt degree againſt him that *loves not our Lord Jeſus Chriſt*, viz. him that *renounces* him in time of temptation, For as for want of *inward love*, not expreſt in ſome ſuch *ſcandalous* act, that cannot come under the *Churches cenſure*, nor be fit matter for an *anathema*. And ſo *Phil.* 3. 18. he mentions them under the title of the *enemies of the croſſe of Chriſt* (mentioned alſo by *Polycarp* in his *Epiſtle* to them, p. 23.) i. e. thoſe that were not at all for the *ſuffering* of perſecution for the *faith*, (the other part of that *doctrine* of theirs) *whoſe end*, ſaith he, *is deſtruction, their God their belly*, (by which they are again deſcribed

'Αφῆκας τὴν πρώτην ἀγάπην

Πρώτη ἀγάπη

Γνῶσις

'Αγάπη

'Εξουσία

'Ανάθεμα

εἴ τις οὐ φιλεῖ τ Κύριον

ἐχθροὶ τ σταυρ

Κοιλία θεὸς αὐτῶν

* *Perſpicuum eſt conſilio delegiſſe ſpiritum hos Eccleſias quæ vel ipſis nominibus tanquam inſcriptis quibuſdam in fronte notis totã ſuam conditionem indicarent*, p. 20.

† *Satis docet quid Spiritus in hac urbe ſpectavit, nimirum ἄφεσιν tanquam ἄφεσιν omiſſionem &c. Ib:*

described *Ro.* 16. 18.) *minding earthly things*, (and it seems, nothing else) and therefore would not lose any of them, for the profession of *Christ*. And in many passages in the *Epistle* to the *Ephesians*, it appears, by his fortifying them against the deceits of these *Gnosticks*, that they were a creeping into that *Church* also. And particularly c. 5. where not onely the prohibition of all the ἀκαθαρσία, αἰσχρότης, and the μὴ ἀνήκοντα, all that *abominable filthinesse*, was by the *Apostle* set down on purpose, in opposition to the doctrine and practise of the *Gnosticks*, v. 3, 4, 5, 6. (as appears by the μηδεὶς ἀπατάτω κενοῖς λόγοις, *let no man deceive you with vain words*, perswading you, as the *Gnosticks* did, that this was part of *Christian liberty*, and but an *indifferent* thing also) but particularly his close of *salutation* to all those *that love the Lord Jesus* ἐν ἀφθαρσίᾳ, so as *not* to be *corrupted* by any of the baits and *seductions* of those evil times, in *opposition*, as I suppose, to the *Gnosticks* in two particulars, both in the ἀφθαρσία, *incorruption* or *purity*, contrary to their *filthy doctrines* and practises called φθοραὶ *corruptions*, and in that *fervent sincere* love of *Christ*, which they wanted, being, as he saith, *lovers of lusts, more than lovers of God*, 2 *Tim.* 3. 4. And so again in his commanding them to walk in *love*, c. 5. v. 2. which he expresses by the example of *Christ's love*, which made him *sacrifice* his life for us, by that means shewing what *love* it was, that needed *stirring* up in them, even that which the *Gnosticks* profest to have none of, and which here, through their *infusions*, the *Ephesians* are said much to have *remitted*, viz. that *sincere* love to *Christ* (ἀγάπη ἀνυπόκριτος, *love without hypocrisie*, commended to the *Romans*, c. 12. 9. in reflexion on the *Gnosticks* also among them, as many other passages in the latter part of that *Epistle*, c. 13. 1. in respect of their doctrines of *liberty*, and v. 13. of their *luxury* and *uncleanesse*) which would make them that have it perfectly, to *lay down*, i. e. venture their *lives* for *Christ*, and put off all fear of *persecution*. According to which it is that S. *John* in his first *Epistle*, defining that *perfect love to Christ*, which is required of us, saith, that it consists in having παῤῥησία ἐν τῇ ἡμέρᾳ κρίσεως, *confidence*, and courage to *confesse Christ* in the *day of Judgement*, i. e. when by so doing, we come to be accused before, or condemned by persecuters to death it self, and that again *it casts out fear*, v. 18. and that this is necessary to that *confessing of Christ*, v. 15. of which the same thing is there affirmed (viz. that he that doth so, *abideth in God, and God in him*) which is affirmed of *continuing in love*, v. 16. which place, as it was meant by the *Apostle* directly against this doctrine of the *Gnosticks*, concerning the lawfulnesse and *indifferentnesse* of not suffering for *Christ*, and abjuring him in case of *persecution*, and is so made use of by *Tertullian* against these very men, *adv. Gnost:* c. 12. and *de fuga in persecutione* c. 9. so was it by that *Apostle* directly designed to these *Asiaticks*, who were his care or charge (τὰς αὐτόθι, i. e. in *Asia*, διέπων ἐκκλησίας, saith *Eusebius* l. 3. c. κγ'. and that he died in this *Ephesus*, the principal part of this his charge, see the * *Epistle of Polycrates* then *Bishop* there) that *Epistle* of his being addrest as a defensative against the *Gnosticks*, that were creeping in among them.

And so was S. *Peters* also to the same *Asiaticks*, who from the point of *uncleanesse*, and contemning of superiours, which were two parts of the *Gnosticks* character, 1 *Pet.* 2. 12, 13. proceeds to this of suffering for *Christ* v. 19. &c. and c. 3. 15. 17. and c. 4. 16. the disliking of which, and not thinking themselves obliged to it, was another part, and so 2 *Pet.* 2. where he describes these very *hereticks*, ψευδοδιδάσκαλοι *false teachers*, bringing in villanous base *heresies*, v. 1. 3. and which he foretells them ἔσονται *should* come among them, he saith they are οἱ ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, *such as deny and renounce the Lord that bought them*, i. e. deny *Christ* in time of *persecution*, counting that an *indifferent* thing, and thinking themselves *Christians* for all this, (for otherwise they would have been censured by the *Apostles* as more than *false teachers*, perfect *Apostates*, and not *hereticks* only) and making it one of their δόγματα or doctrines of *liberty*, which they laboured to bring into the *Church*, The same is said of them again, *Jude* 4. Παρεισέδυσαν &c. ἀσεβεῖς τὴν τοῦ θεοῦ χάριν μετατιθέντες εἰς ἀσέλγειαν *there are certain men crept in- ungodly men, turning the grace of God into lasciviousnesse*, which is clearly spoken of the *Gnosticks*, and their followers, οἱ ἀρνούμενοι &c. that *deny and renounce our onely Master, and Lord Jesus Christ*. The very same is noted of these *Gnosticks* in the *Epistle* to the *Galatians*, c. 6. 12. who would make them to be *circumcised*, onely, ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται, *that they might not be persecuted for the crosse of Christ*, i. e. by the *Jews*. And accordingly this doctrine and practise of the *Gnosticks* was so taken up by the other following *hereticks* of those first times, that *Eusebius* speaking of some of the confuters of *Montanus*, and the οἱ κατὰ Φρύγας the *hereticks* about *Phrygia*, and setting down the words of a principal one of them, he saith first, that he had a combat with some of them in that very *Church* of *Galatia*, and then among other things he observes of them, that when all other *Christians* were persecuted either by *Jewes* or *heathens*, not one of them either ὑπὸ Ἰουδαίων ἐδιώχθη or ὑπὸ ἐθνικῶν ἀπεκτάνθη, *was persecuted by the Jewes*, or *killed by the Heathens*. Which was a special intimation of this δόγμα of compliance among these *hereticks*, and all that sprang from them. To the same pertains again that of the *Hebrews*, c. 10. 25. who forsook the *assemblies*, and that sure for fear of persecutions, and there they are said ὑποστέλλεσθαι, *to draw back* (in opposition to the *just* mans *living by faith*) v. 38. and so have need of ὑπομονὴ *patience, perseverance*, v. 36. and are exhorted to take heed of *apostasie*, c. 3. 12. By all this it is clear, what is meant by the *Ephesians remitting their first love*, that is, receiving some infusions of this *Gnostick* doctrine, which consisted in an opposition to *Christ's* doctrine of *confessing* the truth, especially before *persecuters* of it, (and is expresst by δειλία and ἀπιστία *cowardise*, and *unfaithfulnesse*, *Rev.* 21. 8. attended there with all the filthy practises of the *Gnosticks*) in a παῤῥησία, or *couragious* espousing of his cause, which *courage* having formerly been in this *Church*, was now *remitted*, not only through some weakenesse, but, it seems, by imbibing this doctrine, which made it an ἀδιάφορον, or *indifferent* thing, even to *forswear Christ*, rather than those

Ἀπατάτω κενοῖς λόγοις

Ἀφθαρσία

Φιλήδονοι

Ἀγάπη ἀνυπόκριτος

Παῤῥησία ἐν τῇ ἡμέρᾳ κρίσεως

* Euseb. l. 3. λα'.

Ἀγοράσαντα ἀρνούμενοι

χάριν μεταθέντες εἰς ἀσέλγειαν

ἵνα μὴ διώκωνται

l. 5. c. 15.

Ὑποστέλλεσθαι

Δειλία Ἀπιστία

Παῤῥησία

die for him, and yet did these conceive themselves to continue *Christians* for all this, and so indeed were, so farre as beleiving in *Christ*, but they were not so farre advanced, as to that greater pitch of *love*, that expresst it self in *confessing* him, when that doctrine was persecuted among men. To this I conceive S. *Paul* referres, when in the qualification of the πρεσβύτας, *Tit.* 2. 2. he adds not only ὑγιαίνοντας τῇ πίστει *healthy or sound in the faith*, in opposition to *heretical doctrines* of those times, but also τῇ ἀγάπῃ and ὑπομονῇ, *in love and patience*, in opposition to the *practises* of these *Gnosticks*, who did not love *Christ* so well, as to persevere in *confessing* him, or to suffer any thing for him. What is thus observed of the *Gnosticks* doctrine, and infusions against *confessing* in time of *persecution*, is by * *Epiphanius* affirmed also of one *Elxai* in the 6t of *Trajan*'s reign, who, saith he, affirmed it to be no sin to *abjure the faith* in time of *persecution*, so it were retained in the *heart*. From these, saith he, came the *Helkesaitæ* in after-times mention'd not only by *Epiphanius*, but also by *Eusebius*, *Hist:* l. 6. c. λη'. out of *Origen* upon *Psal.* 82. who sets it down for one of their doctrines, ὅτι τὸ ἀρνήσασθαι ἀδιάφορόν ἐστι, † καὶ ὁ μὲν νοήσας τῷ στόματι ἀρνήσηται ἐν ἀνάγκαις, τῇ δὲ καρδίᾳ ἔχει, that *it is an indifferent thing to deny Christ, that he that thinks aright, may in time of distresse deny with the tongue, so he doe not with the heart.* The same is also by *Tertullian*, *in Scorpiaco*, affirmed of *Prodicus*, and the *Adamites*, *Non esse palam confitendum Christum, nec pro eo subeundum martyrium, that Christ must not be openly confest, nor martyrdome suffered for him.*

ὑγιαίνοντας τῇ πίστει ἀγάπῃ

* hær. 19. 53.

† These words may be more probably read thus, καὶ ὁμολογήσας-and having confest with his mouth he shall deny in time of distresse

c. Νικολαϊτῶν ἔργα

This *Church* of *Ephesus*, though infected with one doctrine of the *Gnosticks* (see *note* b.) was not, it seems, in any considerable manner defiled with their *other carnal* infusion, against which S. *Paul* had fortified them, *Ephes.* 5. 3. 11, 12. and this is here expresst by the *Spirits* testimony of them, that *they hate the deeds of the Nicolaitans.* Who these *Nicolaitans* were, may appear by *Eusebius Eccl: Hist:* l. 3. c. 29. out of *Clemens Alex:* l. 3. *Strom:* thus, *Nicolas* the *deacon* mention'd in the *Acts*, having a beautifull wife, was by the *Apostles* (after *Christ*'s ascension) reproached, and upbraided that he was jealous of her, whereupon he brought out his wife before all men, and gave any that would, leave to marry her, saying, *that this was agreeable to that saying*, ὅτι παραχεῆσθαι τῇ σαρκὶ δεῖ, *that men ought to abuse the flesh.* The same is affirmed by *Irenæus* l. 2. c. 27. Others which followed him, and laid hold of this action, and speech of his ἁπλῶς καὶ ἀβασανίστως, *simply* and *without examination* of the meaning of it, ἀναιδῶς ἐκπορνεύεσθαι, saith *Clemens*, *commit all kind of filthinesse* upon this score, *without any kind of shame.* This speech used by *Nicolas*, and so abused by his followers, is by *Eusebius* said to be the saying of *Matthias*, σαρκὶ μὲν μάχεσθαι καὶ παραχεῆσθαι, *that we must fight with the flesh and abuse it*, καὶ μηδὲν ἀνεῖναι πρὸς ἡδονὴν ἐπιδιδόντας, *and not allowing it any thing for pleasure*, ψυχὴν αὔξειν διὰ πίστεως καὶ γνώσεως, *encrease the soul by faith and Christian knowledge.* And this, saith he, was *Nicolas*'s meaning in the use of those words; and his bringing forth his wife, of whom he was said to be jealous, was, saith he, ὑποβολὴν τοῦ διδόναι a *disdaining of all that carnal pleasure*, or desire, καὶ ἡ ἐγκράτεια τῶν τοιούτων ἡδονῶν, *a containing from those pleasures that are so desired by men*, An argument of the truth of which, saith he, was this, that he never used any other *woman* but his wife, and having children by her, they all remained perpetual virgins. Which relation of his concerning the person of *Nicolas*, be it true or no, 'tis yet clear that his followers, which are by *Eusebius* said τὴν αἵρεσιν αὐτῶν μετιόντες, *to enter on his heresie*, and here are called Νικολαϊτῶν *Nicolaitans*, were guilty of all abominable, shameless uncleanesse, and called that the *abusing of the flesh*, and so made a *Christian* duty of the most *abominable* sin, and put off all *shame*, and reverence in the acting of it.

d. Σμύρνα

The strangeness of M. *Brightman*'s interpretations will here again appear, so farre from being the *speaking of God by him* (as he pretends) that it is manifest that any thing that any mans phansie could represent to him (or incline him to wish, that it were the meaning of a part of this *prophecie*) might as commodiously be affixt to it, as that to which 'tis here applied. For first, saith he, it must be observed, that *Smyrna* is *northward from Ephesus, and Pergamus from Smyrna*, and thence he concludes that this order *similem Ecclesiæ progressum proculdubio monstrat, doth without all doubt shew the like progresse of the Church, still farther from the sun, the fountain of light*, i. e. from the first *purity*, to greater *darknesse*, till at last it comes to *Pergamus*, the utmost *Northern* point, and then turns back again toward the *South.* What the progresse of the *Church* hath been, from *greater* to *lesser purity*, need not be disputed, but that any such degeneration was noted by the situation of *Smyrna* towards *Ephesus* is so farre from being [*proculdubio, farre from all doubt*] that 'tis certainly a *phansie* of the writers own brain, without all ground imaginable in this vision, which doth not at all take notice of this *situation*, or descend in the least degree to such *minute* considerations. After this, his second observation is, that *Smyrna* signifies *myrrhe*, and that *sweet*, and gratefull to *God*, which being so contrary to the former observation of *degeneration* to greater impurity, noted thereby, it may well be expected, that the artifice of accommodating it to his purpose must be very strange; And so it is, for, saith he, * *though in the outward shew that Church was more deformed than the other, wanting the splendor and ornament of the due policy or Church-government, in which respect the Northern situation agrees to it, yet the ardent love of the godly, who valiantly contended for the truth in that state of deformity, raised up to God a most sweet savour.* Thus easie is it for a licentious *phansie* to transform any thing into any thing, even into the most contrary shape, to make the *sweet myrrhe* denote the most *ungratefull, corrupt* state of the *Church*, because, forsooth, there were some in it *sweet* and *gratefull.* But I demand, Were those *pious* defenders of the truth denoted by *Smyrna*, or not? If they were, then was it most unjust to affirm that the *degeneration* from the *primitive purity* was noted by it. If they were not, then is it a grosse deceit to render this reason of this denomination; The same directly, as if he should say, that

* *Externâ quidem specie deformior est, nullo legitimæ politiæ ornatu splendida, quâ ratione septentrionalis recessus illi convenit; piorum tamen ardens studium, qui pro veritate fortissimè propugnabant in illo misero squallore, excitabat Deo suavissimum odorem*, f. 28.

that the *Church* of that age which he referres to, was *impure* and *corrupt*, and that was expresly signified by the name, which signifies the greatest *purity*, and *acceptablenesse* to *God*.

e. Λέγοντες Ἰουδαίους ἑαυτοὺς εἶναι ἐστὶ συναγωγὴ τοῦ Σατανᾶ

Those that here are said to say that they are *Jewes*, when they are indeed the *synagogue* of *Satan*, might probably enough be thought the followers of *Helxai* in *Epiphanius hær:* 19. of whom he saith that he was a *Jew* by birth, and of *Jewish* opinions, and joyn'd himself to the *hereticks* of that party, but did not live according to the *law*. But because this *Helxai* was of a later beginning, than the matter and persons, spoken of in this *prophecie* seem to be, and because such men as he, when they did arise, (I mean, *hereticks* of all sorts, in those times) did joyn together in that great *heresie* of the *Gnosticks*, we must not fasten this part of this vision upon any such inconsiderable person as *Helxai*, but resolve that the men here spoken of are directly the *Gnosticks*, who, that they might not be persecuted by the *Jewes*, made men *circumcise* themselves, which was directly the pretending that they were as good *Jewes* as any, *circumcision* being a mark of the *proselytes* of *justice*, and supposing the observation of the whole law (of these see *Gal* 6. 12. and *note* b. on this *chapter*) but were not really observers of the *Mosaical law*,

Οὐδὲ γὰρ οἱ περιτεμνόμενοι &c. *Gal.* 6. 3. οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσι, *for they doe not themselves keep the law* (perhaps were not themselves *circumcised*, for the οὐδὲ may belong to the whole *complexum* περιτεμνόμενοι νόμον φυλάσσουσι, and not to φυλάσσουσι onely, thus, *they that make others to be circumcised, are not circumcised themselves, doe not themselves keep the law*) but onely doe εὐπροσωπεῖν, as he there saith, *make a fair appearance*, make advantage to themselves, to avoid the fury of the *Jewish zealots*, by causing others to be *circumcised*. And of these it is that *Ignatius* speaks *Ep: ad Philadelph:* when he *warns* them not to learn Ἰουδαΐσμὸν ἀκροβύστου, *of those that are not circumcised*. Now why these that thus pretend to be *Jewes*, are here called the *synagogue of Satan*, is clear, *viz:* because their *heresie* was made up of all *filthinesse*, and abominable *carnality*, which is intimated in many places of the *Scripture*, by ἀσέλγειαι, ἀκαθαρσίαι, πονηρίαι, καπίαι, ἀθέμιτοι εἰδωλολατρίαι, πλεονεξίαι, &c. all words to denote these *defiled practises* of theirs; and set down distinctly by *Epiphanius*, and others, but are too unsavoury to be here described. How commodiously these are by M. *Brightman* affirmed to be the *Arians*, pretending to be the *purest Christians*, when they are not, (representing the purest *Christians* by the *Jewes*, which were their greatest *enemies*, and *persecutors*) I shall not here endevour to examine.

Ἐυπροσωπεῖν

f. Μέλλει βάλλειν ἐξ ὑμῶν εἰς φυλακὴν

This *persecution* here foretold, seems to have fallen out in the time of the joynt reign of *Marcus Aurelius Verus*, commonly called *Philosophus*, and *Lucius Verus* his brother, assumed by him into the *Empire*, *anno* 161. who reigned neer *twenty years*. In his time (as it appears by *Eusebius* l. 4. c. ιε'. and the *Epistle* of the *Church* of *Smyrna* there) μέγισοι τῆ Ἀσίαν ἀνεδυρύβησε διωγμοὶ, *very great persecutions disturbed Asia*. Of this persecution 'tis remarkeable that it fell very heavy on this *Church* of *Smyrna*, and that *Polycarpus* was martyred in it, being till that time (at the age of 86.) *Bishop* of this *Church*, which therefore wrote a full narration of it to the other *Churches*, in that famous *Epistle* of theirs recorded by *Eusebius*, and set out lately at *London* by the *Archbishop* of *Armagh*. Before him many others were martyred διὰ παντὸς εἴδους κολάσεων καὶ βασάνων, *with all kind of punishments and tortures*, set down to the life in that *Epistle*. But of *Polycarpus* the story is most large, and may there be viewed, out of which *three* things only I shall mention, in order to the explicating of this place, 1. That he himself received a *vision* a little before it, and saw in his *sleep* his *pillow*, whereon he lay, of a suddain set on *fire*, and consumed, and assoon as he waked, told those, which were near him, that he should διὰ πυρὸς ζωὴν μελλήσει λαμβάνειν, *be burnt for Christ*, which signifies this *martyrdome* of this *Angel* of the *Church* of *Smyrna* (this ὁ τῆς Ἀσίας διδάσκαλος, ὁ πατὴρ Χριστιανῶν, as the *persecutors* called him, *the doctor of Asia, the father of the Christians*) to have been so considerable a passage of the divine *œconomy*, that it was thought fit to be matter of a *vision* to him, and so might also well be to S. *John* at this time; And not only this in a *dream*, but, as he was going to the stake, a voice was heard by many by-standers, coming from heaven, Ἴσχυε Πολύκαρπε καὶ ἀνδρίζου, *Polycarpus be strong and valiant*. The *second* thing is, that this death of his was the quenching of those flames, the ending of that *Emperors* persecution against the *Christians*, who ὥσπερ ὀπισφεγμούς διὰ τοῦ μαρτυρίου αὐτοῦ καλέπαυσε τὸν διωγμὸν, saith the *Epistle*, *he did as 'twere seal up by his martyrdome*, and so give a conclusion to the *persecution*, which, I suppose, is the meaning of the time of *ten daies* here set down for the *affliction*, Δέκα ἡμέρων noting some determinate (not very long) time in that *Princes* reign, wherein it should last, and then be quieted again. The 3d thing is, that not only upon *Polycarpus*, but upon many others (particularly on *Germanicus*) great perswasions were used by the heathens to make them renounce their *faith* and *save* their *lives*, which is the meaning of the [ἵνα πειρασθῆτε, *that you may be tempted*,] and ἵνα πειρασθῶσι although some (as *Quintus* a *Phrygian*) were overcome with these temptations, τῇ ψυχῇ μαλακισθέντες &c. yet great multitudes *continued constant*, and *faithfull unto death*, and so were rewarded with this *crown of life*, i.e. the *honour* of *martyrdome* first, and then the *blisse*.

g. Πέργαμος

That by *Pergamus* is here meant the *Christian Church* from *Gratian*, *An: Chr:* CCCLXXX. to the year MCCC. is the phansie of M. *Brightman*, somewhat about the proportion of the rest of his interpretations. For, for this his only ground of affirming is, that *Smyrna* was distant from *Ephesus* but 320 *furlongs*, but *Pergamus* from *Smyrna* a greater space, about 540 *furlongs*. But to see how *phansie* rules this interpreter, and not any rule of *proportion*. For supposing that these distances of these *cities* had any *mysterious* signification in them (whereas they are not so much as taken notice of in the *visions*) yet when the 320 *furlongs* had been set to denote no longer space then from *Constantine* to *Gratian*, i. e. not above *sixty years*, What appearance, or pretence of reason can there be, that the addition of *two hundred* and *twenty furlongs* to that number, which wants a *third* part to be double to the former, should improve that

sixty

sixty into *nine hundred and twenty* years, which is almost *sixteen* times as much as that former. But more wonderful it is, that having proceeded by this tule of *proportion*, wherein five hundred and fourty furlongs, i.e. about sixty eight English miles should signifie the space of *nine hundred* years, yet afterwards the *eighty English miles*, whereby *Thyatira* was distant from *Pergamus*, should signifie but *two hundred and twenty years*, the unproportionableneſſe of which being discerned by him, was sure the reason that he there chose to set down that space in *English miles*, whereas p.37. the former had been set down by *furlongs*, the *eighth* part of a *mile*, that so the *greater* number of those in one place, than of *miles* in the other, might amuse the Reader, and keep him from taking notice of the *unproportionableſſe*.

h. Θρόνος τοῦ Σατανᾶ

This *throne of Satan* surely signifies the power of *Satan*, exercised in their *idolatrous worships*, and *sacrifices*. Thus, saith *Surius*, there was a *Temple of Diana* at *Pergamus* at this time. And in the *Greek* μηνολόγιον, where *Antipas*'s *Martyrdome* is commemorated, though there be not mention of this *Temple*, yet there is of the *Idol-worshippers* and their *sacrifices*, of the *Devils* (δαίμονες σεβόμενοι παρ' αὐτοῖς) that were *worshipt* among them, and did then acknowledge themselves οἰκεῖν ἐν τῷ τόπῳ. *to inhabit*, and *reside* in that *place*, and receive τὰς προσαγομένας θυσίας, the *sacrifices* that were *brought* them, and, in a word, of the ἡ τ' Ἑλλήνων παλαιὰ θρησκεία, the *old religion* of the *Grecians* that was amongst them, with which *Christianity* began now to be *competitor*. To all this *Metaphrastes* adds the great *barbarity*, and profest injustice of that place, whose Citizens, saith he, took themselves to be *just*, and *valiant*, and *good*, (interpreted it a special piece of *virtue*) if they did but accuse a *Christian*, or bring him to his *Martyrdome*. By other Authors it appears that *Æsculapius* had a *Temple* there, and *Andreas Cæsareensis* saith of it, κατιδρῶλον ἦσαν ὑπὲρ πλὴν Ἀσίαν πᾶσαν, that it *was fuller of Idols than all Asia beside*.

i. Ἀντίπας

The story of *Antipas*'s sufferings in the reign of *Domitian*, is set down compleatly by the *Menology April* 11. That he was contemporary with the *Apostles*, ordained *Bishop* of the (*Asiatick*) *Church about Pergamus*, ἡ κατὰ Πέργαμον * τῆς Ἀσίας ἐπισκοπῆς κεχειροτόνηται, that in his *very old age*, ἐποίμανεν, *he fed, and ruled the flock in all godliness*, and was therefore apprehended by the *Idolaters*, the *Devils* that were worshipt among them appearing to them, and telling them, that they could not dwell there, nor receive the *sacrifices* which were brought them, ἀλλὰ ἐξελαύνεσθαι ὑπὸ τοῦ Ἀντίπα. but that they were *driven away by Antipas*. Hereupon he was carried before the Prefect, who endeavoured to perswade him ὅτι τὰ πρεσβύτερα πιστότερα ἦν, *that the old religion of the Gentiles was more venerable*, that *Christianity* was but ὀλίγον ποτὲ ἀρξαμένη, *newly sprang*, received by few, and so not so venerable, as the *Grecian* worship. To which he opposed the story of *Cain*, and in him the *Antiquity* of impiety, which yet sure, said he, was not fit for godly men to set before them for an example; Whereby the *Præfect* being enraged, put him into a *brazen bull*, τῷ κατὰ τύπον βοὸς τεχνουργηθέντι χαλκουργήματι, wherein praising the mercy and power of *God*, and giving him thanks ὑπὲρ ὧν ἠξιώθη δι' αὐτὸν παθεῖν, *for what he was thought worthy to suffer for him* &c. he was there scalded to death, and to him this inscription is set in a distich.

* perhaps it should be ἐκκλησίας, for so after it follows, ὑπάρχων ὁ τῆς κατὰ Πέργαμον ἐκκλησίας Ἀρχιερεύς,

Ταύρῳ παλαίῃς καλλιμαρλὺς Ἀντίπα,
Ὃς σε φλογίζειν εἶχεν, ἀ κεφτίζειν, *Thou art, O Antipas, set to wrestle with a bull, which could scald, but was not able to gore thee.*

As for M. *Brightman's wanton* phansie of this name * *Antipas*, that it doth denote that the *Martyrs of that age*, *to which he refers that* part of the vision, should be *Antipapæ*, or *Antipopes*. It is too *vain* to be seriously repeated, or considered.

* *Vocatur Antipas non fictio sed vero nomine, quod tamen tot penè literis & syllabis Martyres hujus temporis declaret fore Antipapas.* f. 23.

k. Μάννα κεκρυμμένον

Manna, that *bread* that *came down from heaven*, among the *Israelites* was so called from מנה *præparavit*, ἑτοίμῳ ἄρτῳ, *bread ready to eat*, sent down to them from heaven, in the phrase of the Book of *Wisdome*. By this may fitly be denoted all the inward *comfort* and refreshment, and sustenance of *souls*, which *God* affords *Christians* in this life, the things, which *God hath prepared for them that love him*, 1 *Cor.* 2. 9. and particularly the *inward* joy that ariseth from the practise of *Christian* virtues, which carry with them a *blessednesse* in *this* life, especially of confessing and *suffering* for *Christ*, and that is here said to be bestowed upon the *Conquerour*, i.e. on him that holds out, falls not away to eating of the *Idol-feasts*, which they that did, and by that means promised themselves *advantage* and *safety*, are said by *Eusebius* (speaking of those times) to have failed of those very advantages they looked for, being put to *death* by the persecuters, under pretence of some other cause, as guilty of *homicide*, &c. and so to have perished without all *comfort* or hope, of which the faithful *Confessors* were so full. A notable testimony we have of this in *Eusebius* l. 5. c. 1. Ἐνταῦθα μεγάλη τις οἰκονομία θεοῦ ἐγίνετο &c. there *was a strange disposal of divine providence* observable *at that time* (speaking of *Polycarp's Martyrdome*) *For they that, when they were apprehended, denyed Christ, were yet imprisoned as Christians, and there kept as murtherers and abominable persons, and so were doubly miserable above others, whose afflictions were alleviated*, saith he, *by the joy of suffering for Christ, by the hope of Gods promises, by their love to Christ, and the Spirit of the Father*; which, all together, make up the *Manna* here spoken of. And this is fitly here called κεκρυμμένον *hidden* or *secret*, because it is enjoyed in the heart of the *Christian* onely.

l. Ψῆφος λευκὴ

Ψῆφος signifies properly *calculus*, a *stone*, such as they used in popular *Judicatures* or *Elections*, the custome being to give their *votes* in either of these, by such stones. These were either *white* or *black*, the *white* was a token of *absolution*, or *approbation*, the *black* of *condemnation* or *rejection*. Agreeably hereunto, as there were *Judges* in the *Agones*, so there were *calculi* too, by which the *Victors* reward was assigned to him, a *white stone* noting it, and the *Victors name* with the *value* of the prize written on it. That these are here referred to, appears by the phrase, νικῶντι δώσω, *to him that overcometh, will I give*, noting that *reward*, which the βραβῆται did adjudge to them whom they approved of, viz. to the δόκιμοι, or νικῶντες *appro-*

approved, and *conquerours*, as it is in the *Oracle*

Ἀγνὸς γὰρ Χειστὸς τέτοις τὰ δίκαια βεβαβώσι
Καὶ δοκίμως τέψει. *Christ will be sure to give them their due rewards, and will crown those that are approved.*

Ὀνομα καινὸν — And this reward is here said to be a *new name*, i. e. the *name of Christ* on this *white stone*, noting the reward of perseverance in *Christianity*, to belong to him, of whom 'tis here said, that 'tis an honour and dignity that no man can judge the advantages of but *he that hath received it*, as amongst us, he that draws in a *Lotterie* hath in the paper (answerable to the ψῆφος here) which he drawes the name of the *prize*, which belongs to him, and that he so drawes, that no man but himself *knows* what it is. Thus c. 19. 12. speaking of *Christs* victory over his enemies by bringing some to *Christianity*, and destroying others, it is first said, that he hath many *crowns upon his head*, each of those being a testimony of a *victory* over some kingdome, and then to the same purpose it follows, he hath a *name, that no man knows but himself*, i. e. such a ψῆφος, or *white stone*, or *counter*, on which his *name* is written, by which he is to receive his *reward*, which according to this custome here, may be *looked* on, and seen by *himself*, but by no body else, without his permission, And what that *reward* was, is after set down in that place, v. 16. (under the title of his *name*) to be *King of Kings*, &c. i. e. for the *Princes* of the world to be converted to *Christianity*.

ὁ δέδωκε ἔγνω, εἰ μὴ ὁ λαμβάνων

Διαδήματα πολλὰ

m. Θυάτειρα — That *Thyatira* is the name of a City then in being really, appears from *Act.* 16. 14. As for M. *Brightman's* phansie that the word is θυγάτειρα a *young*, or *new-born daughter*, and so notes the *growing* piety of the *Church* from the year *one thousand three hundred, to one thousand five hundred and twenty*, which saith he, as a *young child*, growes, till it comes to perfection, this may go in the number of his *profound* inventions, of which he would perswade the *Readers*, that they are the *dictates* of the *holy Ghost*, which was somewhat necessary to be pretended, there being so little shew of *sense* or *reason* in them.

n. Ἰεζάβελ — The *heresie* of the *Gnosticks* is here described by *Jezabel*, and the *destruction* thereof here set down v. 22. It began in *Simon Magus*, see *Euseb:* l. 2. c. α'. He, saith he, seeing *Philip's miracles* and pretending *faith* in *Christ*, so farre as to obtain *baptisme* from him, set up μιαρωτάτην αἵρεσιν, a *most polluted* abominable *heresie*. Then c. κγ'. he did many *magical miracles* by help of the *Devil's* working in him, and was counted a *God* in *Rome* in *Claudius's* time, and was generally *worshipt* by the *Samaritans*, and by some few ἐν ἄλλοις ἔθνεσι *in other nations* (whether *Judæa* or *Galilee*, or in other *places* where the *Jewes* were *dispersed*) ὡς πρῶτον θεὸν *as a chief*, or *first*, or *prime God*. This was the meaning of δύναμις θεοῦ (as the *antient MSS.* have it, see *Act.* 8. 10.) ἡ καλουμένη μεγάλη the *power of God*, *called the great* power, i. e. the *supreme divine power* (see 2 *Thess.* 2. 4.) To him was joined a famous *whore* of *Tyre*, and she was styled his πρώτη ἔννοια, his *first conception*; Now those that followed this *Sect* of his, saith he, τὴν σώφρονα καὶ διὰ καθαρότητα βίου ὄντως πᾶσι βεβοημένην Χειστιανῶν φιλοσοφίαν ὑποκρινόμενοι &c. *pretending the Christian Religion, so famous for temperance and purity of life*, thinking to keep free from *idolatry*, which by receiving *Christianity*, they had forsaken, by the treachery of his *heresie* were brought to it again, καταπίπτοντες δὴ γραφὰς καὶ εἰκόνας αὐτῶν τε τοῦ Σίμωνος, καὶ τῆ σὺν αὐτῷ Ἑλένην, θυμιάμασί τε καὶ θυσίαις καὶ σπονδαῖς τέτοις προσκυνῆν ὑπεχειρῶντες, *falling down before images, and pictures of Simon and Helena, and doing them worship with incense and sacrifices, &c.* As for the ἀπορρητότερα the *more secret* and *mysterious* practises of these men, they are such, saith he, ὧν τὴν πρῶτον ἐπακούσαντα ἐκπλαγήσεσθαι, *that he that first hears them will be amazed*, or, as they themselves speak (δαμβωθήσεσθαι) *strucken into astonishment*, the things which are practised among them being so full (δάμβους, ὡς ἀληθῶς, καὶ φρενῶν ἐκστάσεως καὶ μανίας) *of true horror, and extasie and madnesse*, ὡς μὴ μόνον μὴ δύνατα εἶναι παραδοθῆναι γραφῇ, ἀλλ' οὐδὲ χείλεσιν αὐτὸ μόνον δι' ὑπερβολὴν αἰσχρουργίας καὶ ἀῤῥητοποιΐας ἀνδράσι σώφροσι λαληθῆναι, *that not onely they cannot be delivered in writing, but even that they cannot be spoken by any sober men for the excesse of filthinesse, and actions not to be uttered* (see *Eph.* 5. 12.) for, as he concludes ὅ, τι ποτὲ ἂν ὀθνοηθείη παντὸς αἰσχροῦ μιαρώτερον, τοῦτο πᾶν ὑπερνικόντως ἡ τῶνδε μυσαρωτάτη αἵρεσις ἢ ἀθλίαις, καὶ παντοίων ὡς ἀληθῶς κακῶν σεσωρευμέναις γυναιξὶ καταπαιζόντων, *Whatsoever can be thought on as more abominable than all uncleanesse, that is much exceeded & overcome by this detestable heresie of men which deceive and defile miserable women, laden with all kindes of sins.* Which is the very phrase by which they are expresst 2 *Tim.* 3. 6. Of these again we have the same *Author* speaking in *Adrian's* time, l. 4. c. ε'. ζ'. that the *Devil* in stead of *persecutions*, used other *engines* against *Christianity* or the *Church*, πονηροῖς καὶ γόησιν ἀνδράσιν, *wicked men and sorcerers*, ὀλεθρίοις ὀργάνοις ψυχῶν, διακόνοις τε ἀπωλείας, *the instruments of destroying souls, and ministers of corruption* or *perdition*, who, being γόητες and ἀπατηλοὶ *sorcerers and deceivers*, ὑποδύντες τὴν αὐτῶν ἡμῖν τῶν δόγματος εὐσεβειαν, and being *called Christians*, and so conceived to have entertained, and to teach those *doctrines*, τὴν πίστιν τοῦ πρὸς αὐτῶν ἁλισκομένους εἰς βυθὸν ἀπωλείας ἄγουσι, *lead those Christians that are insnared by them into the abysse* or *depth of perdition*, and withal deterre all that have not received the *faith* from embracing it, by seeing what such men, that are called *Christians*, practise. A next successor of this *Simon*, or that took up his *heresie* and improved it, was *Menander*, of whom *Eusebius* relates the story, l. 3. c. κε'. as we have elsewhere set it down, and his conclusion is, that 'twas the *Devils* design διὰ τοιῶνδε γοήτων τὴν Χειστιανῶν πρόνοιαν ὑποδυομένων, τὸ μέγα θεοσεβείας μυστήριον δὴ μαλίστα σπουδάσαι διαβαλεῖν, διασύραι τε καὶ αὐτῶν τε πρὸς ψυχῆς ἀθανασίας, καὶ νεκρῶν ἀναστάσεως ἐκκλησιαστικὰ δόγματα, *by these sorcerers, pretending to be Christians, to defame the mystery of Godlinesse, and so root out the Christian doctrines of the Church, of the immortality of the soul, and resurrection of the dead.* After these came into the *Church* also *Cerinthus* (see *Euseb.* l. 3. c. κη.) as great a pretender to authority, *revelations* by *Angels*, working of *miracles*, and withal as great an instrument to *Satan*, in advancing of *lusts* and *idol-worships*, as any. Adde unto these the *Nicolaitans*

laitans, formerly deſcribed at large note c. (ſee *Euſebius* l. 3. c. κθ'.) and then *Saturninus* and *Baſilides*, which divided *Menander's hereſie*, or improved his beginnings, between them, and ſet up, one in *Syria*, and the other in *Ægypt*, θεομισῶν αἱρέσεων διδασκαλεῖα *ſchools of impious hereſies* (ſee *Euſebius* l. 4. c. ε'.) and contemporary to them *Carpocrates* (ſee *Euſeb:* l. 4. c. ζ.) the father of another ſort of the *Gnoſticks*, who ſurpaſſed all the former, bringing into publick *Simon's ſorceries*, and profeſſing, by way of acknowledg'd *doctrine*, the practiſe of all *uncleanneſſes*, as neceſſary to all that would arrive to the perfection of their μυσαγωγία, or *religion*, and that there was no other way to eſcape the κοσμικοὶ ἄρχοντες, *earthy rulers*, as they called them, but by paying them their dues by this ἀῤῥητοποιΐα, *doing* ſuch things as are *not to be ſpoken*. And theſe, ſaith he, the *Devil* uſed for miniſters, when *perſecution* was at an end, to deceive and *ſeduce* ſome, ἤδη ὀικείῳ κράτει εἰς ἀπώλειαν ἀνδραποδίζεσθαι *and miſerably to captivate* or *emancipate* them to *perdition*, and to give the *Gentiles*, that *beleived* not, πολλὴν ἔχει τὴν λόγου δυσφημίας αἰτίαν *much matter of reproach againſt the word of God*, the *fame* of theſe being ſpread every where to the *reproach* of *Chriſtians*. Theſe particulars ſet down by *Euſebius* thus by way of ſtory, but very much more by *Irenæus*, *Epiphanius* and *Tertullian*, that have written againſt theſe *hereticks*, *ex propoſito*, may ſuffice to give light to the interpretation of this part of the *viſion*. As for the *deſtruction* of theſe, though in one place *Euſebius* ſay, that ſome of the *ſpawn* and followers of them remained until his time (and though it be clear by *Tertullian's* books againſt the *Gnoſticks*, that ſome of theſe *hereticks* continued ſome ſpace in the *Church*) yet in another place he ſaith that they were *ſuddenly*, and *remarkably* extinguiſhed, and *brought to nothing*, that is, very much brought down by the hand of *God* upon them. Now this *hereſie* of the *Gnoſticks* having not any one acknowledged author, whoſe *name* it owns, but being a *colluvies* of all the *hereſies* then abroad, made up of *Simon Magus*, *Menander*, *Baſilides*, *Carpocrates*, *Cerinthus*, and the reſt, is deſcribed in this Book by ſeveral names of the moſt *odious* perſons in the *Old Teſtament*, which arrogated much to themſelves. Thus before 'tis called the *doctrine* διδαχὴ Βαλαάμ of *Balaam*, as alſo by S. *Peter*, and S. *Jude*, and now here deſcribed by *Jezabel*, i.e. a *proud*, *imperious*, *painted* woman, *perſecuter* of the *Prophet Eliah*, very *zealous* for *Idolatry*, guilty of the *blood* of *Naboth*, and ſo full of all abominable wickedneſſe, (which is a fit character of their *doctrine*, and *practiſes*) and this perſon moreover ſuppoſed to arrogate to her ſelf (that which *Jezabel* did not) the honour and title of a *Propheteſſe*, i.e. pretending to *divinity* and *revelation* from *God*, a deep *myſterious* underſtanding of *Scripture*, and the βάθη θεοῦ *depths of God*, 1 *Cor.* 2. 10. beyond all Βάθη θεοῦ others, and from thence grounding the particular matters of this *hereſie* (though they were indeed but Βάθη Σατανᾶ the βάθη Σατανᾶ, *depths of Satan* v. 24.) and calling it γνῶσις *knowledge*, as pretending all the followers of this *hereſie*, to be prime ſpecial *Chriſtians* of great perfection, for to ſuch onely is that title applied by *Clemens Alexand:* 'Tis true indeed that *Epiphanius* (and out of him others) referres this title of *Jezabel* to thoſe women *hereticks* which followed *Montanus*, and took upon them to be *Propheteſſes*, about *Commodus's* reign, *Priſcilla*, *Maximilla*, and *Quintilla*, under the pretence of *Revelations* ſpreading many monſtrous *hereſies* (of *Montanus's* being the *Paraclete*) which, ſaith he, were in this Church of *Thyatira*, not long after S. *John's* time. But becauſe the Text referres to the known *doctrine*, and particularly the *uncleanneſſe* of the *Gnoſticks*, and becauſe the *hereſie* of the *Montaniſts* was not a licentious *hereſie*, but rather of too much ſtrictneſſe, and thereby ſeduced *Tertullian* to it, and laſtly, becauſe *Helena* that went along with *Simon Magus*, was a *woman* more capable of this title, therefore I cannot adhere to that interpretation. But without defining (that which is ſomewhat obſcure) what City this of *Thyatira* was (one of that name being placed by *Strabo* in *Myſia*, another by *Stephanus* in *Lydia*, another by *Pliny* in *Ionia*, who alſo mentions a whole *Iſland* of that name) I ſhall rather interpret the *hereſie* (which is here ſaid to be permitted in that *Church*) of that known, *unclean ſink* of men, the *Gnoſticks* (deſcribed v. 14. in the ſame manner as here) that ſo over-run *Aſia*, then leave it to any more uncertain ſubject to be applied to.

What is here meant by τὸ τέλος *the end*, may appear not onely by what hath been oft ſaid of it, that it notes the end of the *Jewes Commonwealth*, (ſee *Mat.* 24. *note* c. d.) but by the *parallel* phraſe that here goes before, ἄχρις οὗ ἂν ἥξω, *until the time wherein I ſhall come*. For that the *coming of Chriſt* notes that notable *deſtruction* of his *enemies*, the *Jewiſh crucifiers* of *Chriſt*, and *perſecuters* of *Chriſtians*, hath been often ſhew'd, (ſee *Mat.* 24. b.) By comparing of theſe two phraſes together, the ſenſe of this whole paſſage will be diſcoverable. To thoſe in this *Church* of *Thyatira*, and the other *cities* under this *Metropolis*, which had not fallen off to the *Gnoſtick hereſie*, he gives no other counſel for the preſent, *till this time come of deſtroying* the *Jewiſh perſecuters*, and *Judaizing Gnoſticks*, but that they continue as they are, do as they do, *hold faſt what they have already*, ver. 25. And he that ſhall do ſo, *i. e. continue* thus *conſtant* againſt all *temptations* of either ſort, the *offer of immunity* from *perſecutions*, on one ſide, and the *carnalities* on the other, and ſo *overcome*, and *keep Chriſt's works*, *keep faſt to the Faith*, till that long expected *period*, here is an honourable *promiſe* made to him, as the *reward* of this his *conſtancy* and *perſeverance*; When that *end comes*, and *Gnoſticks*, and *Jews* be deſtroyed, and ſo *peace* and *purity reſtored* to the *Church*, then theſe *conſtant Chriſtians* ſhall be employed by *Chriſt* to *propagate* the *Goſpel* to thoſe who have not yet received it; and this is expreſt by *Chriſts giving him power over the Nations*, *even as he received of*, *or from his Father*. For 1. it muſt be obſerved, that thoſe words in the *former* part of v. 27. taken out of the *ſecond Pſalm*, muſt be read in a *parentheſis*, and ſo the end of v. 26. and the latter part of v. 27. will connect together, thus, *To him will I give power over the Nations*, *even as I received*, i. e. as I *received from my Father*. What this ſignifies, is apparent from *John* 20. 21. *As my Father ſent*

v. τὸ τέλος

Ἄχρις οὗ ἂν ἥξω

Ἐξουσίαν δώσω αὐτῷ ἐθνῶν

καθὼς Ἀπέλαβον παρὰ τοῦ πατρός μου

me, ſo ſend I you', The ſame *commiſſion* that *Chriſt* had from his *father*, he *gives* to his *twelve Apoſtles*, i. e. *authority* to *govern* the *Church* after him. This *authority* is here the ἐξουσία *power*, And as the *Apoſtles* had this *power* for their *time*, and ſome others *derivatively* from them, and thoſe that ſo derived it, may yet be ſaid *truly*, though not *immediately* to have *received* it from *Chriſt*, ſo here they that are made *Biſhops* in the *Church* after the *Apoſtles*, receive this *power* from *Chriſt*, and he is *truly* and *properly* ſaid to *give* it them; And as the *Apoſtles* power & *commiſſion* was firſt to *plant*, then to *govern Churches*, ſo here the *power that is promiſed theſe perſevering Chriſtians* of this *Church*, is to *preach* the *Goſpel*, and *propagate* it farther, then it was yet received, and having *converted*, then to *govern Churches*, and theſe being now made up, not (as before) of *Jewes* diſperſed, and their *Proſelytes*, but of *Gentile Idolaters*, that ſhould now *flock* in to the *Faith* of *Chriſt*, the *converting* them, and (having *planted Churches*) *ruling*, as *Biſhops*, among them, is that which is here ſtyled ἐξουσία ἐπὶ τῶ ἐθνῶν, *Power over the Gentiles*. And then to theſe are accommodated thoſe words out of the *ſecond Pſalm*, *And he ſhall rule them* (ſo the *Septuagint* reads, [ποιμανεῖ *rule*] from the *Hebrew* תִּרְעֵם, from רָעָה *pavit*, though now the *Hebrew copies* have תְּרוֹעֵם *ſhall break* from רוּעַ, *fregit*) *ſhall rule them with a rod of iron, as the Potters veſſels are broken*. Thoſe words were firſt to be verified of *Chriſt* himſelf, in ſubduing the *Gentiles* to the *Faith*, and then as his *Power* given him by his *Father*, is by him communicated to others, ſo this *prophecie* is appliable to others alſo. Where, as the *rod of iron* ſignifying no more than a *ſword* or *ſcepter*, the *enſign* of power, and the *ruling* them wᵗʰ that, ſignifies the *governing* them, and that (ποιμαίνειν) *ruling* them as a *Paſtor*, or *Shepheard*, ſo the *Kingdome* of *Chriſt* being a *ſpiritual Kingdome*, and the *Scepter* conſequently a *ſpiritual Scepter*, there will no more be intelligible by this *ruling* the *Nations with a rod of iron*, than the *Paſtoral*, *Spiritual*, or *Eccleſiaſtical power* over the *Gentile converts*; Thus is the phraſe uſed c. 12. 5. of the *Church* eſtabliſhed at *Rome*, of which it is there foretold that it ſhall be very *powerful*, and *efficacious* in *converting* many to the *Faith*, μέλλῃ ποιμαίνειν πάντα ἔθνη, *it ſhall rule all the Nations*, (in a larger manner, than here is ſaid of *Thyatira*, where the [πάντα *all*] is omitted) i. e. propagate the *Faith* very far. And becauſe this converſion of them to the *faith* conſiſts in their *repentance*, and forſaking of their *Gentile ſins*, and rendring *future obedience* to the *faith* of *Chriſt*, and becauſe *repentance* is in *Scripture* expreſt *figuratively* by *breaking* and *ſhivering* of the *heart*, *Pſ.* 51. 17. which we ordinarily ſtyle *contrition*, and becauſe that *contrition*, if it be *ſincere*, excludes all *turning* again to the *forſaken* ſins, and that cannot better be expreſt than by the *breaking of a pot*, or *earthen veſſel*, which when 'tis *broken*, can by no art be made *whole* again, as *pots* of *ſilver*, or other *metal* may by being *melted* again, therefore this coming in of *Converts* to the *Faith*, is *rhetorically* deſcribed, both in the *Pſalm* and here, by *breaking* men as a *Potters veſſels* are broken. All which being thus far cleared to be the meaning of theſe two verſes 26. & 27. that they that were then (at the writing of this *Epiſtle*) but *members* of the *Church* of *Thyatira*, ſhould after, prove eminent *propagators* of the *Goſpel*, and *Biſhops* of their *Gentile*-converts, there will be little doubt but the 28. verſe [*And I will give to him the morning ſtar*] (i. e. to *him* that hath the *power given* him, v. 27.) is thus to be interpreted alſo. The *morning ſtar* ἀστὴρ πρωϊνὸς is the *Greek* for the *Hebrew* כּוֹכָב הַבֹּקֶר *the ſtar of the morning*, and it is ſometimes called φωσφόρος *the ſtar that brings light*, uſhers in the *Sun*, 2 *Pet.* 1. 19. ſometimes ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινὸς, *Rev.* 22. 16. *the bright and morning ſtar*, and ſometimes ἀνατολὴ, the *Eaſt*, or *day-ſpring*, *Lu.* 1. 78. And though every of theſe in all thoſe places ſignifie *Chriſt*, in reſpect of his *light* and *luſtre*, yet it is certain that in other reſpects other things may be repreſented by it, ſo in *Iſaiah* the *King of Babylon*, is called *Lucifer*, *Sun of the morning*, in reſpect of his *power* or *ſplendor*, above other *Kings*, And ſo 'tis poſſible it may here note ſome eminent *Prince*, or *Nation*, that the *Church* of *Thyatira*, i. e. the *conſtant Orthodox* pure *Chriſtians* in that *Church*, ſhould propagate the *faith* to, when the *heretical Gnoſtick profeſſors* there were finally deſtroyed. That that is the meaning of *Chriſts* [δώσω αὐτῷ, *I will give unto him*] may appear by what hath been ſaid of the phraſe of *Gods giving* unto *Chriſt*, *Joh.* 6. *note* d. *giving unto him for an inheritance, or poſſeſſion*, from *Pſ.* 2. 8 which being applied and communicated here by *Chriſt* to *men*, as it is there by *God* to *Chriſt*, will denote the *converſion* of them to the *Faith*, by the *preaching* of thoſe men, *commiſſion'd* by *Chriſt*. Thus the phraſe [*I will give*] is uſed c. 3. 9. *I will give them of the Synagogue*, i. e. as followeth, *I will make them that they ſhall come and worſhip before thy feet*, i. e. they ſhall be *ſubdued* unto thee. And ſeeing this phraſe is here alſo taken out of that *ſecond Pſalm*, as the former of *Ruling them with the rod of iron*, &c.] it is not improbable that from thence it may be explained. There it is ſaid to *Chriſt*, *I will give thee the heathen for thine inheritance*, *and the utmoſt parts of the Earth for thy poſſeſſion*, the former part whereof, is here v. 26. *giving him power over the Nations*, and then why may not this be parallel to the latter part? The *utmoſt parts of earth*, are the *extreme* points, *Eaſt* and *Weſt*, and the *morning-ſtar* may properly ſignifie one of theſe, the *Eaſt* in reſpect of the point, wherein it is wont to *ariſe*, and uſher in the *Sun*, and ſo is ſtyled ἀνατολὴ *Lu.* 1. *the Eaſt*, or *day-ſpring*, And then their *converting* the *Gentiles* of the *Eaſtern Nations*, to *Chriſtianity*, propagating the *Faith* over the *Eaſt*, much farther, after thoſe times of *perſecution* were over, may very probably be the meaning of this verſe.

Ἐξουσία

Ποιμαίνειν ἐν ῥαβδῳ σιδηρᾶ

ὡς σκεύη κεραμικὰ

ἀστὴρ πρωϊνὸς

φωσφόρος

ἀνατολὴ

δώσω αὐτῷ

CHAP.

CHAP. III.

Paraphraſe.

1. AND unto the Angel of the Church in [a] Sardis, write; [Theſe things, ſaith he, that hath the ſeven Spirits of God, and the ſeven ſtars: I know thy works, that thou haſt a name that thou liveſt, and art dead.]

1. Thus ſaith Chriſt, who hath at his command thoſe ſeven Angels of God mentioned c. 1. 4. and hath authority over all the Biſhops or Governours of the Churches, and the congregations under them, to puniſh or reward them, I know your actions, and judge by them, and not by your pretenſions, and therefore do paſſe this ſentence upon you, that although you profeſſe to be Chriſtians, yet you renounce the faith when any perſecution approacheth. a.

* uphold the reſt στήριξον τὰ λοιπὰ † fulfilled πεπληρωμένα

2. Be watchful, and * ſtrengthen the things which remain, that are ready to die; for I have not found thy works † perfect before God.]

2. And ſome that have not as yet faln, are yet ready to do ſo, if they be not ſpeedily fortified, wherefore a great care muſt be taken of thoſe, that they be upheld. For though there be faith in this Church, yet there wants that love, which muſt conſummate this faith, and this that perfect love, that calls out ſtar, that will make men confeſſe Chriſt in time of greateſt hazard, this, I ſay, is wanting among you.

3. Remember therefore how thou haſt received and heard, and hold faſt and repent. If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what houre I will come upon thee.]

3. Remember therefore the pure Chriſtian doctrine, which requires confeſſion with the mouth, as well as faith, and be ſtrong and conſtant, and make amends for your former failings. And if by continued negligence you thus fall again, expect that my judgements on you ſhall be ſudden, and unpreventable.

4. Thou haſt a few names even in Sardis, which have not defiled their garments, and they ſhall walk with me in white, for they are worthy.]

4. Some few names i. e. perſons (act. 1. 15.) there are in this Church, which have not failed in this kind, have held out conſtant againſt all terrors, and confeſſed, and ſuffered for my name, and theſe ſhall not fail of the reward of Martyrs, they ſhall be clothed in ſhining garments, i. e. glorioufly or royally, and this as a reward of their Chriſtian conſtancy, for they have behaved themſelves as they ought.

5. He that overcometh, the ſame ſhall be clothed in white raiment, and I will not blot out his name out of the [b] book of life, but I will confeſſe his name before my Father, and before his Angels.]

5. He that holds out againſt all temptations, and confeſſes Chriſt before men, ſhall be rewarded with the richeſt Martyrs reward, and though he be ſlain here, he ſhall be ſure to gain life by loſing it, I will make good my promiſe to this Confeſſor of mine, in confeſſing and owning him before my Father, and his Angels at the day of Judgement. b.

6. He that hath an ear, let him hear what the Spirit ſaith unto the Churches.

* ſaith the holy, the true, λέγει ὁ ἅγιος, ὁ ἀληθινός

7. And to the Angel of the Church in Philadelphia write, Theſe things, * ſaith [he that is holy, he that is true, he that hath the key of David, he that openeth, and no man ſhutteth; and ſhutteth, and no man openeth:]

7. Chriſt, that is pure, and faithful to us, and that loveth, and owneth, and rewardeth thoſe, that continue pure and faithful, undefiled, and conſtant to the profeſſing of him, that hath as a Steward all power and authority put into his hand over the houſe of God, and ſo whatſoever he doth, ſhall ſtand againſt all controll.

† given δέδωκα * hoſt δύναμιν

8. I know thy works, behold, I have † ſet before thee an open door, and no man can ſhut it: for thou haſt a little * ſtrength, and haſt kept my word, and haſt not denyed my name.]

8. You have behaved your ſelves couragiouſly, and ſo as I approve of, and this behaviour ſhall be a means of enlarging the bounds of Chriſtian doctrine, of bringing in Proſelytes to Chriſt, in deſpight of all the cunning, or force of the adverſary, and this, becauſe that little Church, or hoſt, or congregation among you, hath been kept entire, and neither defiled with the impure mixture of the Gnoſticks, nor with their doctrine of renouncing Chriſt in time of perſecution, but hath held out againſt all.

† given δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι

9. Behold, I will † make them of the Synagogue of Satan, which ſay they are Jews, and are not, but do ly; behold, I will make them to come, and worſhip before thy feet, and to know that I have loved thee.]

9. And for the Gnoſticks that have joined with the Jews to perſecute you, that have not onely been thus careful to preſerve themſelves by ſubtle compliances, to appear to be Jewes, to eſcape perſecutions from them, (ſee note on c. 2. e.) being indeed the moſt polluted villains in the world, but farther have joined with them to annoy the Chriſtians, let them know that their cunnings and ſubtilties ſhall ſtand them in little ſtead, the time ſhall come, that they ſhall ſee, that thoſe which have ſerved Chriſt moſt faithfully, and couragiouſly, ſhall fare beſt, even in this world, and that Gods love is more uſeful, and worth having, than any other acquiſition, which is gotten with the loſſe of that, and in ſtead of being able to prevail againſt you, they ſhall be themſelves ſubdued, and deſtroyed, ſee note on c. 2. l.

† tempt πειράσαι * out of ἐκ

10. Becauſe thou haſt kept the word of my patience, I will alſo keep thee * from the houre of temptation, which ſhall come upon all the world, to † try them that dwell upon the earth.]

10. And becauſe you have obſerved my command of conſtancy, perſevered in the confeſſion of Chriſt, even in time of perſecution, and have been content to ſuffer for me, I will preſerve and deliver you from thoſe perſecutions, which are about to fall upon the Chriſtians every where, as a ſharp trial to them.

11. Behold, I come quickly, hold that faſt which thou haſt, that no man take thy crown.]

11. This patience and purity of yours, I ſhall ſpeedily reward, Be ye therefore ſure to perſevere now this little while, that all that hitherto you have ſuffered, be not loſt, and unrewarded, as it would, if now at laſt you ſhould fail.

12. He that thus holds out, ſhall be a pillar of the Church, and live quietly to perform the office of an Apoſtle in it, he ſhall no more be diſturbed, or caſt out (Mat. 8. 12.) And I will acknowledge him as a perſon truly godly, a true member of the pure Catholick Chriſtian Church, known by the name of the new Jeruſalem deſcending from heaven (ſee note on c. 21. b.) one that is approved by me, as a faithful true Chriſtian (ſee note on c. 2. i.)

12. Him that overcometh, will I make a pillar × in the Temple of my God, and he ſhall go no more out, and I will write upon him the name of my God, and the name of the City of my God, # which is new Jeruſalem, which cometh down out of heaven from my God, † and [I will write upon him] my new name.] † and that new name of mine. καὶ τὸ ὄνομά μου τὸ καινόν.

× among the people. for Copi: printh at Genev. by R whitaker, 16 rinds it ἐν τῷ λαῷ
the new Jeru τῆς καινῆς Ἱερ

13. He that hath an ear, let him hear, what the Spirit ſaith unto the Churches.

14. This is the meſſage of Chriſt, the Amen, in whom all the promiſes of God are fulfilled, the faithful witneſſe, that hath confirmed the doctrine, brought from his father, by laying down his life for it (and ſo is a witneſſe that deſerves to be beleived) and requires all his diſciples to do the like, when there is occaſion for it, he that is the father of the Chriſtian Church;

14. And unto the Angel of the Church of the Laodiceans, write, [Theſe things ſaith the Amen, the faithful and true [c] witneſſe, the beginning of the creation of God;]

d. 15. I have examined and conſidered your temper, and finde it ſuch, as I can no ways like, you profeſſe the Chriſtian faith, know and receive the Goſpel, and ſo are not quite cold, and yet have no Chriſtian zeal or love, to endure any thing for Chriſt.

15. I know thy works, that thou art [d] neither cold nor * hot, I would thou wert either cold or hot.] * fervent ζέων

16. And ſo you are of a very indifferent temper, though there be none of thoſe which directly renounce the faith among you, yet on the other ſide, there be none that confeſſe it with any warmth or zeal: And certainly the faith of Chriſt is ſuch, that if it be at all received, may deſerve our utmoſt fervency, the laying down our life for it, and if it be not thought worth that, 'twere better never to have received or profeſt it at all; this indifferency of yours, like luke-warm water, nauſeous to the ſtomach, and cauſe of vomiting, is matter of loathing to God, and will bring utter rejection upon you.

16. † So then becauſe thou art luke-warm, and neither cold nor hot, I will ſpue thee out of my mouth;] † So, because οὕτως, ὅτι

17. A great opinion you have of your ſelves, that ye are in an excellent ſtate, have need of nothing, are beyond all others, when indeed you have nothing of a Chriſtian in you, no zeal, or fervency of love towards Chriſt, ye never think of ſuffering for him, or getting any part of the Chriſtians crown.

17. † Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing, and knoweſt not, that thou art wretched, and * miſerable, and poor, and blinde, and naked.] † For ὅτι * piteous ἐλεεινὸς

18. My advice therefore is, that you be content to endure ſome ſmart for Chriſt, if you mean to receive any crown from him, that you be courageous in the confeſſing of Chriſt, and contend for that ſhining royal robe, that belongs to Martyrs, without which, (in intention at leaſt of mind) you are ſtill imperfect, and under the reproach of cowardiſe, and want of love. And to this purpoſe that ye look deeper into the nature of Chriſtian Religion, the precepts, doctrines, and examples thereof, and there ye ſhall finde what yet ye ſee not, that eaſe and proſperity here, are no ſigne of God's favour, but on the other ſide

18. I counſel thee to buy of me gold * tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, and that the ſhame of thy nakedneſſe do not appear; and † anoint thine eyes with eye-ſalve, that thou mayeſt ſee.] * refined out of πεπυρωμένον ἐκ † ſalve to anoint, for the King's MS reads κολλύριον ἐγχρίσαι

19. The expreſſion of his fatherly love to his children, is the beſtowing ſome chaſtiſements upon them, thereby to fit them for his love.

19. As many as I love I rebuke and chaſten.] Be zealous therefore and repent.

20. Lo, I have waited long, and called for, and expected this loving reception from you, and the doors being barred within by a cuſtome of ſinning and negligence, I have not yet (though I have the key in mine hand v. 7.) found any admiſſion: And now I am admoniſhing of you, calling you to repentance, and whoſoever ſhall thus open, and receive me into a pure Chriſtian heart, I will enter into a moſt free commerce of love with him, and this converſion of his ſhall be matter of mutual rejoicing, and feſtivity to both of us.

20. Behold, * I ſtand at the door and knock, if any man hear my voice and open the door, I will come in to him, and will ſup with him, and he with me.] * I have ſtood ἕστηκα I have ſtood at t dor, and I dor knoc ἕστηκα ἐπὶ τὴν θύρα καὶ κρούω· or, I am knocking; or, yea I kno ſtill.

21. To him that overcometh will I grant to ſit with me on my throne, even as I alſo overcame, and am ſet down with my father in his throne.] † as I also ἡλθο overcome, ὡς κἀγὼ ἐνίκησα # on ἐν

21. And upon his ſuffering, and enduring for me, and conſtant perſeverance in that love even to death, in deſpight of all temptations, to the contrary, he ſhall be partaker with me of that honour, that my Father hath exalted me to, as the reward of my ſufferings, (ſee note on c. 2. o.)

22. He that hath an ear to hear, let him hear what the Spirit ſaith unto the Churches.

Notes on Chap. III.

a. Σάρδεις

That *Sardis* is the firſt *reformed Church*, in the *Antitype*, that of *Germany*, begun at *Wittemberg* by *Luther*, *An. Dom.* 1517. is the affirmation of M. *Brightman*, but without any other proof, but either that *Sardis* is more *ſoutherly* than *Thyatira*, and ſo, according to his phanſie, muſt have more of the *life* of *truth* in it, Or becauſe there is no mention here of *Balaam* and *Jezebel* (which he had reſolved muſt ſignifie the doctrines of *Chriſtian Rome*) the abſence of which muſt ſignifie to him a breaking off from the *Roman communion*, Or that ſhe had *a name to be living, but was dead*, which, ſaith he, muſt referre to the doctrine of *conſubſtantiation* among the *Lutherans*, an argument that they were hugely amiſſe, and ſpiritually *dead* after that *reformation*. But alas how farre are theſe from

from being *marks in the forehead*, or the *writing an Epiſtle* to *Germany by name*, which in his *Epiſtle* he promiſed to ſhew us? This were a ſtrange rate of interpreting of *dreams*, which no *Oneirocritick* would allow of, but a much ſtranger of explaining of *prophecies*. The ſame courſe hath he taken in the other two remaining *Churches*, *Philadelphia* muſt needs be the *Helvetian*, *Swediſh*, *Genevan*, *French*, *Dutch*, *Scotch reformed Churches*, but no reaſon for it again, but that the city of *Philadelphia* was yet farther *ſouth* than *Sardis*, and ſo muſt needs ſignifie ſome encreaſe of *reformation*. And 2^dly, that the name of *Jezebel* was not in it. And 3^dly, that the word *Philadelphia* ſignifying *brotherly love*, cannot be applied to any, but this pattern of all piety (to which the *Author* had ſo much kindneſſe) the *Church* of *Helvetia*, and *Geneva* &c. And the reformed *Church of England* muſt be the *Church* of *Laodicea*, not from any denotation in the name, or *characters* in the *forehead* (which he promiſed to all in his *Epiſtle*, and attempted to ſhew in the former of them) but onely becauſe *Epiſcopacy* was here retained, and ſo was a mixture of *cold* with that of *heat* in the *purity* of the *doctrine*, and conſequently is the *lukewarm Church* which is here found fault with. How eaſily any favourer of *Epiſcopal Government* might apply this reaſon to any reformed *Church* that hath caſt out *Biſhops*, and ſay that they were *warm* in reſpect of *Primitive purity of doctrine*, but *cold*, in reſpect of a *government* which is contrary to the *Primitive*, and conſequently that *Geneva* it ſelf were *Laodicea*, is obvious to every man. And yet after this manner doe his groundleſſe looſe interpretations proceed, which in each of theſe *ſeven Churches* I have pointed at, to give the Reader a δεῖξις, or taſt of the interpretations of this man, whoſe licentious phanſie, and love of *change* hath aſſiſted him to make them, and whoſe *authority* among many, and the opinion of the *Apoſtolicalneſs* of his writings hath holpen him to *ſeduce*, and *blind* ſo many. Having given the Reader this view of ſo many ſeverals, I ſhall not hereafter give my ſelf that ſcope, but in the enſuing *prophecies* leave him to be judged of by any, who ſhall be at leiſure to conſult him.

b. This *book* wherein *names* are ſaid to be *written*, and from thence *blotted out* ſometimes, is here uſed by *analogie* with *regiſters* in cities, containing the names of all *citizens*, and from which *rebels*, and *deſertors* were blotted out. *Cenſores populi ævitates, ſoboles, familias, cenſento, Let the Cenſors ſet down or regiſter all mens ages, children, families*, ſaith *Tully de Leg:* 3. Theſe were at *Athens* called λῃξιάρχικα γραμματεῖα; See ch. 13. 8. and ch. 20. 12. where this *book of life* is diſtinguiſht from the *books*, which were the *records* of what was done, (ſuch as are mention'd *Eſth:* 6. 1, 2.) out of which it ſeems the *records* are brought, by which the wicked are judged κατὰ τὰ ἔργα *according to their wicked works*, which are there recorded, from which certainly it is, that any man's name is *blotted out* of this *book of life*, or is not *found written* in it. And ſo S. *Chryſoſtome*, and the *ancients* underſtand this *book of life*, to be that, in which according to their qualifications, and *demeanours* in their *lives*, and eſpecially at their hour of *death*, men are ſaid to be *written* or *blotted* out, (ſee *Lu.* 10. 20. and note on *Phil.* 4. a.)

The word μάρτυς a *witneſs*] is in this book, and ſince in the ordinary uſe of the *Church*, ſet to ſignifie one that for the *teſtifying* the truth of *God*, laies down his *life*, And he that doth thus, as he is πιστὸς *faithful* to *God*, who hath employed him, ſo is he ἀληθὴς *true* (in the ſenſe that on the *Goſpels* we have oft given of that word) one that deſerves to be *beleived*, and both theſe words, πιστὸς and ἀληθὴς, *faithful* and *true*, are the juſt rendring of the *Hebrew* מְהֵימָן which is here expreſt by *Amen*, a word which comes from the root אָמַן, which in *Hiphil* ſignifies *credidit*, *beleiving*, but in the *noun*, *fidus*, *fidelis*, *verus*, and *fide dignus*, *faithful*, *or worthy of beleif*. This title then of *Amen*, or μάρτυς ὁ πιστὸς καὶ ἀληθὴς, *faithful and true witneſs*, is here beſtowed on *Chriſt*, who to teſtifie the meſſage or doctrine (which he brought) to come from heaven, layd down his *life*. And therefore the *Church* writers, which have ſorted the *martyrs* of the *Church* into ſeveral ranks or forms, and given them diſtinct titles accordingly, to *Stephen* that of πρωτομάρτυς, *the firſt martyr* of the *Church*, to the reſt of the *Apoſtles*, *Biſhops*, and *Eccleſiaſtical* perſons, that of ἱερομάρτυρες *ſacred martyrs*, to the great or *noble* men that of μεγαλομάρτυρες *noble martyrs*, to the *virgins* and women that of καλλιμάρτυρες *fair martyrs*, to the *common* people of ἁγιομάρτυρες *holy martyrs* have reſerv'd unto *Chriſt* the title of ὁ μέγας μάρτυς, *the great witneſſe*, or *Martyr*.

All that is here ſaid of this *Church* of *Laodicea* ſeemeth very intelligible by applying to them that *one* part of the *doctrine* of the *Gnoſticks*, that ſeems to have gotten in among them (though not thoſe other *carnal villanies*) viz: that it was ἀδιάφορον an *indifferent* thing, perfectly lawfull to renounce *Chriſt* in time of perſecution. This is clearly the *lukewarmneſs* here, which is a *middle* indifferent temper between being *Chriſtians*, and no *Chriſtians*, and in ſtead of that, *God* commends to them πεπυρωμένον χρυσὸν *refined gold*, fetcht out of the *fire*, i. e. directly the *crown of martyrdome* (contrary to that *mixture*, and allay of *droſſe* that is now in them) and the *white*, or *ſhining garments*, the enſigne and character of the *Martyrs* every where in this *book*. And for their ſaying that *they are rich* &c. and *not knowing that they are wretched* &c. this is again the mark of thoſe *Gnoſticks*, which had ſuch *great* ungrounded *opinions* of their own perfections. A phyſical diſcourſe on this place may be ſeen in *Valeſius Sac: Phil:* c. 90.

c. Μάρτυς

d. Λαοδικεία

Πεπυρωμένος χρυσὸς

Λευκὰ ἱμάτια

Paraphraſe.

CHAP. IV.

a. 1. In this chapter, being the begining of another viſion, is firſt repreſented the calling, and admiſſion of John into heaven (by way of viſion, (as we read of S. Paul, that he was ſnatcht into the third heaven, 2 Cor. 12. 2.) to receive revelations of ſome things, which ſhould ſhortly come to paſſe, And the manner of calling him was by a ſhrill voice, imitating the ſound of a trumpet, (by which aſſemblies are wont to be called) but that it was articulate.

1. After this * I [a] looked, and behold a dore [was] opened in heaven: and the first voice which I heard, was as it were a trumpet, talking with me, which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter.]

2. And accordingly, ſaith he, I was, (in an extaſie or viſion) preſently tranſported thither, and there was repreſented to me a throne erected for judicature, and God the Father ſitting on it (ſee Ezech. 1. 26.) like the Biſhop of Jeruſalem in councel.

b. 2. And immediatly I was in the ſpirit: and behold a throne, was ſet in heaven, and one [b] ſat on the throne.]

3. And he ſate as in majeſty, and the appearance of him, or, the colours, wherein he was repreſented to me, were like the colour of a Jaſper and Sardine ſtone, the former having its name in the Hebrew (Exod. 28. 19.) from the firmneſſe and hardneſſe of it, as being unmalleable, thereby to ſignifie God's omnipotence, The ſecond (Exod. 28. 17.) from the redneſſe or fierineſſe of it, to ſignifie him terrible in his judgments, as a flaming fire, Heb. 12. 29. But withall there was a rainbow round about the throne, which was Gen. 8. 13. a token of God's covenant with man, and is uſed Ezech. 1. to deſcribe a glorious appearance of God, (the appearance of the likeneſſe of the glory of the Lord v. 28.) and ſo again here ch. 10. 1. and the colour of it was like an Emerald, i. e. of a moſt pleaſant greenneſſe, fitly ſignifying the Evangelical covenant of mercy, mixing, in all God's judgments, moſt mercifull preſervations to the faithfull in the midſt of his puniſhing the obdurate, ch. 7. 2. &c.

3. And he that ſat, was † to look upon, like a Jaſper and a Sardine ſtone; and there was a rainbow round about the throne, in ſight like unto an Emerald.]

c. d. 4. And on each ſide of this throne were other chairs, four and twenty in number, as of ſo many Biſhops, ſitting with the Biſhop of Jeruſalem in the Councel, and accordingly arrayed in white garments, and mitres on their heads.

4. And [c] round about the throne were four and twenty * ſeats, and upon the ſeats I ſaw [d] four and twenty elders ſitting, clothed in white rayment, and they had on their heads † crowns of gold.]

5. And as the law was by God once delivered in a terrible manner, by the miniſterie of Angels, ſo it now ſeemed to be produced as terribly, to threaten, and give in evidence againſt ſinners: And ſeven Angels, like ſeven deacons in the Church, ſtood waiting on this judicature, (ſee note on ch. 1. b.)

e. 5. And out of the throne proceeded lightnings, and thundrings, and voices; and there were ſeven lamps of fire burning before the throne, which are the [e] ſeven ſpirits of God.]

f. g. 6. And before this tribunal of God's were brought all the people of the Jewes, expreſſed by a ſea, or multitude of waters (waters ſignifying people in this prophecie, c. 17. 15.) and all their thoughts and actions laid viſible and diſcernible before this Judge, their own conſciences as a cryſtal-glaſſe, reflecting, and acknowledging the accuſations that are brought againſt them: And at every corner of this judgment-ſeat were the four enſignes of the ſtandards of Iſrael, meaning thereby four Apoſtles, that were preſent at the Councel at Jeruſalem, Act. 15. and that had moſt eſpecially reference to the Jewes (which were the people on whom this judicature was to paſſe) and theſe had many eyes before and behind, (ſee note l) i. e. the gifts of prophecie, and alſo of interpreting the ſcriptures of the Old Teſtament, the firſt looking forward, the other backward.

6. And before the throne there was a ſea of glaſſe like unto cryſtal: and [f] in the midſt of the throne, and round about the throne were [g] four † beaſts full of eyes, before and behind.]

h. 7. And the four enſignes were, as they were in Ezechiel, c. 1. the images of a lyon, and an oxe, and a man, and an eagle, which may, by way of hieroglyphick, (fit enough for a viſion) all of them put together ſet out that title of God, [of ſlow to anger, and ſwift to mercy] and ſo repreſent him as he is in his dealing with theſe Jewes, whom he was now about to judge, having warned them by the Prophets, by Chriſt, by the Apoſtles; and (the converted Jewes in Aſia) by the Epiſtle to the Churches, ch. 1. 2, 3. before he proceeds to judgment againſt them, and when he doth ſo, wonderfully delivering the penitent beleivers out of that deſtruction.

7. And [h] the firſt * beaſt was like a lyon, and the ſecond † beaſt like a calf, and the third * beaſt had a face as a man, and the fourth † beaſt was like a flying eagle.]

i. 8. And the bearers of theſe four ſtandards had each of them ſix wings, like Seraphim's, Iſa. 6. 2. (with two of them covering the face, with two the feet, or ſecret parts, and with two flying, noting the humility, chaſtity, love or zeal in Gods ſervice, that was remarkeable in theſe, in oppoſition to the contrary in thoſe, which ſhould now be judged, eſpecially the Gnoſtick Judaizers) and were full of eyes, as before, v. 6. behind and before, in reſpect of their underſtanding of the prophecies and types of the Old Teſtament, and their gifts of prophecie given them by God, and they labour inceſſantly for the advancement of God's glory, and the kingdome of Chriſt, and evidencing to unbeleivers their approaching ruine, and to beleivers God's fidelity, in making good his promiſe to them, in delivering them, and deſtroying their enemies.

8. And the four * beaſts had each of them ſix wings [i] † about him, and they were full of eyes within, and they † reſt not day and night, ſaying, Holy, holy, holy, Lord God * almighty, which was, and is, and is to come.]

9, 10, 11. And while they did ſo, the Biſhops of the Chriſtian Church in Judæa did adoration to God, acknowledging his fidelity & infinite power, from whom they have receiv'd all, and therefore are in all reaſon to employ all to his ſervice, and to depend, and truſt on him in the midſt of all dangers, as on a faithfull creatour 1 Pet. 4. 19. (ſee Act. 4. 24. 30.)

9. And when † thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever,

10. The four and twenty Elders * fell down before him that ſat on the throne, and † worſhip him that liveth for ever and ever, and †† caſt their crowns before the throne, ſaying,

11. Thou art worthy, O Lord, to receive glory, and honour, and power, for thou haſt created all things, and * for thy pleaſure they † are and were created.]

The

a. Εἶδον

The word εἶδον here is not to be taken in the ordinary notion of *seeing*, *looking*, or *beholding*, but in that (so solemn among the *Prophets*) of the *Hebrew* חזה from whence their *prophecies* are called חזון *vision*, and each *prophet* חזה a *Seer*; and so 'tis generally taken in this *book*, and is best explained by ἐγενόμην ἐν πνεύματι, *I was in the Spirit* ch. 1. 10. This joyned here with μετὰ ταῦτα] denotes either a distant *matter*, or a distant *vision* from the former, and having no *accusative* case after, to restrain it, it is a general title belonging to the whole passage after it, as farre as that *vision* goes; For it hath formerly been said, that these *visions* were delivered at *several* times (see the *Præmonition*) At what *distance*, or space one from another, or in what order distinctly they were received, it is uncertain, save only that they were not before *Claudius*, nor after *Domitian*. But for the completion, there is no necessity, that that should begin at the end of the completion of the former, i.e. that the *destruction* of the *Jewes* here represented in this *vision*, should not *commence* till after the *judgment* threatned, ch. 2. 3. to the *Churches*. (as it might be conceived to doe, if the *whole Book* were but one *continued vision*) It being very possible that that which should *first* come to passe, might by *God* be chosen to be matter of a *second vision*, nay that the same thing might be severally represented by *God*, and so made the matter of *several visions*.

b. ὁ καθήμενος ἐπὶ τῷ θρόνῳ

Who this person is, which is here, in *vision*, brought in, *sitting* upon the *throne*, will be best understood by those that *sit* upon the *four and twenty thrones round about him*, ver. 4. That *God* the *Father* coming to *judgment*, and his *saints* as *assessors* about him, are meant by the *representation*, there is no doubt; The whole *question* is, who they are, which are here used to *represent* and *signifie* these. And it might be thought to be the *head* of the *Sanhedrim* at *Jerusalem*, or some other *Consistory*, which thus sat in *councel*, the *head* in the *midst* in a *chair*, or *throne*, and the *members*, *chief Priests*, *Elders*, and *Doctors* of the *law*, on each side of him, in so many *chairs* also; But the *number* of the *assessors* here will not then agree to it, there being then *seventy persons* in the *Sanhedrim*, and *twenty three* in the lesser *Consistories*, and though perhaps the *Elders* in the *Sanhedrim* made up that number of *twenty four*, yet there were *chief Priests*, *and Doctors of the law*, which sat in the *Sanhedrim* as well as they. But if we apply it to the *Christian Church*, which hath much of likeness with (and seems to have been copied out from) that pattern of the *Jewish Sanhedrim*, but differs from it in some lesse weighty, inconsiderable *circumstances*, such is the *number* of *assessors*) then it will accord very well. And the first *constitution* of this *Church* being at *Jerusalem*, and that place being neerly concerned in the *judicature*, which is here represented, and *James*, the first *Bishop* there, being by them put to death, and that a special ingredient in their *destruction* (saith *Josephus* and *Eusebius*) *that* place will in all probability be the *scene* of this *representation*, and the *Christian Bishop* thereof will be *he*, that here sitteth upon the *throne* or *Bishop's chair*; This *Bishop* sitting in *councel*, (as *Act.* 15. we know, he was) and with him the *Apostles* (those that were at *Jerusalem*) and the *Bishops* of all *Judæa*; The *Bishop* of *Jerusalem*, as of the *Metropolis* of all *Judæa*, sitting in the middle *chair*, or *seat*, or *throne*, that of the greatest dignity which belonged to *James*, and thereupon the determination of the *Councel* was delivered by him, *Act.* 15. 19.

c. κυκλόθεν τοῦ θρόνου

The meaning of κυκλόθεν τοῦ θρόνου, *round about the throne* will probably be discerned by the ancient manner of sitting in *Councel* or *Consistory* among the *Jewes* first, and afterward among *Christians*; A *representation* we have of it, *Dan.* 7. 9. (from which place this here seems to be taken, as many other things in *this*, out of *that prophecie*) *I beheld till the seats*, or *thrones were pitched*, (not *thrown down*, as we read, but) *pitched*, or *set*, *donec throni positi sunt*, saith the *vulgar*, and ἕως οἱ θρόνοι ἐτέθησαν, say the *Seventy*, and *Theodotion*, and the *Chaldee* word is the same, that is used by the *Chaldee Paraphrase*, *Jer.* 1. 15. for the *setting* of *thrones*, where the *Hebrew* hath ינתנו and the *Seventy*, καὶ θήσουσιν, *they shall set every one his throne*; And then it follows, *and the antient of daies* did *sit*, placing him in the *midst* of the other *thrones*, as the *father* or *head* of the *Consistory*, *and the judgment was set*, v. 10. i.e. the whole *Sanhedrim*, the *rest of the Elders* &c. seated on those *thrones*, *round about*, Or on *each side* of the *head*, or *Prince* of the *Consistory*, *and the books were opened*, preparative to the *judicature*. So in like manner in the *Christian Church*, where the *Bishop* and his *Presbyters* in any lesser *city*, and the *Metropolitane* and his *Bishops* in the *Metropolis*, are thus placed, The *Presbyters*, or the *Bishops* sitting at the *East* end of the *Church* in the form of a *semicircle*, and the *Bishop*, or *Metropolitane* in a *chair* or *throne* of some eminence in the *midst* of the *Presbyters* or *Bishops seats*, with those on each side of him, and then the *Deacons* attending or waiting on them. So in *Ignatius's Epistle* to the *Magnesians* we find, Μετὰ τοῦ ἀξιοπρεπεστάτου ἐπισκόπου ὑμῶν, καὶ πνευματικοῦ στέφανος τοῦ πρεσβυτερίου (as the *Laurentian* copie now rightly reads it, not Στεφάνου πρεσβυτέρου, as the *printed* copies were wont to have it) *with your most reverend Bishop*, *and the spiritual crown of the Presbyterie*; noting the *Presbyters* sitting on each side of the *Bishop*, in the fashion of a *crown*, not of a full *circle*, for a *crown* was not so antiently, but a large *semicircle* with two ends, by which 'twas put over and tyed about the head, and accordingly the *constellation* in heaven so called, is not a whole or *complete circle*. And thus in the *Apostol: Constit: l.* 2. we have Ἐκκλησίας στέφανον, *the crown of the Church*, i. e. the *Bishops* and *Presbyters* in *Consistory*. And indeed this manner of sitting in an *half-circle* was but the same with their *accubitus*, or *lying at meat* in an *half-round*, called *Sigma*, from the old fashion of that *letter*, C. where the most honourable place was that in the *middle*, as some *learned* men have collected from 1 *Sam.* 20. 25. *The King sate upon his seat*, *as at other times*, *even upon his seat by the wall*. Where supposing the form of *sitting* to be *semicircular*, the *seat* by the *wall* will be necessarily the *middle* of the *circle*. And thus in the *Apost: Constit: l.* 2. Κείσθω μέσον τοῦ ἐπισκόπου θρόνου, παρ' ἑκάτερα δὲ αὐτοῦ καθιζέσθω τὸ πρεσβυτέριον,

Let

Let the Biſhops ſeat, or *throne be placed in the midſt, and on each ſide of him let the Presbyterie ſit*, καὶ οἱ διάκονοι παεισάθωσ, *and let the Deacons ſtand by.* And ſo *Greg: Nazianzen* a *Biſhop* in his *dream* deſcribes himſelf *ſitting* in the *midſt*, and his *Presbyters* in *chairs* on each hand of him. And in *Theodoret Eccl: Hiſt:* l. 5. c. 3. ὁ μέσος θρόνος the *middle ſeat* is the *Biſhops chair*, and the way propounded to compoſe the difference between *Paulinus* and *Miletius* is, to ſet the *Goſpel* in that *middle ſeat*, and the καθίσαι ἑκατέρωθεν *to ſit on each ſide.* And the *Author* of the *Eccleſiaſtick Hierarchie* c. 3. ὁ μὲν Ἱεράρχης ἐν μέσῳ τῷ θείῳ θυσιαστηρίῳ καθίζει, *The Biſhop is placed in the midſt* not of the *Altar*, but of that part of the *Church*, which was called θυσιαστήριον, Which what it is will beſt appear by the † *Scholiaſt* on *Nazianzen's* firſt σπουδή: Σηκὸς καὶ τέμενος, ſaith he, σημαίνει τὸ ἱερὸν ὅλον, ὁ δὲ ναὸς θυσιαστήριον, ἐν ᾧ ἡμῖν ἡ θεία τῶν μυστηρίων φέρεται τράπεζα, The word σηκὸς and τέμενος *ſignifie the whole Church, but* the word ναὸς *the nave ſignifies the* θυσιαστήριον *in which the divine table of the myſteries*, or *communion table is placed*, by which it appears, both that the θυσιαστήριον is the whole ſpace within the *ſept*, and not onely the *Altar* or *Table* therein, and alſo that the *Biſhops* being *ſeated* in the midſt of the θυσιαστήριον] is the taking his place at the upper end of the *Church* within the *ſept*, with the *Presbyters* on each ſide of him, Which is alſo the way of interpreting and underſtanding all that is ſaid in the ancient Writers, and *Liturgies*, of *encompaſſing* the θυσιαστήριον, that is of the *Biſhop* and *Presbyters*, ſitting in a *ſemicircle* at the upper end of the *Chancel*. Which is alſo the reaſon, why in *Ignatius* (*Ep: ad Epheſ:*) being ἑνὸς τοῦ θυσιαστηρίου, *within the* θυσιαστήριον, ſignifies *living obediently* to the *Biſhop* and his *Conſiſtory* in all things, and *aſſembling* with them in the *publick ſervice* of *God* in the *Church*.

† Eton: Edit: p. 59.

Θυσιαστήριον

d. Having ſeen what was meant by him that *ſitteth* on the *higheſt* or *middle throne*, *God*, in the thing *ſignified*, but the *Biſhop* of *Jeruſalem* in the *repreſentation*, It will preſently follow that the πρεσβύτεροι *Elders* on the *thrones round about* him, are thoſe which ſate in *Councel* with this *Biſhop*, in the ſame manner, as *Act.* 15. we find the πρεσβύτεροι *Elders* mentioned. That thoſe πρεσβύτεροι *Elders* ſignified the *Biſhops* of *Judæa* (not the *Presbyters*, as we now call them, of that one *city*) hath been ſaid, *note* on *Act.* 11. b. For indeed it no way appears, that at that time there were any ſuch *Presbyters*, (as ſoon after, and now we have) any middle order between the *ſingular Biſhop* in each *Church*, and the *Deacons* attending on him, And beſide it is ſaid of every of theſe, that he had on his *head* a *golden crown*, parallel to that of *Joſuah* the *high prieſt*, *Zach.* 6. 11. i.e. a *golden mitre*, ſuch as the *high Prieſt* had under the *law*, call'd indifferently a *crown*, and a *mitre*, which cannot belong to inferior *Presbyters*, but doth fitly repreſent the power of *rulers*, i. e. *Biſhops* in the *Church*, without attributing any thing of *regality* to them. And therefore in all probability they muſt ſignifie here the *Archbiſhop* of *Jeruſalem*, the *Metropolis* of all *Judæa*, and all the *Biſhops* of that *Province*, *ſitting* in *Councel* with him. Otherwiſe, the manner of *ſitting*, being the ſame o fthe *Presbyters* of each *city* (where there were ſuch) about their *Biſhop*, and of the *Biſhops* of the *Province* about their *Metropolitane* (ſee note c.) it might as properly be applied to *Presbyters*, as to *Biſhops*; Now for the number of *twenty four*, that, I ſuppoſe, was exactly the number of the *Biſhops* of *Judæa* at that time, all, beſide the *Metropolitan Biſhop* of *Jeruſalem*, (anſwerable to the number of the *heads* of the *courſes* of the *Prieſts*, 1 *Chron.* 24. who ſeem, as ſuch, to have been taken into the *Sanhedrim*) though the *records* of thoſe times being obſcure, afford no *demonſtration* of this *circumſtance.*

Πρεσβύτεροι

Στέφανοι χρυσοῖ

The *ſeven ſpirits of God*] here, are the *miniſtring ſpirits*, or *Angels* (ſee *note* on c. 1. b.) that attend and wait upon *God* as *apparitors*, or *ſerjeants*, or officers to attend the *judicature*, to cite and bring *malefactors* before it, and are repreſented here by the *ſeven Deacons* in the *Church* of *Jeruſalem*, attending on the *Biſhop*, *Act.* 6. but thoſe like *lamps of fire burning*, in reſpect of the *glory* and *brightneſſe* wherein *Angels* are wont to *appeare.* e. Ἑπτὰ πνεύματα Λαμπάδες πυρὸς

That which is here ſaid of the placing of the *living creatures*, ἐν μέσῳ τοῦ θρόνου, and κύκλῳ τοῦ θρόνου, *in the middle of the throne*, and *round about the throne*] may, I ſuppoſe, be thus moſt commodiouſly explained, that ἐν μέσῳ τοῦ θρόνου *in the midſt of the throne*] ſhall ſignifie at the *former part*, that which is moſt *viſible* to the company; So to be ſet ἐν μέσῳ *in the midſt*, *Act.* 4. 7. is in a *conſpicuous* place all one with *before them*] *Act.* 22. 30. and being *called forth*] *Act.* 24. 2. and in like manner *to ſtand up in the midſt*, *Act.* 1. 15. is, ſo as he may *be ſeen*, and *heard* beſt by all that are preſent; And then κύκλῳ *about*] which muſt needs be oppoſite to that, will ſignifie *behind*, or at the *hinder part*, and ſo κυκλόθεν *about*, will ſtraight appear to be all one with ὄπισθεν *at the back*, or *behind*, (ſee *note* i.) Which being granted, the ἐν μέσῳ *in the midſt*] will *neceſſarily* denote the *two formoſt* points of the *chair*, or *throne*, where *two* of the *living creatures* are placed, and κύκλῳ *about*] the *two hindmoſt*, and ſo all the *four living creatures* will be diſpoſed of, at *each corner* one. Others, I ſee, have conceived the *two*, which are here ſaid to be ἐν μέσῳ *in the middle of the throne*] to have been placed one *before*, and the other *behind* (and conſequently the *two* that are κύκλῳ *about*] to be one on *each* ſide) but this cannot well be imagin'd without incommodating the *judge*, *before* whom he ſtands, unleſſe one be placed upon the *ſteps* of *aſcent* to the *throne*, and ſo *below* the ſpace on which the *throne* was ſet, Which *cannot* probably be yeilded, becauſe the *throne* and this *place* where this *living creature* would be placed, would not then make up one *ſpace*, as it ſeems to doe, ch. 5. 6. where the *lamb* is ſaid to be in the *midſt of the throne*, and *of the four living creatures*, ſuppoſing all theſe to make up but one ſpace. But howſoever this be, this placing of the *living creatures* ſo *near* the *throne*, doth by the way make it appear, that this repreſentation here referres not (as might be thought) to the *encamping* of *Iſrael* about the *ark*, *Num.* 2. becauſe here the *four living creatures* are ſet cloſe to the *throne*, and (as appears ch. 5. 6.) nearer than the *four and twenty Elders*, whereas the *ſtandards* in *Numbers* are appointed to be pitched *farre off*, c. 2. 2. the

f. ἐν Μέσῳ τοῦ θρόνου

κύκλῳ

Tribe

Tribe of *Levi* immediately environing the *tabernacle*, and the *camps* environing that, v. 17.

ζῶα τέσσαρα

Who theſe *four living creatures* were in this repreſentation, may in *proportion*, and *analogie* with what hath been ſaid, be conjectured alſo. And to that purpoſe it may be obſerved, that they are both here, v. 9. and 10. and c. 5. 6. ſet betwixt him that *ſat upon the throne*, and the *four and twenty Elders*, which may probably conclude them to be four *Apoſtles*, who will be acknowledged to be *ſuperiour* to the *Biſhops* of *Judea*, and may alſo in ſome ſenſe be conceived *inferiour*, in that *Councel* of *Jeruſalem*, to *James*, advanced to be *Biſhop*, i.e. *ſupreme ruler* there, (at leaſt to be there in another *capacity*, then *he* was, as *tranſcendent* perſons, accordingly *ſtanding about* the *throne*, and not as *regular members* of the *aſſembly*.) For thus ſaith *Clemens*, Hypotypoſ: l. 5. *Peter*, *James*, and *John* choſe *James* the *brother* of the *Lord Biſhop* of *Jeruſalem* (where *Ruffinus* reads, *Epiſcopus Apoſtolorum*, *Biſhop of the Apoſtles*) and though they three were ὑπὸ τοῦ κυρίου προτετιμημένοι *by Chriſt preferred*, and more *honoured* then all the reſt of the *twelve*, yet did they not contend one with another for this dignity, but unanimouſly conferred it on *James* the *Juſt*, who is therefore in *Scripture* oft called an *Apoſtle* (ſee *note* on *Gal:* 2. a.) Now that *Apoſtles* are meant by theſe *living creatures*, and alſo who thoſe *four Apoſtles* were, may appear by comparing this *councell* or *judicature* here repreſented, with the *Councell* of *Jeruſalem*, *Act.* 15. There it is certain that the *Biſhop James* preſided, v. 13. together with the *Elders* or *Biſhops* of *Judæa*, v. 6. and then beſides, and before theſe *Elders* are mentioned Ἀπόστολοι the *Apoſtles*, v. 2. 4. 6. and *Peter* is one of them v. 6. and (though not there named) *John* alſo, *Gal:* 2. 9. (his brother *James*, that was wont to be there, being before this *put to death*, *Act.* 12. 2.) And ſo there are two of them, and why may not *Paul* and *Barnabas* (ſeparated before that time to *Apoſtolacy* c. 13. 2.) certainly preſent in this *Councell*, be the other two? That any other *Apoſtle* was then there, doth not appear, and 'tis evident that *theſe four* were, and from them, and the *Elders* joyntly, are theſe *decrees* ſent to the *Churches* of *Syria*, and *Cilicia*, v. 23. The learned *H. Grotius*, I perceive, hath fallen very neer upon this conjecture, onely he hath placed *James* the *brother* of the *Lord* (i.e. the *Biſhop* himſelf, which cannot be imagined) in ſtead of *John*, and *Matthew* in ſtead of *Barnabas*, upon no other reaſon, but becauſe *Matthew* is found to have continued long in *Judæa*. But referring the matter, as the repreſentation here doth, to a *Councell* at *Jeruſalem*, it will be moſt fit to pitch on thoſe four, who were (in that one *Scripture-Councell*) there preſent. And if it be objected that *Paul* and *Barnabas* were ſent thither from *Antioch* at this time, and therefore may not ſeem ſo properly to belong to that place, to that I anſwer, 1. That thoſe two being by the *holy Ghoſt's appointment ſeparated* to be *Apoſtles*, they were not *affixt* to any *Dioceſe*, or *Province* (as ordinary *Biſhops* were) but had an *unlimited juriſdiction*, like other *Apoſtles*, and conſequently had as much to doe at *Jeruſalem*, *to* which, as at *Antioch*, *from* which they were ſent. *Secondly*, that *Jeruſalem* being the place, from whence the *Goſpel* firſt went out, and began to be *preached*, and the *faith* being from thence ſent out to all other *Churches*, it was very reaſonable, that all other *Churches*, at that time eſpecially, whilſt the *Apoſtles* reſided there, ſhould look upon that, as the *chief mother city* of *all Chriſtians*, And in that reſpect, although *Antioch* was the *Metropolis* of *Syria*, and that which had the *third place of all the world that was under the Roman power* (ἡ μητρόπολις ὅτι τῆς Συρίας, τρίτον ἀξιώματος τοῦ ὑπὸ Ῥωμαίων οἰκουμένης ἔχουσα τόπον, ſaith *Joſephus de bell: Jud.* l. γ'. c. γ'.) yet it may truly be ſaid of *Jeruſalem* at that time, that it was the *Metropolis* of that *Metropolis*, and accordingly 'tis the affirmation of *Agrippa*, in *Philo*, concerning *Jeruſalem*, Μητρόπολις ὄχ᾽ ὑμῶν χώρας Ἰουδαίας, ἀλλὰ καὶ τῶν πλείστων, διὰ τὰς ἀποικίας ἃς ἔπεμψεν εἰς τὰς προσεχεῖς ὁμόρους Αἰγύπτου, Φοινίκης, Συρίαν τε τὴν ἄλλην, καὶ Κοίλην προσαπῳκισμένους, εἰς δὲ τὰς πόρρω διῳκισμένας, Παμφυλίαν, Κιλικίαν &c. *It is the Metropolis not only of one Province or Region, Judea, but alſo of moſt others, becauſe of the Colonies which it ſent out, to Ægypt, Phœnicia, Syria, and Cœloſyria, and to ſome farther removed, Pamphylia, Cilicia* &c. Which being ſuppoſed, and this *queſtion* being ſent from *Antioch*, the *Metropolis* of *Syria*, there is no reaſon, but they that brought it, being themſelves not *Meſſengers*, but ſolemnly *Apoſtles* equal to any others, (though they came *later* in) and being as able to ſpeak from their own knowledge to the point in hand, as any, and ſo ſpeaking at large, *Act.* 15. 12. ſhould be reckoned together with thoſe other two *Apoſtles*, that before were there, and conſidered in the ſame *capacity* with them. And then ſuppoſing, as I now doe, that this *repreſentation* here is copied out from that *Councel* of *Jeruſalem*, which alone is mention'd in the *ſtory* of the *Scripture*, there will be ſmall doubt, but theſe are *two* of the *living creatures* here mentioned.

h. τέσσαρα ζῶα

Of theſe four *likeneſſes* here, 'tis firſt obſervable from the *Rabbins*, *Aben Ezra* &c. on *Num.* 2. that they were thoſe that made the four *Standards* of *Iſrael*, viz. the likeneſſe of a *Lyon*, in the *Campe* of *Judah*, of a *Man* in the *Campe* of *Reuben*, of an *Oxe* in the *Camp* of *Ephraim*, of an *Eagle* in the *Camp* of *Dan*, and accordingly דֶּגֶל rendred by the *Septuagint* τὰ ζῶά σου, *thy living creatures* *Pſ.* 68. 10. are ſaid to be thoſe *enſignes* or *ſtandards* in their *Camps*, but by us rendred [*thy congregations*] ſee *A. Maſius* on *Joſhua* c. 6. 9. *Secondly* it is evident that theſe four reſemblances are the ſame that are ſet down *Ezech:* 1. 10. All the difference is that here is μόσχος a *calf*, which is not there, but (as in *Numbers* before) an *oxe* in ſtead of it. But that will be eaſily ſalved, For in the *Septuagint* ταῦρος, βοῦς, μόσχος, *bull*, *oxe*, *calf*, ſignifie the ſame thing, See St. *Auguſtine Queſt:* l. 2. qu. 25. *vitulos appellant Ægyptii grandes boves, ut nos Pœni pullos gallinas cujuſlibet ætatis.* The *Ægyptians call great oxen calves*, &c. So πῶλος is uſed for an *horſe* or *mare*, which literally notes, a *foale*, and *puella*, a *little wench*, for a *woman great with childe*, *Faſt:* 2. and *Horat: Od:* l. 3. *od:* 22. and many the like. In that place of *Ezechiel* 'tis certain that the *Cherubims*, or *Angels*, that attend on *God*, are ſignified, And ſo here, ſuppoſing him that ſits on the *throne*, to be *God*, theſe in the *mid'ſt* and *round about the throne*, muſt needs be

Μόσχος

the

the *Angels* alſo. But becauſe *God* is here repreſented in this *viſion* by the *Biſhop* of *Jeruſalem* ſitting in *councell*, with the *four* and *twenty Elders*, or *Biſhops* of *Judæa* on ſo many *Chaires*, or ſeats, on each ſide of him, this *reſemblance* in proportion muſt be held, for theſe *four living creatures* alſo, to ſignifie as was ſaid, thoſe four *Apoſtles* in this *honourable* relation, as the *ſtandard-bearers* of the *Chriſtian Iſrael*, they that thus travailed to plant, and defend, and contend for the *Chriſtian faith* over all *Judæa*, and in other *cities*, where the *Jews* were, and, as long as they would endure to hear it, not departing to the *Gentiles*, but being ſo rejected by them and perſecuted, they are now fit to be next to *God* about this *throne*, for the *judging* of the *Jewes*. And that which ſome *learned Jewes* have obſerved to be the meaning of thoſe *hieroglyphickes* (thoſe four *likeneſſes* on the *ſtandards*) all together, will here be applicable; There is little ſenſe in that of *Aben-ezra*, that the *man* was in *Ruben's ſtandard*, becauſe he found *Mandrakes*, &c. or in that of the *Talmudiſts*, that there are foure *proud creatures* in the world, the *Lyon* among *wilde beaſts*, &c. All which are vaine and ridiculous. And the account which *Photius* gives of this matter, *Epiſt.* 157. is little better. The moſt ſenſible explication of the *hieroglyphick* given by them is, that by the *ſlowneſs* of the *Oxe*, the *anger* of the *Lyon*, the *ſwiftneſs* of the *Eagle*, and the *humanity*, *mercy*, *kindneſs* of the *Man*, is meant the repreſentation of *God*, as he was at firſt towards the *fathers* in the *wilderneſs*, and to their poſterity ever after, and even now, when he comes to execute *vengeance* on them, moſt remarkably, [*ſlow to anger* and *ſwift to mercy*,] The ſame in effect, which is attributed to *God* by *Joel*, when he is conſidered in this very buſineſſe of puniſhing this people, in the *great and terrible day of the Lord*, *Joel* 2. 13. the ſubject of this enſuing *viſion*. As for the truth of that which is thus ſuppoſed to be repreſented by it (viz. the great *patience* and μακροθυμία of *God*, expreſt in the inflicting of theſe his judgements on the obdurate *Jewes*, and the wonderfull mercy in delivering the penitent *believers*) I ſhall onely tranſcribe one paſſage from *Euſebius*, being his obſervation (after the ſetting down of the *ſtory*) to this very purpoſe Τᾶυτα δ' ἂν εἴη δίκαιον ὑπθεῖναι, ἃ γένοιτ' ἂν παρασκεύη φιλανθρωπίας τῆς παναγάθε προνοίας &c. *It is but juſtice to adde the mention of that which will ſet before mens eyes the great mercy of the all-gracious providence of God, which forty yeares after their crucifying of Chriſt deferred the deſtroying of them, in which time*, ſaith he, *many Chriſtians, Apoſtles, and others* (*James the Biſhop* of *Jeruſalem*, &c.) *being then alive and among them*, ἕρκος ὥσπερ ὀχυρώτατον παρέμενον τῷ τόπῳ, *were as a ſtrong hedge or wall to the place, and the* θεία ὑπομονὴ ſaith he, *God's viſitation*, did *yet endure with much patience* (μακροθυμοῦσα the very word compounded of the two things ſignified by the *Oxe* and *Lyon*, the *ſlowneſs* or μακρότης of the *Oxe*, and the θύμος of the *Lyon*) εἰ ἄρα πολὲ δυνηθεῖεν, ἐφ' οἷς ἔδρασαν, μεταθησόμενοι, συγγνώμης καὶ σωτηρίας τυχεῖν, if ſo be *at length repenting of what they had done they might ſo obtain pardon and deliverance*; where as the *pardon* and *deliverance* are the thing figured by the *mercy* of the *Man*, ſo are the [εἰ ἄρα πολὲ, *if ſo be at length*] anſwerable to the (*Eagle-like*) *ſwiftneſs* to it; whenſoever they *repent*, he inſtantly pardons. As for any more particular application of theſe four *likeneſſes* to the *perſons* of thoſe *four Apoſtles*, *Peter*, *John*, *Paul*, and *Barnabas*, as that *Peter* ſhould be the *Lyon*, both in reſpect of his *fervour* and *fiery zeal*, generally obſerved in him (notwithſtanding his fall) and in reſpect of his *primacy*, πρῶτος Σίμων *firſt Simon* in the *Goſpell*, *John* the *Eagle*, in reſpect of his *high ſpeculations* about the *divinity* of *Chriſt*, in his *Goſpell*, *Paul* the *Oxe* in reſpect of his *labour more abundant then they all*, and *Barnabas* the *Man*, in reſpect of his title of *humanity*, by which his *name* is interpreted, *ſonne of conſolation*, I ſhall not any farther inſiſt on them, becauſe they are but conjecturall.

i. In this *verſe* (which hath in it ſome difficulty of *conſtruction*) it is firſt evident, that the *phraſe* [*full of eyes*] belongs to the *living creatures*, and not to the *wings*, for ſo the *Greek* γέμοντα *full*] concludes, which agreeth with ζῶα *creatures*, but cannot with πτέρυγας *wings*, and ſo before it had been v. 6. τέσσαρα ζῶα γέμοντα ὀφθαλμῶν *four living creatures full of eyes*; and ſo it appears by the *uſe* of the *wings*, to *cover* the *face* and *ſecret parts*, and to *flie*, Which cannot be applied to the *circuit* or *ambience*. Next, if the *Greek* be conſulted, it will be alſo as clear, that the [κυκλόθεν καὶ ἔσωθεν *round about, and within*] are not ſo to be *divided*, as in our ordinary *tranſlation* they are, the *former* joyned with the *ſix wings* (*ſix wings round about them*) and the *latter* to the *eyes* (*full of eyes within*) but are both together to be joyned with the [*full of eyes*] κυκλόθεν καὶ ἔσωθεν γέμοντα ὀφθαλμῶν *about and within full of eyes*; What is meant by κυκλόθεν and ἔσωθεν *round about and within*] may be reſolved by ver. 6. where the ſame thing is expreſt by other words, there it is *full of eyes* ἔμπροσθεν καὶ ὄπισθεν, *before and behind*, here *round about, and within*. The way of reconciling theſe *diſtant* phraſes, is, I conceive, by conſidering the *two* parts of a *ſuperficies*, the *convex*, or *ambient* part, i. e. the *circumference*, and the *concave* or *inner part*; Theſe two we know *oppoſed* one to the other, and are fitly expreſt by either of theſe *two* pairs, *the outer* or *ambient* by κυκλόθεν *round about*, the *inner* or *concave*, by ἔσωθεν *within*, and ſo again (being here applied to *living creatures* with their *faces* toward us) the *ambient ſuperficies* by ὄπισθεν *behind, or the back parts*, and the *inner ſuperficies* by ἔμπροσθεν *before*, the *back* parts of ſuch *creatures*, being moſt properly the *convex*, and the *foreparts* (eſpecially when they have *wings*, and thoſe *wings* make a kind of *half circle*) being the *concave ſuperficies*. And ſo by this account as ἔμπροσθεν *before*] ver. 6. and ἔσωθεν *within*] here, are all one, ſo muſt κυκλόθεν *about*] here, and ὄπισθεν *behind*, or on the *back*] there, be all one alſo. And accordingly it may be obſerved that ch. 5. 1. ἔσωθεν *within*] is oppoſed to ὄπισθεν *the back parts*, as here to κυκλόθεν *about*, which makes it conſequent that ὄπισθεν *the back part*] and κυκλόθεν *about*] ſhould be all one, as now we ſet them. What is denoted by theſe two ſorts of *eyes*, as they are applied to the *Apoſtles*, may perhaps be thus beſt reſolved, the *eyes before*, are an expreſſion of their *foreſight*, or *prophetick Spirit*, the *eyes behind* thoſe that look *back* to the *Old Teſtament*, and by the faculty of *interpreting* the *prophecies* and *types*,

are

are furniſhed with a *great* means of *conviction* to the *Jewes* to whom they were to preach, in ſhewing them *Chriſt* in *Moſes* and the *Prophets* own'd by them. The not obſerving the meaning of ἔσωθεν *within*] as it is here all one with *before*] ver. 6. hath made others gueſſe, that their *inward gifts* may be meant by that, and the *outward* expreſſions and *exerciſes* of them by κυκλόθεν *round about*. But that notion cannot be applied to [*before, and behind*] ver. 6. and therefore cannot reaſonably be thought to have place here. *Moſes* had *foretold*, that a *Prophet* ſhould be *raiſed up*, i. e. the *Meſſias*, and they that *heard not* him, ſhould be *cut off*, and this the *Apoſtles* underſtood to be the preſent caſe of the *Jewes*, ſaw this by their *eyes behind* them, and ſo by the many other paſſages in the *Prophets* to this ſame purpoſe; And beſides they had many *revelations* now to this matter, and thoſe are their *eyes before*, and accordingly whereſoever they come, they *warn* all of this *approaching deſtruction*.

CHAP. V.

Paraphraſe.

1. AND I ſaw [a] in the right hand of him that ſate on the throne, a book [b] writen within, and on the back ſide, ſealed with ſeven ſeals.]

1. And as God ſate on his tribunal, a. b. or throne of judgment, behold there was in his right hand a book, or roll (ſee note on Lu. 4. a.) full of writing on the inſide, and on the backſide, a great way down, and that roll'd up, and on the outſide ſealed, that no part of it could poſſibly be read, and this roll conſiſted of ſeven rolls, one within another, and every one of them had a ſeal to it, ch 6. 1. (This book of rolls containing in it the ſealed, i. e. ſecret decrees, and purpoſes of God upon the Jewes, which as they were foretold only by Chriſt, Mat. 24 Lu. 21. Mar. 13. ſo are they by him inflicted and executed upon them, and that an effect of his regal power, to which, after his crucifixion, he was by his reſurrection inſtalled.)

* mighty ἰσχυρὸν

2. And I ſaw a * ſtrong Angel proclaiming with a loud voice, Who is worthy to open the book, and to looſe the ſeals thereof?]

2. And I ſaw one of the Angels, of ſpecial dignity among them, making proclamation with a loud voice, in theſe words, Who is able to unlooſe the ſeals of this book, and ſo to open it, to reveal to us what is contained in it?

† on ἐπὶ
†† to behold it, βλέπειν

3. And no man in heaven, nor †in earth, nor under the earth, was able to open the book, neither to ††look thereon.]

3. And, it ſeems, no creature in the world was able to doe it, for upon this proclamation to all, none pretended to it.

† lamented greatly ἐκλαιον πολλὰ

4. And I † wept much, becauſe no man was found worthy to open and to read the book, neither to look thereon.]

4. And my deſire to know cauſed me to be much concerned and grieved at this, and ſo to make my complaint thereof.

† that is of, ὁ ὢν ἐκ

5. And one of the Elders ſaith unto me, Weep not, behold the Lyon †of the tribe of Judah, the root of David, hath prevailed to open the book, and to looſe the ſeven ſeals thereof.]

5. And one of the Elders ch. 4. 4. that was in one of the thrones, one of them that ſate with God in judgement, comforted me, and told me that Chriſt, known by thoſe two titles of the Lyon of the tribe of Judah, Gen. 49. 9. and the root of Jeſſe, Iſa. 11. 1. having, by his voluntary ſuffering of death, received this reward from his Father, to have all power given to him at his reſurrection, and ſo, from a ſlaughtered Lamb, being turned into a roaring devouring Lyon, had this privilege among others beſtowed on him by his Father, to reveal, yea and to execute the decrees contained in theſe volumes.

* living creatures † ſent into all the land ἀπεσταλμένοι εἰς πᾶσαν τὴν γῆν

6. And I beheld, and lo, in the midſt of the throne, and of the four * beaſts, and in the midſt of the Elders, †ſtood a lamb, as it had been ſlain, having ſeven horns and ſeven eyes, which are the ſeven ſpirits of God, * ſent forth into all the earth.]

6. This was further exemplified to me, for I looked and ſaw, what I had not ſeen before, a Lamb bloody, with wounds viſible in him, as one that had been butchered, Chriſt crucified and riſen from the dead, and ſo indued both with power to ſubdue his enemies (fitly expreſt by this ſtyle of horns, ſee Lu. 1. n. and ſo uſed here ch. 17. 3.) and with all knowledge and wiſdome to order it fitly, having inſtruments to execute his will, preſent, and ready preſt at his ſervice, and alſo officers (Angels ch. 4. 5. & Zach. 4. 10.) to viſit, and give him account of all that was done in Judæa and elſwhere, the perſecutions which the Jewes brought upon the Chriſtians.

† a lamb who ſhod as ſlain, ἐσφαγὸς ὡς ἐσφαγ

7. And he came and took the book out of the right hand of him that ſate upon the throne.]

7. And this Lamb, Chriſt, came & took the book out of God's hand, i. e. received power from God, as the reward of his ſufferings, to reveal, and make known, and then to execute on that people thoſe heavy judgments, contained in thoſe rolls.

* living creatures

8. And when he had taken the book, the four * beaſts, and four and twenty Elders fell down before the Lamb, having every one †of them harps and golden vials full of odours, which are the [c] prayers of ſaints.]

† every one ἕκαστος

8. And when this power was given to him, this being the inſtating him in that royal authority next to God himſelf (i. e. ſetting him on the throne of judgment, called ſitting at God's right hand, or reigning till he brought all his enemies under his feet) the four living creatures, by which the four Apoſtles were repreſented, ch. 4 6. and the Elders that (ch. 4. 4.) ſat on the four and twenty thrones about the Judge, gave all acknowledgments of ſupreme power to Chriſt, and every one praiſed and magnified God in theſe approaching judgments of his, and preſented to him, beſide their own lauds, the thankſgivings of all the beleivers then living, who had been perſecuted, and denied the liberty of their Chriſtian profeſſion and aſſemblies (2 Theſſ. 2. 1.) by the malice of the Jewes, but now by their approaching deſtruction were likely to be reſcued from their preſſures to a flouriſhing condition of quiet for ſome ſpace. c.

† ſing, ᾄδουσιν

9. And they †ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof, for thou waſt ſlain, and haſt redeemed us to God by thy blood out of every † kindred, and tongue, and people, and nation,

† tribe φυλῆς

10. And haſt made us unto our God kings and prieſts, and we ſhall reign on the earth.]

9, 10. And in their names, and their own, they ſang praiſes to him, acknowledging this dignity and regal power to be moſt worthily inſtated on him, as a reward of his ſufferings, by which he overcame Satan, and redeemed all faithfull beleivers,

leivers, not onely out of the power of ſin and hell, but alſo of their perſecutors on earth, bringing them to quiet halcyonian daies, giving them tranquillity, and liberty to aſſemble freely to his ſervice, as a choice peculiar people of his (ſee note on ch.1. d.) and accordingly concluding that this royal benefit they ſhould now enjoy, through this act of vengeance (on Chriſt's, and the Chriſtians enemies, the obdurate Jewes) which was here undertaken by him, ver. 6.

11. And I looked, and behold all the Angels of heaven in infinite multitudes attending on God, joyned with the Apoſtles and Biſhops in giving praiſes unto him.

11. And I beheld, and I heard the voice of many Angels round about the throne and the * beaſts and the Elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands,] * living creatures

12. And all ſaid with a loud voice, All power &c. are moſt worthily attributed to Chriſt as a reward of his crucifixion, All this dignity to himſelf and advantages to beleivers are a juſt reward of his ſufferings, by which he hath dearly bought them.

12. Saying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdome, and ſtrength, and honour, and glory, and bleſſing.]

13. And all other creatures in the world made the ſame acknowledgment (noting theſe judgments that ſhould now fall on the Jewes (as they were moſt juſt, ſo alſo) to be moſt ſeaſonable, and infinitely advantageous to his people, who ſhould be reſcued by that means.)

13. And every creature, which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, honour, glory and power be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever.]

14. And a general adoration was paid unto Chriſt as unto God himſelf, noting this puniſhment of the Jewes to be a juſt act of divine revenge on their crucifying of Chriſt, who being by his divine power raiſed from the dead, by the ſame deſtroyeth them, and preſerveth his perſecuted diſciples.

14. And the four * beaſts ſaid, Amen. And the four and twenty Elders fell down, and worſhipped him that liveth forever.] † living creatures

Notes on Chap. V.

a. Ἐπὶ τὴν δεξιὰν

That ἐπὶ τὴν δεξιὰν] ſignifies not [*upon*] but [*in the right hand of God*] may appear by v.7. where it is ſaid to be taken ἐκ τῆς δεξιᾶς, *out of his hand*, which ſuppoſeth it formerly to be *in* it. And though this be not the *ordinary* notation of the *Greek* ἐπὶ, (and therefore I ſee it is conceived by ſome, that the *book* was here *brought*, and *layd by* him, ἐπὶ τὴν δεξιὰν, *on his right hand*) yet the promiſcuous uſe of *prepoſitions* in theſe *books*, (anſwerable to the *Hebrews*, whoſe *prepoſitions* are uſed more *looſly*, and *largely*) will give a full *anſwer* to this. Now this is no *nice* conſideration, but that which is of uſe to explain that which follows, of the *Lambs taking the book* out of the *hand* of *God* the *Father*. For this *book* containing in it the *decrees* of *vengeance* and *judgment* upon the *enemies* of *God*, the *crucifiers* of *Chriſt* and *perſecutors* of the *Chriſtian faith*, and *Profeſſors*, and this *power* being by the *reſurrection* of *Chriſt* ſeated, and inſtated on *Chriſt*, as a *reward* of his *ſufferings*, and conſequently the *execution* of theſe *decrees* of *God* put into the *hand* of the *Son*, whoſe *coming* and *kingdome* it is thence ſo often called, and this *power* being not again delivered up into the *Fathers* hands till the *end* of the *world*, all this is here fitly, and fully expreſt by the *Lambs taking* the *book out of the right hand of God* the *father*, (and would not ſo commodiouſly be repreſented, if the *book* had layn *by* him, and had not been *in* his *hand*) and by his *looſing* the *ſeals*, and *opening* the *book*, i.e. bringing forth thoſe *judgments* of *God*, which lay folded up in his *decrees*, but were now to be *remarkeably executed* by *Chriſt*.

Εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς-

b. γεγραμμένον ἔσωθεν καὶ ὄπισθεν

It may here be thought probable of this *book*, which is ſaid to be γεγραμμένον ἔσωθεν καὶ ὄπισθεν κατεσφραγισμένον] that by putting a *comma* after ἔσωθεν *within*] it ſhould thus be rendred, *written within, and ſealed upon the back*, and ſo that the *ſeven ſeals* were all on the *outſide* of the *book*. But beſides that the *ordinary* punctation, putting the *comma* after ὄπισθεν *on the back*] reſiſts this, there be many other *circumſtances* clear the other to be the meaning, that the *book*, or *roll* was *written within and on the back ſide*, by *within*] meaning the *inner concave ſuperficies* of the *roll*, and by the *back ſide*] the *convex*, which is *outermoſt* in *rolling* up, (ſee ch. 4. *note* i.) As 1. that in the proceſſe, it appears that the *opening* of every ſingle *ſeal* brings forth ſome *repreſentation*, which could not be, if *all* the *ſeals* were on the *back ſide*, for then they muſt *all* be *open'd*, before any part of the *book* could be *diſcovered*, and therefore it muſt be ſuppoſed, that the main *book*, or *roll* had *ſeven rolls* in it, and each of them *ſealed*. 2^dly, The phraſe in this place referres to the like in *Ezekiel*, c.2.10. where a long *ſucceſſion* of *calamities* is repreſented by a *roll written within and without*, i.e. a *roll written within* throughout, and *on the back ſide* a great way down, yet leaving enough in the *lower* part of the *back ſide* to wrap up all that was written, and keep it from being ſeen, And ſo for *ſealing* alſo. And that is perfectly appliable to the *phraſe* here, *written within, and on the back ſide*] but ſo, as there ſhould be void ſpace left, to *cover* all, and to *ſeal* up all. 3^dly, Becauſe the word ὄπισθεν *on the back ſide*] here, being all one with *without*] in *Ezekiel*, and ſo fitly denoting not the *out ſide* of the *roll*, when it was made up, or that part of the *outſide*, which appeared then, but the *back ſide* of the *roll written* on a *good way*, when the *inſide* or *foreſide* was all written on, This is fitly appliable to the matter here *foretold*, at the *opening* of theſe *ſeals*, a long *ſeries* of *calamities*, which ſhould fall upon this people, (juſt as in *Ezekiel* it was) for that is the reaſon why a *roll* at any time is written on the *back ſide*, viz: becauſe the *inſide* (which alone is wont to be writ on) will not *contain* all that belongs to it. *Scriptus & à tergo*] being the expreſſion for a very long *roll*, or *book*, that it is *written* on the *back ſide* alſo.

Who the *Saints*] are whoſe *prayers* are here mention'd, as *odours*, may appear v.10. where of them c. Περισωρεύουσι τῶν ἁγίων

them it is said, that they shall *reign* on the *earth*, Βασιλεύσουσιν ὅτι τῆς γῆς *i.e.* that the effect of the *execution* of these *judgments* of *God* on the enemies of *Christianity*, noted by the *Lambs opening* the *book* (*note* a) should be this, that the *Christians* should thereby have a *peaceable* beeing upon *earth*, to *assemble* and *serve Christ*, (see c. 1. *note* d.) By this it is evident, that the *Saints* ὅτι Τῶν here, are the *Christian* people upon *earth*, and not the *Saints* which *reign* in *heaven*. And this also is agreeable Θυμιάματα to the notion of *odours*, by which their *prayers* are expresst, For those referre to the *incense*, that the *Priests* were wont to *offer* in the *Sanctuary*, whilest the *people pray'd without*, *Lu.* 1. 10. and their *prayers* supposed to go up with that *incense* to *heaven*. By this it also appears that the four *living creatures*, and *four and twenty Elders*, which have here the *vials* in their hands, as also the *harps*, the one to denote the *prayers*, the other the *praises* of the *Christians*, are the *Apostles* Καθ'ἑαυτὰ and *Bishops* of *Judea*, (as in the laying of the *scene* appeared, c 4. *note* d. and g.) whose office it Φιάλας was to present the *prayers* and *praises* of the *Christians* to *God*, and so by all these together, the *Christian*, *persecuted Church* of *Judea*, (and by consent with them, all other *Christians* over the world) are represented here, as those that had now their *prayers* heard, and those by the *destruction* of their *persecuters*, turned into *praises*.

CHAP. VI.

Paraphrase.

* the first μίαν, see Mat 28. 1. † the first of the four living creatures saying, as a voice of thunder, ἐπὶ ἓν τῶν τεσσάρων ζώων λέγοντος ὡς φωνὴ βροντῆς,

1. AND I saw when the Lamb opened * one of the seals, and I heard † as it were the noise of thunder, one of the four beasts saying, Come and see,]

1. And as the Lamb, i. e. Christ, opened the first seal, which closed the first roll, I looked, and the first of those four living creatures called aloud to me, or in such a kind of voice, as is wont to come out of thunder, when a voice is heard from heaven (see note on Act. 9. 6.) saying, Come and see, or, Here is a more full relation, and prediction of those things, which Christ had foretold concerning the Jews, Mat. 24. (set down here in this chapter in grosse, and more particularly as they have their execution, in the following chapters.)

† and one sitting on him, having a bow καὶ ὁ καθήμενος ἐπ' αὐτῷ, ἔχων τόξον

2. And I saw, and behold a white horse, † and he that sate on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.]

2. And as I looke, me thought, I saw a white horse, and one sitting thereon, i. e. an Angel representing Jesus Christ (see c 19. 11.) now in another posture then that in which he had been, c. 5. 6. There he was a Lamb slain, now he is a King riding in pomp, (the white horse noting his glory) but this a spiritual King, the horse that he rides on, being mystically the Gospel, in respect of the purity and gloriousnesse, or divinity of its doctrine; And this horse-man, or Prince, the Lord Christ, had a bow in his hand, i. e. menaces and terrors held out against his enemies, before they be really inflicted on them, as the bow is first held in the hand, then the arrow prepared upon the string, before it be shot out at them, and he had a crown given to him, as to one now instated, and installed in his royal office, and his businesse at the present was, that which was primarily proper to the white horse, the Gospel, to be the power of God to salvation to them that beleive, to convert the Jews to the faith, and so to conquer, and melt his crucifiers, and then for the future (as the Gospel is, by consequence, the savour of death unto death) to bring down, or destroy the obdurate, (these two being generally the ways of Christ's conquering in this book) and as the Jews, so after, the Romans, by converting some, and destroying others, conquering and breaking the infidelity of some, and then bringing down and destroying the impenitent.

* living creature † saying λέγοντος v. 1.

3. And when he had opened the second seal, I heard the second * beast † say, Come and see.]

3. And when he had opened the second seal, which had the second roll under it, the second of the living creatures called to me to come, and behold what was represented there.

‖ it was granted, or given ἐδόθη † land γῆς see Prælon: and note on Mat. 24. b. & Rev 7. a.

4. And there went out another horse that was red, and ‖ power was given to him that sate thereon, to take peace from the † earth, and that they [a] should kill one another, and there was given unto him a great sword.]

4. And I looked & saw another horse red, or of blood-colour, and an Angel (as minister of God's judgements) sate upon him, and of him it was told me, that he had power given him to embroyl the land of Judæa (see c. 7. 1. 9.) with war, thereby to pour out a great deal of blood, and to that purpose, me thought he had a sword put into his hand, a presignification of the slaughters that should be committed by the Jews one upon another, see Mat. 24. 7. a.

* living creature † and one sitting on him having καὶ ὁ καθήμενος ἐπ' αὐτῷ, ἔχων † saying λέγουσαν v. 1.

5. And when he had opened the third seal, I heard the third * beast † say, Come and see. And I beheld, and lo a black horse, † and he that sate on him had a pair of balances in his hand.]

5. And when he opened the third seal, which had the third roll under it, the third of the living creatures called to me, to come and see what was in that roll, and it was a third horse, black and foul to look on, and by that was signified a sore famine (which discolours the skin of men, and makes them look black, and sad, and dismall) and to signifie this, he that was on this horses back, the Angel that was executioner of this judgement, had a ballance in his hand, to weigh corn, (as 'tis usual in time of scarcity, or approaching famine, when bread is distributed out to every one by weight, no more than is thought necessary to life.)

† living creatures * a quart † injure not μὴ ἀδικήσῃς ‖ saying, λέγουσαν v. 1.

6. And I heard a voice in the midst of the four † beasts ‖ say, * A [b] measure of wheat for a peny, and three measures of barley for a peny, and † see thou hurt not the oyl and the wine.]

6. And from the midst of the four living creatures, there proceeded a voice, as the prediction of some prophet, saying, the scarcity of corn is such, that the price of a mans days-labour will buy no more, than is wont to be thought sufficient for a mans food for a day, and if he eat that all himself, there is nothing left to provide for wife and children, much lesse for cloaths for all of them, and so in proportion the price of barley; such scarcity there is of the necessaries of life for men and cattel, whereas of oyl and wine, (of which there is no necessity, the first might wholly be spared, and is of no use in such times of extreme dearth, and the want of the other might competently be supplyed by water) there was store enough, the scarcity was to fall heavy upon the necessaries of life, but not on the superfluities, which is an expression of the heavinesse, not lightnesse, or supportableness of it.

7. And upon the opening of the fourth ſeal, wherewith the fourth roll was ſealed up, the fourth living creature called to me to come and ſee the repreſentation contained in it.

7. And when he had opened the fourth ſeal, I heard the voice of the fourth * beaſt ſay, Come and ſee.] * living creature

8. And it was a pale horſe, and a rider thereon, ſignifying great death or mortality, whether by extraordinary ways of death, the ſword, and famine, or by that ordinary known way, & peſtilence, following (as ordinarily it doth) upon thoſe two and ſweeping away many. And theſe three horſes, in the three laſt rolls, i.e. ſword, famine, and death, or peſtilence, (all named together in this matter, Mat. 24. 7.) ſhould deſtroy the fourth part of the land of Judæa, men and beaſts, or elſe ſhould make ſuch a vaſtation, that the wild beaſts ſhould encreaſe, and bee too ſtrong for the inhabitants there. (And all this but a fore-runner of the far greater deſtructions, that ſhould afterwards be wrought among them at the ſiege of Titus.)

8. And I looked, and behold, a pale horſe, and † his name that ſate on him was [c] Death, and † hell followed with him, and power was given [d] unto them * over the fourth part of the earth, to kill with the ſword, and with hunger, and with death, and † with the beaſts of the earth.] † hades followeth ὁ ἅδης ἀκολουθεῖ * to kill upon the fourth part of the land ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς † by ἀπό, See v. 13. or, the fourth part of the beaſts, ſo the King's MS. τὸ τέταρτον τῶν θηρίων

9, 10. And upon the opening of the fifth ſeal, I ſaw in the lower part of the Sanctuary, beneath the altar of incenſe, the ſouls of the Martyrs, (ſee c. 7. 9. 14.) that had been ſlain by the Jews, for their conſtant preaching of Chriſt, and this blood of theirs, like that of Abel, called to Chriſt as a righteous and faithful Judge, for judgement upon thoſe wicked men, who were guilty of all the blood of all the prophets (Mat. 23. 35.) even as far as to Chriſt himſelf, and his Apoſtles, and other Chriſtians afterwards, whom they perſecuted alſo, and cauſed many to be put to death, Luke 21. 12.

9. And when he had opened the fift ſeal, I ſaw * [e] under the altar the ſouls of them that were ſlain for the word of God, and for the teſtimony which † they held.

10. And they cryed with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood, on them that dwell on * the earth?] * beneath ὑποκάτω † they had had εἶχον * the land τῆς γῆς

11. And this crying of their blood for inſtant juſtice was at the preſent anſwered with giving them white robes, acknowledgements of their conſtancy, and perſeverance in ſuffering, and conſequently a preſent ſtate of bliſſeful reward, this revenge of their blood being for a while, for ſome few years deferred, till all the blood-guiltineſſe of theſe Jews ſhould be filled up, all the other Martyrs ſlain, James the Biſhop of Jeruſalem &c. and then ſhould the vengeance come on theſe impenitent obdurate perſecuters, ſee c. 7. 9, 10, &c.

11. And white robes were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet † for a little ſeaſon, until their fellow-ſervants alſo, and their brethren, which † ſhould be killed as they were, * ſhould be fulfilled.] † a ſmall time, or a little while χρόνον μικρὸν * ſhall be perfected or be conſummate πληρωθῶσι ſee Matth. ξιγ. h.

12. And at the opening of the ſixt ſeal, in that roll, there was a repreſentation of Eclipſes of Sun and Moon, &c. figuratively to expreſſe great deſtructions, Ezek. 32. 7. Iſ. 13. 20. Joel 2. 10. & 31. & c. 3. 15.

12. And I beheld, when he had opened the ſixt ſeal, and lo there was a [f] great earthquake, [g] and the Sun became black as ſackcloth of hair, and the Moon became as blood;]

13. And the ſame was again ſignified by an appearance of falling ſtarres dropping down as the withered figges, thoſe that are of a ſecond ſpring, and come not to be ripe that year, but hanging on the tree in the winter, are froſt-bitten, and with a great wind are ſhaken down and fall from the tree, Iſ. 34. 4.

13. And the ſtars of heaven fell unto the earth, even as a fig-tree caſteth her † untimely figs when ſhe is ſhaken of a mighty winde.] being ſhaken by στιομένη ὑπὸ † latter figges ὀλύνθους

14. And by the appearance of great, black, gloomy clouds, covering the whole face of the ſky, not a ſtar to be ſeen, any more than the writing is diſcernible in a roll folded up, (ſee note on Lu. 4. a.) and by the earthquakes v. 12. whereby many hills and Iſlands were moved out of their places. Iſ. 34. 4.

14. And the heaven departed as a ſcroll when it is rolled together, and every mountain and Iſland were moved out of their places;]

15. And the governors, and great ones, of ſeveral degrees of power among the Jews, the Generals of the ſeveral factions among them, and every meaner perſon of all ſorts, appeared in the viſion to be in an horrible conſternation,

15. And [h] the Kings of the * earth, and the great men, and the rich men, and the † chief Captains, and the mighty men, and every bond-man, and every free-man [i] hid themſelves in the dens, and in the rocks of the mountains;] * land γῆς † rulers over thouſands

16. And the guilt of the blood of Chriſt and Chriſtians, which they had ſhed, and of which they wiſht that it might fall upon them and their children, now fell upon them, made them fly into vaults, or caverns under grounds, and into walls, (according as it really fell out, and as it was foretold by the Prophets, Iſ. 2. 19. Hoſ. 10. 8. and by Chriſt, Lu. 23. 30.)

16. And ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the [k] wrath of the Lamb.]

17. As ſeeing this inevitable vengeance now falling on them.

17. For the great day of his wrath is come, and who ſhall be able to ſtand?] † can be made to ſtand δυνήσεται σταθῆναι

Notes on Chap. VI.

a. The great *inteſtine* broils, among the *Jewes*, thoſe eſpecially of the *Seditious*, and the *Zelots* are at large ſet down by *Joſephus* l. 4. and l. 5. *de Bell: Jud:* ſo great, ſaith he, that *Veſpaſian* on purpoſe deferred the ſiege of *Jeruſalem*, that they might more eaſily be deſtroyed by their own, than by the *Roman*'s ſwords, ſee *Lu.* 21. 10. Thus about the twelfth of *Nero*, when *Florus* crucified (beſide great multitudes of the ordinary ſort) μυρίας ὅσας καὶ Ἰουδαίοις τεπμημένων, ſaith *Euſebius* out of *Joſephus*, *many myriads of the moſt honourable among the Jewes*, there was, ſaith he, firſt in *Caſarea*, then in all *Syria*, ſuch a diſorder, and δυνκαταραχὴ, *terrible tumult* of thoſe that dwelt in the countrey, againſt thoſe that inhabited the cities, invading and laying them waſt in a moſt hoſtile

hostile manner, that one might see whole cities full of *unburied carcasses*, old men & children thrown dead together, women shamelesly uncovered, ἡ τ πᾶ ξ ἐπαρχίαν μετὰ ἀδιηγήτων συμφορῶν, *the whole Province full of inexpressible calamities*, And the observation is once for all, *Eccl: Hist:* l.2.c 6. that στάσεις ἡ πόλεμοι ἢ κακῶν ἐπάλληλοι μηχαναὶ, *seditions, and warres, and mischievous projects one upon the neck of another*, never left the *city*, and all *Judea*, till at last the *siege* came upon them. And at that very time, when it came, *three factions* there were on foot among them, under *three commanders*, *Eleazar*, *John*, and *Simon*, And though *Tacitus* say that the *approach* of their *enemy* gave them *peace* one with another, yet *Josephus*, that was an eye-witnesse, relates it much otherwise, only that the *three factions* εἰς δύο μοιρὰς σχισθ. *were divided into two*, by the *oppression* of the *third*, *John* upon the *day* of *unleavened bread* sending some into the *Temple*, under *pretense of sacrificing*, which kill'd *Eleazar* and butcher'd his *party* and seised upon the *Temple*, where before *Eleazar* and his *zelots* had fortified themselves. And however, though the *seditious* joyn'd a while to repell the *enemy*, yet they soon returned to their former *feuds*, and *one faction* fighting against the *other*, the *weight*, and *smart* of both fell upon the *communalty*, who were *plunder'd* by each of them. More of these civil combustions, and the fearfull effects of them, we read of, most notably in the time of the *siege*, when the *scarcity* began to pinch the *besieged*, then the στασιασταὶ broke into all houses, tormented the possessors to bring out their provision, When *mothers*, † saith he, *snatcht victuals out of their babes mouthes*, in came the *seditious*, and *snatcht it* out of *theirs*, and *catching* up the *children*, which *held fast the bits* in their *mouthes*, and would not let them goe, they *dasht* them against the *ground*. Those that, to prevent them, eat up what they had, before they could come to them, they used with most horrid cruelties, ὡς ἀδικηθέντες, taking themselves to be *injured* by them, who thus robb'd them of their prey: And those that were ready to die through the famine, they would yet search more strictly, μὴ ἔτι δὲ κοπρὸν ἔχων βρῶσιν σκήπτοιτο ἢ θανάτου, *lest they should have some food in their bosome, and only make as if they were famisht*, when they were not, and then δειναὶ βασάνων ὁδοὶ πρὸς ἐρεύνην βρώσεως, *horrible waies of torment* did they use *to find out food*. And so true is that, which is here said, of their *killing one another*, that, saith he, πυκνὰς τ ἐρριμμένων ζώντας διήλαυνον ὅπλ πείρᾳ τῶ σιδήρω, *they would run through those that lay alive* (but ready to *faint*) before them, *to trie their weapons*, And the horridnesses of these practises of theirs upon one another was such, saith he, that if the *Romans* had delayed the work, the *earth* would have *swallowed* them up, or *fire* and *brimstone* would have fallen from heaven on them, as on *Sodome*. And though the whole faction of the *Zelots* were kill'd by *Titus* in the *Temple* (a part of which they fortified and defended) yet still after that, even to *Adrian*'s time, we find mention of their frequent *tumults*, and butcherings of one *another*. But the particulars which are here in this place intimated, and the same *Mat.*24.6,7. seem to be earlier than these, as being both here and there set before the *famines*, and *pestilences*, and *earthquakes*, all which, as they are both there, and here mentioned, are but ἀρχαὶ ὠδίνων *the beginnings of their ensuing calamities*, the *signes* and *forerunners* of them. And many such *slaughters* there then were in the latter end of *Claudius*, and throughout *Nero*'s reign, caused by *seditions*, and *tumults*, from time to time succeeding one another, and *famines* in like manner consequent to their *seditious* commotions; and so, as it is uncertain, so it matters not much, in what *point* of time these here are placed, Only for the *preventing* of mistakes, we may proceed thus farre in *defining* of this *time*; that the *famine* here mention'd cannot be that foretold by *Agabus*, nor consequently can the *slaughters* here mentioned be any *preceding* that, if what is here said be by way of *prophecie*, For that *famine* foretold by *Agabus* came to passe in the *second year* of *Claudius*, which was before S. *John*'s *banishment* can be imagin'd to be; For that S. *John* was at *Jerusalem* about the *sixt* of *Claudius* appears by *Paul*'s finding him there, *Gal.* 2. 9. at his coming up with *Barnabas* from *Antioch* to the *Councel* there, And that *Claudius* did not *banish* the *Jewes* from *Rome*. Προσφάτως ἐληλυθώς till after this, appears *Act.* 18. where upon that occasion, *Aquila* was but *newly* come from *Rome*, v.2. at the time of *Paul*'s being come from *Athens* to *Corinth*, And there must be some competent time intervening betwixt the *Councel* and this; For after he *separated* from *Barnabas*, his businesse was in *Syria*, *Cilicia*, *Derbe*, *Lystra*, *Phrygia*, *Galatia*, *Mysia*, *Troas*, *Philippi*, *Amphipolis*, *Apollonia*, *Thessalonica*, *Berœa*, and *Athens*; This *banishment* of the *Jewes* from *Rome*, *Orosius* l. 7. c 6. relates out of *Josephus* to have been about this *ninth* of *Claudius*. And that *Claudius* did any act against *Christians*, before they were involved in that expulsion among the *Jewes*, we have no ground, or reason to affirm; But on the contrary *Suetonius* is clear, *Claud:* c.25. that he *banished* the *Jewes* that followed *Christ*. Which makes it reasonable to assent to the judgment of *Chronologers*, that in this *ninth* of *Claudius*, *John* was *banisht* from *Ephesus* to *Patmus*, All parts of the *Roman dominions* doing the same that was done at *Rome*. However, that *John* was not sent into *Patmos* before that *famine*, doth thus appear irrefragably, No manner of *persecution* fell upon the *Christians* from the *Roman Emperor* or *Proconsul*, or *Procurator*, before they were stirred up by the *Jewes*, the *fountains* of all the *persecutions*, saith *Tertullian cont: Gnost:* And the *Jewes stirred* not up the *Gentiles*, untill by the *Apostles* turning away from them to the *Gentiles*, they were incensed, and provoked, *Act.*13.46. And that was after the *death* of *Herod Agrippa*, which was in the *fourth of Claudius*; And therefore supposing the *exile* of S. *John* to *Patmos* to have been toward this end of *Claudius*'s *reigne*, It is consequent that to that time also, and not before, these *mutual slaughters* must belong, And of this sort *Josephus* mentions very *bloody* ones, when the *Sicarii* raged in the time of *Felix*, *Ant:* l.20. c.5'. And at the end of that *chapter*, he adds πολὺ ἀπορουμένους τ ἱερέων ὑπ' ἐνδείας τελευτῶν, *that many of the Priests were in distresse, and died for want*, though because that *famine* seems to have been on the *Priests* only by the *oppression* of the *high Priests*, it is not certain

† *Euseb:* l.3. c. 5'. out of *Joseph:*

that that is it, which is here mention'd, but ſome other about that time, not particularly mentioned by him. And theſe *ſlaughters* wrought by theſe *ſeditious* perſons, as they are properly *parallel* to the ἀρχαὶ ὠδίνων *the beginnings of pangs Mat.*24. ſo are they to the *ſecond horſe* in this *viſion*, And preſently after, the *ſtate of Judæa* is ſo related by *Joſephus* c. ζ'. as their condition may well be repreſented in this *viſion* v.8. where the *power is given to them to kill upon the fourth part of the land with ſword, and hunger, and death*, the *Jewes* never deſiſting from *ſedition*, μέχρι δὴ τοῦ πολέμου ἐξῆψαν *until they kindled and accended a warre*. And this will be a fit ſeaſon alſo, in which to place the *crying* of the *ſouls beneath* the *Altar*, which muſt be ſomewhat before the *murther* of S. *James* the *Biſhop* of *Jeruſalem*, ſet down after the death of *Feſtus*, (and before *Albinus* entred the *province*, c. ι'.) and ſaid to have raiſed great *grief* and *indignation* in all that had any ſenſe of *juſtice*, ἔσοι ἐδόκουν ὀπῴκεσταλοι τῇ κατ' τὴν πόλιν ἕξει, καὶ περὶ τοὺς νόμους ἀκριβεῖς, βαρέως ἤνεγκαν ὅτι τάχιον, *all that were moſt juſt in the city*, and *exact concerning the laws, took it very ill*, ſaith he.

b. Χοῖνιξ — *Chœnix* is not any *ſet meaſure*, but hath often varied in ſeveral times, ſaith *Waſerus*, *Ant: Menſ:* l.2.c.3. and doth ordinarily ſignifie that proportion of *wheat*, which will be ſufficient for one mans Δηνάριον *food* for a *day*, So Δηνάριον is, it ſeems by the *Goſpel*, *Mat.*20.2. the *wages* of a *daies* labour. And then the meaning of *A chœnix for a pery*] is that a man's daies-labour ſhall but bring him in as much *bread* as he *daily* wanteth, All other neceſſaries for him, and even *bread* for his whole family being wanting, for the *chœnix* was but the proportion for one perſon. This ſignifies the beginning of a *famine*, the dearneſſe of *corn*, as will be diſcerned, if it be compared with the difference that is among us between the *day-wages* of a labourer, and the quantity of *bread* which is neceſſary for him, Two pence in *bread* being thought largely ſufficient for a ſingle man's food, when yet his ordinary wages is five, or ſix times as much, by which may be gueſt the meaning of a *chœnix* of *wheat* for a *denarie*, viz: *two peny-worth* of *bread* (perhaps leſſe) ſold for a *ſhilling*, or every thing ſix times as *dear* as ordinary, And ſo this whole *verſe*, and the *rider* of the *black horſe*, with the *ballance* in his hand, is an embleme of *dearth* beginning, though not yet rioting, upon them, and ſo is moſt proper to be applied to the *famines* in *Judæa*, foretold by *Chriſt*, *Mat.* 24. 7. which yet were, none of them, comparable with thoſe horrible ſtraights of *famine*, which befell them afterward in the *ſiege*, &c. ſee *note* a.

c. Θάνατος καὶ ᾅδης ἀκολουθῶν — By *death* here, and *Hades* (or ἀφανισμὸς *deſtruction*) along with it, the *peſtilence* is moſt probably ſignified, which follows the *famines* immediately, *Mat.* 24. 7. and ſo here in the end of this 8th *ver.* (*ſword, famine, death.*) *Death* ſure is *peſtilence*, and that ſome particular *peſtilence*, ſoon after the *famines* forementioned. Yet will it not be amiſſe to obſerve, how properly this word (which ſignifies *mortality* in general, without defining the way of it) may be alſo ſet to denote ſome other of thoſe prodigious *ſlaughters*, which after fell upon the *Jewes*, which could not be contained under either the *ſword*, or *famine* before mentioned. Of this ſort there were many, that eſpecially of the three *myriads*, i. e. *thirty thouſand*, which in a tumult, at the *feaſt* of the *Paſſeover*, were thruſt, and trod to death by themſelves, as they ran tumultuouſly out of the *gates* of the *Temple*, ὡσὶ πὰς ἐξόδους τῦ ἱερῦ βίᾳ ζωωθέμενοι, ὡσὶς ἀλλήλων κατατιθέμενοι, ſaith *Euſebius* l.2. c.ιθ'.

d. Αὐτοῖς — The αὐτοῖς *them*] here in the *plural*, ſeems to ſignifie the *three* laſt *horſes* and their *riders*, and ſo to denote *ſword*, and *famine*, and *peſtilence*, the ſame that was mentioned by *Chriſt*, *Mat.* 24. 7. as the *beginnings* of their *ſorrow*, or *pangs* of a farre heavier *travail*, which after followed, And ſo no doubt there was a completion of it, in ſuch a degree, as is here ſpoken of, i.e. ὅτι τὸ τέταρτον τῦ χῆς ἐπὶ τὸ τέταρτον τῆς χῆς *upon the fourth part of the land*, whether that ſignifie to the *deſtroying* one *tetrarchy* or *fourth part* of the *nation*, (as it is certain it fell very heavy upon *Galilee*) or whether to the deſtroying very many in ſeveral parts of the *nation*, ſo that not all, but only a *fourth part* of the *nation* were thus viſited by theſe *deſtructions*; This latter will ſeem the moſt probable, if it be applied peculiarly to that point of time, which is *parallel* to the *beginnings* of *ſorrow*, *Mat.*24. And then the [ὑπὸ τῦ θηρίων *by the beaſts*] if that be the right reading, will ſignifie the *prevailing* of the *beaſts* of the *field*, as a token and effect of a *vaſtation* in thoſe places, where the *ſword*, and *famine*, and *peſtilence*, had made ſuch *havock*, i. e. in that *fourth part* of the *land*. But the *King's MS.* reads not ὑπὸ τῦ θηρίων- *by the beaſts*, but τὸ τέταρτον τῦ θηρίων, *the fourth part of beaſts*, anſwerable to the *fourth part of the earth*] precedent, and then the meaning will be, that this *deſtruction* fell upon the *cattel*, as well as *men*, as either in *warre*, or *famine*, or *peſtilence* it is wont to doe. This hath thus farre been ſaid on ſuppoſition, that what is deſcribed here, belongs to the *beginnings of ſorrows*, and not the *bitter pangs* themſelves; As for thoſe, they were farre more *ſharp*, and *waſting*, and infinitely above this proportion. The *ſtory* is full of them. At the *Paſſeover* (to ſhew the juſt judgments of *God* in avenging on them the death of his *Son*, at that very time wherein they *crucified* him) no leſſe than *three hundred thouſand*, which came up to that *feaſt* out of all *Judæa*, were ſhut up in *Jeruſalem*, as in a *priſon*, in that cloſe *ſiege* of the *Romans*, which made the *famine* ſo ſoon to rage moſt furiouſly, & this whole number being but a ſmall proportion to the infinite multitude more of thoſe which were in the city before, (for by *Ceſtius*'s computation of the *two hundred fifty five thouſand*, and *ſix hundred ſacrifices* offered at one *Paſſeover*, at the rate of *ten perſons* to *one ſacrifice*, the number will bee neer *ten* times as great as this now named, beſides the *unclean* that were excluded the *ſacrifice*) were all, one and other, deſtroyed either by the *famine*, or by the ſeditious and turbulent among themſelves, killing the *rich* πρόφασει ἀνομολίας *under pretenſe* they would *betray* the *city*, or by the *peſtilence*, or by the *enemy* (when they were taken † forraging for *food*, and *crucified*, great multitudes of them before the *city*) or at laſt taken *captive* by the *beſiegers*. So that of thoſe that fell by the *famine* and *ſword*, λιμῷ καὶ ξίφει, in *Joſephus de Captiv:* l. 6. c. 44. (as here ἐν ῥομφαίᾳ καὶ ἐν λιμῷ) he there caſts up the ſumme to an *hundred and ten myriads*,

† *Joſeph: de Bell. Jud:* l.6.c.ι.&c.

myriads, i. e. *eleven hundred thousand*. And for the rest of the † σταστάδεις and λῃστικοὶ, the *seditious robbers* and *thieves*, as they were by their own accused and appeached, they were all put to death by *Fronto* a *Roman*, after the taking the *city*, and of those that were still left, those which were tallest & handsomest, they were reserved for the *triumph*; Then of the rest that were above *seventeen* years old many were sent *prisoners* to the works in *Ægypt*, and many sent into the *provinces* to be destroyed in the *theatres*, ξιφήρῃ καὶ θηρίοις, saith he, *by sword, and by wild beasts*, And for all those that were under *seventeen years* old, they were sold for *slaves*, And of these alone, saith he, the number was above *nine myriads*, i e. *ninety thousand*.

† See Euseb: l. 3. c. 7.

e. Θυσιαστήριον

Θυσιαστήριον here, and ch. 8. 3. must signifie the *altar* of *incense* (called θυσιαστήριον τῆς θυμιάμα[τος], *Lu.* 1. 11. but properly θυμιατήριον) not of *burnt-sacrifice*, the whole place here represented from ch. 4. being the *sanctuary* within the *veile*, where this *altar* of *incense* stood, that other of the *burnt-sacrifice* standing without in the *court* (see *note* on *Mat.* 23. h) and so 'tis clear by the mention of *incense*, c. 8. 3. And therefore ὑποκάτω τῆς θυσιαστηρίου] must not be rendred *under the altar* (as they that conceive it the *altar* of *burnt-sacrifice*, conceive also that the *souls* of the *martyrs* doe here lie at the *foot* of the *altar*, where the *blood*, which is the *life* of *living creatures*, is wont to be poured out) but *in the lower part* of the *sanctuary*, beneath the *altar* of *incense*. Of this word see more in *note* on ch. 11. a. As for the *souls* of *those that were slain*] by that *phrase* is signified their *blood*, (as the *soul* and the *life* is all one, and the *blood* is the *life*, *Gen.* 9. 4.) and the *blood* of the *slain*] is the *effusion* of their *blood*, (as the *blood of Abel*) the *sin* of *murthering* them, The same is after expresst by ἐσφαγμένοι, *those that were slain*, for of them in the *masculine gender*, and not of the ψυχαὶ in the *feminine* it is said, ἔκραζον λέγοντες, *they cried saying, how long &c.* All which signifies no more but the *sin* of *slaying* the *Christians*, and the *vengeance* that in *justice* from *God*, and by the *promise* of *Christ*, was due to it; And the whole passage seems to allude to 2 *Esdr:* 4. 35. where the *souls of the righteous ask in their chambers, saying, How long &c.* and the answer is, (as here) *By measure hath he measured the times &c.* and *he doth not stirre them, till the said measure be fulfilled*, and c. 15. 8. *Behold the innocent and righteous blood crieth unto me, and the souls of the just complain continually*, and therefore saith the *Lord, I will surely avenge* &c. And so here the great *persecutions*, and *slaughters* of the *Christians* wrought by the *Jewes*, added to their *crucifying* of *Christ* provoked *God's vengeance* on them, which should shortly be *powred* out in fury, they still going on to *slay* more, *James* the *Bishop* of *Jerusalem* (known by the name of the *Just*) and others, whose *slaughters*, by their own *confession*, brought down that fatal destruction upon them.

Ψυχαὶ ἐσφαγμέναι

Ἐσφαγμένοι

f. Σεισμοὶ

Of the great *earthquakes* (*in divers places*, saith S. *Luke*) which were both in *Asia* and at *Rome*, see *Eusebius* in *Chronico* in the time of *Nero*, and *Baronius*, *An: Chr: 68. Neronis 14.* and so also of the *Eclipse* of the *Sun*; And of a *starre* or *comet* like a *sword*, that stood over the *city*, and continued a year, and of a *great light*, that *shined* about the *altar*, and the *Temple*, at *nine* of the night, upon the feast of *unleavened bread*, for half an hour together, and of *meteors* that were seen through all the region, and of an apparition in the *clouds* of *chariots*, and *troops* of armed men, encompassing the city, and many the like, see *Eusebius Eccl: Hist:* l. 3. c. 7. who calls them ἐναργῆ καὶ προσημαίνοντα μέλλοντος ἐρημίαν πόλεως, and τὰ τοῦ Θεοῦ κηρύγματα, *prodigies* manifestly *foresignifying the approaching desolation*, and *sermons* as it were *of God* himself, which is the meaning of the Σημεῖον, the *signe of the son of man* appearing in heaven, *Mat.* 24. 30. And among these *meteors*, the *falling starres* that are here described, v. 13. would go for no great rarity. But *Arethas* mentions some of the *ancients*, who interpret this *earthquake* here tropologically of *Vespasian's* siege of *Jerusalem*, and so it may well be understood, and by analogie all the rest also. See *note* g.

That the *blackness* of the *Sun*, and *bloodiness* of the *Moon*, and the *falling of stars* from heaven upon the ground, have a literal interpretation, of which they are capable, so as to note *prodigies* in the *heavens*, *Eclipses*, and *Meteors*, &c. there is no doubt. But yet here they are sure brought to signifie something else, For if these words be compared with *Mat.* 24. 29. to which they are perfectly parallel, it will appear that they are not a setting down the *prodigies* before the siege of *Jerusalem*, but that (that being set down v. 15.) the *darkning* of the *Sun* &c. is μετὰ *after* that *tribulation*, or *pressure*, All the question is, whether these here be only a general representation of *slaughters* and *blood-shedding*, which (because, when they are excessive, they may cause *clouds* and *meteors* in the *aire*) are by some thought to be so expresst ordinarily in the *prophets*, or whether they may not signifie the falling of these judgements upon the *civil* and *Ecclesiastical* state, represented by *Sun* and *Moon*, and the whole multitude of that *people* signified by the *stars* of *heaven*; And the *latter* of these seems the more probable (see note on *Mat.* 24. n.) for thus in the *prophets* of the *Old Testament* it is ordinary, as when we read, *for the iniquity of the people, is the land darkned*, and the like, i. e. the *glory* and *lustre* of it destroyed, An eminent example, directly parallel to this, we have *Isa.* 34. 4. *All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth off from the Vine, and the falling figge from the figge-tree*; *And my sword shall be bathed in heaven.* And all this but a representation of *God's* judgements upon *Idumæa*, as in the next words it followeth, and so the *host of heaven*, *Dan.* 8. 10. is set to denote the *Jewes*, which being supposed, the *starres* that here *fall*, will be the common people, or *multitude* of that whole Nation, all expresst distributively in the words that follow, v. 15. *the Kings and great ones, and the rich, and commanders of thousands, and the mighty, and every servant, and free man*, see *note* on *Chap.* 8. c.

g. Ἥλιος μέλας

That this *prophecy* belongs to the *Jewes*, hath been cleared by other evidences, and accordingly h. Βασιλεῖς τῆς γῆς

βασιλεῖς τῆς γῆς] must be translated the *Kings of the Land*] and signifie in this place, those that had, or assumed to themselves the greatest *authority*

rity among them, and not in any ſtricter *ſenſe Kings*, or *Heads* of the *people*, For that notion is not appliable to any that were at *Jeruſalem* at this point of time, to which this viſion refers, (ſee note i.) and proportionably muſt the *μεγισᾶνες* *great* men denote the principal that were then in the city? And then the *χιλίαρχοι* are the *commanders* or *officers* in their armies the leaders of the ſeveral factions, as will appear note i. (being elſewhere uſed for *Roman* officers of their *militia*.) And then the *rich men*[h], the *bond-man*, and the *free-man*, make up all that were in *Jeruſalem* at this time expreſt, as 'tis the faſhion of the Scripture, by the ſeveral *ſorts* of them.

Μεγισᾶνες

Χιλίαρχοι

This hiding themſelves in dennes, or *caves*, is an expreſſion of a great *fear* and *conſternation*, and the thing that was *foretold* by S. *Luke* c. 21. 26. *Men deſpairing for fear, and for the expectation of the things that were a coming on that people*, and this there immediately attending the *Gentiles treading down of Jeruſalem*, v. 24. This makes it not ſo fit to apply it to their *flying to the mountains*, which was before the *ſiege*, or to thoſe *fears* that were produced by the *prodigies*, the *forerunners* of the *deſtruction*, ſuch as the *φωνὴ ἀδρόα*, *the promiſcuous noiſe* or *voice*, *μεταβαίνωμεν ἐντεῦθεν*, *Let us remove thence*, which was generally thought to ſignifie the *departure* of *God* from the *Temple*, *adytis ariſque relictis*, for this ſtill was *before* the *deſtruction*; But the paſſage, to which this moſt punctually relates, is that in the very time of *deſtroying* the *city* by *Titus*. For when the *Temple* was *burnt*, and the *Prieſts hanged* up, and upon an *affront* offered to *Titus*, (refuſing to relieve, or take quarter from him) the *ſouldiers* were permitted to *plunder*, and *fire* all. The *σικάριοι* or *ſeditious* go to the *βασιλικὴ αὐλὴ* or *Palace*, where many had laid up their *wealth*, drive out the *Romans* thence, *kill eight thouſand* of them, *four thouſand Jewes*, that had *gotten* thither for *ſhelter*, plundred the place, and the whole *lower city*, and then *εἰς τὴν ἄνω πόλιν ἐχώρουν*, *retired to the upper city*, *Sion*, the *beſt fortified place*, and there planted themſelves. For the taking of this, *Titus* was fain to uſe *engines* of *battery*, and to that end to *caſt up works*; And having done ſo, aſſoon as ever a piece of the *wall* was *beaten down*, of a ſudden a *ſtrange fright* and *conſternation* took them, ſome crying *out that* the whole wall on the *Weſt was demoliſhed*, others that the *Romans* were entred, others that they *ſaw* them in the *Towres*, and ſuch a *change* followed in the *mindes* of all their *leaders*, or *τύραννοι* parallel to the *βασιλεῖς*, and *δυνατοὶ*, and *χιλίαρχοι*, *Kings*, and *mighty men*, and *commanders* here, that they, that were juſt now in the *greateſt pride*, and *rage*, and *contempt* of their *enemies*, and by the deceits of *falſe prophets* ſuborned by them, endevoured to make all confident, that they ſhould have *ſucceſſe*, now *trembled*, and *quaked*, and ſought which way to *fly*; upon which, *Joſephus* obſerves *τὴν τοῦ θεοῦ δύναμιν ὀπὶ τοῖς ἀνοσίοις*, *the power of God upon impious men*. For, ſaith he, the *Tyrants of their own accords coming down out of their towres*, *τῆς ἀσφαλείας ἐγύμνωσ ἑαυτούς*, *quitted their garriſons*, which otherwiſe no *force* could have been *able* to take. And a *multitude* of them endevouring to get away, but being not able to doe ſo, *run* into *caves* under *ground*, and into the *fouleſt vaults*, and ſo the *Romans* took the *towres*, and *burnt* the *houſes*, *kill'd* a *multitude* in the *ſtreets*, without any the leaſt *oppoſition*. And ſo the *city* was taken, this being the *laſt* act of that *bloody tragedy*, As here this *hiding in the caves*] appears to be, attended *immediatly* with theſe words, For *the great day of his wrath is come, and who ſhall be able to ſtand?* anſwerable to the *Romans ſetting* up their *enſigns* on thoſe *towres*, at this point of time, and *celebrating their victory*, with *ſhouts* and *ſinging*, as *Joſephus* ſaith; Adding, that when *Titus* came, and ſaw theſe *towres* thus *madly* forſaken by the *Jewes*, he *wondred* exceedingly, and left them ſtanding, for a *monument* of his *ſtrange ſucceſſe*, when he *demoliſhed* all other *walls* of the *city*. After this the *Romans* making a *narrow ſearch* in all the *noiſome vaults* and *caverns*, they *kill'd* whom they found there. And *John* one of the *Generals* of the *ſeditious*, being almoſt *famiſht* in a *vault*, *begg'd* quarter, and was *taken* out, and kept in *priſon*, and ſo *Simon*, *ſon of Gioras*, the other of their *Generals*, having gotten into an *inner vault*, after ſome days, his *victuals failing*, came out of the *vault* in his *white ſtole*, *and purple garment*, and yeilded himſelf to a *Roman ſouldier*, that was left there. And him *Titus* reſerved to be carried in *triumph* to *Rome*, with him. And for the reſt of the *σικάριοι* and *σικάριοι*, *ſeditious*, and *robbers* ſo call'd from their *ſhort ſwords*, (i. e. the remainders of the two *factions*, the *Zelots* being before *murthered* by the former of them, in the *Temple*) they were *appeached* by one another, and brought out, and either *kill'd* by the *Romans*, or kept to adorn the *triumph*, or ſent as *ſlaves* into *Ægypt*, or in the ſeveral *provinces* ſet to fight with *wilde beaſts* on the *theatres*. So exactly true is it, which is here ſaid, that as the *Kings*, and *great ones*, ſo *πᾶς δοῦλος καὶ πᾶς ἐλεύθερος*, *every ſervant, and every free man* did thus *hide themſelves* in the *caves*, as the *final* completion of this *deſtruction*. And if the *πέτραι τῶν ὀρέων*, *the ſtones of the mountains*] have any farther peculiarity of *ſignification*, it may fitly be interpreted of the *walls of the Temple*, where *Joſephus* ſaith the *Prieſts hid themſelves* at the time of the *firing* of the *Temple* by the *Roman* ſouldiers, from whence *five* days after they came out, being forced by *hunger*, and were brought to *Titus*, and put to *death*. To which purpoſe it is commonly known, that as the *Temple* is called the *mountain*, or *hill* of the *Lord*, ſo *πέτραι ſtones* may fitly ſignifie *walls*, that are made of *ſtone*, and ſo may probably ſignifie *Mat.* 27. 51. the *walls* of the *Temple*, rather than the *Tomb-ſtones*. And if ſo, then their *hiding themſelves* in the *walls of the Temple*, as *Joſephus* relates, will be literally expreſt by this *phraſe πέτραι ὀρέων*, *the ſtones of the mountains*, Or if not, yet *prophetically* and *myſtically*, it may thus be ſignified, As that which follows, [their *crying* to the *Mountains* to fall upon them] is a *prophetical* expreſſion, to ſignifie the *ſadneſſe* and *direfulneſſe* of their *preſent condition*.

i. Πεσεῖσθαι εἰς τὰ σπήλαια

Βασιλεῖς

Χιλίαρχοι Δυνατοὶ

The *anger of the Lamb*, and the *great day of his anger* here, v. 16. and 17. and *ὀργή σου*, *thine anger*, c. 11. 18. are ſet to expreſſe this *vengeance* on the *Jewes*, whereof the *crucifixion* of *Chriſt*

[h] Ἦλθεν ἡ μεγάλη

Σικάριοι

Πᾶς δοῦλος καὶ ἐλεύθερος

Πέτραι τῶν ὀρέων

k. Ὀργὴ τοῦ ἀρνίου

Christ was so great, and particular a *provoker*: Hence is it, that in the *Gospel* 'tis called the *kingdome of God*, and the *coming of Christ*, and in *Josephus* and *Eusebius*, θεία ἐπισκοπὴ, *divine visitation*, *Euseb*: l. 3. c. ζ'. ὀλεθρ& πρὸς τ θείας δίκης, *destruction from divine vengeance*, c. ε'. and ἡ ἐκ τ θεᾶ πρωεία *punishment from God*, ibid. and all this from S. *Luke*, c. 21. 22. who calls them ἡμέρας ἐκδικήσεως, *days of vengeance* from *God*, poured out upon them remarkably, for what they had done unto *Christ*. And one phrase yet more eminent there is to the same purpose, *Rev.* 16.14. πόλεμ& τ ἡμέρας τ μεγάλης τ θεᾶ, τ παντοκράτορος, *the warre of the great day of God that ruleth all*, i. c. the *bloody destruction* which this just *judgment of God* brought upon them, for their *crucifying* of *Christ*, and *persecuting* and *killing* of *Christians*.

Ἡμέρα μεγάλη τ Θεᾶ

Ἡμέραι ἐκδικήσεως

CHAP. VII.

Paraphrase.

1. AND after these things I saw four Angels standing on the four corners of the * [a] earth, holding the four winds of the † earth, that the wind should not blow on the earth, nor on the [b] sea, nor * on any tree.]

* land
† land
* on every

1. After the general view and description of God's vengeances on the Jews, succeed now the particular executions of them, and therein the first thing that was represented to me, was, Christ's peculiar care for the preserving of the true penitent beleivers of them out of the common destruction, who are therefore first to be markt (as the houses of the Israelites in Ægypt; that the plague may passe over them) and so secured before the vengeance break out upon them in common. This is here thus expresst in vision, I saw, saith he, four Angels that had power to bring punishments, famine, &c. (foretold c. 6.) upon Judæa, but making stay before they would do it, not permitting any of these mischiefs as yet to break out upon them.

a. b.

2. And I saw another Angel ascending from † the East, having the seal of the living God: and he cryed with a loud voice to the four Angels, to whom it was given to † hurt the earth and the sea,

ἀνατολῆς ἥλιον
μεγάλῃ
† injure ἀδικῆσαι

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we * have [c] sealed the servants of our God in their foreheads.

* shall seal
shall have sealed
ἐσφραγισώμεθα
† ou ἐπὶ, or upon. c. 20. 4.

2, 3, 4. And whilst this was a doing, I saw another Angel, coming on a message from Christ (intituled the East, or rising Sun, see note on Lu. 1. r. & Rev. 16. f.) with a writing sealed,

c. d.

4. And I heard the number of them which were sealed, and there were sealed an [d] hundred and fourty and four thousand, of † all the tribes of the children of Israel.]

† ἐκ πάσης φυλῆς

(an ordinance, or commission from God) in his hand, that they proceed not to any such act of mischief, till the beleivers, or orthodox, pure, steddy Christians be sealed, i. e. put into a safe condition, that they partake not in that destruction. And these that are thus sealed, and so preserved, though they are a very small despicable number, in respect of the far greater number of those that were destroyed, onely a remnant, as Noah's family of the old world, or Lot's of Sodome (see Lu. 17. 27. 29. and note on Mat. 24. 1.) are yet fourteen myriads and four thousand, i. e. a great number, (not precisely so many, or just 12000 and no more, of every tribe;) and these were by God's appointment to be secured, before the judgements were to break out upon that people.

5. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9. After † this, I beheld, and lo a * great multitude, # which no man could number, of † all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands,]

† these things τοῦτο
* much people ὄχλος πολὺς
† every nation, and
* tribes πάντας ἔθνους καὶ φυλῶν
# which same — ὃν ἀριθμῆσαι

9. After this immediately I saw all the orthodox, pure, constant Christians, whether Jewes or

Gentiles, every where dispersed, of all nations, that had continued thus long under persecution of the Jewes, see v. 14. looking up with faith, and constancy to Christ, attending this vengeance of God on the unbeleiving Jewes, and owned, and acknowledged, and rewarded by God, as those that had stuck to the faith, and persevered constantly, Mat. 24. 13. though they had not resisted unto blood, Heb. 12. 4.

10. And cryed with a loud voice, saying, [e] Salvation to our God, which sitteth upon the throne, and to the Lamb.]

crying, κράζοντες

10. And these praised God for his

deliverance (as the Martyrs called for vengeance c. 6. 9.) acknowledging all their delivery to be imputable, as a most remarkable act of mercy, to God the Father, and to Christ on whom they have beleived.

11. And all the Angels stood round about the throne, and about the elders, and the four * beasts, and fell before the throne on their faces, and worshipped God,

* living creatures

11, 12. And a multitude of Angels stood waiting on God, and encompassing the Bishops of Judæa, (which were, together with the A-

12. Saying, Amen. Blessing, and glory, and wisdome, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen.

the blessing ἡ εὐλογία
the glorie
the wisdome
the thanksgiving &c.

postles, to be gone out of the Countrey at this time, and so to partake of this delivery) and they joined with them in this rejoicing, and blessing of God.

13. And

13. And mee thought, one of the Biſhops askt me, who I thought thoſe were (or whence) that were in the white garments of unſpotted innocence, v. 9.

13. And one of the Elders anſwered, ſaying unto me, What are theſe that are arrayed in white robes? and whence came they?] *who* τίνες

14. And I told him I knew not, deſiring him to tell me; and he told me, ſaying, Theſe are the Confeſſors (though not Martyrs) v. 9. that ventured their lives for Chriſt in the confeſſing him conſtantly.

14. And I ſaid unto him, Sir, thou knoweſt: And he ſaid unto me, Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb.] *which come* οἱ ἐρχόμενοι *they have waſhed* ἐπλύναν

15. Who ſhall therefore live to enjoy ſome tranquillity, and peaceable aſſembling,

15. Therefore are they before the throne of God, and ſerve him day and night in his Temple, and he that ſitteth on the throne ſhall dwell among them.] *umbraculo proteget illos. Paſor.* ἐπ' αὐτούς · ἐπ' αὐτοὺς · σκηνώσει ἐπ' αὐτούς.

to ſerve him in the Church, ſee 2 Theſſ. 2. 1. and Rev. 5. 10.

16. They ſhall no more be perſecuted or reſtrained from aſſemblies, ſee Iſ. 49. 10.

16. They ſhall hunger no more, neither thirſt any more, neither ſhall the Sun light on them, nor any * heat.] *ſhall thirſt* *ſcorching* καῦμα

what ſun... likely to fall on πέσῃ ἐπ' αὐτοὺς ἥλιος *nor* οὐδὲ μὴ *ſun* πᾶν καῦμα.

17. But live peaceably in Chriſt's fold (ſee Pſal. 23.2.) and having ſown in tears, they ſhall now reap in joy the fruits of their patience, and perſeverance, (ſee Iſ. 25.8.) a peaceable time of ſerving God. (Such as the Chriſtians had in the days of Veſpaſian, and Titus, after the deſtruction of the Jewes.)

17. For the Lamb which is † in the midſt of the throne * ſhall feed them, and ſhall lead them unto living fountains of waters: and God ſhall wipe away all tears from their eyes.] *every tear,* πᾶν δάκρυον. † *about* ἀνὰ μέσον * *ſhall rule them, or, be their ſhepheard* ποιμανεῖ

Notes on Chap. VII.

a. ἡ γῆ

That ἡ γῆ *the earth, or land*] ſignifies not the *whole world*, but particularly the *land* of *Paleſtine* in many places of the *New Teſtament*, according to the notion of הארץ among the *Hebrews*, ſee *note* on *Mat.* 5. b. and ſo in like manner the *four corners* of the *land*, *Ezech.* 7. 2. *Thus ſaith the Lord God unto the land of Iſrael, An end, The end is come upon the four corners of the land.* And ſo ſure 'tis very generally, almoſt conſtantly, taken in this *book*, and accordingly is to be rendred *the land*, and not the *earth*, as in the *fift commandement*, and in the *Prophets* generally, the *Hebrew* is wont to be rendred; and in the latter part of this *verſe*, where 'tis ſet oppoſite to, or diſtinct from the *ſea*, &c. it may poſſibly ſignifie *Judæa*, or that part of *Paleſtine*.

b. Θάλασσα

If Θάλασσα *the ſea*] here be taken for any part of *Paleſtine* diſtinct from *Judæa*, it may then ſeem to ſignifie that part of the *countrey*, which was neer the *ſea*, or *lake* of *Geneſareth* (ſee *note* on *Lu.* 8.c.) as *Capernaum* ἡ θαλάσσα, *by the ſea ſide*, *Mat.* 4. 13. in the *borders* of *Zabulon* and *Nephthali*, ὁδὸν θαλάσσης *by the ſea ſide*, v. 15. This *ſea* was the *ſea* of *Tiberias*, *Joh.* 6. 1. & 23. & c. 21. 1. the city *Tiberias* being by *Herod* built in the prime part of *Galilee*, ſaith *Joſephus*, *Ant:* l. 18. 3. And ſo under this title of Θάλασσα *ſea Galilee* may be deſcribed, of which there was a *Tetrarch* under the *Romans*, and that different from the *Procurator*, or ἡγεμὼν *Governour* of *Judæa*, *Lu.* 3. 1. as here ἡ γῆ, and Θάλασσα the *land*, and the *ſea*, are ſet, differing one from the other (ſee *note* on *Lu.* 21. c.) And then for the πᾶν δένδρον *every tree*] which is added, that alſo may ſignifie that countrey, wherein the *trees* did principally grow, and that may be the *tetrarchy* of *Abyla*, or Ἀβυλωνὴ χώρα *the Abylene region*, *Lu.* 3. 1. for that, ſaith *Joſephus*, and the region about that, which made up *Lyſanias*'s *tetrarchy*, was ſituate in *Libanus*, which is ſo famous in *ſcripture* for *trees*. See *Joſephus Ant:* l. 18. c. 4. But the truth is, all theſe together, *land*, and *ſea*, and *trees*] may perhaps ſignifie no more but the whole people of the *Jewes*, without any nicer conſideration of different *countreys* in it.

ἡ Θαλασσα

πᾶν δένδρον

Ἀβυλωνὴ χώρα

This *ſealing* in the *forehead*] is the ſame that is mentioned in the *prophet Ezechiel* c. 9. 4. a ת, as it is thought, either for תורה *the law*, or for תשובה *repentance* (and ſo *Theodotion* renders the *Hebrew* תָּו there, not σημεῖον a *ſigne*, but θῆτ the letter *Tau*] noting the promiſe of *deliverance*, that is aſcertain'd to ſuch *penitents*, or obedient ſervants of *God*, when all others are deſtroyed, (for that this is the uſe, and meaning of *ſealing*, ſee *note* on *Epheſ.* 4. g.) And that this was moſt remarkeable among the *Jewes* at this time, appears, not only by the frequent mention of the Σωζόμενοι *thoſe that eſcape*, and σωτηρία, *deliverance* or *ſalvation*, often ſhewed to belong to this matter, and again by the plain prediction of *Chriſt*, [*one ſhall be taken and another left*] and many the like, but by that paſſage in ſtory (mentioned on *Mat.* 24. 26.) how *Gallus* having ſat down, and beſieged *Jeruſalem*, neglected many opportunities of taking it, and in the very next month raiſed the *ſiege*, recalled the army again, by which means the *Chriſtians* that were in the city, remembring *Chriſt*'s words, [*When you ſee Jeruſalem encompaſt with armies, then let them that are in Judæa flie to the mountains*] (and perhaps admoniſhed by the voice [μεταβαίνωμεν ἐντεῦθεν, *Let us go hence*] thus underſtood) immediately removed out of the *city*, and indeed out of *Judæa*, and went to *Pella* (ſee *Euſeb: Hiſt: Eccl:* l. 3. κ. ε'.) and were diſperſed ſome in *Europe*, others in *Aſia* (ſee *note* on *Ioh.* 7. d.) and at *Titus*'s beſieging the city, there was not one *Chriſtian* left in it. See *Joſephus de Bell: Iud:* l. 2. c. 22. &c. and *note* on *Mat.* 24. g.

c. Σφραγισμοὶ ἀπὸ τῶν μετώπων Σωζόμενοι

This number of an *hundred forty and four thouſand*, or the proportioning it ſo equally between *twelve Tribes*, muſt not neceſſarily be taken in a literal ſenſe, that there were juſt ſo many *Chriſtians* in *Judæa*, that went out, and were delivered at the time of the approach of thoſe judgments, or thoſe ſo equally divided by *Tribes*, but (as in *prophecies* 'tis ordinary) a certain number for an uncertain, and an obſcure repreſentation made; And perhaps all that is to be underſtood by, or concluded from this number, is no more

d. μυριάδες χιλιάδες

but

but the demonstration of the truth of what *Christ* had said, in answer to the question [εἰ ὀλίγοι Σωζόμενοι; whether the number of the *Jewes*, which should *escape*, were, in proportion to the others, a *small* or *great* number?] For there his advise to them of *entring* in at the *straight gate*, and so also the *Prophet*'s frequent mention of the [κατάλειμμα the *remnant*] that should *escape*, doth demonstrate, that of the *Jewes* there should not be found *many* in proportion, which should be delivered from this *wrath to come*, by *escaping* out of that *wicked generation*; For though *Christ* after his own *ascent* left his *Apostles* to *preach* over *all* the *cities* of *Judæa* (to rescue them, yet, if it were possible) before this vengeance should break out upon them, yet it seems by his own *prediction Lu.* 18.8. that after all this, there should be found but *little faith*, i.e. *few beleivers* ἐν τῇ γῇ *in the land* of *Judæa* at the time of the *Son of man's coming* in *judgment* upon this *people*; *Few* of that *nation* would *sincerely* repent and come in and *adhere* to him. There were indeed *many* of that *nation* which *received* the *faith*, *three thousand* converted at one *sermon* of S. *Peter*'s, *Act.* 2. 41. and καθ' ἡμέραν, (as 'tis there said ver. 47.) *every day* there was a *proportionable* addition of them, and so the *Bishop* of *Jerusalem* tells *Paul*, *Act.* 21. 20. that there were *many myriads* of *beleiving Jewes* there, And *Eusebius*, mentioning *Justus* the third *Bishop* of *Jerusalem*, saith that he was one of μύριοι ὅσοι ἐν Ἰουδαίοις *the so many myriads of Jewes* that *beleived in Christ* at that time, l. 3. c. λε'. (and accordingly the *number* which is here said to be *sealed*, comes to above *fourteen myriads*, which is no small *number*) But yet of all these it must be observed, 1. That many of the *beleivers*, being also *zealous* for the *law*, *Act.* 21. 20. fell out with the *Apostles* and *Christianity* it self, when it came in competition with the *Mosaical observances*, and fell off to the *Jewish* and *Gnostick* part, when the *persecutions* fell upon the *orthodox Christians*, and accordingly were after destroyed with the *unbeleivers* at this *coming* of *Christ*. *Secondly*, these *many* were yet *few comparatively*, or in proportion to the farre *greater* number, which held out obdurate, or else, as *temporary professors*, fell off again in time of *persecution* for the *faith*. And this will appear to be very fitly expresst here by this number of an *hundred forty and four thousand*. For, for the *multitude* of that people we may make some guesse at it, by the account which *Cestius* brought *Nero*. He, when he had that *præfecture*, being willing to give *Nero* an advertisement of the strength of that *nation* (because *Nero* so contemn'd it) labour'd to make use of the *high priest*'s *Arithmetick* to that purpose, and he did it thus, At the *feast* of the *Passeover*, they numbred the *sacrifices* that were brought to *Jerusalem* at that time, and found them to be *two hundred fifty five thousand* and *six hundred*, Now of those *Paschal sacrifices* it must be remembred, that each of them was eaten by a society, consisting perhaps of *twenty*, but at least of *ten* persons. At the proportion of *ten* to a *sacrifice* the number of those that did partake of the *sacrifices* must be *two thousand five hundred fifty six thousand*. 2^dly, it must be remembred also, that none had to doe in those *sacrifices*, but those which were *pure*, and *clean* at that time, and therefore beside this number of these that did partake of them, it must be resolved, that there was a very great number more which did not partake, all the *leprous*, all the women that were under any *pollution*, all the men to whom any thing in like manner had befaln in the night, all that were under any *infection*, &c. these were excluded from that former number, and in the account must be added to it, and then 'twill appear what a small number this was of *one hundred forty four thousand* out of all *Judæa*, in proportion to the whole people at that time, not above a *thirtieth* part at the highest valuation imaginable, perhaps a yet farre more disproportionable number. Here if it be demanded, why the *tribe* of *Dan* is not numbred among the *tribes*, and *Levi* is, the answer for *Levi* will be clear, that thongh that *tribe* had no part in the *division* of the *land*, and so could not be numbred there, yet in *Christ* their portion was as good as any, and therefore were not here to be omitted; As for the *tribe* of *Dan*, it may be, because long before that time that *tribe* was either destroyed or brought very low, say the *Iewes*, and so indeed it appears, that it was not numbred among the rest of the *Tribes*, in 1 *Chron.* 2. or the *following Chapters*.

Σωτηρία *salvation*] is the word which most properly signifies this *deliverance* of them that are said to be *sealed*, i. e. of the *penitent Iewes*, or sincere *orthodox Christians*, Σωζόμενοι the *saved*, or κατάλειμμα the *remnant*, (see *Rom.* 11. 26. & *note* on *Rom.* 13. b.) and then the meaning of Σωτηρία τῷ Θεῷ *salvation to God*] will be obvious, the imputing this *deliverance to God*, acknowledging it his special act, giving him all the *praise*, and *honour* of it. e. Σωτηρία

CHAP. VIII.

Paraphrase.

1. AND when he had opened the seventh seal, there was [a] silence in heaven about the space of half an hour.] a.

1. And after these six rolls and seals c. 6. containing the several previous judgments that were to fall on the unbeleiving Jewes, and the prodigies foregoing, and predictions of utter destruction that should fall upon them, Follows now the seventh roll and seal, and on the opening of that there was a representation of the service in the Temple at the time of offering incense, For first I perceived an universal silence for half an hour, i. e. the people praying by themselves silently in the court (as they are wont to doe, while the high priest is offering in the sanctuary.)

2. And I saw the seven Angels which stood before God, and to them were given seven [a] trumpets.]

2. And the seven Angels or officers that waited on God, chap. 1. 4. like so many priests in the Temple, sounded their trumpets. a.

3. And another Angel came and stood at the altar, having a [a] golden censer, and there was given unto him much incense, that he should * offer it with the prayers of all saints, upon the golden altar which was before the throne.

θυμιάματα πολλά * give it to ὥστε

3, 4. And another Angel, as the high priest, offered up the incense, with which the a.

the people's prayers are ſuppoſed to aſcend to God. By this ſignifying the prayers of all faithfull people, perſecuted by theſe obdurate Jewes, to have come to God's ears, and to have found admiſſion there.

4. And the ſmoak of the incenſe, [which came] with the prayers of the ſaints, aſcended up before God out of the Angels hand.]

And the ſmoke of the incenſe came with the prayers of the ſaints, aſcended up before God out of the Angels hand.

5. And as an effect or conſequent of that, i. e. of that perſecution, and their prayers for deliverance (not for this vengeance) it is, that the Angel fills his cenſer with fire from the altar of burnt-offerings, i. e. with the wrath of God (ſo oft expreſt in the Prophets by fire) and that wrath, conſuming, (ſuch as the fire that conſumed the burnt ſacrifice totally) and caſt it upon all Judæa; and the effects of that were voices, and thunders, (i.e. noiſe of thunders) and lightnings, and earthquake, i. e. great heavie ſuddain waſting judgments upon that people, repreſented here in general, but particularly ſet down in the conſequents of the ſounding the ſeven trumpets.

b.

5. And the Angel took the cenſer, and filled it * with fire from the altar, and caſt it † into the earth: and there were [b] voices, and thundrings, and lightnings, and an earthquake.]

* from the fire of the altar, ἐκ τοῦ πυρὸς τοῦ θυσ:

† on the land εἰς τὴν γῆν

6. Then the ſeven Angels ſet their trumpets to their mouths, every one, and were ready to blow, and did ſo, one after another, each of which hath a ſeveral ſignification in it.

6. And the ſeven Angels, which had the ſeven trumpets, prepared themſelves to ſound.]

c. d.

7. And when the firſt ſounded, I ſaw falling upon Judæa hayl and fire mingled with blood, a fit embleme of ſeditions, and commotions, and they fell upon Judæa, and waſted it in a bloody manner, And the obedient meek pious Chriſtians that would not joyn with them in their ſeditious practiſes, were terribly plunder'd and waſted by them, And this fell heavily upon the tetrarchate of Abylene (ſee note b. on chap. 7.) as well as upon Judæa.

7. The firſt Angel ſounded, and there * followed hayl and [c] fire mingled with blood, and they were caſt upon the † earth, * and the third part of trees was burnt up, and all [d] green graſſe was burnt up.]

* was ἐγένετο

† land γῆν

* the King's MS. reads καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τρίτον τῶν δένδρων, and the third part of the earth was burnt up, & the third part of the trees.

c. e.

8. And upon the ſecond Angels ſounding there was another repreſentation of a great multitude of the ſame or like ſeditious perſons, riſing in Galilee, and the ſuppreſſing of them coſt a great deal of blood, conſumed a great multitude of Galilæans.

8. And the ſecond Angel ſounded, and as it were a great mountain burning with [e] fire was caſt into the ſea, and the [e] third part of the ſea became blood.]

9. Made a great deſtruction of men, and vaſtation of the moſt eminent cities there, ſee note e.

9. And the third part of the creatures which were in the ſea, and had life, died, and the third part of the ſhips were deſtroyed.]

c. f.

10, 11. And upon the ſounding of the third, an eminent perſon taking upon him to be a Captain among them, & drawing many after him, raiſed a ſedition in the leſſer cities and towns of Galilee, ſee note e. And this ſedition was a bitter pernicious one to thoſe that joyned in it, brought a force from the Romans, ſlew a great multitude more in thoſe parts of Galilee.

10. And the third Angel ſounded, and there fell a great ſtarre from heaven, [c] burning, as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

11. And the name of the ſtarre is called [f] wormwood, and the third part of the waters became wormwood, and many men died of the waters, becauſe they were made bitter.]

g.

12. And upon the ſounding of the fourth, I ſaw the repreſentation of a great judgment falling upon the holy city, a ſiege and attempt on Jeruſalem it ſelf.

12. And the fourth Angel ſounded, and the third part of the [g] ſunne was ſmitten, and the third part of the moon, and the third part of the ſtarres, ſo as the third part of them was darkned, and the day † ſhone not for a third part of it, and the night likewiſe.]

† appeared not the third part of it μὴ φαίνῃ τὸ τρίτον αὐτῆς

h.

13. And a Prophet denouncing three horrible woes againſt the whole nation, which ſhould particularly be ſet down in the three repreſentations, which ſhould be uſhered in by the three other Angels ſtill behind, which would not be long before they ſounded; the firſt of them belonging to the forerunners immediately before the laſt ſiege and deſtruction of Jeruſalem, the ſecond to that ſiege it ſelf, the third to the ſad events following it.

13. And I beheld and heard an * Angel flying through the midſt of heaven, ſaying with a loud voice, [h] Wo, wo, wo to the inhabiters of † the earth by reaſon of the other voices of the trumpet of the three Angels which are * yet to ſound.]

* or, Eagle, for the Kgs MS. reads ἀετοῦ

† the land from the reſt γῆς ἐκ τῶν λοιπῶν

* ready to ſound μελλόντων σαλπίζειν

Notes on Chap. VIII.

a. Σιγὴ ὡς ἡμιώριον

The manner of *offering* of *incenſe* is here deſcribed by way of *viſion*, the *High Prieſt* offering it upon the θυμιατήριον within the *Temple*, the *Prieſts ſhouting* and *blowing* with the *Trumpet*, and the *people* mean while *praying* without by themſelves, every one ſilently in the *court*; which *prayers* of theirs are ſuppoſed to go up to *God* with the *incenſe*, v.4. (a deſcription of this ſee *note* on *Luke* 1. 10. d.) Theſe *prayers* of the *people* are here firſt ſet down by the phraſe [σιγὴ ἐν οὐρανῷ, *ſilence in heaven for half an houre*] the *Temple* being ſometime expreſt by *heaven*, ſometime by the *hoſt* of *heaven*, i. e. the *Sun*, *Moon*, and *Starres* (ſee v. 12.) and the *ſilence* there being the *private prayer* of the *people* in the *court*, *Lu.* 1. 10. and the time of *half an houre*, being the ſpace that thoſe *prayers* uſed to continue, while the *Prieſt* continued within at the *altar* in the *Temple*, and after which, he uſed to come out, and pronounce the *bleſſing* on the *people*, and diſmiſſe them, but till then they ſtayed and prayed, ſee *Lu.* 1. v. 21. And if beſide this *primary* and *literal*, any *ſecondary myſtical* ſenſe of this phraſe [*ſilence in heaven about half an houre*] need to be obſerved, it may not unfitly be this, that it denote a *ſhort amazement* in the *faithful*, *perſevering Chriſtians*, joyned with an *awful reverence* of the *Divine Majeſty*, and *compaſſion* of their *native country*, upon the apprehenſion

ἐν Οὐρανῷ

henſion of the *calamities* now to be inflicted. Theſe might juſtly provoke a *ſadneſſe*, and an *amazement*, But then the conſideration of *God's glory*, ariſing out of this his *juſtice* upon the *impenitent*, and alſo of the merciful *deliverance* of the *faithful*, not only *from* this *miſery*, but even *by means* of this *miſery*, (the *deſtruction* of the *perſecuters* being the *releaſe* of the *perſecuted*) theſe make the *amazement* and *compaſſion* not to remain *long*, and ſo the *ſilence* to be for a *ſhort* ſpace. But this by the way, as a *deſcant*, not an *interpretation*. Then next, the *trumpetting* of the *Prieſts*, the *ſonnes* of *Aaron*, *Ecclus.* 50. 16. is here expreſt by the *ſeven Trumpets* given to the *ſeven Angels* v. 2. then the *High Prieſt's offering* the *incenſe* is deſcribed by the other *Angel* having the *golden Cenſer* &c. v. 3. And all this repreſentation was here fitly ſet in the *viſion*, to ſignifie the *prayers* of the true *faithful Chriſtians*, and their *acceptance* with *God*, to which is conſequent their *deliverance*, while all other the *impenitent unbeleivers* have this *vengeance* poured down upon them, nay, as an effect of the hearing theſe *prayers* of the *godly* (though they prayed not for *judgements* on the reſt) is the very *vengeance* on the wicked, who *perſecute* the *godly*, (as when *Abel's blood* is ſaid to *cry* to *heaven* for *vengeance* againſt *Cain*) for ſo every where moſt *bitterly* did the *Jewes* perſecute the *Chriſtians*, ſee *note* on c. 2. b. and *Gal.* 6. 12.

Ἡσὰ Σάλπιγξις

Αἷμα τῦ Ἄβὶλ

b. That φωναὶ and βρονταὶ *voices* and *thunders* are all one (from the *equivocalneſſe* of the *Hebrew* word, which ſignifies both) hath been often ſaid, and ſo here, by theſe two words there is no more meant, than either of them would have imported, *thunder*, to which *lightning*, and *earthquake* are fitly joined, to ſignifie in *general* the *judgements* of *God*, and *vengeance* on this people, which are more *ſpecially* deſcribed, and repreſented under the *ſounding* of the *ſeven trumpets*, that follow, and the *productions* of each of them. And though the σεισμὸς or *earthquake* here mentioned, may fitly ſignifie the *commotions* and *ſtirres* which are *prefigured* by the *three firſt Angels*, (ſee *note* c.) yet this verſe here, belonging *equally* to *all* that follows, and not peculiarly to thoſe *three*, will more fitly be interpreted in a *general* notion *comprehenſive* of all, that is after more *particularly* deſcribed, (and ſo the *earthquake* will ſignifie a *ſhaking*, preparative to a *fall* and *deſolation*) than, by any ſuch propriety of the *earthquake*, be thus confined.

φωναὶ καὶ βρονταὶ καὶ σεισμὸς

c. What is ſignified by the *ſoundings* of the *three firſt Angels* here, will be gueſt by the πῦρ *fire*, obſervable in each of them here, πῦρ μεμιγμένον ἐν αἵματι *fire* join'd *with the hail precedent*, (and then *blood* ſuperadded to both of them) *A mountain burning with fire*, v. 8. and *a ſtarre burning, as it were a lamp*, v. 10. Now there is nothing more fitly reſembled by *fire*, than *ſedition*, or *rebellion* is; All kind of *contention* being indeed a *fire*, and ordinarily ſtyled πύρωσις a *combuſtion*, but the greater it is, as *rebellion* is of all others the greateſt, the better it deſerves that title; and this, becauſe as a *little fire* ſets a whole *houſe*, a whole *kingdome*, a whole *world* on *fire*, *Ia.* 3. 5, 6. and beginning from very *ſmall ſparks*, aſcends quickly into a very *great flame*, ſo *ſedition* began by one, ſecretly *ſteals* on, and *encreaſes*, draws whole multitudes unto it, and then, as *fire* alſo, *devoures* and *deſtroyes*, where-ever it comes, layes all *waſte* before it. Now it is obſervable in the *Iewiſh records* of thoſe times, how full the *hiſtory* is of two ſorts of moſt *violent diſturbers*, Σίκαρικοὶ, and Ζηλωταὶ the *Seditious* and the *Zelots*. And though the *fire* here might properly enough belong to either of theſe, yet it is very fit to make a *diſtinction* between them in the predictions here, as we know there is in the *hiſtories* of them. The σικάριοι, or *ſeditious* ſtirred up *rebellion* againſt the *Romans*, pretending and deſigning to caſt off that yoke of their *Conquerors*, under the *conduct* of the ψευδόχριστοι, *falſe Chriſts*, which undertook to *redeem Iſrael* out of their *ſlavery*. But the Ζηλωταὶ *Zelots* exerciſed *tyranny*, and all manner of *cruelty* upon their own *countrey-men*; The latter of theſe were immediately before the *ſiege*, and in time of the *ſiege*, and are deſcribed by the *Locuſts* moſt fitly, c. 9. 3. But the former, the *ſeditious*, which raiſed thoſe *ſtirres* and *tumults*, which cauſed the *Romans* to ſend *armies* to the *ſubduing* of them, and ſo were the foundation of that *bloody* waſting *warre*, and by ſeveral degrees promoted it, are the ſubject of *this* part of the *viſion*, upon the *ſounding* of the *four firſt Angels*. Of this ſort was the *Ægyptian Impoſtor* mentioned *Act.* 21. 38. and more largely by *Joſephus* (*Ant:* l. 20. c. 6. and *de bell: Iud:* l. 2. c. 12. and out of him by *Euſebius* l. 2. c. 21.) who led after him to *mount Olivet thirty thouſand men*, meaning from thence to force his *paſſage* into *Ieruſalem*, and ſeiſe upon the *Roman guards*, and poſſeſs himſelf of the *city*, but was prevented, and diſcomfited by *Felix* about the end of *Claudius's reign*. But this is ſomewhat too early to be referr'd to here. That which ſeems moſt probable is, That theſe *firſt trumpets* in this chapter contain the *ſpace* of *time* from the *coming* of *Albinus* to his *Prefecture*, and the *Iewes ſufferings* under him, then under *Geſſius Florus* his *ſucceſſor*, as alſo the *ſpoiling* of *Galilee* by *Seſtius Gallus Prefect of Syria*, to which fitly follows the *ſiege*, and *attempt* of *Gallus* on *Ieruſalem*, the importance of the ſounding of the *fourth trumpet*. Under *Albinus* and *Florus*, the *Iewes* were much grieved, and *provoked*, and brake out into *ſeditions*, ſee *Joſeph: Antiq:* l. 20. c. 9. and *de bell: Iud:* l. 2. c. 13. and ſo forward. Upon this the *warre began* in the *ſecond* year of *Florus's procuratorſhip*, in the twelfth of *Nero*, ſaith *Joſephus*, *ant.* l. 20. in the *laſt chapter*. This *Florus* having exerciſed much *cruelty* on the *Iewes* in *Cæſarea*, on occaſion of a *ſedition* there (*de bell: Iud:* l. 2. c. 25.) cometh with an *army* to *Jeruſalem*, *kills* a great many, takes and *ſcourges* many of the *beſt*, and *nobleſt* of the *Jewes*, and *hangs* them up. They of *Jeruſalem* ſend their complaints to the *Governour* of *Syria*, *Seſtius Gallus*, he ſends *Politian* to ſee how it fared with them, *Politian* meets King *Agrippa* coming from *Alexandria*, enters *Jeruſalem* with him, ſees and returns an account to *Seſtius Gallus*, upon which they hope for *relief* from him, but in vain. *King Agrippa* makes an *Oration* to quiet them, and perſwade them *patience*, *ſubjection* to the *Romans*, and *obedience* to *Florus*, till the *Emperour* ſhould ſend another in his ſtead; Upon this *Oration*, they break out *violently* againſt the *King*, reproach

Ἀκρίδες

reproach him, and *drive* him out of the *city*, About the ſame time they *ſeiſe* upon the *fort* called *Maſſada*, kill the *Romans*, and put in a *garriſon* of their own, And *Eleazar* ſon of *Annas* the *high Prieſt* rejects the *Emperor's ſacrifices*, and refuſeth to offer them according as was wont, The *chief* men, and all that loved *peace*, betook themſelves to the *upper city*, the forces of the *ſeditious* ſeiſed on the *lower*, and the *Temple*, from thence brake in upon the *upper*, *burnt* the *high Prieſt's houſe*, and *King Agrippa's palace*, took the *towre* call'd *Antonia*, kill'd all the *garriſon* of *ſouldiers* there, At the ſame time there is a great *ſlaughter* of *Jewes* in *Caſarea*, and the *Jewes* over all *Syria riſe* up againſt the *people* of the *countrey*, and great *ſlaughters* are committed on both ſides, *Joſ.* l. 2. *de bell: Iud:* c. 13. &c. This occaſions *Seſtius* his coming with a great *army* into *Paleſtine*, and after the *deſtroying* of ſome *towns* of the *Jewes*, he *beſieges Ieruſalem*, at the *feaſt* of *tabernacles*, this *ſiege* of *Ieruſalem* being the cloſe of what befell the *Iewes*, by reaſon of the *ſeditions*, may moſt fitly be reſolved on to be the interpretation of the *ſmiting the third part of the Sun, Moon,* and *ſtarres*, ſo as to *darken them*, and *diminiſh* the *luſtre* both of *day* and *night*, which are all but *phraſes* to ſignifie a *preſſure*, and a *ſad* condition which befell *Ieruſalem*. But becauſe the *city* was not to be taken by this *ſiege*, but by *the eſpecial providence* of *God*, *Seſtius* againſt all reaſon, ὡσεμλογώτατα, ſaith *Joſephus*, *raiſed* this *ſiege*, by that means to give opportunity to the *beleivers*, to obey *Chriſts* directions, *Lu.* 20 21. and to *fly* out of *Iudæa* to the *mountains*, and withall to make the *judgement* far * more *terrible* on the reſt, (by the *famine* that after followed) then it would have been, if it had at this time been *taken* (as eaſily it might have been) therefore follows in this point of time, moſt fitly, the *Angels flying* through the *midſt of heaven*, v. 13. *and crying, Wo, wo, wo to the inhabitants of Iudæa, by reaſon of the other voices of the trumpets of the three Angels which are ready to ſound.* Upon which, ſaith *Joſephus*, before the coming of the fatal final ſiege, πολλοὶ τῶ ὀπιφανῶν Ἰουδαίων ὥσπερ βαπτιζομένης νεὼς ἀπενήχοντο τῆς πόλεως, *many of the eminenter Iewes, as from a ſhip ready to ſink, ſwoom out of the city.* Thus ſaith *Euſebius* l. 3. c. 5. that there was an *Oracle*, or *prophecy* delivered to the δόκιμοι *the good men*, or *Chriſtians*, *that they ſhould go out of the city before the warre ſhould rage, and go to Pella*, and ſo *Epiphanius de pond: & menſ:* that before the *city ſhould be taken by the Romans*, θεοχρηματίσθησ ὑπ' ἀγγέλου πάντες οἱ μαθηταὶ *all the beleivers were warn'd by an angel* (as here it is an *angel flying*) *to go out of the city, which was now ready to be utterly deſtroyed.*

d. What is here diſtinctly meant by the [*green graſſe*, χορτὸς χλωρὸς] can be but *conjectured*, and that perhaps will be beſt done by comparing it with *Ezek.* 20. 47. where *God's judgements* are deſcribed by a *fire*, (as here) *falling*, and *devouring every green tree*, and *every dry*; what is the meaning of this, appears c. 21. 3. *I will cut off from thee the righteous, and the wicked*, where the *righteous* are evidently deſcribed by the *green*, as the *wicked* by the *dry tree*, Thus *Lu.* 23. 31. it *proverbially* ſignifies, *If they do theſe things in a green tree, what ſhall be done in a dry?* If the *righteous ſcape* ſo hardly, *where ſhall the ungodly and ſinners appear?* And the *elegance* and *ſignificancy* lying not in that of the *tree*, but of the *greenneſs*, that doth as fitly hold in the *graſs*, as the *tree*, And thus it is clearly uſed, c. 9. 4. where the *graſſe* and *green thing* and *tree*, are oppoſed to thoſe that *have not the ſeal of God in their foreheads*, and ſo are the *righteous* oppoſed to the *impenitent*, and particularly the *Chriſtians* in *Iudæa*, on whom the violence of theſe *tumults* and *ſeditions* fell heavily, as thoſe which were *hated* by the *Iewes*, and which would not take up arms with them, and join in their *ſeditious practiſes*.

e. That the *tumults* and *rebellions* of the *ſeditious*, are here repreſented by theſe *three firſt Angels*, is more manifeſt, than what thoſe *ſeditions particularly* were, which are denoted by *each* of them; Our *Saviour* ſaith of theſe times, that *many ſhould ariſe, and deceive many*, and the *event* hath confirmed it; At every turn, ſome or other *aroſe* and undertook to *lead* them out, and nothing is to be met with in the *ſtories* of theſe times, but the *raiſing* of *ſeditions* among the *Iewes*, and the *coming* of the *Romans* to *ſuppreſſe* them. And therefore it is not needful to *diſtribute* theſe ſeveral *repreſentations* of the *three firſt trumpets*, and apply them *ſeverally*, but to underſtand them in *groſſe* of this matter. Yet ſuppoſing (what hath been ſhew'd, *note* b. on c. 7) that the *ſea* here (noting the *ſea*, or *lake* of *Tiberias*) may ſignifie *Galilee*, It will be commodious enough to underſtand this of that *ſedition* raiſed in *Galilee*, which *Veſpaſian* was by *Nero* ſent to quell about the year of *Chriſt* 69. in the *twelfth* of *Nero*; At which time ſaith *Baronius* out of *Joſephus*, he ſubdued the *Galileans*, *Gentem fortiſſimam, totius Palæſtinæ potentiſſimam & munitiſſimam*, the *moſt valiant, powerful, and beſt fortified countrey of all Paleſtine*, which action of his being ſo conſiderable and remarkable for the *ſlaughter* of above an *hundred thouſand*, and the carrying above *fourty thouſand Iewes captive*, may fitly be here repreſented under the *third part* of the *ſea* becoming τὸ τρίτον τῆ θαλάσσης *blood*, and the *dying* of the *third part* of the *creatures*, i. e. *Iewes*, in the *ſea*, i. e. of *Galilee*, and κτίσματα τὰ ἐν τῆ θαλάσσῃ the *third part* of the *ſhips*, i. e. of the *cities*, which πλοῖα are to a *countrey*, as *ſhips* to a *ſea*, the places wherein men *live*, and *traffick*, and wherein they are *fortified* againſt *enemies*, as by *ſhips* againſt the *violence* of the *ſea*. And this *ſlaughter* falling upon the *whole region* of *Galilee*, and not only on the *cities* thereof, may probably be meant by the *viſion* that follows the *ſounding* of the *third Angel* alſo, the *ſtarre* that *burnt*, and *fell* upon the *rivers* and *fountains*, which are to the *ſea*, as *towns* and *villages* to the *cities*, and of which a *third part* became *wormwood*, v. 11. And if it be neceſſary to define who it was, who is deſcribed by the great *ſtarre from heaven, burning* as it were ἀστὴρ μέγας *a lamp*, it may fitly be affirmed to be *Joſephus* the *ſon of Mattathias*, the *leader* of thoſe of *Iotapata*, but this not *perſonally*, but he, and his *forces* together, who made a very *valiant reſiſtance* to *Veſpaſian's army*, but by doing ſo, brought great *ſlaughters* upon them, as is *particularly* and *exactly* ſet down by *Joſephus*, l. 3. *de bell: Iud:*

Worm-

* ſee note on c. 9. a.

f. Ἄψινθος — *Wormwood* is in *Scripture* ſometimes uſed to expreſſe that which *infecteth* others, infuſing its *bitterneſſe* into them, and ſo it may ſignifie any *impoſtor* that *ſeduceth*, and draws others after him, as any of thoſe *ſeditious Captains* did to their deſtruction, Sometimes it is uſed to ſignifie any *bitter* effect, any *heavy calamity*, And ſo here it may ſignifie alſo, theſe tumults of the *ſeditious* bringing great *ſlaughters* on *Iudæa*, as appears by *Ioſephus*'s ſtory, *de Bell: Iud:* l. 2. & 3.

g. Ἥλιος, σελήνη, ἀστέρες — That the *Temple* is deſcribed and expreſſed generally in the *ſcripture* by an *hoſt*, hath been formerly ſhewed, *note* on 1 *Tim.* 1. d. That this *hoſt* is in *viſions* or *prophetical* dark repreſentations fitly expreſt by the *Sun*, *Moon*, and *ſtarres*, will be eaſily conſented to, when we but remember that thoſe are called the *hoſt* of *heaven*, and that the *Temple* is commonly a repreſentation of *heaven*, and ſometimes repreſented by it (ſee v. 1.) and accordingly the *Chriſtian Church* is called the *Kingdome of heaven* oft-times in the *Goſpel*; Then that the particulars of *Sun*, *Moon*, and *ſtarres* are ſeverally mention'd, rather than the *heaven* the aggregate body, is by that ordinary manner of ſpeaking among the *Hebrews*, which expreſſe the *whole* by enumeration of the ſeveral *parts* of it (ſee *note* on 2 *Pet.* 3. d.) And ſo here it may poſſibly denote the *ſervice* of the *Temple*, which was performed by night, (*ye that by night ſtand in the courts of God*, ſaith the *Pſalmiſt*, the *watches* being then kept) as well as by *day*, which is here alſo mention'd by ἡ νὺξ *the night*, as well as ἡμέρα *the day*; which could not ſeverally have been mention'd, had not the *Sun* for the *day*, and the *Moon* and *ſtarres* for the *night* been accordingly mentioned alſo. And if this be it, then when 'tis ſaid, that the *third part* of theſe was *ſmitten*, the meaning muſt be, that an *heavy diſtreſſe* now fell upon the *Temple*, and the *ſervice* of *God* there was ſhrewdly diſturbed by this ſiege, but not (at this part of the *viſion*) wholly *deſtroyed*; But beſides this, there is another interpretation, of which the words are more clearly capable, ſo as the *Sun* ſignifie the *Temple*, the *Moon* the *city*, and the *ſtarres* all the *people*, againſt which here the *woes* are denounced v. 13. according to the words in *Ioſephus*, *Woe, woe to the city, and the people, and the Temple* (ſee note h.) And this ſeems the more probable interpretation.

h. Ἄγγελος ὡς μεσουρανήσαντος — Concerning this *Angel flying in the midſt of heaven, and crying with a loud voice,* οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, *Woe, woe, woe to the dwellers in the land,* The ſtory is remarkable in *Ioſephus* (and out of him in *Euſebius* l. 3. c. 11.) which he ſets down as a *prodigy*, preſaging that *deſtruction* of the *Iewes*; There was, ſaith he, one *Ieſus*, *ſonne* of *Ananias*, a countrey man of mean *birth*, four years before the *warre* againſt the *Iews*, at a *time* when all was in deep peace, and tranquillity, who coming up to the *feaſt* of *tabernacles*, according to the cuſtome, began on a ſudden to cry out, and ſay, φωνὴ ἀπ' ἀνατολῆς &c. *a voice from the Eaſt, a voice from the Weſt, a voice from the four winds, a voice againſt Ieruſalem and the Temple, a voice againſt bridegrooms and brides, a voice againſt all the people.* Thus he went about all the narrow lanes, crying *night* and *day*, and being apprehended and *ſcourged*, he ſtill continued the ſame language under the blowes without any other word; And they on this ſuppoſing (as it was) δαιμόνιόν τι εἶναι τὸ κίνημα τοῦτο ἀνδρὸς, *that it was ſome divine motion*, brought him to the *Roman Præfect*, and by his *appointment* being with *whips* wounded, and his *fleſh torn* to the *bones*, he neither *intreated*, nor *ſhed tear*, but to every blow, in a moſt *lamentable* mournful *note*, cryed out, οὐαί, οὐαί, Ἱεροσολύμοις, *Wo, woe to Ieruſalem.* This he *continued* to do till the *time* of the *ſiege*, *ſeven years together*, and at laſt to his ordinary *note* of *Wo to the city, the people, the temple*, adding, *Wo alſo to me*, a *ſtone* from the *battlements* fell down and *kill'd* him. To this I ſhall add no more, but that ἡ γῆ *the land*] here being the *land* of *Iudæa*, the phraſe κατοικοῦντες γῆν *inhabitants of the land*] is as *truly* agreeable to the *Iewes*, as οἱ and οἱ γῆν are all one alſo. 'Tis onely farther obſervable, that *theſe prophetick woes* are here ſaid to be *three*, and thoſe inflicted, and brought upon the people, by *that* which is repreſented by the *voices* of the *trumpets* of the *three Angels* ſtill behind, the *firſt* mentioned as *paſt*, c. 9. 12. the *ſecond* and *third* c. 11. 14. *ſee note* on c. 11. e. And ſo what is here *repreſented* in this *part* of the *viſion*, is but the *ſetting down* of this *prophecy*, which *Ieſus* the *ſon* of *Ananias* ſhould deliver concerning the *judgements*, and not the *judgements* themſelves, which follow in the ſucceeding *chapters*. And ſo 'tis more perfectly parallel to that paſſage out of *Ioſephus* and *Euſebius*, which was a σημεῖον, or *prodigie*, to fore-ſignifie that *deſtruction*, and not the *deſtruction* it ſelf.

Κατοικοῦντες

CHAP. IX.

Paraphraſe.

* the ſtarre that was fallen from heaven on the land † well of the abyſſe φρέατος τῆς ἀβύσσου * chimney καμίνου

1. AND the firſt Angel ſounded, and I ſaw * a [a] ſtarre fall from heaven unto the earth, and to him was given the key of the † bottomleſſe pit.]

1. And upon the ſounding of the fift trumpet, I ſaw him

[a] that was before, (c. 8. 10.) the leader of the ſeditious, or ſome other that ſucceeded in his place, and he became a ring-leader of moſt helliſh villanies, which under the title of Zelots, did all the miſchief imaginable.

2. And he opened the bomeleſſe pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great * furnace, and the Sun and the aire were darkned, by reaſon of the ſmoke of the pit.]

2. And they marched up to Jeruſalem, and ſeiſed upon the

temple there, kill'd the high Prieſts, and the reſt of the Prieſts, and plunder'd the city.

† into the land εἰς τὴν γῆν * ſcorpions have power of the land ἔχουσι ἐξουσίαν οἱ σκορπίοι τῆς γῆς

3. And there came out of the ſmoke Locuſts † upon the earth, and unto them was given power, as the * Scorpions of the earth have power.]

3. And theſe became as Locuſts,

great waſters and devourers, and were in other reſpects peculiarly like Locuſts, which having no King, goe out by bands, Prov. 30, 27. and ſuch were theſe, a company of giddy wilde people, in great numbers, haraſſing and devouring all.

b. 4. And it is was [b] † commanded them, that they ſhould not hurt the graſſe of the earth, neither any green thing, neither any tree: but onely thoſe men which have not the ſeal of God in their foreheads. † ſaid

4. But by God's providence diſpoſing for the good of his ſervants, ſo it was, that this judgement of the Zelots fell not upon the Chriſtians, (ſee note on c. 8. d.) but onely upon the Jews themſelves (that were as contrary to Chriſtianity as any) onely becauſe they were not of the faction of thoſe Zelots.

c. 5. And to them it was given that they ſhould not kill them, but that they ſhould be [c] tormented five moneths, and their torment was as the torment of a Scorpion, when he ſtriketh a man.]

5. And the judgement that fell upon the Jewes by theſe men, was not ſo much as a down right killing (though that alſo befel Annas and the Prieſts, ſee note a.) as plundering, and pillaging and undoing them, and tearing their neceſſary food from the beſt citizens of Jeruſalem, and thus continuing for five moneths ſpace, till Titus came to beſiege the city, by which means the ſiege became much the more cruell, and intolerable when it came, and ſo this was moſt fitly compared to ſcorpions, as the whipping with them is the moſt cruel and terrible infliction, much more cruell then any other ſcourge, 1 King. 12. 11.

d. 6. And in thoſe dayes ſhall [d] men ſeek death, and ſhall not find it, and ſhall deſire to dye, and death ſhall flee from them.]

6. This brought a great famin and want on the greateſt and richeſt men, and that is farre more miſerable then death it ſelf (ſee note on c. 6. a.)

7. And the ſhapes of the locuſts were like unto horſes prepared to battell and on their heads * were as it were crownes of gold, and their faces were as the faces of men.]

7. And theſe devouring waſters, the Zelots, were in appearance like warriers, and pretended themſelves to be redeemers of the people, and counter-conquerours of the Romans (which is meant by their Crownes like unto gold, falſe Princes, falſe Patriots) and they took upon them to be Saviours and Benefactors, ſaith Joſephus, would look like men, kind and friendly, when they wrought all this ruine to their brethren.

* as it were crowns, like unto gold ὡς στέφανοι ὅμοιοι χρυσῷ

8. And they had hair as the hair of women, and their teeth were as the teeth of lyons.]

8. And all this while theſe that thus devoured, and preyed upon all they came neer, and ſo were moſt terrible to thoſe that could not reſiſt, were moſt baſe cowardly perſons, theſe great plunderers, far from having any manlyneſs or valour in them.

9. And they had breaſt-plates as it were breaſt-plates of iron, and the ſound of their wings was as the ſound of chariots of many horſes running to battell.

9. And they hard-hearted compaſſionleſs people, and in great troops like graſſe-hoppers or locuſts they flew about, and made all places reſound with their noyſe, and at the newes of them, Joel. 2. 5.

10. And they had tails like unto ſcorpions, and there were ſtings in their tails: and their power was to hurt men five moneths.]

10. And as ſcorpions wound and ſting with their tails, ſo they coming in with faire pretences of Saviours and Benefactors, when they depart, plunder and carry all along with them, and ſo they continue till the time of Titus ſiege v. 5. juſt five moneths ſpace.

11. And they had a King over them, which is the Angel of the bottomleſs pit, whoſe name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.]

11. And though they diſclaim having any King over them but God, and upon that ſcore pretend to riſe up againſt the Romans, and though like locuſts v. 3. they goe out by bands having no King to conduct them, yet their cruelty, and unmercifulneſſe in deſtroying, ownes them to have a King, who rules among them, and puts them upon all this villany, Satan that delights in nothing but deſtroying.

12. † One woe is paſt, and behold there come two woes more * hereafter.

† The firſt Μία See Mat. 28. 1.

* after theſe μετὰ ταῦτα

12. And this is the firſt of thoſe woes, or peſts foretold c. 8. 13. And though this were a competent judgement on that nation, there are yet two more approaching them.

13. And upon the ſounding of the ſixt trumpet of the ſixt Angel, I heard a voyce from the altar of incenſe, where the prayers of the Saints or conſtant Chriſtians are ſaid to be offered up, c. 8. 3. noting that the prayers of the exil'd Chriſtians (that to avoid this deſtruction were departed to Pella, and many other places out of the land, and prayed for liberty to return to their countrey again) were come up before God, and in mercy to them, the ſiege of Jeruſalem, that now followes, was haſtned.

13. And the ſixt Angel ſounded, and I heard a voice from the foure hornes of the golden altar, which is before God,]

14. Saying to the ſixt Angel which had the trumpet, Looſe the foure Angels which are bound † in the great river [e] Euphrates.

e. † at

14. And me thought that voyce ſaid to this ſixt Angel, that he ſhould take off that reſtraint cauſed by the preſent affaires at Rome, and by the great changes there, which detained Veſpaſian from ſetting upon Jeruſalem according to his purpoſe.

15. And the foure Angels were looſed, which were prepared for an houre and a day and a moneth and a year, for to ſlay the third part of men.]

15. And ſo they were let looſe from that reſtraint, i. e. permitted by the condition of affaires to march into Judæa, for which they were before ready, but had by the providence of God interpoſing ſome hindrances, as he thought fit, been kept for this point of time, to a day (as we ſay) which God hath determined, as moſt agreeable to all his purpoſes of ſaving ſome, and deſtroying the reſt.

16. And the number of the army of the horſe-men were two hundred thouſand thouſand, and I heard the number of them.

16. And me thought their armies of horſemen were preſently muſtered, and the number of them found to be infinite, and unimaginable, the Syrians, Arabians, Itureans &c. in vaſt numbers aſſociating themſelves unto them.

17. And thus I ſaw the horſes in the viſion, and them that ſate on them, having [f] breaſtplates * of fire, and of Jacinth, and brimſtone, and the heads of the horſes were as the heads of lyons, and out of their mouths iſſued fire and ſmoke and brimſtone.]

* fiery, and blew, and like brimſtone, πυρίνους, ὑακινθίνους καὶ θειώδεις

f. 17. And theſe troops of horſe or horſemen, were repreſented to me, with breaſtplates ſhining

like

like flaming fire, and their aſpect moſt terrible, like that of Lyons gaping, and flaming fire iſſuing out of their mouthes. Or elſe the front of this army noted by their breaſtplates, and heads, were very formidable.

18. By theſe three was the third part of men killed, by the fire, and by the ſmoak, and by the brimſtone, which iſſued out of their mouths.] 18. And a multitude of the Jewes were killed by them in their paſſage through the countrey.

19. For their power is in their mouth and in their tails: for their tails were like unto ſerpents, and had heads, and with them they doe hurt.] 19. And the rear of this army was as terrible as the front, came after waſting and deſtroying, as the front had done v. 18. And ſo the whole army was like that kind of ſerpent which hath an head in the taile, and wounds as dangerouſly with that, as with the other.

20. And the reſt of the men which were not killed by theſe plagues, yet repented not of the workes of their hands, that they ſhould not worſhip devills, and idols of gold, and ſilver, and braſſe, and ſtone and of wood, which neither can ſee, nor hear, nor walk:] 20. And though many of the inhabitants were deſtroyed by this meanes, yet were not they that eſcaped, nor the Gnoſticks among them, that had aſſociated with the Jewes againſt the Chriſtians (and were many of them now deſtroyed with them) reformed by all this; they yet repented not of their Idol-worſhip, which they took for an indifferent thing, but rather grew worſe and worſe,

21. Neither repented they of their murthers, nor of their ſorceries, nor of their fornication, nor of their thefts.] 21. And went on impenitently in all their bloodineſſe that they had been guilty of upon the Chriſtians, their ſorceries, (ſee note on Gal. 5. d.) yea and their abominable uncleanneſſes and rapines, they were no whit the better for all that had yet befall'n them.

Notes on Chap. IX.

a. Ἀστὴρ πεπτωκὼς

For the underſtanding of this enſuing *chapter*, and the *interpretation* of the other parts of this *viſion* upon the *ſounding* of theſe other *Angels*, It will be uſefull to take the riſe from the ἀστὴρ ἐκ τοῦ οὐρανοῦ πεπτωκώς, *the ſtarre which had faln from heaven*, for ſo πεπτωκὼς ſignifies in the *præter*, not *præſent tenſe*. This in all reaſon muſt relate to ch. 8. v. 10. where we read ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας, *There fell from heaven a great ſtarre*; Who that was, was defined moſt probably ch. 8. *note* e. *viz.*: the *army* of the σικαρίων or *ſeditious*, under *Ioſeph* the *ſon* of *Mattathias*, that defended themſelves againſt *Veſpaſian* in the *city Iotapata*. For from theſe *ſprang* the ζηλωτὴν *Zelots*, ſo much ſpoken of in *Ioſephus*, the *forerunners*, and *haſtners* of the *woes* foretold in the end of the *laſt chapter*, and which made the *latter ſiege* ſo extremely *miſerable*, and are now the *ſubject* of the *viſions* of this *chapter*. For it is briefly obſervable out of *Ioſephus*, that (as *Galilee* had the firſt, and *principal* of *Chriſt's miracles* afforded them, ſo) that *region* was to have their *firſt* part in the *deſtruction*; This was done in a moſt ſad manner by *Veſpaſian* in the 12th of *Nero*, (ſee ch. 8. *note* e.) and finiſht at the *taking* of *Iotapata*. At which time they that eſcaped the *Romans ſword*, ran in *vaſt* numbers to *Ieruſalem*, and being gotten into the *city*, helped to *devour* the *proviſion* laid in for the maintenance of the *city*, and not only ſo, but *plunder'd* them in a moſt *horrible* manner. Theſe coming under the pretenſe of great *zeal* to the *law* of *God*, and *cuſtoms* of their *countrey*, were called *Zelots*, and theſe betook themſelves into the *Temple*, as a place beſt fortified, and the *high prieſt Annas* ſtirring up the people againſt them, great *ſlaughters* were committed on both ſides, The *Zelots* called the *Edumæans* to their *aid*, *Annas* commands the *gates* to be *ſhut* againſt them, They getting in in a *tempeſtuous* night, joyn with the *Zelots*, and both of them together *kill* a great *multitude*, *Annas* himſelf, and the reſt of the *Prieſts*, and caſt their *bodies* out in the *ſtreet*, without *burial*, And at length the *Edumæans* diſliking, and *deteſting* the *cruelty* of the *Zelots*, returned to their own countrey, The *Zelots* they continue to make *haveck*, *pillage*, and *deſtroy*, ſet *guards*, that none might go out of the *city*, and ſo *beſiege* and *ſhut* them up before the *enemy* comes, and in fine, are the foreſt enemies to the *city* of *Ieruſalem* that they ever felt, and cauſed the *ſiege* that attended to be then much more *cruel*, the *famine* more *ſharp*, and the *deſtruction* more *terrible*, than it could have been, if *Seſtius Gallus* had continued the *ſiege*, and taken them. And to make the condition yet more *unhappy*, whilſt theſe *Zelots* raged ſo *within* the *city*, the *Sicarii* were as unruly *without*, and ſo as it was moſt unſafe to *remain within*, becauſe of the *Zelots*, ſo in caſe they made any ſhift to get *out* of it, they *fell* into the *hands* of the *cut-throats*, under *John*, who deſiring to ſet himſelf up for a *King*, *ſpoil'd* and *ſlaughter'd* all, and at laſt was by the *Zelots advanced*, and *ſet over* them.

b. Ἐρρέθη ἀυτοῖς

That ἐρρέθη *it was ſaid*] is a proper word to ſignifie a *command* of *God's*, appears by *Mat.* 5. where the *precepts* of the *Decalogue* are ſet down in this phraſe ἐρρέθη ἀρχαίοις, *it was ſaid to them of old*. Now all the *wiſe* and *gracious acts* of *God's providence*, in *protecting* his *ſervants*, and *reſtraining* the *malice* of their *enemies*, is moſt properly thus expreſt, his *will* being of the ſame *force* to produce the *effect*, as his *commands* ought to be, And accordingly that is here meant, that by *God's* wiſe *diſpoſal* ſo it was, that in the *judgments* that fell upon *Ieruſalem* by the *Zelots*, the *Chriſtians* ſuffered not, For upon *Seſtius Gallus's* raiſing his *ſiege* we know the *Chriſtians* went out of *Ieruſalem*, and *fled* to *Pella*, (ſee *note* on ch. 8. c.) and ſo when the *Zelots* came to *Ieruſalem*, immediately before the *ſiege* by *Titus*, the *Chriſtians* were gone out of their way, and all their *violence* fell on the *unbeleiving Jewes*, which accordingly *continued* there. And theſe are expreſt by the phraſe οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα θεοῦ, *as many as had not the ſeal of God on their foreheads* (ſee ch. 7. c.) οἵτινες οὐκ ἔχουσι σφραγῖδα τοῦ θεοῦ as the *Chriſtians* by χόρτος and πᾶν χλωρὸν, and δένδρον, *the graſs, and every green thing, and every tree*, (ſee note on ch 8. d.) Χόρτος

c. Βασανίζειν

The *famine*, which the *plundering* of the *Zelots* was to produce, is here very fitly expreſt by βασανίζειν, being *tortured*, as that is oppoſite to ἀποκτείνειν *killing*, becauſe *famine*, as the *torture*,

is a lingring *racking death*, doth not diſpatch men eaſily or quickly, as the *ſword* doth, but (as it were breaking one limb after another) tearing of the *fleſh* from the *bones*, conſuming and emaciating them. And indeed of the time of the *ſiege*, it is literally affirmed by *Euſebius*, out of *Joſephus*, that theſe *Zelots* or *ſeditious Jewes* in *Jeruſalem*, tearing every man's victuals from him, δεινὰς βασάνων ὁδοὺς ἐπενόουν πρὸς ἐρεύνην τροφῆς, l. 3. c. 6. *invented cruel ways of torture to finde out food*, when it was *concealed* from them by the poſſeſſors, or on conceit that it was concealed, where indeed it was not. And he mentions ſome of their inventions of *torment*, Ὀξεῖοις ἐμφράττοντες τοῖς ἀθλίοις τὰ αἰδοῖα τοῦ πόρου, ῥάβδοις ὑπ' ὀξείας ἀναπείροντες τὰς ἕδρας &c. A moſt horrible cruelty not fit to be *tranſlated*, and, ſaith he, τὰ φεικτὰ κὴ ἀκοαῖς, 'twas terrible even to *hear*, what ſome men ſuffered, to make them confeſſe but one *loaf* of *bread*, when they had no more, perhaps not that. Theſe he ordinarily ſtyles there οἱ βασανισταὶ, the *tormentors*, and ſo that makes this repreſentation here the more proper, and fit to expreſſe this matter of their *plundering*.

d. Σιτοῦσι θάνατον

That which is here ſaid, that *men ſhall ſeek death, and ſhall not finde it*, is a moſt proper expreſſion of a *lingring, tormenting death*, and ſo of a *famine*, (which is moſt *eminently* ſuch) and of ſuch *vaſtations* and *plunderings*, which leave men *life*, but nothing to *ſupport*, or *ſuſtain* it; and ſuch was the effect of the cruelty of theſe *Zelots* at this time. The very thing here ſaid, is after in the time of the *ſiege*, ſet down by way of ſtory, or relation of the fact by *Euſebius*, l. 3. c. 6. out of *Joſephus*. That when the σπασταὶ, or *ſeditions* were ſo laviſh of their *ſwords*, that they would kill men, runne them through, only ὅπῃ πείρᾳ τῷ σιδήρῳ, *to try their ſwords*, or to keep them in ure, yet τοὺς ἐκλιποῦσι χρῆσαι σφίσι δεξιὰν κὴ ξίφος, τῷ λιμῷ καλέλιπον ὑφηνανῦντες, *when any being ready to famiſh, deſired them to lend them their hand and their ſword, to put them out of their pain, they through arrogance and ſcorn of their miſeries rejected their beſeechings, and left them to the famine to uſe them more cruelly*.

e. Εὐφράτης

What is here meant by *Euphrates*, is ſomewhat uncertain, It may ſignifie *literally* that known *river*, for it is ſaid by *Joſephus* l. 5. c. 6. that the *Syrian Legions* of the *Roman army* lay as far as *Euphrates*, and *Philo* in his *Embaſſy*, mentions στρατόπεδα πρὸς Εὐφράτην *the armies reaching to Euphrates*. But in the ſtyle of theſe *viſions*, it may alſo ſignifie ſomewhat elſe. For the *River Euphrates*, we know, is that which runnes through *Babylon*, and ſo that *great river* is fitly ſet to denote that *city*, as we ordinarily finde *Tyber* to be uſed for *Rome*, the *Sea*, for *Galilee* the *Region* which it belongs to, and many the like. Now that *Babylon* in theſe *viſions* ſignifies *Rome heathen*, will be hereafter ſhewn, *note* on c. 18. a. And ſo ὅπῃ Εὐφράτῃ may ſignifie (not *in*, but) *at*, or *about Rome*, which being the *Seat* of the *Empire*, the great *changes* and *affairs* concerning the *Empire* are fitly expreſt by this *phraſe*, and ſo we ſhall ſee *Euphrates* uſed c. 16. 12. for the city of *Rome*. Next it muſt be remembred, that the *Angels* being the *Officers* and *Miniſters* of *God*, to execute his will, to *inflict puniſhments*, &c. the *Roman commanders* under *Veſpaſian*, that were ſuch *inſtruments* in deſtroying *Jeruſalem*, are accordingly call'd his *Angels*, And ſo frequently this deſtruction of *Jeruſalem*, is expreſt by *Chriſt's coming with his Angels*, viſiting with or by *theſe officers* or *inſtruments* of his, And of theſe, it ſeems, there were *four principal* ones, or elſe this *certain* number is uſed for an *uncertain*, as the *fourth* and *third* part of the *land* are not to be thought that *proportion* exactly *meaſured* or *numbered*. Laſtly, the *binding* of *theſe Angels* muſt ſignifie the *detaining*, or *ſtopping* of them from doing that *work*, And ſo the plain meaning of this verſe will be, that upon occaſion of the *affairs* of the *Roman Empire*, the *Roman armies* were ſtopt a while from their purpoſe of *beſieging Jeruſalem*, And thus it is evident in the ſtory. When the *Zelots*, after *Veſpaſians* ſubduing of *Galilee*, fled riotouſly into *Jeruſalem*, and wrought thoſe *miſchiefs* there, (ſet down in the former part of this Chapter) And *Veſpaſian* ſeeing the *Jewes* by their *civil broiles* deſtroy one another, he made no great haſte to ſet about the *ſiege*, till ſome *multitudes* that fled out of *Jeruſalem* came, and beſought him, that he would in meer *pity* come, and take them, and reſcue them from this *ſcourge* of *Scorpions*, the *Zelots*; *Veſpaſian* upon this prepared to go up againſt *Jeruſalem*, with all his *forces*, But (which is the thing here foretold) hearing of the *death* of the *Emperor*, deferr'd this expedition, ſaith *Joſephus de bell: Jud:* l. 5. c. 6. expecting to ſee how the *Empire* would be diſpoſed of. And not only ſo, but *Mutianus Preſident* of *Syria*, and a *chief Promoter* of *Veſpaſian* to the *Empire*, went out from *Syria* with a great *body of horſe and foot*, into *Italy*, and came to *Rome* with them the next day after *Vitellius* was *conquered* and *ſlain*, ſee *Joſephus de bell:* l. 4. c. μα', *Titus* alſo and *Agrippa* were ſent to *Rome*, ſaith *Baronius*, *Anno Ch:* 70. *in fine*, And * ſo *Tacitus* as well as *Joſephus* ſaith that *Titus* was ſent by *Veſpaſian* from *Syria* to *Rome*, to *congratulate Galba's* promotion to the *Empire*, and receive *directions* about *Judæa*, but hearing of his *death* as he went, returned to *Syria*. And in brief, the *changes* being ſo great, and many after the death of *Nero*, and no *ſettlement* in the *Empire*, (*Galba*, *Otho*, *Vitellius* coming all to the *Empire* and parting with it again in ſo ſhort time) it is *Joſephus's* obſervation, that the *Roman armies* remained in *ſuſpence* what to do, (that is the meaning of δεδεμένοι, *bound* here) and neglected their *affairs* in *Judæa*, thinking it unſeaſonable to attempt *other nations*, when there were ſuch *diſquiets* at home, *Joſ: de bell:* l. 4. c. χη'. But within a while, *Vitellius* being *kill'd*, and his party *overcome*, *Veſpaſian* is choſen *Emperor*, being then at *Alexandria* in Ægypt, And the *Empire* being ſoon confirmed on him, he immediately betakes himſelf to the *finiſhing* his *buſineſſe* in *Judæa*, having ſeaſonably concluded his affairs in Ægypt, and ſo ſends his ſon *Titus* with *ſelect* forces to *beſiege Jeruſalem*, which is here meant by the *looſing* of the *four Angels* that were *bound*, i. e. *detained* by that former *occaſion*. Upon which here follows immediately (as it did in the *hiſtory*) the *marching* of the *Army* toward *Jeruſalem*.

Δεδεμένοι

* Hiſt. l. 2.

Λύσον τοὺς τέσσαρας ἀγγέλους

What

f. Θώρακας πύρινοι.

What is here ſaid of the *breſt-plates*, or *armour*, and the ſeveral *colours* of it, may be thought to be interpretable *literally*, in reſpect of the ſeveral *nations*, of which this *army* conſiſted, diſtinguiſht purpoſely by the *colour* of their *armour*, for ſuch waies of *differencing* the *ſoldiers* are ordinary, and *uſeful* in *armies*; Or it may *poſſibly* denote no more, than that they were of *ſteel*, which is obſerved to *caſt* divers *colours*; But yet thirdly, theſe *three colours* may be ſet (as in *prophetick* ſtyle it is ordinary) only to deſcribe a *terrible* appearance, For ſuch is beſt, and moſt commonly repreſented by a *flaming conſuming fire* (as when *God* in his *judgments* is ſo called, *Heb.* 12.29. And his *Angels* as *executioners* of his wrath are called a *flaming fire*, *Heb.* 1. 7.) and ſuch doe theſe *three colours* make up, the *lower* part being of the *colour* of *amber*, c. 1.15. and here πύρινος, *fire-colour*, the *next* part of the *flame*, *blew*, and the *uppermoſt* of all, *pale*, or of the *colour* of *brimſtone*. (ſee note on c. 1. f.) And ſo in the greateſt *flames* 'tis ordinary to be ſeen, And then it is agreeable to the *Hebrew ſtyle*, to expreſſe one thing by the enumeration of the ſeverals that make it up (ſee 2 *Pet.* 3.d) the *flaming fire* by theſe *three* parts of it. And ſo this may be the meaning of the *whole* phraſe, this *army*, the *captains* whereof are called *Angels* v.14. came in a moſt *dreadful*, *formidable* appearance, like a *flaming conſuming fire*. And to the ſame purpoſe all the following expreſſions may be expounded, their *heads were like the heads of lyons*,] Which ſure ſignifies no more, but they looked very *terribly*, as we know *lyons heads* are the moſt *frightful part* of that *dreadful beaſt*, eſpecially when they *gape*, to which the next part of the *deſcription* may relate, Out of their *mouthes cometh out fire, and ſmoak, and brimſtone*,] i. e. *flaming-fire* again, for the *ſmoak* here is all one with the *blew* above (the colour of *ſmoak*) as the *fire* and *brimſtone* are again repeated here. As a *lyon gaping* or *yawning* from his *prey*, and the *blood* of it about his *mouth*, looks very *diſmally*, the *bloodineſſe* and *fierceneſſe* of his *countenance* is, as if a *flaming fire*, or *fire* and *ſmoak* and *brimſtone came out of his mouth*. 'Tis not impoſſible indeed that by the *likeneſſe* of *fire* and *ſmoak* and *brimſtone coming out of their mouthes* might be ſignified *fire-balls*, or *granado's*, or ſuch like *inſtruments* of *firing* cities, then in uſe, and ſo ſaith *Valerius Flaccus* of *Titus*, beſieging *Ieruſalem*, *Spargentémque faces, & in omni turre furentem*, that he *threw fire-brands*, or *balls into the city and ſet the towres on fire*, But this part of the *viſion* being the *ſetting* down the *march* of the *army*, not yet ſet down before the *city*, or diſplaying their *fire-balls*, the phraſes will not ſo *probably* be applyable to that, and ſo may perhaps ſignifie no more than the *terribleneſs* of their appearance, as they *paſt*, And then to that alſo may belong all that *follows*, As 1. that by theſe *three plagues* ver. 18. *the third part of men were killed*] i. e. by this *fire* and *ſmoak* and *brimſtone going out of their mouths*, i. e. by this *formidable*, *diſmall army*, as by a *flaming fire*, conſiſting of thoſe three *parts*, a great *multitude* of the *Iewes* were *ſlain* in their *paſſage* through the *countrey*, And ſo again v. 19. *Their power is in their mouth, and in their tayles*] For though it is poſſible again, that by the *mouth* and the *tayle*] may be meant the *horſe-men*, and for *expedition* ſake, a *foot-man* took up behind every one of them (to which will alſo be appliable that which follows, that their *tayles had heads, and with them they doe hurt*, i. e. theſe *foot-men* ſet down from the *horſes* were able to *fight* alſo, and indeed were the moſt *miſchievous*) yet it is very reaſonable to expound that alſo more *groſsly*, that this *army* cannot better be expreſt than by a *poyſonous killing ſerpent*, that particularly call'd *amphisbæna*, which hath an *head* at each end, and ſo can equally wound by either; Which being applied to the *whole army*, and not to each *horſe-man* in it, will denote the *two* parts of the *army*, a *front* and a *rear*, the former before deſcribed v. 17, 18. very *terrible* in their *march*, and making great *ſlaughters*; and then both of them together v. 19. that their *tayle* is as *formidable*, as their *head*, their *rear* as their *front*, and in reſpect of both together they are *like* that *ſerpent*, which hath another *head* in the *tayle*, and can doe as much *hurt* with that, as with the other. What is the *particular* notation of each of theſe phraſes, may be ſomewhat *uncertain*, whether either of theſe, or whether yet ſome other rather; but for the main, or all together there is little doubt, but they make up a *deſcription* of the *terribleneſs* of that *army* in their *march* toward *Ieruſalem*, and the great *ſlaughters* on the *Iewes* by the way thither, and that is all that is *neceſſary* to be known for the underſtanding the *viſion*.

Πύρινοι, ὑακινθινοι, θειώδεις

Κεφαλαὶ ὡς λεόντων

ἐκ τῶν στομάτων αὐτῶν &c. Καπνὸς

Πῦρ καὶ θεῖον

ὑπὸ τῶν τριῶν πληγῶν

Ἐξουσία ἐν τῷ στόματι αὐτῶν ἐστιν. Οὐρὰ

ὅμοιαι Ὄφεσιν

CHAP. X.

Paraphraſe.

1. AND I ſaw another mighty Angel come down from heaven, clothed with a cloud, and a rainebow was upon his head, and his face was as it were the ſunne, and his feet as pillars of fire.]

1. Upon the multiplying of theſe ſinnes c. 9 21. and impenitent continuing in all their provocations, it was juſt with God to proceed, as now he appeared to me in the viſion to doe; For me thought, I ſaw, another Angel of ſpeciall dignity, (ſuch as ch. 5. 2 and ch. 18. 21. deſigned and uſed for eminent imployments) coming down in a cloud from heaven (as Angels are wont to doe on Gods meſſages) having a rainbow on his head, either to denote a glorious appearance, as Ezech. 1. 28. or perhaps moreover (ſee c. 4. 3.) Gods covenant of mercy and deliverance, made with all his faithfull ſervants, who were now to receive benefit by what ſhould fall out (ſee c. 9. 13.) but his lookes or countenance were moſt terrible, and his feet, denoting his wayes, and preſent deſigned actions, were moſt ſad and deſtructive, the fire noting deſtruction, and the pillars the fixtneſſe of the decree, the immutableneſſe of it.

2. And he had in his hand a little book open, and he ſet his right foot upon the ſea, and his left foot upon the * earth,]

* land γῆν

2. And he had in his hand a roll opened, and ſo ready to be read, wherein was contained a ſentence againſt the whole nation of the Jewes, (ſee note on c. 7. 6.) a decree come out from God of utter deſtruction, and this was the completion of that prophecy, wherein 'twas ſaid, that Chriſt ſhould make his enemies his footſtool, i. e. ſubdue and bring them down, and that here expreſt by this Angels ſetting both his feet on them.

3. And this Angel roared terribly, as a Lyon doth roar after his prey, when he is in ſight of it, and upon that, as upon a call, the ſeven thunders uttered their voices, i. e. me thought I heard ſeven, i. e. many, claps of thunder, and voices coming out of them, by which the deſtruction of Jeruſalem by Titus was ſhortly repreſented.

3. And cryed with a loud voyce, as [when] a lyon roareth : and when he had cryed, [a] ſeven thunders uttered their voyces.] ἐλάλησαν φωναῖς.

4. And as I had before written what I had ſeen and heard, ſo now I was about to doe, to ſet down what was ſaid by thoſe voices, but I was commanded that I ſhould not doe ſo, but on the other ſide that I ſhould ſhut and ſeal them up, ſignifying them to be too terrible to be revealed, (the ears of every one that heard them would tingle) and therefore fitter to be ſealed and cloſed up in ſilence, then to be recorded or ſet down, (ſuch was this deſtruction by Titus.)

4. And when the ſeven thunders had uttered their voyces, I was about to write : and I heard a voyce from heaven, ſaying unto me, Seal up thoſe things, which the ſeven thunders uttered, and write them not.]

5. And the Angel ver. 1. lift up his hand to heaven, as a ceremony of ſwearing, Gen. 14. 22. Deut. 32. 40. (proportionably to that which is ſaid of God, concerning the provoking Iſraelites, that he ſware in his wrath, they ſhould not enter into his reſt, (i. e. that they ſhould die in the wilderneſſe, and not enter into Canaan) or concerning the delivering his people out of Antiochus's hands, Dan. 12. 7.)

5. And the Angel, which I ſaw ſtand upon the ſea, and upon the † earth, lifted up his hand to heaven,] † land γῆν

6,7. And with an oath by God the creator of all the world, he pronounced the ſentence, that time or delay ſhould no more be, i. e. that this execution of God's decree ſhould be no longer deferred, but the deſtruction, ſo long threatned, which when it came, it ſhould be a total utter deſtruction, ſhould now immediately light upon this people. A very great part of it now by Titus, And within a very little while, upon the ſounding of the ſeventh Angel it ſhould be perfected, and ſo all thoſe prophecies be fulfilled, whereby it had been foretold both by the old prophets, and ſince, by the prophets under the New Teſtament, to whom it had been made known by God, though when, or at what point of time, it had never been revealed to any, Mar. 24. 36. Act. 1. 7. and ſo was kept as a myſterie.

b.

6. And ſware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the ſea, and the things which are therein, that there ſhould be * [b] time no longer ; * delay

7. But in the daies of the voice of the ſeventh Angel, when he ſhall † begin to ſound, the myſterie of God ſhould be finiſhed, as he hath declared to his ſervants the prophets.] by his ſervants, διὰ τῶν ἑαυτοῦ δούλων † be ready to ſound μέλλῃ σαλπίζειν

8. And that voice that ſpake to me from heaven, ver. 4. again ſpake to me, and commanded me to goe to that Angel v. 2. and beſeech him to give me the book or roll (wherein that ſentence was written.)

8. And the voice, which I heard from heaven, ſpake unto me again, and ſaid, Go and take the little book which is open in the hand of the Angel, which * ſtandeth upon the ſea, and upon the † earth.] * ſtood ἑστὼς † land γῆς

9. And I went and beſought him for it, & he gave it me, and bid me eat it, ſee Ezech. 3. 1. telling me that though it would taſt a little pleaſant in my mouth, Ezech. 3. 3. yet when 'twas in the ſtomach 'twould be very bitter, i. e. that though in reſpect of the reſcue and deliverance, that would befall the godly by the deſtruction of theſe enemies of theirs, and by conſideration of the great juſtice of God upon theſe that ſo well deſerved it, I ſhould, while I conſidered that alone, fully approve, and be well pleaſed with this ſentence againſt the Jewes ; Yet when I began to ſee, and conſider it in the terribleneſs of it, and in the utter vaſtation of a glorious Temple, where God had ſo long been pleaſed to dwell, and of a people which God had taken and owned peculiarly for himſelf, it would be a moſt horrible, and amazing thing to me.

9. And I went unto the Angel, and ſaid unto him, Give me the little book. And he ſaid unto me, Take it and eat it up, and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.]

10. And I took the roll and devoured it, i. e. conſidered & meditated upon it, on both parts of it, the deſtructions to the Jewes, as well as the deliverances and advantages to Chriſtians, the terribleneſſe of the utter deſtruction, as well as the merits of the Jewes that brought it on them, and though the one pleaſed me exceedingly, yet, as honey, that is ſweet to the taſt, when 'tis eaten, is very uneaſie to the ſtomach, ſo the other part, that of the deſtructions of my countrey-men the Jewes, was matter of horrible grief to me.

10. And I took the little book out of the Angels hand, and ate it up, and it was in my mouth ſweet as honey : and aſſoon as I had eaten it, my belly was bitter.] when, ὅτε

c.

11. And when I thought with my ſelf, ſure now there is an end of the viſion concerning the Jewes, there is no more to be ſeen or prophecied of, the Angel ſaid unto me, that beyond this deſtruction of the Temple and Jeruſalem, and Judæa under Titus, to which theſe laſt parts of the viſion belonged, there was yet more matter of prophecie belonging to this people, what ſhould yet farther betide them from the Romans (after this deſtruction) by enſuing Emperours, Adrian eſpecially, and other Kings and people, that ſhould aſſiſt him in rooting out this nation.

11. And he ſaid unto me, Thou muſt prophecie again * before many peoples, and nations, and tongues, and † kings.] * of the people † many kings

Notes on Chap. X.

a. Ἑπτὰ βρονταὶ Βρονταὶ Ἑπτὰ

What is meant by the ἑπτὰ βρονταὶ *ſeven thunders*] here, muſt be obſerved, for the clearing the *whole* matter. That *thunders* are the fitteſt expreſſions, or *emblems* of *great blows*, or *judgments*, is obvious to every man, and ſo that the number of *ſeven*, being a *compleat* number, is fitly affixt, when any *fatal, ſignal blow* is to be inflicted ; And ſo theſe *ſeven thunders* here *ſending forth their voices*] ſignifie the *deſtruction*, to which ſuch *preparation* was made in the former *viſions*, the *deſtruction of Ieruſalem* under *Titus*. This ſo *ſad*, and *terrible*, that it was not to be committed to *writing* ver. 4. And this utterly *irreparable*, never to be made up again, which was the importance of the *Angels oath*, ver. 5, 6. Only ſome *addition* there might be made to it, and that ſhould *ſoon* be done, the *utter deſtruction* ſhould be compleated. in *Adrian's* time, call'd the *daies of* the *voice of the ſeventh*

Σοφήσουσιν, ἀλλ' γραφῆς

Χεῖρας χ' ἅμεσον

Ἡμέρας φωνῆς ἑβδόμου ἀγγέλου

seventh trumpet, ver. 7. And that is the *third* and *laſt woe*, c. 11. 14. And that, when it came, v. 15. ſet down in a *parallel phraſe* to this of the ſeven thunders, *viz.* ἐγένοντο φωναὶ μεγάλαι ἐν οὐρανῷ, *there were great voices in heaven.* For φωναὶ and βρονταὶ *voices and thunders* every where appear to be all one in theſe *books*, (ſee *note* on *ch.* 11. e.) and the addition of *great*] will have a *force* in it, and denote that there under *Adrian* to be the completing of the *deſtruction*. That ſo *great* things as theſe two, the *deſtruction* under *Titus*, and the *full meaſure* under *Adrian*, ſhould be ſo *briefly* ſet down in theſe *viſions*, as by theſe two *phraſes*, *the ſeven thunders uttering their voices, and there were great voices or thunders in heaven*] will not ſeem ſtrange if 1. it be obſerved that the few words [*ſeven thunders and great voices*] have *great* force in them, as great as any circumlocution of words could expreſs, and ſo we know the one ſingle γέγονε, *It was*] c. 16. 17. is the deſcription of the *deſtruction* of *heathen Rome*, and accordingly the *Latine* word *Fuit*, *it hath been*, or *'tis gone*] is as full an expreſſion of an *utter deſtruction* of *Troy*, or any the *moſt famous city*, or *people*, as can be; and 2^dly, if it be remembred, what *pomp* had been formerly uſed in the foregoing *Chapters* to expreſs it as approaching, which made it unneceſſary to deſcribe it again more largely when it came to paſſe.

b. The word χρόνος ſignifying *time*, ſignifies *delay* alſo, and accordingly thus the *verb* χρονίζω, (rendred by *Heſychius*, διατρίβω, *to ſtay*) is uſed by the *Apoſtle*, *Heb.* 10. 37. Ὁ ἐρχόμενος οὐ χρονιεῖ, *he that comes will not delay*, in the very notion, that here [ἐκ ἔτι χρόνος ἔτι] *there ſhall be no longer delay*, *Gods* judgments ſhall *ſpeedily* be executed, and this moſt agreeably to the expreſſion in *Habakkuk* c. 2. 3. It *will ſurely come*, Οὐ μὴ χρονίσῃ, *it will not tarry*, or *delay* any longer. So *Eccluſ.* 7. 16. of *wrath*, i. e. the *judgements* of *God*, ὁ χρονιεῖ, *it will make no long delay*, and c. 12. 15. ὁ χρονιεῖ, *he will not tarry*. And ſo in *Demoſthenes* the word is uſed, χρόνους ἐμποιεῖν τοῖς πράγμασι, *to cauſe delay to affairs.*

c. What ὅτι λαοῖς] here ſignifies, may be thus collected. The word λαὸς *people*] is frequently taken for the *Jewes*, and then here in the *plural* (ſee *Act.* 4. 25. and *note* on *Rev.* 11. f.) it will do the ſame, or elſe farther, it may ſignifie this *people* in all their *diſperſions*, in *Africk* and *Ægypt* and *Greece*, &c. where the *judgements* of *God* ſhould finde them out, as many as continued *obdurate*, according to that of *Chriſt*'s prediction, that whereſoever the *carcaſſe* was, the *Roman Eagles* ſhould *congregate*, and *aſſemble* unto them. Then for ἐπὶ that muſt rather be render'd *of*, or *concerning*, (according to the looſer uſe of the *Hebrew* עַל, anſwerable to it) then *before*. And then προφητεύειν ἐπὶ λαοῖς] is an eaſie and ordinary phraſe, to denote the *matter* of the *prophecy*, and not the *auditors* of it, as when *Ezech.* 32. 2. 'tis ſaid, *take up a lamentation* עַל פַּרְעֹה, it is not *before*, but *concerning Pharaoh*. Then for the πολλοῖς many, that in the ordinary *tranſlation* is joyned with *people*, in the *Greek* 'tis the *laſt* word of the *verſe*, adjoyned to βασιλεῦσι *Kings*, and ſo muſt in reaſon be joyned in the rendring. Then for the reſt that follow, ἔθνεσι καὶ γλώσσαις *nations and languages*] thoſe words moſt fitly ſignifie the *heathen* world of diſtinct *languages* one from another, and all from the *Jewes*, and agreeably the βασιλεῦσι πολλοῖς *many Kings*] will ſignifie their *Princes*, or (conſidering them together in an *army*) their *Commanders*, or *Rulers* over them. And the joyning of theſe with the λαοῖς, *the people of the Jewes*, in the enſuing *prophecy*, will then ſignifie their *fighting*, and *deſtroying the Jewes*, and ſo it will moſt exactly belong to the time of *Adrian* the *Emperor of Rome*, and his *Commanders*, (all ſuch being called βασιλεῖς *Kings*, ſee c. 6. *note* h.) *Marcius Turbo*, and *Rufus*, &c. together with the *Auxiliaries*, that came in to him from the *Parthians*, and many other *nations*. All which together are the *ſubject* of his *next prophecy*, c. 11. which is yet wanting to complete the *deſtruction of the Jewes*, and therefore 'tis ſaid Δεῖ σε πάλιν, *Thou muſt prophecy again*, or ſee *another viſion*, and this will be the *ſubject* of it, the dealing of the *Jewes*, and the farther *deſtruction* that befell them in *Adrian*'s time. By what hath here been ſaid, will appear alſo, what is meant by the *people* and *kindred*, or *tribes*, and *tongues*, and *nations*, c. 11. 9. the two former λαοὶ and φυλαὶ, *people and tribes*, denoting the *Jewes*, and the *tongues and nations*] denoting the *Gentiles*, *viz.* the *people of Jeruſalem*, as now they were, made up of *Jewes* and *Gentiles*, neither of which ſhould ſhew any *reverence* to the *Chriſtians*, or expreſſe any *kindneſſe* to them, whilſt thoſe *ſeditious* people under *Barchochebah*, were in power, but on the contrary uſe them *contumeliouſly*, and *triumph* over them, v. 10. And ſo I ſuppoſe φυλαὶ καὶ γλῶσσαι καὶ ἔθνη *tribes, and tongues, and nations*, c. 14. 7. may denote the *Jewes* and *Gentiles*, i. e. in that place, the *Saints*, or *Chriſtians* whereſoever inhabiting.

CHAP. XI.

Paraphraſe.

1. AND there was given me a reed like unto a rod, and the Angel ſtood, ſaying, Riſe, and meaſure the Temple of God, and the [a] Altar, and them that worſhip therein.]

1. After the deſtruction of Jeruſalem by Titus, c. 10. 2.

the moſt memorable paſſage concerning this matter of the Jews, (and ſo the fitteſt matter of a farther viſion) being that which fell on that people under the Emperor Adrian, the next viſion here ſeems to belong to that. And by way of preparation to the repreſenting of it, here is firſt ſet down Adrian's re-building of Jeruſalem, and ſetting up the heathen worſhip there. To this purpoſe, ſaith he, Me thought I had a meaſuring rod, or pole, or pertch, given me, (as in Ezechiel c. 40) and a command from the Angel to mete the Temple of God, i. e. firſt the Sanctuary, or Holy, and in it the Holy of Holies, and then the Court, where the altar of burnt-offerings ſtood, and where the people worſhipt and prayed to God, called the court of the Iſraelites. (This meaſuring is the incloſing or ſetting thus much of the Temple apart in memory of the former conſecration, not to be profaned or medled with, i. e. built upon by the Emperor Adrian, who now deſigned to erect a new city there, calling it (by his own name Ælius) Ælia.)

2. But

2. But I was appointed to leave or caſt out, i. e. not

2. But the court which is without the Temple † leave out, and meaſure it not: for it is given unto the * Gentiles, and the holy city ſhall they tread under foot fourty and two moneths.] πατήσουσι

† caſt out ἐκβαλὲ
* nations ἔθνεσι

thus to meaſure or incloſe the court of the Gentiles, called the outer court, (ſee note on Eph. 2. a) noting that the Roman Emperour ſhould take that in, and build upon it and about it a new city, not only for Jews, but Gentiles to live in; And ſo that Jeruſalem, formerly called the faithful and holy city, ſhould now, being thus re-built, be called by another name, and profaned with Idol-worſhip, a Temple being erected to Jupiter upon mount Sion, and ſo continue for the ſame proportion of time, (i. e. three years and an half) that it had in Daniels prophecy been profaned by Antiochus, Dan. 7. 25.

b. 3. And all this time there being two

3. And I will give power unto my [b] two witneſſes, and they ſhall prophecy a thouſand two hundred and threeſcore days, clothed in ſackcloth.]

Chriſtian Biſhops of Jeruſalem, one of the Jewiſh, t'other of the Gentile or ſtranger Chriſtians there, and theſe being raiſed up by God like prophets to forewarn men of their ſinnes, and danger, ſhall like prophets ſet themſelves againſt the ſinnes both of the Jewes and Gentiles, labour to convert them all to Chriſtianity, to bring them to the reformation of their wicked lives, to the purging out of all the abominable ſins (mentioned c. 9. 20, 21.) unreformed among them, and this the Angel told me they ſhould do all that ſpace of three years and an half (mentioned v. 2.) and do it (as prophets are wont, when they prophecy judgments on unreformed ſinners) in ſackcloth (ſee Mat. 3. d.) denoting the yet farther evil effects, that would be conſequent to their ſtill holding out impenitent againſt the Faith.

4. Theſe two Biſhops of the Chriſtian Churches there,

4. Theſe are the two Olive-trees, and the two Candleſticks, ſtanding before the God of the † earth.]

† land γῆς

together with the congregations belonging to them, were now to be lookt on, as the advancers and reſtorers of piety, after that general depravation, and infidelity in that place, and are therefore compared *the Biſhops to Zorobabel and Joſhua, Zach. 4. 3. deſcribed there by the embleme of the two Olive-trees, and the two Churches to the two Candleſticks (ſee c. 1. 20.) ſtanding before the God of the land, v. 14. i. e. ſerving Chriſt continually at a time of ſuch univerſal corruption among all others.

5. And to theſe two are appliable two paſſages of ſtory belonging to Elias,

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed.]

as firſt bringing down fire from heaven (noting what ſhall befall their enemies v. 13.)

6. And ſecondly, having that power of prayer as to ſhut up

6. Theſe have power to ſhut heaven, that it rain not in the days of their prophecy, and have power * over waters to turn them to blood, and to ſmite the earth with all plagues as often as they will.]

* on the waters ἐπὶ τῶν ὑδάτων

heaven that it ſhould not rain, for the ſame ſpace that Elias did, i. e. three years and half v. 3. (ſee Jam. 5. 17.) And two paſſages more referring to Moſes, as 1. the power to turn the water into blood through all Ægypt, and 2. to bring plagues upon them, Noting by both theſe, that they were a kind of Moſes and Elias, deſigned by God, one to bring the Jews to obedience, as Moſes, the other to deſtroy Idolatry, as Elias, the firſt the work of the Biſhop of the Jewiſh congregations, the ſecond of the Biſhop of the Gentiles.

7. And when they have ſpent a good time in diſcharging

7. And when they ſhall have finiſhed their teſtimony, the beaſt, that aſcendeth out of the bottomleſſe pit, ſhall make [c] war againſt them, and ſhall overcome them, and kill them.]

c.

their office thus, in endevouring to reduce both Jews and Gentiles, and bring them into the Church, An eminent inſtrument of the devils, Barchochebah, in Adrian's time will gather a multitude of unbeleiving Jews unto him, and as a wild beaſt ravine and devour, kill and plunder all that will not joyn with him againſt the Romans, and ſo (as hiſtories affirm of him) handle the Chriſtians cruelly, and hoſtilely, becauſe they would not doe ſo, and unleſſe they would deny Chriſt.

8. And upon this pretence kill them, and caſt out their

8. And their dead bodies ſhall lie in the ſtreets of the great City, which ſpiritually is called Sodome, and Ægypt, where alſo our Lord was crucified:]

carcaſſes in the ſtreets without burial, and this ſtill in Jeruſalem (that no Prophet might be ſlain any where elſe) which cannot better be compared, then to Sodome, for abominable ſins of the Gnoſticks, to Ægypt, (ſee note c. on ch. 14.) for oppreſſing God's people, i. e. the Chriſtians, nor expreſt by any character, then that which brought all their puniſhments upon them, their crucifying of Chriſt, and dealing in like manner with Chriſtians:

9. And thus ſhall it be, the Chriſtians ſhall be thus ſlain,

9. And they of the people, and † kindred, and tongues, and nations, ſhall ſee their dead bodies three days and an half, and ſhall not ſuffer their dead bodies to be put in * graves.

† tribes φυλῶν
* tombs, monuments μνήματα

and caſt out into the ſtreets, without any compaſſion or reverence, either from the Jews or heathens inhabiting at Jeruſalem, (ſee note on ch. 10. c.) as long as that ſeditious company prevail there.

10. And this ſhould be matter of rejoycing and congratulating to the Jews

10. And they that dwell † upon the earth, ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another, becauſe theſe two Prophets tormented them that dwelt on the earth.]

† on the land ἐπὶ τῆς γῆς

one with another, as upon the deſtruction of their greateſt enemies (as Elias was counted an enemy to Ahab, whom he would have reformed.)

11. But after ſome time their cauſe ſhould come to be

11. And after three days and an half the Spirit of life from God entred into them; and they ſtood upon their feet, and great fear fell upon them which ſaw them.]

heard before God, their injuries to be avenged, the Chriſtians of theſe congregations ſhould begin to flouriſh again, as in a kind of reſurrection from the dead, by the power and mercy of God, and all that ſaw this, and the manner of doing it, (Chriſtians reſcued by the Idolatrous heathen Romans) could not but acknowledge it a great work of Gods, and worſhip God for it.

12. And they were taken up as it were to heaven, out of this

12. And they heard a great voice from heaven, ſaying unto them, Come up hither. And they aſcended up to heaven in a cloud, and their enemies beheld them.

bloody

bloody ſeditious broil, that lay ſo heavy upon them, i. e. reſtored to a great and notable tranquillity, to Halcionian days of peace and Chriſtian profeſſion.

13. And the ſame houre was there a great earthquake, and the tenth part of the City fell, and in the earthquake were ſlain of men ſeven thouſand, and the [d] remnant were affrighted, and gave glory to the God of heaven.

13. And as they were thus reſcued and relieved, ſo the other d. inhabitants of that place, that joyned in that ſedition, or complyed with them againſt the Chriſtians, v. 10. were deſtroyed by the Romans, a great part of that new city, and the inhabitants thereof; and upon this the reſt turned Chriſtians, ſeeing the prophecies of the two witneſſes fulfilled upon thoſe, that would not beleive or obey them.

14. The [e] ſecond woe is paſt, and behold, the third woe cometh quickly.] e.

14. And ſo this calamity lighting on the Jewes in Adrian's time, was in a manner as bloody as that other under Titus, and though it came ſome time after the former, yet was not long deferred. That under Titus was the 2d woe, deſcribed from c. 9. 12, 15. to the end of chap. 10. and this under Adrian, the 3d, ſet down from the beginning of this chapter, and cauſed by the ſedition of Barchochebah, v. 7.

15. And the ſeventh Angel ſounded, and there were great voices in heaven, ſaying, [f] The kingdomes of this world are become the kingdomes of our Lord, and his Chriſt, and he ſhall reign for ever and ever.] f.

15. And this ſummarily repeated by the ſounding of the ſeventh Angel, who was to conclude this whole tragedie. For as he ſounded, thunders were immediately heard, i. e. pouring in of the Roman armies upon them, mention'd v. 13. and an immenſe multitude of Jewes, almoſt ſix hundred thouſand of them, ſlain, ſaith Dio, others affirm as many more from the beginning of this warre. And as this was done on the ſeditious Jewes, ſo by this means the Chriſtians, eſpecially of the Gentiles, came to flouriſh there more than ever, and that whole city became in a manner Gentile-Chriſtian, Marcus a Gentile being the one Biſhop, under which both Jew and Gentile-Chriſtians were united, and thus the Church of Jeruſalem entred upon her flouriſhing condition, and the faith of Chriſt got the upper hand, ſo as it never ſhould be deſtroyed utterly again.

16. And the four and twenty Elders, which ſat before God on their ſeats, fell upon their faces, and worſhipped God,]

16. And the four and twenty Biſhops of Judæa ch. 4. 2. acknowledged this a great mercy of God, which tended wonderfully to the proſperity of the whole Church of Judæa under them,

17. Saying, We give thee thanks, O Lord God * Almighty, which † art, and waſt, and art to come: becauſe thou haſt * taken to thee thy great power and haſt reigned:]

17. Saying, Bleſſed be God for this infinite mercy of his, wherein he hath magnified his fidelity to the Chriſtians, and uſed the Gentile-Romans, as his inſtruments, to ſet up his Chriſtian Church in Judæa.

* ruler of all things ὁ παντοκράτωρ
† is, and which was, & which is to come ὁ ἦν, καὶ ὁ ὢν, καὶ ὁ ἐρχόμενος
* received εἴληφας
† have been angry, and thy wrath came ὠργίσθησαν, καὶ ἦλθεν, see note on c. 6. 17.
* corrupt the land διαφθείροντας τὴν γῆν
† covenant διαθήκης, ſee note on the Title of theſe books

18. And the [g] nations † were angry, and thy wrath is come, and the time of the dead, that they ſhould be judged, and that thou ſhouldſt give reward unto thy ſervants the prophets, and to the ſaints, and them that fear thy name, ſmall and great: and ſhouldſt deſtroy them which * deſtroy the [h] earth.] g.

18. Now is fulfilled that prophecie of Pſal. 2. The Jewiſh nation have behaved themſelves moſt ſtubbornly againſt Chriſt, and cruelly againſt Chriſtians, and thy judgments are come upon them, and though the avenging of the blood of the Martyr-Chriſtians have a while been deferred, till theſe other ſufferings under Barchochebah were added to them, ch. 6. 11. yet now the time is fully come for all the vengeance to be powred out, the Jewes and Gnoſticks to be deſtroyed, and all the orthodox pure conſtant Chriſtians to have daies of tranquillity, and peaceable profeſſion of the Goſpel, and liberty of aſſemblies. h.

19. And the Temple of God was opend in heaven, and there was ſeen in his temple the ark of his † teſtament, and there were lightnings, and voices, and thundrings, and an earthquake, and great hail.]

19. And this as an effect of God's covenant of mercy made with beleivers, and which will never fail to be performed to all Chriſtians, that will in time of diſtreſſes and perſecutions wait and depend conſtantly, and that fall not off by any temptations from him. And there were lightnings, and voices, and thunders, and great hail, (which words in all probability belong to the next viſion (and chapter) and ſo are connected by Andreas Cæſareenſis, and his exſcriber Arethas, and by them is noted, that there is a farther viſion behind, and that conſiſting of thundrings, and lightnings, and earthquakes, i. e. menaces of judgments from heaven againſt thoſe that had their hearts hardned, and ſtubborn againſt Chriſt, of which the hail was an embleme, c. 8. 7. And who theſe were, that were now next to come on the ſcene, will follow in the next Chapter.)

Notes on Chap. XI.

a. Θυσιαστήριον

The *word* θυσιαστήριον doth in ſome places ſignifie the *Altar* of *incenſe*, ſee c. 6. e. In other places there is no queſtion but it ſignifies the *altar* of *burnt-offering*, but that again ſometimes not ſtrictly the *Altar*, but the *court* where the *altar* is placed. So ch. 14. 18. & 16. 7. it cannot be rendred *Altar*, becauſe there is mention of one *going forth*, and another *ſpeaking out of it*, it muſt therefore ſignifie the *court*, or place of *ſacrificing*, wherein the *Altar* is, ſo ſaith the *Gloſſary*, θυσιαστήριον *ſacrarium, altarium*, and in *Philoxenus*, *ſacrarium*, Ἡρῶον θυσιαστήριον, and in that ſenſe, ſaith *Ignatius*, ὁ ἐκτὸς ὢν θυσιαστηρίου, ἤτοι ὑστερεῖται τῆς ἀρτῆς τοῦ Θεοῦ, *he that is out of the Altar*, i. e. *the Church*, &c. And agreeably in this place, by that which follows [*and thoſe that worſhip in it*] (which belongs not to the *Temple* before, but is immediately annext to θυσιαστήριον) it cannot reaſonably denote the *Altar*, but the place wherein men were, which *worſhipped*, and that here moſt probably is (not the *Sanctuary*, where the *Altar* of *incenſe* was, but) ἡ ἔσω αὐλὴ τοῦ ναοῦ, *the inward court of the Temple* (oppoſed to ἡ ἔξω αὐλὴ, *outer court*, that of the *Gentiles* here) that, where the *Congregation* or *people worſhipped*: See *note* on *Mat.* 23. h.

b. Μάρτυρες

Who the *two Witneſſes* are, is the main difficulty of this *chapter*, and the matter here ſpoken of yeilding ſome directions to pitch on the time, of which this *viſion* treats, As 1. the farther *judgments* falling on *Jeruſalem*, after the *deſtruction* by *Titus*. And 2dly, thoſe after the *rebuilding* the

the *city*, and planting it with *Gentiles*, as well as *Jewes*, ver. 1, 2. which muſt needs belong to the time of *Adrian*; It may be reaſonable to forſake all other conjectures, and pitch upon that which the *learned Hugo Grotius* hath reſolved on, of making the two *Churches*, which were at this time at *Jeruſalem*, one of the *Jewiſh*, the other of *Gentile Chriſtians*, the *two Witneſſes* here ſpoken of; or more diſtinctly, I conceive, the two *Biſhops* of (and together with them) thoſe two *Congregations*. That there were *two* ſuch *plantations* in the ſame *city*, in many places, before the *Jewes* and *Gentiles* grew into one, appears by divers evidences; In *Antioch* as one *Church* was *planted*, and *governed* by *Peter*, the *Apoſtle* of the *Circumciſion*, ſo another by *Paul* the *Apoſtle* of the *Gentiles*, and that is expreſt in the *Epiſtle* of the *Councel* of *Jeruſalem*, by [οἱ κατ' Ἀντιόχειαν &c. ἀδελφοὶ οἱ ἐξ ἐθνῶν, *the brethren*, i.e. *the Church at Antioch, thoſe*, or *that of the Gentiles*] and in the one, *Evodius* ſucceeded *Biſhop*, in the other *Ignatius*: So in *Epheſus*, and *Aſia*, *John* was founder of the *Churches* of the *Jewes*, and *Paul* of the *Gentiles*, and while *John* continued over the former, *Timothy* was by *Paul* made *Biſhop* at *Epheſus* over the latter: So at *Rome*, *Peter* was *Biſhop* of the *Jewiſh congregation*, and *Clemens* his *Deacon*, *Paul* of the *Gentile* part, and *Linus* his *Deacon*; and after them *Clemens* ſucceeds in one *chair*, and *Linus* in the other, and after him *Cletus* or *Anacletus*, and after him both joyn together under *Clemens*: And thus it is to be ſuppoſed at *Jeruſalem*, eſpecially after the *deſtruction* by *Titus*, when there were many *Gentiles* there, which may occaſion the multitude of *Biſhops* that *Euſebius* obſerves to have been there in few years, till they joyned both under *Marcus* a *Gentile Biſhop* in *Adrian*'s time, (ſee ver. 15.) And this was in ſome degree neceſſary, not only becauſe there was ſome diſtance kept betwixt the *Jewiſh* and *Gentile Chriſtians*, (which at *Rome*, *Paul* endevoured to make up, *Rom.* 14. &c.) but in reſpect of the ſeveral *languages*, which they were of neceſſity to uſe in their *aſſemblies*, and farther in reſpect of the ſeveral *cuſtomes* for a good while continued among them. Now that all that is ſaid of theſe *two Witneſſes*, doth perfectly agree to theſe *two Biſhops*, and their *congregations* of *Chriſtians*, will appear in the *Paraphraſe*, and to that belong directly the deſcriptions here beſtowed on them, One, like *Moſes* over the *Jewes*, labouring to bring all that people out of their *Ægyptian blindneſſe*, and *bondage* to *ſin*, their *unchriſtian* impenitence, and the other, like *Elias*, preaching down *idolatry*, bringing the *Heathens* to *Chriſtianity*. And then to theſe are fitly adjoyned (in the *chorus*, as it were) the 24 *Elders*, ver. 16. i.e. the *Biſhops* of all *Judæa*, that belonged to the *Biſhops* of *Jeruſalem*, (as leſſer *cities* to a *Metropolis*, ch 4. 4.) and had their part in the *benefit* of this *deſtruction* that fell on *Barchochebah*, and the *ſeditious Jewes*.

c. That *Barchochebah* raiſed a ſedition againſt the *Romans* is known in ſtory, and that he call'd himſelf by that name, as *ſon of a ſtarre*, but was after more truly call'd the *ſon of a lie*, i.e. of an *idol*, which is a *lie*, and that *idol*, a *falſe God*, i.e. the *Devil*, or elſe more generally the *ſon of a lie*, i.e. an *impoſtor*, coming from the *father of lies*, ſtirr'd up, and agitated by him, and ſo here *aſcending* out of the *abyſſe*. The only thing here farther affirm'd of him is, that he *warres* againſt the *two Witneſſes*, i.e. againſt all the *Chriſtians* in *Jeruſalem* and *Judæa*, uſing them cruelly & bloodily, if they would not joyn with him againſt the *Romans*, and if they would not *deny Chriſt*. Theſe two things are diſtinctly affirmed, the *firſt* by *Euſebius* in his *Chronicon*, *Chochebah*, ſaith he, leader of a faction of the *Iewes*, kill'd with all cruelty the *Chriſtians*, that would not help him againſt the *Romans*. The 2d by *Iuſtin Martyr*, *Apol.* 2. Βαρχοχέβας ὁ τῆς Ἰουδαίων ἀποστάσεως ἀρχηγέτης Χριστιανὺς μόνους εἰς τιμωρίας δεινὰς, εἰ μὴ ἀρνοῖντο Ἰησοῦν τὸν Χριστὸν, καὶ βλασφημοῖεν, ἐκέλευεν ἀπάγεσθαι, *Barchochebas the leader of the defection of the Iewes commanded the Chriſtians, and none elſe, to be led to cruel torments, if they would not deny Chriſt, and blaſpheme him.*

That the remnant here, i.e. all the *Iewes* in *Ieruſalem*, that were not now deſtroyed, did convert and *beleive* in *Chriſt*, appears by that which is ordinarily known in ſtory, that *Adrian* at this time by *edict* baniſht all the *Iewes* out of it, i.e. all that remained ſuch, or were not converted to *Chriſtianity*, and ſet up the *picture* of a *Swine* at the *gates*, to keep any of them from thoughts of entring again, and even to baniſh their *eyes* from thence, mean while the *Chriſtians* freely returning thither from their diſperſions, and inhabiting quietly there, *Chriſtianis tantùm permiſſa civitas*, ſaith *Oroſius*, *the city was permitted to Chriſtians only*, (ſee *note* on *Lu.* 21. c.) i.e. no *Iewes* were there permitted, that received not *Chriſtianity*. d. οἱ λοιποὶ ἅγιοι

Some miſtake there may poſſibly be in this place by conceiving theſe words [Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν, *the ſecond woe is paſt*] to denote the deſcription of that *ſecond woe* to end in this place, and conſequently that [*behold the third woe cometh quickly*] ſhould ſignifie that the *coming* of that *third woe* ſhould now next be ſet down. But this is a *miſtake*, that would be apt to diſturb and perplex the *viſion*, For of the *three woes* denounced ch. 8. 13. 'tis plain that the *firſt* is ſet down, from ch. 9. 1, to v. 12. and there concludes, *the firſt woe is paſt*, Then after that, ſaith the *viſion*, ἔρχονται ἔτι δύο οὐαὶ, *there come two woes more*, Theſe two are coupled together, and not ſet down ſo ſeverally, as this firſt was from thoſe two, (thoſe latter two agreeing one with the other in this, that they were both executed by the *Romans*, whereas the firſt was by the *Zelots* among themſelves) and ſo deſcribed ſomewhat undiſcernibly, yet ſo that the *ſecond* may be found to end ch. 10. 10. upon which 'tis ſaid, that *he muſt prophecie again*, v. 11. i.e. that there was not yet an end of that ſad matter, but that the *third woe* was ſtill behind, and that ſet down from the beginning of this 11th chap. to ver. 14. where that *third*, (and ſo both theſe δύο οὐαὶ the *ſecond* and *third* named together, ch. 9. 12.) being at an end, in reference to both of them, this verſe muſt be underſtood, that as the *ſecond* had been fulfill'd, ch. 10. 10. ſo within a ſmall time after, no longer then from *Titus* to *Adrian*, the *third* was executed alſo, only by way of *recapitulation*, the ſame thing is again ſet down, v. 15. very briefly in the *ſounding* of the *Seventh trumpet*, (as had been foretold it ſhould, ch. 10. 6, 7.) upon which come out the *great voices*, i.e. *thunders* (for *voices* and *thunders*, e. Δευτέρα οὐαὶ

Διηγεῖται ἐν τῷ ἑβδόμῳ

Φωναὶ μεγάλαι

thunders, φωναὶ, and βρονθ', are all one, see *note* on *Act.* 9. b.) signifying that *destruction*, (see *note* on ch. 10. a.) And this *third woe* being thus added to the *two* former, the *effect*, and *result* of all the *three woes* is, the *setting up* of *Christianity* in *Judæa*. And that is signified by the acclamations, the *Kingdome is the Lords* &c. Which speech is said to be *delivered* by the *thunders*, as being a most *natural consequent* of that *destruction*. And then a *new* vision of a *new* matter begins at the *beginning* of the *twelfth chapter*.

f. ἐγένετο Βασιλεῖαι τοῦ κόσμου βασιλεῖαι Κυρίου

What is here meant by this acclamation [*the Kingdoms of this world are become the Kingdoms of our Lord* &c.] may best be understood by these degrees. 1. That *becoming the Lords*] signifies *conversion* to *Christianity*, and that is evident by the addition of καὶ τοῦ Χριστοῦ αὐτοῦ *and his Christs*.] 2dly, That the *Kingdoms of the world*] signifies not here the *whole world*, and *all* the *Kingdoms* of that, but as (when it is said the *world hateth you*, and, *I pray not for the world*, and very often in the same style) the *world* signifies *unbeleivers*, and βασιλεῖαι τοῦ κόσμου the *whole societies* and *multitudes* of them. And this being by the *context* applied to *Ierusalem* and *Judæa*, the plain meaning of the whole *phrase* must be, that the *inhabitants* of *Ierusalem* and *Judæa* were now generally *converted* to the *faith* of *Christ*, As in the story it was known to be in *Adrian*'s time, after the *defeating* of *Barchochebah*, the *unbeleiving Iewes* being finally banisht thence, and the city inhabited by *Christians* of that and other *nations* indifferently, see *Euseb: Eccl: hist:* l. 4. c. 5. As for that which follows in the *acclamation*, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων, *and he shall reign for ever and ever*] that is capable of a *twofold* interpretation, either more *generally*, that the *Christian faith*, and *Church* shall continue *forever*, (the *gates of hades never prevailing* against it) and *support* it self from being *utterly* destroyed, against all *opposition*; and this here fit to be pronounced of the *Church* in general upon *occasion* of this good *successe* of it in *Ierusalem*, and *Judæa*, where it had been so long *persecuted*, but now had gotten the *victory*, Or 2dly, applying it *particularly* to *this Church*, the meaning may be, that *Christ* should have *faithfull servants* in *Judæa*, and continue to have so to all *eternity*; which hath yet been made good through all *changes* and *vicissitudes*, under the *Pagan*, and *Christian Emperors* first, and since under *Saracens* and *Turkes*.

Βασιλεύσει εἰς τοὺς αἰῶνας

Βασιλεῖαι τοῦ κόσμου

g. Ἔθνος

The word ἔθνος or ἔθνη doth not only belong to other *nations* in opposition to the *Iewes* (the *Ethnicks* or *heathens*, as we call them, though when the word ἐθνικοὶ is used, that is the particular notion of it) but also to *Palæstine*, either all together (as οἱ ἀπὸ τῶν ἐθνῶν, in *Orig: cont: Celsum* l. 4. are the *Iewes* in contradistinction to others) or to the several *parts* of it divided now into *Tetrarchies*, *Judæa* one ἔθνος, and *Galilee*, another, &c. and so saith *Josephus* of *Galilee*, that it was the valianteſt ἔθνος *nation* of *Palæstine*, the powerfulleſt and beſt fortified, when he ſpeaks of *Vespasian*'s overcoming it. And so in the *Gospels*, ἔθνος ἐπὶ ἔθνος *nation against nation*, *Mat.* 24. 7. *Mar.* 13. 8. *Lu.* 21. 10. & *Joh.* 11. 48, 51, 52. & c. 18. 35. and in many other places; (and agreeably the *Tetrarch* of any one of these was called ἐθνάρχης, and in *Latine Authors*, *Ethnarcha*, Of which see *Baronius ad An: Chr:* 2. *August:* 49.) And not only in the *singular* number, but also in the *plural*, συνοχὴ ἐθνῶν *Lu.* 21. 25. *the distresse of nations*, i. e. of the several *parts* of *Palæstine*, noted by [ἐπὶ τῆς γῆς, *on the land*] which belongs to that peculiarly (see *note* on ch. 7. a.) and to the inhabitants thereof, the *Iewes*, and not to the *heathens* in the rest of the world, For so that *text* referres, speaking of their *distresse*, and great *consternation* (see *note* on *Rev.* 6. f.) συνοχὴ and ἀπορία, and their *deanimation* for *fear* and *expectation* of what would come upon the οἰκουμένη *world*, that is that *whole people* (see *Lu.* 2. 1.) So *Act.* 4. 25. out of the *Psalmist*, the ἔθνη καὶ λαοὶ, *nations and people*, that murmured against *Christ*, are sure the *people* of the *Iewes*, and are expresst v. 26. by βασιλεῖς τῆς γῆς καὶ ἄρχοντες, *the Kings of the Land and the rulers*, by the *Kings* meaning *Herod* (who had the rule of them under the *Romans*) *Pontius Pilate* &c. and by the ἄρχοντες the *rulers*, or *chief* men among the *Iewes*, which v. 27. is expresly set down, *Herod and Pontius Pilate with the nations and people of Israel*, σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, and this is a place directly parallel to that which we have now in hand, both referring to that of *Psal.* 2. and so this also must be taken in that sense. See *note* on *Mat.* 24. e.

Οἰκουμένη

Ἔθνη καὶ λαοὶ

Βασιλεῖς τῆς γῆς καὶ ἄρχοντες

h. Φθείρειν

That φθείρειν and διαφθείρειν signifie *to corrupt*, in that sense that wicked men (διαφθειρόμενοι τὸν νοῦν, being themselves *corrupted*, and have their very *understanding perverted* by custome of unnatural sins) doe *corrupt* others, see *note* on 2 *Pet.* 1. b. and on 2 *Pet.* 2. a. and that γῆ signifies the *land* and *people* of the *Iewes*, see *note* on ch. 7. a. And so the *Gnosticks*, that infused their filthy doctrines and *corrupt* practises into the *Iewish beleivers*, may probably here be called the διαφθείροντες τὴν γῆν, *they that corrupt the land*, which are here to be *destroyed*, and so were most notably, saith *Eusebius*.

CHAP. XII.

Paraphrase.

* a great signe was seen σημεῖον μέγα ὤφθη

1. AND * there appeared a great wonder in heaven, a woman clothed with the [a] sun, and the moon under her feet, and upon her head a crown of twelve starres:]

1. Another vision is here set down, and either the heaven or the ayre made the scene, whereon 'tis represented, thus. And me thought I saw a woman, signifying the Church of Christ thereby, and that woman, that Church shining most illustriously with those graces, which Christ the Sun of righteousnesse had bestowed upon it, and thereby much outshining the Jewish state of imperfection before Christ came, which was now also destroyed, and this Church founded in the twelve Apostles, which, as teachers thereof, are best compared to starres, ch. 1. 20. and those as so many gemmes in the crown of the Church, i.e. principal persons in the constituting this kingdome of Christ.

[a] And

2. And this woman was with child, and ready to bring forth, i.e. by the preaching of the Apoſtles and Apoſtolical men, was in travail to produce Chriſtians (ſee Gal.4.19.) i.e. children to Chriſt, over all the world.

2. And ſhe being with child, † cried, travailing in birth, and pained to be delivered.]

† cryed out - bring in travel travaile, as being in torture κράζει ὠδίνουσα, καὶ βασανιζομένη τεκεῖν

3. And on the other ſide, me thought there was a Dragon, i. e. the Devil, that great enemy of Chriſtianity, who had for a long time the city of Rome (ſo religiouſly devoted to the worſhip of Idols, i. e. of devils, 1 Cor. 10. 20.) under his command, and all the principalities under it, (the firſt noted by the ſeven heads, i. e. the ſeven hills, on which the city was built, the other by the ten horns, c. 13. 1. and 17. 9. and 12.) and that city (noted by the ſeven heads) was the Imperial city, and ſo had as many crowns on the heads.

3. And there appeared another wonder † in heaven, and behold, a great red Dragon, having ſeven heads, and ten horns, and ſeven crowns upon his heads.]

† ſigne σημεῖον

b. 4. And the Devil to oppoſe the proſpering of the word of Chriſt and preaching of the Goſpel, made uſe of ſubtilty, by the falſe doctrine of Simon and the Gnoſticks, to corrupt the doctors and people of the church, and having ſucceeded proſperouſly in it in Samaria and other places, attempted the ſame alſo at Rome, that as ſoon as any turned Chriſtians, they ſhould infuſe their doctrines into them, (ſee note on 2 Tim. 3. a. & 2 Theſſ. 2.)

4. And his [b] tail drew the third part of the ſtarres of heaven, and did caſt them to the earth, and the dragon ſtood before the woman which was ready to bee delivered, for to devoure her childe, as ſoon as it was born.]

5. And there came into the church many Chriſtians in the city of Rome, that imperial city, v. 3. who proved very conſtant and faithful to Chriſt, and ſo a Church was eſtabliſht there, which ſhould convert many to the faith of Chriſt, by preaching the word (which is the rod of iron, i. e. ſpiritual ſword, or ſcepter of Chriſt, the inſtrument of managing his ſpiritual kingdome, ſee ch. 2. note o.) unto them. And as ſoon as a church was planted here, it was in the infancy endangered to be devoured by the Dragon, the devil aſſiſted by the Roman power the perſecuting Emperour Nero, about the tenth year of his reign, had it not been wonderfully preſerved by God.

5. And ſhee brought forth a man-childe, which was to rule all nations with a rod of iron, and her childe was caught up unto God, and to his throne.]

c. 6. And ſoon after, the Chriſtians were by edict forbidden throughout the Empire, but God preſerved his church in this perſecution, which laſted three years and an half.

6. And the [c] woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore days.]

7. And there was a great contention at Rome, between Simon Peter on one ſide, the planter of the Chriſtian faith, and Biſhop of the Jewiſh Chriſtians, and ſo maintainer of Michael's, or Chriſt's cauſe there, and Simon Magus, that Apoſtate ſervant of the Devil, at his ſecond coming to Rome in Nero's time, the one contending for Chriſt, the other againſt him, ſee note on 2 Tim. 3. a.

7. And there was warre in heaven, Michael and his Angels fought againſt the Dragon, and the Dragon fought and his Angels,]

8. And Peter, and the cauſe of Chriſt prevailed againſt him, for though at his former coming to Rome, in Claudius's days, Simon was there worſhipt for a God, and at his ſecond coming much favoured by Nero, yet upon his undertaking to fly in the air, by Peter's prayers, he was caſt down and maimed in the fall, and through pain and ſhame forced to caſt himſelf headlong down from the top of an houſe, ſee 2 Tim. 3. a.

8. And prevailed not, neither was their place found any more in heaven.]

d. 9. And by this means the Devil (that doth ſo oppoſe the Chriſtian faith, and ſeduce men to heatheniſme, and to corrupt living) was caſt out of his unlimited power in mens hearts, and many upon this victory of Peter over Simon Magus, turned Chriſtians.

9. And the great [d] Dragon was * caſt out, that old ſerpent, called the Devil and Satan, which deceiveth the whole world: he was † caſt out into the earth, and his Angels were caſt out with him.]

* caſt, ἐβλήθη
† caſt to the ground ἐβλήθη εἰς τὴν γῆν

e. 10. And this was matter of joy to all the Chriſtians, nay, to the angels of heaven, who therefore praiſed and magnified the power of the Chriſtian doctrine, which had caſt out that eminent piece of hypocriſie out of the church, the doctrine of the Gnoſticks, which did really infuſe that into Chriſtians, for which the devil is wont to accuſe the ſervants of God falſely, (and gave an eſſay of it in his charging of Job c. 1. 11.) to wit, that in time of perſecution they will deny and forſwear Chriſt.

10. And I heard a loud voice ſaying in heaven, Now is come ſalvation and ſtrength, and the kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which [e] accuſed them before our God day and night.]

11. And the faithful ſincere Chriſtians Peter and Paul, and divers others, having the patience and conſtancy of Chriſt before their eyes, (who laid down his life for them) and his frequent doctrines of taking up the croſs, and following him, reſolved to do ſo as he had given them example and command, and this was a victory over Satan, and theſe inſtruments of his, the Gnoſticks, which would have ſeduced all the Chriſtians from their conſtancy.

11. And they overcame him by the blood of the lamb, and by the word of their teſtimony, and they loved not their lives unto the death.]

12. A thing much to be applauded and rejoiced at by all good men and angels. But upon this the devil was hugely inraged to ſee his ſubtilty (the tail of this ſerpent v.4.) the falſe doctrines and infuſions of theſe hereticks thus miſcarry, and therefore in that rage of his, knowing that if he did not beſtir himſelf mightily, Chriſtianity prevailing in the purity and ſincerity of it, would utterly be his ruine, and that ſuddenly, He ſet afoot the perſecution againſt the whole Chriſtian church by Nero's edicts in a ſharp manner.

12. Therefore rejoice ye heavens, and ye that dwell in them: wo to the inhabitants of the earth, and of the ſea, for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath * but a ſhort time.]

knowing, εἰδὼς
* a little ſeaſon ὀλίγον καιρὸν

13. By

† on the ground, εἰς τὴν γῆν

13. And when the Dragon saw that he was cast † unto the earth, he persecuted the woman which brought forth the man-child.] 13. By this to revenge himself upon Christianity for the destruction of Simon, his beloved instrument.

* season καιρὸν καὶ καιροὺς

14. And to the woman were given two wings of a great Eagle, that she might fly into the wilderness, into her place, where she is nourished for a * time, and times, and half a time, from the face of the serpent.] 14. And so not only at Rome, v. 6. but in all other parts of the Roman Empire, Christianity was persecuted; and the Christians forced to flie, some one way, and some another, (as they had been Acts 8.1.) by which means they were by the providence of God kept safe for some while, (see v. 6.)

† river ποταμὸν

15. And the serpent cast out of his mouth waters, as a † flood after the woman, that he might cause her to be carried away of the flood.] 15. Mean while Satan used all means to pursue the Christians whither they fled, raising up persecutions from Nero against them in the provinces, by which he hoped to have utterly drowned and destroyed the Church.

* land γὴ

16. And the * earth helped the woman, and the earth opened her mouth, and swallowed up the flood, which the Dragon cast out of his mouth.] 16. But these afflictions and calamities which the devil designed the Christians, were diverted by the seditions raised by the Jewes against the Romans, by which means it came to passe, that all the malice which was by Satan designed against the Christians, fell actually upon the Jewes, under Vespasian and Titus, and so at that time the persecution of the Christians was necessarily cooled, and fell upon the Jews their greatest enemies.

† have εἶχον

17. And the Dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and † keep the testimony of Jesus Christ.] 17. And this was a great vexation to Satan, to see Christianity thrive the better by this means, and therefore he set to his former design again, that of setting the Emperors upon persecuting the Christians, viz. the pure Orthodox of them that stood out constant in confession of Christ, and would not, for acquiring safety, join with the Jews, or Gnosticks, and comply with them. And this persecution now designed by Satan, is that which fell out under Domitian, the subject of the next vision, c. 13.

Notes on Chap. XII.

a. Ἥλιος Σελήνη

What notion is here to be affixt to the *Sun* and *Moon*, may thus most probably be resolved, The *Sun*, being the *Spring* and *fulness* of *light*, communicating to all, but needing not to receive *light* from any, may fitly represent the *Christian religion*, as that contains the *doctrines* of *perfect purity*, not only *external*, but of the *heart*, and is an addition of *perfection* to all the *laws*, that had formerly been given to men. And then the *moon* being a *fainter light*, and *proverbially* noted for *mutability*, it may well signifie the *imperfect*, and accordingly *mutable œconomy* of the *Mosaical law*. That the *Moon* is under this *womans feet*, may signifie that the *Church*, noted by this *woman*, *clothed with the Sun*, i. e. the *Christian Church*, had now *cast* off that *yoke* of the *Mosaical* observances; Others have applied it to the use that *Christian religion* makes of the *Law* and *Prophets*, as a *footstool* to *rest* upon in some degree, But the phrase *under the feet*] rather implies that of *bringing low*, *destroying*, than making use of it, As when the *enemies* are *put under the feet*, or *made* the *footstool*, it notes them to be *subdued*. And so the *Mosaical œconomy* was at this time, solemnly laid aside by the *Christians*, and the *Nation* and *Temple destroyed* in the former *visions*.

ὑποκάτω τῶν ποδῶν

b. ἡ Οὐρὰ αὐτοῦ

Supposing the *great red Dragon* v. 3. to signifie the *devil*, (see *note* d.) the only question is, what is here meant by ἡ οὐρὰ αὐτοῦ *his tail*; To this purpose it must be observed, that the *serpents* power of *hurting* lies principally in his *head*, and therefore as it is of them observed, that they do all they can to *preserve* their *head*, as that wherein they are most neerly concern'd, so the punishment that by *God* is threatned *Satan* in the shape of a *serpent*, *Gen.* 3. 15. is, that the *seed of the woman shall bruise his head*, i. e. shall *over-power*, and *master* him, And accordingly here the *Roman Imperial power*, by means of which the *devil* is able to *kill and persecute Christians*, is expresst by the *heads* of the *Dragon* v. 3. And then the *tail* being most *distant* from the *head*, and here mentioned distinctly from the *seven heads*, and that which here follows of *drawing the starres*, i. e. *corrupting the Christians*, attributed distinctly to the *tail*, as that which succeeds ch. 13. 1. to the *heads*, It will follow, that the *tail* of the *serpent*, shall most reasonably have a *peculiar* notion, and signifie his *policy*, and *subtlety*, which is the engine, by which he works, before he proceeds to use his *power*, or when his *power*, or *force* cannot prevail; And of this sort the *Instruments* ordinarily are *Magicians* and *Sorcerers*, and *false Prophets*, that by *deceits seduce*, and *corrupt* men, And none more eminently deserved this title, than *Simon*, and his followers, 1. in respect of the *prodigies* that he made shew of, 2dly, by his doctrine of *compliances*, which offer'd all men ways of escaping *persecutions*, whether from the *Jews* or *Gentiles*, by determining it lawfull to *deny Christ*, and *offer sacrifices to idols*, 3dly, by gratifying all their *carnal desires*, and giving them *liberty* for all *uncleanesse*; From whence it is, that *Cyril* of *Jerusalem* calls *Simon* by this title, so proper to this place, ὁ πρῶτος καὶ πρωϊαῖος Δράκων, *the prime Dragon of wickedness*, or *wicked Dragon*. And so this is most proper to this part of the *Ecclesiastick story* of those *first* times, that assoon as the *wheat* was any where *sown*, the *enemy* sowed his *darnel* also, where ever *Christianity* was planted, the *Gnostieks* infusions follow'd, to spoil and destroy it, and so it was at *Rome*, and that peculiarly, at this point of time, here noted in this *vision*, before the *Emperial edicts* for the *persecuting* of the *Christians* came out. For these, we know, followed the *destruction* of *Simon*, (see *note* b.) and are the subject of the *next Chapter*.

The time of the *womans flying into the wilderness*, i. e. of the *banishing* of the *Christians* from *Rome*, is known in story to have been in the *tenth* τὸν ἐνιαυτὸν εἰς τὸν ἐνιαυτὸν

of *Nero*, at which time having *fired* the *city*, he *imputed* it unto the *Christians*; That he did it *himself* is affirmed clearly by *Suetonius*, in *Ner:* c. 38. *quasi offensus deformitate veterum ædificiorum, & angustiis flexurisque vicorum, incendit urbem & incendium ex turre Mœcenatianâ prospectans, lætus flammæ, ut aiebat, pulchritudine, ἅλωσιν Ilii in illo suo scenico habitu decantavit. Not liking the unbeautifulness of the antient buildings, nor the narrowness and turnings of the streets, he set the city on fire, and there burnt all that was sacred and precious in the city, and looking on the fire from a towre, and delighted, as he said, with the beauty of the flame sang in his scenical habit the taking of Troy.* Thus again we find in *Xiphilin* out of *Dio*. But for this the *Christians* were *accused* by him, and cruelly *punished*, saith *Tacitus Annal.* l. 15. and that writer being an *hater* of the *Christians*, is pleased to think them *guilty*, and falsly affirms, that some of them *confest* the *fact*, whilst not only in the *general reputation* of all men that then lived, of other *writers* that wrote of those times, but by the confession of *Tacitus* himself, *Nero* was acknowledged the *author* of it, who meant to have the *honour* of building a *new city*, and calling it by his *own* name by this means. However, the *Persecution* of the *Christians* began by this *pretence*, was by *Nero's edicts* the next year improved and advanced to so high a pitch, that *Christianity* was quite *interdicted the Roman Empire*, So saith *Sulpitius Severus. Neque ullâ re Nero efficiebat quin ab eo jussum incendium putaretur, igitur vertit invidiam in Christianos, actæque in innoxios crudelissimæ quæstiones, quin & novæ mortes excogitatæ——Hoc initio in Christianos sæviri cœptum, post etiam datis legibus religio vetabatur, palámque edictis propositis Christianum esse non licebat. Nero could by no means perswade men but that the city was burnt by his command, Whereupon he diverted the envy of it on the Christians, and appointed cruel torments for the examining them, and invented new kinds of death. On this beginning the persecution brake out against the Christians, and after it the religion was prohibited by Laws, and publick edicts made that no man might be a Christian.* And this is it which is here meant by the *womans flying into the wilderness*, and accordingly is by *Tertullian* called the *first persecution*, Because though the *Christians* as such suffer'd before in *Claudius's* time, yet that was not by any *Imperial edict*, but only by *tumults*, when the *heathen people* were incited by the *malicious Jews*; For as we read *Act.* 18. the *Proconsul Gallio* would be no *Judge in such matters*, but *drave the Jews from the Judgment seat.* And this was toward *the latter end of Claudius*, after *Claudius* had commanded all *Jews* to *depart* from *Rome*; In which *banishment* of the *Jews* some *Christians* might suffer occasionally and S. *John* be banisht into *Patmos*; but there was as yet no *edict* against them as *Christians*, at the least none for the putting them to *death*, as the *plea* of S. *Paul* before *Felix*, and *Festus*, his appeal to *Cæsar*, (which was at the beginning of *Nero*) make it plain, And accordingly we find, that when Saint *Paul* came to *Rome*, *Act.* 28. he *preached* there *μετὰ πάσης παῤῥησίας ἀκωλύτως, with all boldness or publickness, and was not forbidden*, And at the writing of his *Epistle* to the *Romans*, *their faith*, saith he, *was famous in all the world*, *Rom.* 1. *and he had oft desired to come to them*, *Ro.* 15. 22. and that *for many years*, v. 23. And all this in *Claudius's* time, before his going to *Rome*, which argues also that this *woman* was not yet *fled*, i. e. *banisht into the wilderness*. And therefore of *Nero* it is *Tertullian's* phrase, that he first *dedicated persecution*, *& Primum Neronem in hanc sectam ferociisse*, *Nero was the first Emperor that persecuted Christian Religion.*

d. Ὀφις ἀρχαῖος

The *Hebrews* call *Satan* הנחש הקדמוני *the old serpent*, so again c. 20. 2. and the *casting* him out at this time, is the *prospering* of the *Christian faith*, consequent to this *discomfiture* of *Simon Magus*, and the manifestation of the *power* of *Christ*. So saith *Arnobius* l. 2. *Non distulerunt res patrias linquere, & veritati coalescere Christianæ, viderunt enim currum Simonis* &c. *They delayed not to leave all their worldly possessions, and to cleave to Christianity, which was now under interdict, For they saw Simons chariot and fiery horse dispelled by the breath of Saint* Peter's *mouth*, &c. And as by this means the *heathens* were *converted* to the *faith* by seeing the power of *Peter*, so were the *Gnosticks* discomfited, seeing their *Leader Simon* destroyed.

e. ὁ Κατηγορῶν αὐτῶν

The *accusation* that *Satan* brings against *sincere Christians*, appears by his dealing with *Job* c. 1. 9. 11. to be to this effect, that they are *hypocrites*, and will only serve *God*, as long as he protects and defends them; This it hereby appears that *Satan* looks on, as the charge of all others most for his turn to bring against men, and therfore that wch he most desires to have truly said of them. Now the chief doctrine of the sect of the *Gnosticks*, the followers of this *Simon*, (who is called the *first-born* of *Satan*) was this, that in time of *persecution* it is lawful to *deny* and *forswear Christ* (which was the very thing that the *devil* laid to *Job's* charge) and consequently all that were by him seduced into that doctrine, *Satan* might justly *accuse* before *God day and night*, as really *guilty* of that *accusation*. But when the doctrine of the *Gnosticks*, and the professors of it were now cast out of the *Church*, then this is here truly said, that the *accuser* of the *brethren*, i. e. of *Christians*, is cast out, i. e. *Satan* can no longer with any justice *accuse* the *Christian Church*, or, if he do, he is found to be a *false accuser*.

f. ἡ γῆ ἐβοήθησε τῇ γυναικὶ

The solemn notation of *Judæa* by ἡ γῆ *the land*, hath often been taken notice of, and is very pertinent to this place, the *seditions* that were raised there about this *time* of *Nero's reign*, diverting the *malice* designed against the *Christians*, And the same continued all the time of *Galba*, *Otho*, *Vitellius*, *Vespasian*, and *Titus*, and in all this space the *Romans* being wholly taken up about the *Jews*, the *heathen Emperors* did nothing against the *Christians*, till *Domitian* comes, who is the subject of the *vision* in the next *Chapter*.

CHAP.

CHAP. XIII.

Paraphrase.

1. AND I ſtood upon the ſand of the ſea, and ſaw a beaſt riſe up out of the ſea, having ſeven heads and ten horns, and upon his horns ten crowns, and upon his heads [a] the name of blaſphemy.]

1. And I was in the Iſland Patmus, upon the ſea ſhore, when I ſaw the viſion, that I am now to ſet down, viz: concerning the execution of that deſigne of Satan of bringing perſecution on the Chriſtians at Rome, ch. 12. 17. And here the firſt thing I ſaw, was a beaſt, repreſenting the heathen worſhip, as it ſtood at Rome, riſing out of the ſea, as that is all one with the abyſſe, or deep, i. e. introduced among them by Satan (ſee note on ch. 11. c.) and thriving and proſpering by the ſtrength, and power of the Roman Emperours, That heathen worſhip repreſented by this firſt beaſt, and the Roman Empire by the ſeven heads, either as ſeven Emperours, ch. 17. 10. or elſe as referring to the ſeven hills of Rome, the ſeat of this Idol-worſhip, uſurping to its ſelf that blaſphemous title of being a Goddeſſe, and the ten horns ten Kings, noting thoſe that complied with Rome in this deifying of their Emperours, and in the reſt of their Idol-worſhip, viz: the many Kings that were by the Roman Emperour ſet over other places, who therefore are ſaid to have ten crowns. a.

2. And the beaſt which I ſaw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lyon, and the dragon gave him his power, and his ſeat, and great authority.

2. And this Idolatrous heathen worſhip, thus aſſiſted by the power of the Empire, began to be very cruel, and cannot ſufficiently be expreſt by one cruel beaſt, but having variety of all kinds of Gods in it, from which 'tis repreſented by a ſpeckled leopard, it exerciſes all the cruelty both of bear and lyon, as was manifeſt by their perſecutions of Chriſtians. And to the ſuſtaining of this beaſt (the Idolatrous heathen worſhip) the Devil (that laboured to deſtroy Chriſtianity, ch. 12. 3.) contributed all his power and skill, did all that he could to hold it up, by prodigies, and by all other means.

3. And I ſaw one of his [b] heads as it were wounded to death, and his deadly wound was healed, and † all the world wondred after the beaſt.]

3. And though one prime Temple on one of the ſeven hills of Rome, the moſt ſtately of all the reſt, and ſo call'd the Capitol from a Latine word ſignifying Head, were burnt down by lightning, and eſteemed to be ſmitten by God from heaven, and ſo Idolatry conceived to have received a fatal blow, yet that was ſoon rebuilt by Domitian the Emperour of Rome, and that gave a great confirmation to Idolatry, among all that lived in the Roman dominions, and took notice of it. See note k. b.

† the whole land

4. And they worſhipped the Dragon, which gave power unto the beaſt, and they worſhipped the beaſt, ſaying, Who is like unto the beaſt, who is able to make warre with him?]

4. And they worſhipt the Devil, who had thus upheld the heathen religion when the Jewiſh was deſtroyed, reſolving from hence, that the God of Iſrael was not able to contend with their Devils, nor his religion able to maintain it ſelf againſt their Idol-worſhip.

5. And there was given unto him a mouth ſpeaking great things, and [c] blaſphemies, and power was given unto him to [d] continue forty and two moneths.]

5. And hereupon the heathen idol-worſhip and worſhippers began to deſpiſe all others, and to ſcoffe at the God of Iſrael (and the heathen Emperours to call themſelves Gods, for ſo Domitian did) upon the deſtruction of the Temple at Jeruſalem, concluding thence that that God of Iſrael was not the true God. And ſoon after this, Domitian began a perſecution againſt the Chriſtians, as thoſe which oppoſed the heathen worſhips, and continued it about three years and a half, untill his death. c. d.

6. And he opened his mouth in blaſphemy againſt God, to blaſpheme his name and his tabernacle, and them that dwelt in heaven.]

6. And this ſame Domitian was very bitter againſt God, the Church, and all Chriſtians, in all this being a factor for the beaſt or idol-worſhip.

7. And it was given unto him to make warre with the Saints and to overcome them: and power was given him over * all kindreds, and tongues, and nations.]

7. And was permitted by God to perſecute the Chriſtians, and to ſuppreſſe them whereſoever they inhabited, whether of Jewiſh or Gentile extraction, (ſee note on chap. 10. c.)

* every tribe

8. And all that dwell upon the earth ſhall worſhip him, [e] whoſe names † are not written in the book of life of the lamb, ſlain from the foundation of the world.]

8. And all the Chriſtian profeſſors within the compaſſe of the Roman dominions were put to ſore trials, and of them very many were wrought upon by this means, viz: the carnal temporizing Gnoſticks, which had not a mind to be martyrs and confeſſors for Chriſt, but rather choſe to comply with idolatry, than to ſuffer for Chriſt. e.

† were not written frō the foundation of the wor'd in the book of life of the lamb that was ſlain,

9. If any man have an ear, let him hear.

9, 10. And this perſecution of his againſt the Chriſtians was ſo ſharp and unreſiſtible, that (which is the thing that all Chriſtians are concerned to take notice of) there was nothing left to the perſecuted, but the exerciſe of their patience and faith, the one in bearing without reſiſtance what befalls them, the other in truſting God with their condition, and never revolting from him, or attempting to relieve themſelves by ſecular armes, for as theſe are unlawfull for ſubjects to make uſe of, againſt the lawfull power, under which they are, though never ſo ſharp or injurious to them, ſo would it prove, if 'twere uſed, but a means to bring more miſery upon them. f.

10. * He that [f] leadeth into captivity, ſhall go into captivity: he that killeth with the ſword, muſt be killed with the ſword. Here is the patience and faith of the ſaints.]

* If any man gather together a captivity, he goeth, Εἴ τις αἰχμαλωσίαν συνάγει, ὑπάγει

11. And I beheld [g] another beaſt coming up out of the earth, and he had [h] two horns like † a lamb, and he ſpake as a dragon.]

11. The next part of this viſion was the repreſenting a ſecond beaſt, by which is meant the magick and auguries and oracles of the heathen Prieſts, which appeared to me to aſcend out of the earth, or from under ground, as the Oracles were wont to be delivered, And this beaſt had two horns, theſe men had two powers, by which they made themſelves fit to be conſidered, doing of miracles, and divination, wherein they had ſome reſemblance of Chriſt the lamb, but made uſe of theſe to all diabolical ends of cruely, and delivered their Oracles, as the Devil was wont to doe, in dubious forms. g. h.

† the lamb, & he ſpake like the dragon

12. And all this was made uſe of to advance idol-worſhip, which before had loſt ſome reputation in the burning of the Capitol, ver. 3.

12. And he exerciſed all the power of the firſt beaſt before him, and cauſeth the earth, and them which dwell therein to worſhip the firſt beaſt, whoſe deadly wound was healed.]

i. 13. And by theſe great wonders were pretended to be done, even calling and bringing down fire from heaven, which is affirmed of Apollonius.

13. And he doth great wonders, ſo that he maketh i fire come down from heaven on the earth in the ſight of men.]

k. 14. And by theſe, and the like prodigies, ſhewed in ſeveral parts of the Empire, they endevoured to ſet up the ſame idol-worſhip among them, which was at Rome.

14. And deceiveth them that dwell on the earth, by the means of thoſe miracles which he had power to doe in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould k make an image to the beaſt, which had the wound by a ſword, and did live.]

l. 15. And theſe heathen Augures and prieſts ſet up Oracles in new places, and by reſponſes from them ingaged the Emperour, and his officers in the Provinces to perſecute and make bloody Edicts againſt the Chriſtians,

15. And he had power to give l * life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the image of the beaſt ſhould be killed;]

m. 16. And by that means Edicts came out, for all men in the whole Empire, to enter into, and joyn in their heathen worſhips;

16. And he † cauſeth all, both ſmall and great, rich and poor, free and bond, * to receive m a mark in their right hand, or in their foreheads;]

m. n. 17. And therewith baniſhment, or interdicting of all privileges, and advantages of life, to all that doe not thus joyn publickly with them, and to that end enter into their religion by ſome of thoſe waies uſual among them, by having the mark of the God, or the name, or ſome numeral letters, that ſignifie his name, branded on them.

17. And that m no man might buy or ſell, ſave he that had the mark, or the n name of the beaſt, or the number of his name.

o. 18. And for the laſt of theſe, it was repreſented in the viſion to be three letters, which ſignifie ſix hundred ſixty ſix, the foretelling of which ought to be lookt on, as an act of infinite wiſdome in Chriſt, that ſent this prophecie, and conſequently to be attended to as ſuch, Or elſe the finding this out, will be matter of wiſdome, a work of ſagacity in any, and yet poſſible, when the time comes, to be obſerved, for the way of numbring here mentioned is that which is of ordinary uſe among men.

18. Here is o wiſdome. Let him that hath underſtanding, count the number of the beaſt, for it is the number of a man, and his number is ſix hundred threeſcore and ſix.

Notes on Chap. XIII.

2. Ὄνομα βλασφημίας

Ὄνομα βλασφημίας *name of blaſphemy*] literally ſignifies ſuch a *title*, that cannot be *aſſumed*, or *owned* without *blaſphemy*. Now *blaſphemy* is committed *two* waies, either by *ſpeaking* contumeliouſly of the *true God*, or giving *divine honour* to any elſe, which is alſo the taking that *honour*, which is due to him *alone*, and beſtowing it upon *others*, and ſo as contrary to his being acknowledged the *one God*, as the uſing him *reproachfully* is to his being *God*. And therefore it is that *Paul* and *Barnabas* having *divine honours* attributed to them at *Lyſtra*, they *rent* their *clothes*, *Act.* 14. 14. in the ſame manner, as was uſual among them, when any man was heard to *blaſpheme*, ſignifying thereby, that *ſacrificing* to any *creature* is direct *blaſphemy* againſt the *Creator*. Now what this *title of blaſphemy*] was, which is here referred to, is ſpecified by S. *Jerome qu:* 11. *ad Algas: Æterna cùm dicitur quæ temporalis eſt, nomen eſt blaſphemiæ, The city Rome was called the Eternal city, which to be attributed to any thing which had a beginning and ſhall certainly have an end, is a name of blaſphemy.* But beſide this, (and what *Athenæus* ſaies of it, *l.* 1. where he enſtyles it οὐρανόπολις Ῥώμη, *Rome the Cœleſtial*, or *heavenly city*) it appears by many *antient Roman coynes* (ſet down by *Goltzius in theſauro*) that *Rome* was called a *Goddeſſe*, there being many ſuch *inſcriptions* Ῥώμη Θεὰ, *Rome a Goddeſſe*. Accordingly the people of *Smyrna* built a *Temple* to it, ſaith *Tacitus hiſt:* l. 3. and other *Provinces* uſed the like *flattery*, erected *Temples*, appointed *Prieſts* to the *Goddeſſe Rome*, and at laſt *Adrian* raiſed a *ſtately Temple*, and called it *Templum Romæ & Auguſtorum*, the *Temple of Rome*, and of the *Emperors* (i.e. dedicated to them, as to *Gods*) ſaith *Dio* in *Adriano*. And accordingly this *idolatry*, or *blaſphemy* is taxed by *Prudentius*,

—Colitur nam ſanguine & ipſa
More Deæ, Nomény; loci ceu numen adorant,

Rome is worſhipt by ſacrifice, after the manner of a Goddeſſe, and they adore the Name of the city, as a deity. And to this it is agreeable that many other *copies* read, ὀνόματα βλασφημίας *names of blaſphemy* in the *plural*, *more* ſuch *blaſphemous* titles, beſide that of *Urbs Æterna*, the *Eternal city*, that one of Θεὰ *Goddeſſe*, and the *erecting Temples* to it, containing all *imaginable blaſphemies* in it.

b. Μία τῶν κεφαλῶν Κεφαλὴ

What is here meant by μία τῶν Κεφαλῶν, *One of the heads*] will be judged 1. by the *notion* of *head*, 2. of μία *one*. The *head* is the *uppermoſt* part of a man, and ſo *proverbially* ſignifies any thing that is moſt *eminent* or *conſpicuous*, and ſo here ver. 1. the *ſeven heads* are moſt probably the *ſeven* hills, on which *Rome* was built, Then for μία, that (for want of *degrees* of *compariſon* in the *Hebrew* language) is by an *Hebraiſme* oft taken for πρώτη *the firſt*, as *Mat.* 28. 1. μία Σαββάτων, (not *one*, but) *the firſt of the week*. Both theſe concurre to apply this *phraſe* μία τῶν Κεφαλῶν, to the *Capitol* at *Rome*, to which it belongs ſo properly, and *characteriſtically*. For 1. the word *Capitol*] certainly comes from *Caput*, an *head*, and *Livy* renders the reaſon for it, that a mans *head* being found in that place where that was after *built*, (*Caput Toli*, the *head of Tolus*, ſaith *Arnobius*) the *Oracle* anſwered, *Eo loco, caput, ſummámque imperii fore, that the head and top of the Empire ſhould be there:*

2dly, In

, In this place was the *Temple of Jupiter*, called therefore *Jupiter Capitolinus*, and he being the *first* or *chief* of the *Gods*, the place where his *Temple* ſtood, may well be the *principal* of the *heads* of this *city*. Now that this *head* is here ſaid ἐσφαγμένη εἰς θάνατον, *ſlaughter'd* or *ſmitten to death*, this clearly belongs to the *burning* of the *Capitol*. Which fell out twice about theſe times, 1. it was ſet a fire by thoſe that accompanied *Sabinus* and *Domitian* thither, and who were there beſieged by *Vitellius*'s *ſouldiers*, a little before the death of *Vitellius*, Whoſe ſucceſſor *Veſpaſian* being returned out of *Judæa*, and having committed the warre againſt the *Jews* to his ſon *Titus*, in the very next year (at which time the *Temple* at *Jeruſalem* was *burnt*) *re-built* the *Capitol* moſt ſumptuouſly, and reſtored *Iupiter's Temple* in it; Which as it was a kind of *recovery* of *Rome* from a *mortal diſeaſe* (expreſt by a *coin* of *Veſpaſian's*, inſcribed *Roma reſurges*, *Rome thou ſhalt riſe again*) ſo, it was looked on, as a great expreſſion of the *wrath* of *God* againſt the *Jews*, that at that time not onely their *Temple* was *burnt*, but that other of *Jupiter* at *Rome* permitted to be re-built, and at *Jeruſalem heathen ſacrifices* offer'd in the *Temple* of *God* by the *Roman* ſouldiers, and all *Gods Prieſts* fetcht out of their *caves* or hiding places, and killed by *Titus*'s command. Of this re-edifying the *Capitol*, ſee *Tacitus hiſt: l.* 4. And to this the words here would commodiouſly enough be appliable. But beſides this, there was a *ſecond* wounding of this *firſt head*, another *burning* of the *Capitol*, in *Titus*'s reign, which was by *lightning*, and ſo eſteemed to be ſent from *heaven*, And this is more proper to this point of time, to which this *viſion* belongs, and being done as from *heaven*, might from thence be more fitly objected to *Idolatry*, as a *deadly wound* to that *worſhip* of *Jupiter*, And this was ſo ſumptuouſly *repaired* by *Domitian* (whoſe time is the *ſubject* of the *viſion* in this chapter) that *Martial* makes *Jupiter indebted* to him for it,

Pro Capitolinis quid enim tibi ſolvere templis
Quid pro Tarpeiæ frondis honore poteſt?

What can Jupiter pay thee for his Temple in the Capitol? And on this 'tis ſaid *that the whole earth wondred after the beaſt*. Where by ὅλη ἡ γῆ, *the whole earth* or *land*] the *Roman Territories* are moſt probably meant (ſee note k.) which are to *Rome*, as all *Palæſtine* (ſo often call'd by that ſtyle, the *Land*) to *Jeruſalem*; And the ἐθαύμασεν ὀπίσω *wondring behind*, or *after the beaſt*] ſignifies their great *veneration* (wrought in them by this means) to the *Idol-worſhip*, which is farther expreſt by their *worſhipping the Dragon*, i. e. the *devil*, v. 2. called the *old ſerpent*, c. 12. 9. and the *Devil* and *Satan*, a *Dragon* being but a *flying ſerpent*, by which the *Devil* hath always been repreſented. Who being here lookt on, as the maintainer of the *heathen worſhip*, he is *adored* and *applauded* greatly, and that farther expreſt by their *ſaying*, *Who is like unto the beaſt, who can fight with him?* i. e. No *man*, or *God*, is able to *oppoſe* this *Idol-worſhip*, profeſt in the *Capitol*, or reſiſt the *power* by which it is upheld.

c. One ſpecial teſtimony of the *heathens blaſphemy* againſt *God* upon occaſion of the *Romans victories* over the *Jews*, is that of *Cicero pro Flacco*, ſpeaking of the *Jews*, *Illa gens, quàm chara diis immortalibus eſſet, docuit, quòd eſt victa, quòd elocata, quòd ſervit, that nation hath taught us how dear they are to the immortal Gods by their being conquered and ſubjected* by the *Romans* to a *King* of their ſending thither. This hath been thought fit by a learned man to be brought to the illuſtrating of this place, though indeed it belong to it only by way of accommodation, as a proof how apt the *Romans* proſperity and *conqueſts* over *Judæa*, were to make them *blaſpheme God*, not that this ſpeech can belong to the point of time now ſpoken of, being delivered long before by *Cicero*. *Dionyſius Alexandrinus* in *Euſebius* l. 7. c. 10. applies it to *Valerian* 255. years after *Chriſt*, who (by the inſtigation of the chief of the *Magicians* in *Ægypt*, commanding him τοὺς καθαροὺς ἀνδρας καὶ ὁσίους κλίνουσι καὶ διώκειν, *to kill and perſecute the pure and holy men*, ὡς κωλύας &c. *as thoſe that hindred their inchantments*) became a great enemy of the *Church*. The like is again related of *Diocletian*, that upon a reſponſe of *Apollo* from *Delphi*, that the *juſt upon earth* hindred him from ſpeaking *truth*, he fell on *perſecuting* the *Chriſtians*, ſee *Euſebius de vitâ Conſt:* l. 2. c. 49. 50. But that which is more pertinent to the *times*, whereof, I conceive, the *viſion* ſpeaks, is *Domitian's* ſtyling himſelf *Dominus & Deus noſter*, and forbidding *nè ſcripto quidem ac ſermone cujuſquam appellaretur aliter, that any whether in words or writing ſhould call him otherwiſe*, and appointing his *ſtatues* of *gold* and *ſilver* to be ſet up in the *Capitol*, and his profeſſing his contempt of *thunder* and *lightning*, See *Suetonius* in his life, c. 13.

That which is read in ſome copies πολεμῆσαι μῆνας τεσσαράκοντα δύο. *to wage war fourty two moneths*, i. e. three years and an half] is in other the beſt and *antienteſt copies* (without πολεμον) ποιεῖν μῆνας &c. and then that is to *ſpend* or *ſtay* ſo many *moneths*. Thus the *King's* MS. hath it, and ſo in *Euſebius Eccl: Hiſt:* l. 7. c. 10. *Dionyſius Alexandrinus* citing this place reads it, ἐδόθη αὐτῷ ἐξουσία καὶ μῆνες (or as another reading of *Euſebius* hath it, μῆνας) τεσσαράκοντα δύο, *power was given him fourty two moneths*. And *then to ſtay* ſo many *moneths*] is *to live* ſo long, which was punctually true of *Domitian*, who began his *perſecution* in the *thirteenth*, and *dyed in the ſixteenth* year of his *reign*, And ſo this is directly anſwerable to the ſpace, wherein *Antiochus* had vexed the *Jews*, *Dan.* 7. 24. (ſee *Euſebius Eccl. Hiſt.* l. 3. c. 13.) and ſo is fit to be expreſt in the ſame form of words, as we ſee it is.

d. ποιεῖν μῆνας

That the words here ſhould not be read thus [*the Lamb ſlain from the beginning of the world*] (though it be perfectly true that *Chriſt* was in the *deſignation* and *decree* of *God* ſo *ſlain from the beginning*) but thus, ὧν ὀνόματα ἐ γέγραπται ἀπὸ καταβολῆς κόσμε, [*whoſe names were not written from the foundation of the world*, (i. e. were *never written*) *in the book of life of the Lamb that was ſlain*] may ſufficiently appear by comparing this expreſſion here with c. 17. 8. where the words are [*whoſe names are not written in the book of life from the foundation of the world.*] Now ſome difference there is betwixt [*the book of life of the Lamb ſlain*] here, and [*the book of life*] in that place. There [*the book of life*] ſignifies the *regiſter*

e. Βλέπε ζωῆς τῆ ἀρνίε ἐσφαγμένε

regiſter of all the good *Chriſtians* on earth, ſuch as at that time, when *their names* are ſaid to be *written* in it, are true *beleivers*; but [*the book of life of the Lamb that was ſlain*] ſignifies peculiarly the *regiſter* or *catalogue* of *Confeſſors*. Such as already have, or are now about to venture their *lives* for the *confeſſion* of *Chriſt*, to *take up his croſſe and follow him*, and ſo are conformable to this *image of Chriſt*, this of the *Paſchal lamb* (by which he was antiently repreſented) *the ſacrificed crucified Saviour*. And ſo theſe *men of the land*, i. e. the *Jews* here that *worſhip* the *beaſt*, the *Gnoſticks*, that to avoid *perſecution*, goe to their *Idol-feaſts* or *ſacrifices*, are juſtly thus deſcribed, they *whoſe names, from the foundation of the world, have not been written in this book of life of the ſlain lamb*, or, *in the ſlain lamb's book of life*.

f. Αἰχμαλωσίαν συνάγων] *is to gather together a captivity*, i. e. a number of *Captives*, as he that undertakes to bring them back out of their *Captivity*, to be their *Captain*, and lead them againſt their *Conquerour* that hath taken them, as ζωάγειν εἰς πόλεμον *to gather to warre*, c. 16. 14. 16. and 20. 8. and as the word [*gathering*] is particularly applied to *Captives*, and ſo uſed by the *Pſalmiſt*, *Gather us, O Lord, from among the people*, &c. *Pſal.* 106. 47. having in the former verſe mentioned τοὺς αἰχμαλωτεύσαντας, *thoſe that had carried them captive*, which concludes the ἡμᾶς *us* there, to be the αἰχμαλωσίαν *Captivity* here (in like manner as περιτομὴ *circumciſion* is the *Jews*, which were *circumciſed*, and many the like) juſt as the קַבְּצֵנוּ or ἐπισυνάγαγε *gather together*] is all one with the συνάγων *gathering*. This is after farther expreſt by *killing* with the *ſword*, i. e. making violent reſiſtance, and oppoſition againſt the *perſecuting Emperors*, which for a *Chriſtian* to do, is quite contrary to the *faith* and *patience* of the *Saints*, which conſiſts in *ſuffering*, not in *reſiſting*, in *having their names written in the ſlain lambs book of life* (ſee *note* d.) not in the military liſt of thoſe, that will *fight* againſt their *lawful Superiours*, rather then *ſuffer* under them. Now as *God* hath in the fift *Commandement* of the *Decalogue*, commanded *obedience*, and (in the *Pſalmiſt*, and in the *Sermon* on the *mount*) *meekneſſe*, with the promiſe of *temporal bleſſings*, ſo here doth he deterre from *reſiſtance* or *rebellion*, even againſt *perſecuting Emperors*, by denouncing of *temporal judgments* of an higher nature, than thoſe which by that means any man deſireth or attempteth to avoid. He that goeth about to deliver thoſe *conquer'd Captives* out of the *Emperors* hands, out of his *oppreſſions* or *perſecutions*, ſhall do them no good, but ſhall himſelf be juſtly puniſht by him, by the righteous judgment of *God*, who loves not *thus* to be aſſiſted (any more than *Chriſt* by S. *Peter's ſword*) againſt his *enemies*, but denounces (as there in the *Goſpel*, ſo here) *periſhing* by the *ſword* againſt him, that thus uſeth the *ſword* againſt a *lawful Superiour*, though acting wickedly againſt *Chriſt*, or *Chriſtianity*. And ſo the onely *Chriſtian weapons* againſt *perſecuting Princes* are demonſtrated to be *Patience* and *Faith*, enduring meekly what comes from them, and referring our cauſe to *God* onely. And by theſe means (ſo neceſſary for every *Chriſtian* to obſerve, v. 9.) hath *Chriſtianity* ever *flouriſhed*, and by none other.

What this ἄλλο θηρίον] *other* or *ſecond beaſt* ſignified in this viſion, is determinable by the conſequents (v. 13, 14.) thus far, that it muſt denote ſome one or more *Sorcerers*, or *Magicians*, to whom it is peculiar to do the *great wonders*, to *make fire come down from heaven*, v. 13. to *deceive by means of thoſe miracles, which he hath power to doe before the beaſt*. Of this therefore ſo ſignally ſet down there can be no place of *queſtion*, nor conſequently that theſe *ſorcerers* were *heathens*, being by the *devil* made uſe of to ſupport, and advance *heatheniſme* and *idolatry*. This appears 1. by his *ſpeaking like the Dragon*, i. e. *the devil* (ſee *note* b.) 2^dly, by his *exerciſing all the power of the firſt beaſt before him*, i. e. *aſſiſting of the heathen worſhip*, v. 1. *whoſe deadly wound was cured*, i. e. which was newly *reſtored* to a *flouriſhing condition* again by *Domitian's* re-edifying of the *Capitol*, (ſee *note* b.) 3^dly, by his *commanding to make an image to the beaſt*, v. 4. (which muſt be again the *advancing of heathen worſhip*) and ſo the *giving breath* to the *image*, as ſhall anon appear. It is therefore moſt reaſonable to interpret this *ſecond beaſt* of *Apollonius Tyaneus*, that did ſuch feats at this point of time, and was the perſon, whoſe life is ſo ſolemnly written by *Philoſtratus*, and his *miracles* by *Hierocles*, compared with, and preferred before *Chriſts*, that he cannot be lookt on as a perſon too *mean* to be thus *repreſented* in this *viſion*. But this not ſo, as to confine it to his *perſon*, (for *Chriſt* himſelf is oft not the *perſon* of *Chriſt*, but he, and his *followers*, the *Chriſtians* together) but to comprehend alſo, the *Magicians*, *Sorcerers*, *Augurs*, *heathen Prieſts* ἱεροσκόποι that *divined* by the *entrails* of *beaſts*, *flying* of *birds*, the *whole ſort* and *profeſſion* of theſe. For that it belongs not to *Simon Magus*, and his followers, *Menander* and *Baſilides*, &c. (though they were all *Sorcerers*) appears, 1. becauſe *Simon* was worſhipt in time of *Claudius*, and though in *Nero's* reign he came a *ſecond* time to *Rome*, yet 1. he was then *worſted*, and *deſtroyed* by the *Apoſtles* S. *Peter* and S. *Paul*, and the *Chriſtian* religion advanced by that means, not *heatheniſme*, as here it is, and 2^dly, the contexture of theſe *viſions*, and other *characters* in the former part of this *chapter* determine this of the *ſecond beaſt* to *Domitian's*, and not to *Nero's* time; and for *Menander*, and *Baſilides*, &c. they kept and taught in *Paleſtine*, *Ægypt*, and *Syria*, whereas this *ſecond beaſt* muſt have a larger influence, and that particularly on *heathen Rome*, and the *heathen worſhip* there, denoted by the *firſt beaſt*, whoſe *deadly wound had been cured*. And for the confirming of this *interpretation*, it is to be obſerved (what is moſt *evident*) that this *ſecond beaſt*, and the *falſe prophet* c. 19, 20. had the ſame *deſigne*; For as here the *ſecond beaſt* doth *his miracles before the firſt*, v. 12. and commands to make an *image to the beaſt* v. 14. and *cauſeth them to take the mark of the beaſt upon them*, v. 16. ſo there the *falſe prophet* had done his *ſignes before the beaſt, by which he had deceived thoſe that received the mark of the beaſt, and worſhipt his image*. And that there the *falſe prophet* ſignifies the *heathen diviners*, that foretold out of the *Oracles* of the *Sibyls* &c. will appear c. 16. 13, 14. (*note* g.) This being thus evinced that this whole *ſort* of *deceivers*

(who

(who by their *arts* were ſerviceable to the confirmation of *heathen Idolatry*) are denoted, and repreſented by the *ſecond beaſt*, the ſeveral phraſes in this *viſion* and parts of the *repreſentation* will be very intelligible; As will appear in the following *notes*.

h. Κέρατα *horns*] in the *ſcripture* moſt commonly ſignifie *power* or *ſtrength*, becauſe the *horns* of *beaſts* being their *weapons*, their *power* of *defending* themſelves, or *hurting* others, doth moſt properly conſiſt in them, ſee *note* on *Lu.* 1.n. And though it be here [the *horns of a lamb*] which is no *ſtrong* or formidable *beaſt*, yet ſtill the *horns* of the *lamb*, or *ſheep*, are the only *ſtrength*, which that *creature* hath, and *horns*, cannot properly ſignifie any thing elſe, but *ſtrength*; As for the whole *phraſe* here, Κέρατα δύο ὅμοια ἀρνίῳ, *two horns like unto* (a or) *the lamb*, it muſt be interpreted by *analogie* with what we read, ch. 5.6. There *Chriſt* having been *ſlain*, and *riſen* again, and inſtall'd in his *regal power*, is repreſented by a *lamb having ſeven horns*, which are the denotation of his ſeveral branches of *power*, uſefull to him for the *ſubduing* his *enemies*; And ſo here of this *ſecond beaſt* it is ſaid, that it hath *two horns like the lamb*, i. e. *this lamb* before deſcribed ch. 5. in like manner, as the *beaſts* ſpeaking ὡς Δράκων *as the Dragon*, referres to the *Dragon* v. 2. 4. And though the *demonſtrative* artiele [ὁ] be not *prefixt*, yet that is ſo ordinarily left out in all Writers, when it muſt be retained in the *ſenſe*, that no objection can be drawn from thence. This then being thus farre clear, It remains only to enquire what *acts* of *power* are here meant by the *two horns*; And 1. it muſt be reſolved, that they are two ſuch, as are like *two* of *Chriſt's*, for that is concluded from the ὅμοια ἀρνίῳ, *like the lamb*. Of which number as the *power* of *miracles*, and of *prophecie* are certainly *two*, ſo there is great reaſon here from the *context* to reſolve theſe to be the *two* that are here meant. For it being already cleared, that κέρατα *horns* ſignifie *powers*, *two powers* are here named diſtinctly in the following verſes, 1. The *power* of *working ſignes* ver. 14. 2dly, Of *giving breath to the image of the beaſt*, ver. 15. For that is the denotation ἐδόθη αὐτῷ in thoſe two (and very ordinary in other) places, *It was given to him*, i. e. *Power was given to him*, or he *had power*, (ſee *Lu.* 1. *note* p.) Now the [σημεῖα *ſignes*] doth acknowledgedly denote *miracles*, and ſo it is ſpecified v. 13. *He doth great ſignes, ſo that he makes fire come down from heaven* &c. and ſo that is the firſt *horn* of this *ſecond beaſt*, the *magicians* and *ſorcerers power* of *working* ſome *prodigies*, like unto thoſe that *Chriſt* the *lamb* (himſelf, and in his *Apoſtles*, afterwards) had *wrought*, *reſembling* them, but not *truly* ſuch, *falſe*, *deceitfull miracles*. And for the *power* of *giving breath* to the image of *the beaſt*, that is expreſt in the next words to be the *enabling* the *image* of the *beaſt to ſpeak*, which clearly denotes the receiving *reſponſes* from the *devil*, or the *devils giving of Oracles*, *foretelling things to come*, which is another imitation of what the *Lamb* or *Chriſt* had done, who left the *power* of *prophecie* in his *Church* after his *aſcenſion*, as he ſaith of the *Paraclete*, *he ſhall ſhew you things to come*, and as S. *Paul* ſaith *Epheſ.* 4. 11. that for the *founding* and confirming a *Church*, *Chriſt gave ſome Apoſtles, ſome Prophets* &c.

Κέρατα
Ὅμοια ἀρνίῳ
ὡς Δράκων
Κέρατα δύο
Ἐδόθη αὐτῷ
Σημεῖα
Δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου

i. The *firſt* of theſe *horns* or *powers* being ſhew'd to be the *power* of *miracles* wrought by the *Magicians* through the power of the *devil*, contains under it all the *deceitful wonders* wrought by *ſorcerers* in thoſe times, and the *ſtrangeſt* of all theſe, that were by any of them pretended to, was this of *making fire deſcend from heaven*, in imitation of *Elias*, as *Jannes* and *Jambres* did by their *magick* ſome *miracles* after *Moſes*. And this is particularly related by *Philoſtratus* of *Apollonius Tyaneus* l. 5. c. 5. that he *called down fire from heaven*, And this is a *ſignal* evidence, that theſe *ſorcerers* were this *ſecond beaſt*.

Ποιῶ πῦρ καταβαῖνον

The deſigne of theſe *ſorcerers* to advance *heatheniſme* by that means, and to *oppoſe Chriſtianity*, and the ſucceſsfulneſſe of their attempt, ſo farre as to *incenſe* the *Emperors* againſt the *Chriſtians*, and to engage them to favour, and encourage *heatheniſme*, or *idolatry*, is ſufficiently known in *ſtory*, and appears by that *book* of *Hierocles*, (to which we have *Euſebius* anſwer, though the *book* it ſelf be not extant) wherein he compares *Chriſt* and *Apollonius*, the *Evangeliſts* the writers of *Chriſt's ſtory* and *Philoſtratus* the writer of *Apollonius's life*, and preferres *Apollonius* and *Philoſtratus* very much before the other. And this is the meaning of v. 12. *he did all the power of the firſt beaſt before him*, i. e. he *confirmed* men in the *beleif* and *practiſe* of all the *heathen worſhip* which was then afoot, and as it follows *makes all the inhabitants of the land*, i. e. the generality of the *Roman Empire*, to *worſhip the firſt beaſt*, *whoſe wound had been cured*, i. e. to continue thoſe heathen worſhips of *Jupiter Capitolinus*, and the like, which ſeemed to have been ſhaken by the *burning*, but were ſetled again by the *re-edifying* of the *Capitol*. And not only ſo, but, as here 'tis added, he ſaith to the inhabitants of the land, i. e. *commands* them ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας ἔζησε, *to make an image to the beaſt*, *which hath the ſtroke of the ſword and lived*; That that *beaſt*, which *hath the ſtroke of the ſword*, *and yet lived*, is the *beaſt*, v. 1. *one of whoſe heads was wounded to death*, and the πληγὴ θανάτου *mortal wound* (all one here with πληγὴ τῆς μαχαίρας *ſtroke of the ſword*) was cured, is manifeſt, and that hath been cleared to denote the *heathen worſhip*, as it then ſtood at *Rome*, the prime part of which was the *worſhip of Jupiter Capitolinus*; The only difficulty then is, what is the εἰκὼν *image* of this *beaſt*; And firſt, it may ſignifie the *inventing* and *introducing* of ſome *other heathen worſhips* or *temples*, beſides thoſe, yet agreeable, and like unto thoſe which they had *already*, And to that ſenſe may be applied what we read of *Domitian*, his adding of *new deities*, and erecting *Flavia templa*, *Flavios Sacerdotes*, of which ſaith *Martial* l. 8. *Epigr.* 80.

Ἐξουσίαν τοῦ πρώτου θηρίου ποιεῖ ἐνώπιον αὐτοῦ

Ποιοῦντα τὸ πρῶτον θηρίον

Πληγὴ μαχαίρας

Πληγὴ θανάτου

Εἰκὼν τῷ θηρίῳ

Sic nova dum condis, renovas Auguſte priora,
Debentur quæ ſunt, quæque fuere tibi.

Whilſt he built new temples, and re-edified the former, both were to be acknowledged due to him, what now are, and what were before. But there is one *objection* againſt this interpretation, *viz:* that as this *ſecond beaſt* (*Sorcery*, or the *Magicians*) is ſaid at the *beginning* of the *verſe* to *deceive thoſe that dwell on the land*, ſo *this beaſt ſaith to the inhabitants of the land* ποιῆσαι εἰκόνα, *that they ſhould make the image*, And there is no reaſon to think,

think, that κοτοικοῦντες ἐπὶ τῆς γῆς *the inhabitants of the land*] ſhould denote *Domitian* the *Emperor*. What ἡ γῆ ſignifies we have oft explain'd, not the *earth*, but the *land*, i. e. the *whole region*, or *dominion*, And that to be defined by the *context*. While the diſcourſe was about the *Jewes*, there it ſignified conſtantly *Judæa*, and the reſt of the *tetrarchies*, all *Palæſtine*, and now in this *chapter* (ſee *note* b.) the diſcourſe is about the *Romans*, it muſt by *analogie* ſignifie the whole *Roman Empire*, as οἰκουμένη, *the world*, which ſometimes ſignifies *Palæſtine*, elſwhere ſignifies the *Roman Empire* (ſee *note* on *Mat.* 24. e.) And conſequently οἱ κατοικοῦντες ἐπὶ τῆς γῆς *the inhabitants on the land* will ſignifie ver. 7. and here the *Princes* and *people* of the *other regions*, within the *compaſſe* of the *Roman Dominion*; and then moſt probably the meaning of the verſe will be, that by the deceits of theſe *Magicians*, *Apollonius* &c. (who, as *Philoſtratus* makes it evident, went about all the *regions*, and did their *wonders* and drew men after them) the *people* of all thoſe *countries* were perſwaded to *admit* the like *worſhips* (and build the like *Temples*) to thoſe in the *Capitol* at *Rome*, which may be meant by θαυμάζειν ὀπίσω to *wonder after the beaſt* (ſee *note* b.) i.e. to receive univerſally the *worſhip* of *Jupiter*, and to *build Temples* to him. As for the *conceit*, that *Achilles's ghoſt*, which *Apollonius* in *Philoſtratus* is ſaid to have *raiſed*, ſhould be the *image* of the *beaſt* here, or that the *image* of *Apollonius himſelf*, which his ſcholars appointed to be worſhipt, ſhould be it, there are many inconveniences, which lie againſt either of thoſe *interpretations*. This which we have ſet down is the moſt *ſimple*, and agreeable to the *context*.

That πνεῦμα ſignifies *breath*, not *life*, is ſufficiently known, and conſequently [*to give breath*] muſt be to *enable* to *ſpeak*, as it here follows. And to *give* this to the *image of the beaſt* (in the notion of that forementiond, *note* k.) muſt ſignifie to *deviſe arts*, by which *Oracles* were now given, or the *Devils* raiſed to give *Reſponſes* in thoſe *other places*, where theſe *Roman worſhips* had been *received*. That the *Oracles* at *Cumæ*, at *Dodona*, at *Delphos*, in all *Bœotia*, and in moſt other places were become dumb before this time, is acknowledged by all *heathen writers*, and *Plutarch*'s diſcourſes of that ſubject are very conſiderable to ſhew the influence that the *Chriſtian faith* had on this, and how *Idol-worſhip* loſt much of its *reputation* by this means. Theſe *Augurs* then and *heathen Prieſts*, as they did undertake to *divine* by *looking into entrails* of *ſacrifices* and by many other waies, ſo did they contrive the *delivering* of *Oracles* in *new* places, as in *Pontus*, by *Æſculapius*, and the like, as may be ſeen in *Lucian*'s *Pſeudomantis*. This practiſe continued *publick*, as long as the *Emperors* continued *Pagan*, and afterwards more *privately*, But about the time, to which this *viſion* belongs, i. e. in the *reigne* of *Domitian* (as alſo of *Trajan* and *Adrian*) upon the great *defection* of *Oracles*, the *devil* in theſe his *agents* was moſt active to *repair* the loſſe by ſetting up new *Impoſtures* in this kind, And this as a *branch*, or effect of that *Prophetick power* ſignified by the *ſecond horn* (of this *ſecond beaſt*) like unto the *lamb* v. 11. and to this muſt be applied that in the end of that verſe, ſubjoyned immediately to the mention of the *two horns*, ἐλάλει ὡς Δράκων, *the ſecond beaſt ſpake* (i. e. theſe *Augurs* prophecied, *or delivered Oracles*) as the *Dragon*, 1. *wickedly* and *cruelly*, for the *advancing* of *Satan's kingdome*, as when by this means they *ſtirred* up the *Emperour*, and his *officers* againſt the *Chriſtians*, See *Lucian* in *Pſeudomant:* concerning *Alexander* the *Magician*, And ſo ſaith *Baronius An:* 272. 5. 20. the *Gentile prieſts* did out of the *Oracles* of the *Sibyls incenſe* the *Emperours* againſt the *Chriſtians*. 2^dly, *Cunningly*, *doubtfully*, giving their *Reſponſes* in *obſcure* forms, *veyling* their *predictions* in *equivocal* ſpeeches, as the *devil*, that knows ſome *futures*, and *gueſſeth* at others, is *wiſely* and *politickly* wont to doe. The former of theſe ſeems chiefly to be meant by ὡς Δράκων *as the Dragon*, becauſe in this v. 15. after the *Image of the beaſt* ſpeaking] is immediately added, [*and cauſe that as many as would not worſhip the image of the beaſt ſhould be kill'd.*]

The giving χαράγματα *marks* in the *right hand* or *forehead*] was ordinary in *Syria* and the *neighbour* countreys, not as a *brand* or σίγμα (as it is among others, by way of *puniſhment*, ſee *Gal.* 6. 17.) but as a note of *ſervants*, or to *diſcriminate* the *ſervants* of one *Maſter* from another. Theſe *marks were either in their right hands* (or *armes*, or *wriſts*, as χεὶρ oft ſignifies, and not only the *hand*, which is ἀκροχειρ, ſee *Mar.* 7. *note* a.) or *in their foreheads* σίγματα δῆτα τῶν θαλλομένων ἐν τῇ χορῷ, ſaith *Julian*, *marks of ſouldiers are in their hands* or *wriſts*, and *Lucian de dea Syr:* hath στίζεσθαι εἰς καρπὸς *to be marked on the wriſts*. So that to *cauſe all to receive this mark*, is to *force* all to the *receiving* theſe *Idol-worſhips*, and the way of forcing them is ſpecified ver. 17. ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι *that no man might buy or ſell*, that would not, i. e. incenſing the *Emperour*, and his *officers* in the *provinces* to make *interdicts* againſt *Chriſtian aſſemblies*, and to proceed *ſeverely* and *capitally* againſt all that uſed any, but theſe *heathen Idol-worſhips*. This whole paſſage ſeems to allude to the *tyranny* of *Ptolemæus Philopator* upon the *Jewes* in the 3^d of the *Maccabees*, Περὶ δὲ τοῦ δημοσίᾳ κατὰ τὸ ἔθνος διαδοῦναι νόμον, καὶ ὅπως τὸν τόπον ἀνελὼν πύργος στήλην ἀναστήσας ἐξεκολαφε, μηδένα τὸν μὴ θυόντων εἰς τὰ ἱερὰ αὐτῶν εἰσιέναι, πάντας δὲ τοὺς Ἰουδαίους εἰς λαογραφίαν καὶ οἰκέλικλον διάθεσιν ἀχθῆναι· τέτους τε ἀπογραφομένους χαράσσεσθαι καὶ διὰ πυρὸς εἰς τὸ σῶμα θεσμὸν Διονύσου κισσοφύλλου — *He made an edict to bring diſgrace upon the nation, and upon a towre joyning to the court, he erected a pillar, and engraved on it, that no man ſhould enter, but thoſe who ſacrificed after the heathen manner to their Gods, and that all the Jewes ſhould be forced to be enrolled & put in a ſervile condition, and that thoſe that were enrolled ſhould be marke alſo with fire upon their body with Bacchus's Enſigne, an Ivie-leafe.* Which paſſage ſeems to be taken notice of by the *Author* of the Ἐτυμολογικὸν μέγα, who ſpeaks of *Ptolemæus Philopator marking men* διὰ τὰ φύλλα κισσοῦ, *with Ivie-leaves*. All which we ſee ſignifies the *marking* them out as *ſervants* with the *enſigne* of their *heathen God Bacchus*, as here with the *mark* of the *beaſt*, i. e. of *Idol-worſhip*.

Beſide

n. Ὄνομα θηρίου ἀριθμὸς ὀνόματος αὐτοῦ

Beſide the *mark of the beaſt*, here is mention'd the *name of the beaſt*, and the *number of the name*, which are in like manner to be received on their *wriſts*, or *foreheads*, as the *mark* was; For ſo the conſtruction carries it, *He cauſeth all* ἵνα δώσῃ αὐτοῖς, *that he may give them a mark* v.16. *And that no man ſhould buy or ſell, ſave he that had the mark, or the name, or the number of the name*, Where, as their *having* a *mark given* them is all one with *receiving*, and *having* it, ſo the *having* the *name*, and *number of the name of the beaſt*, muſt be all one with their *receiving* it. And then this will ſignifie no more than the ſeveral waies, whereby *ſervants*, or *worſhippers* of the *heathen Idols* were *initiated*, or *received*, and *diſcriminated* from others, 1. by a *mark*, or *enſigne* of that *God*, whoſe *worſhip* it was, an *Ivie-leaf*, for *Bacchus*, (from whence they were call'd *thyrſigeri*, and ναρθηκοφόροι) and the like, 2dly, By the *name of* the *God* engrav'd on them, as Φοῖβος, Διόνυσος, *Apollo*, *Bacchus*, &c. and therefore c. 14. v.11. we have χάραγμα τοῦ ὀνόματος αὐτοῦ, which muſt there beſt be rendred, *the engraving of his name*, 3dly, By *numeral letters*, which make up the *ſame* ſumme, that the *name* of the *God* makes, which is but a *myſtical*, or *cabaliſtical* way of *having* the *name underſtood* by them that *uſe* it, but not eaſily *underſtood* by any man elſe; Of theſe *Servius* on *Virgil* makes frequent mention, And *Martianus Capella* mentions XN as the *myſtical name* of the *Sun*, i.e. the *number* of the *name*. Having gone thus farre, it is now obſervable that theſe four phraſes [*worſhipping the image of the beaſt*] v.15. [*having the mark of the beaſt*,] [*having the name of the beaſt*,] [*having the number of the name of the beaſt*] are all here uſed in the *ſame* matter, (as things commanded under *ſevere* interdicts, either *capital* puniſhment, ἵνα ἀποκτανθῶσι, *that they may be kill'd*, that doe it not, or *expulſion* from *humane* ſociety, that they may not *buy* or *ſell*, but be *diſcommuned*) and perhaps thus *differently* expreſt to ſet down the *ſeveral degrees* of *complying with heatheniſme*, that the *perſecutions* brought *Chriſtians* to, known and mention'd by the *antients*, i.e. the ſeveral *ſpecies* of the *Lapſi*, 1. *Apoſtatæ Apoſtates*, that openly *renounced* the *Chriſtian religion*, 2. *Sacrificati*, they that *ſacrificed* to *Idol-gods*, 3. *Thurificati*, they that *burnt incenſe* to them, 4. *Libellatici*, they that *received tickets* to acknowledge that they had done ſo, though they had not, which being in reſpect of the *ſcandal* of it, and by way of *interpretation* all one with having *ſacrificed*, may properly be expreſt by *receiving the number of the beaſts name*, which is in *effect* all one with *receiving* his *name* or *mark*.

Ἔχων ὄνομα

o. Ὧδε ἡ σοφία ἐστίν

What [ὧδε ἡ σοφία ἐστίν, *here is wiſdome*] ſignifies, is ſomewhat uncertain, It may referre to *God*; *Herein is his wiſdome ſhew'd*, that as the *heathen Prieſts* veil the *names* of their *Gods* in ſecret *numbers*, ſo *God* hath here ſet down in *cyphre* the *name* of that *heathen God*, whoſe *worſhip* is by theſe *Edicts* preſcribed. And then that which follows [ὁ νοῦν ἔχων ψηφισάτω, *let him that hath underſtanding count*, or *reckon*] will be no more, than, *Let him that knows* what belongs to *myſtical* expreſſions of *names* by *numbers*, take notice of this *number* now given him, and he ſhall find how it fits the *event*. But it is alſo poſſible, that the *phraſe* [*here is wiſdome*] may referre only to *man*, 'Tis an act of *ſpecial wiſdome* to doe it, and then to that ſenſe will be agreeable, what follows, *Let him that hath underſtanding caſt the account*, where again the *wiſdome*, and *underſtanding* may either ſignifie *skill*, and *ſagacity* to find out the meaning of this *myſtery*, or elſe *prudence* to manage it *wiſely*, that it ſhall bring no *danger* upon him, It being that which was not fit publickly to be diſcovered, but if any man had the *skill* to diſcern it, he would, if he were wiſe, *reckon* it to himſelf, and ſay nothing, not diſcover that openly, which might bring danger or *perſecution* along with it. To this purpoſe 'tis obſervable, that in the firſt *ages* of the *Church* (which was moſt likely to have underſtood, and given us light in it) they made no conjectures about it, and 'tis *Irenæus*'s ſaying, that if in his time it were fit publickly to be declared, διʼ ἐκείνου ἂν ἐῤῥέθη τὸ κατὰ τὴν ἀποκάλυψιν ἑωρακότος, οὐδὲ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ὅπι τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς, *It would have been declared by him that ſaw the Revelation; for that was but a little while agoe, almoſt in our age, about the end of Domitian's reigne.* Intimating, that the reaſon of S. *John*'s not diſcovering it, was ſomewhat proper to thoſe times, i.e. ſurely, becauſe *ſome body* that lived in his time, or was ſuddenly to come, was *concerned* in it; It will now, at this diſtance of ſo many hundred years, be more difficult for us to find it out, and leſſe advantagious to afflict our minds in the ſearch of it. That conceit of *Irenæus*, that the number is to be found out by the *Greek* account of *letters*, hath been taken for the rule, by which the work muſt be wrought, and ſo the *Greek Alphabet* hath had all the applications made to it, to expound this riddle, Whereas 1. theſe kind of *Arithmetical myſteries* were not ordinary among the *Greeks* of that age, And 2dly, the *Greeks* had antiently another way of numbring, beſide that of the *letters* of the *Alphabet* in their order, viz. by ſix *letters* only taken out of the *Alphabet*, which did comprehend all numbers, And who knows whether that be not the way of numbring, by which the operation is to be wrought? And 3dly, it is much more probable, that S. *John* had reſpect to the *Hebrew* cuſtome, of finding out *myſteries* in the *number* of *letters*, that being very uſual among the *Rabbines* of that age, under the name of *Ghematraiia*, which was a *myſterious* and abſtruſe art, and, in their account, a ſpecial depth of *wiſdome* among them. Whatever this *number* is, 'tis ſomewhat, which as a note of *diſcrimination*, is *impoſed* v.16. on all men of that time and place, whereof that *viſion* treats, and which ſome *had upon them* v. 17. was *received* by ſome ch. 14. 11. and not *received* by others ch. 20. 4. All this, and much more might be ſaid, to demonſtrate it unreaſonable to take any pains in finding out the preciſe *name*, whereof this of *666* is the *numeral* expreſſion; The ſenſe of the verſe, and the whole *paſſage* is clear without it, that the *heathen Prieſts* and *Augurs*, and *ſorcerers*, ſhould incenſe the *Emperor* againſt the *Chriſtians* in all the *Provinces*, and cauſe them to make *Edicts* of great *ſeverity* againſt all, that did not ſome way comply with their *heathen worſhips*, And I ſhall not trouble the *Reader* with any (as more *ſcrupulous*, ſo) *uncertain enquiries*.

ὁ νοῦν ἔχων ψηφισάτω

CHAP.

Paraphraſe.

CHAP. XIV.

1. Here is another viſion, or another branch of the former.

1. AND I[a] looked, and lo, a lamb ſtood on the mount Sion, and with him an hundred fourty and four thouſand, having his fathers name written in their foreheads.]

on επι

And me thought I ſaw the Lamb, i.e. Chriſt on mount Sion, in the Chriſtian Church, and with him all thoſe conſtant pure Chriſtian Jewes, ch.7. openly and conſtantly profeſſing the truth.

2. And again me thought I heard a voice from heaven, as

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers, harping with their harps.]

the voice of many waters, &c. i. e. the Goſpel preached aloud among the Gentiles, and a multitude of Gentile Chriſtians (ſee ch. 7. 9.) a rejoicing together.

3. And theſe, me thought, were ſinging of praiſe to God (ſitting, as he was before repreſented ch.4.2. after the manner of the Biſhop of Jeruſalem, with the four Apoſtles, and the four and twenty Biſhops of Judæa in councel with him) and this ſong being a thankſgiving to God through Chriſt (and ſo call'd a new ſong) for vouchſafing them to be perſecuted, and ſuffer for his name (ſee Act. 5.41. none could joyn with them in it, but the hundred and forty and four thouſand, i.e. thoſe pure Jew-Chriſtians, that had kept themſelves conſtant, and ſpotleſſe from the pollutions of the world, like them.

3. And they ſung as it were a new ſong before the throne, and before the four * beaſts, and the Elders, and no man could learn that ſong, but the hundred and fourty and four thouſand which were redeemed from the † earth.]

* living creatures, ζῶων
† land γῆς

4. Theſe are they which had kept pure from all the heretical Gnoſtick corruptions of uncleanneſſe, &c. (ſee note on ch. 2. n.) and that held out conſtant againſt all terrors of perſecutions, and ſo were reſcued from the ſins of that wicked age, the pure primitive Chriſtians,

4. Theſe are they which were not defiled with women, for they are virgins: theſe are they which follow the Lamb, whitherſoever he goeth: theſe were redeemed from among men, * being the firſt fruits unto God, and to the Lamb.]

* a firſt-fruit, ἀπαρχὴ from men, ἀπὸ τῶν

5. That never fell off to any falſe Idolatrous, or heretical practiſe, but ſerved God blameleſſe.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

b. 6. And me thought I ſaw another Angel, none of thoſe before mentioned, flying or haſtning about the world, carrying good newes with him, happy tydings for the time to come, to all nations, Jewes and Gentiles, viz: to the Chriſtians of all.

6. And I ſaw another Angel flie in the midſt of heaven, having the [b] everlaſting † Goſpel, to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people,]

† good news to publiſh, εὐαγγέλιον εὐαγγελίσαι

7. And thereupon admoniſhing all now to ſtand out firmly and conſtantly, to adhere to the true God, and the Chriſtian faith, in oppoſition to the heathen idolatry, which ſhould now ſhortly be deſtroyed.

7. Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worſhip him that made heaven and earth, and the ſea, and the fountains of waters.]

c. 8. And as ver.7. it was foretold that Idolatry ſhould ſuddenly be deſtroyed, ſo preſently another Angel, me thought, brought newes that 'twas done, that that whole impure city of Rome heathen, (under the title of Babylon (ſee note on ch. 18. a.) that old heathen, idolatrous city, that had lain ſo heavy upon the people of God, a numerous populous city, and in each of theſe reſpects fitly expreſſing this) was, i. e. ſhould ſpeedily be deſtroyed, for advancing the heathen worſhip, and perſecuting all that would not joyn in it.

8. And there followed another Angel, ſaying, [c] * Babylon is fallen, is fallen, that great city, becauſe ſhe made all nations drink of the † wine of the wrath of her fornications.]

* She is fallen, ſhe is fallen, Babylon the city, the great
† bitter or myrrhate wine, οἴνου τῆς θυμοῦ

Babylon that great city is Babylon the great city, ἔπεσεν ἔπεσεν Βαβυλὼν ἡ μεγάλη

9. And me thought, a third Angel followed, on purpoſe to confirm all weak ſeducible perſecuted Chriſtians, and to fortifie them in their patience and conſtancy under the preſent, or yet remaining perſecutions (ver. 13.) and this he did by denouncing the judgments that the inconſtant ſhould fall under, the direfull ruine which attended all Apoſtatizing, complying Chriſtians, that (after the manner of the Gnoſtick compliers) for fear of perſecutions, had or ſhould forſake the Chriſtian purity, and joyn in the worſhips or practiſes of heathen Rome; denouncing poſitively, that whoſoever ſhould doe ſo, (ſee note on chap. 13. m. n.)

9. And the third Angel followed them, ſaying with a loud voice, If any man worſhip the beaſt, and his image, and receive his mark in his forehead, and in his hand,]

engraving χάραγμα v. 11.

d. 10. He ſhould have his portion with heathen Rome, in the bitter puniſhments, or effects of God's wrath, ſuch as fell upon Sodome and Gomorrha, Chriſt being the Judge, and the Angels the Executioners of it.

10. The ſame ſhall drink of [d] the * wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he ſhall be tormented with fire and brimſtone in the preſence of the holy Angels, and in the preſence of the Lamb.]

*bitter wine of God, mixt, unmixt in the cup of his wrath,

11. Even utter deſtruction to all that ſhall have been guilty of this in any degree (ſee ch. 13. note n.) and doe not timely repent of it.

11. And the ſmoke of their torment aſcendeth up for ever and ever: and they have no reſt day nor night, who worſhip the beaſt and his image, and whoſoever receiveth the † mark of his name.]

If any man εἴ τις
† engraving χάραγμα ſee note on ch.13 n.

12. And herein ſhall the ſincerity of mens hearts appear, and be made manifeſt by the bloody perſecutions now approaching, ver.13. if they ſhall venture any perſecutions from the heathens, rather than thus fall off, and deny Chriſt, if, whatever the hazard be, they ſhall adhere cloſe to the precepts of Chriſtian conſtancy, and the purity of Chriſtian practiſe, and neither really, nor ſeemingly comply with the perſecutors.

12. Here is the patience of the Saints: here are they that keep the commandements of God, and the faith of Jeſus.]

13. And

13. And I heard a voice from heaven, saying unto me, Write, Blessed are the dead † which die in the Lord [e] from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works doe follow * them.]

† that are in the Lord, which die within a while, οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπάρτι
* with them μετ' αὐτῶν

13. And to that purpose there came a voice from heaven, saying, That there should now come a great trial indeed, (viz: in the times of Diocletian that cruel tyrant) and the persecutions should lie so heavie on the Christians within a while, that they should be happy, that were well dead, who were come to enjoy their reward of peace and blisse, and are not left on earth for such combats and storms as these.

14. And I looked, & behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head [f] a golden crown, and in his hand a sharp sicle:

15. And another Angel came out of the Temple, crying with a loud voice to him that sate on the cloud, Thrust in thy sicle and reap, for the time is come for thee to reap, for the harvest of the earth † is ripe.]

ξηρὸν † is dried, ἐξηράνθη

14, 15. And presently upon this vision of those sharp persecutions (which generally were means to call down Gods judgments on the persecutors) me thought, I saw a bright shining cloud, and one like Christ upon it, in a regal attire, with a sicle in his hand (all this noting the judgments, and excision of heathen Rome, which in respect of their cruelty against the Christians and their other heathen sins was now, as a field of corn, ready for harvest) And another Angel called to him, and bad him proceed immediatly to this excision, their sins being come to maturity, and having fitted them for destruction.

16. And he that sate on the cloud, thrust in his sicle on the earth, and the earth was reaped.]

ἔβαλεν

16. And he did accordingly, and this vengeance befell heathen Rome.

17. And another Angel came out of the Temple which is in heaven, he also having a sharp sicle.]

17. And another Angel or officer of Christ's vengeance, was sent out by him on the same arrant, and me thought he came from God in heaven, as out of the sanctuary, the place where incense is offered (an effect of the prayers of the Saints again) with a sharp sicle in his hand, an embleme of excision.

18. And another Angel came out from the altar, which had power over [g] fire, and cried with a loud cry to him that had the sharp sicle, saying, Thrust in thy sharp sicle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.]

18. And another Angel came from the the altar of burnt-offerings, by which the wicked are represented, having the execution of God's wrath upon the wicked intrusted to him, and he cried aloud to him that had the sharp sicle, and bid him set about this work as if it were a time of vintage, cutting down the clusters of grapes of the vine of the land, i.e. destroying this idolatrous cruel city and people, as having filled up the measure of their iniquities, and being now full ripe for slaughter.

19. And the Angel thrust in his sicle into the earth, and gathered the vine of the earth, and cast it into the great winepresse of the wrath of God.]

19. And accordingly 'twas done, these obdurate sinners ripe for judgment, were terribly destroyed, cut down, and cast like ripe grapes into a winepresse, the wrath of God falling sadly upon them.

20. And the winepresse was trodden without the city, and blood came out of the winepresse, even unto the horse-bridles, by the space of a [h] thousand and six hundred furlongs.]

from, or for ἀπὸ

20. And this extended not only to the city of Rome, but to other parts of the Empire, wherein Christianity had been persecuted, and a most bloody slaughter there was among them.

Notes on Chap. XIV.

a. Εἶδον καὶ ἰδοὺ ἀρνίον

The sum of this *insuing vision*, and the *propriety* of it to this part of the story, is here fit to be set down as *preparative* to the *interpretation* of it. And it is this; The state of *heathen Rome* being set down in the former *chapter*, as it was in *Domitians* time, that time of *persecuting* of *Christianity*, and *reviving* of *heathenisme* (that had lost a little of its *lustre*) here is now a *general view* given of all that is more largely set down in the 16, 17, 18. *chapters*, i.e. of all from *Domitian* to *Constantine*, or the *prædiction* in grosse, of what is there *particularly executed*. Just as the *sixt chapter* was the *representation* of the several degrees by which the *Jews Polity* came to its *dissolution*, and the *premising* in short, what was afterwards to be acted on the *Jews* in the following *chapters*. And as there the total *destruction* of the *Jewish state* is chiefly insisted on, from v.12. to the end, so here in this, the period of the *Roman idolatrous power*, and the *destruction* thereof by an immense *effusion of bloud* is described, from v.14. to the end. But preparatory to that, a description of the *pure*, *constant*, *Primitive Christians*, in the first *five* verses, An *angel* declaring happy tidings to the whole *Christian Church* for the time to come, and requiring them to *walk* in a *religious* fear, and to give *glory to God*, because he would now appear, and *judge their persecuters* v.6,7. Then another *Angel foretelling the destruction of heathen Rome*, v.8. and another, the *bitter punishments* and utter *ruine* of *apostatizing*, *complying* Christians *v.*9,10,11. then a *declaration* from heaven, that most sore *persecutions* should fall upon the *Church* immediatly before this happy *change*, so that they should be *happy* who were well *dead*, and were come to enjoy their *reward*, and not left to undergo so sore a *trial*, v.13. And this to point at the time of *persecution* under *Diocletian*, *Maximian Herculius*, *Maximian Armentarius*, *Maximinus*, *Maxentius*, *Licinius*, which was long and most sharp.

b. Εὐαγγέλιον

That the word Εὐαγγέλιον signifies *good news*, and by a *figure* only is appropriated to the *Gospel*, (as being most *eminently* such) is sufficiently known. And therefore here in all probability it must be taken in the *native* sense, and denote *simply good tidings*. And what they are, appears ver. 7. where the words of this *good news* are [*The day of Gods judgments are come*] the former words [*fear God and give him praise*] being the *preface* to it:

it. Which though they are a *ſad* proclamation of *judgment*, & *ill news* to the *impenitent*, yet they are a ſpecial piece of *good news* to the *pious, conſtant confeſſors, that fear God, and confeſſe and give him praiſe*, i. e. *couragiouſly confeſſe him*, whatſoever the *danger* be, (for ſo δοξάζειν θεὸν to *praiſe God*, ſignifies 1 *Pet.*4.16.) Now for the addition of [Αἰώνιον] to [Εὐαγγέλιον] that ſure muſt ſignifie this *good news* to be ſuch, as not only the *preſent*, but *future ages* were concern'd in. Thus was this (here mention'd) the *freeing of the Chriſtian Church* from *publick Univerſal perſecution* of the *heathen power*, which was to be afforded at the time pointed at in this *viſion*, i. e. at the *fall* of *Babylon*, v. 8. For after that the *heathen perſecution* was taken off by *Conſtantine*, there never came any ſuch an *univerſal perſecution*, but that in one place or other Chriſtians have had the *benefit* and *liberty* of *aſſemblies*. And though it cannot abſolutely be affirmed, that there *can* never come ſuch *univerſal perſecution*, yet in that this *flouriſhing eſtate* hath continued the *thouſand years*, c. 20. 11. it may well carry the name of Εὐαγγέλιον αἰώνιον, the *everlaſting good news*, in proportion to what we read of the *puniſhment* of the *heathen perſecutors*, whoſe *ſmoke is ſaid to endure for ever and ever*, *Rev.* 19. 3. That the *devil* ſhall be *let looſe again*, after this *everlaſting good news*, is affirmed c. 20. 7. But then not *Babylon* (whoſe *deſtruction* here is the ſubject of this *good news*) but *Gog* and *Magog* ſhall *encompaſſe the camp of the Saints, and the beloved city* c. 20. 9. And though *Gog and Magog* in the *Ottoman family* hath overran that part of the *Church*, yet in other places, to which the *Roman power* did never extend, that loſſe is repaired by the *acceſſion* of Chriſtian Princes that reign in *Denmark, Norway, Sweden, Poland, Ruſſia*, &c. ſo that ſtill it may be εὐαγγέλιον αἰώνιον, in the largeſt ſenſe, as *good news* concerning all *future time*, as when *Daniel* prophecies that the *Saints of the moſt high ſhall poſſeſſe the kingdome for ever and ever*, c. 7. 18.

c. That by *Babylon*, *heathen Rome* is ſignified in theſe *viſions*, ſhall be ſhew'd at large, *note* on c. 18. a. Here only it will be obſervable, 1. why it is called *the city, the great*, (for ſo ἡ πόλις ἡ μεγάλη, is beſt rendred) viz. 1. in reſpect of her dominion, ſee c. 17. 18. that great city which reigneth over the Kings of the earth, and accordingly it was generally known by that title of *Urbs Dominatrix, Regno ſuperba, Sanctorum debellatrix*, &c. *the Imperial city, Proud of her Dominion, the ſubduer and deſtroyer of the Saints*, So in *Cicero* 'tis *Lux orbis terrarum, the light of the world, Regina & Domina in Julius Frontinus*, *the Queen and Ruler of the world*, *Secondly*, for the *large circuit* of the *city*, to which purpoſe this *teſtimony* of *Athenæus* is worth obſerving, li. 1. Ἐπιλείποι δ' ἂν γε ἐχ' ἡμέρα μία ἐξαριθμούμενον τὰς ἐν τῇ Ῥωμαίων ἐφημοπόλει Ῥώμῃ ἀριθμουμένας πόλεις· ἀλλὰ πᾶσαι, αἱ κτ' ἐνιαυτὸν ἀριθμοῦνται, διὰ τὸ πλῆθος. *If I ſhould reckon the cities that are numbred in Rome, that heaven-city of the Romans, not only one day would fail me, but as many days as make up a year, the number of them is ſo great.* 2dly, *Why* this title of *Babylon* is here adapted to it, viz. to keep a ſpecial *decorum*, obſervable in theſe *viſions*, in repreſenting the Chriſtian Church by the *antient Jewiſh*, This is obſervable in many leſſer particulars, but moſt eminently in this deſcription of her *Perſecutors*. There were *three* moſt remarkable *calamities* that fell upon the *ſeed of Iſrael*, The *bondage* in *Ægypt*, the *Capivity* in *Babylon*, the *Perſecution* of *Antiochus*, And the like is *prophecied* in this *book* to befall *Chriſtians*, 1. *Miſeries* by *Jewiſh perſecution*, and therefore *Jeruſalem* is called *Ægypt*, *Rev.* 11. 8. The ſecond by *Roman Idolatry*, which is therefore called *Babylon* here, and c. 17. and c. 18. And the third, when the *Devil* is *let looſe*, by *Gog* and *Magog*, *Rev.* 20. 8. which are moſt perfectly *parallel* to *Antiochus*, (ſee the *Paraphraſe* there.) And there is little reaſon of doubting but theſe *alluſions* were intended, and there is great *decorum* and *method* therein, wch ought to be carefully attended.

That χολὴ and θυμὸς are all one, that they both promiſcuouſly ſignifie thoſe *intoxicating, poiſoning mixtures*, which were put into *wine*, hath been ſhew'd, in *note* on *Mat.* 27. f. And agreeably to that notion, Οἴνῳ θυμῷ] is applied in this *chapter*, to ſignifie two things, *abominable ſin*, and *intolerable puniſhment*. The former of them in the 8th verſe is joyned with πορνείας *fornication*, and 'tis the ſame in effect, which it would be, if the words had been [οἴνῳ ἐσμυρνισμένῳ τῆς πορνείας] *a myrrhate* (bitter, poiſonous) *cup of fornication*. Then, for *puniſhment* 'tis here uſed ver. 10. being ſpoken of *God*, οἴνῳ τῷ θυμῷ τοῦ θεοῦ, not as if θυμὸς ſignified *wrath*, (any more than the ſame word could ſignifie ſo, v. 8. where 'tis applied to *fornication*) but again as θυμὸς and χολὴ are all one, and as they ſignifie all thoſe *poiſonous bitter mixtures* put into *wine*, and ſo οἴνῳ τῷ θυμῷ τοῦ θεοῦ] is *God's myrrhate cup* of puniſhments, which he there threatens to pour out on them, expreſſed again in that that follows, κεκερασμένου ἀκράτου, *mixt, unmixt*, Ἄκρατος being the word to ſignifie *wine*, not *mingled* with water, *merum*, ſtrong wine, or red wine (as חֶמֶר, which is rendred ἄκρατος, *unmixt*, *Pſal.* 75. 9. ſignifies) and κεκερασμένου *mixt* with theſe inebriating ſpices, meant by θυμὸς, which the *Septuagint* in that place of the *Pſalmiſt*, *Pſal.* 75. 9. expreſſe by πλήρης κεκραμένου, *full of mixture*, and then both theſe put thus together, are very proper to expreſſe the *cup* of *malediction* (ſee *note* on *Mat.* 27. f.) and conſequently the curſes and fierce *puniſhments* of God. Thus c. 16. 19. οἴνου θυμοῦ τῆς ὀργῆς αὐτοῦ, *the bitter wine of his wrath*, not *the wine of the anger of his wrath*.

The word ἀπάρτι, (be it ſo read, or ἀπ' ἄρτι in two words) ſignifies, ſaith *Enthymius*, *within a ſhort time, not long after, quickly*, ſee note on *Mat.* 23. 39. and *Mat.* 26. 64. In both which (as here) the antient *Latine* reads *amodo, within a while*. This *verſe* belongs to that which went immediatly before, v. 12. ὧδε ὑπομονὴ τῶν ἁγίων ἐστὶν, *here is the patience of the Saints*, to ſignifie a time of *perſecution* (ſee c. 13. 10.) And to that nothing can be more proper, than this, that they are to be accounted happieſt, that die ſooneſt, that *within a while* are taken out of this life, from having their part in the *evil to come*, *Iſ.* 57. 1. So *Eccl.* 4. upon mention of the *oppreſſors* and *ſtrength* on their *ſide*, and the *no comforter*, v. 1. it follows, *wherefore I praiſed the dead which are already dead*, &c. v. 2. And to this belongs the anſwer of the *Spirit* in the words following, *they ſhall*

have

Κόποι *have reſt from their κόποι* i. e. from thoſe *perſecutions* which attend them here, (ſee note on *Heb.*3. c.3.)and which only *death* can give them an end of.

f. Στέφανος χρύσεος That the Στέφανος χρύσεος *golden crown* is an enſigne of *Regal power*, is ſufficiently known, and little doubt but here it is ſo, denoting that, which in the *New Teſtament* is oft expreſt by the ſtyle of the *kingdome of God*, or *Chriſt*, the *deſtroying*, and *ſubduing* of his *enemies*, it being the ſpecial part of the *Kings office*, *debellare ſuperbos*, to *ſubdue* all that *hold* out againſt him. And as by the *golden crown* this *regal office* of *Chriſt* is here expreſt, ſo by the Δρέπανον ὀξὺ, *ſharp ſickle*, the *approach* of that exerciſe of it, the *ſickle* referring to the *ripe harveſt*, when the *reapers* come armed to *cut down* the *corn*, and *ſharpneſſe* denoting the *preparedneſs* of this *inſtrument* for that work, and withal the *ſwiftneſs* and *univerſality* of the *exciſion*, cutting the *whole field* down together. And the *deſtruction* of the *Romans*, (i. e. of the *heathen* part of that people) is here fitly repreſented by it. So in the *Goſpel*, in the *parable* of the *wheat* and *darnel*, the *harveſt* was the time of the *exciſion* of the *Jews*, So *Jer.*51.33. *Yet a little while and the time of her harveſt ſhall come*, i. e. of *judgments*, and *exciſion*, before expreſt, by [*It is time to threſh her*] to which *reaping* is *preparative*. And whereas in this *chapter* there are *two ſickles*, one to *cut* down the *corn*, another the cluſters of *grapes*, both theſe ſorts of harveſts are to be ſeen, *Joel* 3.13. and both for *judgments* on a people, *Put ye in the ſickle, for the harveſt is ripe*, *Come get ye down, for the preſs is full, the fats overflow, for wickedneſs is great*. And the reaſon of the *phraſe* is clear, becauſe *Gods judgments* being attendants, and *rewards* of the *ſins* of men, when the *meaſure* of their *ſins* is *fill'd up*, they are then like to a *field* of *ripe corn* in time of *harveſt*, fit to be *reapt*, ready for *Gods vengeance* to fall on them, or again to *bunches* or *cluſters* of *grapes*, ready for the *winepreſs*. And ſo here at the point of time, repreſented in this part of the *viſion* (the time of *Diocletian*) the ſins of *heathen Rome* were *fully ripe*, ready for the *vengeance* of *God*, when their *rage* had continued a *ſharp perſecution* for *ten years*, without intermiſſion, and *pillars* were erected to *Diocletian*, as *trophies* that he had *aboliſhed Chriſtianity*, and enlarged *Paganiſme*, ſee *Baronius An. Dom.* 304. § 8.

Δρέπανον ὀξὺ

The Θυσιαστήριον *Altar* here being that whereon the *beaſts* were offered, and thoſe beaſts to be *burnt* with *fire*, and that *fire* being a denotation of the *wrath* and vengeance of *God* againſt the *wicked*, this *Angel* coming from the *altar*, and *having power over fire*, is conſequently a *miniſter*, or *executioner* of Gods wrath upon the *wicked* impenitents, who are thoſe beaſts to be *ſacrificed* to *God*, to be *deſtroyed* before him. g. Ἐξουσίαν πυρὸς

That the *thouſand ſix hundred furlongs* here do refer to the *bounds*, or *extent* of *Judæa*, is the opinion of the *Learned H. Grotius*, and his proof for it is, becauſe S. *Jerome* which had *lived* in thoſe parts, and examined it very accurately, affirms that *Judæa* was in *length* an *hundred and ſixty miles*; which accounting every *mile* to contain *ten Greek ſtadia*, or *furlongs*, amounts to 1600 *furlongs*, But if it be firſt adverted that the *wine-preſſe* is here ſaid to be *trodden without the city*, and the *blood* to have *extended* to this ſpace of 1600 *furlongs*, 2^dly, that *Jeruſalem* was in the *midſt* of the *countrey*, and conſequently that from thence to the utmoſt *bounds* of it, the *ſpace* will be but half ſo much as is the *longitude* of all *Judæa*, this *conjecture* will not be ſo agreeable to this place. And therefore it will be more proper, and accordant to the context, which ſpeaks not of *Judæa*, but of *Rome*, to apply it to the *adjacent Regions* about *Rome*, to repreſent the *bloodineſs* of the *warres*, and *many battails*, that ſhould in the *times* of *Maximinus*, *Licinius*, and *Maxentius*, ly ſo very heavily upon thoſe *countries*, which were parts of the Roman Empire, that they cannot be better expreſt, than by the *blood* coming to the *horſe-bridles*, a *vaſt* effuſion of *blood* among the *Romans*. h. Στάδια χίλια ἑξακόσια

Θερισμὸς

CHAP. XV.

Paraphraſe.

* was filled up, or, finiſhed ἐτελέσθη

1. AND I ſaw another ſigne in heaven, great and marvellous, ſeven Angels having the ſeven laſt plagues, for in them * is filled up the wrath of God.]

1. And I had another viſion concerning the judgments of God upon heathen Rome, and me thought I ſaw ſeven Angels with ſeven plagues, all which were to come one after another, and between them to divide the tragedy, and act all Gods vengeance upon them.

νικῶντας ἐκ

2. And I ſaw as it were a ſea of glaſſe mingled with fire, and them that had gotten the victory over the beaſt, and over his image, and over his mark, and over the number of his name, ſtand on the ſea of glaſſe, having the harps of God.]

2. And me thought I ſaw a great multitude of pure zealous Chriſtians (the multitude noted by the ſea, their purity by glaſſe, and their zeal by fire) that had not yeilded to the heathen terrors, in any the leaſt degree, but continuing conſtant in their purity, and ſtedfaſt confeſſion of faith. And they had in their hands harps, ſuch as were wont to be uſed in the Temple in Gods ſervice, called the muſical inſtruments of God, 1 Chron. 16.42.

† ruler of all things, ὁ παντοκράτωρ

3. And they ſung the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God † Almighty, juſt and true are thy ways, O King of Saints.]

3. And they ſung to Chriſt the ſame ſong (or another after that pattern) that Moſes had done upon the victory and deliverance out of Ægypt, when the Ægyptians were overwhelmed in the ſea, noting their acknowledgment of God's goodneſſe and mercy to them, who now, they ſaw, would puniſh and deſtroy the perſecuting heathen Emperors. And they magnified the mighty and wonderful works of God, his overruling power and fidelity, in making good his promiſes to the Chriſtians his ſervants.

all the heathens πάντα τὰ ἔθνη ordinarily have ὅσα published, or made manifeſt φανερώθησαν See Rom. 2.25. Rom. 8.4.

4. Who ſhall not fear thee, O Lord, and glorifie thy name? for thou only art holy, for all nations ſhall come and worſhip before thee, for thy judgments are made manifeſt.]

4. And ſaid, Now ſhall all the men in the world be obliged to fear and dread thee, and withal to magnifie thy name. This is thine only work, O Lord, for the nations of the

the world, the Gentiles, the Roman Empire, ſhall at length convert to Chriſtianity upon the ſight of thy revenges upon them who had crucified Chriſt, both Jews and Romans.

a. 5. And then me thought I ſaw the Holy of Holies opened, thoſe great myſteries, which had long lain hid, revealed, i. e. the decrees of God concerning the Romans now ready to come forth.

5. And after that I looked, and behold, the a * Temple of the Tabernacle of the teſtimony in heaven was opened.] * holy place

6. And the ſumme of them was contained in ſeven plagues, or puniſhments, upon the Roman Empire, brought out by as many angels in ſhining glorious habits, each reſembling the high Prieſt, c.1.13. (ſee note on Lu.12.b.) coming out of the oracle, v.5. ſent by God from his throne in heaven, to execute theſe judgments upon them.

6. And the ſeven Angels came out of the † Temple, having the ſeven plagues, clothed in pure and white linnen, and having their breaſts girded with golden girdles.] † holy place v.v.5.

7. And one of the four living creatures (attending and encompaſſing Gods throne, by which four Apoſtles were underſtood, c.4.6. and thoſe there having power to foretell things to come) was therefore repreſented to give to theſe ſeven angels (executioners of God's wrath) ſeven vials full of the wrath of the eternal God, i. e. to give them commiſſion for the pouring out of God's wrath upon heathen Rome.

7. And one of the four * beaſts gave unto the ſeven Angels ſeven golden vials, full of the wrath of God, who liveth for ever and ever.] * living cr: ζώων

8. And the place where this viſion ſeemed to be, i. e. the Sanctuary in heaven, v.5. was filled with ſmoke, as an expreſſion, and conſequent of this fire of God's wrath, and vengeance, which was like to prove ſo heavy, that the very repreſentation of it was unſupportable, no body could endure to come into the Sanctuary, whilſt that was repreſenting, Noting that it would fall very terribly on all them that ſhould come within the reach of it.

8. And the Temple was filled with ſmoke from the glory of God, and from his power, and no man was able to enter into the Temple, till the ſeven plagues of the ſeven Angels † were fulfilled. ἐκ † ſhould be finiſhed, τελεσθῶσιν

Notes on Chap. XV.

a. ὁ ναὸς τ σκλωῆς

What is here literally meant by ὁ ναὸς τ σκλωῆς τ μαρτυρίε, ordinarly rendred *the Temple of the tabernacle of the teſtimony*, may thus be collected. *The tabernacle of the teſtimony*, clearly ſignifies that *tabernacle* among the *Iſraelites* in *Moſes's* time before the building of the *Temple*, called אהל מועד the *tabernacle of meeting*, *Exod.*27.21. and elſwhere the *tabernacle* of the *teſtimony*, *Act.* 7.44. becauſe *God* was there pleaſed to *exhibite* himſelf, and give *teſtimony* of his *preſence*, *Act.* 27.22. In that there were two *regions*, the firſt called the *Sanctuary*, the ſecond דביר or *Oracle*, the *Holy of Holies*, and this is here and v.6. called ναὸς, and ſo again c.16.1. and 17. not as that ſignifies the whole *Temple*, but a part of the *Tabernacle*, viz: the *Holy place*, or *Holy of Holies*. What ναὸς elſwhere ſignifies, ſee *note* on *Act.* 19. e. and *Rev.*14. c. out of the *Scholiaſt* on *Nazianzen* σκλ. α'. who diſtinguiſhes ναὸς in the *Chriſtian Church* from ϛκηὸς and πρόθυρον, the two latter, ſaith he, ſignifie ἱερὸν ὅλον the *whole Temple* or *Church*, but the former the place where the *Communion table* ſtands, which being divided from the reſt of the *Quire*, is to that, as the *Holy of Holies* to the *Sanctuary*. And in this ſenſe of ναὸς it is that *Pſal.* 82.2. the vulgar *Latine*, and from thence the *Engliſh* in our *Liturgie* read *Temple*, where the *Hebrew* have דביר and from thence our *Bibles* read *Oracle*. From this place *God* promiſes to ſpeak to *Moſes* of *all things which he would give him in command to the people of Iſrael*, *Exod.* 25.23. And accordingly this *opening* of this *holy place*, or this *Holy of Holies* in this *tabernacle of the Teſtimony*, is a repreſentation of *God's revealing* his will as from the *Oracle* concerning *heathen Rome*, and ſo ſtraight the ſeven *Angels* came out from thence, *habited* like the *high Prieſt* (who alone was permitted to go into the *Holy of Holies* in the *Temple*) and as *executioners* of this *decree* have the *ſeven plagues*, or *blows*, or *judgments* v.6. i.e. come ready to act a *complete* deſtruction, ſuch as was before meant by the ἑπτὰ βρονῆ ſeven thunders in the *viſion* about the *Jewes* ch.10. *note* a. Ἑπτὰ πλη- ται

CHAP. XVI.

1. And the ſeven Angels, the executioners of God's wrath ch.15.6. being thus come abroad, me thought, I heard a proclamation coming out of the Holy of Holies (the place of Gods exhibiting himſelf) addreſt unto them, and appointing them to go, and pour out thoſe vials, i. e. thoſe judgments of God upon the Roman Empire, (ſee note on ch.13.k.)

1. AND I heard a great voice out of the * Temple, ſaying to the ſeven Angels, Go your waies, and pour out the vials of the wrath of God upon the † earth.] * holy place, ſee c.15 e. † land γῆν

2. And the firſt Angel did ſo, and there fell heavy plagues upon them, which ſwept away a multitude of heathens and carnal temporizing Chriſtians, both in the city of Rome, and in other places, (ſee note a.)

2. And the firſt went, and poured out his vial upon the a earth, and there fell a noiſome and a grievous * ſore upon men which had the mark of the beaſt, and upon them which worſhipped his image.] came, or was ἐγένετο * boil ἕλκος

3. And the ſecond Angel did likewiſe, and there fell great ſlaughters upon the city of Rome, by the cruelty of the Emperours, and on occaſion of ſedition &c. and very great multitudes died thereby, (ſee note a.)

3. And the ſecond Angel poured out his vial upon the ſea, and it became as the blood of a dead man, and every living ſoul died in the ſea.]

4. And the third Angel did likewiſe, and me thought his vial fell on the other cities and provinces of the Empire, and a great deal of warre follow'd (note a.) and a multitude were ſlain there alſo.

4. And the third Angel poured out his vial upon the rivers, and fountains of waters, and they became blood.] and there became, or was blood ἐγένετο αἷμα and upon ἐπὶ τὰς

5. And

5. And I heard the Angel of the waters ſay, Thou art righteous, O Lord, which art, and waſt, [b] and * ſhalt be, becauſe thou haſt judged † thus.

6. For they have ſhed the blood of ſaints and prophets, and thou haſt given them blood to drink, for they are worthy.

7. And I heard another out of the altar ſay, Even ſo, Lord God * almighty, true and righteous are thy judgments.]

5,6,7. And this Angel that pour'd out the vial upon the waters v. 4. God's judgments on thoſe other cities and provinces, did it as a juſt judgment on them, for the blood of Chriſtians that had been ſhed by them, and as an act of pity and relief to the perſecuted, whoſe perſecutions ended by this means, And ſo 'twas acknowledged by the ſouls of thoſe, that had been ſlain by them, (ſee note on ch. 6. e.) b.

* or pitiful, or holy, for the moſt & beſt copies read ὁ ὅσιος, not ἐσόμενος, † theſe ταῦτα, ſee note b. * ruler of all things, παντοκράτωρ

8. And the fourth Angel poured out his vial upon the ſun, and power was given † unto him to ſcorch men with [c] fire.

8. And the execution of the fourth Angel was by bringing a great drought, and famine on the Empire, ſuch as was in Maximinus's time. c.

† to it, ἐπὶ

9. And men were * ſcorched with great heat, and blaſphemed the name of God, which hath power over theſe plagues; and they repented not to give him glory.]

9. And though this famine tormented them exceedingly, yet were they ſo farre from repenting or amending their waies, from receiving the faith of Chriſt, that they railed at the Chriſtian religion, as the author of all their miſeries, and ſo were more alien'd from it, ſee note c.

* ſcorched greatly, or a great ſcorch, καυματισθῆναι καῦμα μέγα

10. And the fifth Angel poured out his vial upon the † [d] ſeat of the beaſt, and his kingdome was full of darkneſſe, and they gnawed their tongues for pain,]

10. And the fifth Angel's vial was poured out, not upon the perſons of men, but upon the government it ſelf, which was ſore afflicted and diſtreſt (ſee Jer. 13. 16. where for Darkneſſe the Targum reads Tribulation or Affliction) by the invaſion of the Barbarians, and the Emperors were much troubled at it, but could not help it. d.

† throne θρόνου

11. And blaſphemed the God of heaven, becauſe of their pains and their * ſores, and repented not † of their deeds.]

11. And as before ver. 8. ſo now again theſe invaſions of the Barbarians were impured as a puniſhment inflicted on them for the permitting of Chriſtianity, and ſo made them ſet themſelves more violently againſt the Chriſtians, ſo farre were they from reforming, or mending by this means.

* boyles ſee v. 2. † from, ἐκ

12. And the ſixt Angel poured out his vial upon the great river [e] Euphrates, and the water thereof was dried up, that the way of the [f] Kings * of the Eaſt might be prepared.]

12. And the execution of the ſixth Angel was the deſtroying of Maxentius's forces in Italy, and ſo weakening of Rome, the myſtical Babylon (noted here by Euphrates, the river that belongs to Babylon) and making it capable of being taken, and poſſeſt by Conſtantine, and his ſons, which were Chriſtians. e. f.

* which are from the riſing of the ſun, τῶν ἀπὸ ἀνατολῆς ἡλίου

13. And I ſaw † three [g] unclean ſpirits like frogs come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet.]

13. And me thought I ſaw three diabolical ſpirits, like the frogs of Ægypt, one coming from the devil, another from the heathen worſhip, and the third from the falſe prophet, 1. The reſponſe of the devils raiſed by Maxentius's command, 2. The encouragement of the augurs, or heathen prieſts that divined by entrails, 3. Some falſe predictions out of ſome paſſages of the Sibyl's writings. g.

† the word τρία three is wanting in the Kgs MS.

14. For they are the ſpirits of devils working miracles, which go forth unto the kings of the * earth, and of the whole world, to gather them to the † battel of that great day of God Almighty.]

14. And all theſe were made uſe of to deceive Maxentius, and give him confidence that he ſhould proſper in his tyranny, and holding out againſt Conſtantine, which was the occaſion of Conſtantine's ſetting upon and deſtroying his army, of his entring Rome, and of that blow that befell Idolatry by this means.

* land, γῆς, † warre of that great day of the God, the ruler of all things, πολέμου τῆς μεγάλης ἡμέρας ἐκείνης τῆς μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος

15. Behold, I come as a thief. Bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame.]

15. (Such unexpected ſuddain changes as theſe, ſuch ſecret undiſcernible proceedings of God's providence, may in all reaſon be admonitions to all to be watchfull, and not to comply with the preſent prevailing power in any unchriſtian, or uncomely manner, leſt when they have done ſo, that which they have deſigned, as their greateſt ſecurity, be indeed their greateſt danger.) ἁρπαγὴν

16. And * he gathered them together into a place called in the Hebrew tongue [h] Armageddon.]

16. And theſe evil ſpirits excited him and engaged him and all his armies in a fight, wherein they were utterly vanquiſht and deſtroyed, See note e. h.

* they, ſee note a.

17. And the ſeventh Angel poured out his vial into the ayre, and there came a great voice out † of the Temple of heaven, from the throne, ſaying, * It is done.]

17. And the ſeventh Angel poured out his vial into the ayr, (noting a decree of heaven now to be executed on the earth, and preſently, me thought, I heard a proclamation come out of the Holy of Holies, from the throne of God, denoting the going out of God's decree, which was delivered in theſe words, It was, or hath been, i.e. Heathen Rome is now deſtroyed, (And this was after in Honorius's time, as will be more fully ſet down ch. 17.)

† of the holy place (ſee ch. 15. a.) from the throne, ſo the King's MS. ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου * It was, or hath been, γέγονε

18. And there were voices, and thunders, and lightnings: and there was a great earthquake, ſuch as was not ſince men were upon the earth, † ſo mighty an earthquake, and ſo great.]

18. And me thought there were thunders, and lightnings, and an earthquake, ſuch as never had been known before, denoting this vaſt change, (the greateſt of any) that now was by this means wrought in the world.

† ſuch an earthquake ſo great, τηλικοῦτος σεισμὸς οὕτω μέγας

19. And Rome Being, at this time of Honorius, divided into three parties, one Heathen, a ſecond Orthodox, a third Heretical, impure (ſee note on chap. 17. e.) wicked Chriſtians, this brought in Alaricus, and by that means deſtruction on all heathen Rome. And thus was God's juſt vengeance executed upon them.

19. And the great city was [divided into three parts, and the cities of the nations fell, and * great Babylon came in remembrance before God, to give unto her the cup of † the wine of the fierceneſſe of his wrath.]

ἐγένετο εἰς came into, or was

* Babylon the great, Βαβυλὼν ἡ μεγάλη

† the bitter wine of his wrath, ſee note on ch. 14. c.

20. And as 'tis ordinary for Iſlands and hills to be removed by earthquakes, ſo now the maritime towns and ſtrong holds were deſtroyed by this incurſion of the Gothes.

20. And every Iſland fled away, and the mountains were not found.]

21. And this judgment fell upon them moſt viſibly and diſcernibly from heaven, and withall in a moſt heavy unſupportable manner, and yet after this ſuch obduration of hearts poſſeſſed them of the heathens, that ſurvived theſe judgments, that they were the more obſtinate in their Idolatrous heathen courſes, and ſtill railed at the Chriſtians, as the authors of all theſe miſeries that befell them.

21. * And there fell upon men a great hail out of heaven, every ſtone about the weight of a talent, and men blaſphemed God becauſe of the plague of the hail, for the plague thereof was exceeding great.]

* And the hail about the weight of a talent deſcends out of heaven upon men, Καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ εἰς τοὺς ἀνθρώπους

And great hail — ſmiting down

Notes on Chap. XVI.

a. ἡ γῆ ἡ θάλασσα ἡ ποταμοὶ οἱ πολαμοὶ καὶ πηγαὶ

What is here meant by ἡ γῆ, and ἡ θάλασσα, and *the earth* or *land*, and *the ſea*, and *the rivers and fountains of waters*, v. 2, 3, 4. may appear by v. 1. where the *Angels* are appointed to *pour out their vials upon the earth*, or *land*. That in all reaſon ſignifies the *Roman Empire*, the thing repreſented in theſe *viſions*, as before it ſignified the *nation and people* of the *Jewes* (chap. 7. *note* b.) And there is no reaſon to affix any nice *critical* notation to *either* of theſe *ſingle*, that the *land* v. 2. ſhould ſignifie *ſeverally*, and ſo the *ſea* v. 3. and the *rivers* v. 4. but to take *all* together for that which was meant by the *land* v. 1. for ſo the *ſeries* here requires, where the *Angels*, that were commanded to *pour out their vials on the earth*, *pour* them out upon theſe *three*, evidently noting *theſe three* to be the *diſtribution* of that one, and ſo all *one* with it. So ch. 14. 7. *God* is deſcribed as the *Creator* of the *heaven and earth*, *and ſea*, *and fountains of waters*, where all thoſe latter *three* are ſet to denote that, which is elſwhere ordinarily called the *earth* and no more, in oppoſition to *heaven*, i. e. this *inferior*, *terreſtrial globe*, and all in it. To this may be added, that when the *judgments* are repreſented to fall upon *Judæa*, ſome are ſaid to fall on the *land*, others on the *ſea*, others on the *trees*, c. 7. not neceſſarily ſignifying ſuch a *ſeparation* of the *judgments*, ſome on *this*, ſome on *that* part, but the whole *nation* together, on which all thoſe *judgments* fell, and this indeed agreeable to what we read of the *judgments* that fell on *Ægypt*, where though ſome of them were cauſed by the *ſignes*, that *Moſes* wrought upon the *land*, *Exod.* 8. 16. others by *ſmiting* of the *waters*, *ſtreams*, *rivers and ponds*, *and all their gathering together of waters*, *Exod.* 7. 19. and ſo again ch. 8. 5. yet 'tis manifeſt that the *judgments* thus produced by every of theſe, (each *ſmiting* of his *rod* there being proportionable to the *pouring out of a vial* here) fell indifferently on the *whole land*, and not one *judgment* on *one* part, another on *another*. And ſo ſure is it to be underſtood in this place, Many *judgments* were to be poured out upon the *Roman Empire*, and by all of them together, the *whole heathen* part of it *deſtroyed*. This conſideration makes it unneceſſary farther to enquire into the *productions* of the ſeveral *vials*, what *each* of them diſtinctly ſignified, it being ſufficient that each of them notes ſome kind of *deſtruction*, and the number of *ſeven* being a *perfect* number, the *ſeven Angels*, and their *ſeven vials*, and their *ſeven effuſions* ſignifie *utter* deſtruction, and not neceſſarily any more, unleſſe it be this, that it was not *all* at *once*, but by *ſeveral* degrees, and ſeveral ſorts of *judgments*, thoſe that ordinarily bring *deſtructions* upon provoking people, that have *filled up the meaſure of their iniquities*, λοιμὸς, λιμὸς, πόλεμος, *infectious diſeaſes*, *famines* and *warres*, and that theſe in a very remarkable manner fell upon the *Roman Empire* about theſe times, appears as by all *hiſtories Eccleſiaſtical*, *and profane*, ſo eſpecially by S. *Auſtin* in his *firſt books de civ: Dei*, written on purpoſe to defend *Chriſtian religion* from that charge, which was laid upon it, that it brought down all *judgments* upon the *Empire*, Which being *falſe*, as it was urged by the *heathens* to the *prejudice* of *Chriſtianity*, *viz:* that the *judgments* came for that ſin of permitting *Chriſtianity* in the *Empire*, and *contempt* of their *Idolworſhips*, ſo was it moſt *true*, that for the *heathens* ſtanding out and *perſecuting* the *Chriſtian faith*, moſt heavy waſting *judgments* were come upon them. Of the *three firſt vials* it may be yet farther noted that they may have a *peculiar* aſpect on the *plagues* of *Ægypt*, the *firſt*, that of the "Ελκος κακὸν καὶ πονηρὸν, *the evil*, and grievous *boyl*, i. e. *infectious*, and very *painful*, will be anſwerable to the *boil breaking out upon man and beaſt through all the land*, *Exod.* 9. 9. and ſignifie ſome *infectious diſeaſe*, *plague*, and *peſtilence*, which we know breaks out in *boils*; So likewiſe the *ſecond* and the *third*, the *ſea becoming as blood* ver. 3. and *the rivers and fountains becoming as blood* v. 4. are anſwerable to *Moſes*'s ſtretching out his hand and *ſmiting upon the waters of Ægypt*, *their ſtreams and their rivers and their ponds*, *and all their pools or collections of water*, *upon which they became blood*, *Exod.* 7. 19, 20. Now for theſe *three* the *hiſtories* of thoſe times are very remarkeable, *viz:* for the great *peſtilences*, and horrible *effuſions* of *blood*. That which *Herodian* tells us of *Commodus*'s reign, will ſufficiently qualifie that for the time of the *pouring* out of theſe *three vials*, At that time, ſaith he, l. 1. a *very great peſtilence reigned over all Italy*, *but eſpecially in the city of Rome* (and *Dio* tells us, that there *died above two thouſand a day* in the *city*) *and a vaſt number both of beaſts and men periſhed thereby*. And ſo this may be commodiouſly the *pouring* out the *vial* upon the *earth*, belonging not only to the *city* of *Rome*, but to all *Italy*, as ἡ γῆ *the land*, was wont to ſignifie not only *Jeruſalem*, but all *Judæa*, Hereupon the

Ἕλκος κακὸν καὶ πονηρὸν

ἡ γῆ

Emperor

Emperor was perſwaded to remove to *Laurentum* ſo call'd from the *grove* of *bay-trees* there, the *ſmell* whereof the *Phyſitians* thought uſefull againſt the *plague*. And in like manner they preſcribed *ſweet unguents*, and *odours* to *anoint their ears and noſes, to keep out, or overcome the peſtilential vapour. But nevertheleſſe*, ſaith he, *the diſeaſe daily increaſed, and ſwept away a multitude of men and beaſts*. As for the *blood* that was then ſpilt, the ſame *author* gives us a *large ſtory*; *Cleander*, ſaith he, *a ſervant of the Emperours bought out of Phrygia, and grown up with him from his youth, and advanced to greateſt offices in court and army, aſpired to the Empire*; *To that purpoſe bought up a vaſt quantity of corn* (which cauſed a great *famine* alſo at *Rome*) *thinking thereby in time of need to oblige the citizens and ſouldiers, and to gain them all to his party*. But the event was contrary, for the *famine raging*, and the *cauſe* of it being *viſible, all the citizens* run out of the *city* to the *Emperour, requiring this Encloſer to be put to death*; *Cleander* by his power keeping them from the *Emperour* (whoſe *voluptuouſneſs* made this eaſie for him to doe) *ſends out the Emperour's forces armed and hors't againſt them, which made an huge ſlaughter among them*, and in driving them into the *city* gates, by their *horſes* and *ſwords*, ſaith he, meeting with *foot-men unarm'd*, they *kill'd a great part of the people*. Which when they that were in the *city* underſtood, they got to the *top* of the *houſes*, and with *ſtones*, and *tiles* threw at the *ſouldiers*, and by this means put them to *flight*, and in the purſuit *beating them off from their horſes, killed great multitudes of them*, and this continued very *cruelly* for ſome time, And the *appeaſing* of this coſt a great deal more *blood*, the *Emperour* cauſing *Cleander* to be put to *death*, and his *ſons* after him, and then a great *many more*, ſaith he, not *daring* to *confide* in any body. To which that *author* immediatly adds the many *prodigies* which followed at that time, and the *burning down* of *the Temple of peace*, which beſide that it was the *treaſury* of a great part of the *wealth* of the *city*, and was accompanied with the *burning* of a great deal more of the *buildings of the city*, and among them of the *Temple of Veſta*, the *fire* continuing for *many* daies, till *rain* from *heaven* put it out, (which made them impute the whole matter to the anger of the *Gods*) beſides all this, I ſay, it was by all then lookt on as a *preſage* of *great warres, which*, ſaith he, *accordingly followed*; And ſo in this one paſſage of *ſtory* in that *author* we have the *interpretation* of theſe *three vials*. As great a *plague* as ever hath been read of, to be ſutable to the *firſt*, and a great deal of *killing* both in the *ſedition*, and by the *cruelty* of the *Emperour*, and by the *fire*, and by the *warres* that followed, (wherein the whole *region*, and not only the *city* of *Rome* was concerned) anſwerable to the *two latter*, the *ſea*, i.e. the *multitude* of the *city*, and the *rivers* and *ſprings* of *waters*, the other *provinces* and *cities* become *blood*. But beſide theſe under *Commodus*, there was ſtore of the like judgments in the following *Emperours* times, untill *Conſtantine*, A very great *peſtilence* under *Gallus*, another under *Gallienus*, both deſcribed by *Zozimus*, Another at the end of *Decius*, on occaſion of which S. *Cyprian* wrote his *book of mortality*. And in *Maximinus*'s time ſaith *Euſebius*, whilſt he and his *armies* were ſore diſtreſſed by a *warre* with the *Armenians*, the *reſt of the inhabitants of the cities, were grievouſly devoured with famine and peſtilence, infinite numbers dying in the cities, more in the countreys and villages*, καὶ πάλαι τὸ ἀρχοικὸν πολὺ ἀνδρῶν ἀπολωλεκὸς, *and the numbers of husbandmen which had formerly been very great*, were, *almoſt all of them, ſwept away by famin & peſtilence*, ſaith *Euſebius Eccl: hiſt*: l. 9. c. 8. And for *wars*, and *effuſion* of *blood*, and *ſlaughters*, the *hiſtories* are all along full of them, and need not be here recited.

Αἷμα

In ſtead of ἐσόμενος *he that ſhall be*] the *Copies* generally read ὅσιος. That is anſwerable to the *Heb:* חסיד *pitiful* and *merciful*, as that is more than צדקה δικαιοσύνη *juſtice* or *righteouſneſs*, as hath oft been ſaid. And ſo it is fitly ſuperadded here to the δίκαιος εἶ *thou art juſt* or *righteous*, præceding. That the *juſtice* of *God*, here acknowledged in theſe *vengeances* on *heathen Rome*, denotes his *punitive juſtice*, there is no doubt, and accordingly follows ὅτι ταῦτα ἔκρινας, *becauſe thou haſt judged theſe*. Where the ταῦτα ſeems to denote the *perſons neutrally* ſet down, the *inhabitants* of the *Empire*, which are here ſuppoſed to be *judged*, i. e. *juſtly puniſhed*, and of whom it follows ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν *becauſe they have ſhed the blood of thy ſaints and prophets*, i.e. of the *Chriſtians*, and thoſe that by their *preaching* would have wrought *reformation* among them, and ſo did act as *prophets*, and had the *portion* of *prophets*, were *reſiſted* and *ſlain* by them. But beſides this *punitive juſtice* expreſt by theſe *judgments*, there was alſo οἰκτος *pity*, *compaſſion* to the *perſecuted Chriſtians*, whoſe ſufferings were *abated*, and taken off by this means. Thus 'tis often to be obſerved in *Euſebius*'s *ſtory*, particularly at the end of the *great ſlaughters*, and *famine*, and *plague* in *Maximinus*'s time, l. 9. c. 8. (mentioned *note* a.) *Hereupon*, ſaith he, *God the defender of Chriſtians, having ſhew'd his wrath and indignation againſt all mortals for their perſecuting us, reſtored the pleaſant and bright ſplendor of his providence toward us*, ſo *that from that time peace and light, with the great admiration of all, ſhined out and was revealed to us, that ſat in darkneſs before, ſhewing us that God hath the overſight of our affairs continually, chaſtiſing and afflicting us for a time, but after he hath diſciplin'd us ſufficiently, appearing favourable and propitious to us again.*

b. Ὅσιος. Δίκαιος εἶ. Ταῦτα. Ἔκρινας. Ἅγιοι προφῆται.

If ἐν πυρὶ *by fire*] were here *literally* to be underſtood, many *completions* there would be of it, by great *fires*, in the *city of Rome* eſpecially, within the *ſpace* referred to by this *viſion*; One *remarkeable* one hath been mention'd in *Commodus*'s time, *note* a. out of *Herodian* l. 1. falling on the *Temple* of *Peace*, and at length coming to the *Temple* of *Veſta*, and *burning* many *great houſes*, and ſo continuing for *many daies*; till the *rain* from *heaven* put it out, and ſo by the *heathens*, ſaith he, conceived to be *begun* alſo, as it was *ended* by the *Gods* without *humane* means. And this being ſuch, *coming* from *heaven*, not from any *lower* cauſe, may the more probably belong to this *place*, where the *Sun* is ſaid to *have power given it to ſcorch* men with *fire*, the *Sun* in the *firmament*, the *great fire* of the *world*, being *commodiouſly*

c. Ἐν πυρὶ. Θάλασσα. Ῥύαμοι καὶ πηγαὶ. Ἡλίῳ ἐδόθη καυματίσαι.

enough said to *scorch* them, or to *set them on fire* (so καυματίζειν signifies) who were *burnt* by *fire* from *heaven*. But it is not improbable, that the *Suns scorching of men* denoted ordinarily by καῦμα] may signifie that *scorching* and *drying up* the *fruits* of the *earth* from whence a *dearth* proceeds, and so be here set to expresse a *famin*, so 'tis said of the *seed on the stony ground*, that as soon as it sprang up, ἐκαυματίσθη it was *scorched*, and, as it follows, ἐξηράνθη *withered away*. And many such *dearths* there were in the *stories* of those times, A most *eminent* one in *Maximinus*'s time, mentioned by *Eusebius* l. 9. c. 8. *Some*, saith he, *for the least bit of victuals, parting with that which was most precious to them, One measure of corn sold for two thousand five hundred Attick's, some* χρὶ βραχὺ *in a little time selling all their possessions to buy bread. Others eating grasse, and therewith poisonous hearbs, Noble women going out of the city to the countrey to beg bread. Others staggering and falling down in the streets, and howling out for one bit of bread, and able to speak no word but that they were famisht.* And at length the *dogs raving for hunger, and falling upon the men, in their own defence they fell on killing and eating dogs.* As sad a description of raging *famine* as hath been read of, save in time of *sieges*. Another *famine* there was in *Commodus*'s time (mentioned from *Herodian note* a.) which put the *whole city* into a *sedition*, but that not comparable to this, and caused by *Cleander's insatiate covetousnesse*, and *ambition*, more than the *scorching* of the *Sun*. That which here follows, as the effect of this *famine*, that they *blasphemed the name of God*] may most probably be, the *heathens railing* at the *Christians*, as the *cause* of all their *evils*, for so the *antients* observe of them, that whenever *plague* or *famine* befell them, presently they *cryed* out, *Christiani ad Leones, Let the Christians be put to death*, as the *authors* of their *miseries*. An *eminent* place we have to this purpose in *Arnobius* l. 10. where naming the very *judgments*, which are here expresst by the foregoing *vials, pestilences, wars* and *dearths*, or *famines*, he saith of the *heathens*, that when these befell them, they presently cryed out, that *since Christians began to be in the world, terrarum Orbem periisse, the whole world was destroyed, and all mankind afflicted with all sorts of evils*, and S. *Cyprian* in that known place *ad Demetrian: That many wars break out, that plagues and famines, that the earth is kept long without any rain, nobis imputari*, 'tis *by the heathens imputed to us Christians.*

Καῦμα

Ἐκαυματίσθη

Ἐβλασφήμησαν

d. What θρόνος σκηνὴς the *throne*, or *seat of the beast*] singnifies, may thus be gathered; θηρίον the *beast* signifies *Idol-worship* c. 13. 1. and as the *throne* of that may signifie the *place*, where it *resides*, so it may signifie also that which *sustains* and *supports* it, a *seat* being that which *sustains* and *holds* up from *falling*, that which *rests* upon it. This was the *power* of the *Roman Empire*, the *strength* and *dignity* thereof, to which so great a part of the *world* was *subjected*, and which it made use of to maintain the *Idol-worship* against *Christianity*. And so the *throne* of the *beast* is expounded in the next words by βασιλεία *the Kingdome* or *Empire* of *Rome*. Now that which is here said to befall the *Empire* by the *pouring out* of the *fift vial* is that it was ἐσκοτωμένη *darkned*, i. e. lost much of its *splendor*, which before it enjoyed, which belongs clearly to the *incursions* of the *Barbarians, Persians, Goths, Almains*, &c. about these times which are here described, as every where appears in *story*. As for the πόνος *pain* that here follows, it is the *great grief*, and *anxiety*, that it cost them to *contend*, and *secure* themselves from these *Barbarians*, who being so contemptible in the eyes of the *Romans*, it was matter of great *indignation* to them, to be thus *infested* by them, as *Ægypt* by *flies* and *lice*. And whereas v. 11. ἕλκη *boils* are joyned with πόνοι *pains*, I suppose those *boyls* may again refer to that *plague* of *Ægypt*, (as the *darkning* of the *Kingdome* plainly doth) and denote the *effects* of the *Barbarians incursions*, As the *boyls Ex.* 9. 9. were produced by *scattering ashes of the furnace toward heaven*, to which the *inrodes* of those *Barbarians* in respect of their *multitudes*, might fitly be resembled. And then their *blaspheming the God of heaven*, is their *railing* at *Christ* and *Christianity*, as that which in the *heathens* opinion brought all these *evils* upon them. See *Salvian de provid:* and *note* c.

Θηρίον

Θρόνος

Ἐξηράνθη τὸ ὕδωρ

Ἑτοιμάζειν ὁδὸν

e. That it is agreeable to the calling of *Rome Babylon*, (see note on c. 18. a.) to set *Euphrates* the *River* that belongs to *Babylon*, to signifie *Tyber*, that belongs to *Rome*, hath been formerly shew'd, c. 9. *note* e. And that it so signifies here, there is little doubt, From hence it follows, that the *drying up* of *Euphrates*, being an *alluſion* to the *history* of *Cyrus*, *prophetically* set down *Jer.* 50. 38. [*and drought is upon her waters, and they shall be dried up*] and c. 51. where is mention of [the *drying up her sea, and making her springs dry*, v. 36.] it must in reason be interpreted thereby. There in the taking of *Babylon*, *Cyrus turned away the river Euphrates*, and entred the *city* through the *channel* thereof, And so the *drying of the river* being the *preparative* to the *taking* the *city*, and the making that *weak* and *accessible*, which otherwise was *impregnable*, this phrase of *drying* up the *water* of *Euphrates*, is thought commodious to be made use of, to expresse the *weakning* of the *strength* of *Rome*, and making it *conquerable*, or, as it here follows, that the *way of the Kings might be prepared*. To *prepare a way*, we know is to remove *difficulties*, and *obstructions*, to *level* and *plain* a *passage*, and that in the *prophets* expresst by *exalting valleys, and bringing hils low, and plaining the rough places*, And when *rivers*, or *waters* are in the *way*, then the *drying* them up, is *preparing the way*, making them *passable*. And so the fitting the *city* of *Rome* for *conquest*, by *Constantine* and his *sons*, (who are here called *Kings from the rising of the Sun*, see *note* f.) is the full interpretation of *drying up Euphrates, that the way of the Kings might be prepared*. Of this the *history* is clear in *Eusebius Eccl: hist:* l. 9. c. 9. (and so in *Zozimus* also) that *Maxentius* having fastned himself in *Rome* (out of which he went not himself, having no *confidence* in the *love* and *fidelity* of the *people*) *he fortified every place and region and city, with armies for guards, and had a thousand Troops of souldiers to ly in ambush in every part of Italy, and the rest of his dominions where the enemy was likely to come; These sure*

Ἐσκοτωμένη

Πόνος

Ἕλκη

Εὐφράτης

were

were the obſtructions or *difficulties* in *Conſtantines way* to *Rome*, which are here to be dryed up, or removed, and accordingly it follows in the *hiſtory*, that *Conſtantine being aſſiſted by God ſet upon his firſt, and ſecond, and third army, and overcome them all; and poſſeſſing himſelf of the greateſt part of Italy, came cloſe up to Rome.* And ſo 'tis viſible, what this *drying up the river, by which their way was prepared*] ſignifies, the *ſubduing* thoſe armies in *Italy*, ſo that now nothing withheld his paſſage from *Rome*; which is here looked on as a very great thing, proportionable to *Cyrus's* turning the *River Euphrates*, and entring *Babylon* through the *channel* of it. But there was yet one difficulty more to be conquer'd, before *Conſtantine* could enter *Rome*. For his onely deſigne being to deliver the *Romans* from the tyranny of *Maxentius*, and not to do any hurt, but rather bring relief to the inhabitants of the *city*, there was now no way to reconcile this *difficulty*, whilſt *Maxentius* remained *fortified* in the *city*. And therefore in *God's wonderful providence* it was ſo diſpoſed, that *Maxentius* and all his party came out of *Rome*, but in ſtead of joining *battail* with *Conſtantine*, *fled* from him immediately, and having formerly built a treacherous bridge over *Tyber*, on deſign to draw *Conſtantines* army over it, and ſo by the failing of the *bridge* to drown them, *Maxentius* himſelf, and his forces, are *forced* that way, and *drown'd* in the *pit which they had prepared for others*, and himſelf and his life-guard were the firſt that thus periſhed. This ſo ſignal a deſtruction *Euſebius* thinks fit to compare to the *Iſraelites* victory over *Pharaoh* in the *Red ſea*, and ſaith it was according to the *prædiction* of the *divine oracles*, in all probability referring to this *viſion* here. The concluſion of it was, that this being done, *Conſtantine* came Conqueror to *Rome*, where without any oppoſition, he was *received by young and old, Senators and Nobles, and all the people of* Rome, *with cheerful countenances, and joyous acclamations, as the preſerver and benefactor of them all, and commanding the ſign of the croſſe to be ſet on the right hand of his ſtatue, he affixt theſe words in Latine. Hoc ſalutari ſigno, veraci fortitudinis indicio civitatem noſtram jugo Tyranni ereptam libravi, Et S. P. Q. R. liberatum priſco ſplendori & claritati reſtitui. By this ſalvifick ſign, the true expreſſion of fortitude I have freed our city, and delivered it from the tyrants yoke, and have reſtored the Senate and people of Rome to their antient ſplendor and brightneſs.* And in like manner the *Senate* dedicated to him a *triumphant bow*, *Liberatori urbis, fundatori quietis, to the deliverer of the city, and founder of their peace*, as may be ſeen in *Euſebius*, *Socrates*, and *Sozomen* and others. And ſo this was a farther *completion* of this prophecie, and a laſt part of the *drying up Euphrates*, (parallel to that of the drying up of the Red ſea before the *Iſraelites*) and preparing *Conſtantine's* peaceable entrance into the city.

f. ἀπ' Ἀνατολῶν ἡλίου

What ἀπ' Ἀνατολῶν ἡλίου, *from the riſing of the Sun*] ſignifies, may be reſolved by theſe two conſiderations, 1. that the *Kings* or *Magi* that came to worſhip Chriſt, ſoon after his *birth*, whilſt *Herod* deſigned the killing of him, are ſaid to come ἀπ' ἀνατολῶν *from the riſing of the Sun, Mat.* 2.1. And agreeably to that, *Conſtantine* and his *ſons*, which had given up their names to the *Chriſtian faith*, and were *promoters* of it, whilſt *Maxentius* perſecuted it, may be thus in *Prophetick* ſtyle, fitly deſcribed by the Kings from the *riſing of the Sun*. *Secondly*, *Chriſt* himſelf is called Ἀνατολὴ the *riſing Sun* (ſee note on *Lu.* 1. c.) and ſo ſeems to be called here c. 7. 2. where the *Angel aſcending from the Eaſt*] is one ſent immediately by Chriſt; and then βασιλεῖς ἀπ' ἀνατολῶν *Kings from the riſing of the Sun*] may be a very fit phraſe to expreſſe *Chriſtian Kings*, And it is to be obſerved, that Βασιλεῖς *Kings* in this Book, is not confined to the *Emperors*, or *ſupreme Governours*, but is more looſely uſed for *Commanders*, all in *authority* (ſee *note* g. and c. 11. *note* f.) and ſo may in the plural be appliable to *Conſtantine*, and his ſons, and the Chriſtian Commanders under him. Βασιλεῖς ἀπ' ἀνατολῶν

What is here meant by πνεύματα ἀκάθαρτα *unclean ſpirits*] may in part be reſolved by *Euſebius* in the ſtory of *Maxentius Eccl: hiſt:* l. 9. c. 9. where the firſt thing that he ſaith of him, is, that he *relied on Magical arts in this whole matter, and thereupon kept himſelf up cloſe in* Rome, *and would not go out of it*, So again *de vit: Conſtant:* l. 1. c. 30. *At laſt he fell to magick and ſorcery, ſometimes cut up women great with child, ſometimes ript up the bowels of tender infants, ſometimes killed lions*, all to *divine* thereby; *He often uſed wicked adjurations to raiſe up devils*, ſaith he, *by whoſe help he might avert the violence of the war from him, hoping that they would help him to the victory*, Now theſe impure ſpirits are here ſaid to be *three*, but the *King's* MS. wants that word τρία *three*. If we read it without [*three*] then it is already explain'd, that he made uſe of *Magick* and *Augury*. But if the word *three*] be retained, then either may it ſignifie that he betook himſelf *wholly* to theſe *arts*, (the number of *three*, as of *ſeven*, having oft no other importance in it, but to ſignifie a great *deal*) or elſe peculiarly theſe three ſorts, 1. *Augury*, or *divination by entrails*, 2dly, *Calling* up of *devils*, (both particularly mention'd by *Euſebius*) and 3dly, the uſe of the *Sibyllin Oracles*, which the *Roman ſorcerers* and *diviners* generally dealt in, and *Maxentius* made uſe of, ſee *Zozymus* l. 2. Of theſe it is farther ſaid, that they were ὡς βάτραχοι *as frogs*, referring to thoſe *creatures* brought forth upon *Ægypt* by the *Magicians* at *Pharaohs* command, *Exod.* 8. 7. Of which, as it is known that they are impure creatures, breeding and dwelling in the *mire*, and ſo theſe *impure ſpirits*, or *arts* are fitly *compared* to them, ſo it is alſo obſervable, how *uſeleſſe*, and *unprofitable* they are, they *croak*, but do nothing elſe, and ſo they fitly reſemble theſe *Magical arts*, which made a great *noiſe*, but never brought him the leaſt *advantage*, but rather *haſten'd* his *ruine*, by *relying* on them. Then theſe *frogs* are ſaid to come out of the *mouth* of the *Dragon*, *and the beaſt, and the falſe prophet*] which again, if the word [*three*] be not retained, will conclude theſe *Magical arts*, which he made uſe of, to proceed *promiſcuouſly* from theſe *three*, but if the word [τρία *three*] be retained, than it will be proper to *confine* the *reſponſes* of the *devils*, when they were *raiſed* by him, to the *firſt* of the *three*, thoſe that

g. Πνεύματα ἀκάθαρτα

τρία

ὡς βάτραχοι

τρία δαι-

came

came out of the *mouth* of the *Dragon*, for that is every where the *devils* title in this Book, (see *note* on c.12.d. and 13. b.) and the *devils* being (as was said) raised by *Maxentius* to direct and assist him, the first of these *frogs* is said to have come out of the *devils mouth* immediately. *Secondly*, the art of *divining* by *entrails*, and to that purpose killing of *women* and *children*, as well as *beasts*, being directly a piece of heathenisme, confined to their *Augurs* and *Priests*, the second of these *frogs* is said to have come out of the *mouth of the Beast*, i. e. *Idoll-worship*, so called c.13.1. the *Priests* being the *mouth* thereof. *Thirdly*, the heathen Prophets undertaking to fetch grounds of their prædictions most frequently from the Books of the *Sibyls*, such *fragments* thereof, as were remaining among them, the third *frog* is said to come out of the *mouth* of the *false prophet*, i. e. of the *College* of *diviners*, which thus by *study* in those *Oracles*, undertook to foretell things to come. And of all these it is said, that they did *signes*, either by foretelling sometimes things that came to passe, which gave them authority among men, or else by shewing some deceitful wonders. And that they went out, ἐπὶ, *upon*, or *to* the *Kings* of the *whole world*, i. e. to *Maxentius* the Emperour, and his *Commanders* under him, call'd Βασιλεῖς *Kings* in the *plural*, (see *note* f.) and incited them to the *war* of the *great day of God*, i. e. to fight with *Constantine* that *instrument* of *Gods* to bring in *Christianity* into the *Empire*.

h. Ἁρμαγεδὼν

What *Armageddon*, which is here said to be an *Hebrew* word signifies, or of what composition it is, is a matter of some question. The Learned *H. Grotius* conceives it to be הר מגדון *the mount of meeting*, to note the place and battel where the armies met, viz. on *Constantine's* side 90000 foot and 8000 horse, of *Germans*, *Galls*, and *Britains*, on *Maxentius's* side 170000 foot, & 18000 horse, of *Romans*, *Italians*, &c. in *Zozimus*, and that this is here said in reference not to the *valley* of *Megiddo*, where *Josias* was slain, but to the *waters* of *Megiddo*, *Judg.* 5. 9. where the *Canaanites* were slain by *Barac*, which appears the more probable, because the *Hebrew* הר is in *Greek* rendred Ἀρ, as Ἀρεοπαγίτης in *Eusebius Præp:* for הר גרזין *mount Gerizin*. But another composition of the word may be yet more probable, viz. that of *Drusius*, that it be made up of הרמא and גדהון, the *excision* or *destruction* of their *armies*, as גד in *Hebrew*, or their *fortunes*, (all their former *good successes*) as גד in *Chaldee* signifies. And so the clear meaning of the verse is this, that the *evil spirits*, v.14. the *Magicians* and *Augurs*, &c. *gathered them together*, (so 'tis said v.14. συναγαγεῖν αὐτὸς, and to them in the *plural neuter*, belongs the συνήγαγεν in the *singular*) caused them to *fight* this great battel with *Constantine*, which was the utter *destruction* of that great army of the heathens, and so a very heavy judgment or excision, the effect of the *vial* of the *sixt Angel*. This *victory* of *Constantine* over *Maxentius* was so *signal*, and *considerable*, that, as *Onufrius* tells us, *Fast:* l. 2. the *Indictions* (that known way of *computing* of times among the *Romans*) were taken from thence, *ab eâque die primam Indictionem inchoari*, saith *Baronius*, *and from that day the first Indiction began*, *ut liberatam à Maxentiii tyrannide urbem & Ecclesiam indicaret*, *that it might proclaim and commemorate the freeing of the City and Church from* Maxentius's *tyranny*. By which it may appear, how *memorable* a passage this was, and how fit to be the matter of this *Vision*. See *Abr: Bucholcers Chronology Ann: Chr.* 312.

Paraphrase.

CHAP. XVII.

1. And another vision I saw to the same purpose. One of

1. AND there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great whore, that sitteth upon many waters,]

those executioners of God's wrath came unto me, saying, I will shew thee the vengeance that is ready to befall the Imperial dignity of Rome, fitly entituled the great whore, (great in it self, and whore for their impieties against God, their worship of many heathen Gods directly owning that title, as an harlot is she, that takes in many others in stead of the one husband) sitting, i. e. ruling over many waters, i. e. much people, having many nations under her dominion.

2. From the power and authority whereof many other kingdomes (see c.13.14.)

2. With whom the Kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.]

have been confirmed and fortified in their idolatrous courses, and had their false worship propagated to them, the whole Roman Empire running mad after her vile heathen practises.

3. And in this vision me thought I was in a desert, (fit to

a. b.

3. So he carried me away in the Spirit into the wilderneſſe: and I saw a [a] woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and [b] ten horns.]

represent the desolation, that was to be expresst in that vision) and there I saw what he had promised me, v.1. a woman that great whore mentioned there, the Imperial power of Rome heathen, seated on an Emperor in a scarlet robe, a great blasphemer against the true God, and advancer of idolatry, and he had seven heads, (the city of Rome built on seven hils) and ten horns, i. e. so many other Kings that ruled over divers countries, and were confederate with the Roman Emperor.

4. And this Roman power was in great prosperity, much

4. And the woman was arrayed in purple and scarlet colour, and * decked with gold, and precious stone, and pearls, having a golden cup in her hand, full of abominations, and filthiness of her fornication.]

* embroidered, κεχρυσωμένη

sumptuousnesse was bestowed upon their idol-worship, and all manner of abominable filthinesse was committed therein.

5. And

5. And upon her forehead was a name written, c Myſterie, Babylon the great, the mother of † harlots, and abominations of the earth.]

† or whoredomes, πορνῶν, ſo Arethas and the antient Latin.

5. Which being ſo frequent & acknowledged in their ſecreter devotions, are beſt deſcribed by the word Myſterie, which was the word which the Greeks uſed for their uncleaneſt meetings, and by Babylon (ſee note on c. 14.c. and c.18.a.) which of old was famous for theſe, and ſo deſtroyed. From hence came all the idolatry of the other cities, ſee v.2. c.

6. And I ſaw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jeſus, and when I ſaw her, I wondred with great admiration.]

ἐθαύμασα ἰδὼν, ἰδὼν, ἐθαύμασα μέγα

6. And beſide her idolatries and uncleanneſſe, ſhe was repreſented as a great perſecuter of Chriſtians, (ſee c.1.d.) at this ſight of a woman thus repreſented, in all glory, and then drunk with blood, and vomiting it out, I was much aſtoniſhed.

7. And the Angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſterie of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and ten horns.]

7. And the angel that ſhewed it me, v.1. told me the interpretation of it, viz. that it was deſigned by God to repreſent the Roman heathen power, the ſeven hills on which it was built, and the ten Kings confederate with it.

8. The beaſt that thou ſaweſt, was, and is not, and ſhall aſcend out of the bottomleſſe pit, and go into perdition, and they that dwell on the earth ſhall wonder, (whoſe names were not written in the book of life from the foundation of the world) when they behold the beaſt, d which was, and is not, * and yet is.]

8. And the ſcarlet beaſt v. 3. on whom this power is ſeated, and which blaſphemeth and defieth the God of heaven, i. e. d.

* although it be καίπερ ὄϛιν

the perſon of the Emperor, in whom this power is veſted, at the time to which this part of the viſion refers, (ſee note a.) is one which was in power, but at this point of time, i. e. after Veſpaſian's return out of Judæa, was out of it, but ſhall come to it again, ſent, as it were, out of hell, to perſecute the Chriſtians. And when he, i. e. Domitian, ſhall have delivered up the Empire again to Veſpaſian, upon his return out of Judæa, and for ſome years become a private man again; this ſhall be matter of great admiration and aſtoniſhment to all that are not Chriſtians, whereſoever they are, ſeeing by this means, that the perſecutor of Chriſtians is gone out of power (and when he comes in again, ſhall not continue long, but himſelf be cruelly butcher'd, v. 8. and 11.) and Veſpaſian a favourer of the Christians, but deſtroyer of the Jews, is come in again, even while Domitian was alive, which made it the more ſtrange.

+ Here ὧδε

9. + And here is the † mind which hath wiſdome, The ſeven heads, are ſeven mountains # on which the woman ſitteth.]

† ſenſe νοῦς

where the woman ſitteth on them, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.

9. This is the meaning of the riddle, The ſeven heads are the ſeven hills, which are ſo famouſly known in Rome.

10. And * there are ſeven Kings, five are fallen, and one is, and the other is not yet come, and when he cometh, he muſt continue † a ſhort ſpace.]

* they are εἰσὶν

† a little, a while, ὀλίγον

10. And beſide they denote the ſeven Kings or Emperors thereof, (that have had any thing to doe with the Chriſtians) which are here to be numbred from the time of the beginning of theſe viſions, till this of the writing of them: Of them five are dead, all of violent deaths, poiſoned, or killed by themſelves, or others, viz. Claudius, Nero, Galba, Otho, Vitellius, one then reigned, viz. Veſpaſian, and a ſeventh was not yet come to the Kingdome, viz. Titus, who when he ſhould come to it, ſhould reign but two years and two moneths.

11. And the beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition.]

ἐκ

11. And Domitian deſcribed v. 8. as he that was, and is not, i. e. one that in Veſpaſian's time, while he was buſie in other parts, exerciſed all power at Rome, and was called Emperor, is the eighth, i. e. comes to the Empire after thoſe ſeven, being the ſon of one of them, to wit of Veſpaſian (in whoſe time alſo he held the government of Rome) and this a wretched accurſed perſon, a cruel bloody perſecutor of the Chriſtians, and ſhall be puniſht accordingly.

12. And the ten horns which thou ſaweſt are ten Kings, which have received no kingdome as yet, but receive power as Kings one houre with the beaſt.]

12. As for the ten Kings of the barbarous nations, noted by the ten horns, v. 3. thoſe which (though after, v.16. they ſhared the Roman Empire, yet) as yet had not done ſo, had no Kingdome as yet within the Roman Territory, they for a ſmall time complyed with the Roman power.

ſhall deliver up διαδιδόασιν

13. Theſe have one mind, and ſhall give their ſtrength and power unto the beaſt.]

13. And did as the Emperor did, perſecuted the Chriſtians in their Territories.

14. Theſe ſhall make e war with the Lamb, and the Lamb ſhall overcome them: for he is Lord of Lords, and King of Kings, and they that are with him are called and choſen and faithful.]

14. And having done ſo, they ſhall ere long be ſubdued to the Chriſtian faith, according to God's promiſe that Chriſt ſhould be King of King's, &c. i. e. that Kings and Potentates ſhould be ſubdued unto him, and (according to the reaſonableneſſe of it) that the Chriſtian faith conſiſting of nothing, but patience and perſeverance under perſecutions, without any reſiſting, or rebelling againſt the perſecutors, ſhould at length approve it ſelf to Kings and Potentates, and prevail upon them, to embrace the faith of Chriſt. e.

15. And he ſaith unto me, The waters which thou ſaweſt, where the whore ſitteth, are peoples, and multitudes, and nations, and tongues.]

15, 16. And he ſaith unto me, The waters, i. e. the people of ſeveral nations, that were under the Roman Emperor ſo lately, And the ten Kings of thoſe nations that had no power or kingdome, within the Roman Territories, v.12. ſhall invade the Roman Empire, and at length ſpoil the City of all the bravery, and deprive them of many of their former dominions, and ſet the City (a third part of it c.16.19.) on fire, (ſee Procop. Vand. l.1.)

16. And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall f make her deſolate, and naked, and ſhall eat her fleſh, and burn her with fire.]

f.

† to do his pleaſure, & to make one decree or edict ποιῆσαι μίαν γνώμην

mind v.13.

† hath put it into their hearts ἔδωκεν εἰς τὰς καρδίας

17. For g God ſhall put in their hearts † to fulfill his will, and to agree, and give their kingdome unto the beaſt, until the words of God ſhall be fulfilled.]

17. And all this an eminent act of God's providence both that all g.

all thoſe nations ſhould firſt confederate with the Romans, and alſo that they ſhould now break off, and execute God's vengeance upon them.

18. And the woman which thou ſaweſt is that great city, which * reigneth over the Kings of the earth.] the Roman power, which hath many Princes under her, or the Empire of Rome, and the world.

18. And the woman which thou ſaweſt, is that great city, which * reigneth over the Kings of the earth.

* hath the kingdome ἔχουσα βασιλείαν

Notes on Chap. XVII.

a. Κοκκινον θηριον

That the beaſt here muſt ſignifie the Idolatrous heathen worſhip, may be thought, by comparing this verſe with c.13.1. There the beaſt, whereby that is acknowledged to be repreſented, is ſaid to *have ſeven heads, and ten horns, and upon the heads the name of blaſphemy*, And ſo here, much to the ſame purpoſe, the *beaſt is full of names of blaſphemy, having ſeven heads and ten horns.* But it muſt be obſerved 1. that there are more *beaſts* than one, mention'd in theſe viſions, and not all ſignifying the ſame, but viſibly divers things, and that difference obſervable from other circumſtances. As 1. here is the addition of κοκκινον *ſcarlet-coloured*, which refers to the colour of the *Imperial robe*, which was ſuch, ſaith *Pliny Nat: hiſt:* l. 22.2. And ſo that inclines it to ſignifie the Emperor in this place, and though θηριον a *beaſt* may ſeem a mean title, to repreſent ſo great a perſon, yet when it is conſidered, that *rage* and *cruelty*, and all manner of uncleanneſſe, may be found in an heathen Idolatrous Emperour, all theſe being ſo fit to be repreſented by a θηριον, or *wild beaſt*, ſuch an Emperour as this, may well own that title. *Secondly*, here is a *woman ſitting upon that beaſt*, which makes it differ again from that repreſentation c.13. And this woman appears to bee the *whore* in the firſt verſe of this chapter, for being there told by the Angel, that he ſhall *ſee the judgment of the great whore*, it follows immediately, *he carried me, and I ſaw a woman* &c. Now that this *woman* or *great whore* is the Imperial power of heathen *Rome*, appears by her *ſitting upon many waters, ſitting* there, noting *rule* and *dominion* (as the many *waters* is great *multitudes of people*) and ſo by the *Kings of the earth committing fornication with her*, v. 2. Agreeable to which it is, that the *Beaſt* whereon ſhe ſits, ſhould be the perſon of the Emperour, in whom that power was veſted, or ſeated, as we ſay, which is farther expreſt v. 7. by the *beaſts carrying the woman*, the Greek word βαστάζειν there, being that which belongs to carrying of burthens, &c. on ſhoulders, and that we know, is figuratively applied to power or government, *Iſ.9.6. the government ſhall be upon his ſhoulders.* And ſo likewiſe by verſe 18. it is as evident, that the *woman* is that *great Imperial City which reigneth over the Kings of the earth*, As for the ὀνόματα βλασφημίας the *names of blaſphemy*, they are moſt ſignally appliable to *Domitian*, who called himſelf *Lord God* (ſee c.13.note c.) and *oppoſed* the *true God*, and ſet up many *falſe idol gods*, in defiance of him, which is the moſt real *blaſphemy*, and is ſo ſtyled by the Author of the book of *Maccabees*. And to conclude, that this *beaſt* here is a perſon, and an Emperour (and not the heathen worſhip ch. 13. 1.) it is evident by v.11. where, of the Kings mention'd v. 10. this *beaſt* is ſaid to be the eighth, and by the addition of [*he that was and is not*] it is as clear, that it was *Domitian* at the time, when he had delivered up the *Empire* to his *Father Veſpaſian* at his return from *Judæa*, being ſhortly to return to it again. Which with the reſt of the deſcription of him v.8. is appliable to no other, but to him, ſee *note* d.

Γυνη καθημένη ὀπι-

Υδατα πολλα καθημένη

βαστάζειν

ὀνόματα βλασφημίας

That theſe *ten horns*, or Kings, were thoſe *barbarous nations* that lay on the *North* of the *Euxin ſea*, and of *Danubius*, and the *Rhene*, (which were the ordinary bounds of the Roman Empire on that ſide) the number of them will ſufficiently evince, *Procopius* reckons them up to that number of ten, *Oſtrogothi*, *Wiſigothi*, *Vandali*, *Gepidæ*, *Longobardi*, *Heruli*, *Burgundions*, *Huns*, *Franks*, *Saxons*. Of theſe it is ſaid v. 12. that they were ten Kings ὁιτινες βασιλειαν ὑπω ἐλαβον, *which had not yet received the kingdome*. This cannot be underſtood, that they had as yet (in that point of time, to which the *viſion* belonged) no dominions of their own, for they are called δεκα βασιλεῖς *ten Kings*, and it is evident in *ſtory*, that thoſe *barbarous Nations* had their ſeveral Kings in that time. The meaning then muſt be, that they had as yet no Dominion within the Roman Territorie, (but only made ſudden incurſions into it) their receiving the Kingdome, being when they ſhared the Empire among them. So the Fathers in the time of perſecution interpreted it, *Romani imperii abſceſſio in decem reges diſperſa*, ſaith *Tertullian*, *the departure of the* Roman Empire *diſperſed into* ten Kings, *& decem regibus, in quos dividetur, quod nunc regnat imperium*, ſaith *Irenæus*, *the* ten Kings *into which the Empire, which now reigns, ſhall be divided*, And then, before they came to this having a kingdome, dominion in the Roman Territories, it is ſaid of them, that as Kings they receive power with the beaſt, i. e. join, and comply, and act with the beaſt, aſſiſt heathen *Rome* in perſecuting the Chriſtians, (but that only μιαν ὡραν *one houre*, a *ſmall ſhort* while) which is farther expreſt by *having one mind, and giving their ſtrength and power to the beaſt*. What point of time it was, when this was done, being but μιαν ὡραν *for a ſhort ſpace*, is the onely matter of difficulty. And here 1. it is clear, that this time here pointed to is before they took kingdomes within the Roman Territorie, both by the βασιλειαν ὑπω, *they had not yet received the kingdome*; and becauſe when they did ſo, they did *make deſolate and eat her fleſh*, v.16. and therefore the vulgar Latines reading [*poſt beſtiam*] *after the beaſt*, (as if it were μετ θηριον, not μετ θηρις) muſt needs be an error. 2dly, It muſt be before the Emperours became Chriſtian, for θηριον *the beaſt* ſignifying the Roman Idolatry, not ſimply, but having power and perſecuting Chriſtians, their giving that power to the *beaſt*, ſuppoſes it to be, while it is the *beaſt*, i. e. heathen and perſecuting. 3dly, It muſt be before theſe barbarous nations had received the faith, for after, they would not join with the *beaſt*, and that is an argument again, that it was before they got poſſeſſion of any piece of the Ro-

b. Κέρατα δέκα

Βασιλειαν ὑπω ἐλαβον

Δέκα βασιλεῖς

Ἐξουσιαν λαμβάνουσι μετα θηρίε

Μιαν ὥραν

Μιαν γνώμην ἔχουσι

Ἠρημωμένην ποιήσουσι

man

man dominion, for it is manifeſt in ſtory, that a great part of theſe nations were Chriſtians, though *Arians*, before that. For the *firſt* of them that came on the South of *Iſter*, (which is *Danubius*, when it toucheth upon *Illyricum*) were thoſe, who in the time of *Valens*, obtained of him to come into *Thracia*, and to dwell on that ſide of *Iſter*, and to defend that limit of the Empire againſt the other *Goths*, that were *Pagans*; ſee *Theodor.* l. 4. c. *ult.* *Sozom:* l. 6. c. 37. *Paulus Diaconus hiſt: Miſcel:* l. 12. c. 14. and *Ammian: Marcel:* And from theſe *Arian Goths*, ſwarmed afterwards thoſe, which invaded *Italy*, *Africk*, *Spain*. As for the ſhort incurſions, which the *Goths* made into *Aſia*, or the *Franks* into *Gallia*, in the time of *Gallienus*, and of *Claudius*, wherein the Chriſtians ſuffered much by them, (and the *ſpace* would fit μίαν ὥραν well) that cannot be it neither, becauſe then they did not give their ſtrength and power to the *beaſt*. 4^thly, then, that which is the moſt probable is this, That the Chriſtian religion was propagated among thoſe barbarous people, and was not publickly perſecuted by them, whiles the Roman Emperours from time to time did moſt bloodily purſue it. That it was ſpread among them, that one place in *Tertullian adv: Jud:* c. 8. may ſuffice. *Et Britannorum inacceſſa loca Romanis, Chriſto vero ſubdita, & Sarmatarum, & Dacorum, & Germanorum, & Scytharum & abditarum multarum Gentium* &c. *The places which the Romans had not come to, were ſubdued to Chriſt, the Britains, the Sarmatians, the Dacians, the Scythians, the Germans, and many ſecret Nations.* Which words do plainly point at thoſe very nations which afterwards overrun the Empire. And there are not related any perſecutions in thoſe parts, which would not have been altogether omitted in *Eccleſiaſtical hiſtory*, if there had been any *publick authoritative perſecution* there. And it is obſervable here in *England*, from the days of King *Lucius* until the reign of *Diocletian*, (when *Albane* the *Proto-martyr of England* ſuffered) the Chriſtians continued in peace and quietneſſe, ſee *Bede Eccl: hiſt:* l. 1. c. 4. Hereupon it may be collected that *Diocletian* being a violent and furious perſecuter, that extended his perſecutions to all parts of his Empire, at leaſt in the two laſt years of his reign, a *vigorous* and *active Prince*, that enlarged the *limits* of the Empire, particularly to thoſe Northern parts, *Daciâ reſtitutâ porrectis uſque ad Danubii caput Germaniæ Rhetiæque limitibus, having recovered* Dacia, *and reacht out the limits of* Germany, *and* Rhetia, *as far as the head of* Danubius, as it is ſaid of him in the *Panegyrick ad Dioclet: & Maximian:* (and more particularly *Pomponius Lætus* in that ſhort hiſtory which he gives of *Diocletian*, ſpeaks to the very point of time, *Diocletianus rebus toto Oriente compoſitis, Europam repetiit, ubi jam Scythæ, Sarmatæ, Alani, & Baſternæ jugum ſubiverant, una cum Carpis, Cattis, & Quadis*, &c. *Diocletian having compoſed affairs over all the Eaſt, returned to Europe, where the Scythians, Sarmatians, Alans, and Baſternians, together with the Carpi, Catti, and Quadi, and others had already undergone, and ſubmitted to his yoke*; ſo that at the time when he triumphed for the *Perſian victory*, theſe Northern people were brought under ſome yoke, which was in the eighteenth year of his Empire, ſee *Euſeb: in Chronic:* and then in the ſame year he, and *Maximian* contrived and decreed the general perſecution over the whole Empire, which before that time was but in ſome parts, ſee *Euſeb:* l. 8. c. 1. & 9.) From theſe conſiderations, I ſay, it may be collected, that this was a time in which the *Pagan* bordering Princes might be ſtirred up in compliance with ſuch Emperors, to perſecute poor Chriſtians within their Territories, and yet that *perſecution* laſt but a very ſhort time, partly, becauſe the condition of that ſort of people is, to be reſtleſſe, and always attempting ſomewhat upon their neighbours, that did thus *awe* them, being *impatient* of any yoke. and partly, becauſe *Diocletian* reſigned the Empire about two years after. That we cannot attain unto a full *knowledge* of the proceedings of that time, the reaſon of *Baronius* is good, becauſe no *writer* of that time (who did ſet down by way of *Hiſtory* the actions of *Diocletian*) is extant, the work of *Claudius Euſthenius* his *Secretary*, who did write the actions of him, and his *three collegues*, being periſhed. In this obſcurity of the time we can but gueſſe, but this *conjecture* is probable, and ſuits well with μίαν ὥραν the *ſhort ſpace*, and all other *circumſtances* of the *context*.

c. Μυστήριον

The word μυστηῖον ſignifies a *ſecrecy*, It is alſo an *unclean* word ſet by *Achilles Statius* to ſignifie the *nakedneſſe* of a *woman*, Among the *Gentiles* it was uſed to denote their *ſecreteſt Idol-worſhips*, their τελεῖ and ἐποπτεῖαι, which being for the moſt part very *unclean* and *abominable*, as in their *Eleuſinia ſacra*, &c. they were generally ſtyled μυσῆεια, and divided into μεγάλα and μικρὰ, their *greater* and *leſſer myſteries*. Theſe, ſaith *Tertullian*, the *Gnoſticks* imitated, and had in their *worſhips* curtains drawn, and *ſilence* ſtrictly kept to vail, and keep *ſecret* what they did. Hence is it, that this word is here thought fit to expreſſe the *Idolatry* and *heathen worſhip* of this *city*, which had generally this of *uncleanneſſe* joined with it.

d. Θηρίον ὅτι ἦν, καὶ οὐκ ἔστι, καὶμέλλει ἀναβαίνειν

That *Domitian* had and exerciſed all *power* at *Rome* in his Father *Veſpaſian's* time, whilſt he was employed abroad in *Syria* &c. appears by *Tacitus*, who ſaith of him diſtinctly, *Domitianum Cæſarem conſalutatum*, &c. *that* Domitian *was ſaluted by the name of* Cæſar, *Hiſt.* l. 3. *in fine*, and *nomen ſedémque Cæſaris Domitianus acceperat*, Domitian *had received the name and throne of* Cæſar, *l.* 4. *in initio*, and by all other writers of thoſe times; At the return of *Veſpaſian* he was diveſted of his power, and ſo though he had been *Emperor*, and ſtill continued *alive* at that point of time, to which this part of the *viſion* refers, yet 'tis true of him, οὐκ ἔστι *he is not*, by which it may be gueſt at what time theſe *viſions* were written, at leaſt to what time this *viſion* refers, *viz.* to the time of *Veſpaſian*, after his return out of *Syria*, the *war* being left unto *Titus*. And this diſtinctly appears v. 10. by the enumeration of the *eight Emperours* there, of which *Claudius* being the firſt, *Nero* 2^d, *Galba* 3^d, *Otho* 4^th, *Vitellius* 5^t, it is there ſaid, *five are fallen, and one is*, i. e. is now alive at this point of the *viſion*, viz. *Veſpaſian*, and *Titus* the *ſeventh* is not yet come, and after his ſhort *reign*, then v. 11. follows this ſucceſſor of his, *Domitian*, deſcribed, as here, by the title of [*he which was, and is not*,

Ἐκ τῶν ὀκτὼ] *not, and is the eighth*] (for so he was) and is ἐκ τῆ ὀγδόη, *of*, or, *from the seven*, i. e. the *son*, or *off-spring* of one of them, *viz.* of *Vespasian*. This person being a great *persecutor* of Christians, God's judgments were remarkably to fall upon him, which is the meaning of ὑπάγει εἰς ἀπώλειαν, *he goeth to perdition*, v. 11. For he was *butcher'd* by his own *servants*, and *Apollonius Tyanæus* the great *Magician*, is said to have cryed out at *Ephesus* many miles off, at the minute when he was kill'd, *strike the Tyrant, strike the Tyrant*, and to have told them, *Beleive it, the Emperour is kill'd this very moment*, which the *Devil*, it seems, (whether from this and the like *prophecies* of *God* here, or by his speedy conveyance of what he saw, I cannot affirm) by his familiarity with that *Magician*, enabled him thus to declare.

ὑπάγει εἰς ἀπώλειαν

e. Πολεμήσουσι μετὰ τοῦ ἀρνίου] *Warring with the Lamb*] signifies opposing and persecuting Christianity, not as if there were set battels between them and Christians, but such as are supposeable against those, whose principle was to *suffer*, not to *resist* the persecuting Emperors, (under whom they were) For this is the condition of the *Lamb* here to endure, to be *slaughter'd*, but not to fight again. This is here said of these *ten Kings* (confederate with the *Romans*) that they should thus *war*, i. e. be used as *souldiers* to execute the *Romans* bloodinesse upon Christians, and this is true of the *Goths* and others, while they were confederate with *heathen Rome*; though soon after, they themselves came over to Christianity, (though most to *Arianisme*) no doubt much forwarded therein, by seeing the *patience*, and *constancy* of *Christian Martyrs*, who have no other way to overcome their enemies, and so in that only respect are said to conquer them here, i. e. to bring them to Christianity, and subject them to *Christ's kingdome*. For of *Alaricus* 'tis clear that he was then a *Christian*, and sent *Embassies* to *Honorius* by *Bishops*, (see *Sozomen* l. 9. c. 8.) and that *Attalus* was *baptized* by *Sigesarius* a *Gothish Bishop*, and by that was the dearer to *Alaricus*, and all the *Goths*, c. 9. And that in reverence to S. *Peter*, *Alaricus* gave mercy to all those that fled to his *Temple* for *Sanctuary*, and restored all that was taken out of the *Church* (by a *Gothish souldier*, who astonisht with the richnesse of the sight, told *Alaricus* of it) and at the putting all in their places, sung an *hymne* to *God*, *Barbarians* and *Romans* together, saith *Orosius* l. 7. c. 20. 39. and so 'tis clear of the greatest part of the army.

f. Ἡρημωμένην ποιήσουσι τὸν ἄρτον] The *Goths* and *Vandals* overrunning *Italy* and *Rome* it self, (*Alaricus* the *Goth*, and *Genserico* the *Vandal Kings*, and divers others, πολλῶν ἐπανισταμένων τυράννων, *many Kings making insurrections*, saith *Sozomen*) is famously known in story, see *Socrat.* l. 7. c. 10. *Sozom:* l. 9. c. 6. Of the *spoils* also that were made by them Historians are plentiful, especially *Procopius*; Of *Alaricus* and his, that they left nothing behind them, either of private or publick treasure, the Commander giving order to his souldiers, saith *Sozomen* l. 6 9. ἐκέλευε τῆ Ῥωμαίων πόλει ἁρπάζειν, *to plunder all the wealth of the city*, and ὡς ἂν δύναιτο πάντας τοὺς οἴκους λητίζειν, *as neer as was possible, to spoil every house*; Of *Genserico*, that he brought by sea to *Carthage*, a vast deal of *gold* and *silver*, And that he rob'd the *Temple* of *Jupiter Capitolinus*, or *Olympius*. So *Socrates* of *Alaricus*, that they took the city and rifled it, and τὰ πολλὰ τῶν θαυμαστῶν ἐκείνων θεαμάτων κατέκαυσαν, *burnt many of those admirable spectacles*. So also that they conquer'd many *Provinces* of the *Romans*, and possest them as their own, as *Dacia*, *Pannonia*, *Thrace*, *Illyricum*, *France*, *Spain*, *Africk*, *Italy* and *Dalmatia*, which is here called the *eating* of the *flesh* of the *whore*. As for their *burning* of the *city*, (though that signifie not their *burning* it all down to the ground, but onely πολλὰς τῆ πόλεως οἰκοδομὰς *many buildings of the city*, and in *Socrates*, *the many admirable spectacles there*) that is known to bee done by *Totylas* at the first entring the *city*, though *Belliſarius* was a means, that 'twas not all *burnt* down, see *Procopius Goth.* 4. and *Sozomen* l. 9. c. 6. This being done in the time of *Honorius* the Emperour, and *Innocentius Bishop* of *Rome*, and so in time of *Christianity*, may be thought not to belong to *heathen Rome*; But then 'tis observable, 1. that by the providence of *God* not onely *Honorius* himself was out of the city, but that *Innocentius* (after the first taking of it, before the second) was like *Lot* out of *Sodom* (saith *Orosius* l. 7. c. 39.) removed out of that *city* to *Ravenna*, where the Emperor was, on occasion of an *Embassy* mention'd by *Sozomen* l. 9. c. 7. and by *Zozimus*. 2dly, that there were at that time, very many professors of *Gentilisme* there, in the *Senate*, not only in the *city*, as may appear by that passage in *Sozomen*, that at the first siege, ἀναγκαῖον ἐδόκει τοῖς Ἑλληνίζουσι τῆ συγκλήτου θύειν ἐν τῷ Καπιτωλίῳ, καὶ τοῖς ἄλλοις ναοῖς *The Gentiles of the Senate*, or those of the *heathen* profession there, *thought it necessary to worship and sacrifice in the Capitol and other heathen Temples* (which 'tis clear were then among them) some *Thuscian Magi* being sent for by *Attalus* the ὕπαρχον or *Governour* of the *city*, who promised by *thunder* and *lightning*, to drive away the *Barbarians*. And another passage there is in *Sozomen* c. 9. that upon the miscarriage of *Attalus*, (his losing that dignity of *Emperour*, of which he was so ambitious, that he would not be content to be a partner with *Honorius*) ἐδυσφόρουν Ἕλληνές τε &c. the *Gentile Idolaters*, that were in the city, and those of the *Arian* party, were extremely troubled, the *Gentiles* guessing by *Attalus*'s inclination and former course, (being but now lately become *Christian*, since from being ὕπαρχον *Governour* of *Rome*, he was now joined with *Alaricus* and *christned* by a *Gothish Bishop*) εἰς τὸ φρονεῖς ἑλληνίζειν αὐτὸν ἡγοῦντο, did verily beleive, that he would *profestly* favour, and set up *Gentilisme*, καὶ τοὺς πατρίους ἀποδιδόναι ναοὺς καὶ ἑορτὰς καὶ θυσίας, *and restore the antient temples, and feasts, & sacrifices*; And indeed 'tis clear by the passages of the story, that though the *heathens* in *Rome* were the men that called *Alaricus* to their assistance, to take the *patronage* of them, yet by *God*'s turning of things it fell out, that they beyond all others found the *vengeance* of his coming to light heavily upon them. Nay, 'tis *Orosius*'s observation, that *God* permitted *Alaricus* to enter the *city*, that he might bring contumely and reproach upon the *Idolaters* or *Heathens* there, and give the triumph and victory to *Christian* religion over *Gentilisme*, now conquer'd and laid prostrate; and that many *Gentiles*, or *Pagans*, astonisht with what they saw thus brought

brought to paſſe, quite contrary to their expectation, turned *Chriſtians*, by this means, l. 7. c. 39. *Thirdly*, it was the common complaint of the *Gentiles* at that time, that the reception of *Chriſtianity* had provoked the *Gods* to ſend theſe vaſtations upon them, the direct contrary of which is at large ſhewed by *Salvian de providentia*, viz. that the *Chriſtians* were the only *preſervers* of the world, and indeed it is clear by the ſtory, that had it not been for them, *Rome* had been quite deſtroyed; For, ſaith *Sozomen*, *Alaricus* when he took it, commanded his *ſouldiers* to rifle the city &c. but αἱδοῖ τῇ πρὸς τὸν Ἀπόστολον Πέτρον, ἄσυλον εἶναι προσέταξε τὸν περὶ τὸν τοῦ θεοῦ ἐκκλησίαν, μεγάλῳ τε, καὶ πολλοὺς χωρεῖν δυναμένῳ, *through reverence to S. Peter, he commanded that the Church built about his Tomb, which takes up a great circuit, and could hold a great multitude*, ſhould be a *Sanctuary* to all that would make uſe of it, (And *Iſidore* adds, that of thoſe that were by the *ſouldiers* found out of the *Chrches*, as many as named the name of *Chriſt*, or the *Chriſtian Saints*, were conſtantly ſpared by the *ſouldiers*, and that thus many *thouſands* did eſcape) by which means the *Chriſtians* were generally delivered and ſaved from the general deſtruction, (and alſo with them ſome *Gentiles*, ſaith S. *Auguſtine de Civ: Dei* l. 11. c. 1. which fled with the *Chriſtians* to the monuments of the *Martyrs*, and the *Baſilicæ* of the *Apoſtles*) and ſo were the σωζόμενοι, or *eſcapers* here too, as before among the *Jewes* at the *deſtruction* of *Jeruſalem*. And, as he ſaith, τοῦτο γέγονεν &c. this was the cauſe that *Rome* was not quite deſtroyed, thoſe that were ſaved there in that *Sanctuary* (διασωθέντες, ſaith he) being many, who afterward rebuilt the *city*, c. 9. And *Sozomen* c. 10. hath a famous ſtory to this purpoſe of a young *ſouldier*, that having taken a very handſome *Chriſtian* woman, and being by her conſtancy kept from defiling her, carryed her to the *Baſilica*, that ſo ſhe might be ſafe from all others, and kept pure for her own husband, And S. *Jerome* on the other ſide tells of ſome *Chriſtians*, which thinking by diſſembling or concealing their *religion*, to ſave themſelves, were miſerably uſed, but at laſt being diſcerned to be *Chriſtians*, were releaſed and carryed ſafe to the *Baſilica*, ſee *Jerom: Ep:* 16. *ad Princip: & Ep:* 8. in the former mentioning this of *Marcella* and *Principia*, in the latter of *Proba*, *Juliana*, and *Demetrias*. But then *fourthly*, (which is moſt to be conſidered) even the ſins of *Rome Chriſtian* at this time, were ſo great, as moſt juſtly to bring theſe judgments upon them, thoſe *Gentile* ſins of all manner of *unnatural* villany, being moſt frequent among them, which were with as much reaſon now to expect the fury of *God*'s wrath to be poured out on ſuch vile impure *Chriſtians*, as before we found the judgments that fell on the impenitent *Jews*, to have lighted on the *Gnoſtick Chriſtians* of that people, and that age. To this purpoſe, 1. 'tis *Sozomen*'s affirmation, that 'twas then the judgment of prudent men, that this that befel *Rome*, was from the wrath of *God* (ὑπὸ θεομηνίας ταῦτα συμβαίνειν τοῖς Ῥωμαίοις καὶ ποινὴν ὧν πρὸ τοῦ ὑπὸ πολλῆς ῥᾳθυμίας καὶ ἀκολασίας εἰς ἀνδρὰς καὶ ξένους ἀδίκως ἥμαρτον) as *a puniſhment of what they had done upon themſelves and ſtrangers*, *through ſloth and incontinence* (which ſure refers to the ſins of *Sodome*, *pride* of the *fleſh*, *pampering*, and *idleneſs*, and the effects of that, all *unnatural luſts* both on *themſelves* and *ſtrangers*, (as the *Sodomites* on the *Angels* that came among them, and therefore *Oroſius* ſaid of *Innocentius*, that he was reſcued as *Lot* out of *Sodome*) though the *Tranſlator* there make it to be but *injuſtice* and *oppreſſion* of the poor, miſtaking them for the ξένοι *ſtrangers* there. 2dly, 'Tis the joint affirmation of *Socrates* and *Sozomen*, that a *Monk* of *Italy* coming in haſte to *Rome*, to intercede, and perſwade *Alaricus* to ſpare the *city*, he anſwered him, ὡς ἐκ' ἔκων ὁπλίζοιτο, *that he did not voluntarily ſet upon this enterpriſe* (juſt as *Titus* profeſt of *Jeruſalem*) ἀλλά τις συνεχῶς ἐνοχλῶν αὐλὸν βιάζεται, καὶ ὁπλίζειν τὸν Ῥωμαίων πορθεῖν, *but that ſome body continually importuned and enforced him, commanding him that he ſhould deſtroy Rome*, which at laſt he did. Theſe are the words in *Sozomen*, and in *Socrates* to the ſame ſenſe, ἃ ἐγὼ ἐθελουσίως τὰ ἔκει πεφύκαμαι, ἀλλά τις καθ' ἑκάστην ὀχλεῖ μοι βασανίζων καὶ λέγων, ἄπιθι, τὴν Ῥωμαίων πόρθησον πόλιν, *I go not a voluntier about this buſineſſe, but ſome body is very troubleſome to me, tormenting me, and ſaying, Go, and deſtroy the city of Rome*, which as it is the clearing of thoſe words here v. 17. *God put into their hearts*, &c. ſo it ſignifies the great ſins of this place, which thus brought *God*'s judgments upon them. 3dly, 'Tis the plain acknowledgement of *Salvian* every where throughout his books *de Providentia*, that the impieties of *Chriſtians* were ſo great, and particularly thoſe *abominable* commiſſions and cuſtomary practiſes of all *unnatural uncleanneſſes*, (which have been conſtantly the *deſtroying* not only of the *Canaanites* &c. but of the *Jews* and the *Chriſtians*) that it was *God*'s will they ſhould thus be puniſhed by the *Barbarians*, who though they were very weak and ſlothful, not fit for *war* at all, in compariſon of the *Romans*, yet were, ſaith he, more *chaſt* and *pure* then they, and ſo were appointed by *God* to be *ſcourges* of them. See l. 7. And again, that the *Barbarians* being *Chriſtians*, though *Arians*, were much more tolerable then theſe, which though not all *Arians*, were many very *abominable* livers.

g. Θεὸς ἐδωκεν εἰς τὴν καρδίαν

The ſtrangeneſſe of this *judgment* on that *city*, and the immediate hand of *God* in it, will appear (beſide what hath been ſaid of ſome body *moleſting*, and *forcing Alaricus* to it *note* i) by theſe three things, 1. by the *ſuddenneſſe* of the taking of it, ſo ſuddenly, that when word was brought to *Honorius* to *Ravenna*, that *Rome* was *deſtroyed*, he thought they had meant a *cock* called by that name *Roma*, as *Proſper* hath it *in Chronico*, and this is referred to in the *viſion*, c. 18. 10. *For in one day thy judgment cometh*, and v. 19. *for in one houre ſhe is become deſolate*. 2dly, That they made ſuch ſpeed in rifling it, that when one would think *three years* had been little enough to obey *Alaricus*'s command, in ſearching out, and taking away all the *treaſure* of the *city*, all *Hiſtorians* agree, that they were but *three days* about it, onely *Marcellinus* ſaith, that the *ſixt day* after *Alaricus* entred, he went out again. 3dly, That *Alaricus* having thus taken, and rifled, and poſſeſt the *city*, ſhould neither ſtay in it, and keep it, nor go on with his *army* againſt the *Emperour*, but abſolutely retire, ſo ſoon after ſo ſtrange a ſucceſſe; as if God that

had ſent him on this meſſage, or ſervice on purpoſe, and never ſuffered him to be quiet till he had done it, as ſoon as the work was done, for which he ſent him, had immediately recalled him, and not permitted him to goe one ſtep farther, and ſo only uſed him as a means to deliver up the *city* to the Chriſtians, the *Idolaters* being generally *deſtroyed* out of it by this means, and the *Chriſtians* as generally preſerved.

Paraphraſe.

CHAP. XVIII.

1. And another repreſentation I received of the deſolation that was to befall heathen Rome by Alaricus &c. and of the conſequents of it, For me thought I ſaw a mighty Angel come down from heaven in a moſt glorious manner, or with power to diſabuſe the world, and ſhew them what they ſaw not before, viz: how falſe it was that was ſaid of that city, that it was eternal.

1. AND after theſe things I ſaw * another Angel come down from heaven, having great power, and the earth was lightned with his glory.]

* an Angel, ἄγγελον coming down out of κατα βαίνοντα ἐκ

a. 2. And he cried aloud, that all might hear, ſaying, That great heathen city, ſo like Babylon of old, for greatneſſe, populouſneſs, heatheniſm, luxury, oppreſſing the people of God, is now deſtroyed, faln from that eternity it dreamt of, and is now overrun with Barbarians (ſo ſcorn'd before and hated by them) i. e. Gothes and Vandals &c. as with Satyrs and Owles, Zim and Ohim &c.

2. And he cried † mightily with a * ſtrong voice, ſaying, [a] Babylon the great is faln, is faln, and is become the habitation of devils, and the hold of every ‖ foul ſpirit, and a [b] cage of every unclean and hatefull bird.]

† with might ἐν ἰσχύι
* great or loud μεγάλῃ, εἰσχυρᾷ
‖ unclean ἀκαθάρτου & φυλακὴ
[b] κατοικητήριον μεμισημένου

3. And this is a moſt juſt puniſhment of her foul Idolatries, which ſhe hath infuſed into other Nations, as farre as her power extended, and of her great pride, and luxury, the expences laid out on which, were the inriching of the Merchants of other Nations, which brought in fewel to the feeding, materials to the ſupporting of it.

3. For all nations have drank of † the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich * through the abundance of her delicacies.]

† the bitter wine, ſee note on c. 14. c.
* by the power of her pride, ἐκ τῆς δυνάμεως τῆς τρυφῆς αὐτῆς, ſee note on 1 Tim. 5. c.

4. And another voice, me thought, I heard, warning all Chriſtians to come out of her, i.e. firſt to abſtain ſtrictly from all communicating with her ſins (contrary to what the looſer ſort of Chriſtians did) And 2dly, to depart out of the city (as the Emperor Honorius, and the Biſhop Innocentius did, to Ravenna, at the time of Alaricus's ſiege) And 3dly, to flie to the Baſilica or Chriſtian Church, at the time of plundering or deſtroying Rome (as the Chriſtians did) as the only way of reſcuing them from the deſtruction.

4. And I heard another voice from heaven, ſaying, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.]

5. For the voice or crie of her ſinnes is come to heaven, and now the vengeance is come upon her.

5. For her ſins have reached unto heaven, and God hath remembred her iniquities.]

have followed ἠκολούθησαν

6. Now ſhe ſhall be payed for all her provocations, and as ſhe hath meted to others (the Chriſtians perſecuted by her) ſo ſhall it be by the Goths &c. meted to her with advantage; ſhe hath mixt a poyſonous cup, a mixture of wine and myrrhe, in ſeducing ſome, and perſecuting others, and now ſhe ſhall have twice as much bitterneſs provided for her.

6. Reward her even as ſhe rewarded you, and double unto her double according to her works, in the cup which ſhe hath † filled, fill to her double.]

† mingled, mingle ἐκέρασε, κεράσατε

7. For all her pride, & luxury, and haughtineſs, and blaſphemy in calling her ſelf Eternal, and pronouncing that ſhe ſhould never be ſubdued (ſee Iſa. 47. 7, 8.) now ſhe ſhall ſee ſhe is mortal, and ſubject to be overcome as well as others.

7. * How much ſhe hath glorified her ſelf and † lived deliciouſly, ſo much torment and ſorrow give her, for ſhe ſaith in her heart, I ſit a Queen, am no widow, and ſhall ſee no ſorrow.]

* In as much as Ὅσα
† behaved her ſelf proudly, ſee v. 3.

b. 8. For as a puniſhment of her pride & huge opinion of her ſelf, that ſhe ſhould reign for ever, on a ſuddain all together ſhall an huge vaſtation come upon her, a plague, and a ſlaughter, and a famine, and a burning of the city, a third part of it, ch. 16. 19. & 17. 16. (ſee note on ch. 17. c.) and all this a viſible judgment of God upon her, in whoſe hands are all the creatures, ready preſs'd for his ſervice, to execute his vengeance on his enemies.

8. Therefore ſhall her plagues come in one day, death, and mourning, and famine, and [b] ſhe ſhall be * utterly burnt with fire; † for ſtrong is the Lord God who judgeth her.]

* burnt, κατα-λαχυθήσεται
† for it is the ſtrong, judgeth her ὅτι ἰσχυρὸς ἐν the mighty Lord ἰσχυρὸς ὁ Θεὸς ὁ κρίνας αὐτὴν. v. 21.

9. When this comes to paſſe, then ſhall thoſe of the ten kingdomes, which have continued under her obedience, and joyned with her in her Idolatries and luxuries (ſee 1 Tim. 5. c.) lament and mourn for her, but not be able to aſſiſt her.

9. And the Kings of the earth, who have committed fornication, * and lived deliciouſly with her, ſhall bewail her, and lament for her, when they ſhall ſee the ſmoke of her burning,]

* with her, and dealt proudly, μετ' αὐτῆς, καὶ στρηνιάσασι v. 3.

10. But on the contrary forſake, and be afraid of bringing her any relief, the deſtruction coming ſo ſuddainly, and irreſiſtibly (ſee note on ch. 17. c.) upon her.

10. Standing afarre off for fear of her torment, ſaying, Alas, alas, the great city Babylon, that mighty city, for in one hour is thy judgment come.]

11. And ſome looſe this will be to the merchants, v. 3. who will have many commodities lying on their hands, without any vent, no body being ſo rich, and ſo vainly luxurious, as theſe that are now deſtroyed.

11. And the merchants of the earth * ſhall weep, and mourn over her, for no man buyeth their † merchandiſe any more.]

* weep, κλαίουσι
† traight, γόμον

12. The

12. The * merchandiſe of gold and ſilver, and precious ſtones, and of pearls, and † fine linen, and purple, and ſilk, and ſcarlet, and all * Thyine-wood, and all manner veſſels of ivorie, and all manner veſſels of moſt precious † wood, and of braſſe, and iron, and marble,] 12. None trading ſo much in all the bravery of attire and of houſhold-ſtuffe, buying all that any would bring of any of theſe kinds,

* fraight v. 11.
† of fine linen, and of purple, and of ſilk, and of ſcarlet, βύσσου &c.
* Sweet wood θύινον
† or ſtone, the King's MS. reads λίθε

13. And cinnamon, and odours, and ointments, and frankincenſe, and wine, and oile, and fine flour, and wheat, and beaſts, and ſheep, and * horſes, and chariots, and c † ſlaves, and ſouls of men.] 13. Of perfumes & feſtival plenty, of pompous attendants and addition of horſes and chariots, and of hired ſervants, and bond ſervants. c.

* of horſes & chariots
† of bodies & the ſouls

14. And * the fruits that thy ſoul luſted after, are departed from thee, and all things which were dainty and goodly are departed from thee, and thou ſhalt find them no more at all.] 14. Now is the enjoying of thoſe things which thou lov'ſt beſt interdicted thee, and all the inſtruments of thy luxury and bravery, thy Epicuriſme and thy pride, have forſaken thee, never to return again, noting that Rome ſhall never be either the harbourer of heathen Idols, or the ſeat of the Empire any more, ſee v. 21.

* the harveſt of the deſire of thy ſoul, ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σε,

15. The merchants of theſe things which were made rich by her, ſhall ſtand afarre off for the fear of her torment, weeping and wailing.] 15. And when the merchants hear the news, they ſhall ſtop their courſe, and divert to ſome other place, and doe the ſame thing, as if they were afraid of falling under the ſame calamities by approaching neer her,

† embroydered; κεχρυσωμένη

16. And ſaying, Alas, alas, that great city, that was clothed in fine linen and purple and ſcarlet, and † decked with gold, and precious ſtones and pearls!] 16. And make complaints that they have loſt ſuch an excellent cuſtomer ſo ſuddainly.

made deſolate, ἐρημώθη v. 19.

17. For in one hour ſo great riches is come to nought, and every ſhip-maſter, and all the company in ſhips, and ſailers, and as many as * trade by ſea, ſtood afarre off.] 17. And the ſame is the caſe of the mariners, whoſe wealth is in the ſea, there being now no occaſion of ſuch reſort to this place.

* deal in the ſea ἐργάζονται τὴν θάλασσαν,

†What was like, Τίς ὁμοία

18. And they cried, when they ſaw the ſmoke of her burning, ſaying, † What city is like unto this great city?] 18. And therefore they bewail her former greatneſs, and their own loſſe in her deſtruction.

19. And they caſt duſt on their heads, and cried, weeping, and wailing, and ſaying, Alas, alas, that great city, * wherein were made rich all that had ſhips in the ſea, by reaſon of her coſtlineſſe, for in one hour is ſhe made deſolate.] 19. And ſhall admire the ſuddenneſs & unexpectedneſs of it, ſee note on c.17. e.

* by which, That have ſhips ἐν ᾗ οἱ ἔχοντες πλοῖα ἐν τῇ θαλάσσῃ

20. Rejoice over her, thou heaven, and ye holy Apoſtles and prophets, for God hath † avenged you on her.] 20. But as this is matter of bewailing to all theſe, ſo is it of rejoicing to the Angels and Saints in heaven, to the Apoſtles and rulers of the Church, the perſecuting and ſlaying of whom is it, which is thus puniſhed upon her.

† executed your judgment, ἐκρεινεν τὸ κρίμα ὑμῶν

21. And a mighty Angel took up a ſtone, like a great milſtone, and caſt it into the ſea, ſaying, Thus with violence ſhall that great city Babylon be thrown down, and ſhall be found * no more at all.] 21. And me thought an Angel of God took a ſtone as big as a milſtone (denoting this city) and threw it into the ſea, and expreſt his meaning in ſo doing to be, that he might repreſent the deſolation of that city, and its great change both from its being the harbourer and promoter of heathen worſhip, and the ſeat of the Empire, v.14. (ſee note b.)

οὐ μὴ εὑρεθῇ ἔτι.

* no longer οὐ μὴ ἔτι.

22. And the voice of harpers, and muſicians, and of pipers and trumpeters, ſhall be heard no more at all in thee, and no craftſman, of whatſoever craft he be, ſhall be found any more in thee, and the ſound of a milſtone ſhall be heard no more at all in thee.] 22. And conſequently that all the jollity & gallantry, & populouſneſs of that place was now at an end. (ſee note b.)

† the lamp λύχνος

23. And the light of † a candle ſhall ſhine no more at all in thee, and the voice of the bridegroom and of the bride ſhall be heard no more at all in thee: for d thy merchants were the great men of the earth, for by thy ſorceries were all nations deceived:] 23. And the times of thy jollity (expreſt by the nuptial lamps & ſolemnities) are now at an end; (ſee note b.) And three eminent cauſes there are of this, 1. Luxury, which enriched ſo many merchants, and made them ſo great, 2dly, Seducing other people to their Idolatries, and abominable courſes by all arts of inſinuation,

the grandees μεγιστᾶνες, οἱ

seduced ἐπλανήθησαν

24. And in her was found the blood of prophets, and of ſaints, and of all that were ſlain upon the earth.] 24. And 3dly, the perſecuting and ſlaying of the Apoſtles and other Chriſtians, and all the cruelties and unjuſt warres that this city hath been guilty of;

Notes on Chap. XVIII.

2. Βαβυλὼν

That the title of *Babylon* here is beſtowed on *Rome* in the *viſion* of her *deſtruction* is reſolved by S. *Auguſtine de Civ: Dei* l.18. c.2. *Ipſa Babylonia quaſi prima Roma, Roma quaſi ſecunda Babylonia eſt, Babylon was as a firſt Rome, and Rome is as a ſecond Babylon*; and ſo by *Tertullian adv: Mar:* l.3. c.13. *Babylonia apud Joannem, Romanæ urbis figura eſt, perinde magnæ & regno ſuperbæ, & ſanctorum Dei debellatricis, Babylon in S. John is the figure of Rome, as being, like that, a great city, proud of its dominion, and a deſtroyer of the ſaints of God*; and the ſame words are again repeated l.3. *adv: Jud:* So 1 *Pet.*5.13. the συνεκλεκτὴ ἐν Βαβυλῶνι, *the fellow-choſen*, or *fellow Church at Babylon*] is by the *Scholiaſt* affirmed to denote the *Church of Rome*, διὰ τὸ φερωνὲς, *becauſe of the*

ſplendor of it, ſaith he, And ſo generally the antients underſtood it, and *Oroſius* hath ſet down the parallel betwixt them in many particulars l. 2. 2. And this being premiſed, will be a *key* to the whole *Chapter*, for *Babylon* is the note of an *heathen*, unclean, abominable *city*, and ſo belongs only to ſo much of *Rome*, as was then capable of that title, ſaith S. *Jerome ad Algas. qu.* 11. and *Ep:* 17. *ad Marcellam*, and not to the *Chriſtian* part of it, not to the *Emperour Honorius*, who was then a *Chriſtian*, and at *Ravenna* ſafe at that time from the *invaders*, nor again to *Innocentius* the *Biſhop*, who was by the ordering of *God's* providence, betwixt the firſt and ſecond *ſiege*, reſcued (like *Lot* out of *Sodome*, or the *Chriſtians* out of *Jeruſalem*) out of the *city* to *Ravenna* alſo, nor generally to the *Chriſtians*, who were at laſt ſaved by flying to the *Baſilicæ*, and many carryed thither by the very *ſouldiers* that they might be ſafe (ſee note on c. 17. e.) who conſequently ſurvived to reſtore and re-edifie the *city*, a more *Chriſtian city* than it had been before; But to the *heathen* part of the *city*, and that polluted profaner ſort of *Chriſtians*, who (as was ſaid *note* on c. 17. e.) called this judgment (theſe enemies as their patrons) on the *city*, and by the *admirable diſpoſition* of *Gods* overruling hand of *Providence*, were themſelves the only men that ſuffered under it. So that the ſum of this *fall* of *Babylon*, is the *deſtruction* of the *wicked* and *heathen*, and preſerving of the pure and *Chriſtian Rome*, and ſo in effect the bringing that *city* and *Empire* to *Chriſtianity*. This being here ſet down obſcurely in *prophetick* ſtyle, by way of *viſion*, was but darkly underſtood before the coming of it, yet ſo far expected by *Chriſtians*, that the *heathens* did take notice of this their expectation, and looked upon them, as men that had an evil eye upon that *city* and *Empire*, and mutter'd *ruine* to it. Thus in *Lucian's Philopat:* (or whoſe ſoever that *dialogue* is, if it were not his) the *Chriſtians*, character'd (though not named) by the mention of the *Trinity* in the beginning of the *dialogue*, and deſcribed by that ſcoffer, as a ſottiſh fanatick people, are brought in (as at that time, when *Trajan* (under the title of αὐτοκράτωρ *Emperor* toward the end) was warring in the *Eaſt* againſt the *Perſians*) and ſet down as thoſe that wiſhed all ill to the *city*, i. e. *Rome*, and conſequently to that *army* in *Aſia*, by their diſcourſe of the news of the times, betraying their wiſhes and expectations, that it might be defeated by the *Perſians*. Thus, ſaith he, in the perſon of *Critias* of theſe ὀπισθονύφοτες καὶ κεκλωκειωμένοι, *ſtooping*, *pallid* people, that when they ſaw him, they came cheerfully toward him, ſuppoſing that he brought τινὰ λυγρὰν ἀγγελίαν, *ſome ſad news* or other, ἐφαίνοντο γοῦν ἔτοι ὡς τὰ κήκιστα εὐχόμενοι, καὶ ἔχαιρον ὅτι τοῖς λυγροῖς, *they ſeemed to be men that prayed for all that was ill, and rejoyced in ſad events*; and their firſt queſtion, ſaith he, was, πῶς τὰ τῆς πόλεως καὶ τὰ τῆς κόσμε, *how the affairs of the city and the world went*, (i. e. of *Rome*, and the *Roman Empire*, as that is called οἰκουμένη, *the world* in the *Scripture*; or elſe the *affairs* of the *world*, meaning the *Roman* enterpriſe againſt the *Perſians*) and being anſwer'd by him, that all was well, they *nodded*, ſaith hee, with their *browes* preſently, and replyed, οὐκ ἔστω, δυσχεῖ γοῦν ἡ πόλις, *'Tis not ſo, but the city is in ill condition*, and afterwards, ὡς μεταλλαγῶσι τὰ πράγματα, ἀταξίαι τε καὶ ταραχαὶ τὴν πόλιν καταλήψονται, τὰ τραῦματα ἥττονα τῶν ἐναντίων γενήσονται, *that there ſhould be a change, that diſorders and troubles ſhould ſeiſe upon the city, their Armies ſhould be worſted by the enemies*; adding that they had *faſted ten days*, καὶ ὅτι τὰς παννύχους ὑμνῳδίας ἐπαγρυπνοῦντες, *and watching all nights, and ſpending the time in ſinging hymns*, *had dreamt* theſe things, which may obſcurely refer to theſe *viſions* which *John* ſaw on the κυριακὴ, *Lord's day*, i. e. probably on the *annual day* of *Chriſt's reſurrection*, which followed a time of *faſting* and *praying*, the *Chriſtian Lent*, which, as appears by the ſtory of the firſt times, was uncertainly obſerved in reſpect of the number of *days*, by ſome *more*, by ſome *fewer* then *ten days*. Or if this be but a conjecture, yet the time of ſeeing *viſions*, being in *Scripture* oft ſet down, after, or in a time of *faſting*, (as *Act.* 10. 10. of S. *Peter*, and v. 30. of *Cornelius*) 'tis agreeable to the character of *Chriſtians*, whom he deſired to deſcribe in that *dialogue*, thus to ſet it. And then he adviſes them τὰς ἀλλοκότους ταύτας φαντασίας, καὶ τὰ πονηρὰ βουλεύματα &c. μήπω θεὸς ὑμᾶς εἰς κόρακας βάλοι, διὰ τὸ τῇ πατρίδι ἐπαρᾶσθαι, καὶ λόγους κακοδαίμονας διαφημίζειν, *to leave off thoſe ſtrange fancies, and wicked conſultations, and divinations* (which may well refer, in his dark manner of ſpeaking, to this *book* of *revelation*) *leſt God*, ſaith he, *deſtroy you for curſing your countrey, and ſpreading ſuch falſe reports*, when (ſaith he) the *Perſians* are ſubdued by the *Roman* forces; And ſo he gives them over as *doaters*, and means not to heed what they ſay, with a τὰς δὲ λυρεῖν ἔασομεν, and ἐ φέντες Ἱπποκλείδην. That this opinion he conceived of *Chriſtians*, and their ill affection to the *Roman Empire*, and *city*, and their aboding ill concerning them, was the effect of ſome ſparkles of this *prophecy*, flown abroad among the *Gentiles* very early, even in *Trajan's* time, is more then probable out of theſe paſſages thus ſet down. To which it will not be amiſſe farther to add, that the *Jews* in their *paraphraſes* on the *Old Teſtament*, taking *Rome* under the *prophetick* title of *Edom* (which is very agreeable to the ſtyle of *Babylon* here) do frequently foretell the *deſtruction* of it, And thereupon they that ſet out the later *Venice Edition* of the *Bible*, leave out many paſſages of the *Chaldee paraphraſe*, and the *Rabbines*, looking thus directly againſt *Rome*, which are extant in the former *Venice Bibles*, and in what hath been printed at *Paris* by *Stephanus*. As when *Obad:* 1. *Kimchi* ſaith, *What the prophets ſay of the deſtruction of* Edom *in the latter days, they ſay of Rome*, They leave out the words [*of Rome*] and when 'tis there added, *For when Rome ſhall be deſtroyed, there ſhall be redemption of Iſrael*, thoſe words are quite omitted. So in the laſt verſe of *Obadiah*, *the fenced great city of* Eſau, *and that fenced city is Rome*, that latter part is left out again. So the *Chaldee paraphraſe* on *Lam.* 4. 21, 22. for [*thou daughter of Edom*] hath [*thou Rome in the land of Italy*] but thoſe words are left out in that *Edition*, See M. *Taylor's* Proeme to the tranſlation of the *Jeruſalem Targum*. The like interpretations of *Rome* for *Edom*, and the *deſtruction* thereof, may be ſeen in the *Jeruſalem Targum*, *Gen.* 15. 12. where theſe words, *Terror tenebricoſus magnus*

Ἐντεῦθεν βαῦ:

Κυριακὴ

nus cadens ſuper eum, are thus myſtically rendred, *Terror is eſt Babel, tenebricoſus hic eſt Media, magnus hic eſt Græcia, cadens iſte eſt Idumæa* (i. *Romanum imperium*) *Illud eſt imperium quartum, quod cadere debet, neque reſurget in ſæcula ſæculorum.* And ſo again on *Levit.* 26. 44. after *Babel, Media, Greece*, they name again *regnum Idumæa*, meaning, no doubt, the *Roman Empire* thereby, adding, *in diebus Gog*, wch that it belongs to the *Romans* that deſtroyed *Jeruſalem*, and, ſay they, ſhould after be deſtroyed by the *Meſſias*, ſee that *Paraphraſe* on *Numb.* 11.26. in theſe words, *In fine extremo dierum Gog & Magog, exercitus eorum Hieroſolymam aſcendent, & manibus Regis Meſſiæ illi cadent*, *They ſhall be deſtroyed by the hands of Meſſiah the King.* And of the *Jews* 'tis clear, that there hath been a *tradition* among them, that in the laſt days there ſhould come a great enemy, which they call אר מילום *Armilus* which in *Hebrew* is *Romulus* lightly changed by the tranſpoſition but of one letter (ſee *note* on *Joh.* 11.b.) and that he ſhould be deſtroyed by the *Meſſias*, which may well be (as all the reſt) but the miſtakings of this *prophecy* here delivered, and from hand to hand conveyed among the *Jews* to their poſterity, who looking on the *Romans* as their *deſtroyers*, thence perſwaded themſelves that their *Meſſias* (whom they ſtill expect) ſhould deſtroy them.

b. Κατακαυθήσεται The κατακαυθήσεται which is ordinarily rendred [*ſhall be utterly burnt*] may ſeem to have ſome *difficulty* in it, and be *objected* againſt our *interpretation* of this *viſion*, becauſe it is known that the *deſolation*, and *firing* by *Alaricus, Genſericus*, and *Totylas*, was not an *utter deſolation* or *firing* of the *whole city*, but of a *part* thereof. And to this the *anſwer* is inſufficient, that πλανᾶσθαι is *conflagrare*, to be *ſet on light fire*, and doth not neceſſarily import that *fires conſuming of all*, that might be *conſumed*, becauſe other expreſſions here follow in this matter, which cannot be ſo anſwered, as v.21. where the *ſtone like a mill-ſtone is caſt into the ſea*, which ſeems to ſignifie a *totall deſtruction*, and it is added, *Thus with violence ſhall that great city* Babylon *be thrown down, and ſhall be found no longer*, οὐ μὴ ἔτι; And ſo again v.22,23. *The voice of harpers* &c. and the *ſound of a mill-ſtone, ſhall be found no more in thee, And the light of a candle ſhall ſhine no more in thee*, &c. To all which, the anſwer muſt be, by obſerving that all theſe three *expreſſions* are *phraſes* taken out of the *prophecies* of the *Old Teſtament*, and are in all reaſon to ſignifie here, as there they ſhall appear to have *ſignified*, i.e. onely as *prophetical ſchemes* of expreſſing a *ſubduing*, or *victory*, and no more. Thus the *burning* here is an *alluſion* to *Dan.* 7.11, *His body deſtroyed, and given to the burning flame*, which yet ſignified no more then the *tranſlating* of the *Monarchy* from the *Seleucidæ* to the *Romans*. And proportionably here the *ſubduing* this *heathen city* to the *faith* of *Chriſt*, which was the effect of this *blow*, that befell *Rome*. So the *throwing the great ſtone into the ſea*, v. 21. alludes to *Jer.* 51. 63. *Thou ſhalt caſt a ſtone into the midſt of Euphrates, and ſay, Thus ſhall Babylon fall, and ſhall not riſe* &c. And yet *Babylon* long continued a *great city*, though the *dominion* of it was tranſlated from the *Chaldæans* to the *Medes*. And *for the voice of the harpers* &c. v.23. it alludes to *Jer.* 25.10. *I will take from them the voice of mirth, and the voice of gladneſſe, the voice of the Bridegroom, and the voice of the Bride, the ſound of the mill-ſtones, and the light of candle.* And yet *Judæa*, of which that is ſpoken, ſtill had people inhabiting it. And ſo theſe expreſſions, thus interpreted, as in the *Paraphraſe* they have been, are perfectly agreeable to the *ſenſe*, which muſt needs belong to them in theſe other places, where they are uſed by the *Prophets*.

Μύλου μέγας εἰς θάλασσαν

οὐ μὴ ἔτι

φωνὴ κιθαρῳδῶν

Σώμαλα, ſaith *Julius Pollux*, ſignifies, when it is taken *ſimply* by it ſelf, without any *additament*, c. Σώμαλα. thoſe that are not *bond-ſlaves* but *free-men*, which *ſell* or *hire* themſelves for money, Σώμαλα ἁπλῶς ἐκ ἂν δοῦλα σώμαλα, &c. And this, becauſe *free-men* have *power* over their own *bodies*, whereas *ſlaves* have nothing but *ſouls*. As for the ψυχαὶ ἀνθρώπων, *ſouls of men*, the phraſe is taken out of *Ezechiel*, c.17.13. who ſpeaking of *Tyre*, a *city* of *Merchants*, ſaith that they *traffick* בנפש ארם *ſuper animâ hominis, for the ſoul of man*, which S. *Hierome* renders *mancipia*, *ſlaves*, and ſo the latter *Greeks* call *ſlaves* ψυχάρια, *little ſouls*, and ſo *Gen.* 12. 5. *the ſouls which they had gotten in Haran*, may be their *bond-ſervants*, becauſe, as was ſaid, *ſlaves* have *ſouls* though nothing elſe, in their own *power*. ψυχαὶ ἀνθρώπων. b.

Who are [*thy Merchants*] here, may be thought uncertain, becauſe the word [*thy*] either may refer to *forain* nations, who trade with thee, or elſe may be thy *traders* or *traffickers*] the *chapmen* in *Rome*. In this latter ſenſe ſome learned men have choſen to take it, that the *Roman luxury* was ſo great, that *tradeſmen* that dealt in ſelling of commodities lived there like *Princes*. But if we compare this place with what is ſaid of *Tyrus*, *Ezech.* 27. the former will appear to be the ſenſe of it; for there v. 12. *Tarſhiſh was thy Merchant*, and v.13. *Javan* &c. *were thy Merchants*, and ſo the meaning is clearly this, that the *Merchants* of other *nations* that traffick't with *Rome*, had ſuch *vent* for their commodities there at any rate, that they grew very *rich* by it. d. Ἔμποροί σου

CHAP. XIX.

Paraphraſe.

ἀκὴ ὡσὲ φωνὴ μεγάλη ὡς φωνὴν —

1. AND after theſe things I heard a great voice of much people in heaven, ſaying, Allelujah, Salvation, and glory, and honour, and power unto the Lord our God.]

1. Another viſion I received much to the ſame purpoſe with the former; but differing in this, that the former looked eſpecially on the city of Rome, and the luxury and pride of the inhabitants thereof, but this looked eſpecially on the heathen religion there deſtroyed, and exchanged for the Chriſtian, but that not all at once, but by ſeveral ſteps and degrees, And firſt, me thought, I heard a multitude of Chriſtian people, (employed like the Saints and Angels in heaven) ſinging of Allelujahs, praiſes and thankſgivings to God, as to him who had wrought great mercies for them.

2. Magnifying his fidelity to themſelvs, & his juſt vengeance on the Idolatrous perſecutors, that had debauched ſo many to their courſes, and ſhed ſo much blood of Chriſtians.

2. For true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants at her hand.] πορνείᾳ αὐτῆς

3. And again triumphing in this act of Gods that this was like to be a fatal irreparable blow to the Roman Idolatry.

3. And * again they ſaid, Allelujah, and her ſmoke † aroſe up for ever and ever.] * the ſecond time δεύτερον † aſcendeth ἀναβαίνει

4. And the Biſhops or repreſentatives or governours of the Chriſtian Church in Judæa, ch. 4.4. and proportionably to them, all other Biſhops, and the four Apoſtles, formerly mention'd as the planters of the Chriſtian faith in Judæa, ch. 4.6. and two of them now in Rome alſo, Peter, and Paul, gave their acclamations to thoſe Hallelujahs.

4. And the four and twenty Elders, and the four * beaſts fell down, and worſhipped God that ſate on the throne, ſaying, Amen, Allelujah.] * living creatures ζῶα τῷ θεῷ τῷ

5. And all Chriſtians in the world, of what quality ſoever, were admoniſhed of their duty and obligation to doe ſo too.

5. And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him both ſmall and great.]

6. And that admonition was preſently anſwer'd with the acclamation of all the nations, (i. e. Chriſtian people in them) over all the world, thundring out Allelujahs to God, for this illuſtrious enlargement of the kingdome of Chriſt, the converſion of that Imperial city to Chriſtianity;

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, ſaying, Allelujah, for the Lord God † omnipotent reigneth.] ἐβασίλευσε † the ruler of all, ὁ παντοκράτωρ

7,8. Which is, as it were, the marriage of Chriſt to a lovely ſpouſe his Church, (and ſo matter of rejoicing to all that hear of it, Joh. 3.29.) which ſhould now be adorned as the Prieſt entring into the ſanctuary under the Law, to note the liberty and the privileges which ſhould be beſtowed on the Church, by the Emperour Conſtantine.

7. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her ſelf ready.] gloria δόξαν

8. And to her was granted that ſhe ſhould be arrayed in fine linen, clean and white: for the fine linen is [a] the * righteouſneſs of ſaints.] a. * ordinances of the holies.

9. And an Angel bad me take notice of this, as of the bleſſedſt happieſt change that ever was wrought in the world, and happy he that ſhould be a ſpectator of it, Of which yet I might be as confident it would come, as if I ſaw it, God having firmly decreed, and made promiſe of it.

9. And he ſaith unto me, Write, Bleſſed are they which are called unto the marriage-ſupper of the Lamb. And he ſaith unto me, Theſe are the true ſayings of God.]

10. And the joy of this news ſo tranſported me, that as Abraham for the joy of the good news, Gen. 17.17. fell on his face &c. ſo I could not but fall down to acknowledge my ſenſe of ſo bleſſed a news and meſſenger: But when I did ſo, he bid me forbear, For, ſaith he, I am no more honourably employ'd by Chriſt than thou art, I am now a meſſenger to make known this prophecie to thee, of the converſion of Emperors &c. to the Goſpel, and thou and ſuch as thou, Apoſtles of Chriſt, are Embaſſadours of as honourable and bleſſed news as this, Let God have the praiſe of all, for to be an Apoſtle of Chriſt, a witneſſe and publiſher of his reſurrection &c. is to be a Prophet ſent and indued with the Spirit of God, and ſo as valuable as that office, which now I am executing, of foretelling things to come.

10. And I fell at his feet to worſhip him, and he ſaid unto me, See thou doe it not; I am thy fellow-ſervant, and of thy brethren, that have the teſtimony of Jeſus, worſhip God, for the teſtimony of Jeſus is the Spirit of prophecie.] ἔμπροσθεν τῶν ποδῶν

11. And me thought I ſaw Chriſt coming from heaven in a pompous manner, riding or ſitting upon the white horſe (as he did c.6.2.) i.e. in the preaching of the Goſpel, and according to his promiſe, and his juſt judgments againſt his enemies, proceeding againſt them, i. e. againſt the Emperour Maxentius (ſee ch.16.12,14.)

11. And I ſaw heaven open'd, and behold a white horſe, and he that ſate upon him was called faithfull and true, and in righteouſneſſe he doth judge and make warre.]

12. And me thought his eyes were like fire, ſearching to the ſecrets of the heart (noting him to judge and diſcern who are fit to be deſtroyed, who not) and he had many crowns on his head, tokens and teſtimonies of as many victories over enemies, whom he had overcome either by their yeilding, i. e. converſion, or falling before him, i. e. deſtruction, and as a token of thoſe victories, he hath a note or ticket by which to receive his reward, which no body ſees but himſelf, (ſee ch.2.17. and note i.) i. e. he is acknowledged victorious.

12. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himſelf:] διαδήματα knowith, ὁ οἶδεν

13. And he was in a royal purple garment, noting that regal power, to which he was inſtalled as a reward of his crucifixion, Iſa. 63.1, 2. Phil. 2.9. now to belong to him moſt illuſtriouſly, and his name in which he was repreſented, was that known title of Chriſt, [The word of God,] noting that which is now done to be an effect of divine power, wrought by his word, without any viſible working of ordinary means toward it.

13. And he was clothed in a veſture dipt in blood, and his name is called, The word of God.]

14. And the Angels the miniſters of his vengeance attended him in a glorious and ſplendid manner.

14. And the armies which were in heaven followed him upon white horſes, clothed in fine linen, white and clean.]

15. And out of his mouth proceeded that terrible ſharp part of the Goſpel, his threats againſt his enemies, and thoſe now to be executed on the heathen, whom he ſhall now ſubdue by his power, becauſe they will not be converted, in which reſpect he is now preparing for them the bitterest poyſonous potion that ever was drank by any.

15. And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations, and he ſhall rule them with a rod of iron, and he treadeth the wine-preſſe of the † fierceneſſe and wrath of almighty God.] † bitter wine, and of the wrath of God, the ruler of all; οἶνον τῆς θυμοῦ, τῆς ὀργῆς τοῦ θεοῦ παντοκράτορος

16. And

16. And he hath on his [b] vesture, and on his thigh a name written, King of Kings, and Lord of Lords.]

16. And by this means he will shew himself what really he is, too strong for any power on earth to resist or stand out against. b.

17. And I saw an Angel standing in the sun, and he cried with a loud voice, saying to all the fowles that flie in the midst of heaven, Come and gather your selves together, to the supper of the great God,]

17. And me thought I saw an Angel standing in the sun (noting the clearness of the vision now delivered) and he called to all the birds of prey, Goths and Vandals &c. that they should come, as to a feast, to this judgment of God upon these Idolaters, (noting the great slaughter, which was now foretold, to which Vultures doe betake themselves out of a natural sagacity, as Job saith of the Eagle, Where the slain are, there is he)

18. That ye may eat the flesh of Kings, and the flesh of * captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great.]

* rulers of thousands, χιλιάρχων, πάντων all sorts

18. And telling the that there should be abundant prey for them, an huge destruction.

19. And I saw the beasts and the Kings of the earth, and their armies gathered together to make warre against him that sat on the horse, and against his army.]

with μετὰ

19. And the Idol-worship set up at Rome, and under her dominion, set it self to persecute Christianity.

20. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake burning with brimstone.]

προφήτης

20. And the Roman Idolatry, and the Magick, and Auguries, and the divinations of the heathen Priests, that had deceived the carnal Christians so farre as to consent and comply with the heathenish Idolatry, were to be like Sodom, and Gomorrha, utterly extirpated, see ch. 13. 11. and note g.

21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowles were filled with their flesh.]

οἱ λοιποὶ

21. And the rest, i.e. all the secret Idolaters were swept away in the same destruction also, (for thinking that these armies against Rome, would be favourable to any, more than to the Orthodox, pure Christians, they then thought it a fit time to discover themselves, but strangely miscarried in it, the Christians that fled to the Basilica, or Temple, being the only persons that found deliverance, see note on ch. 17. e.) and so all their Idol-worship was destroyed, (which is the summe of this Chapter.)

σὺν τῇ σαρκῶν

Notes on Chap. XIX.

a. δικαιώματα τῶν ἁγίων

Some difficulty there is in this phrase [τὰ δικαιώματα ἐστι τῶν ἁγίων] which is ordinarily rendred the *righteousness of the saints*. For the word [δικαιώματα] is not thus used in these books, (see note on *Rom.* 8. b.) but for the *Ordinances* of the *Mosaical Law*. And then ἅγια being the very word which is used to denote the *Sanctuary*, *Heb.* 8. 2. ἁγίων λειτουργὸς, *the minister of the sanctuary*, and ἅγια *the sanctuary* ch. 92. and elsewhere, and τῶν ἁγίων] being the *neuter*, as well as the *masculine gender*, and by consequence capable of being accommodated to this sense, It is improbable, that δικαιώματα ἁγίων] should denote *the ordinances of the sanctuary*, the *Levitical laws*, or customes, among which this was one, that the *Priest*, when he went into the *sanctuary*, should wear that *vesture* of *fine linen*, *pure*, and *white*, Thus *Levit.* 16. 'tis appointed, *Thus shall Aaron come into the holy place*, v. 3. *He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired, these are holy garments*, &c. i.e. the *garments*, which he is to use, when he goes into the *sanctuary*, which being appointed him by this *law of God* to *Moses*, may fitly be called δικαιώματα τῶν ἁγίων *the Ordinances of the holies*, And if it be so, then it will most fitly be applied to this *spouse* of *Christ*, the *Christian Church* (to which *Christ* was ready so solemnly to be *married* ver. 7. in respect of the *publick profession* of the *Christian religion* by the *Emperor Constantine* and his *Courtiers*) that it should now be clothed after the manner of the *Priest*, when he went into the *sanctuary*, to note the great *liberty*, and *immunities*, and *privileges*, now bestow'd on the *Church* by the *Emperour*. This we have formerly seen expresst by our being *Kings, and Priests unto God*, (chap. 1. *note* c) *Priests* in respect of *liberty* of *assemblies*, and executing the office of *Bishops* &c. in the *Church*, Which being so eminently bestow'd on the *Church* by *Constantine*, above all that ever had been in the *Church* before, may here in like manner be most fitly expresst by being *clothed* in the *holy garments*, which denoted the *Priests* going into the *Sanctuary*.

The mention of the ἱμάτιον and μηρὸς, *vesture*, and *thigh*, are here put together, to denote the *robe Imperial* by the former, and the *sword*, which is *girded on the thigh*, by the latter, as *ensignes* of *supreme* power, and authority, especially when on them both, on the *Robe* and the *hilt* of the *sword*, as the ensigne of that office, is written that most *honourable* title, KING OF KINGS, AND LORD OF LORDS, thereby noting him to be *superiour* to all *power*, and *force* in the world, triumphantly *victorious* over all. b. Ἱμάτιον Μηρὸς

CHAP.

CHAP. XX.

Paraphrase.

1. And I saw another representation,

1. AND I saw an Angel come down from heaven, having the key of the bottomeleſſe pit, and a great chain † in his hand.]

† upon his

by which I discerned what should succeed the conversion of heathen Rome to Christianity, viz. a tranquillity and flourishing estate of Christianity for some time, though not forever. And first, me thought, I saw an angel coming from heaven, a token of very good news at this time, and elsewhere (as sometimes of judgments from God) with the key of hell, and a great chain in his hand (to signifie what follows v.2. that Satan should now be shut up and chained.)

2. And he apprehended the Devil that

2. And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years.]

is set down under the title of Satan and the Dragon in former visions c. 12. 9. and bound him for the space of a thousand years, noting the tranquillity and freedome from persecutions that should be allowed the Church of Christ from the time of Constantines coming to the Empire.

3. And he secured him there by all ways of security, binding,

3. And cast him into the bottomeleſſe pit, and * shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand yeares should be fulfilled, and † after that he must be loosed a little season.]

* or shut and seal'd him firmly, so the Kings MS. ἐκλεισεν καὶ ἐσφράγισεν ἐμμανῶς αὐτὸν,

† after that things μετὰ ταῦτα

a small time μικρὸν χρόν.

locking, sealing him up, that he might not deceive and corrupt the world to idolatry, as till then he had done, but permit the Christian profession to flourish till these thousand years were at end, and after that he should get loose again for some time, and make some havock in the Christian world.

4. And I saw chairs and some sitting upon them, i. e. Christian assemblies and judicatures, and such a

4. And I saw thrones. and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witnesse of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, † or in their hands; and they [a] lived and reigned with Christ a thousand years.]

† and on, καὶ ἐπὶ

a. general profession of Christianity, in opposition to the idolatries of the heathens, those in the Capitol at Rome, and the like unto them, in other places of the Roman Empire (see note on c. 13.b.) as if all that had died for Christ, and held out constantly against all the heathen persecutions, had now been admitted to live and reign with Christ, i. e. to live quiet, flourishing, Christian lives here, for that space of a thousand years v. 5.

b. c. 5. As for the old Idolaters or Gnosticks, there was nothing like them now to be seen, nor should be till the end of this space of a thousand years. This is it that is proverbially described by the first resurrection, i. e. a flourishing condition of the Church under the Messias.

5. But [b] the rest of the dead lived not again until the thousand years were finished. This is the [c] first resurrection.]

6. And blessed and holy, i. e. safe (separate from all danger)

6. Blessed and holy is he that hath part in the first resurrection: on such the [d] second death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years.]

these, τούτων

d. are all they that are really in the number of those that partake effectually of these benefits, who as they are rescued from those destructions which the Roman tyranny threatned them with, which is the interpretation of the second death, so they shall now have the blessing of free undisturbed assemblies for all this space, see c. 1. note d.

e. 7. But after this space the sins of

7. And when the thousand years are [e] expired, Satan shall be loosed out of his prison,]

fulfilled τελεσθῆ v. 3.

Christians provoking God to it, this restraint being taken off from Satan, he shall fall a disturbing the Christian profession again. (This fell out about a thousand years after the date of Constantines Edict for the liberty of the Christian profession, at which time the Mahomedane religion was brought into Greece, a special part of the Roman Empire)

f. 8. And then shall he set about the seducing of men in all

8. And shall go out to deceive the nations which are in the four † quarters of the earth, [f] Gog and Magog, to gather them together to battel, the number of whom is as the sand of the sea.]

† corners of the land γωνίας τῆς γῆς

warre πόλεμον

quarters, to the Mahomedane or other false religions, particularly Gog and Magog, the inhabitants of those Countries, where the Mahomedane religion began to flourish, to engage them in vast numbers in a war to invade and waste the Christian Church in Greece &c.

9. And accordingly, me thought, they did, they went in

9. And they went upon the breadth of the earth, and compassed the camp of the Saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.]

great numbers, and besieged and took Constantinople, that city so precious in God's eyes for the continuance of the pure Christian profession in it, and known among the Grecians by the name of new Sion, and in the chief Church there, called the Church of Sophia, they set up the worship of Mahomet, (just two hundred years ago) And those that did so, are in their posterity to be destroyed, (and though it be not yet done, 'tis to be expected in God's good time, when Christians that are thus punished for their sins, shall reform, and amend their lives.)

10. And the devil, me thought, that wrought in them, that

10. And the Devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.]

stirred them up, was remanded, and returned again into his prison, and this Empire of his was again destroyed, as the idol-worship of the heathens, and the Magicians, Sorcerers, Augurs, and heathen Priests before had been.

11. And after this, in another part of this vision I saw, me

11. And I saw a great white throne, and him that sate on it, from whose face the earth and the heaven fled away, and there was found no place for them.]

thought, a throne set up in great splendor and glory, and Christ in Majesty sitting thereon, very terrible, and a new condition of all things in the world was now to be expected. (And so that which was the design of all these visions, (sent in an Epistle to the seven Churches to teach them constancy in pressures) is still here clearly made good,

that

that though Christianity be persecuted, and for the sins of the vicious professors thereof, permitted oft to be brought very low, yet God will send relief to them that are faithful, rescue the constant walker, and destroy the destroyer, and finally, cast out Satan out of his possessions. And then, as here, come to judge the world in that last eternal doom.)

* or the throne, the King's MS. reads τῷ θεῷ

12. And I saw the dead, small and great stand before * God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works.]

12. And all that ever died were called out of their graves before him, and as for the judging every one, the rolls or records of all their actions were produced, and withall another book brought forth, called the book of life, (see note on Rev. 3.b.) wherein every ones name is entred, that ever undertook Gods service, and blotted out again, if they were fallen oft from him, and according to their works, so were their names continued in that book of life, if they continued faithful unto death, but not otherwise.

† hades

13. And the sea gave up the dead which were in it, and death and † hell delivered up the dead which were in them, and they were judged every man according to their works.]

13. And all that were buried in the sea, i. e. perished by water, and all that were dead and laid in graves, and all that any other way were dead, came out of their graves, their bodies were re-united to their souls, and every one was judged according to his works.

* hades

14. And death and * hell were cast into the lake of fire, this is the second death.]

14. And then death it self was destroyed eternally, an everlasting beeing now succeeding in the place of this frail mortal one. And this is it that is proverbially called the second death, wherein this whole world hath its period and consummation.

any one εἴ τις

15. And whosoever was not found written in the book of life, was cast into the lake of fire.]

15. And whosoever had not his name found written and continued in (not blotted out of) the book of life v. 12. whosoever died not constant in the faith, he was cast out into eternal fire.

Notes on Chap. XX.

a. Ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ

The meaning of the [*thousand years living and reigning with Christ of those that were beheaded* &c.] may perhaps be sufficiently cleared and understood, by observing these three things, 1. that here is no mention of any *new reign* of *Christ* on *earth*, but only of them that were *beheaded*, and of them which had not *worshipt* &c. *living* and *reigning* with *Christ*. The doctrine of the *Millenaries* supposes the former, that *Christ* must come down on *earth*, and have a *new kingdome* here in *this world*. But this those *mens* [*living and reigning with Christ*] doth not suppose, but rather the contrary, that the *kingdome* of *Christ* here spoken of, is that, which he had *before*, and which is every where called his *kingdome*, and that now only those that had been *killed*, and *banisht* out of it before, were admitted into a *participation* of that *kingdome*, μετὰ τοῦ Χριστοῦ *with Christ*; Now what this *living* and *reigning* of the *beheaded* &c. (then beginning) was, may appear by considering what is meant 1. by the *beheaded*, and others here named, then 2^dly^, by their *living* and *reigning*. The *beheaded*] are they that *resisted unto blood* in their combats against the heathen idolatry, and practises, the *constant* servants of *Christ*, that persevered so till *death*, & that in opposition to the *beast* and his *image*, to that which was practised in *Rome*, to *Jupiter Capitolinus*, and the *transcripts* or it, in other places (see *note* on c. 13. g. and r.) and so all those phrases conclude the subject of the proposition to be the *pure*, *constant*, *persevering Christians*. One thing onely is to be observed of these, that by them are not signified the same *particular* persons, or *individual* members of the *Church*, that had formerly been *slain*, any more than the same *individual* persons of the *rest of the dead*, v. 5. (i. e. of the *Apostatizing unchristian livers*) can be thought to have *lived again* after the end of the *thousand years*, when they are said to be *revived*, and so *Satan* to be *let loose a little while*; but rather on the *one* side, as on the *other*, a *succession* of *such*, as they were, the *Church* of *Christ* being to be considered as a *transient* body, such as a *river* &c. which always runs in a *succession* of parts, one following the other in a perpetual *motion* and *mutation*; In which respect I suppose it is said of the *Church*, that *the gates of hades shall never prevail against it*, i. e. that it shall never be *destroyed*, which of any *particular persons*, or the *Church* of all the *Christians* of any one age, cannot so fitly be affirmed, but onely of the *Church* in the *perpetual succession* of *Christians*. And then for these mens *living* and *reigning*, first, it must be observed, that 'tis not here said, that they *revived*, or were *raised*, as the *Millenaries* pretensions suppose, but only that they *lived* and *reigned*, which two being opposite to *dying*, and being *subject* to others, will denote a *peaceable*, *prosperous*, *flourishing* estate of the *Orthodox* professors, in stead of their former *sad*, and *persecuted* condition. For that is the meaning of *living*, as may appear by the title [ὁ ζῶν *living*] given to *Christ* c 1.18. in opposition to ἐγενόμην νεκρὸς, *I was dead*, his *illustrious*, in stead of his *despised* condition, and so of *reigning*, as of being *Kings* (see *note* on c. 1. d.) and of being *Kings* and *reigning* upon the *earth*, c. 5. 10. And all this together will be one way of evidencing the truth of this interpretation. *Secondly*, the meaning of the phrase will appear by comparing it with that other phrase, by which the same thing is expreſt v. 1, 2, 3. *binding of Satan*, and *casting him into the abysse*, *shutting and sealing him up*, *that he should deceive the nations no more*, i. e. clearly the restraining of *Satan's* malice, and shortning of his power, in *persecuting* & *corrupting* the *Christian Church*, by consent with which, their *living* and *reigning*] must needs signifie, their *persevering* and enjoying *quiet*. *Thirdly*, by their *having*, and *sitting on thrones*, and *judgments being given unto them*, which literally signifies the quiet possession of *judicatures* and *censures* in the *Church*, that *discipline* by which *purity* is preserved, and which is never enjoyed quietly in the *Church*, but by the coun-

Γεγενημένοι

Ἵνα τελεσθῶσιν

Θρόνοι

Κρῖμα ἐδόθη

countenance and *favour* of *Princes* which therefore is to be reſolved the meaning of their *reigning* (as moſt remarkably they began to doe in *Conſtantine*'s time, ſee ch. 19. 8. who ſet up *Eccleſiaſtical judicatures* in his *Empire*) as it is of their *ſitting* on *thrones*, whereas the *letting Satan looſe*] is the caſting off theſe cords from them, And this is the clear meaning of the *firſt reſurrection*, ſee *note* c. As for the ſpace of a *thouſand years*, ſee *note* e.

Λυθήσεται Σατανᾶς

b. Λοιπὸν τῶν νεκρῶν

It follows here, that the λοιποὶ τ νεκρῶν, *the reſt of the dead revived not till the thouſand years were done.* Who the *reſt of the dead* are, is manifeſt, not *all* beſide the *Martyrs*, as the *Millennaries* pretend, but all but thoſe formerly named, v. 4. i.e. all that *worſhipt the beaſt*, or his *image*, or *received his mark in their foreheads, or hands*, i. e. all the *Idolaters* and *Apoſtates*, and remainders of *Gnoſtick Chriſtians*, and all that *complied* with either, which are called λοιποὶ νεκρῶν, *the reſt of the dead* moſt fitly, For *firſt* it hath been manifeſt, ch. 19. 18, 21. that there were others *ſlain*, beſide thoſe that were *beheaded* for the conſtancy of their confeſſion of *Chriſt*; nay *ſecondly*, at this part of the *viſion* 'tis clear, that as the *conſtant* profeſſors were not *all* ſlain, but only *ſome* of them *beheaded*, and others *preſerved*, (and ſo beſide the *beheaded*, here are enumerated, thoſe that had not *worſhipt the beaſt*, nor his *image*, nor *received his mark upon their foreheads, or hands*) ſo the *Idolaters*, *Apoſtates* and *Gnoſtick Chriſtians*, &c. had their *univerſal* ſlaughters, ch. 19. 2, 3. 20. 21. and therefore theſe may well be οἱ λοιποὶ τ νεκρῶν, *the reſt of the dead* here, it being punctually ſaid of them, ch. 19. 21. καὶ οἱ λοιποὶ ἀπεκτάνθησαν, *the reſt were ſlain.* And then *that they revived not till the thouſand years finiſhed*] muſt needs ſignifie, that the *Church* was now for that ſpace, freed from ſuch *heathen perſecutors*, and purified from ſuch avow'd mixtures of thoſe vile *unchriſtian* practiſes, which is but the *negative* part, annext to the poſitive præceding.

c. Ἀνάστασις ἡ πρώτη

What is meant by the *firſt reſurrection* here, may be diſcerned by comparing it with the *ſecond reſurrection* in the ordinary notion of it. That ſignifies the *reſurrection* to *eternal life*: Proportionably this muſt ſignifie a *reviving*, a reſtoring to *life*, though not to that *eternal*. Here it is figuratively uſed to expreſſe the flouriſhing condition of the *Chriſtian Church* for that *thouſand years* wherein the *Chriſtian profeſſors* in oppoſition to *idolatrous heathens*, and *Gnoſtick Chriſtians* live ſafely and happily in the enjoying the *aſſemblies*, which is, ſaith he, as if the *primitive Martyrs* were fetcht out of their *graves* to live again here in tranquillity upon the earth. Where only it is to be noted, that the *reſurrection* here is of the *Church*, not of the particular perſons (the *beheaded*, &c.) thus to be underſtood, that the *Church* that was *perſecuted* and ſuppreſt and *ſlain*, as it were, and again *corrupted*, and *vitiated* in its members, now *roſe* from the *dead, revived* again.

d. Θάνατος ὁ δεύτερος

This phraſe [*the ſecond death*] is four times uſed in this *book*, ch. 2. 11. and here ch. 20. 6. then v. 14. then c. 21. 8. It ſeems to be taken from the *Jewes*, who uſe it proverbially for final, utter, *irreverſible deſtruction.* So in the *Jeruſalem Targum, Deut.* 33. 6. *Let Reuben live, and let him not die the ſecond death, by which the wicked die in the world to come.* Where, whatſoever be ſignified among them by [*the world to come*] (the *age* of the *Meſſias* in whatſoever *Jewiſh* notion of it) it ſeems to denote ſuch a *death*, from which there is no releaſe. And according to this notion of it, as it reflects fitly on the *firſt death*, (which is a deſtruction, but ſuch as is reparable by a *reviving*, or *reſurrection*, but this paſt *hopes*, and excluſive of that) ſo will all the ſeveral places, wherein 'tis uſed, be clearly interpreted, ch. 2. 11. *he that overcomes ſhall not be hurt by the ſecond death*, i. e. if this *Church* ſhall hold out *conſtant*, it ſhall not be *cut off*, i.e. though it ſhall meet with great *perſecutions*, ver. 10. and *death* it ſelf, yet that *utter exciſion* would no way better be prevented, than by this of *conſtancy* and perſeverance in ſuffering of all. So here, ſpeaking of the flouriſhing condition of the *Chriſtian Church*, reviving after all its *perſecutions*, and *corruptions* to a ſtate of *tranquillity* and *purity*, On theſe, ſaith he, the *ſecond death* hath no power, i. e. they have not incurr'd, that *utter exciſion* (having their part in the *firſt reſurrection*) but they ſhall be *prieſts* to *Chriſt* and *God* and *reigne*, &c. i.e. have a flouriſhing time of *Chriſtian* profeſſion for that ſpace of a *thouſand years*. So in the 14th ver. where *death* and *hades* are caſt into the *lake of fire*, i. e. *death* and the ſtate of *mortality* utterly deſtroyed (*O death, I will be thy death*) it is added [*this is the ſecond death*] i. e. mortality is utterly deſtroyed, there ſhall now be no more *death*, the *life* ſhall be *eternal*, ſo c. 21. 8. *the lake that burneth with fire and brimſtone* (the utter irreverſible *deſtruction*, ſuch as fell on *Sodome*, called αἰώνιον πῦρ *eternal fire*, utterly conſumptive) is called the *ſecond death*, into which they are ſaid to goe, that are never to appear in the *Church* again. And though in theſe different *matters* ſome difference there muſt needs be in the ſignifications, yet in all of them the notion of *utter deſtruction*, final, *irreparable exciſion*, may very properly be retained, and applied to each of them. Αἰώνιον πῦρ

e. Χίλια ἔτη

When theſe *thouſand years* of the *peaceable Chriſtian profeſſion* ſhould begin, and when determine is a thing of ſome doubt, And the cauſe of the doubt, is the ſeveral points of time, wherein the *deſtruction* of *heatheniſme* in the *Roman Empire* may be placed. For as in every ſo great a change, there are ſeveral *ſtages*, or *degrees* of motion, ſo was it here; *Conſtantine's receiving* the *faith*, and concluding of the *perſecutions*, and by *decree* proclaiming *liberty* of *Chriſtianity*, may moſt properly be *ſtyled* the *binding* of *Satan*, the *dragon* that ſought to *devour the child*, as ſoon as it was born, and then the beginning of the *thouſand years* will fall about *An. Dom.* 311. at which time the *converſion* of *heathen Rome* to *Chriſtianity* is ſet down, and *celebrated* by *Prudentius*, l. 1. *cont: Symmachum*, Beginning thus, *Cum princeps Gemini bis victor cæde tyranni* &c. To the ſame purpoſe ſee *Euſebius Eccl: hiſt:* l. 19. c. 1. But then, after that the *Emperors* were *Chriſtian*, *heatheniſme* ſtill continued in *Rome* and in the *Empire*, in ſome degree (ſee *note* on ch. 17. f.) till by the coming of the *Goths*, and *Vandals*, and *Hunnes* under *Alaricus*, *Genſericus*, and *Attilas*, the *city* and *Empire* of *Rome* was, all the *heathen* part of it, deſtroyed, and *Chriſtianity* fully victorious over it. And if this be the beginning of the *binding* of *Satan*,

tan, and casting him into the *abysse*, then the *thousand years* must have another *date* about the *year* of *Christ* 450. or 455. the *city* having been taken by *Alaricus*, and the *Goths*, *Anno Chr.* 410. and by *Genserícus*, and the *Vandals*, *An.* 455. but the warre between *Theodosius* and *Genserícus* beginning *An:* 441. and the *great fight* between the *Romans* under the *Emperor Marcion*, and the *Hunnes* under *Attilas* (in which *one hundred sixty two thousand* were killed) being *An: Chr.* 451. The greatest *slaughter* that hath ever been read of, as it is described by *Jornandes*, a *little river being by the blood of the slain, raised*, saith he, *into a torrent*. Agreeable to this double beginning, may be assigned a double end to these *thousand years*. For if the letting loose of *Satan* here, were at the rising of the *Ottoman* family, and bringing *Asia* and *Greece* to *Mahomedisme*, that will be about the *year* 1310. and so about a *thousand years* from *Constantine's edict*; But if 'twere at the *Turks* taking of *Constantinople* (mentioned here ver. 9.) and turning the *Temple* of *Sophia* to *Mahomedane* worship, about the *year* 1450. then will that be about a *thousand years* from the *sacking* of *Rome* by *Genserícus*. But the former of these interpretations is most fit for the place, that from *Constantine's edict* to the planting of *Mahomedisme* in *Greece* by *Ottoman*, For the taking of *Constantinople* is mentioned after this letting loose of *Satan*, and therefore is not it self in any reason to be defined that point of time, wherein he was let loose, but rather that other wherein *Mahomedisme* began to prosper, For then the *Christian religion* fell under *heavy persecutions* again, which is contrary to the *Martyrs living and reigning* (as it hath been explained to signifie *note* a. & c. 1. e.) which was to last for the whole *thousand years*; and did so in the *former* account, but wants *seven-score years* of it in the *latter*. I can foresee but one *objection* against this *beginning* of the *thousand years* from *Constantine*, and that is the *practises* of *Julian* against the *Christians*, which soon follow'd *Constantine's* favour to them, which may consequently be thought unreconcileable with the truth of this *prediction* thus interpreted, the *peace* of the *Church*, and cessation from *persecution* for that *space*. But to this the *answer* will be easie, that *Julian*, although himself an *Apostate*, was yet for some time so farre from attempting to *persecute* the *Christian religion*, that he chose rather to *dissemble* his own, and to make as if he were a *Christian*, and to that purpose *Epiphaniæ festo templum Christianorum ingressus est, solenniter numine invocato, he went to the Christians Church at their Christmas festivities*, and *solemnly joyn'd in the service*, saith *Ammianus Marcellinus*. After, when he came to put off the *disguise*, and to appear, as he was, an *enemy* of the *Christians*, yet this he did more by *subtilty* than *violence*, as all *writers* both *profane*, and *Eccleśiastical* acknowledge, All that *Ammianus* mentions of his *cruelty*, is that he permitted not the *schools* of *Grammar* or *Rhetorick* to be open for them. *Inter quæ erat inclemens quòd docere vetuit Magistros Rhetoricos & Grammaticos Christianos, ne transirent à numinum cultu, One of his faults was his cruelty to the Christians, that he forbad the Masters to teach them, for fear they should forsake the worship of the Gods*, li. 25. to which the *Christian writers* adde, that he admitted them not into the *army*, nor *offices*, nor to *honors*. *Militiæ cingulum non dari nisi immolantibus jubet, procurationem provinciarum juríque dicendi Christianis statuit non debere committi, utpote quibus etiam lex propria gladio uti vetuisset, He would not allow the military girdle to be given to any that did not sacrifice, permitted not the government of the provinces, or making of laws to be committed to the Christians, objecting that their own law forbad them to use the sword, Ruffin. Eccl: hist:* l. 1. c. 32. To the same purpose 'tis thought it was that he *promoted* the building of the *Temple* of the *Jewes* at *Jerusalem*, but *God* permitted not that to *prosper*, but as *Ammianus* l. 23. confesseth, *metuendi globi flammarum prope fundamenta crebris insultibus erumpentes fecere locum exustis aliquoties operantibus inaccessum, hócque modo elemento obstinatiùs repellente, cessavit inceptum, Great flames oft broke out neer the foundations and burnt the workmen, and kept them off, and so the fire obstinately resisting, the attempt was given over.* And *Ruffinus's* observation is very pertinent to this whole matter l. 1. c. 32. *Proficiebat quotidie in hujuscemodi legibus exquirendis, quibus etsi quid versutum vel callidum, tamen quod minus videretur crudele, decerneret, He daily sought out new laws, wherein though he shew'd great subtilty of invention and cunning against the Christians, yet he abstain'd from all that might have any shew of cruelty.* And though S. *Jerome*, *Theodoret* and others affirm of him that at his *expedition* against the *Persians* he *vowed* to offer up to his *Gods* the *blood* of the *Christians*, in case he returned *conquerour*, yet we know that *God* so disposed, that he was *wounded*, and *died* in that *expedition*, and that in the *prime* of his strength at *one and thirty years* old, and as *Orosius* saith, *Deus impia consilia impii morte dissolvit, God brought the wicked counsels to nought by the death of this wicked man.* And accordingly *Athanasius* is said to have *foretold* of him, in these words, comforting the *Christians*, who feared a *persecution, Nolite ô filii conturbari, nubecula est & citò pertransit, Be not troubled, it is a little cloud and passeth away quickly, Ruffin:* l. 1. c. 34. and a *Christian* being askt by *Libanius*, *Julian's* instructer, what the *carpenter's son was a doing*, answered that he was *making a coffin for Julian*, Which befell him so soon after, that S. *Jerome* on *Habakkuk* c. 3. relates a speech of a *witty heathen* on occasion of *Julian's* death; *How*, said he, *doe the Christians say of their God that he is patient and long-suffering, whereas by this Emperour's death it appears, that he could not deferre his indignation ne modico quidem spacio, for the least space, Nihil iracundius, nihil hoc furore præsentius*, said he, *There could not be greater, and more sudden anger and fury expresst.* And although *Athanasius* himself was by him designed to the *sharpest* part of *persecution*, yet *God* was pleased to avert it from him, as *Ruffinus* relates the story l. 1. c. 34. And when at last upon occasion of the *removal* of the body of the *martyr Babylas*, he commanded the *Christians* to be seised on, and punisht, the *story* mentions none but only *Theodorus*, a young man, that suffered by it, who sang all the while under the *tormenter*, and complained when

his

his *punishment* was at end, that he was a looser by his *release*. See *Ruffinus*, and *Socrates*, and *Theodoret*. By all which appears the *power* and *fidelity* of *God* in making good this *promise* of his to the *Christian Church*, and restraining this *Apostates* malice from *disquieting* the *Church*, and so is a very great and convincing *argument* for the *truth* of this *interpretation*, rather than an *objection* against it. Having said thus much for the *interpreting* of these *thousand years* in a way which is very remote from the conceits of the *Millenaries*, I must expect this *objection* and *suggestion* of theirs against it, 1. that the *Chiliasts opinion*, and *interpretation* of this place was received *universally* in the *first ages* of the *Church*, and 2^dly, that it was delivered down from the *Apostles*, and that *Justin Martyr* hath affirmed the former of all *Orthodox* men in his time, and *Irenæus* produced *testimonies* of the latter. For the *testimonie* of *Justin Martyr*, it is true that he hath these words of this matter, ἐγὼ δὲ καὶ ἄλλοι πολλοὶ ταῦτα φρονοῦμεν, *but I and many others are of this opinion*, and again, ἐγὼ δὲ καὶ εἰ τινές εἰσιν ὀρθογνώμονες καὶ πάντα Χειστιανοὶ, *I and as many Christians as are orthodox in all things.* From hence indeed it is rightly concluded, that *Justin* was *himself* of this opinion, and *some*, nay, if we beleive him, *many others* with him, But that either this was the *uncontradicted doctrine* of the *Church* in his age, or that *Justin* saith it was so, is falsly collected from hence. For 1. they are the plain words of *Justin* p. 306. b. Πολλὰς δ' ἂν καὶ τῆ καρδίας καὶ ἀσεβεῖς ὄντων Χειστιανῶν γνώμης τοῦτο μὴ γνωρίζειν ἐσήμανά σοι, *I have signified to you that many do not acknowledge this doctrine* (of *Christ's reigning* here a *thousand* years) *and those, Christians of pure and pious opinion and judgment*, And that either the [ἂν] should against *consent* of all *copies*, be turn'd into [ἃ] or that the [μὴ *not*] should be left out, were a *bold Criticisme*, and of very ill example to the evacuating the force of all *testimonies*, (making mens words mutable into the direct *contradictory*) and beside would render it a very perplext *period*. *Secondly*, it appears by *Trypho*, that he thought *Justin* had equivocated in telling him he *beleived* it, upon this ground, because other *Christians were not* of this opinion, Hereupon he saith to *Justin*, εἰπέμοι ἀληθῶς, *tell me truly whether you are sincerely of that opinion*, ἢ ἵνα δόξῃς φιλοκαλεῖν, and *Justin* answers, that he *would not say it, if he had not thought it*, and thereupon repeats his having told him, *that he and many others were of that opinion*, and promises to write a book of this disputation, and confesse it to others as well as him, and adds that he means not to *follow men and their doctrines, but God*, which argues his acknowledgment that the *opinion* was not uncontradicted by *men*, nor *generally* consented to by *Christians*. *Thirdly*, those words which seem most to the contrary, [ἐγὼ δὲ καὶ εἰ τινές εἰσιν ὀρθογνώμονες καὶ πάντα Χειστιανοὶ, *but I, and as many as are Orthodox in all things*] will not come home to the proving any more than this, that *he* was of this opinion, and *some others in all things consenting with him*. For it being supposed that *he* was of that *opinion*, it cannot be expected of him that he should affirm any, that held it not, to be of *right opinion in all things*. *Fourthly*, it appears that

Dial: cum Tryph: p. 307.

he speaks of *three* sorts of men, the *first* that denyed both the *resurrection*, and the *thousand years*, and those he calls λεγόμενοι Χειστιανοὶ, ἄθεοι, ἀσεβεῖς, αἱρεσιῶται, *nominal Christians*, *Atheists*, *impious heretical leaders*, the *second* that acknowledged *the resurrection, and denied the Millennium*, and those are contained under *Christians of pure and pious opinions*, the *third* that held and maintained *both*, as himself, and *many others*, and (*if there were*, or) *as many as were Orthodox in all things*, i. e. that in his opinion were such. As for *Irenæus*, 'tis true, he sets down the doctrine of the *Chiliasts*, for a *tradition*, but withal renders an account of his doing so, *Presbyteri qui Johannem viderunt meminerunt audisse se ab eo, & hæc Papias Johannis auditor Polycarpi contubernalis, vetus homo, testata reliquit*, *The Elders that saw* John, *remember that they heard this of him, and* Papias *S.* Johns *auditor*, *that dwelt with* Polycarp, *an antient man, left these things testified*, By which it appears that this *testimonie* of *Irenæus* amounts but to little more than the assertion of *Papias*, who hath not been a person of any reverend *authoritie* in the *Church* of *God*; And indeed upon the same grounds *Irenæus* takes up another opinion, and mentions it as a *tradition* too, (which is sure farre enough from being *tradition*, or *true*) that *Christ* lived till betwixt 40 and 50 years old, For which he voucheth *Scripture*, and the authority of *omnes Seniores, all the Elders, qui in Asia apud Johannem discipulum Domini convenerunt, that were in Asia with* John, *who*, saith he, *witnesse that* John *delivered this to them, and farther, that they that saw the other Apostles, heard the same of them, and bear witnesse of such a relation.* Whatsoever can be built on such an *authority*, may as competently be refuted by the *authority* and reasons of *Dionysius Alexandrinus*, that lived not much above an hundred years after S. *John*, and opposed himself directly against it, and though some others were otherwise minded, yet was this doctrine of the *Chiliasts* condemned by the *Church*, and since that time, all accounted hereticks, that maintained it.

What is meant by *Gog* and *Magog*, must first be fetcht from the *prophecy* of *Ezechiel* c. 38. 39. where by both these together, *Antiochus* the great enemy, and destroyer of the *Jews*, is signified, as having the *dominion* of *Syria*, and *Asia* both; see the *Learned Hugo Grotius* on *Ezechiel*. Answerable to this is it that *Gog* should here signifie the *Lydian Asia*, or *Lydia*, and the neighbouring *regions*, the *Princes* whereof are called *Gyges*, which is lightly deduced from hence; And so in the *collection* of the *Sibyllin oracles*, *Lydia* and *Pamphylia* are expresst to be the *interpretation* of *Gog*. And by this the *Ottoman family* is fitly described, not onely in respect of their *malice* and *mischief* wrought on the *people of God*, which makes the resemblance betwixt them, and *Antiochus complete* (see c. 14. note c.) but because they first shew'd themselves in *Lydia*, and so peculiarly may be called *Gog*. By *Magog*] *Syria* is meant, or indeed in a greater latitude, *Scythia*, as S. *Jerome* affirms from the *Jews*, on *Ezech.* And so saith *Josephus* Μαγώγας Σκύθας ὑπ' αὐτῶν προσαγορευομένους, *The people of Magog are called by them Scythians*, By these two together the *Ottoman family*

f. Γὼγ

Μαγὼγ

mily seems to be *signally* meant, of which was *Mahomet the second*, who besieged, and after *fifty*, or as *Crantzius* saith, *sixty six* days *siege*, took *Constantinople*, the seat of the *Eastern Empire* called from thence *new Rome*, and of the *Principal Patriarchate* there, and converted their *chief Church, Templum Sophiæ, the Temple of Wisdome*, into a *Temple* for *Mahomedan* worship, and this, as *Leunclavius's Annals*, as *Crantzius*, and other the most *diligent Chronologers* set it down, *Ann: Dom:* 1453. *a thousand one hundred twenty two years* after the *building* of it (and *changing* the name from *Byzantium*) by *Constantine*. Of this see *Æneas Sylvius Europ:* c. 3. & 7. & *Ep:* 131.155.162. who, by what he saith of it out of *antient writers, viz.* that when it was in its *flourishing* condition, they that saw it, lookt upon it *ut Deorum potiùs in terris habitaculum, quàm Imperatorum, as an habitation of the gods on earth, rather than of the Emperors*] affords us one farther reason why it is here called *ἠγαπημένη πόλις, the beloved city*, (and so also in respect of the *antient learning*, preserved there, which made all men *prize* it) as its being an *eminent Christian city*, gives it the title of *παρεμβολὴ τ ἁγίων the camp of Saints*. Ἠγαπημένη πόλις. Παρεμβολὴ τῶν ἁγίων.

CHAP. XXI.

Paraphrase.

* or I saw the sea no longer, the King's MS. reads πλὼ δέλφατον ἐκ εἶδον ἔτι,

1. AND I saw a [a] new heaven, and a new earth, for the first heaven and the first earth were passed away, and * there was no more sea.]

1. And for a clearer representation of that flourishing estate of the Christian Church for a thousand years, c. 20. (to which was annext, as in a parenthesis, in a few verses, the rise, and succesle, and destruction of Mahomedisme, at the end of the third verse, and from v. 7. to v. 11. and to that again the day of the last doom, from v. 11. to the end of the chapter) there was farther represented to me a most eminent illustrious change, a kinde of new world, all the idolatry, &c. that was before, being done away. a.

2. And I John, saw the holy city, [b] new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.]

2. And I saw visibly, me thought, another Jerusalem coming down to be here upon the earth, set out in a very beautiful glorious manner, such as brides appear in (see c. 19. 17.) i. e. the Christian Church in as much solemnity of serving and worshipping God, as in the Jewish Temple at Jerusalem had been, and that was upon Constantine's receiving the faith, and setting out his edict for Christian religion, see c. 20. 4. b.

† from the throne, the King's MS. reads ἐκ τῆ θρόνε, *God with- Θεὸ μετὰ

3. And I heard a great voice † out of heaven, saying, [c] Behold, the tabernacle of * God is with men, and he will dwell with them, and they shall be his people, and † God himself shall be with them, and be their God.]

3. And I heard an acclamation out of heaven given to this appearance, signifying it to be the Christian Church now solemnly espoused to Christ, which he will consequently protect and defend (see Ezech. 37. 27.) as long as they faithfully adhere to him. c.

† And he shall be God with them, their God, ὁ Θεὸς ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν

4. And God shall wipe away * all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there br any more pain; for the former things are passed away.]

4. And all persecutions and pressures, and putting to death, and banishing, and punishing for religion, which was before so ordinary, and all inconvenience, or incommodation by being Christians, were done away.

* every tear πᾶν δάκρυον

5. And he that sate upon the throne, said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful.]

5. And God owned this great change [all become new] (as the return from captivity is called a new thing, Isa. 43. 19.) as an act of his special providence, and bid me take notice of it, as a thing of prime eminent importance and concernment, and as a decree of his that it should certainly come to passe.

† or, I have been, (i.e. have, and am, and will be) Alpha for others read γέγονα τὸ Α.

6. And he said unto me, † It is done: I am Alpha and Omega, the beginning and the end, I will give unto him that is a thirst, of the fountain of the water of life freely.]

6. And he farther said unto me, Here is an end of the former state of Idol-worship, persecution, &c. (see c. 16, 17) or, This I have done by my eternal power, and now every one that will shall have a free exercise of Christianity, without any thing done by him to purchase, or contribute toward it, without any thing of inconvenience suffered by it.

* God to him, and he shall be a son to me, ἀυτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ υἱὸς

7. He that overcometh, shall inherit all things, and I will be * his God, and he shall be my son.]

7. He that continueth constant unto the Christian rule, shall have all felicity in this world in doing so, (shall not now pay so dear for it, as before they were wont, in times of the prevailing of idolatry) and live in the Church, my family, as the Son with the Father, in all freedome and safety.

† cowardly and unfaithful

* lyes ψευδέσι

8. But the [d] † fearful and unbeleiving, and the abominable and murtherers, and whoremongers, and sorcerers, and idolaters, and all * liars shall have their part in the lake that burneth with fire and brimstone, which is the second death.]

8. But for the false, apostatizing, cowardly Gnosticks, notable for so many ill qualities, abominable villanies of lust, bloodinesse, persecuring of the Orthodox pure Christians, adultery, sorcery, idol-worship, deep dissimulation and lying, and falsifying, yea perjuries, and all such as they were, they shall utterly be turned out of the Church (see note on c. 20. d.) not to appear any more among the Christians.

9. And there came unto me one of the seven Angels, which had the seven vials, full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lambs wife.]

9. And one of the seven angels that had the seven vials of the last plagues, c. 17. 1. i. e. the executioners of judgment on Gentile Rome, came to me, and said, Come, and I will shew thee that Christian Church, which, by those former destructions wrought upon heathen Rome, is come out of the persecutions into a flourishing condition,

10. And me thought I was carried unto the top of a great mountain, and there was ſhewed this Chriſtian Church (called a city upon an hill Mat.5. 14.) mentioned before under the title of the new, as here of the holy Jeruſalem, (holy in reſpect of order and diſcipline for holineſſe of living) and that glorious beautiful flouriſhing ſtate beſtowed on it by God, v.1.

10. And he carried me away in the ſpirit to a great and high mountain, and ſhewed me that great city, the holy Jeruſalem, deſcending out of heaven from God,]

11. Having God's preſence moſt particularly and remarkably with it, v.3. note e. (ſee note on Jo. 1. b.) and all the beauty and luſtre, and bright ſhining of Chriſtian doctrine conſequent thereunto,

11. Having the glory of God: and her light was like unto a ſtone moſt precious, even like a jaſper ſtone* clear as Cryſtal,]

* that looketh like Cryſtal

12. Having a great high wall, noting the faith of Chriſt, or doctrine of the Goſpel, by which it is encompaſt, and all enemies, hereticks &c. excluded, and twelve paſſages of entrance thereinto, i.e. univerſal admiſſion afforded to all that would forſake idolatry and come in, and the Biſhops of the Church with power to admit and ſhut out, and the names of the twelve tribes written on them, noting them to be as the governours of the tribes, Mat.19.28. i.e. rulers of his Church this new Jeruſalem.

12. And had a wall great and high, and had twelve † gates, and at the gates twelve Angels, and twelve names written thereon, which are the names of the twelve tribes of the children of Iſrael.]

† portals

13. And theſe entrances, three toward every quarter, noting the coming in of men from all quarters of the world now to the faith of Chriſt, or doctrine of the Goſpel and their baptiſme, the ſacrament of admiſſion of all, performed by a threefold immerſion and profeſſion of faith in the three perſons, Father, Son, and holy Ghoſt.

13. On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates.]

14. And the wall which encompaſt the city (as that Ezec:40.5. round about the houſe) i.e. the Chriſtian faith or doctrine was built or founded upon the preachings of the twelve Apoſtles of Chriſt.

14. And the wall of the city had twelve foundations, and in them the names of the twelve Apoſtles of the Lamb.]

15. And that angel with me, had a reed in his hand c.11.1. to meaſure all theſe, and give the dimenſions of each, as things that were like to continue for long uſe (whereas that which was likely to be ſoon taken away, was not to be meaſured c.11.2)

15. And he that talked with me had a golden reed to meaſure the city, and the gates thereof, and the wall thereof.]

16. And the city or church being in the figure of a cube (an equable, ſtable figure) having every way the ſame dimenſions, was both in length and breadth twelve thouſand furlongs (by length noting the duration of it, by the breadth the extent of its circuit) and the height was equal to the length and breadth of it, noting the flouriſhing condition of it equal to the extent and duration.

16. And the city lieth four ſquare, and the length is † as large as the breadth, and he meaſured the city with the reed twelve thouſand furlongs: the length, and the breadth, and the height of it are equal.]

† ὅσον ἐστὶν τὸ μῆκος, ἐπὶ σταδίους δώδεκα χιλιάδων

17. And the wall (i.e. the Chriſtian faith or doctrine which ſurrounded, and incloſed the city, was an hundred fourty four cubits in compaſſe, i.e. twelve times twelve cubits, allowing an equal proportion to every of the twelve Apoſtles (the foundations of this wall v.14.) in the planting that faith, building that wall. And the rod v. 14. by which he meted all this, was a pole of ſix foot long, equal to the ſtature of the Angel that appeared to me, i.e. of a man, Eze. 40.3.

17. And he meaſured the wall thereof an hundred and fourty and four cubits,* according to the † meaſure of a man, that is, of † the Angel.]

* the meaſure μέτρον
† an Angel ἀγγέλου

18. And the matter of which this wall was made, was Jaſper, a very precious and durable ſtone, (ſee c.4.3.) noting the ſeveral ingredients in the Chriſtian faith to be ſuch, precious precepts, (a gracious yoke) promiſes of great fidelity, ſure to be performed, and ſuch as all eternity is concerned in; And the Church it ſelf a ſociety of holy men, obſervable for ſincere conſpicuous purity, ſuch as God, who ſees to the bottome of the heart, acknowledges and approves, and ſuch as men may behold and glorifie God for them, in both reſpects expreſt here by gold and glaſſe, gold in reſpect of the purity and value in the ſight of God, and glaſſe in reſpect of the tranſparency of it diſcernible both to God and man, ſee Tobit.13.16.

18. And the building of the wall of it, was of Jaſper, and the city was pure gold, like unto clear glaſſe.]

19, 20. And the Apoſtles, which planted this faith, were repreſented in a moſt glorious manner, by all the moſt precious things imaginable, (ſee Tobit.13.17. and Ezech. 28.13.) the ſeveral intimations of each of which might have ſomewhat of propriety to each of the Apoſtles, but will hardly be appliable, with any certainty, but all together certainly note that which is moſt precious, and ſignifie their memory (as themſelves in their life time) to be ſuch in the Church of God, And any thing that was taught by them to be accepted with veneration.

19. And the foundations of the wall of the city were garniſhed with all manner of precious ſtones. The firſt foundation was Jaſper, the ſecond Saphire, the third a Chalcedonie, the fourth an Emerald,

20. The fift Sardonyx, the ſixt Sardius, the ſeventh Chryſolite, the eight Beryl, the ninth Topaz, the tenth Chryſopraſus, the eleventh a Jacinth, the twelfth an Amethyſt.]

21. And the governours of the Church which had the power of admitting into the Church, or caſting out of it, v.12. were each of them repreſented as very eſtimable precious perſons; And the ſtreets of the city, i.e. the aſſemblies, or congregations of Chriſtians in the Church were like gold and glaſſe, (as before v.18.) for purity of life, and conſpicuouſneſſe of it, and even to God, that lookt through the bottome of it, approvable.

21. And the twelve gates were twelve pearls, every ſeveral gate was of one pearl; and the ſtreet of the city was pure gold, as it were tranſparent glaſſe.

22. And there was liberty to ſerve God in every city and place, and not, as it was wont among the Jewes, only at Jeruſalem, but whereſoever Chriſtians met together, or in every mans own receſſe, they offered up prayers to God, and God in Chriſt was in the midſt of them, eſpecially in the Chriſtian Churches ſet apart for God's peculiar ſervice in every city and town, and not only in ſome one place for all to reſort to.

22. And I ſaw no Temple therein, for the Lord God * almighty and the Lamb are the Temple of it.]

* the ruler of all is the Temple thereof

23. And

23. And the city had no need of the ſun, neither of the moon to ſhine in it; for the glory of God did lighten it, and the Lamb is the light thereof.]

23. And there was no need of ſun and moon, new waies of revelations for the enlightning this Church, for God by coming down, and pitching his tent (being in our humane nature preſent here) upon the earth, hath planted the faith entirely, and ſo his doctrine is the full light of his Church, the rule of all our faith, and ſo there is no need of any additions, or new revelations.

24. And the nations of them which * are ſaved, ſhall walk in the light of it, and the kings of the earth doe bring their glory and honour into it.]

24. And all the people of the world, that come to any ſenſe of their Idolatries, and ſins, by all God's judgments fallen upon them, ſhall be content to live ſtrictly according to this rule, (Iſa. 60. 3) and the Kings of the earth, (ſee Iſa. 49. 23.) the higheſt in all ſorts of power, and learning, &c. will ſubmit themſelves to it, and be glad to be members of the Church, and doe their beſt to ſupport it, and endow it with the riches of this world.

25. And the gates of it ſhall not be ſhut at all by day, for there ſhall be no night there.]

25. And there ſhall be a moſt ready hoſpitable reception at all times, for all that will come in to the faith, by amendment of life.

26. And they ſhall bring the glory and honour of the nations into it.]

26. And the Gentiles of other parts that are not ſubject to the Roman Empire, ſhall come in to the Church, and contribute their beſt to the flouriſhing of it, by endowing of the Church (which is ordinarily meant by honour, ſee Col. 2 note i)

27. And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, † and maketh a lie, but they which are written in the Lambs book of life.]

27. And this ſhall generally be done by all that have any reſolution of living purely and godly, and only they ſhall be kept out, which are immerſt in all filthineſs, and abominable, unnatural, vicious practiſes, and in all kind of unjuſt dealings, (for ſuch cannot by the laws of baptiſme be received, and ſuch will not deſire to undergoe Chriſt's diſcipline.)

Notes on Chap. XXI.

a. That *heaven and earth* ſignifie no more than the *world*, hath been ſhewed in *note* on 2 *Pet.* 3. b. and conſequently a *new heaven* and a *new earth*, in ſtead of the *old*, which is *put away*, muſt ſignifie no more than a *new world*: And this in the *prophetick* ſtyle is moſt proper to denote a flouriſhing ſtate and condition of the *Church*, as there in S. *Peter* the *new heaven and new earth wherein dwelleth righteouſneſſe*, is a pure *Chriſtian Church* planted by *Chriſt*, in ſtead of the *old Judaical* mode; but this here with ſome difference, noting the *flouriſhing* condition of it, in oppoſition to the former *perſecutions* it was under, the change conſiſting in that. And this from *Iſai.* 65. 17. where [*creating new heavens and new earth*] is ſending the *Jewes* a joyfull *deliverance*, and that a very permanent one, ch. 66. 22.

b. The true meaning of [*the new Jeruſalem*] mention'd here, ver. 2. and again with the addition of *holy*, and the *glory of God* upon it, ver. 11. will be a key to the interpreting this *chapter*. That it ſignifies not the ſtate of *glorified ſaints in heaven*, appears by its *deſcending* from *heaven* in both places, (and that, according to the uſe of that phraſe, ch. 10. 1. & 18. 1. as an expreſſion of ſome *eminent* benefit, and bleſſing in the *Church*) And ſo it muſt needs be *here* on *earth*, and being here ſet down, with the *glory* of *God* upon it, it will ſignifie the pure *Chriſtian Church*, joyning *Chriſtian* practiſe with the profeſſion thereof, and that in a *flouriſhing* condition, expreſt by the *new heaven* and *new earth* (ſee *note* a.) In this ſenſe we have the ſupernal *Jeruſalem*, *Gal.* 4. 26. the *new Jeruſalem*, *Rev.* 3. 12. where to the conſtant profeſſor is promiſed that *God* will *write* upon him the *name* of *God*, and the *name* of the *city* of *God*, the *new Jeruſalem*, which there ſignifies the pure *Catholick Chriſtian Church*. To which purpoſe it is obſervable, that *Euſebius* in the ſetting forth the *flouriſhing* of the *Chriſtian Church* in *Conſtantine*'s time, particularly the *building* of a *magnificent Temple* to *Chriſt* at the place of his *ſepulture* in *Jeruſalem*, ſaith of it that it was καινὴ καὶ νέα Ἱερουσαλὴμ ἧς πρὸ μικροῦ (I ſhould think it ſhould be ἱεροὶ) λόγοι μυεία δι' ἐνθέου πνεύματος προφαίζοντες ἀνυμνῶσι, *the new Jeruſalem, concerning which the holy ſcriptures prophecying by divine Spirit doe ſing many things*, l. 3. *de vit: Conſt:* c. 32. Where there is little doubt, but this *book*, and *place* of this *prophetick Revelation*, is referred to by him, wherein this *new Jeruſalem* is ſo *magnificently* ſet out; And though his application of it to the *building* of that *Temple* at *Jeruſalem* (both there, and before, ἡ νέα καλουμένη Ἱερουσαλὴμ ἀντιπροσωπος τῇ πάλαι βοωμένῃ) be ſomewhat too much *reſtrain'd*, yet the time of *Conſtantine*, is perfectly agreeable to the notion, which we have given of it; and the *flouriſhing* condition of *Chriſtianity*, not only at *Jeruſalem* (of which the building that *Temple* was an inſtance) but over the whole *habitable world* (the *full* importance of it) is not any way excluded by this *ſtricter accommodation* of his, but is rather evidenced by theſe paſſages, to have been the *interpretation* affixt to this *prophecie*, in thoſe times wherein he wrote. The only difficulty remaining will be, whether this *viſion* being here placed after that other of chap. 20. concerning the *thouſand years*, and the *Turks* invaſions of the *Church*, It be here ſet to ſignifie any new change after that, founded in the deſtruction of the *Mahometanes*, ch. 20. 9, 10. or whether it may not more probably be a repetition of the ſame thing more largely which is there ſet down, ch. 20. 4, 6. And this latter may ſafely be pitcht upon, notwithſtanding the placing of it after; For that which hath been obſerved of *Joſeph* concerning the *King's dreams*, *Gen.* 41. 32. that the *two dreams* being to one purpoſe v. 25. 'twas *doubled*, to ſhew 'twas *eſtabliſhed* by *God*, ſo it hath been ordinary with the *Prophets* in the *Old Teſtament*, and oft exemplified here, that two *viſions* ſhould belong to the ſame matter. And this here very pertinent to the one deſigne of all theſe *viſions*, to fortifie the *ſeven Churches* of *Aſia*, by foretelling largely the flouriſhing condition to which *God* ſhould at laſt advance the *Chriſtian Church*, which being but brief-

ly pointed at in the *former chapter* (and that with a mixture of the contrary) and only the space of it for the *thousand years* particularly and punctually insisted on, 'twas here fit to be more largely and *Rhetorically* set down, being a thing of so great importance, That this is the meaning of the *new Jerusalem*, may farther appear by an eminent *monument*, in the *prophecie* of old *Tobit* before his death, ch. 14. 6,7. where the third great period *prophecied* of by him, is expresst by the building up *Jerusalem* gloriously (of the former see *note* on *Mat.* 24. c. and the *Præmon:*) the beginning of which is the conversion of the *Gentile* world, and their burying their *idols*, ver. 6. (which was the summe of these former *visions*, ch. 18.) and then follows, *all nations praising the Lord, all people confessing God*, and *the Lord's exalting his people*, And *all those that love the Lord our God in truth and justice shall rejoice, shewing mercy to our brethren*, a state of *flourishing piety*, *magnifying*, *blessing*, *praising God*, and of *charity*, and *mercy* to all men, which is the summe of this ensuing *vision*, and (as that there, so here) the conclusion of all.

c. Ἰδὲ σκηνὴ Θεοῦ — The meaning of this phrase [Ἰδὲ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων *behold the tabernacle of God with men*] will easily appear by remembring the affinity of the σκηνὴ *tabernacle*, and the *Schechinah*, *appearance* or *presence* of *God*, called here ver. 11. δόξα *glory*, and oft elsewhere; *God* is wont to be said in *scripture* to be *present*, where his *Angels appear*, accordingly the *pictures* of the *Cherubims* in the *tabernacle*, and after in the *Temple*, were notes of his *peculiar presence* there, And so both the *Jewish Temple*, and *Christian Church* having the promise of *God's peculiar presence*, is fitly styled his *Tabernacle* here and ch. 13. 6. and elsewhere *his house*, both in the same sense, a *tabernacle* being but a *movable house*. And then *Behold the tabernacle of God with men*] is no more but an *interpretation* of that which was represented in this *vision*, viz: that hereby was noted the *Church of Christ*, whose title is *Emmanuel, God with us*, or *God with men, God incarnate*, And the Ἰδὲ *behold*] is a determination of it to what went immediatly before, thus, The *bride adorned for the husband*] is the *Christian Church* (see ver. 9.) and then the *promise* that follows [*he will dwell with them* &c.] is his *marrying*, and *endowing*, and *living*, and *dwelling* with this *spouse*, i. e. continuing his *favour*, and *love*, and *protection* to the *Church*, as long as that continues *faithful* to him, performs the *duties* of a *wife*, *obedience* and *fidelity* to the *husband*. And then consequent to that *mercy*, and *protection* is the *cessation* of *persecutions* that follows, καὶ ἐξαλείψει πᾶν δάκρυον, *and he shall wipe every tear from their eyes*, &c. remove all cause of *sorrow* from the *Christians*.

Θεὸς μετὰ τῶν ἀνθρώπων

Σχοῦσα μετ' ἀνδρὸς

Ἐξαλείψει πᾶν δάκρυον

d. Δειλοὶ — The δειλοὶ *cowardly*] here, which are set in the front of all these sins, denote the renouncers of *Christ* in time of *persecution*, set opposite to *persevering Christians*, v. 7. and here clearly signifie the *Gnosticks*, or such as they were, whose position it was, that 'twas an indifferent, and so a *lawful* thing to forswear *Christ* in time of *persecution*, and to *sacrifice* to *idols* (here also noted by *idolatry*.) They are farther expresst by ἄπιστοι *unfaithful*, that fall off from *Christ*, and more especially by ἐβδελυγμένοι *detested*, and πόρνοι *fornicators*, and φαρμακεῖς *sorcerers*, &c. see *note* on ch. 2. b. & ch. 9. c. & 1 *Joh.* 4. a. So *Tertullian* interprets it in *Scorp: contra Gnost:* c. 12. *Inter reprobos, imò ante omnes, timidis, inquit, particula in stagno ignis, Ap:* 21. *among the reprobates, yea before all them, the cowardly have their portion in the lake of fire.*

Ἄπιστοι

Ἐβδελυγμένοι

That the *City* is the *Church* is most evident in this *vision*, being before called the *holy City*, the *new Jerusalem* ver. 2. Now the *wall* is that which *encompasseth* the *city*, keeps all out, which are not thought fit to be *admitted*, and *guards* and *secures* the *city*; And to this the *Christian doctrine* is perfectly answerable, none are to be *admitted* or *continued* there, which doe not acknowledge that, and so this likewise *defends* and *fortifies* the *Church* from the invasion of *hereticks*, And he that *teacheth any other doctrine, let him be Anathema.* As for the μέγα καὶ ὑψηλὸν, *greatnesse and highnesse* of this *wall*, that signifies the *excellence* and even *divinity* of this *doctrine, admirable precepts, divine* and *heavenly promises.* And as this is a *defensative* to the *city*, so the *foundations* thereof are the several *preachings* of the *Apostles* in all their *travails*, which being the same in all places, this *one wall* is said to have *twelve foundations* ver. 13. *and on them the names of the twelve Apostles of the Lamb*, to signifie those *doctrines* that are not thus founded on their *preaching*, either by *word* of *mouth*, or by *writing* deduced from them, not to be fit for reception in the *Church.*

e. Πόλις — Τεῖχος — Μέγα καὶ ὑψηλὸν

That Μέτρον ἀνθρώπου, *the measure of a man*, referres here to the *stature* of a *man*, appears most probable by the addition of ὅ ἐστι ἀγγέλου, *that is of an Angel*, For as here the person seen in the *vision* was an *Angel*, ver. 9. so *Ezech.* 40. 3. where there is mention of this *measuring reed* it was shewed him by a *man whose appearance was like the appearance of brasse*, i. e. a *man* in a *glorious appearance*, such as *Angels* used to *appear* in. And then the Μέτρον or *measure* must referre not to the *cubit*, immediately *precedent*, but to the Κάλαμος or *reed* ver. 15. noting that *reed* by which he had *measured* the *city* to be about *six foot* long, and so the *measure* or *stature* of a *man* or *Angel* in *humane* shape, as now he appeared unto him. That the *reed* or *pole* was of this *size*, i. e. *six foot* long, may be concluded from *Ezech.* 40. 5. There, as here, was a man with a *measuring reed*, ver. 3. and that *reed* was *six cubits* long, but that *cubit* not, as 'tis ordinarily counted, a *foot* and a *half*, but as it is taken by the *measure* of that *bone* which gives the *denomination*, Πῆχυς διάστημα ἀπὸ τοῦ ὠλεκράνου ἕως τῆς καρποῦ, *a cubit is the distance from the elbow to the wrist*, as *Aristotle* and the *Anatomists* determine, which is in well proportion'd *bodies*, the *sixt* part of a *man's stature.* And that this was the acceptation of πῆχυς, as among the *Grecians*, so among the *Hebrews*, appears by the account of *Josephus de Bell: Jud:* l. 5. c. 17'. where having made the *wall* to contain *ninety turrets*, each of them *twenty cubits long*, and the *space* betwixt each to be *two hundred cubits*, (which must conclude the *circuit* of the *wall* to be 19800 *cubits*) he adds, Τῆς πόλεως δὲ ὁ πᾶς κύκλος σταδίων ὢν τριάκοντα τριῶν, *the whole compasse of the city was thirty three furlongs*; Which concludes the *allotment* of *six hundred cubits* to every *furlong*, And that we know among the *Greeks* contained *six hundred foot*,

f. Μέτρον ἀνθρώπου

Κάλαμος

Πῆχυς

foot, So that the *cubit* is no more than a *foot*, or the *ſixth* part of a *man's ſtature*. That all this *meaſuring* of the *city* is *myſtically* to be underſtood, and not *literally*, there is no doubt, But what the *myſterie* is will not be obvious to determine, This may perhaps be it, that the conſidering or *pondering*, i. e. *meaſuring* of the *Church*, the *duration*, the *extent*, the *flouriſhing* of it, here deſcribed, as alſo of the *walls* thereof, the *Chriſtian faith*, is the *work*, *delight*, *deſire* of *Angels*, one of the *number* of thoſe things, which the *Angels deſire to look into*, 1 *Pet.*1.12. *Eph.*3.10. 1?,19.

CHAP. XXII.

Paraphraſe.

1. AND he ſhewed me a [a] pure river of water of life, clear as cryſtal, proceeding out of the throne of God and of the Lamb.] 1. And in the ſame viſion I farther ſaw, a.

by the Angels ſhewing me, or pointing to it, a font, or baptiſtery, to which they that were admitted, were bound to undertake all purity of living, and the power of admitting to that was intruſted to the Governours of the Church, by Chriſt communicated to them.

2. In the midſt of the [b] ſtreet * of it, and on either ſide the [c] river, was there the tree of life, which bare twelve manner of fruits, and yeilded her fruit every moneth, and [d] the leaves of the tree were for the healing of the nations.] 2. And I ſaw alſo a place for Chriſtian aſſemblies, And betwixt that and the font was the tree of life planted, noting theſe two to be great obligations, and advancers of piety in mens hearts, ſuch as ſhould bring forth all manner of fruits of holineſſe at all ſeaſons. And the viſible outward profeſſion, and form of piety in the Church (perhaps diſcipline, and government, and ceremonies inſtituted in it) were to be of great uſe as to attract others and bring them into the Church, ſo to keep men in a good healthy ſtate of ſoul, or reduce and reſtore them, that are fallen from it. b. c. d.

* thereof, and of the river, on this ſide & on that, was the Tree of Life bearing twelve fruits, yeilding

3. And † there [e] ſhall be no more curſe, but the throne of God and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him.] 3. And for notorious ſinners, ſuch to whom the cenſures of the Church belong, they ſhall not be permitted to continue in it, For the Chriſtian judicatures ſhall never ceaſe, or be turned out of it, for the ſpace of the thouſand years, (as many other governments have failed) and all Chriſtians will ſubmit to it. e.

† any accurſed thing ſhall be there no longer,

4. And they ſhall ſee his face, and his name ſhall be in their foreheads.] 4. And ſuch as doe ſo, ſhall have the favour of God, and ſhall be accounted true Chriſtian ſervants of his.

5. And there ſhall be no night there, and * they need no candle, neither light of the ſun, for the Lord God giveth them light, and they ſhall reign for ever & ever.] 5. And in this Church of Chriſt there ſhall be no more ſadneſſe or darkneſſe, no want of refreſhment or comfort, God ſhall be all in all unto them, and they ſhall never fail to enjoy this felicity of cheerfull Chriſtian living, this freedome of ſerving God, &c. expreſt by being Kings, ſee note on ch.1. d. and by reigning with Chriſt, ch.20.4. * they ſhall not have of candle and light

6. And he ſaid unto me, theſe ſayings are faithfull and true. And the Lord God of the holy prophets † ſent his Angel to ſhew unto his ſervants the things that muſt * ſhortly be done.] 6. And the Angel then began to conclude and fold up his diſcourſe to me, and to ſumme up what I had ſeen in this viſion, telling me, That all this as ſtrange and glorious as it was, ſhould certainly come to paſſe, and that that God which inſpired and gave commiſſions to all the prophets had now ſent an Angel to make this revelation, by way of viſion, of thoſe things that were ſpeedily to commence, and one after another to come to paſſe. † hath ſent away, or forth * ſuddenly

7. Behold, I come quickly: Bleſſed is he that keepeth the ſayings of the prophecie of this book.] 7. And this conſideration of the ſpeedineſs of the completion of theſe prophecies, that of the proſperity of the Church under the Chriſtian Emperors and Kings within 250 years, but of thoſe that concerned the deſtruction of the Jews and Gnoſticks, the preſent enemies and perſecutors of Chriſtians, every where call'd the coming of Chriſt, (ſee note on Mat. 24. b.) now immediately approaching, is of ſo important conſideration to every one, who now lives in the Chriſtian Church, that as 'tis the only way to felicity for a man to guide his actions by the contents of this prophecy, ſo 'twill go very ill with him that doth not. not

8. And I John ſaw theſe things, and heard them. And when I had heard and ſeen, I fell down to worſhip before the feet of the Angel, which ſhewed me theſe things.] 8. And I that write all this book of viſions, by way of Epiſtle to the ſeven Churches of Aſia, am that very perſon that ſaw and heard all that is here ſet down: And when I did ſee them and hear them, I was ſo tranſported with the joyfulneſſe of the matter of them, that I did in expreſſion of a true ſenſe of that benefit, perform a moſt humble obeyſance to him, that had been the meſſenger to conveigh it to me, ſee ch. 19. 10.

9. Then ſaith he unto me, See thou doe it not, for I am thy fellow-ſervant, and of thy brethren the prophets, and of them which keep the ſayings of this book: Worſhip God.] 9. But he would not permit me, ſaying, I am but a fellow-ſervant of thine, and but equal to the other prophets, which are thy brethren, (thou thy ſelf being ſuch an one by being an Apoſtle, (ſee ch. 19. 10.) and they that live Chriſtianly, and perſevere in the faith of Chriſt againſt all temptations, according to the deſigne of this book, are abſolutely ſuch as I am, the ſervants of God alſo. Let God have the thanks and praiſe of all that ſhall be done, and of all that is now revealed to thee.

10. And he ſaith unto me, Seal not the ſayings of the prophecies of this book, for the time is at hand.] 10. And then, me thought, Chriſt himſelf ſaid thus unto me, Seal not, ſhut not up this prophecie (as ſealing is oppoſed to leaving open and legible, Iſa. 29.11.) Lay it not up as a thing that only future ages are concern'd in: For the time of the completion of a great part of it is ſo immediately at hand, that 'tis fit the prophecie ſhould be open, for all to ſee and to obſerve the completions of it.

11. And now the bad and good shall shall come to receive their sentence, there remain not now any more seasons of working changes on any, but he that is now an impenitent persecutor of Christianity, an impenitent carnal Gnostick, is like suddenly to be taken and dealt with accordingly, And on the other side, he that hath held out constant for all those terrors and persecutions, and deceits of carnal sins, is suddenly to receive the fruits and reward of it.

11. He that is * unjust, let him be unjust still; and he which † is filthy, let him be filthy still; and he that is righteous, let him * be righteous still; and he that is holy, let him be holy still.] *be sanctified* ἁγιασθήτω

* injurious, let him be injurious, ὁ ἀδικῶν ἀδικησάτω
† defileth, let him defile, ὁ ῥυπῶν ῥυπωσάτω
* or, doe righteousness, the King's MS. reads δικαιοσύνην ποιησάτω *be justified* δικαιωθῆ

12. And I shall not now make any longer delaies (as hitherto hath by some been objected against the fidelity of my promises, 2 Pet. 3. 9.) but hasten to reward every man according to his works, both good and evil.

12. And behold, I come quickly, and my reward is with me, to give every man according as his work shall be.]

13. I am the eternal God, that have descended so low to the very death of the crosse, and having been my self tempted, am sure not to leave you in calamities, I am able to perform my promise, and shall not by any means be hindred from it.

13. I am Alpha and Omega, the beginning and the end, the first and the last.]

14. Thrice happy are they that receive the faith of Christ and live according to those rules of piety mentioned, ver. 2. and live quietly, and Christianly in the Church.

14. Blessed are they that † doe his commandements, that they may have * right to the tree of life, and may enter in through the gates into the city.]

† or, wash their garments, for the King's MS. reads πλύνοντες τὰς στολὰς αὐτῶν,
* power over, or upon, ἐξουσία ἐπὶ

15. Out of which all profane wicked persons are to be ejected, such are the Gnosticks, which cannot be better compared than to dogs for biting and tearing the orthodox constant Christians, and are over and above sorcerers professt, and guilty of all filthy pollutions, bloodily minded, guilty of Idol-worship and hypocritical treacherous persons (see ch. 21. 8.) and so are but false equivocal members of Christ's Church, and shall have no part of the benefit of Christians.

15. For without are dogs, and sorcerers, and whoremongers, and murtherers, and Idolaters, and whosoever loveth and maketh a lie.]

16. I Jesus have sent unto thee my Angel, with all these visions concerning the seven Churches, and all other passages concerning the universal Church of God. I am he that am known by the Prophets by these several titles, The root of Jesse, The son of David, (and therefore can bring down the mightiest Kings as David did) The starre that ushers in the day, all lightsomeness, and cheerfulness into the world, (see ch. 2. note o.)

16. I Jesus have sent mine Angel to testifie these things unto you † in the Churches, I am the root and the off-spring of David, [and] the bright and morning starre.] Δαυὶδ, ὁ ἀστὴρ

† concerning ἐπὶ ταῖς

17. And the Spirit of God that dwells in the Church of Christ, and adorn and sets it out, first as a bride for Christ, And the Church, the Bride it self, calls to every man to consider his own safety, so farre as to make haste to come into the number of these faithfull servants of Christ. And let every one that heareth these visions say the same, seeing the important advantages of it, and dangers of the contrary, And whosoever will, may have a cheerfull admission to it, and to that refreshing assistance of grace, and pardon of sin, that is reacht out there.

17. And the Spirit and the Bride say, Come. And let him that heareth, say, Come. And let him that is athirst come, and whosoever will, let him take the water of life freely.]

18. As for all those to whom this prophecie shall come, I conjure them all that they change not a title of it, and withall that they look upon it, as the last authoritative prophecie, that is likely to come from heaven, to be a rule of faith to the Church. What is here said, is decreed and setled immutable; No man shall be able to avert it, and whosoever shall go about to infuse any other expectations into men, then what are agreeable to these visions, God shall bring on him the judgments that are here denounced against God's greatest enemies.

f.

18. For I testifie unto every man that heareth the words of the prophecie of this book, f If any man shall adde unto these things, God shall adde unto him the plagues that are written in this book.]

lay upon him ἐπιθήσει ἐπ' αὐτὸν

19. And so in like manner, whosoever shall derogate any thing from the authority of this prophecie, or take out any part of it, or occasion men's not receiving the admonition of Christ, here contained, in every part thereof, God shall cast him off, throw him out of the Church, account him uncapable of all the blessings, which are here promised to the faithfull Christians.

19. And if any man shall take away from the words of the book of this prophecie, God shall take his part out of the * book of life, and out of the holy city, and [from] the things which are written in this book. *and the things* καὶ τῶν —

* or, tree, the King's MS. reads ξύλου

20. Christ that sent these visions, affirmeth assuredly that he will speedily set to the execution of what is contained in them (see note on Mat. 24. b.) and that infallibly. And the writer hereof in the name of all faithfull Christians, gives his acclamation, Be it so, Lord Jesus, be it so.

20. He which testifieth these things, saith, Surely I come quickly, Amen. Even so, come Lord Jesus.]

Yea. Ναὶ

21. I am now to conclude this Epistle to the seven Churches, in the solemn form of Apostolical salutation, The grace, mercy, and goodness of our Lord Jesus Christ be with you all. Amen.

21. The Grace of our Lord Jesus Christ be with you all. Amen.]

Notes on Chap. XXII.

a. The *five first* verses of this *chapter* belong to the businesse of the *former chapter*, the description of the *Christian Church* in its *flourishing* condition, and ought not to have been divided from it. And this *first* verse hath a neerer connexion with that which immediatly præceded, There in the *beginning* of it, is mention of *entrance* into the *Church*, and who they were, that should not be *admitted* to it, Now this *entrance* we know was by *baptisme*, and that is sure exprest here by the ποταμὸν ὕδατος ζωῆς *the pure river of water of life*, The *place* wherein they *baptized*, was first any great *pool* of *water* (*typified*, *Ezech.* 47. 5. by *waters to swim in*) where they might go in, as *Philip* with the *Eunuch*, and be put under *water*, from whence it is ordinarily by the *antients* call'd κολυμβήθρα.

Εἰσῆλθεν εἰς αὐτὸν

βήθρα *a pool*; In the times here referred to, i. e. under *Conſtantine*, the *Font* was in the *Court* before the *Church*, *Fountain water* running always into it. This *Fountain water* is in the *New Teſtament* called ζῶν ὕδωρ *living water*, and here by *analogie water of life*, but that with the addition of a *myſtical* ſenſe (as when *Ezech.* 47. 9 it is ſaid, *that every thing that moveth, whereſoever the waters come, ſhall live*, or when Chriſt ſpeaks of ὕδωρ ἁλλόμενον εἰς ζωὴν αἰώνιον, *water leaping or ſpringing to eternal life*) becauſe *Baptiſme* as an *initiation* into the *Church*, is an entrance into a Chriſtian and eternal life. And the water in the *Baptiſtery* or *Font*, maintained from the *ſpring* is called here ποταμὸς, *river*, a word by which any running water is called, and ſo that *Ezech.* 47. 5. And this river καθαρὸς pure, becauſe *Baptiſme* is a *fœderal ſacramental* undertaking of all *purity* of *living*, forſaking all *ſin*, and *engaging* of the *ſoul* to *purity*, and in the ſame reſpect it is alſo ſaid to be λαμπρὸς ὡς κρύσταλλος, *clear as Cryſtal*, being an *obligation* to all *purity* in the *baptized*. Now that this pure river is ſaid to *proceed* not as *Ezech.* 47. 1. *from under the threſhold of the houſe, but out of the throne of God and the Lamb*] hath ſome more difficulty in it, which, I *conceive* may thus be reſolved. The *throne* is a notation of *power* and *judicature*, as when *God* is introduced in the *viſion*, c. 4. 1. ſitting on a *throne*; And ſo the *throne* of the *Lamb*, is that power which is by Chriſt enſtated on the *Governours* of the Church, of which the *power* of *baptizing* being one ſpecial part, this *river* by which *Baptiſme* is expreſt, is fitly ſaid to *proceed out of the throne*. To which purpoſe it muſt be obſerved, that the *power of baptizing*, though communicated to *inferiour Prieſts* and *Deacons*, was at firſt in the *Apoſtles*, and from them deſcended to the *Biſhops*, and never permitted to any, but by appointment from the *Biſhop*. So ſaith *Ignatius* οὐκ ἔξον ἐστὶ χωρὶς τοῦ ἐπισκόπου οὔτε βαπτίζειν &c. in Ep: ad Smyrn: *'Tis not lawful to baptize without the Biſhop*, and *Tertullian de Bapt: dandi baptiſmum jus habet ſummus Sacerdos, qui eſt Epiſcopus, dein Presbyteri & Diaconi, non tamen ſine Epiſcopi authoritate. The chief Prieſt who is called the Biſhop, hath the power of giving baptiſme, after him, the Presbyters and Deacons, but not without the authority of the Biſhop.* And S. *Cyprian* makes two parts of the *power* of the *keys*, (that *ruling* power, as of the *œconomus*, intruſted to the Governours of the Church, the ſucceſſors of the Apoſtles) the one to admit as by the *key* in *baptiſme*, the other by *abſolution*; And that moſt probably is the meaning of this place, where the *baptiſmal water* is in the *viſion* ſaid to *proceed from the throne of God, and of the Lamb*.

b. What πλατεία the *ſtreet* denotes, in this *viſion* may be eaſily reſolved, by obſerving that the *ſtreets* or *broad places* of a *city* are *places* of *concourſe* and *reſort*, and ſo συναγωγαὶ and ῥυμαὶ, *aſſemblies*, & *ſtreets*, are uſed together in the ſame ſenſe *Mat.* 6. 5. Accordingly the *ſtreet* or *broad place* here will be fit to denote the *place* of *aſſembly* in the Church, or City of *God*, where the *prayers* are *offered* up, and the *ſacrifice* of the *Church* in the *Euchariſt*, and where *inſtruction* is reacht out to them.

That the *tree of life* here mentioned (in ſtead of the *very many trees* in *Ezechiel* ch. 47. 7.) looks back to *Paradiſe*, where that *tree* was ſet, *Gen.* 2. 9. doth ſeem moſt probable, and well accords alſo with the *river* here joyn'd with it, as there v. 10. a *river went out of Eden to water the garden*. And therefore what is here meant by it in the *prophetick* notion, may be beſt learnt from the *allegorical interpretations*, which the antient writers affix to it in the *Old Teſtament*, for thoſe will be moſt agreeable to the *prophetick* ſtyle, which we know is made up of *figures*. Now of the *tree of life* ſaith *Philo*, it ſignified θεοσέβειαν *piety*, or *worſhip* of *God*, And ſo *Clemens Alexandrinus*, that the *tree of knowledge* was ἐὰν παρανομῶμεν, *if we tranſgreſſe*, i. e. it ſignified *ſin*, of which whoſoever taſted, ſhould *dy*, but the *tree of life* denoted *piety*, of which he that *eat*, *ſhould live eternally*. Other *deſcants* there are on it here, that it ſhould ſignifie the *croſſe* of *Chriſt*, or the *enlivening grace* of *God*, but this is the moſt agreeable to the *context*, and the other circumſtances thereof. But it muſt here be enquired what is the meaning of the *phraſe* ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ ἐνθένδε] which we render, *in the midſt of the ſtreet of it, and on either ſide the river*, but the words bear not that, and a great inconvenience there muſt be in ſo rendring them, for the *tree of life*, which appears to be, in *Paradiſe* and here, but *one*, and not *many*, as in *Ezechiel*, nor ſet *on the bank of the river*, as there, muſt yet be ſuppoſed to be on *both* ſides of the *river*, which is *impoſſible*, The beſt, and moſt *literal* rendring will be this, ἐν μέσῳ τῆ πλατείᾳ καὶ τῷ ποταμῷ, *in the midſt of the ſtreet and the river*, ἐνθένδεν καὶ ἐνθένδεν, (or as the *King's MS.* reads ἐντεῦθεν καὶ ἐκεῖθεν) *on this ſide, and on that ſide*, i. e. not as in *Ezechiel*, the *many trees on the one ſide, and on the other ſide of the river*, but ſo, as may be applicable to the *one tree*, and to the *ſtreet*, and *river* here named, *one of them on one ſide, t'other on the other ſide of the tree*, That this is the meaning of the *phraſe* may appear not onely by the *commodiouſneſſe* of this ſenſe, and the *abſurdities* conſequent to the other rendring, but alſo by comparing it with another paſſage in this *writer*, *Joh:* 19. 18. where it is ſaid *they crucified Chriſt*, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ Ἰησοῦν, *and with him two others, on this ſide and on that ſide, and Jeſus in the midſt* (A phraſe very neer to this, ἐν μέσῳ here being all one with μέσον there) There *Jeſus is in the midſt of the two theeves*, i. e. *between* them, and that expreſt by the ἐνθένδεν καὶ ἐντεῦθεν, as here; That muſt ſignifie there one *of them on this ſide of him, and the other on that*, and therefore it muſt in all reaſon be ſo here alſo, the *ſtreet on one ſide, and the river on the other ſide, and the tree of life in the midſt*, or *betwixt* them. This being thus far clear, for the *literal* underſtanding of it, and ſo the *repreſentation* not abſolutely the *ſame* with that in *Ezechiel*, but lightly *varied* from it, in ſome *few* circumſtances, The *myſtical* or *prophetical* meaning of it will be clear alſo, that betwixt the place of *aſſembling* on one ſide, and the *font* or *baptiſtery* on the other ſide, ſtood *piety* in the *midſt*, *Baptiſme* being on purpoſe deſigned to *initiate*, and *engage* us to *piety*, and by *Gods* grace to *enable* us to perform it, and the *ſervice* of *God* n the *aſſembly*, the *prayers* and the *Sacra-*

ment

ment of the *Lords Supper*, and *Christian instruction* designed so too, for the *confirming* our *vows* of *new life*, and to *instruct* us farther in our *duty*, and to bring down more *grace* for the performance of it. What is added of the δώδεκα καρποὶ, (not *twelve manner of fruits*, but) *twelve fruits*, taken from *Ezechiel* also c. 47. 12. and is not to be applied to any set number of several *virtues*, as some would have it, but to the *constant continual production* of them, not at a *few*, but at *all seasons*, for so the *year* being the *measure* of all time, bearing *fruit* as oft as there be *moneths* in the *year*, must needs signifie the *continual*, *constant*, *fruitfulnesse of it*. And this was much for the *honour* of the *tree*, few *trees* bearing above once a *year*, few in the *winter*, but this every *moneth* in the *year*. And so the fitter to denote Christian piety, to which our *Baptisme* engageth us, and our *living in the Church* confirms that *engagement* on us, and both to *continue to serve God in holinesse and righteousnesse all the days of our lives*.

Δώδεκα καρποί

d. The *leaves* of a *tree*, that beareth *fruit*, are of use to *guard* and *preserve* the *fruit*; and besides, they are many of them *medicinal*, and so both in *Ezechiel*, and here, they are said to be εἰς θεραπείαν, for *healing* or *medicine*; That which is most probably here meant by these *leaves* of this *tree of life*, is the *outward visiblenesse*, and *exemplarinesse* of *piety*, which accompanies the *fruits* of it, This in *single* persons is only the *shining* of their *light before men*, which is of great use to *attract* others (even the ἔθνη, if that signifie the *Gentiles*, *unbeleivers* here) to *Christianity*, who *see their good works*, whereas the *scandalous sins of Christians*, are apt to *alien*, and *deter* others from that *profession*. But in a *Church* these *leaves* may signifie more also, the *publick* and *frequent* assembling for the *service* and *worship* of *God*, and the *Canons* and *exercise* of *strict discipline* &c. And that these latter, of the *discipline*, and *censures* of the *Church*, are meant by these *leaves*, may be collected not only by the *usefulnesse* of them to the *preserving* works of *piety* in a *Church*, (as *leaves* are for *preserving* the *fruit*) and 2^dly, by the *propriety* of them in order to *curing* of the *diseases* of mens *souls*, the *reforming* of lapst *sinners*, which may here be expresst by εἰς θεραπείαν *for healing*, but also by that which follows presently upon it, v. 3. which most signally belongs to this matter of *censures* (see *note* e.)

Φύλλα

e. That ἀνάθεμα, a *curse* or *execration*] is ordinarily taken for the *person*, to whom that *Censure* or second sort of *excommunication* belongs, appears by the use of it in other places of the *New Testament*. Thus *Rom.* 9. 3. ηὐχόμην ἀνάθεμα εἶναι, *I could wish to be a curse*, i. e. *accursed from Christ*, *separate* or *excommunicate* from the *body* of *Christ*, the *Church*. So 1 *Cor.* 16. 22. *If any man love not let him be anathema*, and *Gal.* 1. 8. *If I or an angel shall teach any other doctrine, let him be anathema*, In all these places the word *Curse* is clearly put for an *excommunicate*, or *accursed person*, put under the *censures* or *execration* of the *Church*, and accordingly here in any reason πᾶν κατάθεμα *every curse*] must signifie every *wicked person* fit for the *Censures* of the *Church*, And then the οὐκ ἔσται ἔτι *shall be no longer*] must signifie the exercise of such discipline in the Church, in excluding all such wicked persons out of it, and so to the mention of *Baptisme*, by the *river*, v. 1, 2. and of the Christian *assemblies*, by the *streets* v. 2. adds the use of excommunication in the Christian Church, for which we know *Ecclesiastick Judicatories* were erected in *Constantine's* time, and so continued under the favour of *Christian Emperors*, and *Princes*; By which appears also what is meant by the *throne of God*, and the Lamb in *this* verse, *viz.* *Christian Judicatories for the excommunicating of scandalous offendors*, wherein the *power* exercised by the *Bishops* is acknowledged to be the *power* of *God* or *Christ*, and this *throne* here the same with that v 1. the *power* of *Baptizing*, and of *Excommunicating*, of *admitting* and *excluding* from the *Church*, being branches of the same *authority*, by *Christ communicated* to the *Apostles*.

Ἀνάθεμα

Ἐκ τοῦ Ἐπ

Θρόνου τοῦ Θεοῦ καὶ τοῦ ἀρνίου.

This form of speech here used to conclude this *Book*, is 1. a Symbolical and *prophetical* form of expressing the certainty and immutability of this *prophecie*; and 2^dly, an expression of the absoluteness and perfection of it in order to publick use, that it should be the one *prophecie* given to the Christian Church, which should bring divine authority along with it, sent with a *commission* from *heaven*; and not only proceeding from a *publick spirit*, but sent out with a *publick charge*, that (as *Josephus* saith *contr: Appion:* l. 1. that after the time of *Artaxerxes*, though many excellent things were written, yet they brought not divine authority with them, nor consequently were so received or beleived, because there was not then a certain succession of *Prophets*, and * no body durst *add*, or *detract*, or *change* any thing in the *old* canon, after so long a time, so) though there might be some *Prophets* after S. *John*, (as *Justin Martyr* tells us, that the gift of *prophecie* remained in the *Church* till his time) yet this *book* should be the *last*, and so the close & *seal* of all publick *prophecie*, & that therfore no new doctrine was now farther to be expected by the Christian Church, and whosoever taught any as a rule of *faith* and *life*, and pretended *Revelation* for it, should fall under the *censure* denounced against *false Prophets*, *Deut.* 13. and under S. *Paul's anathema*, *Gal.* 1. 8, 9. That this should be only an ἐξορκισμὸς, or *adjuration* of the *Scribe*, as in the end of *Irenaus* in some copies there is an *adjuration* not to *add* or *diminish* (and as 'tis said in *Aristeas*, that after the *translation* of the *Septuagint*, *Demetrius* perswaded the *Jews* to add an *imprecation* on any that should charge, or add, or transpose, or take away any word from it) was the conjecture of a learned man, M. *Lively*, and as it may very well be received, so need it not prejudge those *other* importances of it before mentioned.

f. ἰδιότης ἐπιστολῆς αὕτη.

* τοσοῦτον αἰῶνος ἤδη παρεληλυθότος τοῦ δὲ προφητικοῦ τοῦτο παρεσθεῖναι τὸ σύστημα τῶν περὶ αὐτῶν μεταθεῖναι τὸ τολμῆσαι.

THE END.

An INDEX of all the *Greek words* and *phraſes* explained in the *ANNOTATIONS*:

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One ſort of *Errata* will be frequently obſervable in this Impreſſion, *viz:* in the references made from one to ſome place, which the Reader may thus eaſily repair either by conſulting the INDEX, or by looking on to ſome later Note on that Chapter which is referred to, where he will not fail to find what he looks for. Other errors, which may alter or diſturb the ſenſe, are noted in this enſuing Table.

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p.989. col.2. l.49. r. note f.
p.993. col. 1. note b. l. 8. r. καλακαίεδαι

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